

came up the walk. Mr. Cassidy rose stiffly and had switched on a light by the time that Hannah reached the door. They heard a low, deep voice and her shrill treble, and then a tall, broad shouldered, man burst into the room.

"Father, I came as fast as I could! Oh, Mother dear!" and in an instant both old people were clinging to him and for the first time that day they were sobbing as if their hearts were breaking. As soon as they were quieter their son explained, in a quick way that was very like his mother's.

"I saw the paper at breakfast—and I came as soon as I could. I hope you knew I'd come. I waited long enough to buy in for you \$50,000 worth of our stock. It pays eight per cent. I was just in time to catch the ten-fifty train. I hope you haven't worried much—hope you know I'd come, although I have been so—"

"I did know it, Jack, but I thought it might be some time before you would hear about the Henderson Company. But your father—"

Mr. Cassidy turned on her. "Why, Mary, what are you saying!" he exclaimed indignantly.—Florence Gilmore in *Rosary Magazine*.

MORALITY AND BIRTH CONTROL

GEO. BERNARD SHAW'S SATIRE TAKEN TO TASK BY CATHOLIC JOURNALIST

Rev. John Daniby, S. J., Dean of Journalism at Marquette University in Wisconsin, answers with logical and theological precision, the Shaw out-croppings upon one of the great subjects of world interest.

"MORALITY AND BIRTH CONTROL"

In the July number of *Physical Culture*, George Bernard Shaw has an article on "Morality and Birth Control" which is exactly the kind of an article one would expect on this subject from G. B. S.

It begins by telling us how absurdly inexperienced the ordinary citizen is in dealing with moral questions and after three pages of more or less irrelevant matter, closes with this statement: "As we are very far from knowing enough about the matter to enable either the spiritual or temporal powers to handle it with any real authority, I strongly recommend those who are clamoring for police intervention in one direction or another, for the present to mind their own business, and to let other people mind theirs."

SHAW NOT INFALLIBLE

Mr. Shaw openly admits as a suppositum in his article, that nobody, not even himself, strange to say, knows anything about this matter. The reading world must be a little shocked and, perhaps, gratified, for we are all human, to know there is one subject in which Mr. Shaw does not claim infallibility.

He then laid down his thesis in the following words: "We must 'hold it to be self-evident' that everyone has a natural right to know whatever there is to be known * * * and as the knowledge must not be suppressed, still less must the freest and fullest public controversy about it be suppressed."

There is little need to waste words in refuting this universal proposition. It is not only against religion, against charity, but it openly violates the laws of every civilized land, which guarantee the rights of privacy to its citizens.

DANGER OF DETRACTION

If Mr. Shaw would stop writing long enough to look up the definition of detraction in the little catechism, and compare it with the law of Great Britain, and the United States, he would discover that there are many truths which cannot be made public.

Everybody, except Mr. Shaw, knows that there are things done every day and night in every city in the world, which, if freely and fully discussed, in public, would put the writer or speaker behind the bars.

BIBLE IN CATHOLIC CHURCH

Appropos of nothing, the writer makes the following statement: "To this day it is an unsettled question between the Roman Catholic and Protestant churches, whether the one is right in withholding the bible from the laity, or the other in scattering copies broadcast." This statement is certainly important, if true. Somebody should send the Pope a marked copy of it for his guidance. In every Catholic bookstore the bible can be bought in editions suited to the pocket book of the buyer. In school commencement the bible is among the most frequently distributed premium books.

Every Sunday portions of the bible are read aloud at Mass in every church.

Just why the writer went out of his way to manifest his crass ignorance of Catholic doctrines regarding the bible is hard to understand. Even Mr. Shaw seems to balk at the absurdity of this sweeping assertion, for he adds, naively: "The Roman Catholic can be authorized to read the bible if his church thinks he can do so to good purpose." Perhaps Mr. Shaw would favor us some day with an explanation of how the Catholic church determines the capacity of its members for reading the sacred scriptures. The system of examination and the method of conferring a diploma cannot be a very stringent one, since the liberty of reading the bible is conceded to every Catholic man, woman and child who has the ability to read.

As if this were not enough, the

ministers of the church are enjoined to read and explain it to all.

BIBLE AND BIRTH CONTROL

Just what this question of reading the bible has to do with morality and birth control is as much of a mystery to us, as it no doubt is to our readers. The explanation we must leave to the fertile ingenuity of G. B. S. We have simply followed his article.

Having established the thesis mentioned above, to his own satisfaction, without any proof whatever, and having rounded off his assertion by a gratuitous falsehood about the Catholic church, Mr. Shaw proceeds to lay down his other "general postulate." "In the list of things we hold to be 'self-evident' must be included the desirability of control for the sake of control."

POWER OF CONTROL

Again we have the general, sweeping assertion, without any restriction or refinement whatever. "All power of control is good in itself." We wonder what Mr. Shaw would say if we were to ask him how, why, under what circumstances and by whom this control can be exercised. What he says is that all power of control is good in itself. Therefore, the power of any one man to control the destinies of any other, for instance, his choice of wife, his occupation, the food he eats, the clothes he wears, his associations, his religion, his thoughts, his ambitions, both for this world and the next, would be good, according to our friend, G. B. S. since "all control is good in itself."

Despite his authority, there are no doubt very few in the world who will include this among the things that "we hold to be self-evident." Human beings are so constituted that they resent many forms of control, such for instance, as control of the thief over the property of others, the control of the law making powers by corrupt politicians, the control of the State by the mob.

Even at the risk of disagreeing with the brilliant publicist, human beings have learned from sad experience the lesson of limiting control to those who have a right to exercise it.

RIGHT TO CONTROL

Now, who has the right to control birth? To anyone who believes in God, the answer is very simple. God alone has that right.

He, who founded the order of human nature and determined how the human race should be continued, He alone has the right to determine how that law shall be obeyed, and He has written His law into the nature of man.

SHAW DOES NOT ADMIT GOD

Our skeptical friend does not admit God, but he cannot deny nature, and the natural law, which is imprinted in every man's mind, is clear enough on this subject. No man or woman is forced to enter matrimony, but if, of their own free will that responsibility is assumed, every man and woman is bound to live up to its obligations.

END OF MATRIMONY

The primary end of matrimony is the propagation of the human race, by bringing forth and educating children. The secondary end is the comfort and happiness which come from married life. The fundamental error of the writer of the article in question is his utter ignorance of the primary end of matrimony.

This fundamental error degrades the relation of men and women in matrimony, to the state of the beasts of the field. It considers the birth of a child a question of expediency, to be measured by the temporal and merely physical interests of its possible parents. It makes marriage a mere cloak for the legalized indulgence of passion. In this latter view, it's not really fair to the beast to say that men and women who measure their matrimonial relations by their lustful desires and ignore the consequences, are on the plane of the animals.

Unmarried persons, who are unwilling to assume the burden of parenthood are perfectly free to remain in their present state. Married persons, who do not wish children, are perfectly free to refrain from the exercise of marital relations by mutual consent. To indulge in these relations and to take measures that life will not result in a frustration of the primary end of matrimony, and is, therefore, directly against the natural law.

HOW MANY CHILDREN?

As Dr. Tenison in Kathleen Norris' "Mother" says: "In these days, when women just serenely ignore the question of children, or at most, as a special concession, bring up one or two, just the one or two whose expenses can be comfortably met, there is something magnificent in a woman who brings eight destinies instead of one. * * * Responsibility—that's what these other women say they are afraid of, but it seems to me, there's no responsibility like that of decreeing that young lives simply shall not be."

There's a higher tribunal than the social tribunal of the world after all! "The father or mother who smother, or strangles, a child, is guilty of murder, and the fact that the child is only one hour or twenty years old, does not mitigate the crime. The reason for this, both in ethics and law, is the right of the child to live, and the absence of authority on the part of the parents, as parents, to deny or frustrate that right. That right to life on the part of the child is inherent in life, and therefore, exists at the very moment

of life, and is as binding weeks or months before birth as it is after the child is born.

MEANING OF MORALITY

The trouble with Mr. Shaw, and others of his ilk, is that they do not know the meaning of the word morality. The question of right and wrong is always left out of consideration, and the matter of the number of children, according to them, is to be measured by the convenience, material interests, or the mere desire of their parents. We can see this from the arguments they advance.

Their chief argument is that a large family is a handicap to the parents. Even, if this were true, the parents accepted that handicap when they entered upon the matrimonial relations.

Again it is urged that two or three children can be given a better chance in life than seven or eight. This argument, if it means anything, means that five or six ought to be destroyed in order that two or three remaining may be better brought up. If this reasoning were true, it could be pushed to some very startling conclusions.

Let us suppose a family of eight is brought into the world, under circumstances which seem to promise every chance for their proper bringing up. Then financial reverses come and the parents cannot possibly take care of more than two. Shall they kill the other six? Even G. B. S. would hardly wish to defend his logic in such a case.

CHURCH IS NOT NARROW

In all discussions on this subject, by men of the Shaw stamp, we are continually hearing of the narrowness of the Catholic view. The treatment of this question is entirely free from religious tenets. It is not a question of this, that or the other doctrine, but merely a question of the natural law which is equally binding on every human being, and any sane discussion of it must be free from this standpoint.

The right of the child to life, forever disposes of the parents' right to destroy that life. The primary end of matrimony forbids any method of preventing life on the part of the parents, who are exercising their rights as married people.

The old principle, "Thou shalt not do evil that good may come of it," binds the moral question above all considerations of purely physical or economical welfare.

SHALLOWNESS OF SHAW

George Bernard Shaw is the acknowledged leader of the modern school of cleverness. He knows how to keep his name before the public by repeated attacks upon established custom. To him, and to his followers, respectability is always dull, and decency old fashioned. With an air of omniscience, these men are ready to settle, offhand, any question concerning this world or the next. To do this, to keep in the public eye, requires brilliancy, cleverness, and they have both, but these qualities foster shallowness, which is so frequently the mark of the clever writer.

After all a man has only a certain amount of capacity, a certain amount of analytical power; and if this is spread over the universe it may be sparkling, even bubbling, but it cannot be very deep. It is the old lesson we learn in logic: the greater the extension, the less the comprehension. The more subjects a writer discusses, the less likely he is to say anything worth while about any of them.

Cleverness, satire, brilliancy, cynicism may secure readers, but to hold the attention of the world, a man must have, not only the gift of expression, but something worth while, something solidly based on the eternal foundations of Truth, to give to mankind.

Mr. Shaw knows how to turn on the sunlight, and we all know how iridescent the bubbles are in its glare; but, unfortunately, bubbles burst. To paraphrase Mr. Shaw himself, "we hold it to be self-evident" that a man who doesn't know the meaning of morality, should avoid the discussion of birth control.—The Guardian.

THE PEACE

BY H. E. CARDINAL DUBOIS, ARCHBISHOP OF ROUEN

THE COVENANT OF THE LEAGUE OF NATIONS AN ECHO OF THE GOSPEL

Liverpool Courier

Peace is signed. Peace will soon be everywhere ratified. What does Peace bring in its train? In the first place, the cessation of the most dreadful war; the consecration of the Central Powers' defeat; the gradual resumption of normal life among the various nations so long in conflict; the re-mapping of Europe and other continents; a series, as yet indeterminate, of political, military and economic reactions. But these are matters of more especial concern to the statesmen.

A MESSAGE TO BRITISH CATHOLICS

I am asked, as the Archbishop of a diocese which has lived for over four years in the intimacy of Great Britain, to express my opinion on "the moral aspects of the peace recently concluded, and on the new era which is dawning for international relations, and, in particular, for the relations between our two friendly and Allied countries." Put thus, the question makes, indeed, a most cogent appeal. I shall endeavour to answer it briefly, if also heartily, in the hope that my words will

convey to all your fellow citizens, as well as to our Catholic brethren in Great Britain, the message of peace and friendship you have invited from me.

THE WEAKNESS OF THE PEACE TREATY

But all human labours are imperfect, and not even those of the Versailles plenipotentiaries have escaped the universal weaknesses. Still, we do feel that their labours at least have been inspired by a mighty current of international morality as also by a current of ideas vastly superior to the spirit which, in analogous circumstances, had too often influenced the decisions of past victors. How comes it, therefore, that dark shadows overhang such a treaty? In no section of the treaty do we read the name of Him "upon Whom all empires are dependent." * The source and foundation of all authority, God, is not once mentioned there. And this omission, which, say what you will, will remain a permanent cause of infirmity, not only all Catholics, but all religious-feeling or clear-sighted men must and will deplore. Providence has always the last word in the affairs of men. And no man has the power to banish Providence from human reckonings?

THE LEAGUE A RENAISSANCE OF CHRISTENDOM

I greeted with joy the establishment of a League or Society of Nations. Who knows whether, in the unattainable designs of Providence, we are not actually witnessing a renaissance of Christendom extending, this time, to both hemispheres? One could ask for no more splendid ideal than this concerted and guaranteed union of so many peoples, in a common respect for Justice and the practice of brotherhood. May our peoples move themselves worthy of seeing their ideal thus realized! Meantime, a League is being formed

whereby, under the safeguards constituted by the rights of nationality and of personal liberty, all the moral and material forces of the associated nations are being rendered available for the repulse of any future aggression, and not only for its repulse, but for the exemplary punishment of its responsible authors.

FOR MEN HAVE COME TO UNDERSTAND

For men have come to understand that, even as individuals, so nations must no longer live in isolation; that, as a matter of fact, nations are inter-dependent and co-responsible; that their interests, although divergent, are not necessarily conflicting; indeed, that such interest tend to converge in the higher spheres of international ethics; that war need not remain, as in bygone days, the ultima ratio of States; and that the time has come to acknowledge some form of supreme and universal jurisdiction, which all should accept as the proper authority for the settlement of future international disputes.

A GRAVE OMISSION

This conception is not only a just conception. It is a Christian conception; and, if I may say so, it has before it a veritably radiant future. Already the initial stage in its progressive realization enables us to foresee, thanks to the restriction of armaments, a decrease in the matter of military burdens, the reciprocal aid of the nations in safeguarding their independence, and protecting the weak. But it signifies more than this—mutual defence, and consequently fewer wars, if not the total disappearance of war.

AS I READ THE SYLLABUS OF THE LEAGUE OF NATIONS, I ALMOST fancy I

hear an echo of the Gospel. It is the discreet, yet determined claim of the Christian fraternity to be restored to its former position in international polity and the government of the world. And this being so, will any Briton express surprise that a Catholic should feel constrained to inquire publicly why, down to this date, the Pope should have been ignored by this League of Nations, for which the doctrine he stands for, the tradition he embodies would have been, as it were, a quickening sap and a guarantee of efficacy?

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