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WHAT MUST SOCIETY DO TO BE SAVED?

"The Evils which Afflict Modern Society"—the subversion of the primary truths on which human society is based, the insatiable craving for things perishable, with complete forgetfulness of things eternal, reckless mismanagement, waste, and misappropriation of public funds, etc.—was the subject of Leo XIII's first Encyclical Letter forty-one years ago.

"Now the source of these evils," he wrote, "lies chiefly, we are convinced, in this, that the holy and venerable authority of the Church, which in God's name rules mankind, upholding and defending all lawful authority, has been despised and set aside. The enemies of public order, being fully aware of this, have thought nothing better suited to destroy the foundations of society than to make an unflinching attack upon the Church of God, to bring her into discredit and odium by spreading infamous calumnies and accusing her of being opposed to genuine progress. They labor to weaken her influence and power by wounds daily inflicted, and to overthrow the authority of the Bishop of Rome in whom the abiding and unchangeable principles of right and good find their earthly guardian and champion."

For those non-Catholics, the religion of whose warped souls is merely an anti-Catholic prejudice, and even for many Protestants who possess a measure of positive Christianity, anticlericalism has been synonymous with progress and liberty. Few thoughtful observers today will fail to see that the great Leo diagnosed this social disease much more accurately.

This warning, which when uttered in 1878, and even up to a very few years ago was regarded with contemptuous indifference, will not today be dismissed so lightly.

"And if any one of sound mind compare the age in which we live so hostile to religion and to the Church of Christ with those happy times when the Church was revered as a father by the nations, beyond all question he will see that our epoch is rushing wildly along the straight road to destruction."

There is in all the horrors of Bolshevistic rule in Russia, as elsewhere, not a single act that is not the logical outcome of principles openly advocated for generations past, but the advocates were anticlericals, therefore the apostles of liberty and progress in the purblind estimation of those who hate Rome more than they love Christ.

Forty years ago Leo thus condemned those very principles whose practical application today threatens civilization with impending ruin:

"These are they [Socialists, communists and nihilists] in very truth who, as the sacred text bears witness, defile the flesh, and despise dominion and blasphemous majesty. They leave nothing scabrous or uninjured of that which human and divine laws alike have wisely ordained to ensure the preservation and honor of life. . . . The natural union of man and woman, which is held sacred even among barbarous nations, they hold in scorn; and its bond, whereby family life is chiefly maintained, they slacken or else yield up to the sway of lust. In short, spurred on by greedy hankers after things present, which is the root of all evils, which some coveting have erred from the faith, they attack the right of property, sanctioned by the law of nature, and with signal depravity while pretending to feel solicitude about the needs and anxious to satisfy the requirements of all, they strain every effort to seize upon and hold in common all that has been individually acquired by title of lawful inheritance, through intellectual or manual labor, or economy in living. These monstrous views they pro-

claim in public meetings, uphold in booklets and spread broadcast everywhere through the daily press."

These are precisely the principles we see in action today; this is the harvest. During the seed time, secular education, that thing of shreds and patches which flouts Christian principles, universally accepted as an all-sufficient guiding principle, guarantee of progress, and absolute assurance of ascending and unending progress, the dogma of evolution. Naturally this optimistic theory favored all advocates of radical changes. Materialistic evolution is not alone un-Christian, it is unscientific and insane. Alfred Noyes in the Saturday Evening Post puts his finger on this sore spot, this radically unsound principle which corrodes and corrupts all modern secular education:

"Attacks upon certain religious dogmas and traditions have developed into something like a dismissal of the first postulates and axioms of a sane existence, one of which is that the greater cannot be produced by the less. We have developed a system of explanations of the universe which are in direct contradiction of this first postulate. We explain man by something less, and that again by something less, until we have whittled away all things visible or invisible. We have deliberately taught ourselves to look downward into nothingness, though true science and true reason and every natural instinct of religion would teach us to look upward to the ever-expanding heavens and the infinite power of God.

"It is a direct result of this abandonment of the very foundations of thought that the world should be bewildered by its own growing insanity."

What will the anticlerical apostles of unrestrained liberty and unending progress say to the Godless proletariat's acceptance of their theory with which they have supplanted and displaced the Christian truths on which Christian civilization has been built?

Academic Socialists have disclaimed this or that principle of Socialism; but do they think the oppressed, dechristianized, and propertyless millions have not been most profoundly affected by just those teachings which appeal to their predatory and sensual instincts?

To take the liberty of repunctuating: "Have we risen from out the beast? Then back into the beast again!"

With clear-headed frankness, Noyes writes:

"The destructive process shows no signs of redeeming the world or changing into a constructive process."

Leo XIII. wrote forty years ago: "That kind of civilization which conflicts with the doctrines of Holy Church is nothing but a worthless initiation and a meaningless name."

Lord Hugh Cecil in a recent address shows that Englishmen of the educated and governing class are going further towards realizing than ever before since the revolt of the sixteenth century that there must be and can be only one true Church, the Catholic Church founded by Jesus Christ, whose unity is preserved by Christ's own divine plan in making Peter its foundation and its centre, whose living voice speaks with divine authority to all true Christians, and whose power alone can preserve the civilization which she created.

Addressing a gathering of Non-conformists Lord Hugh said:

"We must make it part of the great message which Christian preachers teach to all Christian congregations that they must give their first love and allegiance to Jesus Christ and His Church, and their country comes second to that. If we do not, the League of Nations will have no life in it. It will be a machine without any motive power, an engine without petrol, lying inert and useless, for all the good-will and all the good work that has been put into it.

"What we all want today is not to make a greater and much larger, much more national English Church—for which I feel no enthusiasm whatever—but a world-wide Catholic Church such as St. Paul would have loved to see."

We do not of course pretend that the speaker recognized and openly urged the claims of the successor of St. Peter as the divinely appointed foundation, centre, guardian and preserver of that unity for which Christ prayed and planned when building his Church on Peter; but it is a remarkable approximation to the sound Catholic view of all the ages, that view which crowding world-events have pressed with a new urgency on the attention of thinking men; and his quiet thrusting aside as useless the aspirations and efforts for Protestant reunion is not less remarkable and significant.

Lord Hugh Cecil talking to Protestants today, whether he ever read the

letter on "The Evils Affecting Modern Society" given by Leo to the world just forty-one years ago, uses almost the same language in pointing out the same (and the only) remedy for that ruin which the Pope then saw impending, and which the English statesman now sees as imminent, perhaps inevitable.

The great Leo recalled to the civilized world that it owed its civilization to the see of Rome.

"This Apostolic Chair," he wrote, "it was that gathered and held together the crumbling remains of the old order of things; this was the kindly light by whose help the culture of Christian times shone far and wide; this was an anchor of safety in the fierce storms by which the human race has been convulsed; this was the sacred bond of union that linked together nations distant in region and differing in character; in short this was a common centre from which was sought instruction in faith and religion, no less than guidance and advice for the maintenance of peace and the functions of civil life. In very truth it is the glory of the Supreme Pontiffs they steadfastly set themselves up as a wall and a bulwark to save human society from falling back into its former superstition and barbarism."

All modern and reputable historians now agree that when the influx of barbarous hordes threatened to submerge all civilization, all learning, all religion in Europe, it was the Catholic Church which "held together the crumbling remains of the old order." "No part of history," writes Professor Fisk, "is more full of human interest than the troubled period in which powerful streams of Teutonic life pouring into Roman Europe were curbed in their destructiveness and guided to noble ends by the Catholic Church. Out of the interaction between these two mighty agents has come the political system of the modern world."

This Protestant historian wrote these words only thirty years ago. Little did he then think that because of the rejection of the authority and influence of that power to which it owed existence, the political system of the modern world would so soon present but "the crumbling remains of the old order." Who or what can hold them together? Only the Church Catholic which speaks to all classes and all nations with the living voice of divinely constituted authority. But there never was, there never will be a Catholic Church which rejects the authority of Peter's successor, "in whom the abiding and unchangeable principles of right and good find their earthly guardian and champion." If Europe and the world is not to sink again into barbarism the stone that the builders for the last four centuries have rejected must become the head of the corner.

In countless earnest souls the words of Leo XIII. (which again express the identical sentiment of Hugh Cecil) will find an answering echo: "Would that this healing authority had never been slighted or set aside!"

Pious wishes may avail no more than vain regrets; but they at least point the direction to which earnest souls and thinking minds are turning in this latest and greatest crisis in the history of Christendom.

ANTICLERICAL PROGRESS AND LIBERTY

No reader of the daily press need be reminded that a certain proportion of Canadians claiming to be Christians have shown openly and uniformly the warmest sympathy with European anticlericals in their warfare on the Christian religion because their faithful allies against the Pope and the Catholic hierarchy. A few years ago the Belgian Socialists, because opposed to the "reactionary and clerical" government of Catholic Belgium, were the object of their fulsome and ignorant adulation. The war came and revealed to the world the heroic love of liberty of Catholic Belgium's Catholic Government; and revealed also the type of "reactionary clerical" these progressives hated in the person of Belgium's great Primate, Cardinal Mercier.

Just a month ago the Associated Press in a despatch from Weimar summarized the respective attitudes of the reactionary and progressive in a debate on an interpellation regarding the attempt on the part of various States to prevent religious instruction in schools.

The Clerical delegate, Mumm, said: "The revolutionary Government at Hamburg has retained the brothels and abolished religious instruction."

In Brunswick the People's Commissioners assembled 1,500 school children in the Cathedral for anti-Christian exercises."

Here this reactionary and unprogressive Catholic Delegate sees no progress in the programme of the anticlerical Socialists, and is so unreasonable as to protest against the progressive notions of liberty which assembled 1,500 school children in the Cathedral for anti-Christian exercises. In what refreshing contrast to this are the broad (and familiar) notions of progress and liberty voiced by the friends and allies of our own Canadian anticlericals.

Hollman, Majority Socialist, explaining his party's attitude, said:

"The Church, like all social institutions, is subject to steady changes and will eventually disappear."

Not a word about the outrageous tyranny complained of; no denial, no excuse, no repudiation; with all the impudent assurance of that type of our own Canadian Protestants who cheerfully undertake to enlighten Catholics on what they believe and on what their Church teaches, this Socialist delegate intimates that it is a matter of no importance as the Church "is subject to steady changes and will eventually disappear!"

But though like her divine Founder she may carry her cross up the blood-stained slope of Calvary, though bloody and brutal barbarism seem to triumph over her tomb, she will have a glorious resurrection, for it was the Eternal Son of the Most High God Who gave this promise to His Church: "Behold I am with you all days even unto the consummation of the world." Nor can there be room for the slightest shadow of doubt as to which is His Church; for He also said: "Thou art Peter and upon this rock I will build my Church . . . and the gates of hell shall not prevail against it."

Though empires crash to destruction, though robbery and lust and chaos stalk through the ruins of civilized society, the Church founded by Jesus Christ on the rock of Peter and his successors will rise again and recreate the Christian civilization which schism and heresy and rationalism and infidelity shall have destroyed.

We know it; for we have the promise of Christ, the Eternal Son of the Eternal Father, to Whom a thousand years are as a day, to Whom this age, like all ages, was present to His Omnipotence when He gave the divine Commission, the divine Command and the divine Promise: "All power is given to me in heaven and on earth; As the Father sent me so I also send you; Going therefore teach all nations whatsoever I have commanded you; And behold I am with you all days even to the consummation of the world."

Yes, the Gentiles may rage and princes devise vain things, the majority of men may ally themselves with the powers of darkness, the gates of hell may seem to prevail; but in the words of Peter to whose lawful successor we glory in yielding obedience, we say not in despair, not in doubt, but in faith and hope and love: "Lord to whom shall we go? Thou hast the words of eternal life, and we have believed and have known that Thou art the Christ the Son of God."

The promises of Christ can not fail of fulfillment; heaven and earth shall pass away but the Church of Christ's promises shall not pass away.

THE HEART OF THE LEAGUE OF NATIONS

President Wilson [proposed that Geneva not Brussels be declared "the heart of the League of Nations;" and twelve votes were attracted by Wilson against seven for Belgium. The Matin reports President Wilson to have exclaimed: "A majority has pronounced; Geneva is therefore chosen." Japan proposed that a motion professing "the principle of the equality of nations and the just treatment of their nationals." The vote stood eleven for Japan, eight against. President Wilson decided: "A majority is not enough; unanimity is indispensable." So Japan lost and Belgium lost. The President evidently thinks it a poor rule that can't be made to work both ways for him. These things happened in the Commission of the League of Nations over which Mr. Wilson presided.

"But Baron Makins will appeal to the plenary sitting of the Conference. M. Hymans will appeal to the Conference. M. Bourgeois will appeal to the Conference. It will be in full view of the public. We will see what certain arguments are worth. We will see if there are two sorts of a majority: one good, pronounced against Belgium; and invalid when pronounced against America."

Before this Solomon's judgment was delivered in the Commission over which President Wilson presides, the New York Times, an out-and-out supporter of the League in any radical or attenuated form the President may approve, had this to say as to the capital of the League of Nations where bureaus and secretaries must set up and whose importance must, if the League is anything more than a Hague Conference, become increasingly important:

"The Hague has been too full of German agents to command instant confidence as the headquarters of a League founded by the nations which defeated Germany, and based on the resolve that no other nation will hereafter be able to defy the world as Germany tried to do.

"Geneva has somewhat better standing in allied opinion than The Hague just now, but the argument in its favor is not much stronger. On the other hand, the German invasion of Belgium presented a test case whose nature could not be obscured by any German fiction. In the strife between law and lawlessness, The German occupation of Brussels was the symbol of the momentary triumph of ruthless self-interest, the return of King Albert was the vindication of moral law. To establish the headquarters of the League in Brussels would be a perpetual reminder of the circumstances under which the League was set up, of the type of lawlessness which it will repress. Perhaps that is the reason why the Germans and their friends do not favor Brussels as the capital of the League; it is an excellent reason for the rest of the world to fix upon it."

Pretty shabby treatment for the small nation that saved Europe.

BEWARE OF THE LEAVEN OF THE PHARISEES

By THE GLEANER

Our readers have, we presume, noticed the phenomenon that when a Catholic man or woman of faith succumbs to some vice, he or she generally falls lower, at least as regards external appearances, than does the worldly who has no supernatural aspirations. The reason for this is that the former aims higher and has climbed higher the ladder of perfection. Consequently his or her fall is all the greater. The person who reaches only the rung of outer respectability, and aspires no higher, may with a little worldly prudence easily retain his hold and enjoy the reputation of good citizenship in the community. It does not follow, however, that the man who is conscious of his spiritual degradation and who prays "O Lord have mercy upon me a sinner" is not greater in the sight of God than the honored citizen who lives in the respectability of sin. Nor should we, in our self-conscious righteousness, be too quick to judge such a one, remembering with St. Augustine that there is no sin under heaven that we might not commit if we were not supported by the grace of God. What's done, it is true, we fairly may compute, but know not what's resisted.

So judge none lost; but wait and see.

With hopeful pity, not disdain; The depth of the abyss may be The measure of the height of pain And love and glory that may raise This soul to God in after days!

Our Lord's attitude towards the repentant sinner carries with it a lesson that we might all take to heart in these days when there is so much phariseism in the world, when men strain at a gnat and swallow a camel, when there is much tithing of mint and anise and cummif, and so much neglect of the weightier things of the law, judgment, mercy and faith, when virtue is so often made a cloak for malice, and when the leaven of hypocrisy has permeated the whole public life of the country. It was said of our Lord: "Why doth your master eat with publicans and sinners?" This man, if he were a prophet, would know surely who and what manner of woman this is that toucheth him, that she is a sinner. "O Saviour's answer was: "They that are in health need not a physician, but they that are ill. Go then and learn what this meaneth, I will have mercy and not sacrifice; for I am not come to call the just but sinners." "Many sins are forgiven her because she hath loved much."

Protestant commentators have contended that Mary the sinner was not the same person who stood at the foot of the cross and who threw herself at the feet of the risen Saviour on Easter morn. The reason for this attitude of theirs is that they cannot understand the wonderful transformation that grace operates in the soul of the sinner. They cannot realize the possibility of her, who

had forfeited the reputation for virtue, being associated so closely with Him Whom no man could convince of sin. Our faith teaches us that the repentant sinner shares in the glory of the resurrection in common with those who have retained their baptismal innocence. Holy Church, true to the spirit of her divine Founder, never casts out even the unrepentant sinner, but bears the disgrace that his life reflects upon her, ever hoping and praying like a fond mother that he may some day turn from the empty cisterns of sin to the fountain of living waters.

Are, we may ask, Catholics wholly free from this modern phariseism? Are not sins of human weakness which shock the moral sense of the whited sepulchres of uplift, who are the creators of public opinion, more severely judged by us than even a deliberate denial of the faith? In practice we believe they are. An imaginary example, which we believe will find its actual counterpart in many parishes, will illustrate this. Two young Catholic men start out in life together. Strict attention to business and a not too scrupulous conscience brings success to the one. He marries a non-Catholic and gives his daughter in marriage in a Protestant church. He never makes his Easter duty but nevertheless poses as a representative Catholic, and even grows quite eloquent, when the occasion warrants it, in his protestations of his loyalty to the Church. The other does not grow wealthy, partly because his conscience will not permit him to choose an easy road to affluence but chiefly on account of intemperance. Nevertheless he clings to his supernatural moorings; he keeps the faith; he makes brave efforts with the aid of the sacraments to conquer temptation and he perseveres in the fight to the end. In the sight of God the former is not worthy to loose the latchet of the latter's shoe; yet such is the insidiousness of human respect that many would be more ready to acknowledge fellowship with the vain, wealthy traitor to his faith than with the poor sin-scarred Catholic who would scorn to sell his birthright for a mess of pottage, who strikes his breast in humble contrition for his sins, and who goes down to his house justified.

NOTES AND COMMENTS

REVIEWING a recent political convention, during the sessions of which women appeared on the platform and discussed political subjects, the Statesman remarks: "It was the definite entry of women on the public platforms, and marks a departure which cannot but be productive of good in the political sphere." That is one way of looking at it. Let us hope that the Statesman's prognosis may be realized. But those who have had any experience in Canadian politics may be pardoned if, out of sheer reverence for the sex, they see in this departure a step backward rather than forward. Is there no danger of woman losing more than politics may gain?

A PUBLIC DANGER

SIR SAM HUGHES SCORED BY PROTESTANT EDITOR

It appears that the ill advised deliverances made in the Commons the other day by Sir Sam Hughes, concerning the Catholic Church, is having a most deplorable result throughout the country. The statements of such a well known character as the ex-Minister of Militia naturally gain a fairly wide acceptance in the more English communities of the Dominion. In French and Catholic centres, on the other hand, such words simply beget a bitter despair which is the natural incubator of nationalism, prejudice, sectarianism, and national disunity. The statement of Sir Sam Hughes that it was by the influence of the Roman Catholic Church that the Great War was precipitated was the most pernicious and utterly baseless calumny that could well have been uttered, even if its implied exculpation of Protestant Germany were not actually disloyal and unmanly. Sir Sam should have been sharply rebuked by the speaker for the use of such words in the Canadian House of Commons, the representative assembly of a nation over forty per cent. of whose subjects are of the Catholic faith. With the undying witnesses of ruined cathedrals, with the violation of Catholic nuns, and the torture of Catholic priests, with the testimony of the wounds of Catholic Belgium, and the broken shrines of Catholic France, with the evidence of the lives of Catholic chaplains dead by the hundred there in Flanders and Northern Italy, with the deathless fact of the consecrated figure of Cardinal Mercier, how, with all this, can Sir Sam Hughes or any other man who has never stood behind the guns dare to hurl such an insult! That the "hidden hand" of the Church was making itself felt in Canada to prevent recruiting is an equally unworthy and deplorable

Meanwhile it would require an overwhelming optimism to regard present conditions with equanimity.

THE ENGLISH correspondent of the Statesman records his impressions in these terms: "The war has made men and women, in vast numbers, disinclined to acquiesce longer in the theological systems to which they formerly adhered. . . . It is certainly the case that large numbers are turning from the orthodox (sic) creeds and the orthodox churches. Many of them are turning to agnosticism." This reflection of course primarily concerns English Protestantism but if it even moderately reflects the attitude of the public mind, the hopes based upon the Conference at Paris, of ushering in an era of lasting peace, are founded upon shifting sand. There can be no lasting peace while men and nations are estranged from God, the Prince of Peace, and the only true bond of mutual justice and concord.

CERTAIN IT is that never was there so great latitude in the matter of belief, or a more pronounced tendency to debasing superstition as now. The recoil from dogma has ever carried in its train such evil tendencies. The inherent craving for religion then finds vent in the mysterious and the occult, as witness the abnormal development of Spiritism and "Christian" Science in our day. Even witchcraft generally relegated to a past age, finds its dupes and votaries in this. A writer in the London Daily Mail vouches for the existence of a "vast amount of witchcraft" in the England of today, and proceeds to back up this assertion with numerous examples cited from court records and other trust-worthy sources. The extent to which mascots and charms were worn by soldiers in the late war, and the virtues ascribed to them is common knowledge. And, what is not so well-known, Sun-worship is publicly practised and has 16,000 followers and thirty temples in England, which conditions can hardly be termed indicative of a return to God in the immediate future. To the extent that longing eyes are turned to the Barque of Peter will hope reassure itself.

"ZEAL," says Father Francis Donnelly, S. J. (The Heart of Revelation), "is truly a heavenly thing, the overflowing of charity. Fill your soul to the brim with love of God, and you are good and holy; let the precious contents pour out upon the souls of others, and you are zealous. Zeal always has its eyes on foreign missions. It is restless at the sight of evil; it feels the pressure of its own earnestness; it moves abroad and sets to work to remove and utterly root out every wrong. Until all sin ceases, until all souls are saved and occupying the highest possible places in Heaven, zeal will not be content."