

The Catholic Record

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BUT PETER DOES NOT DIE

As we are about to go to press the sad news flashes over the world that our Holy Father Benedict XV. is dead. May God have mercy on his soul. It is our duty to pray for him who has just laid down the burden of ruling the visible Church of God.

Benedict is now in the prison of purgatory; but Peter dies not. Ours is the glorious privilege of the Communion of Saints. Ours to reign with God by prayer. A mystery indeed but clearly revealed by God.

Let us pray, pray without ceasing that God may regard not our sins but our needs and the needs of the Church and graciously vouchsafe to give us, however unworthy, as a successor to Peter "a man after His own heart."

TEMPORAL AND ETERNAL

"We want our heaven here" defiantly cry atheistic associations of workmen whose fellows in other countries in their parades openly carry banners with the motto "Ni Dieu ni Maitre," "Neither God nor Master."

The origin of the menacing evil goes back to the revolt of the sixteenth century when by the promulgation of the principle of Private Judgment authority in religion was destroyed and every man was made a law unto himself.

Before the War the hungry sheep looked up to the pulpits and were given instead of the bread of life stone of German rationalism—ministers who still preached

the Gospel of Jesus Christ were looked upon as old fogies; those that gave out, crude and ill-digested, the advanced thought of rationalist higher criticism of the Bible were alone up-to-date and progressive.

Now we hear futilities about "the Church of the future" to hide the nakedness of the impotent Church of the living present. Railing at "outworn dogmas" has given place to social activity; and we have held up as ideal the "community church" as the centre of social life.

The Church of God is and must be concerned primarily and essentially, if not exclusively, with the spiritual, with the eternal verities, with life to come for which this is but the preparation. Religion pure and undefiled regards this life merely as a time of probation, on which the supremely important eternal destiny depends.

That, it need hardly be said, does not mean that the Church is indifferent to temporal welfare, or unconcerned about the amusements and recreations necessary for wholesome living.

But as far as the spiritual is above the temporal, as far as heaven is above the earth, the true, the essential object of religion is the eternal destiny of the human soul. God is first and last and all the time the alpha and omega of religion.

That spiritual minded and thinking Protestants see and deplore modern Protestant tendencies is evident from the following quotations from Protestant divines, collected by an English Free Churchman.

Robert William Dale of Birmingham, Congregationalist, wrote: "We are making the experiment of how much religion is possible, and how much Christianity is possible, without God. We like to have prayers, but prayers without God, prayers full of beautiful and graceful thought concerning human life, full of pathetic representations of the hopes and fears and struggles of men, prayers which are so sympathetic and touching that they soothe and quiet the heart that listens to them and make divine comfort unnecessary, prayers which draw us into deeper and closer fellowship with the life of the man who offers them than with the life of God himself."

From Dean Church's noble appreciation of Cardinal Newman's "Parochial and Plain Sermons" this is extracted: "From first to last, in all manner of ways, the sermons are a protest, first against coldness, but even still more against meanness, in religion. With coldness they have no sympathy, yet coldness may be broad and large and lofty in its aspects, but they have no tolerance for what makes religions little and poor and superficial, for what contracts its horizon and dwarfs its infinite greatness and vulgarises its mystery. Open the sermons where we will, different readers will rise from them with very different results, . . . but there will always be the sense of an unfulfilling nobleness in the way in which the writer thinks and speaks. It is not only that he is in earnest; it is that he has something which really is worth being earnest for."

Perhaps the following from a clear-headed Presbyterian—Denny—has a barbed point for many excellent but fanatical and mistaken fellow-Canadians just at the present moment: "I feel very distrustful of the organized action of the Churches to

promote legislation even for Christian ends, or ends which can be represented as Christian. . . I believe it is one of the lessons the Church needs to learn that it can help society best by minding its own business and letting the legislature mind its. There is a whole crowd of ministers going in for 'social' reform, mainly because they have no Gospel, and because, like a certain class of politicians, they think this is the way to secure a following. How to say this without throwing cold water on Christian zeal for improving the conditions in which people live, or without seeming to be heartless or indifferent to the wrongs of the poor, may be very difficult; but it is just as needful to say, 'Put not your trust in Parliament as Put not your trust in princes.'"

Then he concludes with this extract from the very popular novel "If Winter Comes" that thousands on both sides of the Atlantic are now reading: "Man cannot live by bread alone, the churches tell him; but he says, 'I am living on bread alone, and doing well on it.' But I tell you, Hapgood, that plumb down in the crypt and abyss of every man's soul is a hunger, a craving for other food than this earthly stuff. And the churches know it; and instead of reaching down to him what he wants—light, light,—instead of that they invite him to dancing and picture shows, and you're a jolly good fellow, and religion's a jolly fine thing and no spirit, and all that sort of latter-day tendency. Why, man, he can get all that outside the churches and get it better. Light, light! He wants light, Hapgood. And the padres come down and drink beer with him, and dance jazz with him, and call it making religion a Living Thing in the Lives of the People. Lift the hearts of the people to God, they say, by showing them that religion is not incompatible with having a jolly fine time. And there's no God there that a man can understand for him to be lifted up to."

And the Free Churchman, who is modestly anonymous, concludes: "I do not quote these testimonies to endorse them all. The writers have their own heightened way of putting things, as is usual with men when they are deeply moved. Nevertheless the thing which each in his own very different way is striving to say, I am persuaded, the truth of truths for the churches today. It is at our peril that we try to live on less than the highest; it is at our peril that we put God anywhere but in the first place. God has set His Church in the world that it may bear witness to Him. That is why it is here—that it may make Him real to men; that it may make His truth clear and compelling to all men's minds, that it may make His will the law of all men's minds. The world is so much with us God is elbowed out of sight and forgotten; and it is for the Church—for the Church, I say—to restore the lost sense of God, and to rekindle the smothered ties that bind us to Him. That is our business. Are we doing it? Do some of us so much as realize that this is the thing to be done? What is it that Church-folk look for first at the hands of their ministers. Do they want them to turn their studies into offices, and to spend the most of their time and the best of their strength in what, in a hateful American phrase, is called 'running the Church,' or do they want them to see God and to help them to see Him, to reinforce poor human weakness with His divine strength! I say, again, the Church is here that it may bear witness to God, that it may make Him real to men. To fail in this is to fail in the one thing that really matters; it is to bring upon ourselves the doom of the savourless salt, which is not only cast forth of God, but in the end of the day is trodden underfoot even of men."

It is not consolation for a Catholic to see Protestantism disintegrating, to see social activities replace the real object of religion; sensible Catholics admit that half a loaf is better than no bread; and pious Catholics will pray that Protestants may hear and heed the Protestant testimony we have above quoted. But it is for Catholics chiefly that we write; let us take heed that we do not become infected with the spirit that prevails around us. That has always been and always will be the great danger against which we must be on our guard.

THE LATE ARCHBISHOP GAUTHIER

The death of the Most Reverend Charles Hugh Gauthier, Archbishop of Ottawa, a few days after the demise of his suffragan, the Right Rev. F. X. Brunet, first Bishop of Mont Laurier, removes a distinguished prelate whose priestly life began with Confederation. Ordained in 1867 he saw through the hopeful eyes of the youthful student the formative period of Canada and lived through all the vicissitudes of the Dominion's development. The effect of this mellowing experience was seen in the patient and gentle—the more ardent and inexperienced might call it weak—exercise of authority in his mature years as Archbishop of Ottawa.

Called to a difficult task it was thought that his Franco-Scottish ancestry might peculiarly fit him to cope with it; it is questionable, however, if this fact did not enhance the difficulty.

Throughout his long life he was always keenly interested in Catholic education, and the unsatisfactory condition of the schools in his cathedral city caused him such anxiety as greatly added to the burdens and worries of his episcopal office. It is noteworthy that his last public pronouncement was the masterly pastoral he issued to his people wherein he set forth lucidly and defended strenuously the rights and privileges constitutionally guaranteed to Separate Schools in Ontario. His long life and his constant interest in educational matters peculiarly fitted him for the discharge of this duty and his Pastoral Letter on Catholic Education may be regarded by his many friends and admirers as a fitting crown to the labors of fifty-five years in the priesthood and nearly a quarter of a century in the episcopate. May he rest in peace.

THE CASE OF MATTHEW BULLOCK

It is impossible not to sympathize with those Canadians who object to the extradition of Matthew Bullock, the American negro who is wanted by the authorities of North Carolina, on a charge of inciting to riot. The record of savage lynchings in the South is a foul blot on the reputation of our great republican neighbor. It is, furthermore, a convincing proof that the principle that all men are created free and equal is in practice no more assured by the republican form of government than by any other form.

The fact that his brother was brutally lynched by the very people whose legal representatives now seek to secure Matthew Bullock enhances Canadian sympathy. The implied—indeed the openly expressed—belief that the unfortunate American will not get a fair trial, will in fact be in imminent danger of being murdered by a mob of his fellow-countrymen if extradited or deported, might easily assume international importance and be regarded as a gross insult to a friendly nation. But we have with us a representative of an American Association, headed, we are told, by some of the most influential citizens of the United States, including statesmen, jurists and educationists, whose National President is Morfield Story, of Boston, former President of the American Bar Association. And the American representative of this American Association frankly states:

"If Bullock is taken back to North Carolina—whether he is innocent or guilty of the crime charged against him—he will probably be lynched. He is certain not to receive a fair trial. The principal offense against him is that he has a black scalp. Whenever a colored man is accused of a crime against a white man in the South all law breaks down."

We cannot, however, afford to be too self-righteous or boastful; it was the great English journal, the London Times, that characterized the last year of British rule—it is a great thing to have lived through that last year—in Ireland as "government by lynch-law." And that it aptly described the situation no one knowing the facts will now deny.

The case will have been settled one way or the other before the Record reaches its readers; though it is unlikely that discussion of the case and criticism of the settlement will so soon die out.

So it may not be inopportune to suggest two or three considerations that should be taken into account.

If the case of Matthew Bullock comes clearly within the provisions of the Extradition Treaty neither the Canadian Government nor private citizens, no matter how keenly they feel about it, can do anything but yield up to American authorities the person of the accused negro. To advise any other course is silly.

If there be good reason to think that the case might not fall within the provisions of the Treaty, then the accused man should have a fair trial in a Canadian open court and the facts of the case be there determined. However, if his legal friends and advisers think it likely that the court would decide in favor of extradition, it would be better to have him deported by the immigration officers.

In this case the North Carolina officials would still have to procure his extradition from the State of New York. This being the surviving vestige of the once famed "sovereignty" of the individual States of the Union.

The publicity the case has received together with the fact that there is pending at the present moment before the Federal Congress to make lynchings a federal offence, taking the matter out of the hands of those States that have shown themselves unable or unwilling to deal effectively with this crime, will go far, we feel sure, to secure for Matthew Bullock a fair trial in his native land.

It is inconceivable that the Government of the United States of America should be powerless or indifferent in the matter.

CRITICS UNINFORMED

By THE OBSERVER

As a fair sample of uninformed criticism, the following serves not badly:

(From the Boston Transcript) "The law exalts pedantry to the level of science. The lawyer must cover every point. He is not permitted to mention the heirs without also mentioning the assigns. It is not enough for him to describe the inheritance, he must include the hereditaments corporeal and incorporeal. With him, the thing is not given to have, but also to hold. His mind searches out all possible holes in the contract; he has to fortify the document against other lawyers. But diplomacy, though reputed to be the most subtle and devious of sciences, is not quite so pedantic as the law. It is one of its virtues to be brief. It is an affair of peopies, and of peoples that are equal—and at last, let us at least fondly hope, of peoples who start out with the notion of acting fair and square with each other and not of editing scraps of paper."

The Transcript passes for one of the leading journals of Boston; and I dare say it is; which shows how inferior the journalism of the Boston of today is to that of the Boston of half a century ago.

Imagine a journalist so ill informed on so important a subject as the law which affects and protects the title to real estate as not to see any reason why the word "assigns" should be added to the word "heirs!" Imagine also, the self-sufficiency of a man who, not seeing the reason for a practice which is, say, seven or eight centuries old, never thinks of looking the matter up in an elementary text book.

I suppose it has never occurred to the writer of the above-quoted passage that the framing and wording of rules to regulate the respective rights and interests of disputants, or of possible disputants, in respect of ownership, as in respect of all other rights and claims of a material kind, is a science; not a happen-chance thing, changing its basis from day to day, of which one can ever be certain for two days together.

Law is a science; the science of applying to the complex, varied, ever changing affairs of men, a few simple principles of justice. Law is not complicated, or uncertain; it is simple, easy, and certain. It is the affairs of men that are complicated; it is the language of men that is uncertain; it is the conduct of men that is untrustworthy.

Of the phrases of the law, of which it is an easy and popular pastime of the uninformed to make fun, each was first employed for the purpose of preventing misunderstanding; of making it impossible for a sharp litigant or his counsel to draw a plausible distinction which would defeat the intention of the parties to the deed, the will or the contract. The uninformed critic care-

lessly says: "Let us leave a few of these words out." Let us hope he will experiment first upon a document affecting or protecting his own property or rights, and not upon one which affects only his neighbors: I should not care to have my title deeds pass under his pruning knife.

The English language is a noble system of expression. But no language is perfect. Lawyers found out, centuries ago, that if they wanted to make certain that their client was safe, they had better not be too sure that the sense in which they understood certain words was the only possible sense those words would bear. But, notwithstanding that centuries of experience have proved, by the prevention of lawsuits which were once common, that it is wise to prevent misunderstandings even at the cost of an extra bottle of ink per annum. The Transcript apparently, would like to see all the dead and buried disputes revived; as though there were not enough new ones constantly arising, as new ones will go on arising till men cease to speak at all in those incomplete modes of expression we call language.

But the point of most interest in the views of The Transcript is this; that the tendency of the age is to scrap all kinds of science, except some parts of the mechanical sciences; and that many people are cheerfully and ignorantly sure that history and experience count for nothing; that, for instance, any man who happens to be able to read and write, is competent to make new laws; to scrap all existing forms which guarantee certainty as far as certainty can be guaranteed, in respect of civil contrasts, rights and remedies.

The Transcript's impatience with legal forms is of the same piece of goods as the workman's impatience with constitutions, laws, and social systems. In the one case, as in the other, there is the assertion that men are competent to reconstruct without in the least understanding the whys or wherefores of the structure they cheerfully undertake to remove and replace.

As to diplomacy, The Transcript is happily optimistic. But I dare say the editor, or the writer of the above remarks, would be duly thankful, on reflection, that he and his neighbors hold their homes in greater security than their own personal power to keep trespassers out. There we see the difference between law, which is a science, and diplomacy, which is not a science at all. Law, of course, depends, in the last analysis, on the fact that the State has the means to compel obedience. But there is more than that. Civil Law has been reduced to a scientific system; and International Law if it can be called law, is not yet reduced to a system of any sort.

Moreover, there is no great reason to suppose that the nations want to bind themselves by strict, unchanging, certain, terminology, as the people of a State, are, amongst themselves, bound to one another.

NOTES AND COMMENTS

THE LETTER which Father Fraser has received from His Eminence the Cardinal-Prefect of Propaganda, conveying the approval and blessing of the Sacred Congregation and of himself personally on the work of the China Mission College, Almonte, and on its little periodical, "China," is a big step forward for this great work. In his letter Cardinal Van Rossum says: "I thank Your Reverence for the copies of the periodical, 'China,' which you were pleased to send in homage of this Sacred Congregation, and sincerely hope that its diffusion may increase the interest and benevolence of its subscribers towards the Holy Missions. I profit by this occasion to wish Your Reverence a happy New Year filled with the choicest blessings of Heaven."

PROTESTANT MISSIONARY BODIES are coming at last to recognize frankly and openly the value and success of the methods employed by Catholic missionaries in China for the past three hundred years. And, since imitation is the sincerest form of flattery, concrete evidence of this recognition is furnished by the adoption by many Protestant missionaries of those same methods, or rather of the nearest approach to them of which they are constitutionally or traditionally capable. The authority for this statement is Mr. J. B. Powell, editor and publisher of the "Weekly Review" of

Shanghai, and Secretary of the Chamber of Commerce of China who has been in Washington as the representative of the latter organization throughout the sittings of the Disarmament Conference. Mr. Powell, it may be added, is not a Catholic.

"THE WORK the Catholic missionaries have done and still are doing in China," says Mr. Powell, "is admirable. Not only have they, both priests and nuns, done a great deal for the moral improvement of the Chinese people, but they have also contributed an immense amount towards the material development of the country. For one thing, the Jesuit missionaries at Zi-Ka-wei, a short distance from Shanghai, have rendered themselves invaluable to shipping by their studies of typhoons, and their warnings of the approach of these destructive storms. The Chinese Government, unlike our own, has no meteorological service, and issues no such reports as those that are furnished daily by the United States Department of Agriculture. The daily forecasts and reports of meteorological conditions published in the newspapers of Shanghai and several other Chinese cities are supplied by the Jesuits."

"ALL THE surveys of Chinese rivers and coasts similar to those made by the United States Government," proceeds Mr. Powell, "are the work of the Jesuits. They have completed these geodetic surveys along thousands of miles of coasts and rivers. It was in China several years before I learned that it was the Jesuit missionaries, and not the Chinese Government that rendered this service. . . At Zi-Ka-wei they have an astronomical observatory, a meteorological and seismographic station, and a fine museum of natural history. In addition to which scientific activities they conduct a big factory in which is made some of the finest furniture of Chinese workmanship to be obtained in all China." Thousands of boys, Mr. Powell adds, are trained in this factory, and in this way the Jesuits are developing a generation of artisans which will have an important bearing upon the economical developments of the future.

It is not in mere material works, however, that lie the chief contribution of Catholic missionaries to the redemption of China. Several centuries ago they saw that to reach the Chinese themselves as many barriers as possible must be removed. Accordingly, as Catholic missionaries have in all ages, they identified themselves with the people, adopted Chinese dress and customs as far as that was possibly consistent with Christian principles. And so successful were they that the envy and active hostility of others were excited, and the Jesuits in particular ever since been made the target of malice and abuse. Yet as is coming now to be recognized, Father Ricci, who was prominent in the seventeenth century, after St. Francis Xavier himself, the great pathfinder in the work of Christianizing China. And he is so, not because of his important services to the higher civilization of that even yet little-known land but because in his own person he exemplified the Apostolic maxims. It is in this path that those who have come after him have trodden, and it is because of this that their work of evangelization has been so successful. That in view of these results, they should now be imitated by those whose chief reliance heretofore has been placed on material resources is not matter for surprise.

THE PRIEST

THE priest in the Catholic Church is not a self-appointed, automatically-made preacher he is a picked man, a long-taught man, a much tried and tested man, writes Bishop Gunn. For years he is trained to the hardest of all tasks—the task of self-control, self-mastery and self-sacrifice. The result is an unselfish man, master of himself, of his higher and lower nature. He is well taught. His is the most careful and well balanced training of both mind and heart, in the science of the saints, that is given to any professional man in the world today. His diploma is his ordination when he qualifies for that, he is so master of self that he can live a solitary, isolated life; so self-controlled that passions are his servant, not his master, and in the full vigor of young manhood he is strong enough to promise a life-long celibacy, and so unselfish as to devote and consecrate his whole life to the extension of Christ's work on earth.