

The Catholic Journal

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What Reason?

The Catholic Journal would like to know the real reason why the politicians at Albany are trying by might and main to curtail publicity regarding pending amendments to the state constitution.

We will concede that there is no warrant for the expense incurred annually by the state in publishing columns upon columns of laws already upon the statute books and which must, by law, be published in book form.

But everybody is interested, or should be in propositions to amend the constitution of the state and these should be given the widest possible publicity before the people are called upon to pass their verdict at the polls.

If these proposed amendments to the constitution are printed only in the two "official papers," designated by politician-controlled boards of supervisors to receive the "printing paper" as their share of the spoils, will they receive the necessary publicity?

We do not think so. Yet that is the proposition contained in a bill now before the Legislature by which it is provided that hereafter Secretary of State Whalen is prohibited from publishing amendments to the constitution in any but official papers.

Why the change? Can it be possible that the fact the present Secretary of State is a democrat has anything to do with it?

Or that Secretary Whalen has published these concurrent resolutions or constitutional amendments in a few Catholic papers? If these are not the reasons what then can be alleged in support of this little petty patronage grab on the part of republican machine politicians?

Hazy

Read carefully, a level-headed man might feel inclined to approve the following assertions made before the Methodist Conference by Ex-Governor Stokes of New Jersey:

"In this reform era, we are following the futile philosophy of the Pope's Bull against the comet and are aiming to legislate evils out of existence rather than to improve and develop the individual. It is the frenzy of the French Revolution to make trade and morality by law. We applaud noisy theatrical declarations as courage. Profession passes for sincerity. Accusation is accepted as proof."

But Mr. Stokes himself tried to have his hearers assertion as proof. The "Catholic Standard and Times" reads him a reproof as follows:

"Precisely so. That was what the speaker, who is ex-Governor Stokes, of New Jersey, did when he takes the fable about the Pope issuing a Bull against a comet. The accusation is by him, and many others who listened to his remarks at the Methodist Conference taken as proof enough to stop a Pope. It is not to stop a Pope it is to stop a comet."

what Pope he meant, either: any Pope would answer the purpose for would applaud such declarations as learning and Demosthenian eloquence combined. Any sort of a fling at a Pope is sure to make a hit with such an assembly."

Wrong.

In many things we find the Rev. George Chalmers Richmond, worthy of commendation. To be sure he is blunt, sometimes to the verge of brutality, but we have thought him sincere, if somewhat tactless. On more than one occasion he has been more than fair to his Catholic neighbors.

In a report of one of Mr. Richmond's "noon-day sermons" the Evening Times of this city said: the clergyman attacked the Roman Catholic Church. In a letter to the editor Mr. Richmond denied this, saying:

"I gave it as my opinion that Pope Pius X had made a great mistake in sending out his last encyclical on 'Modernism,' for I regarded it as a blow to free thought and liberty of discussion within that great church. Was this an 'attack' on Roman Catholicism? Many good Catholics share in my opinion. We love the Roman Church, but we have a right to criticize what we love."

Let us see. So Pope Pius X in denouncing "Modernism" has dealt "a blow to free thought." The Roman Catholic is founded on authority and authority is a barrier to "free thought." That is exclusively a Protestant prerogative. If one desires to think and believe as pleases, he need not remain in the Catholic Church, he may become a Protestant. But if he desires to remain a Catholic he must submit to authority.

But "Modernism" goes farther than "discussion." It would obliterate all that the Christian has held dear. Just read the following from an interview had by a representative of a "free thought" newspaper with Abbe Loisy, the leader of the French "modernists":

"When you describe Jesus as a 'village workman, simple and enthusiastic, who believes in the coming of the Kingdom of God upon earth, and who, strong in this first illusion, sets himself to prophesize,' does not language of that kind convey that in case of Jesus, there was much more of autosuggestion than of supernatural inspiration? In like manner, it is by the power of suggestion, that you explain the belief of the Apostles in the Resurrection of Christ. And when you write that in all probability the remains of Christ were cast into a 'common ditch,' these two words were not used by mere hazard. If all that Loisy the historian says is true, then the Abbe Loisy can no longer believe that Christ was raised from the dead."

To this, M. Loisy replied, this time not smilingly but seriously: "Quite so. If by the resurrection be understood that the corpse of Jesus came back to life, the fact is not proved, nor even provable. But it remains true that Christ is risen again in the sense that he lives, or if you prefer it, that he survives in his Church."

This reply enabled the interviewer to get at what he wanted, so he answered: "Undoubtedly. But all that is only a metaphor. And now to put the question categorically, does not such a way of writing history make for the denial of the Divinity of Christ?"

"Here at last; was the crucial challenge, and the interviewer thus describes the manner and the sitting in which M. Loisy replied: Sitting in his arm-chair, the Abbe Loisy leant over towards me, and said in a voice that was soft and serene, 'Why should we affirm his Divinity if Jesus Himself was not conscious of it?'"

And now doth the busy politician improve each shining hour.

If the Catholic Church is to continue as God's representative on earth, what else could the Holy Father do but condemn such teachings as these?

Rev. Mr. Richmond evidently does not understand what the Holy Father's encyclical was aimed at.

Refutation

It is often alleged that mental disorders proceed in many cases from the influence of religion.

Unfriendly critics, says a writer in the Pittsburg "Christian Advocate" (Methodist) and especially those of the materialistic school, . . . assert that religion arouses the fears, excites the sensibilities and unsettles the reason."

A late issue of the "Western Christian Advocate" (Cincinnati) has an article by David Starr Jordan, of Columbus, who quotes statements made by Dr. A. B. Richardson, for many years in charge of institutions for the insane, the last being the United States Hospital at Washington. He replies thus to Dr. Jordan's inquiry about the amount of insanity in his institutions attributable to religion:

"You have asked me a very easy question. I have tested that matter thoroughly. There are only two patients in this hospital whose insanity has any relation to religion, and I think, from their predisposition to insanity, that they would probably have become insane on some other subject, if they had not on religion. Now, if you had asked me how many people in Ohio are kept by religion in insanity and out of these hospitals, you would have given me a question hard to answer, for they are a multitude. The good cheer, bright hopes, rich consolations, good tempers, regular habits and glad songs of religion are such an antidote for the causes of insanity that thousands of people in Ohio are preserved from insanity by them. But for the beneficent influence of religion, Ohio would have to double the capacity of her hospitals in order to accommodate her insane patients."

Anarchy and anarchists must be rooted out of the United States. Truly, as says the "Morning Star":—"And even as a question of policy, how much better for the State that her children should be brought up in the fear and love of God, which is the foundation of all true morality and all good citizenship? How thankful therefore, should the State be to the parochial schools, from which criminals do not spring."

The "Sacred Heart Review" delivers this sermonette on coal: "Coal is not a clean commodity to handle. It has left its grimy marks on the characters of more than one Boston city official. We may not agree with Senator Albert J. Beveridge all the time but we can all say amen to his efforts to drive child labor out from our economic system."

Much wisdom is condensed in this editorial paragraph from the Pittsburg "Observer": "No religion preached to mankind at large that has not its sanctuary of sorrow can be true; for Christ has shown that the cross is the measure of spiritual things and the key to all human enigmas."

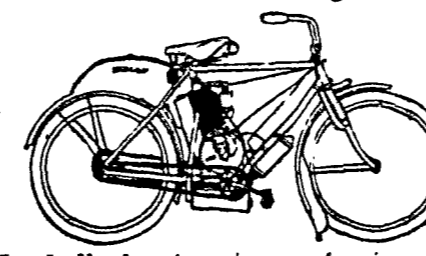
Says the "Pilot": "In a recent Boston fire, a kind-hearted lady saved her pet cat while she allowed her pocketbook to perish. Isn't this rather overdoing kindness to animals? The cat could have jumped from the window, but the pocketbook couldn't."

WHEN

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Baker Theater. "Carmen" is to be offered next week by the Bellows-Spencer Stock Company. It is a play based on George Bizet's famous opera, whose libretto is founded on a story by Prosper Merimee. Miss Florence Oakley, the new leading woman of the Bellows-Spencer Company, who effectively demonstrated her beauty and charm last week in "Prince Karl" will have a splendid opportunity as the lovely cigarette girl of old Spain, and the company will be admirably fitted to their different roles in this story of love and hate, treachery and death. Mr. Spencer will play Don Jose; Mr. Lewis, Escamillo; Mr. Hammond, Capt. Zuniga, another victim of Carmen's wiles and Miss Field will be the gentle Mercedes. The production will be made with all the lavishness and attention to detail for which this artistic organization at the Baker Theatre is noted.

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