

The Catholic Record

Price of Subscription—\$1.50 per annum... THEO. COPPEY, L.L.D., Editor and Publisher.

LETTERS OF RECOMMENDATION. Apostolic Delegation, Ottawa, June 13th, 1925. My Dear Sir—Since coming to Canada I have been a reader of your paper.

Dear Mr. Editor—As I consider the Catholic Record an old stand-by in the promulgation and the defence of Catholic doctrine I take the liberty to express some faint statements made in a leading article of your issue of the 11th inst. asent "local option."

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years it has obtained. This is like bringing one's experience forward as a proof to an argument when it might happen the experience has been all the time wrong. But that as it may, we have great respect for those sober municipalities but withhold from them the right of constituting themselves the 'Ecclesia docens'.

The reverend gentleman is very much excited, and in his excess of patriotism forgets that, on occasion, we Britons are wont to boast of liberty of conscience. To prevent Catholics from obeying the Head of the Church is quite as intolerant and tyrannical as to compel Anglicans to become Presbyterians, or Jews to become Anglicans.

Our article was in reply to a priest who wishes to know whether or no local option, judged in the light of experience, is an improvement on the license system. Our answer was in the affirmative, in so far as at least as rural municipalities are concerned.

Only incidentally, remembering such theological objections as Father Cline's, did we touch on what might be called the theological phase of the question. We admitted that our views on the use of wine were those of all Catholics; but pointed out that the Catholic view does not preclude the regulation of the sale of intoxicating drink.

Local option does not concern itself with the use of wine but with its sale. The rate-payer, in a municipality which has adopted the no-license law, is still free to eat and drink what suits him, hence local option does not infringe on individual liberty unless, perhaps, by lessening the facilities for obtaining one's favorite beverage; precisely the principle involved in the license system against which no theological objections are urged.

The Church has never declared herself authoritatively in favor of local option and never will because it is wrong in principle. The Church has never declared herself authoritatively against local option which is more to the point, especially if it is "wrong in principle."

Practical local option has existed in every city where a neighborhood is with- out license; and where one would meet with strenuous opposition to the introduction of a bar room.

The "Ecclesia docens" has never pronounced against this determination to keep bar rooms out of the neighborhood, even when the most strenuous opponent of the license was the parish priest. It would be quiet as safe for us to assert that the Church will never condemn local option, but we shall not prophesy.

It is enough that she has not done so, and we hold, therefore, that Catholics are entirely free to judge it in its merits as a practical temperance measure, to vote for it or against it as their judgment and conscience dictate. We are glad that the Rev. Father Cline, since he holds very pronounced views on the question, should have given us the opportunity of placing them also before our readers.

THE REV. G. OSBORNE TROOP "Is the bishop of Rome or the Crown of Great Britain to be supreme in this Dominion of Canada?" This is the opening sentence of an inflammatory pronouncement on the Ne Temere decree by the Rev. G. Osborne Troop of Montreal. Surely it is imprudent, to say the least, for a Christian clergyman to fan the flames of religious prejudice, the more especially as a great deal of the prejudice against this decree is due to ignorance of its provisions and intent.

The Rev. Mr. Troop would surely admit in calmer moments that the British Crown is not supreme in matters of conscience. In such matters not only Catholics but members of every sect would assert their liberty.

If all the authority represented by the British Crown decreed that Rev. Mr. Troop should subscribe to the Westminster Confession of Faith he would regard it as an act of tyranny to be resisted by a loyal Anglican.

If the British Crown ordered Jews to be baptised by Anglican clergyman,

would the Jews be obliged to submit? Would Anglicans approve? Catholics recognise the supremacy of the Crown within certain limits. Matters of religion or conscience do not come within these limits.

The Roman Church may well take warning in time that the Reformation principle is certain to be established fully—that the Bishop of Rome hath no jurisdiction in the realm of England."

Catholics have the same rights as others in the domain of conscience and religion, and Protestants who dislike our marriage laws are not bound to submit to them.

A "nation of free men" must respect religious convictions; Mr. Troop has no more right to force Catholics into his way of thinking about marriage than the civil law has to regulate his convictions on divorce.

A DESPATCH from Montreal tells us that the gentlemen who have inaugurated what is called the Layman's Missionary Congress, sometimes called the Layman's Forward Movement, whose aim is to Christianize the world in a course of a generation, have found amongst some of the sects an apathy most startling.

The young men are beginning to realize that Methodism is lacking. In some parts of the country the churches have become more or less social centres, and, furthermore, how can serious, intelligent young men take kindly to a system which counts in good standing professors possessing more or less erudition who have thrown doubts upon the divinity of Christ? The Forward Movement will go up like a rocket and come down like one, for there is no stability in the sects who have been lopped off from the parent tree.

THE GREAT MENACE All true friends of humanity are grieved and alarmed at the rapid spread of socialism, than which no more dangerous enemy of the human race has ever arisen in the world. There is no gain-saying the fact that socialistic ideas are becoming very popular in many countries.

Australia is to-day governed by socialists. Germany has the unenviable distinction of possessing the most perfectly organized socialist party in the world. There, too, dwells the most famous living exponent of communism, the notorious Bebel, author of the infamous book called "Woman."

In England the British Independent Labour Party has capitalized to socialism. It is a strong party too, now, and is led by Ramsay MacDonald, M. P. Socialism is growing apace. The most ominous phenomenon of the November elections in the great republic to the south of us is the success of the socialistic candidates. The mayor of Milwaukee is a socialist, Los Angeles has elected a chief magistrate of the same creed, Schenectady, N. Y. is ruled by a clerical socialist mayor.

In fact in nearly all the departments of the government the socialists now have their representatives. True, the socialist candidates advocated nothing very revolutionary in their campaign speeches. But the psychological movement for the enunciation of their true principles has not yet arrived. When their ranks have been strengthened by future successes at the polls then they will throw off their masks and proclaim aloud their revolutionary platform.

The Catholic Church is the most formidable obstacle in the way of the realization of the cherished dreams of those revolutionaries. If socialism is to be repulsed the Catholic phalanx must bear the brunt of the battle. The leaders of Catholic thought and action in the ranks of both clergy and laity are becoming daily more convinced of a fact. There is now in the city of New York a school for the training of Catholic young men in the knowledge of the social problems of the day. There they will be furnished with the arms deemed best suited for those who enter the combat against the Goliath of socialism.

Let us hope that the roll-call of the students of this much-needed Catholic school may be a long one. Another hopeful sign of the times is the large number of books and pamphlets which are being written by Catholic authors on the dangers of socialism. We have noticed several of these in previous issues of the Record. Recently we have received from Messrs. Thomas J. Flynn & Co., Publishers, of Boston, another book dealing with the same important questions. It is written conjointly by David Goldstein and Martha Moore Avery; and has for title, "Socialism: The nation of Fatherless children." Both authors were at one

time members of socialistic organizations. Both became convinced of the revolutionary and un-Christian character of the movement and are now doing all in their power by pen and tongue to save others from being mesmerized by the veiled prophets of communism.

By numerous quotations from the accredited mouthpiece of socialism they prove that it is frankly materialistic in its conception of life and that its ethics are diametrically opposed to the Christian code of morality. It advocates the abolition of the marriage tie and in consequence, the Christian family and Christian home. For these it substitutes the reign of free love and the "Nation of Fatherless children."

It scoffs at patriotism, which evades pagans reverence and admire, and stands for the utter destruction of the State as at present constituted. In a word, this useful book shows that to socialism nothing is sacred, neither the Most High God, nor His wise laws, nor His Church, nor her priesthood, nor fatherland, nor mother, nor wife, nor sister, nor children, nor anything which sane men hold dear.

This book is a valuable contribution to the anti-socialistic literature of the day and we hope that it may have a wide circulation and help not a little in the work of casting into the depths of the sea the colossus of socialism which now besrides the earth.

CITY CHILDREN Mr. Geo. H. Locke, Public Librarian of Toronto, recently delivered an address before the Women's Canadian Club in this city in which he drew a comparison between the conditions surrounding the rising generation in cities and in rural districts. He declared also that there never was a time like the present when men must stand the test of integrity against the strength of corporations.

None too soon has the danger signal been raised as regards these two momentous topics. Mr. Locke has set the ball rolling and we hope all good Canadians will lend assistance to push it. So far as the rising generation are concerned the great evil that confronts us is the want of the old-fashioned home life. Many of the fathers seek the club for whiling away the evening hours and fancy that life would not be worth living did they not have an opportunity of enjoying social festivities and exchanging views on all manner of topics.

And the good wife has her engagements of a more or less praiseworthy character. All the while the children are allowed full fling to do as they please. The boys get the cigarette habit; and both boys and girls think the ideal life is to spend their spare hours at the picture shows or vandevilles, where they are too often confronted with the most vulgar and most criminal phases of life.

In this way the seed is sown and we need not be astonished if we are in consequence confronted every day with young people who will in the years before us become undesirable citizens. The country boy and girl are more fortunate. The same temptations to evil are not thrown in their way. While the city appears to be the favorite recruiting station for the enemy of mankind, the country life serves to promote the simple innocent life. We now have in mind the ideal country life. In many country districts, to say the least, the devil quite frequently makes his incursions and very dear to him are the places where the road house and vile literature are doing their fell work.

How to remedy all these abuses is the problem of the age. The spirit of license is abroad in the land. We have room for thousands of such lecturers as Mr. Locke and we have room also for thousands of workers in the ranks who will give of their best to curb the liquor demon and other agencies of evil which serve to degrade humanity.

THE SOUPERS By this name were known the agents of the Irish Church Mission Society whose business was to draw the Celt from the old faith. These people went into the poorer districts, where men, women and children were in the old days suffering from hunger, and if they could be accepted and read King James' version of the Scriptures, would be given a bowl of soup; but there would be no soup for those who refused to partake. All the way from old Ireland comes to us a little pamphlet which reminds us of those days. It is evidently given to the world by an agent of the soup class. It is published at the "Christian Fishman" office, 10 Upper Sackville street, Dublin. The information it contains is of startling character, never known before either in ancient or modern times. We are told by this proselytizer, who is ashamed to give his name, that St. Patrick was not sent to Rome by Pope Celestine, that the early Irish Church was not under the jurisdiction of Rome, but actually hostile to it. This peculiar individual, who has a genuine for invention, also tells us that neither Patrick nor the Church established by him withheld the Scriptures from the people. Quite likely, but how could he give them the Scriptures, when in those days there could have been only perhaps a couple of copies in the whole country. It was a thousand years

and more before the invention of printing. St. Patrick, we are further told, did not belong to a Church which refused permission to its clergy to marry. To make his little work complete the author has forgotten a very important point. He should have given us the name of Mrs. St. Patrick and the names of their children. We make apology for referring to this little book at all. We would not do so were it not that we wish to point out that amongst a few non-Catholic zealots in Ireland the old spirit still survives. Persecution of Catholics and defamation of their faith is still dear to the heart of the descendants of those who sold their faith and their country for a mess of pottage.

CONVENT EDUCATION The Chicago Inter-Ocean, one of the most prominent as well as one of the most reputable papers in America, in a late edition, made reference to this subject. It is so timely and so true that we give place to it in its entirety.

"Despite the novelties of co-education and the attractions of public institutions of learning, convent education still has a charm and power which all are free to admit. Through instruction in religious truth, correct moral teaching and a high sense of duty are known to be fully in accord with the most profound knowledge and the widest range of truth in every field of study. Hence the convent-bred girl can have every intellectual advantage afforded by a secular college; and in addition moral, artistic and social associations of a superior order. It is not surprising, therefore, that men and women of every shade of belief very considerably have chosen for their daughters a convent education.

"In our country, pioneer conditions have passed away, and with them the educational limitations they imposed. Privation and narrowness in the education of many were not of choice, and the absence of culture, was unavoidable. The future points to wider and more varied obligations, which demand a higher and broader education for all. Opportunity for learning and culture is now open to young ladies whose mothers knew such blessings only as a dream. In the field of science and letters convent instruction is not excelled. In the realm of art and music, convent training stands pre-eminent; while in the formation of character its standard of true womanhood is the loftiest conception the world has ever known."

It is a thousand pities that our separated brethren, because of prejudice engendered by misconception of the real Catholic Church, have formed such erroneous opinions about convents and their work. We need not point out in what regard, because the extract which we have copied from the Inter-Ocean, a secular publication edited by a Protestant, gives us the truth in fairly full detail. One erroneous impression in the Protestant mind we would like to refer to here. Our separated brethren are under the impression that the teaching orders of the Catholic Church are over anxious to bring into their convents for instruction the children of Protestants. No where is such the case. If any of our Protestant neighbors are under the impression that sending their children to a Catholic school would place that institution under special obligation to them, they are entirely mistaken. When Protestant children go to a Catholic convent, boarding or day school, they are of course always treated with that kindly consideration bestowed on Catholics children. No more, no less. And no efforts, such as those employed by some of the sects, particularly the Presbyterians in regard to poor Catholic immigrants, is made to turn the children's minds away from the faith of their parents. Of one thing Protestant parents may rest assured, that if they place their children in the hands of the nuns they will receive an education in secular training and in the training of the mind which will be a precious asset to them as long as they live.

BE CAREFUL The saying that "a fool and his money soon part" holds good the world over. One of our subscribers writes us concerning a corporation, launched apparently for the special purpose of affording people with limited means an opportunity for getting rich quick. Just think of it! The shares are only \$1. A working man has a little nest egg put away in the bank, and after studying the full page advertisement, feels that he ought to draw out \$100 for which he can purchase that number of shares. The poor fellow thinks that in the course of a couple of years the investment will make him independent. Not so, however. He waits patiently for a considerable time, expecting every day to receive from the letter carrier a large envelope containing a goodly sum by way of dividend. He waits in vain. In due time he finds out that not only will he receive no dividends, but his capital is gone too. There is a warning to the stockholders. There is a sympathetic look upon the face of the promoter, but he carries a broad inward smile.

We do not wish to be understood as saying that all propositions of this kind are frauds. There are some good investments, but a man needs to be well posted in financial matters to be able to sift the chaff from the wheat. To the working men and the men of small capital we would say; be careful, be very

careful. Do not be in a hurry to invest your money until you take every means to find out the character of the men who are to handle it. It is not always a guarantee that the scheme is a good one because you see the names of prominent citizens and men of rectitude on the board of directors. It is possible that they, too, shrewd business men all, may be deceived by the promoter. When you read an advertisement holding out promises of anywhere from 8 to 15 per cent dividends, especially if guaranteed, keep your money in your pocket. If there is a fair prospect of the business being so profitable it will not be necessary to advertise for shareholders. The "Captains of Industry" will take hold of it themselves, and the stock will not be for sale until such time as it is well watered. Do not be deceived by the word "guaranteed." If the enterprise goes by the wall, and you have a considerable sum of money invested in it, you will naturally look for redress from the men who guaranteed security for your capital and promised liberal dividends. You will place the matter in the hands of your lawyer and you may expect a letter in due course that the men who promised to make good your loss are worth nothing. Again we say, be careful. It is better to take a small rate of interest where there is no doubt of security rather than plunge into enterprises where there is so much danger of losing everything you have.

REV. MR. QUINN (I) BAPTIST It would be fair to suppose that this gentleman, together with many of his brother clergymen, for business reasons, look askance at the Ne Temere decree. And here is the reason. A press despatch from Niagara Falls, dated Nov. 21, tells us that the marriage of four eloping couples took place there on that day. All batons couple were married by Rev. A. E. Quinn, pastor of the Main Street Baptist Church. The most sensational elopement was that of a Syracuse couple. They came early, purchased a marriage license from Michigan Central Station Agent Jackson, who refused to divulge their names, and also refused to give the minister's name who performed the ceremony. Mr. Quinn, Richard Silvester and Hester Monroe of Buffalo were an eloping couple also married by the Baptist minister. Sixty-year-old James Hubbard and Julia Plummer, fifty, both of Fulton, N. Y., had been schoolyard sweet hearts but had become estranged after an elopement had been planned. When they made up a few days ago they decided to carry out their former plans and eloped to Niagara.

And here is a supplement. On the 22nd another despatch conveyed the intelligence that on the 22nd word was received at Niagara Falls that warrants had been issued for the arrest of James Hubbard and Julia Plummer, a couple married yesterday by Rev. A. E. Quinn, pastor of the Main Street Baptist church. The charge is bigamy. Hubbard left a wife and family in Fulton, N. Y., and Mrs. Plummer, with whom he eloped, left a husband and family in the same place. They came to Niagara and procured a marriage license from Station Agent Jackson, of the Michigan Central Railroad, and were directed by him to the home of Rev. Mr. Quinn. All which is respectfully submitted to the consideration of Mr. S. H. Blake, K. C.

ULSTER AND PASSIVE RESISTANCE Not so very long ago we were told that the Ulster Orangemen were aiming to resist Home Rule. Fifty thousand would-be warriors, after being worked up to the martial key by "General" Sir Edward Carson, went home to rifle practice. A provisional government had been formed, and immediately Home Rule had received the Royal Assent, the word would go forth, the legions of Ulster would cross the Bayne, and the grand march on Cork would have begun. Of course Sir Edward Carson had no intention of laying aside his wig and gown to don a khaki coat and a spiked helmet, and even if he had he would never set as far south as Cork. As T. W. Russell said in Dublin recently: "I wouldn't like to be with him in Tipperary."

All this wild talk of rebellion was merely drum-thumping. The Orange "insurrection" was simply laughed at. "General" Carson never took himself seriously, but he had hoped that England might be scared by his threat. John Bull, however, took him at his true value. John remembered that when there was fighting to be done it was not the drum-beaters that won his battles, but the Catholic peasants of Tipperary and Galway. The bogey of insurrection having failed to scare John, Sir Edward is now trying another dodge. This time it is not a march upon Cork, but Passive Resistance. The Globe seems to take this threat seriously. Well, does the Globe believe Sir Edward's followers will stop drinking whiskey? Will they give up tobacco? Will the Orange ladies stop drinking tea? Does anybody believe

the Orangemen of Ulster will practice such self-denial as this? And if they do not what becomes of their threat not to pay taxes to the Home Rule Government? Sir Edward will have to try again. "COLUMBA"

NOTES AND COMMENTS THE GLOBE reproduced in its humorous column a few days ago a little story to the effect that when in a certain Protestant conventicle the presiding ministers read the scriptural lessons from the Revised Version as a variation from the time-honored King James ordinarily used, the change met with an indignant protest from a leading pew-holder who remarked that "if the King James Version was good enough for Paul it was good enough for him." The humor of the incident really lies more in its reproduction as such by the Globe than in itself. For, does it not truly represent the mental attitude towards the Bible and towards Christianity of nine-tenths of the adherents of Protestantism, among them the presiding genius of the Globe itself, and, let us say, the Rev. Dr. Milligan? The spectacle is reminiscent of that of the man with the placard "Please kick me," on his back laughing at the dog with a tin can tied to his tail. The difference is less in kind than in degree.

THE REV. DR. MILLIGAN, whose prominence as a theologian and philosopher is vouchered for by the Globe and the Presbyterian, has on the eve of his departure for the southern seas been urging upon his congregation the desirability of voting for church union, for, said he, "one of my great desires is that a Catholic Canadian church should be formed in the near future." The claim made for the reverend gentleman here, in the light of this utterance, too modest by far. To his laurels as preacher and theologian should, beyond doubt, be added those of a humorist, and we are much mistaken if, by one bond, he has not placed the reputations of other as yet better known adepts in the science in serious jeopardy. A "Catholic Canadian church," brought right up to date and garnished with all the twentieth century improvements in the way of "views" and speculation, is certainly a conception beyond the ordinary, and one calculated to lift his author, without further ado, on to the dizzy heights of eminence. Modernism and Higher Criticism (as popularly so-called) will in this wonderful new organization take the place of authority and the sacramental life in the old, and the dogmas of Jacksonism as preached and practised in Victoria University become the one test of fitness for the ministerial calling. And the marvel is that professedly serious men (we will not say utter) but listen with patience to such manifest absurdities and contradictions and applaud them as profound.

THE FORMATION of a Catholic Record Society of Ireland is a step which cannot have other than important and valuable results. Under the auspices and with the active co-operation of such men as Cardinal Logue and the Archbishop of Tuam the work which it has undertaken is certain to be prosecuted with vigor and discernment. As the circular outlining the objects of the society states: "until the mass of unpublished documents which serve to throw light upon the religious development of the country has been made accessible to students, no satisfactory ecclesiastical or general history of Ireland can be written." The circular goes on to say: "For this reason the Maynooth Union passed a resolution in favor of the establishment of an Irish Catholic Record Society, and at the same time appointed a few of its members to arrange the necessary preliminaries. The society is in no sense controversial, and will confine itself entirely to the publication of documents in Irish, Latin, English, etc., which may help to illustrate the early, medieval, or modern religious history of Ireland."

Those who are conversant with important work done by the English Record Society and the interest aroused by its publications not only in Catholic circles but in every learned body in the kingdom, will not need to be told that at least as rich a field lies open to the operations of the Irish organization. By reason of the long continued reign of persecution in Ireland in former days it was not possible to give that attention to the ecclesiastical history of the country which its glorious past warranted, but with the dawning of better days such aspirations as arose naturally therefrom began to take form in many minds and the achievements of such writers of a generation ago as Father C. P. Meacham, gives some indication of the rich stores lying ready for the industrious investigator of to-day. The journal which the new society is to publish will be under the editorial supervision of Rev. Dr. MacCaffrey of Maynooth, and a strong and representative committee has been formed to co-operate with him in the search for manuscript material bearing upon the ecclesiastical and civil history