

The Catholic Record

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LONDON, SATURDAY, OCT. 22, 1921

CHURCH UNION

That the question of Church Union is uppermost in the minds of our separated brethren is evident from the frequency with which it is discussed in their various assemblies. The General Synod of the Anglican Church of Canada, recently held in Hamilton, has proven no exception to the rule and has gone on record as favorable to reunion with certain restrictions.

This desire to reunite in one great body shows that non-Catholic Christianity is passing through a new phase of religious sentiment. Protestants are at last beginning to see the absurdity of a multitude of warring sects and now manifest a desire to renounce the principles of division and disintegration set in motion by the so called Reformation.

The spiritual longing for the reunion of Christendom is indeed a noble idea which strikes a sympathetic cord in the heart of all Catholics. But there is only one plan of reunion in which Catholics can participate and that involves acceptance of all the Church's teachings in matters of faith and morals—one fold under one Shepherd. No lower ideal than this can permanently solve the question, and no scheme of reunion which deliberately stops short of this can receive our support.

It is obvious that reunion bears a meaning for Catholics totally different from that which it bears for the active promoters of the Church Union movement. For them it seems to mean a closer and looser federation of independent sects, each retaining its own formularies and organization and combined only for limited objects. For us, reunion means only one thing—the recantation of the heresies of the Reformation and the return of all our separated brethren to Papal allegiance.

Even in the ranks of non-Catholics, the keener sighted among them are beginning to realize that the only feasible unity of Christians is that which exists in the Catholic Church,—the necessary consequence of its having a centre of authority, from which radiate a power and an influence which unify the exceedingly varied human elements of which it is composed; a unity which is at once inimitable and indestructible; and both of these qualities proclaim its divine origin. These facts have not escaped the notice of John Ransford of Clinton, Ont., who recently wrote to the Editor of the Toronto Globe as follows:

"Being debarred from attending the General Synod this year, permit me space in your valuable paper, very briefly and most humbly, to proffer a suggestion to my brethren clerical and lay, on this most important question.

"I understand it is proposed to discuss union with principally the Presbyterians and Methodists. I will assume that church union is a question of faith, and not polity. Therefore this question has raised in my mind another very grave question, viz., was our Church in error for the first 1,500 years of its existence, or was it Christ's Body, illuminated and guided by the Holy Spirit? 'Lo, I am with you always.' We at least thought it was, until, at the mandate of an adulterous murderer, we severed connection with what was our Church, which had refused, in spite of the truly awful consequences, to pander to his lust. All Church authority, all acceptance of

Church teaching as binding and authoritative, has vanished, and schisms innumerable have sprung into existence all around us.

"In the place of perpetuating the present chaotic condition, might it not be possibly better worth while to look into the question of reunifying ourselves to what we were broken off from? I am thoroughly convinced of this fact, that the great bulk of objection to such a course has its existence in ignorance. The people of the United States have lately come to the wise conclusion that for many years they have believed, and taught in their schools, a tissue of misrepresentation concerning English history. Is it not barely possible that an honest inquiry into the actual facts might result in a different conception of what we style Romish errors? At least, an attempt to join a unified solidity is effort better spent than one to piece together incoherent fragments, especially when the latter is a manifest impossibility. We are told by the advocates of Church union that unity is Christ's desire, and, moreover, is our bounden duty. Did our breaking away from the Church promote unity? It killed it. I said at the first union is a question of faith, and not polity. Today we in the Church of England have no body of faith to which all subscribe, and to which all adhere. There is not even uniformity of public worship. And we are talking of union with those, who in these respects are more impoverished than we are ourselves. 'Good Lord, deliver us.'"

That church union of the character discussed at the general Synod is repugnant to High Churchmen is also evident from an editorial in the Church Times, the English journal of the High Church party. The Church Times warns and advises Anglicans against consorting with other Protestant denominations.

"If Canadian Churchmen," it says, "merely regard themselves as members of one of the Protestant sects, only retaining certain features of antiquity, they had better cease from coy pour-parlers, at once negotiate openly with the Presbyterians, Methodists, Congregationalists and Baptists of their country, and bid farewell to Catholic Christendom. If they are bent on a superficial amalgamation with bodies of Christians who repudiate the essentials of Catholicism, they will, we warn them, find themselves isolated and alone. The popular view throughout the Anglo-Saxon world no doubt is, that a variety of Christian Churches happen to differ on certain not very vital questions of the form of Church Government, or unimportant ceremonies and minor parts of doctrine. Why should they not agree to differ, waive these non-essential peculiarities, most of which have only an antiquarian significance, and unite as one church on the things that really matter?"

"But is this the view of the situation taken by Canadian Churchmen themselves? Or are they prepared, humbly but firmly, to assert for the bishops of the Catholic Church, their own being an integral part of it, a Divine apostolicity and jurisdiction, for the Catholic ministry an authoritative priesthood and 'character,' for the Catholic sacraments a covenanted validity, and for the Catholic inheritance of doctrine and worship a supernatural guidance and grace? In such an awful claim there need be no hard or harsh denial of heavenly blessings on other ministrations—on those of the Quaker preacher any more than on those of the Wesleyan. Much of our disunion, and much erroneous belief and practice, is inherited. Nevertheless, it is this claim alone which entitles the Church of England, or any of its daughter Churches, to exist.

"The Canadian Church (Anglican) is evidently heading towards trouble. Catholic-minded ecclesiastics and leading laymen there are rari nantes in gurgite vasto, but a monthly paper on sound Church lines, called the Kingdom, has been started recently in Toronto, and we hope it will be supported by English Catholics (i. e., High Church Anglicans) in its uphill battle. If it is so difficult to maintain apostolic principles at present, what would it be in a 'united' Church flooded by unconverted conformists, a Church

offering sacraments apart from any sacramental conviction, and governed by bishops who repudiated the doctrinal basis of episcopacy?"

In the true Church, it is our constant prayer and earnest hope that the day will at length dawn when real Church Union shall exist, when there shall be but one flock and one shepherd, when the breach made by Luther, Henry VIII. and the others shall be healed and "all things shall be restored in Christ."

THE CATHOLIC WOMEN'S LEAGUE OF CANADA

On October 25th and 26th the members of the Catholic Women's League of the Diocese of London will meet in the episcopal city for their first annual convention. It is indeed a tribute to the organizing ability of the executive of this excellent society that in so short a time—for the society has been but recently established in Canada,—it should have so large, active and enthusiastic a membership.

The need of some Dominion-wide organization of our Catholic women has long been felt, since the Dominion Government will only seriously recognize such a body. Various parishes have indeed possessed excellent societies which have accomplished and are accomplishing untold good in the cause of religion. Their sphere of activity, however, being necessarily limited, the advantage of a nation-wide organization, when some great Catholic question or principle is at stake, will be readily grasped. The divorce question, the attempt to curtail our rights in educational matters or to prevent the complete and proper functioning of Catholic schools, are questions which require the united efforts and attention of just such a society as the Catholic Women's League.

The members of the League are destined to carry out that apostolate of the laity, so ardently desired by Pope Leo XIII., when he called upon Catholics to cooperate in moulding social thought and in directing public opinion. They are encouraged to interest themselves in current events and to champion the rights of the Church in all public affairs, which pertain to the sphere of religious and social activity.

Briefly stated, the principal objects of the League may be grouped under the following headings: Education, Social Service and National Unity.

It is indeed fortunate, to say the least, that at present when Catholic schools are passing through a crisis, when their adequate support and legitimate expansion are causing concern to those interested, that the leaders of the Church should also have our Catholic women battling for this vital cause.

The League purposes to stimulate higher education by pointing out its advantages and the position of influence it will obtain for our people. By means of study clubs, lectures on subjects of importance to the Church and our country, etc., the League hopes to foster an awakening of the Catholic mind to our opportunities and responsibilities.

Social Service in its various phases forms an important department in the varied activities of the League. Travellers' Aid at the depots of our larger cities, and the care of immigrants, are works undertaken by this society, which have already borne good fruit. Ships bringing immigrants to Canada are regularly met and notification is sent to the various branches of the League announcing the arrival of such and such persons in that centre at such a date. Child Welfare, Moral Delinquency, Housing, etc., are questions which are receiving the careful attention of the members of the League.

Every Catholic woman should join this worthy society, the object of which is to unite our women in a bond of Christian fellowship for the promotion of religious and intellectual interests and social and industrial work. The larger the membership of the League, the greater should be the force and weight of opinion it can bring to bear upon non-Catholics in questions involving Catholic interests and religious principles. The benefits accruing from the League, as a constant channel of communication between Catholics all over Canada, and as bringing isolated and scattered groups of Catholics into touch with Catholic movements and activities, are also features which should com-

mend membership therein to our Catholic ladies.

The CATHOLIC RECORD congratulates the League on its high aims and ideals, its truly Catholic principles and the wonderful progress already made in its organization. "For God and Canada" is the motto which the Catholic Women's League in this country has set up as its standard—a standard about which we hope all our Catholic women will rally.

SUCCESS IN LOYALTY

By THE OBSERVER

In September, 1913, a "Provisional Government" was formed at Belfast. The Third Home Rule Bill had then passed the House of Commons twice; and had been twice rejected by the House of Lords. The year 1914 was approaching; and the veto of the House of Lords was about to be exhausted. Therefore preparations were made to bring to a head the treason which has always been an essential component part in "The Protestant Ascendancy."

Open treason had been talked and written for two years. Military preparations had been made. A covenant had been drawn up and signed. Now a Government was set up. It had eight members; if we include Smith. Where are they now? They started a storm which has swept Ireland in blood and flame. Where are they today?

(1) Sir Edward Carson, K.C., M.P. He is now Lord Justice Carson, Lord of Appeal in Ordinary; his final reward. After his Belfast treason, he was appointed successively Attorney General of England, (salary \$35,000 a year, and fees of \$30,000 a year); First Lord of the Admiralty, (salary, \$20,250 a year, and a house rent free), and a member of the Imperial War Cabinet. Now he is a Lord of Appeal in Ordinary, salary \$30,000 a year, and has the right to sit on the Judicial Committee of the Privy Council; and to decide the final appeals of British subjects from all over the Empire.

(2) Sir James Campbell, K. C., M. P. Where is he now? He is Lord Chancellor of Ireland, salary \$40,000 a year. Sir James announced himself a Home Ruler, as soon as he was sworn into this office.

(3) James Chambers, K. C., M. P. What was his fate? He is now Solicitor General for Ireland, salary \$10,000 a year.

(4) John Gordon, K. C., M. P. How has he suffered for his conscience? He is now a Judge of the High Court of Justice in Ireland, salary \$17,000 a year.

(5) William Moore, K. C., M. P. What was his sentence? He is now a Judge of the High Court of Justice in Ireland, salary \$17,500 a year.

(6) Sir James Lonsdale, M. P. What retribution has befallen him? He is now a noble peer, Baron Armagh-Dale.

(7) Captain James Craig, M. P. Mark how he has been punished: He has been knighted; made Treasurer to His Majesty's Household; and he is now "Premier of Northern Ireland."

(8) Sir Frederick Smith: "Gallopier Smith!" A. D. C. to Carson; he who would "gallop from Belfast to Cork." Smith was made Attorney General of England; (salary \$35,000 a year; and fees \$30,000 a year.) He is now a noble Lord, Lord Birkenhead; and is Lord Chancellor of Great Britain; salary \$50,000 a year; and when retired; a pension of that amount, I think, for life.

"Last-ditching" is a very profitable occupation in Ireland. Readers who feel any interest in the history in that two-hundred-and-thirty-year-old imposture, "The Protestant Ascendancy in Ireland," will do well to note and remember this latest, victory; and as we may hope, (without being certain), one of its last victories.

I say nothing against any man for being a champion of his religion; I merely note that here are eight men who made themselves, in appearance, the champions of their religion, and the guardians of the Empire; and I ask my readers to note that they have, with one exception, left the field before their religion, if it was ever in danger, was out of that danger; and that, so far from their being now the guardians of the Empire, the Empire is guarding them, in the suggest public offices, and the highest-paid in the whole Empire.

The Provisional Government was a great success. Any politician will

say so. Moreover, it has run true to precedent in its formation; its operations; and in its benefits, to those were lucky enough to be in it. Treason in the name of religion has always paid in Ireland. "The Ascendancy" was a favorite toast at banquets a generation or so ago; and it always included monopoly of power and office.

The Ascendancy still includes that monopoly. That is why the Orange Lodges are kept alive; though intelligent Protestants can no longer be found to openly approve of their fanaticism.

NOTES AND COMMENTS

THE FRANCISCANS at Bellary, South India, have suffered a great loss in the recent death of their Superior and Founder, Rev. Brother Anthony. Brother Anthony had spent thirty-eight years of his life in the diocese of Madras—years of hard, ungrudging and fruitful labor, which in these days of reviving interest in foreign missions among English-speaking Catholics, will be long remembered as having laid a foundation upon which the structure of the future will be built. Brother Anthony was not unknown in Canada and the news of his death, which took place last January, but of which we have just been apprised by letter from his successor in office, will be received with deep regret. R.I.P.

REFERRING to foreign missions, it is good news to hear that the Passionists are about to enter the Chinese field, Propaganda having assigned to them a district comprising the Western part of the Vicariate of North-Hunan. While they are the latest Order to enter the foreign missions, it is not as it has been well said, that its Fathers have been standing idle, for during the last hundred years they have been among the most active in prosecuting missionary work in Europe and in the United States.

STUDENTS of the Oxford Movement will not need to be reminded of the apostolic labors of the Passionists in England during that eventful period prior to the reception of its real leader, John Henry Newman, into the Church. It was a Passionist, the apostolic Father Dominic, who performed that important service for the future Cardinal, and it was another member of the Order, Father Ignatius Spencer, himself a convert, who by his prayers and ministrations and the confraternity of Prayers for England which he instituted, paved the way for the great influx of converts at the culmination of the Movement.

IN THE United States, too, the Passionists have been sedulous in Missionary work for the past sixty years, and it was because of the paucity of their numbers in comparison with the work they were called upon to do, that they have up to the present time found it impossible to extend their sphere. However, the Passionists have always felt a special predilection for missions to the heathen, and now feeling that the call is urgent they have resolved to sacrifice some of their work at home, if necessary, to answer the call of the Vicar of Christ. In doing this they but carry out the purpose of their Founder, St. Paul of the Cross, who, it is related, from his youth up felt a special predilection to work among the heathen, no less than among heretical communities. In this Father Dominic, already referred to, was another St. Paul of the Cross, and the latter's sons everywhere have always been imbued with that ambition. It is fitting and timely, therefore, that in these days when the sound of the trumpet is heard throughout the world, in regard to the Passionists it should not fall upon deaf ears. We hail the new departure as a happy omen for Catholic Foreign Missions.

IN THESE days of dissipating faith among Catholics, and its abandonment altogether by a class of pseudo-scientists, one hears much about "monism," the name given to a special form of materialism patronized by the German, Haeckel. Monism is based on a theory of "substance" which is said to contain within itself the law of its own existence and activity and is therefore "the one ultimate reality of all things." But this ultimate reality is not in the view of "Monists," God. It is rather a "compound of potentiality and

activity which oscillates like a pendulum between two extremes, working up from a simple unorganized condition, and then working itself down to the unorganized condition again"—so on through a number of cycles which succeed each other in an infinite series without beginning and without end. The theory is really a more subtle statement of the theory of materialism, sublimated by the infusion of a sort of pantheism, and is refuted by the general arguments against pantheism. Haeckel was its chief expounder and he has been discredited as a philosopher by the dishonest methods which on his own admission formed the basis of his teaching. Though highly popular among the ranks of ordinary unbelievers he was not respected by true scientists, and his name has now ceased to have any force in scientific circles. He came rather before his death to be regarded as a composition of dreamer and charlatan, and is now rather laughed at than admired. Science has no need of counterfeit exponents.

BOY LIFE

THE BOY AND HIS GANG

Adapted from J. S. Kirtley's "That Boy of Yours"

Boys like the word "gang." It is the most accurate word we can use, anyway. Their "gang" period begins when they are about eleven, sometimes earlier; it continues till fourteen or fifteen. The social nature is unfolding in new ways and they do new things, new even to their forgetful fathers, who wonder why boys are such strange creatures, and declare they were never like them—which, of course, is strictly not true. At this period boys are compelled to get together for two reasons; First, because they are at that age; it is in their bones and is burning like fire: the social world has opened to them and they seek their social affiliations in the line of their tastes. Second: They get together because their physical activities are such that no boy can get all the exercise he wants without the aid of other boys who can assist him in organizing his energies into cooperative enterprises. He simply can not bear to be left alone. Girls are not in his class. They have no charm nor terror for him—not yet.

They get together by neighborhoods, as a rule, and at the call of someone who is a natural leader and assumes all the functions of a leader without appointment and without hesitation. There is no rotation in office and when the chief goes the gang is already gone; it has reached its term and expires by natural limitation and the boys have no more use for it than for their father's old clothes. What they do when they get together depends on several things—how old they are, what kind of a leader they have, and what influences come from older people. If they get together just before they emerge from the predatory, individualistic stage, or if they have a leader of a destructive and lawless nature, or if they "hang out" in objectionable places, or if they come from homes where snarling and nagging, or indifference, prevails, or if they are left without any appreciative and directive help as a "gang" from older people, they are likely to inaugurate a torrid temperature for the community and achieve widespread and undesirable fame for themselves. But they can be gentlemen and can emerge from this period with new attainments and equipments.

There are some things necessary. First of all they must do things, do them with heads and hands and hearts and feet and voices. And all of them must do things and do the same things. "All the kids do it," is the conclusive reason for a given deed. They cooperate in collecting, for they all seem to have a collecting mania; not that they care very much for the things they collect, but it is the collecting itself they like. We may utilize this mania and direct them into something permanently worthwhile, otherwise they will likely acquire an aggregation that would suit only a freak show. They think out a nomenclature which would surprise any adult maker of dictionaries. It is an era of slang and nicknames. Each boy contributes to the common freak fund. This is the era of yells and signals and whistles and shyness among strangers and disinclination to show affection, as such,

at home or anywhere else. The boy thinks a great deal more of his teacher than she imagines and he dotes on his daddy and often brags about him, but would rather keep him in ignorance of it. They don't have to express themselves to each other, because they all feel alike and know it. The boy has not lost his individuality; he has rather increased it. But he has lost a part of his old individualism and is now a part of a brotherhood. His life is widening out from its birth-point.

Some latent qualities of which he was not aware are being released during this period—courage and loyalty to others, the spirit of co-operation and benevolence and obedience to authority, and the sense of reality. He learns to hate cowardice and the boy who will not "take a dare" is read out of his class at once. That boy is a "baby," a "sissy" and "has no send." Because of loyalty and pride they will fight for their gang and help the individual members and suffer and bleed for the good of the order. Individually, they are not fond of fighting, as a rule, but as gangsters they may enjoy it.

The gang may be good or bad, may turn itself into a self-improvement club, or a band of marauders. Often the boys do not know which way they are drifting. If a strong and wise and loving hand lays hold of them—and keeps itself invisible most of the time—it may conduct them through that period and work transformations. Then when the gang is gone and the individuals remain, loyalty to a little group will be loyalty to a larger group; as such friendships within the group will grow into the finer friendships of manhood; courage in the face of personal or clan peril will become that doughty strength of heart and conscience which will dare to do right anywhere and always; the sense of reality will be the perception of truth; obedience to the law of the clan will be reverence for the laws of man and God.

The boys appreciate it if someone comes back and down to their level and gets into the gang with them, provides some place as good as a good home for them, keeps mischief from becoming malice and turns energies and impulses into ennobling activities. They like that sort of an older friend next to their chief. It is just the time to tether the boy to the biggest and best things of life. Even religion can reach him through his gang instinct.

THE SPIRIT OF IRELAND

CONQUEST BY SOUL FORCE

By R. G. Horodnan in Catholic Herald

Speaking a few days ago at a meeting in London, in connection with the Egyptian struggle for independence, Mr. George Bernard Shaw exhorted his Egyptian audience to "behave as a nation," if they desired to be recognized as a nation. Quoting the example of Ireland, he said the Irish people had amply shown that they were a nation. It is this fact which must so impress itself upon an impartial observer visiting Ireland today, that makes it seem impossible for foreign rule to ever re-establish itself in Ireland.

It is an amazing spectacle, and one most inspiring to lovers of freedom, to witness what the national resolve of a people, however little they may be, however long the years of their oppression, however mighty the strength and numbers of the intruders, can achieve once their nationhood is roused to unity and action.

VICTORY FOR WORLD

The victory for themselves can be estimated in terms, but the victory that Ireland has won for the world is immeasurable. The spirit and determination of Ireland have pricked the bubble of the theory of "Might is Right" far more effectively than all the sacrifices of the deluded heroes who were hurled to their death against Germany—who sacrificed themselves only for a greater might than Germany's, a might that would in its turn hold the whole world in thrall. It was left to Ireland to be the first to show that the strength of the spirit when a people are in earnest for their freedom, is stronger than all the material resources of the mightiest power in the world.

Mr. Shaw's simple expression, a people need but "behave as a nation" and they must ultimately reach the goal of their aspirations—the determination of their own destiny in their own way, whether that way be one of solitary self-development or in an association of their own choosing with other peoples.

VICTORIES OF THE SPIRIT

Greatly as I was impressed in Ireland by all that the Irish had done in combating the cruel military