

## The Catholic Record

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LONDON, SATURDAY, NOV. 1, 1924

### PROTEST AND THREAT OF ANGRY BAPTISTS

The Rev. T. J. H. Rich, a Baptist minister, married an Ottawa couple a year ago who recently had their marriage validated according to the laws of the Catholic Church governing mixed marriages. In this age and country when we hear so much lip-service paid to liberty—and especially to liberty of conscience—one might expect the general verdict would be that the couple in question were merely exercising their undoubted right and that it was entirely their own business in any case. But that is not the way the Ottawa Baptist Ministerial Association interprets liberty of conscience. This Association met, passed and published the following resolution, which, to be quite fair, we must reproduce in full as it appears in The Journal:

"That while we recognize that a couple already legally married may have afterwards one or more religious ceremonies performed if they so desire, providing that it is not regarded and announced publicly as the legal marriage; and whereas the public announcement in The Ottawa Journal distinctly states that the marriage was solemnized in the private chapel of the Ottawa University and that the Rev. Father Killian officiated, the public are thus asked to believe that this was the legal marriage; be it resolved that the Ottawa Baptist Ministerial Association vigorously protest against what we consider an insult to the Rev. T. J. H. Rich and every other Protestant minister in Canada."

The resolution further suggests or threatens this drastic remedy:

"No couple can be legally married twice, therefore the Rev. T. J. H. Rich legally married this couple and not the Rev. Father Killian. If this state of things continues the only remedy will be that the Ontario Government pass a law that will make it a criminal offense for any one to in any way interfere with a couple already married according to the laws of the Dominion, by suggesting the necessity of a second ceremony."

Some such legislation was passed in New Zealand and Australia. Of course it is as ineffectual as it is intolerant. However we can only go on patiently explaining in the hope that we may contribute something to the better understanding of the Catholic position.

Catholics believe that marriage has a twofold nature. It is a legal contract; but it is something more than that. It is also a sacrament instituted by Jesus Christ. One does not need to be a Catholic to grasp this fundamental fact. It is not conceding that the Catholic Church is the one Church founded by our Blessed Lord. It is a simple fact that Catholics regard marriage as a sacrament as well as a legal contract. Others may believe what they please, may consider that the legal aspect is the only one. That is no reason for their refusal to recognize the patent fact that Catholics hold firmly to the belief that marriage is also a sacrament. And they govern themselves accordingly. Whether Catholics are right, or wrong, wise or foolish, need not enter into the question at all. In any case they are exercising their undoubted rights of private judgment and freedom of conscience. We have surely outgrown the intolerable tyranny of Test Acts, and Acts of civil supremacy in matters of religious belief and practice.

The civil power in all countries is bound to take and does take cognizance of the fact that marriage is a civil contract carrying with it legal obligations and having other far-reaching civil consequences. Civil governments, therefore, make

many legal conditions governing this legal contract. For instance, comparatively very few are authorized by the civil power as its duly qualified officers for marrying people and registering their marriages. In this country all ministers of the gospel of any recognized Christian denomination, Jewish Rabbis, and Catholic Priests are all constituted civil officers with full power for this purpose; as are also civil magistrates. When a couple gets married before any one of these civil officers—and in the eyes of the law it is as a competent civil officer that priest, minister, rabbi, or magistrate acts when marrying people—they are legally married. No Catholic is such an utter fool as to deny this. The couple married by the Rev. T. J. H. Rich were then and there legally married. So far as the civil law is concerned the marriage by the Rev. Mr. Rich was, is, and will remain the only legal marriage of this couple. All through we are taking the term "legal marriage" as meaning, in the Baptist resolution, "married according to the laws of the Dominion." The Catholic Church does not question the legality of legal marriages; neither does any Catholic priest or Catholic layman, or Catholic woman. It ought not to be necessary to tell so obvious a fact to the Ottawa Baptist Ministerial Association. If there were any doubt as to the legality of a marriage a Catholic priest would not presume to settle the matter; he would send the misdirected consultant to a civil lawyer whose duty it would be to ascertain if the requirements of the civil law in all essential matters had been complied with. If so the marriage is a legal marriage without any regard whatsoever to the religion of the man and wife.

But for Catholics marriage is something more than a legal contract; it is a Sacrament. And just as the civil power rightly legislates on all things concerning marriage as a legal contract, so the Catholic Church legislates on all things concerning marriage as a Sacrament. No civil government has a right to interfere in this matter. No civil government is competent to so interfere. And just as one would consult a civil lawyer about matters pertaining to the legal aspect of marriage so would one—if a Catholic—consult a priest in all matters pertaining to marriage as a sacrament. Though previously legally married in the eyes of the civil law if a Catholic finds that he is not validly married according to the law of the Church governing sacramental marriage he naturally would desire sacramental marriage. The Baptist Resolution at the outset seems to concede to anyone this natural and very personal right. The Ministerial Association seemed to realize that it would seem insufferably meddling to their part if they did not make this formal concession. But even so, we think that most people will smile appreciatively and sympathetically at the dignified rebuke contained in the closing sentences of The Journal article.

"When seen by The Journal this morning none of the parties cared to say anything beyond expressing the opinion that as no harm could possibly be done the public by the double marriage ceremony, it was surely a private and personal matter."

"I cannot understand," said one, "why an association of Christian ministers should seek to deny any of the comforts of religion to parties to a marriage contract."

But the Baptist ministers' grudging concession of the right to have "one or more religious ceremonies performed" after legal marriage is more apparent than real. For they suggest as the "only remedy" "that the Ontario government pass a law that will make it a criminal offense for anyone to in any way interfere with a couple already married according to the laws of the Dominion, by suggesting the necessity of a second ceremony." That would mean that a Catholic would be deprived of the right to consult a priest about the sacrament of marriage; that a priest could not give a parishioner or penitent the information sought. With all deference we submit that the Ottawa Baptist Ministerial Association has no shadow of right to demand nor the Ontario government any right to enact such legislation. As well might the Baptist ministers ask that the Ontario government pass a law

making it a criminal offense for any man or woman married by a Baptist minister to consult a civil lawyer about their legal rights or obligations under the civil law.

But what distresses and perturbs these rev. gentlemen is they say that the Catholic sacramental marriage was published in The Journal as though it were the legal marriage. The notice did not say it was the legal marriage; but the ireful gentlemen claim that it would lead or mislead readers to regard it as the legal marriage. Now though we know nothing about it we don't believe that it ever crossed the minds of those most interested to imply or even to intimate that the Catholic marriage was the legal marriage. Though incidentally they may arouse angry feelings in ministerial associations such notices are intended for the information of friends. The Catholic party to this marriage doubtless wished to convey to her Catholic friends the glad news that she was reconciled to the Church and married according to the Church's law. That seems the obvious and natural explanation of the newspaper notice, for such validations of matrimony are usually private. So we think that the Ontario government may not find it necessary to create a new "criminal offense" to save the lacerated sensibilities of the Ottawa Baptist Ministerial Association.

### THE MALICE OF SIN

By THE OBSERVER

After Our Blessed Saviour had suffered in the Garden of Gethsemane the terrible vision of all the sins of all the world in all their results and effects, He was scourged with five thousand lashes and was crowned with thorns. Then He was condemned to a brutal death and was laden with the heavy Cross and was compelled to carry it to Calvary and was there nailed to it and was raised on high to die in a lingering agony on that infamous gibbet. All this God Himself bore for our sins; that we might regain our right to everlasting happiness with Him in Heaven.

Why did the prayer of Christ seem to be unheard in the Garden of Gethsemane? Why did it seem that His Father had abandoned Him on the Cross? It is because Christ had taken on Himself the whole weight of our sins and of our guilt. Our sins were punished in His sacred Person. God hates sin. His hatred was manifested to His only-begotten Son, Him in whom He was well pleased. The hatred due to our sins was turned towards Him who was without sin. Not that God could hate Christ: but that Christ took on Himself the horror and the hatred which the all-holy and all-pure God feels for sin. That is the meaning of that dreadful cry: "My God, my God, why hast Thou forsaken me?"

Whenever we have fallen into mortal sin, our souls have been more loathsome in the sight of God than ever the body of a leper was in the sight of well men. We are told in the Gospel that Christ one day cleansed ten lepers and that only one of them came back to give Him thanks? Do we not show similar ingratitude? Do we realize what we do when we commit a mortal sin? Do we realize that our moral sores are more loathsome in the eyes of God than the sores of the lepers are in the eyes of Man? Do we understand that had not Christ died for us we never could attain Heaven after one fall into one mortal sin? Do we understand then how God hates sin?

How often has He not cleansed our souls from this dreadful leprosy? He cleansed us first on the day of our Baptism. Time and time has spoken to our hearts, and said: "Go show yourselves to the priests," and we have not gone or have put it off carelessly and hard-heartedly. Every time that we have made a good confession with a firm resolve to sin no more we have had our leprosy cleansed only, alas, to go out into the world we love so much and sin again. The lepers who were freed by Christ of a horrible disease, nine tenths of them, never came back to give Him thanks. We see and wonder at their base ingratitude and hard-heartedness; but do we not do exactly the same thing?

The Mass is over; the priest leaves the altar; and we are on our way to the door before he is in the vestry. We are already thinking of our worldly concerns. We have no appreciation of what

God has done for us; we are in a hurry to put the Church and all that belongs to it out of our minds; we want to get back to our business or our pleasure; we have no more time for God. If we were properly conscious of what a great thing God had done for us we should give Him thanks for it all the days of our lives and never dream of again taking up our sins. But how many of us try earnestly to show proper gratitude to God for all His mercies?

Every day we should commence by thanking God for having created us; for having redeemed us; for having placed us in His holy Catholic Church; for having allowed us to see another day; for having given us another day to serve Him. When the day is done we ought to kneel and thank God again, adding a special thanksgiving for having been kept safe during the day. No matter how great a hurry we are in; or what we have to distract our attention, we ought not to neglect this duty of thanking God at least in the day for all that we owe to Him. Nothing but practical impossibility should prevent us from attending at the holy Mass on Sundays and days of obligation. The Mass is the Church's great thanksgiving where the Body and Blood of Christ are offered in thanksgiving to God. Especially when we receive the Blessed Eucharist we ought to give thanks. It is a sad sight to see people in a hurry to get out of the church after receiving the Blessed Sacrament; and it does not show much appreciation of the wonderfulness and the magnitude of the favor that God has done them.

There is a tradition that the nine lepers who did not come back to give thanks to their Divine healer, fell again victims to that disease. And it does not need much thought to perceive that the man or woman who does not sufficiently appreciate the reception of the Eucharist of Penance and the Sacrament of Penance, is very likely to fall again. Repentant sinners need the grace of perseverance; and that is not the way to get that grace.

### NOTES AND COMMENTS

ONE of the important incidents preliminary to the formal opening of the Holy Year is the probable translation of the body of Pope Leo XIII. from St. Peter's to St. John's. Lateran, where a handsome tomb has been erected to receive the remains in due time.

A DEVELOPMENT of much interest in England, pointing the way to the gradual reversion to pre-Reformation conditions, is the probable taking over of Fulham Palace by the Archdiocese of Westminster. Fulham, as is well known, has since the great change of the sixteenth century been the official residence of the Anglican Bishops of London. Formerly, and from the time of the early Middle Ages, it was the residence of the Catholic Bishops, the last to occupy it being the much misunderstood and maligned Bishop Bonner, who after being deposed in the reign of Edward VI. to make room for the notorious Ridley, was reinstated by Queen Mary Tudor, and continued the exercise of the office until her death.

THE REASON given for the probable relinquishment of Fulham Palace, is that the present Bishop has been working for the division of his diocese, failing which the Palace may be put up for sale, and, as the Bishop himself declares, the Catholic See of Westminster will have the first option on the property. There is a natural sense of fitness in this which the Anglican Bishop, in his broadness of vision, seems to recognize. In the event, therefore, of the prospect being realized a host of sacred memories, dating back into the very heart of old Catholic England, will be recalled.

A DEVELOPMENT of another kind in the Church of England, and one that has given rise to much excited discussion, is the appointment of Canon Barnes to be Bishop of Birmingham. When the antecedents of the Canon are recalled it is no matter for surprise that the more conservative or "orthodox" Churchmen are appalled at this latest episcopal appointment. Canon Barnes has denied the doctrine of the Fall of Man, and promotion to a responsible post of one who rejects the central dogmas of the Christian Faith, may be taken as additional

evidence that indifferentism in the Anglican Church has got the upper hand. For, as has been pertinently asked, if the Fall is denied, what becomes of the doctrine of Grace and of a Divine Redeemer? If one denies the Fall he must necessarily accept the implications and the theological consequences which follow. "It is," remarks an English Catholic churchman, "a pity that the Anglican Church, which has been the most conservative and orthodox of the Protestant denominations, should thus open the flood-gates to out-and-out unbelief."

REFERENCE HAS been made from time to time in these columns to the schism, as it has been termed, in the Church in Czechoslovakia. One itinerant Baptist preacher in Ontario, who had spent something like a week in that country, gave it out to his credulous countrymen that said "schism" heralded a wholesale movement away from the Catholic Church with the Baptist sect as the probable chief inheritor. The Czechoslovakians were just itching to be received into the Baptist fold. But the schism nevertheless seems to be coming to a short and inglorious ending. The fever caused by post-war conditions having passed the few malcontents have been restored to sanity and are gradually returning to their allegiance. The "National Church of Czechoslovakia" is going the way of all things human. On their way to Lourdes recently, 4,000 pilgrims, including some of the returned prodigals, took in Rome by the way, and kneeling at the feet of the Father of Christendom, begged his blessing on themselves and their new-born Republic so that the Baptist preacher referred to is not to come into his anticipated "job" after all.

### SPREAD OF CHURCH SEEN BY SCHOLAR

APOSTATE PROFESSOR SEES CHURCH GAINING GROUND EVERYWHERE

Vienna.—The noted Protestant scholar Dr. Frederick Heiler, Professor of Comparative History of Religion at the University of Marburg, has joined the ranks of those who pay homage to the intellectual vigor and strength of the Catholic Church. His opinions, expressed in his new book "Catholicism," are all the more remarkable in view of the fact that Dr. Heiler is himself an apostate. He once studied Catholic theology at Munich but became an adherent of the Lutheran faith in 1920. It is only by force of overpowering convictions that he, with other fallen away Catholics praises the Church. Excerpts from his new book read as follows:

"A tendency toward Catholicism is making the tour of the world. These words spoken a hundred years ago by the Swedish poet and scholar Eric Gustav Geijer, hold good today. The currency of Catholicism is as good and higher than ever before, said a well known Protestant ecclesiastical historian, using a modern figure of speech based on present day economics. 'We have changed the defensive to the offensive,' a Franciscan Friar proudly proclaimed to a number of Protestant theologians. And another Catholic made the bold statement that 'in ten years the whole of Germany will be Catholic.'"

"And it is true that Catholicism is gaining new strength and fresh ground on all sides. It must be understood, however, that this is not merely a question of external expansion but also an internal regeneration. In spite of the great losses Catholicism has suffered in many countries as for instance in Czechoslovakia; in spite of the vigorous efforts made in Italy and elsewhere by Freemasonry and the Free Thinkers, it seems that we are approaching a period of new prosperity for Catholicism. Amidst the chaotic and topsy-turvy conditions of political life the world-embracing organization of the Catholic Church preserves her unshakable firmness and strength and offers the strongest support to a mentally and intrinsically spineless mankind. No wonder that in these days of sorrow and difficulties, even outsiders look for support at the hands of the Church. One of the best known of the Liberal theologians of Germany is reported to have said recently: 'Only the Catholic Church can offer help and rescue to our poor Fatherland.'"

"It cannot be denied that the failure and insufficiency of existing Protestant national churches have produced in many people—particularly the educated—an inclination towards the Church of Rome, sometimes open and avowed, at other times concealed and acknowledged. Finally, the conversions of prominent men and women—like the former artist now the Benedictine Willibrod Verkade, the philosopher Max Scheler, the theologian Johan-

nes Albian, the Deaconess of Neuenstettelsau, Gertrude von Zee-schwitz—are proofs that the Catholic Church today not only possesses great powers of attraction for persons of high mental attainments but is also able to appease their mental capacities."

Dr. Heiler is noted for his studies in the field of religion. His recent book on "Buddhism" attracted widespread attention.

### THE CONSERVATION OF CANADA'S RURAL FAITH

Paper read by Rev. J. H. MacDonald at C. T. S. Convention, Toronto

The Reverend J. H. MacDonald, of New Waterford, Nova Scotia, in his paper on the Conservation of Canada's Rural Faith, began with a consideration of the seriousness of the problem of rural depopulation. Quoting from the Commission on Rural Education in the United States, that six-sevenths of the college professors, three-fourths of the influential men of affairs throughout the entire country, and twenty-six out of twenty-seven presidents up to 1918, were born and reared in the rural sections, he argued the importance of maintaining a virile rural population.

The causes of rural depopulation were shown to be chiefly economic and educational. Where farmers are scattered or poorly organized, direct communication with existing markets is often practically impossible. The prevailing system of middlemen leaves only the lowest returns to producers, even when consumers pay high prices. Farmers are charged unfairly high rates of interest, and long term credits are seldom granted them. While awaiting the adjustment of these evils by pressure of economic laws, our country's pride and hope are abandoning the rural districts, some going to our own towns, and many from our own country altogether.

Our educational systems are also to blame in not providing courses of instruction adapted to rural needs. Very little attention is given to the subjects of agriculture, household economics, live stock management, and other subjects bearing upon country life. In a word, the teaching in the rural schools is the same as in urban schools, and nearly always of a nature to interest the pupils in the problems of urban life. Among other causes mentioned were the extravagant living habits of our people, their craving for leisure and amusement, the high cost of medical attendance to those living in the country, the difficulty of securing advanced education, and for Catholics, the absence of Catholic schools under religious teachers.

The first remedy proposed was to keep the people on the land. Here mention was made of the lack of sympathetic knowledge of rural problems and needs on the part of most of our rural clergy. Reference was also made to the two-fold character of the Church's mission to mankind. Quoting from Cardinal Gasquet, it was shown that religion had a much wider and truer meaning before the Reformation than has obtained in later times, comprising as it did, the exercise of the two Commandments of charity,—the love of God and the love of one's neighbor; and practical works of charity intended for the material welfare of one's neighbor were considered as much religious practices as for example, attendance at church.

Nowadays the objection was frequently heard that the clergy should attend exclusively to the work of saving souls, as though the work were entirely independent of the conditions under which people work and live. Very different were the relations of the clergy to the masses of the people during the earlier centuries of organized Christianity, when the monastic orders made the wilderness to blossom, and taught the people not only what they should know and believe, but also how best to draw a living from the soil. During the middle ages every trade had its guild and every guild its chaplain, a trained leader and counsellor in close touch and sympathy with the various problems confronting those belonging to his guild. Coming down to still later times and our own country, mention was made of the splendid work begun by the scholarly and energetic Bishop Laval in founding technical schools for the training of his people in the various arts and sciences of the day. Conditions were admittedly different now, but two factors which were the soul and motive power behind these movements were sorely needed today, viz., the spirit of brotherhood and charity amongst men, and the leadership of the clergy in every thing affecting the material as well as the moral welfare of the people.

Unless the rural clergy become leaders in the broadest sense of the word, the Church will suffer the loss both of prestige and of souls. They must acquire a proper understanding of rural life with its problems and its needs. They must learn what should be done to solve these problems and satisfy these needs, and they must be sincere and self-denying enough to hold the confidence of the people. Quoting from Galpin, he showed that the rural church must stand forth as the leading institution of rural life, as the promoter of scientific farming, and if at the present time the

rural church seemed to be losing prestige, this was merely the result of delay in adapting itself to recent social and economic changes.

For this task the clergy must be specially trained with a new missionary spirit, at least from their entrance into seminary life. The chemistry of the soil, plant life and animal life must be studied, the importance of such studies must be made known from both press and pulpit, and the zealous country pastor will spare no efforts to make his own little farm a model for the whole parish.

In the matter of education, the rural clergy must exert themselves to have the schools teach what a modern agricultural population should know. They should urge the creation of a department of rural education in every college, or at least the appointment of a director of rural education for each Province. They should encourage the formation of poultry clubs, stock clubs, study clubs,—clubs of any kind that will help to keep the people interested in rural activities. They should encourage the cooperative idea among the agricultural classes, by teaching the people the philosophy of cooperation, and showing them the marvellous results of the system in such countries as Denmark, and Ireland. Every possible support should be given to the organization of rural credit societies modelled after La Casse Populaire of the Province of Quebec.

Where the people cannot be kept on the land, or where repatriation of our own people cannot be secured, the immigration of desirable classes from the European countries should be encouraged. But it will be labor in vain to induce immigrants from Europe to settle on our vacant lands unless they are given special economic, social and spiritual attention for the first generation. It will be found far more important to look to the permanent settlement of the immigrant family than to the importation of large numbers. Our immigration policy should be to encourage the coming of good families, and then to assist them to settle to their greatest material and spiritual advantage.

In conclusion, the lecturer showed that priests, because of their position in the community, have the influence to remove to a large extent, the causes of rural depopulation. It was largely a matter of assuming the leadership, and equipping themselves by special seminary training for the task. In the pulpit, by inculcating the Christian virtues of justice, industry and thrift, by condemning sloth, wastefulness, and the contracting of needless debts, the rural pastor will help to remove one of the most fundamental causes of loss. He should bend his efforts towards procuring a course of studies, which, while remaining truly liberal in its scope, will have some bearing upon country life. He ought to show how individualism has been the bane of the farmer, and how cooperation is but a practical application of the law of charity. While interesting himself in such things, he will, though ordained to save souls, by no means be diverting his energies from their proper goal into foreign or unpriestly fields.

### CARDINAL TELLS WHAT COLLEGE LACKS

Cambridge, Mass., Oct. 17.—Harvard University is a great school, with a tremendous influence, but its influence "would be supreme, tremendous," if it "had the old faith of Christ," Cardinal O'Connell declared here Monday. His remarks were made in the course of an address at the dedication of the new St. Paul's Catholic Church, nearby the university. The new edifice is one of the finest examples of church architecture in the country.

"There is a special significance, and a striking one, too," said the Cardinal, "in the juxtaposition of this Catholic church, the daughter of a great old mother of the ages, standing as it were vis-a-vis with a great temple of learning. That it is a great school, no one need deny; and no one can deny, in honesty, in truth and in justice, that it is a great school. It is a school where millions have been poured out generously, and let us give full credit for that generosity. It is a wonderful tribute to the fine spirit of the American people. And, of course, it means more than that. It means devotion of teachers and professors who, day by day and year by year, give the best that is in them for the pursuit of truth."

Here the Cardinal recalled the breaking away from the Catholic Church, which had founded them, of some of the great universities of Europe. He paid high tribute to their continued seeking after truth. Then he added:

"Of course, they have just missed the real thing. They have some truth. They have not all the truth, unfortunately. They have missed the way because they have cut off the light. Now we are not saying that in any spirit of enmity. We are only saying it in a deep spirit of regret. And, therefore, the presence in this locality of this edifice, this temple of God, which represents the whole truth, the real truth, the fundamental truth, and which gives the lesson everyday that men can really dispense with every other sort of half truth, that wealth is not all, that not even learning is all; that is the whole