## The Catholic Record

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PROVINCIAL DIVORCE COURT FOR MANITOBA!

Every effort will be made, it is to relieve couples whose mar ried life is torture, but no considerawill be given to persons who merely troubled with fickle There are hundreds of applications coming in.

The above is an excerpt from one of our daily journals. Coming from Winnipeg, as it does, it is in keeping with the sordid, slimy propaganda of those who are endeavoring to Russianize our Canadian West When the air was full of rumours of strikes and walk outs; when Sovietism and "One-Big-Unionism" were the popular catch-phrases which tended to lower the reputation of of Christ which say: "Whosoever Manitoba in the minds of all loyal putteth away his wife and marry Canadians, there was scarcely a sane another, committeth adultery against citizen of us who laid not the blame her. And if the wife shall put away of it all to Russian propagandists her husband, and be married to masquerading in the flesh and blood another, she committeeh adultery. and nomenclature of Canadians. No (Mark, 10: 11-12). And; "To them one surmised that the legislators in that are married, not I but the Lord the government buildings were jowl commandeth, that the wife depart to jowl in the unholy kiss of mock not from her husband. And if she friendship with those Bolshevik dis- depart, that she remain unmarried, turbers. But if this infamous piece or be reconciled to her husband. of mal-legislation becomes noted And let not the husband put away upon the statute books ; if this effort on the part of Manitoba Parliamentarians to communize womanhood is carried through, our surmises will be crescent to the point of suspicion.

No even-minded legislator can in conscience support a measure which ultimately aims at the destruction of the State. He whom the people have elected to protect and sustain the Government under which they live, dare not, saving his loyalty and patriotism, lend voice to the barbar ous cry of unjust rebellion. To preach anarchy; to uphold crime; to connive in passing any dastardly Bill which is derogatory to the welfare of society—these are public sins which merit just chastisement. And all this are they doing indirectly, at least, who are supporting the Manitoba Divorce Bill. Let the citizens of that Province note well those illinformed members of Parliament who are sowing the seeds of a national upheaval. Let the citizens of Manitoba see to it that at the next election these members henceforth will be occupied in sowing the seeds of wheat and barley while other men better fitted will occupy their places in Parliament.

Men whose aim it is to protect the foundation of our State are those whom we want as our legislators. And if the foundation stones of civilized society are the families of which the latter is comprised, let us have no trust in those whose unhallowed purpose it is to destroy those families. "Destroy the family and you destroy the State" is a sociological axiom which pagan Greece understood and which "Christian" Canada is forgetting.

And the mention of paganism re calls that the hand-to-mouth legislators of decadent Rome endeavoured to retain the loyalty of her poorer citizenry by cramming their stomachs with free food. The patriotism of her wealthier classes was purchased been adopted in several Italian by the gifts of stolen acres and legal. cities. The reason for this political ized lust. Here in Manitoba where change-or, rather, defection-is this modern pagan spirit is receiving attributed to the high cost of living support, the same legalized lust is being advocated. History will repeat | thickly populated districts of the itself: the moral depravity of the country. It was such in parts of family which preceded the downfall of the Roman Empire will most certainly work the same results throughout any Province of Canada which greedy shopkeepers the Europeans reports that " already there are hundreds of applications coming in " for | in order to remedy the situation. divorce.

Let us keep divorce far from

the offspring of divorcees. Afortiori, this breed of legal orphans cannot be expected to have loyalty for marrow.

The specious pretext of "Giving is one of torture" is not in consonance with the spirit of Democracy. Rather it is in accord with the principles of selfishness because it regards not the future welfare of our nation but heeds only the pleasures and whims of the present generation. Democracy, on the contrary, has an ever-fixed eye on the future welfare of the nation. As such, it is most careful lest it hold up a mirror of bad example wherein our children and their children model their actions. Therefore let the present few whose "lives are tortures" suffer the inconveniences of their hasty marriages. But let no makeshift legislation which aims at removing a petty present evil become a stumbling block to the thousands of husbands and wives of the next generation.

It is to be regretted that our soldiers have made such enormous sacrifices for Damocracy; that so many of them died to protect our homes, the wives who adorn them, and the children who bless them when un Christian legislators are striving to incorporate a law of lust in the statute books of Manitoba. "Un-Christian legislators ' is used advis edly; for they heed not the doctrines his wife." (1 Cor. 7:10-11).

BRITISH EMPIRE WON WAR. SO SAYS SIR DOUGLAS

In a speech delivered at Newcastle the British Commander-in-Chief has descending look in his eye is suggesfinally settled the thread-bare ques-"Who Won the War?" tion : doubt, there is not a Britisher who thinks, and rightly so, that England them: and Ireland and Scotland and the O wad some power the giftie gie Colonies did their share in winning the War. But it seems somewhat egotistical for us to lay claim-unqualified claim-to winning the greatest struggle ever enacted upon the stage of this world without at least mentioning the services rendered by our gallant Allies.

However, this is not the point. It is rather worth while reiterating the his back from which he can draw statement of Marshal Foch on this Saviour of Democracy is reported as the Communions of the unsullied victory. In our rejoicings, then, it behooves us not to omit the name of the Greatest Ally-Divine Providence. Had Almighty God not decreed that victory should be ours, in vain would cannon have been moulded; in vain would have been the tears of bereaved mothers: in vain would have been the veritable rivers of blood which have crimsoned the golden fields of Flanders.

It is very probable that Sir Douglas Haig has these thoughts in mind. But it would be more exemplary for him and for all of us in our public utterances to carefully side step egotism even at the risk of mentioning the name of God.

ITALIAN PROFITEERS SUFFER LOSSES

The Soviet form of government has which prevails universally in the of Germany: wherever abnormal charges were being made by the

our shores. There is little need to is the general opinion that the children are praying for his conver- term of another sort.

retaining both our reputation of family. being "level-headed" and our National Constitution.

THE FIRST AND ORIGINAL PROHIBITIONIST BY THE GLEANER

Those of our readers who witnessed David Belasco's charming Irish comedy "Dark Rosaleen" will remember the scene in which the dapper young man, the returned empty who has spent eight years in Chicago, undertakes to show his father and brother how to run a store. He takes down the picture of Robert Emmet and puts in its place a representation of a camel crossing a desart. To the father's protest at the indignity shown to the national hero he replies: "You must under stand psychology. When a man looks at that picture he will naturally become thirsty and call for a drink.' This young man must have been a prohibitionist" and has been chosen as the emblem of the prohibition man peoples. After reviewing the the near future, a former Secretary of John Barleycorn.

From what I have seen of the that the camel is a very appropriate emblem for the party. There is nothing very beautiful about a camel: in fact he is a sort of monstrosity. Away from his native desert his usefulness consists chiefly in associating with giraffes, rhinoceres, clowns and other abnormal creatures in amusing the small boy and convincing the sceptical that there really is such an animal. The lordly uncontive of the holier-than-thou attitude of the professional prohibitionist. One feels like saying to both of

thee To see thyself as others see thee!

Ah! but here is the real kernel of the appropriateness of the choice of emblem. The camel is no tippler a dry day. The arid desert has no speaks to us! horrors for him, for he has a cellar on anatomy.

prohibitionist. Each is lacking in psychological study. the spirit of goodfellowship. Each conserves his refreshments for his own personal consumption and partakes of them surreptitiously.

The Columbus celebration manifests the very unlovely and materialistic spirit of the prohibition party, and suggests a phase of the movement that I have seen no reference to in the Catholic press. No one will deny that prohibition promotes temporal happiness and material prosperity in many homes; and some father or brother abandons the use whether he does so of his own voli-

offer arguments why this course Canadian is too level headed; that he sion and making sacrifices and suffershould be adopted; for divorce means abhors all extremities. Granting ing humiliations on account of his 123rd anniversary of the death of the disunion; disunion means decay and that the common opinion is correct, weakness for drink. In answer to Scottish poet, Robert Burns. On dissolution. Its legalized existence Canadians are flesh and blood; they their prayers the man receives the July 21st, 1796, after a short and only encourages marriages of con- are not devoid of passion; there is a grace to take the pledge. There is venience, trial marriages, and the limit to their forbearance. Keeping gratitude to God in that home. like. Moreover, loyalty to both these facts in mind it will be well There is a continuance of prayer and father and mother is impossible in for our profit-crazy merchants to of the frequent reception of the his now undisputed heritage as the profit by the happenings which have sacraments, that the grace of peroccurred in other countries. Let severance may be given to the husthem be content with exacting a band and father who himself betheir King and country because dis- fair profit. Let us all strive to keep comes more religious and makes loyalty is bred into their bone and the "Soup-Kitchen" and the fire of more frequent use of the means of dissatisfaction which accompanies grace in order to keep his good is testified by every line of his poetry. it in the background of our social resolutions. The result is an inrelief to couples whose married life life. This is one effective method of grease of supernatural life in that Now take the case where the father

becomes sober through prohibition. Materially the family's condition is improved. There are fewer crosses to bear, fewer humiliations to suffer. There is more comfort in the home. But is there an increase of faith and piety? Not always. The temporal blessing often brings in its train a spirit of worldliness, a weakening of faith and a neglect of spiritual duties. The modern reformer may point to such a family as an object lesson of the blessings of prohibition, but his judgment may well be questioned by those who believe that the richest blessings are not material comfort and prosperity, but a strengthening of divine faith, an increase of supernatural life and the consequent salvation of souls.

NOTES AND COMMENTS

THE POPE has addressed to the poor psychologist, for a despatch from Bishops of Germany an encyclical Columbus, Ohio, informs us that the letter commemorating the twelfth camel was "the first and original centenary of St. Boniface's appointment as Papal Legate to the Gerparty. Furthermore, at a Methodist labors of the Saint, the Holy Father centenary to be held in that city in expresses the hope that the restoration of the laws of the Church after of State, William Jennings Bryan, is the interruption of five years of billed to ride a camel at the funeral turmoil and disastrous war will put an end to the hatred engendered by the conflict, and bring about in due workings of prohibition I quite agree time that sentiment of brotherhood between the nations which the War has done so much to destroy. The fact that to an Englishman, St. Boniface, the German nation owes its Christianity, should not be without effect upon its people at this

> ON THE eve of the signing of the Peace Treaty, the editor of the Christian Guardian delivered himself after this fashion :

"We are all praying for peace Not as many of us are working for it as we should be. Do we realize that every true Christian messenger, who goes abroad to learn and teach, can be a peacemaker of the first order? One might even venture the statement that there are no others than these! Winning the War must be followed up by a patient and no less determined resolve to win the world. In this task Canada has a mighty part to but he is a heavy drinker. He can that has a migray part to play. That is her calling. May God help lay by a large store of wet goods for us all to heed the voice when it

refreshments when needed. This is unctuously expressed. It would be question of winning the War. The a great advantage in a country where interesting to know, however, if in cases are farther apart than even the category of "Christian mes saying that it was the prayers and here in Canada. He is immune, too, sengers who go abroad to learn and against the law, for he carries the teach," our Methodist contemporary children which turned defeat into liquid not on his person but, in his includes the meddlesome busy bodies person. However, as in the inter- who inject themselves into the pretation of the temperance enact- midst of Catholic populations for ment, a lean to is forbiddenground for no other purpose than to sow the so; the former, because men seem storing stimulants, not being a part seeds of discord, and sap their agreed that the old order has failed of the house, we may validly dispute allegiance to their mother Church. and are taking up enthusiastically the legality of the camel's keeping Since the words quoted refer, as we his drink in what may not be con- take it, especially to the countries blindly into new ways, confident that sidered an integral part of his devastated by War, it is fair to assume that it does. That being so, the There is still another point of conception of the term peacemaker similarity between the camel and the | therein revealed furnishes a curious

IT WOULD, for example, be hard to imagine anything further removed from the accepted idea of a peace maker than the Methodist Mission in Rome. It went there from the United States uninvited and unwelcomed. With a degree of insolence that is truly colossal it set itself procure the good they promised. It down at the very door of the Vatican and, backed by an unlimited supply of American dollars, set itself by vulgar, underhand methods to entice may be inclined to believe that if a the poor and little children into its conventicle, there to rob them of of intoxicants, it does not matter their simple faith, and to sow the seeds of disunion in families. The whether he does so of his own voli-tion or through necessity. As far as same methods have been pursued in be found in the hold that evolution-Austria. It was such in sections his usefulness to the State is con- other parts of Italy and wherever ary theories have on men's minds. cerned it may not matter, but in elsewhere in Europe an opportunity regard to his own spiritual welfare and the spiritual welfare of his Methodist has become a byword and the matters a great deal regard to his own spiritual welfare has offered until the very name of took matters into their own hands family it matters a great deal. reproach to all who cherish old-An example will illustrate this. The fashioned Christian ideas of honesty Of course we hardly look for such head of the house is addicted to and rectitude. Peacemakers! Scripa turn of affairs in this country. It occasional sprees. The wife and ture applies to such emissaries a on its necessary course.

troubled life of thirty-seven years, ly, existing at the time of change. the greatest of peasant poets breathed his last only to enter into "Peoples' Bard," wherever the English language holds sway. For whatever the defects of Burns' character, his possession of a heart full of feeling for the sorrows of the poor His defects are largely those of his granted that, notwithstanding evoluthe tumultuous pulse that beat within him. But the heart of a man which was also his has won for him for all time the enthusiastic love and admiration of the people in whose behalf his sweetest lyrics were written.

It is in this juncture pleasant to tion, progress, development, per-recall the fact that among the first to recognize the genius of Burns was the Catholic Bishop Geddes, Vicar better, that defies definition. Apostolic of the Eastern District of the true evolutionist, his theory Scotland in his day. Edinburgh, his is essentially destructive of species episcopal city, at that time rivalled and essence. One species glides into London as a literary centre, and to innumerable, distinct from it and the capital came Robert Burns, just among themselves. It is the passage emerged from his rural obscurity, to of the homogeneous into the heterobe lionized for a brief period by the geneous. Hence we see the necesbe lionized for a brief period by the most brilliant circles of the time. Bishop Geddes was himself an accomplished literary man, and had been plished liter among the first subscribers to the of material substances is in the form Kilmarnock poems, and to the later that constitutes them what they was fitting, then, that a strong the Bishop and the Bard, which continued to the end of Burns' life.

produces the Bishop's own account agent of the Scottish Missions in Rome. "He is a ploughman, and for the third time. He is only twenty-eight years of age. He is in town just now, and I supped with think him a man of uncommon genius."

and on other occasions. Burns, we are further told, was very grateful. He addressed a very interesting gives expression to these feelings of gratitude. From the same letter it also appears that the Bishop's copy of the Poems was then in Burns' inserted therein some additional poems in the poet's own hand. This volume is doubtless still in the library of the present Archbishop of Edinburgh.

THE CHURCH IN THE CRISIS

Henry Woods, S. J., in America The social condition is terrifying: the religious condition is still more new theories, are entering joyously new methods, are hastening all will come out right in the end: the latter, because men reject de ively the only sure guide. Having refused to hear, these many years, the teacher given them by God, or having given but a grudging inatten. tive ear, they dare now to allege the inefficiency of the Church as the cause of their calamities, and to de-mand a reconstruction of religion according to the ideas of the moment.

Mankind might have learned from its disasters humility and distrust of self, a just suspicion of ideas that, might well have turned to the rejected guide, and this the more readily, as history shows that never was the world happier, better, on a surer basis and with brighter hopes, than when it ruled its life and actions by the precepts of the Church. How is it that we see just the contrary

All nature is assumed to be working may, or rather must fall, suffer, die. But above the individual the whole rises serenely. Out of every catastrophe it comes forth strengthened

THE PRESENT month includes the law of the universe is perpetual it may be brought into the secular change, with each change for the material order, in ways too numerous better: continual growth without to dwell on here. But all its action the individuals, singly and collective

All this is taken as axiomatic. lies at the root of every modernism. in art, letters, social organization, trade, politics, morals, religion. And yet in the mouths of people at large it is to the real evolution more than the crackling of thorns under the pot. The man or woman with ideas gathered from the press or the sensational pulpit, the novel or the lecture platform, takes for environment, and his lapses due to tion, what is evolved remains somehow unchanged in essence. "Jam pridem equidem nos vera vocabula erum amisimus . publica in extremo sita est." noble words Sallust puts into the no secular power can require the mouth of Cato; and his distress over the ignorance of the exact meaning of terms is shared by everyone who

For

sees how the world is blindfolded by The ready talker speaks of evoluous, all standing for a vague, fluctuat-

Edinburgh edition. Not only that, but at the instance of the Bishop, all specific change must be the result of the Scottish colleges and monasteries exterior activities acting upon the abroad had followed his example. It was fitting, then, that a strong inept to sustain its existing form and be done without reserve. But it triendship had sprung up between ting the reality of species, this is not ting the reality of species, this is not science, modern religion. Of course evolution but merely change. It it does.' It is the antithesis of evolucomes from without, not from within. Such changes take place all around THE LATE Dr. Æneas Dawson in his "Catholics of Scotland" gives us us and within us; but no one calls them evolutionary. The digestion of food, the burning of a fire, the decay a pleasant picture of the meeting of dead organisms, are not evolution. the two in Edinburgh and also re. Hence Catholics hold that species are fixed and unchangeable. A form of the event. "There is an excellent ular kind of thing and not that, and poet started up in Ayrshire," the yet tending to extinguish itself and latter writes to Mr. Thomson, the educe another form different from itself, is an unconceivable contradiction, no matter what the circumstances be in which one imagines it has made many excellent poems in placed. To say that it maks necesold Scots, which are now in the press sarily a thing definitely this, and at the same moment tends to make it definitely something else, which it will never make it actually, but will. when the moment comes, vanish of him at Lord Monboddo's, where I its own accord, to give place to a conversed a good deal with him, and worthier successor, is to multiply contradictions. The Catholic sees therefore that evolutionism finds its logical end in Pantheism. admit only one being, only one FOR THE Bishop's kindness then activity, only one force, absolute and universal, of which all so-called species, forms, activities are but phenomena, appearing, disappearing, according to our conceptions-an letter to Dr. Geddes, in which he inadequate phenomenon of a pheon—for the good, the progress

In such a system there is no place

of the whole.

for the Catholic Church, infallible, immutable, universal; in all times, possession for the purpose of having in all places essentially the same in constitution and doctrine. osophic evolutionist sees this clearly and rejoices, for it gives him hope of the extinction of what he calls superstition. The ready talker in the pulpit, on the platform, in the draw-ing-room, at the dinner table or the club, does not see it; and puts down appearance are almost hysterical in to obstinacy and bitterness at the their enthusiasm. It is not the per He take it amiss that his call for econstruction of religion meets with The evil the simple non possumus. lamented by Sallust having become nveterate in him, he makes up his mind that this reconstruction of religion, is not to be, as one would naturally expect, some readjustment of its parts, but the rejection of what most important. He calls for the rejection of dogma in favor of natural morality and humanitarianism, and imagines that he would in the process maintain Christianity unchanged Religion without Christ cannot be Christianity. If reason does not teach him that to abolish dogma is to abolish Christ, would he but open his eyes in this results already appearing in this modern movement, he could not fail Irish patriotism involved, for the Sinn Fein leader was born in New York City. What his nationality is would he but open his eyes to the manitarianism, is passing from all eligion outside the Church. derstands this perfectly. Whether it his mother was Irish. She is living be called reconstruction of religion, now in Rochester, having married restatement of dogma, he comprehends that the process means the elimination of Jesus Christ, the Re-half years old, and was sent to the deemer of man, Lord and God, the living, eternal, immutable Word of Truth, the revealer, but also the Re- England, and dreamed vealed, the first of dogmas and the foundation of all, who, not only in educated at Biuroe, Charleville and Himself, but also as preached by men was not, "It is and It is not, but, It County Dublin, and later attended was not, "It is and It is not, but, It is, was in Him. For all the promises of God are in Him. It is." (2 Cor. i: lin. As a student he was 19, 20) "Jesus Christ, yesterday and brilliant, and prize after prize (2 Cor. i : lin. today; and the same forever" (Heb. and scholarship after scholarship fell xiii: 8).

Catholic Church in this crisis, we must keep before our eyes that its direct mission is to teach the Divine revelation infallibly. "Going teach

but not without suffering for dividuals, singly and collective more perfect fulfilment of its essential mission. The Church, and this must be borne steadfastly in mind, is not called to be a leader in social works as such. She has no vocation to leave the word of God, and serve tables. "No man being a soldier God entangleth himself business.' (2 Tim. ii: 3.) This is the more to be remembered, because the "call to service," addressed to us by the world is but the concrete er pression of the false doctrine, that the standard by which the Church must stand or fall, its usefulness in the social uplift. Humanitarian work may well be carried on under the direction and inspiration God-given teacher of faith and morals: Churchtotakeitupunderitsdirection, or pretend that success attained in such work according to national standards is the criterion of the right of the Church to exist.

By preaching the Gospel the world was renewed: by preaching the same Gospel it will be renewed again. This is the lesson our Holy Father Benedict XV. teaches in the Encyc Father lical" Humani Generis." sisted on in his instructions to the Roman Lenten preachers in 1917 and 1918 which is made matter of precept in the new Code of Canon Law, and in the rules for preaching drawn up by the Sacred Consistorial Council. That this preaching must be of the Gospel only, and of the whole Gospel, is stated explicitly. And the The world is as reason is obvious. ignorant today of the Gospel, as it was when the Apostles came from the Cenacle. This ignorance lies at the root of its miseries. To remove it the preacher must set forth fear lessly the whole body of dogma, beginning with the Fall of Man goes against modern ideas, modern tion, yet it is the word of God, ing, effectual, more piercing than any two edged sword, reaching into the division, of the soul and the spirit, a discerner of the thought and intents of the heart" (Heb. the fundamental Word the world needs; for the whole moral evil of the world rests upon the open or tacit denial of it. Proclaim it in the name of God, and it will do work in spite of everything. With it established, the true idea of Christ the Redeemer, God and Man, follows necessarily, and, since all sects outside the Church are losing even that semblance of supernatural religion they hitherto possessed, brings with it the full Catholic regeneration, grace, sacraments heaven, and its sad but necessary Preach the word be vigilant, labor in all things, do the work of an evangelist" (2 Tim.

THE CAREER OF DE VALERA

IRISH LEADER RECEIVES GREAT RECEPTION IN U. S.

London Free Press

Toronto, July 5 .- We have it on the authority of a leading American newspaper that nobody who has visited the United States since the beginning of the War, not even President Wilson, has received such a tremendous reception as Eamonn De Valera, the so called president of the so-called Irish Republic

Tremendous crowds gather to hear appearance are almost hysterical in the necessary verities of things. this tribute, but the fact that he represents an Ireland free from the English yoke, the Ireland of the of the Irish Americans dreams Millions of Americans can see no difference in the condition of Ireland today and the condition before the present War. With their intelligence weare not now concerned

The fact that is important, and is indeed amazing, is that this senti-ment exists, and it may not be an exaggeration to say that more Americans are keenly interested in the fate of Ireland than in any other foreign question today, except, of course the fate of Germany explains the delight with which vast American audiences welcome De

it would take an international outside the pale of the pert to say. His father was a native The true evolutionist un- of some South American country, pert to say. His father was a native again after De Valera's father died The boy was at that time two and a mother's family in Limerick. there that he imbibed his hatred of lectures at Trinity College, Dubto him in arts, science and pedagogy. To understand the duty of the In mathematical science he taught on its necessary course. "Merses profundo, pulchrior evenit." The I have commanded you." Indirectly College!