The Catholic Record

LONDON, SATURDAY, MAY 9, 1914

SOME REFORMERS

We have received a communication somewhat acrid of tone dealing with certain local conditions. As it is lengthy and unsigned we cannot find space for it.

On this imperfect planet there are many things which offend the taste of the fastidious, which ought to be emedied or sholished : certain things which need pruning or much sunlight for their development. But it seems to us that the individual who is always seeing defects, always seeking for deficiencies, and always finding them, always spraying plans and works with verbal carbolic acid is more to be pitied than condemned. For he becomes in time a wanderer in arid places; he mistakes dissonance for harmony, and denunciation for helpful and kindly criticism. Instead of writing to the RECORD he should try to better the conditions which torture his sensitive spirit, not with the battle axe of destructive comment, but with the rapier of tact and understanding and forbearance and sympathy. He should step out that he could beat the Ten Comof the stronghold of his prejudices mandments. and ideas; lay down the sceptre of dictator and strive to understand that questions which are clear to him may not be so to others and that even they who provoke him to anger may be very sane and reasonable and have the advantage of being receptive and open-minded. Some reformers run to loquacity, which distills bitterness to the destruction of mutual co-operation.

AN ANSWER

In answer to some strictures on recent article we beg to call [the attention of our critic to Pope Leo XIII.'s letter to the Bishop of Grenoble in which he counselled Catholics to work for truth and virtue wherever they were allowed to work, and with men who, though not themselves Catholics, were led by their good sense and their natural instincts of show how we are to distinguish righteousness to do what is right what is Scripture, or is there a sentand oppose what is evil.

REUNION

Every one feels instinctively that beliefs should accord and that the promises which they hold out and the duties they impose should substantially be the same for all men. We know that Christ prayed for such unity among His disciples. But without impugning the motives of the non Catholics who are striving for unity we cannot see how their desires can be realized unless they seek it in the Church of God. The Church looks with kindly eye on the movement and she is insistent in pointing out to men the way that leads to the city of God and in guid ing them by every living means to its gates.

WHAT THEY DEPLORE Some of the advocates of unity

deplore the spiritual anarchy that prevails to-day. They do not believe that a programme or creed, framed so as to offend no religious suscepti bilities, can bring about any permanent peace. It may, in the guise of partial truce, effect a semblance of unity, but it cannot, supported even by men however learned and eloquent, produce a unity that will be complete and permanent. We have read some of the discussions on reunion : but we have not discovered any grounds for their authority to lay down a common creed. It should be obvious to every reasonable individual that only an infallible authority can lay down such a creed and only supreme ruler can enforce the teach ings of that infallible authority. We say it should be obvious, because any man by force of his own reason should infer that if God revealed truths of a supernatural order, that He would have provided also a sufficient authority for his guidance. But this sufficient authority in regard to truth above the reach of reason must be infallible. Therefore a Church teaching truths belonging to the supernatural order must bring with it claims of an infallible teaching authority.

This answer, dictated by reason, is the Church there is but discord and Scientific research has proved that

wrangling and confusion. The Catholic Church, however, is one in faith. in worship and government because it is guided by Peter, and because it holds to day as fifteen hundred years it held with St. Ambrose Where Peter is there is the Church of Christ."

THE ESSENTIALS

Again, it is said that reunion will be based on dostrines that are essential. What these doctrines are are not stated. But surely to any Christien this talk about essentials must savour of blasphemy. For how can any believer in revelation declare with any show of reason that some truths taught by God can be set aside and spurned as of no moment When God speaks it is man's duty to obey; and not to sift the merits and demerits of the truths spoken. To our mind there is no greater irrationality than that exhibited by Protestant ministers who presume a revelation only to destroy it, and who declare that some doctrines can be lost sight of because to their mind they are not essential. They do not seem to realize their position though they look askance at Ingersoll's dictum

BASED ON THE BIBLE

In talking about re-union some non-Catholics declare that it must be based on the Bible. Just what power the Bible, powerless in the past to prevent dissension, has in our day to bind souls in unity we cannot see. Let us presume that devout Christians seek unity based on the com plete teaching of Christ Who com manded His apostles "to teach all things whatsoever I have commanded you." How are we to ascertain these teachings with certainty? In the Bible, reply our non-Catholic friends. But this answer will, upon a little reflection, be found to be far from satisfactory, and for many reasons. There is nothing in the Bible to support it. From the beginning to the last chapter there is not a word to ence to tell us that the whole revelation of God is contained within it. St. John says that in the night before His Passion Christ said to His apostles: "I have still many things to say to you but you are not able to hear them now." Where are these last instructions to be found? If we cannot learn them from the Bible we must, if we wish to know in completeness the teachings of Christ, learn these truths directly from the anostles and from their successors. Hence there must be ever on earth an infallible authority preserving the deposit of faith and teaching the

MR. BALFOUR'S ASSERTION

truths contained in it.

In his "The Foundation of Belief," p. 220, Mr. Balfour urges the claims of the Church in opposition to those of a dead book which nowhere claims intrinsic evidence of its divinity: concerning whose writing and compilation no scrap of Scriptural proof can beadduced; concerning whose perusal our Lord is deadly silent; and which, were it not for the discovery of printing, would have been totally inadequate in its influence to reach even the smallest portion of mankind; which now, on the score of illiteracy, would deprive the majority of mankind of all chance of salvation."

COMMENDABLE ORDER

The U. S. Secretary of the Navy's order, prohibiting the use of alcoholic beverages in naval vessels or within navy yards or stations, has elicited much favorable comment. Some papers, it is true, wax witty over the order, but the average citizen regards it as a distinct aid to efficiciency. We mind us that some years ago Cardinal Manning, during the course of an address on temperance. quoted Sir John Franklin and Sir John Ross in favor of total abstinence for men who had to endure severe cold, and the Duke of Wellington to the same effect for those who had to labor in tropical countries. At the same meeting Sir Evelyn Wood. citing his own experience, declared that the soldiers and satlors who did confirmed by experience. Without not drink liquor were the best men.

of Germany declares that in future wars "the nation which drinks the least alcohol will be the winner." The employer of labor is loth to enlist the services of even the moderate drinker. He is afraid of him because in these days of fierce competition a man, to be efficient and a competitor, must have steady nerves and a clear brain. We remember that the distinguished surgeon, Dr. Lorenz, declared that he avoided alcohol as the greatest enemy to his skill. Nowadays the man who is known as a drinker is designated as a fool by business men He may vaunt fatuously that he can take or leave it, ously that he can take or leave it, without legal sanction and without though observers notice that he is more or less muddled all the time, granting of a certificate from the and going steadily downwards. In course of time he becomes abnormal in his views, and, while chattering about his moderation, does not perceive that he is virtually dead. He but cumbers the earth to the delight of the saloon-keeper and the " boys " who satisfy their thirst at his expense. The "road house" is not so flourishing as formerly because it stands for nothing that can redound to the good of the community. It does not appeal to the young men who wish to walk the highway of honor and virtue, and it is frequented only by those who do not shrink from moral and physical degeneracy. Successive indulgence in strong drink is not condoned to-day; it is banned as disgraceful and as evidence of idiocy and selfishness. The "wallflowers" of saloons are, however brilliant, (they are always brilliant because they are beneath notice and contempt) assigned their proper places among the incompetent and unreliable. The young man who is tempted to drink should glance at the products of the saloons—the besotted derelicts who, having squandered their heritage of brain and body drift in the tide of life-pathetic object-lessons of what alcohol can accomplish.

BIGOTRY AND SLANDER REBUKED

At Croydon, England, during the present year a Rev. Mr. Kensit de-livered a lecture on what purported to be "Convent Scandals." Among his audience was a Unitarian minis ter-Dr. Weston-who took excep tion to all the accusations made by Rev. Mr. Kensit. Writing to the Croydon (England) Times January 31, 1914 Dr. Weston writes:

"I was present at Mr. Kensit's lecture on Monday evening and with your permission, sir, beg to make the

following remarks and criticisms:
"The eighth commandment forbids neighbors, and St. James, in epistle (chapter 2, verse 10) says that he who offends in one point against the law is guilty of breaking all the law. May I add that he who makes charges against his neighbor through culpable ignorance of facts is ob-

"Now for some of Mr. Kensit's

"1. 'Roman Catholic government have suppressed monasteries and nunneries, or at least ordered their inspection by public authorities.' This is not so. The governments of France, Italy, Spain and Portugal, which have done this in Europe, and those of American Republics, are notoriously anti-Christian and irreligious governments; they are no more Roman Catholic than our own at Westminster is Church of England even necessarily Christian.

'2. Convent life is repulsive and unnatural. All history proves the contrary. If it were so, it would ve endured.

"3. Religious houses were sup pressed in Henry VIII's reign by constitutional law.' (!!!) There as no constitution in that reign the king's despotic will was the sole

'These conventual institutions exist for the purpose of waging war on Protestantism.' And yet Mr. Kenit wants to protect and champion their inmates against forcible con finement and tyranny. A poor foe forsooth for sturdy Protestants to

ear!
"5. 'High walls and grilles make one suspect foul play and wrong doing. 'Charity thinketh no evil.' 'Judge not.' Has Mr. Kensit never seen high walls, etc., round private houses of Protestants?

"6. 'The vows are contrary to Scripture and should (those of an irrevocable character) be made illegal. They were concocted in the dark ages,' and so on. Is Mr. Kensit so absolutely ignorant of his Bible as absolutely ignorant of his Bible as not to know that vows are repeatedly recognized therein, and their faith-

alcohol is a dangerous narcotic; that it interferes with judgment, decreases memory, ability to study and concentration of mind. Emperor william centration of mind. Emperor william less he willfully refuses to understand his Bible literally he must confess that yows are not unscriptural.

"7. Mr. Kensit urges that although a vow has been taken, a
woman should be allowed to change
her mind, as she is generally too
young to realize what she is undertaking. Would he apply this to the
marriage vow? If not, why not?
The divorce courts give ample evidence that many think they made a mistake in taking that vow. Yet the Bible is emphatic on the indissolubility of marriage, and Mr. Kensit is, I take it, a believer in the whole Bible.

"8. Mr. Kensit asks for the aboli-

tion of private burial grounds as being likely to facilitate 'foul play." etc. Does he imagine that any burial ground is permitted to exist registrar of deaths? As often as not the medical attendants of convents are non Catholics. Are these gentlemen likely to connive at illegalities of 'foul play?' I would recom-mend Mr. Kensit and his friends to study the laws of their country and, if possible, to acquire a little common sense. Will he not give the relatives of the inmates of convents credit for natural affection sufficient to make anything wrong impossible

that nuns in most convents are permitted the freest possible intercourse whether by letter or personally, with their relatives and friends that in all convents their secular names and ment census, and are always used when they are acting as teachers or nurses, and that the same laws apply to those of any other members of the

"As one who had the great privilege of having a dearly beloved sister who entered a convent and died as a martyr to charity, through a fever contracted whilst nursing the sick poor, I indignantly repudiate the malicious, unChristian and lying slanders insinuated in this unreal campaign for the inspection of convents. If these misguided people ould spare a little time from abusing those whose lives are examples of real religion, and the service of humanity for the love of God, to study the Bible, of which they talk so much, and whose precepts of charity they so consistently violate, they would be more worthy than they now are of the appellation of Christian. I am not surprised at their lack of charity, seeing that they still hold—as Mr. Kensit told us the other night—to the immoral and utterly unscriptural doctrine of salvation by faith alone. Let them

their hero, Martin Luther, in dis-carding it as 'an epistle of straw.' "I might go on, sir, to much greater length than you can afford me. May I say that to one such as myself, acquainted familiarly with convent life, the whole lecture teemed with inaccuracies and misstatements. With no wish to hurt anyone's feelings, I would venture to suggest to Mr. Kenset and his upporters that if they work to do in the way of bringing about government inspection of private houses, they might with great advantage begin with some of he vicarages and Sunday schools of their own Protestant persuasions, for the recent cases of the incumb of himself. Ricklingshall and Burslems suggest to the unbiased out sider that before they attempt to remove the mote from their brother's eye they should take the beam from their own.-Intermountain Catho

read the epistle of St. James and

follow it, unless they agree with

CERTAINTY OF BELIEF

The Rev. Bernard Vaughan, S. preaching in Manchester, England, on the Kikuyu incident that raised such a storm among Anglicans, contrasted the uncertainty as to what to believe that distresses earnest Pro-testants with the certainty of the Catholic as to what his Church teaches. Said Father Vaughan:

And now let me remind you that one of the chief characteristics of the Catholic Church is this, that even its poor school-children know just as well as the College of Cardinals what they as Catholics have to believe in matters of faith and morals. They all believe exactly the same doctrines; and no matter into what Catholic school in any part of the world, you were to enter, you would find that every child in it, come to the use of reason, believed in the divinity of Jesus Christ and in the Catholic Church as His one divinely appointed Witness and Teacher of the truths of His

revealed Word. . . We are Catholics because we believe in the divine authority of our Church. To this Church founded upon Peter, the Rock-man, and to none other, Christ has said: "He that heareth you, heareth Me; and be that despises you despises were despised by the first stairway.

Time was when the Popes sent men

allegiance, our loyalty, and our love to the Church set up upon the Rock-man, defying the gates of hell.— Sacred Heart Review.

SAINTS OR HUMBUGS

Dean Inge of St. Paul's (London says (in a recent sermon) that, "Many ministers find in politics a welcome refuge from preaching dog-mas in which they no longer actively believe and which bore their congregations."

Meaning Christian dogmas such as

Meaning Christian the Incarna-

the Divinity of Christ, the Incarna-tion, the Resurrection—these the by Dean Inge don't believe and their congregations are tired of them. The Dean further declared that: "anybug to preach the Gospel pure and unalloyed. The majority of the preachers were neither one nor the other, but any average citizen could talk on temperance, the woes of pov-erty and the iniquities of landlords, and thus they had the acute secularization of Christianity."

What a commentary all this on Protestantism and what au illustration of the absurdity and evil results of the system which leaves to everybody—"saints" and "humbugs" all and sundry—the right to settle for themselves on their own "private judgment" what to believe and not believe. Truly that is "seculariza-tion of Christianity," which means no Christianity.—N. Y. Freeman's Jour-

HISTORICARREY RESTORED

ABBEY OF MICHELSBURG HAS BEEN TURNED OVER TO THE BENEDIC-TINES-IT WAS BUILT IN 1060

An historic Abbey of the Order of St. Benedict, eight times secularized, has once more been restored to its former owners. This is the Abbey of Michelsburg, situated above Siegberg, which is a town on a tributary of the Rhine, not far distant from Bonn. The abbey was established in 1060 by Pope Alexander III. and the Emperor Frederick I. After various vicissitudes of fortune the beautiful Abbey Church was demol-ished at the time the Abbey was secularized by Joachim Murat, and after the Congress of Vienna and Duchy of Berg, in which it was situated, was ceded to Prussia. Joachim Murat, out of the plunder, left seven beautiful and costly returies to the parish church of Seigberg, which are still retained there The Prussian Government turned the remaining buildings of the abbey into a house of correction. On April 8, the Prussian Minister of Public Worauthorized the Benedictine ship authorized the Benedictine Order to reinstate itself on the Michelburg. Twelve Fathers from the Benedictine congregation of Beuron in the Black Forest have been sent to colonize once more ancient home of the Order.—St. Paul Bulletin.

HOME RULE WILL GIVE JOY TO PIUS X.

SOVEREIGN PONTIFF HAS SYM. PUBLICLY WITH IRELAND'S ASPIRATIONS

ROME AND HOME RULE Correspondence of The Catholic Standard and Times

Now that Ireland seems likely to get back her own, it will be of inter-World of Rome towards the Home Rule question these many years, especially during the latter years of the reignoof Leo XIII. and the present pontificate.

Outside those of Irish blood home and abroad, no man will feel more thoroughly glad at the success of the people of Ireland in winning back their Parliament than Pope Pius X. From the very opening of his reign the present Pontiff sympa-thized privately and publicly with thized privately and publicly with the aspirations of Ireland for freedom. Scarcely had the ceremony of coronation taken place than the Holy Father received in audience John Redmond, chairman of the Irish party, to whom he openly pressed his views and blessed Home Rule movement. And when Mr. Redmond asked His Holiness if opinion in writing, Pius X. had not esitation. Beneath a photograph of himself he wrote a message bless ing the movement for Home Rule as long as it remained within constitu-tion limits. Notwithstanding sever-al efforts made these ten years to divert the sympathies of the Pope from the Irish cause, he has remained firm. He smashed the old custom of foreign efforts to "get up the back stairs" of the Vatican, though, I must say, the last effort to turn him against Home Rule was made by an influential personage who chose the

very time the Irish troops could have driven the English into the sea if they had only agreed among them-selves. But this is all ancient—let us come down to the days of Leo

There is no longer a doubt that There is no longer a doubt that the last Pope was cruelly deceived during the first twenty years of his reign regarding everything Irish by English emissaries. But his eyes were opened, and for the last five years of Leo's life Irish aspirations had his hearty sympathy. He was big and fearless enough to admit he had been deceived. And on the occasion of his jubilee nobody got from him a grander recention than did the him a grander reception than did the deputation of the Irish Parliamentary party sent to Rome to tender Pope Leo its congratulations.

But "mirabile dictu," for the past six weeks the Catholic press of Rome has gone into maudlin sympathy with the Orangemen of Ulster! And still which has no love for things Catholic gave staunch support to Home Rule Why this? The reason is that the Catholic papers did not go to the trouble of getting solid information or using discrimination on that given it. They reminded one of young birds in a nest that open their mouths wide and swallow whatever the old one drops into them.

But there is even in this floundering of the Catholic papers of Rome a blessing in disguise. It serves to open John Bull's eyes to the fact that Home Rule is not Rome rule. If a Papal Bull had been issued in favor of HomeRule—there was an end to it, and this the Irish element kept in mind all these years. Eag-lish bigotry had to be kept in the dark as much as possible regarding Papal sympathies towards Irish as-

LOSING THE SHEET ANCHOR

Recently the Presbyterian General ssembly Committee had two of the students of the Union Theological Seminary of this city, a hotbed of the higher criticism, under investigation. They were being tested to discover whether they were suitable candi-dates for the Presbyterian Ministry. One of them was declared to be un able to give an adequate story of the Tabernacle. The other gave an indefinite account of the Virgin birth fashioned Presbyterianism who were present, protested against permitting the two candidates to officiate as preachers in the Presbyterian Church.

The newspaper account which furnishes us with these facts, adds: "A committee was appointed to answer the protesters." The appointment of that committee would seem to show that what once was considered as among the essentials, is now an open question in the Presbyterian Church The weakness not only of the Presby-terian Church, but of all Protestant sects lies in this, they have no sure ground on which to plant themselves, fter parting company with the Bible as their rule of Faith.

Now, the higher criticism has wrought havoc with the Protestant rule of faith. Evidences of the ravages it has made, are constantly crop-PATHIZED PRIVATELY AND PRIVATELY AND PATHIZED PRIVATELY AND PRIVATELY AND PRIVATELY AND PRIVATELY AND PRIVATELY AND PRIVATE PR byterian Ministry although he doesn't believe in the virgin birth of Our Lord, is a type of very many Protestspell of the higher criticism.—N. Y Freeman's Journal.

THE CATHOLIC'S DUTY Every Catholic should be an

apostle. A life pulsating with the vigor of purity and faith is a sermon that touches hearts. But some of us emit no light. We seem to be dead; the enthusiasm that spring from the joy that we are Catholics and from a desire to help others to the faith is not our possession. We could set the world afire; and we are dull and sluggish. If we squared our lives with our principles and got rid of the atmosphere that is drag ging us down to earth and quench ing the light of high ideals and mak-ing us in nowise different from those who are sunk in ignorance and un-belief—if, in a word, we kept to our altar we should be working mem-bers of the Church. The future beongs to us so-on guard!-St. Paul

CHESTERTON ON MIRACLES

Gilbert Chesterton, the brilliant non Catholic writer, was recently asked if miracles could happen. He answered : "If the great Church says that they do happen, I believe it, because it is more likely that miracles happen than that the Catholic Church should lie about it." This is a real act of faith and is worthy of note coming from a non-Catholic. It is the answer one naturally expects from a member of the fold on all matters of mystery and faith. "If the Church says it's so it is so, even if to my mind it isn't so," is the way a simple man once that neareth you, hearten me; and he that despises you, despises Me."

That one word coming from the lips of the Master is enough. It makes Christ Himself responsible for our the Confederation of Kilkenny—the loss of the Church, which does not deceive.

CATHOLIC NOTES

An ostensorium which is credited with having saved St. Louis from devastation by Indians in 1780, was Louis University recently.

Over 2,000 persons attended the daily Lenten, mid-day Mass at St. Patrick's Cathedral, New York. All of the Lenten devotions were very largely attended.

Catholics in the German empire now number about twenty-five millions. This figure represents an

David Goldstein and Peter W. Collins have started upon a nationwide campaign of free public lec-tures under the direction of the Knights of Columbus.

Recently a gift of \$10,000 was received from an anonymous donor of Waco, Texas, by the Sisters of St. Mary, for their house of studies to be pened at the Catholic University.

In every portion of India and Cey-lon the Church is now organized, and conversions are being made at the rate of over 16,000 a year. This figure applies only to adult baptisms.

In Japan there are 14 missionaries elonging to the Paris Foreign Missions who have spent over forty years of their life laboring in that country for the faith.

In 1913 the United States led the entire world in its donations to the Vatican, for the carrying on of missionary work. The total American contribution was nearly \$400,000. England contributed only \$20,000 and Austria gave \$12,000.

After having been illegally refused y Mayor Nathan and the infidel bloc" in the city council for five years, permission has now been secured by the Catholics of Rome to use the city schoolrooms for the pur-pose of instructing their children in

The Catholic theater movement for clean plays on the stage was given further impetus in Pailadelphia when at a meeting of Catholic men and women an organization was formed to include that city in the list of communities that are demanding better and cleaner plays.

Catholic Church, chapels and schools in Chinaare filled with pagans eager to be instructed in the Catho-lic Faith. Converts are counted by the thousands. In Pakin last year there were 34,000 converts, and 32,000 pagans are now under instruc-tion. There would be more were there more priests.

The Franciscans have opened three new stations in Japan during the past year. One is situated on the island of Karatto, commonly called Sachatia and two others are on the island of Hokkaido. The work of the missionaries of Mary at the same places has been very fruitful of re-

In Enid, Oklahoma, some time ago four Catholic young women, teachers in the Public schools, were dismissed on account of their religion, as the superintendent stated. All of them have since been reinstated in their positions as the result of indignation meetings held by the citizens, at which the bigotry shown by the school board was emphatically con-

Gaelic leaguers and lovers of the Irish language in general will be pleased to know that a course in modern Irish is to be introduced in Columbia University, New York, the coming year. The lecturer in this course will be no other than the loyal supporter and scholar of the Gaelic tongue, M. A. O'Byrne, Ph. B. There are only two universities in America which at the present time teach modern Irish, Notre Dame University, in-diana; and the Catholic University, Washington, D. C.

For the first time in England (since the reformation) a Lord Mayor took part in a procession of the Blessed Sacrament on a recent Sunday.
This was Lord Mayor McCabe of
Mauchester, who attended in state at the evening service of St. Mary's, Mulberry street, and joined in the procession of the Blessed Sacrament. which was held in connection with he Forty Hours' devotion, St. Mary's Church is within two hun-dred yards of the Manchester Town Hall, so that the Lord Mayor, in his official capacity, may be said to be a parishioner of St. Mary's, which is also the oldest Catholic Church in A Madrid paper, which the Revista

Catholica of Las Vegas, N. M., vouches for as being generally well-informed, delares that Porfirio Diaz, ex-president of Mexico, has now, in his old age and retirement, turned to the Church, which, during the greater part of his life, he had neg-lected. Our Madrid contemporary thinks that the grace given to Diaz in his old age, is due, doubtless, to the fact that when he was a power in Mexico he never persecuted the Church, although he did not live according to her precepts. Indeed, he publicly and privately defended her from anti-clerical attacks. To-day, far from the noise and dangers of politics, he occupies himself solely in preparing his soul for the voyage to