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LONDON, SATURDAY, APRIL 26, 1924

**LORD, TO WHOM SHALL WE GO?**

In these days of religious confusion outside the Catholic Church, when men are striving to strip Jesus of His Divinity, attested by miracle and prophecy, and present Him to the cold fancy of unbelief as pallid and as human as it is possible to make him under penalty of disobeying the clearest canons of historic certitude, the question of St. Peter, "Lord, to whom shall we go?" forces itself upon us.

To whom shall we go? Not surely to other teachers of religion or morals, such as have risen before the eyes of humanity. Of all such teachers time has made void the claims. The wise men of Greece and Rome survive only through their names—names which few pronounce—upon pages of history which yet fewer read. The great law-maker of Israel was only the leader of the people and only for one period of time. As to Buddha, Confucius, and Mohammed, to whom millions in oriental regions still adhere, no one in Christian lands will be willing to feed his soul upon the Pantheism and the Nirvana of India's prophet, upon the mere moral teachings, vague and low-toned, of the Chinese philosopher, in whose creed there is scarce mention of a God or a future life, or upon the fatalism and sensualism which are vital elements in the Arabian's Koran.

To whom shall we go if not to Jesus? The answer of contemporary unbelief is: neither to other masters, nor to Jesus Himself; today we need no teacher, no Saviour; today science is master and guide; science unlocks all needed knowledge, and provides a secure and sufficient foundation of morality. Before the rise of science, it is said, a teacher was necessary, and Jesus was rightly welcomed by humanity; today there is no place for Him in the world of men; His reign is at an end.

The new religion, the would-be religion of today and tomorrow is science. The new religion has its priests; it has its troops of devoted followers.

Within its sphere science deserves and attains all praise; it is organized knowledge, the knowledge of the phenomena of nature. But to venture beyond the domain of phenomena is not the function of science; those who make such venture cannot do so in the name of science.

Science is not religion and can never take the place of religion. Science maintains absolute silence in regard to the awful questions which for ever fret the human mind, the fitting answers to which can be given by religion alone. "Whence come we: whither go we?" asks a leader in science, Professor Tyndal. The question, he replies, dies without an answer, without even an echo, upon the infinite shores of the unknown. "Let us follow matter to its utmost bound: let us claim it in all its forms to experiment with and to speculate upon. . . Having thus exhausted physics, and reached its

very rim, the real mystery still looms beyond us." And thus it will ever loom beyond the bourne of knowledge. Beyond the phenomenal order of things, Mr. Spencer, speaking for science, finds only an "infinite eternal energy," of which "the unknown" and "the unknowable" must be predicated. "Think only of matter, and see all things in it," is the advice of Professor Haeckel. And so runs science: so it speaks when asked to solve the great problems which reason and conscience refuse to consider insoluble. The promise has been made that science would remove from the universe "all mystery"; science has lamentably failed to keep the promise.

Science affords no rational basis for morality, no sufficient motive or sanction for right-doing. Morality means the repression of the animal in man, the subjection of the lower appetites to the rule of the higher life within him; morality aims to establish the reign of righteousness, and, for that reason, demands that interest and pleasure be sacrificed without regret or hesitation upon the altar of duty. When we remember how strong are human passions, how violent in their protest against the voice that restrains them, we easily realize that they will have their way unless it is shown beyond all doubt that the satisfaction for which they clamor is clearly prohibited, and unless powerful motives are urged why the wrong must be shunned and the right followed. If we have only science, to what shall the appeal be made? Shall it be to the "unknown and the unknowable" of Mr. Spencer? But according to Mr. Frederick Harrison "to ordinary men and women an unknowable and inconceivable reality is practically an unreality." Mr. Harrison tells us to appeal "to the great being, humanity," whose general and ultimate welfare is best served in the self-denial and the virtue of the individual. But what cares the individual, quivering under temptation, for the mass of humanity, of which only a few of the atoms are known to him? Again shall the appeal be to the individual's own good, which, in due course of time, is found in righteousness? But the unfortunate man who is struggling with temptation will reply that the certain present cannot be overlooked for the sake of an uncertain and shadowy future. But it is useless to question further the men or schools who attempt to give us morals based on mere science. Morality is secure only when there reigns in the world a living arbiter of right and wrong, whose arm is extended to reward right and to punish evil doing. Morality is secure only when it is based upon a religion that is pure and elevated in its teachings, as is the religion taught by Jesus Christ. To Jesus Christ, then, let the men of today and of tomorrow turn for light and strength. The needs and the ills of humanity are the same today as they were yesterday. Material conditions may have changed, steam and electricity may have annihilated distance, made earth's hidden treasures tributary to our industry, and increased a thousand fold our sovereignty over nature. But with all this the mind within ceases not its questionings, and the heart within us still quivers beneath the wild storms of passion. If, with the material progress around us, any change has come to the human soul, the change is that the mind is more earnest in its inquiries. Today more than ever is humanity in need of Christ. Fortunately for humanity, Christ remains, and to Him we must go, for He, alone, has the words of eternal life.

RT. REV. MGR. J. J. BLAIR

The CATHOLIC RECORD extends to Right Reverend John J. Blair, D. P., V. G., its heartiest congratulations on the signal honor conferred upon him by His Holiness Pope Pius XI. in appointing him to the office of President of the Catholic Church Extension Society of Canada.

That the great good work for Holy Mother Church accomplished by the Catholic Church Extension Society, under the able management of Right Rev. Thos. O'Donnell, D. D., Bishop of Victoria, may be increased a hundred fold under the presidency of the new incumbent, is the wish and prayer of the CATHOLIC RECORD.

**CATHOLICS AND THE CATHOLIC PRESS**

By THE OBSERVER  
 The Christian Family Magazine says:—

"As Catholics we are forbidden by the natural law of spiritual self-preservation and the positive laws of our Mother the Church, to read certain books and periodicals which are certain or likely to undermine our faith and morals. And yet, many pestiferous sheets could not exist if it were not for the Catholic patronage they receive; and at the same time our Catholic publications are for the most part in a very precarious condition financially, our literary workers are shabbily underpaid, our best talent is absorbed by secular journalism, and the whole powerful weapon of the press is not made use of as it should be."

There is in this short editorial note, a concise summary of what is wrong with the condition of the Catholic press. And our contemporary might have added, that this condition exists despite the earnest admonitions of a succession of holy Popes to the Catholic people to remedy it. When one looks over the field carefully, one may say that practically the earnest exhortations of the last four Popes in this regard have gone for nothing.

Yes, our contemporary is quite right: Catholics will support any sort of journalistic rag, and do it without urging, but they are full of excuses when there is a suggestion that they should subscribe for a Catholic paper. This will all be changed. But few of us who are now alive will live to see it. One day the Catholics of the world, both ecclesiastics and laity, will awaken to the need of a Catholic press; but to all appearances that day is yet far off. At least it is hard to think it is near at hand when we see that the strong utterances of Leo XIII., Pius X., Benedict XV. and Pius XI. have had so few, and such faint, echoes in the Catholic dioceses and parishes throughout the world.

Perhaps we ought not to say "throughout the world," for there is Holland, a country where the Catholic minority have won a proud place and their full share of authority by reason of the fact that they have taken to heart the exhortations of the Holy See in respect of the Catholic press. But what is the situation on the continent of North America, in English speaking communities? The situation of the Catholic press is simply a grim joke. That the millions of Catholics should be content, if they are content—and they do not seem to be worrying much—with the few weekly papers they have, on this continent, is proof of one thing; that Catholics are not yet convinced that the Church needs a press; that Catholics need a Catholic press, in spite of the fact that Pope after Pope has tried to drive that idea into their heads.

The total circulation of the Catholic papers published in Canada, in the English language, is about 80,000. Is that a matter on which Catholics are to be congratulated. In the United States, there are said to be about eighteen million Catholics; enough to support a chain of Catholic daily papers twice as great as little Holland. In all that vast country, there is only one Catholic daily published in the English language, The Daily American Tribune, of Dubuque, Iowa. Could anything more clearly demonstrate the apathy of Catholics in general in respect of a work so urgent that Pope Pius the Tenth declared on one occasion that he would pawn his ring to start a Catholic paper if there were no other way of doing it. Speaking generally there is no other Catholic work of any nature or kind which has not, in the English-speaking communities of North America, been considered as worthy of prior attention before a Catholic paper has been given any attention at all.

And what is the condition of even the weeklies? Occasionally, figures are given out which are intended to be encouraging. Lists are made. We are told of some publication which has a huge circulation; and when we inquire what this is, we find that it is a sort of pamphlet which is given away at the church door, or sold for a few cents; and its circulation is added to the grand totals—not so grand after all—of the supposed circulation of the Catholic press. The history of Catholic weekly journalism on this continent is a record of failure; there is no other word that will

accurately describe it. Not one of those papers ought to have been allowed to go down; but there are their bones along the highway of the past.

Catholics are thought by their critics not to be interested in reading; and how can we expect them to think otherwise? Are we interested in reading? If so how is it that the whole field of Catholic literature, in book, magazine or paper, is totally unknown to most of us? How is it that Catholic parents, if they believe in reading, and at the same time believe in their Church, are satisfied with bringing up their children without one touch of Catholic literary or journalistic influence in the home.

**NOTES AND COMMENTS**

AN ANGLICAN dignitary in England wrote an admonitory letter to a Harrow boy who had decided to become a Catholic. His own argument was: "Is it sporting, dear lad, to leave the dear old Church of England when everyone's so down on her?" After that who will venture to say that the English are deficient in a sense of humor!

THE ROMAN PRESS having included the name of General Montanari of the Italian Army as among those present at a recent Masonic gathering, the General has written in reply: "I am not a Mason; I never was one; nor was I present in any capacity at the meeting in question. Further, I consider that the demands of Freemasonry upon its adherents are incompatible with the duties and discipline of a soldier."

A WRITER in T. P.'s and Cassell's Weekly has been giving some account of the habits of present-day authors. It is the popular belief, he says, that most authors whilst writing insist on absolute silence being maintained about them, since they cannot otherwise concentrate their thoughts. This is quite true of many, but there are exceptions. One notable example is cited by "T. P.'s"—Andrew Soutar to wit, author of the much-discussed novel "Neither Do I Condemn Thee."

MR. SOUTAR, we are told, seldom uses his study except for a quiet pipe. His favorite method is an armchair, with a writing pad resting on a cushion upon his knee. Sometimes this work is done in a drawing or sitting-room, undisturbed by the conversation, or even the singing or piano-playing being carried on about him. On one occasion, it is said, he dashed into a post-office and wrote a short chapter on a writing shelf whilst a queue waited behind to use the post office pen and ink.

**JUGOSLAVIA**

REVERTS TO POLITICAL STATE HOSTILE TO CATHOLICS

By Dr. Frederick Funder

Vienna.—Events in Yugoslavia have taken a turn which discourages hope for an early abatement of the handicaps under which the Catholic Church is laboring in that country. Formation of the new Pasic-Pribicevic cabinet continues in power that element which has been consistently hostile to the Church. The one hope of the Catholic parties is that the new government controls barely one half of the votes in the Yugoslav Parliament and must rely for support on important measures upon other parties. Thus the position of the Government is very weak and its tenure of office likely to be brief.

The anti-Catholic turn of events is particularly discouraging to Yugoslav Catholics, because for several months it seemed that a satisfactory adjustment of differences was imminent. For a time it was even regarded as probable that a Concordat with the Holy See, blocked by former Belgrade Governments through the expedient of demanding impossible conditions, might be negotiated.

In the Belgrade Parliament the first Pasic ministry controlled 137 votes against a minority opposition of 106. The majority owed its position to the absence of the 70 Croatian deputies led by Stephen Radic, who, as a protest against the centralistic character of the Yugoslav State, refused to participate in the affairs of government. In these circumstances, it seemed to be feasible to overthrow the ministry by a coalition of the Croats, with the other opposition parties, the Catholic Slovenes, the Germans, the Albanians, and the Mohammedans. Acting on this theory the Croats agreed to allow fifty of their deputies to take part in the proceedings of the National Parliament in the hope that, thereby, a reform might be effectuated which would do justice to all parties.

The overthrow of the then Pasic ministry, was, in fact, accomplished. The outcome, however, was not what had been hoped for. An element in the Democratic party, which had formerly been a part of the opposition, went over the Pasic group. The Democratic group, headed by Svetozar Pribicevic, combined with the group already controlled by Pasic was strong enough to permit the formation of a new ministry.

Pribicevic has promoted a great deal of anti-Catholic activity in Yugoslavia, hence little is to be hoped for from a Ministry with which he is associated. He was the guiding spirit in the Government's campaign against the Church

opportunities for good that was also theirs. He thanked them for their visit, declaring that its effect would be to cheer him in his labors and many trials. His special thanks, he said, were due to them "for that good, for that charity, so widespread, precious and constant which you show in your help to so many infants all over the world." The face of the Holy Father beamed with happiness as he blessed this great course of children.

**THE EASTERN SCHISM**

AMERICANS SOON TO HEAR PLANS OF UNION FORMED

By Dr. Frederick Funder  
 (Vienna Correspondent, N. G. W. C.)

Vienna, April 3.—The work of the "Catholica Unio," that international body which has taken upon itself the task of working for the reunion of the Oriental Schismatics with the Catholic Church, will soon be brought officially to the attention of American Catholics. Father Augustine Galen, O. S. B., President of the organization, is preparing for a speaking tour which will include most of the Catholic centers of the United States. Father Galen is a descendant from a family of the ancient Westphalian nobility whose members hold the rank of Counts. He was educated as a lawyer but, after having completed his legal training, entered the order of the Beuron Benedictines at Prague. During the War he served as a chaplain in the Austrian army. One of Father Galen's sisters is a nun in the order of the Sacred Heart of Jesus and is stationed at St. Louis, Mo.

Father Galen will lecture on the possibilities for missionary work in the East. Approval and assistance have already been given to the work of the "Catholica Unio" by prominent members of the Hierarchies of France, Belgium, Poland and Austria.

**LONG CRUSADE EXPECTED**

The aim of this organization is high and sublime, a manifestation of that Apostolic spirit which pervades the Church in all ages. During the past few years many things have occurred to stimulate hopes for a reunion of the Eastern Schismatics with the Holy See. It seemed that at least some of the various national divisions of Eastern Orthodoxy would return to Rome. However, it is now becoming apparent that a thousand years of separation have left such scars as will require a long time for healing. The "Catholica Unio" takes the stand that since the union of the Churches is a consummation which may require many years of preparation, for that very reason there is all the more need for untiring missionary work in the East. Through such missionary endeavor it is hoped to spread enlightenment concerning the Catholic Church among the people, regardless of the attitude of the Schismatic hierarchies. In this way it is planned to meet the longing of those numerous individuals who are searching for the truth.

**TRAIN PRIESTS OF EASTERN RACES**

For the purpose of bringing the truth within the reach of these peoples, the "Catholica Unio," will train priests of the Eastern races whose familiarity with the languages and viewpoints of the people among whom they are to work, will enable them to carry on their missionary endeavors more effectively. The preparatory work is already under way. A small group of priests are now studying in Vienna, and another group in Olmutz, receiving specially designed instruction to aid them in present-day missions and dogma of the Catholic Church to the adherents of Orthodoxy.

There is no idea that this work is to be a short and easy accomplished task. The situation is, perhaps, well summarized in the words of that celebrated authority on ecclesiastical history, Dr. Pfeilschifter. In an address made on the occasion of his inauguration as Rector of the University of Munich, he said that he considered possible the formation of a loose confederacy among the Protestant Churches to take in about 26% of all Christians and that in the remote future there may be a union between the Roman and the Eastern Orthodox Churches whereby about 70% of all Christians might be united. He expressed the opinion that a union of Protestantism with the Catholic and Orthodox Churches is so remote as to be practically excluded from consideration, but thought it not possible that a union of the Anglicans and other Protestants might take place.

Commenting on Dr. Pfeilschifter's remarks, Dr. Andrew Biegelmaier of Dillingen, another famous scholar, said: "Certainly they are not optimistic, but no one who knows the historical development and who will calmly consider the present situation will be more optimistic."

One of the great obstacles to a union between Catholicism and Orthodoxy is the attitude of the Orthodox clergy, particularly in Russia. There are, it is true, some promising symptoms and exceptions to the general rule in the Ukraine. And among the educated laity the idea of a reconciliation between Russia and Rome is more favorably received and more often the subject of favorable comment than among the Orthodox clergy.

**THE GREATEST DIFFICULTY IN WAY**

Another aspect of the question is dealt with in an essay in the current Schweizer Kirchenzeitung in which it is stated:

"The greatest difficulty lies in the circumstance that the Russians have quite a different conception of the essence of an act of union than we Catholics. For us the essence of such an act consists in an acknowledgment of the sinfulness of schism and a total subjection of the Oriental Churches to all the dogmas proclaimed by the Catholic Church, while retaining their Oriental Rite. But for most Russians, a union is nothing more than an adjustment between two legal parties each of which abandons some claims in order to attain a mutual 'modus vivendi' acceptable to both."

**APOLOGY TO POPE**

ON FIFTIETH ANNIVERSARY OF THE KULTURKAMPF

By Rev. Dr. Wilhelm Baron von Capitaine

Cologne, April 4.—March 21 was the fiftieth anniversary of the ordination of 27 priests in Cologne, none of whom could be assigned to German parishes when commissioned because of the breaking out of the Kulturkampf. Ten of the young priests were forced to go to other countries to be admitted as curates. After the Kulturkampf, however, they returned, and seven of them were able to celebrate the fiftieth anniversary of the incident March 21.

After the imprisonment of Dr. Eberhard, Bishop of Trier, in 1874, Dr. Paul Melchers, Archbishop of Cologne, who ordained the 27 young men, also was thrown into prison, after being driven from the episcopal residence by a Prussian commissioner, because of his refusal, with other bishops, to obey the Prussian edict forbidding the ordination of priests. The era was one of heroic deeds, when bishops and priests attended to their flocks by stealth at night.

These deeds and the bigotry of the time were vividly recalled recently in the Reichstag, when the prelate-deputy, Dr. Kaas, of Trier, refuted the charges against Catholics made by Ludendorff at his recent trial. The jubilee was indeed one to make Catholics proud, said Dr. Kaas, for with its coming Catholics of Germany have seen the rise of a Prussian government the prime minister of which sends a letter of regret to the Pope for an insult to His Holiness and to Catholics in Germany in general, offered in a court of law.

The Prussian official press bureau has seconded the premier's apology to the Pope for the Ludendorff incident. "This letter of inquiry of the premier is the more remarkable," says the bureau, "since the eleven and a half million Catholics in Prussia who in national loyalty are the equals of their brethren of other confessions know that Ludendorff's attack was aimed not only at the Vatican and the Church, but also at them and at their national honor. It shows not only the trend of the times, but also what Catholics have to expect if such fellows as Ludendorff, the Deutschnationalen and the Deutschvolkischen, should attain a decisive influence in the Reich or in Prussia."

The German papers continue to comment on Ludendorff's speech, with a general tone of indignation. In this connection, the report of the American Committee of Inquiry, addressed to President Wilson, is worthy of note, it has been pointed out. "The neutrality of the Vatican has justly been regarded as pro-German," says this document. The Corriere d'Italia also has pointed out that the Pope's effort for peace was regarded by Italian, French and English anticlerical circles as an attempt to save Germany. The fact that these enemies of Germany reproached the Vatican with impartiality in favor of Germany would seem to prove that, since the charges come from both sides, the Holy See was in reality neutral in its efforts.

Cardinal Faulhaber, in a letter to the president of the court in the Ludendorff-Hitler trial, has denied certain charges made against him. "In pamphlets of the German People's National Movement," said the cardinal, "General Ludendorff said I worked for the separation of Bavaria from the Reich, and favored uniting it with Austria. I had never heard of such a plan before the trial."

The general also says that I called the destruction of the Lusitania unlawful and contrary to international law. Never and nowhere have I spoken of the sinking of the Lusitania, nor did I declare that international law had been violated."

**PILGRIMAGE TO LOURDES IS ACT OF GRATITUDE**

(By N. C. W. C. News Service)

When the Black-and-Tan terror was at its height the Irish hierarchy promised that when peace was restored they would organize a pilgrimage, as soon as circumstances permitted, to Lourdes. In fulfillment of that promise an Irish National Pilgrimage to Lourdes will take place next September.

A representative executive committee is engaged in working out the preliminary arrangements. The total number of pilgrims for whom provision is being made is 4,000.

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