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LETTERS OF RECOMMENDATION.

Dr. Thomas Coffey. My Dear Sir:—Since coming to Canada I have read a number of your papers...

LONDON, SATURDAY, OCTOBER 21, 1911

THE CAMPAIGN OF EDUCATION

Extremely interesting and instructive is the fact that the powers that be in Britain consider it necessary to prepare the way for Home Rule legislation by a campaign of systematic education of the people.

All of which goes to show that in England governments are much more sensitive to public opinion and sentiment than they are, as a rule, in Canada.

Naturally since Home Rule is a party question, the Unionists are endeavoring to educate the people up (or perhaps down) to their view of the question at issue.

One is reminded of what T. P. O'Connor said here during his last visit. His moderate and reasonable statement of Irish claims so impressed certain opponents of Home Rule, that they came to Mr. O'Connor and declared that if what he outlined in his speech was all that Home Rule meant, the most ardent Britisher might accept it unreservedly.

"But," said Mr. O'Connor later on, "there has arisen within a generation a new Ireland and a new England willing to understand each other and trust each other, willing and anxious to act in the living present and let the dead past bury its dead."

You can't fool all the people all the time, and it will be a hopeless task to try to frighten the New England with the Fenian Ghost—Fenianism has been too long dead.

As for the Gaelic revival, the movement has neither political nor religious significance. Whether or not it will ever realize the dreams of its most optimistic promoters and make Ireland a bi-lingual nation, is hard for us at a distance to decide.

Accustomed to regard the endless divisions of Protestantism as the necessary outcome of the denial of the supreme authority of the Head of the Church, and the substitution of private judgment for an infallible living voice, we, with difficulty, get a sympathetic grasp of the religious situation as it presents itself to Christians outside the household of the faith.

Yet, there is much that is hopeful, much that is encouraging and consoling in this movement for Church Union.

What a contrast! Instead of this unity that should convince the world of Christ's mission, we have divisions that excite the contempt of the heathen, and leave even Christians with a weak and tenuous faith in Christ's divinity.

In the course of an article on "The Spirit of the Coronation," in the last number of The Round Table—a magazine so replete with good things that we shall have occasion to refer to it again—occurs a marvellously apposite passage which we need not apologize for quoting at some length.

"The Coronation had all the character of a religious symbol. The pristine meaning of the Latin word religion lay in the idea of 'binding,' in various senses. There is the binding of man with the divine, the subject of metaphysical theology; the binding back, or restraining which is at the bottom of the morality through which alone nations live, and the binding of man with man, which is the foundation of unity in Church and State.

After contrasting former conditions with the present when the Empire includes many lands and races, the writer goes on to say: "Our great sacrament of unity has assumed a significance as vast as anything can well be on this planet. The Crown is not only the symbol, but the chief cause, of unity; it is a binding force in the British Empire. Remove this centre of attraction and the empire would dissolve."

One writer then quotes from Imperium et Libertas by Bernard Holland: "There must be said a writer ten years ago, indeed there visibly is a rise in the importance of the Throne. In the nineteenth century the actual power of the crown in connection with the internal affairs of the United Kingdom almost vanished, but during the same century the significance and influence of the Monarchy—its spiritual sovereignty so to speak—has expanded in a vastly wider sphere. What it has lost in respect of domestic it has gained, and far more also, in respect of imperial affairs. It is not merely the Symbol, but the real bond of unity. As without the relation of each of its provinces to the Supreme Pontiff, the cosmopolitan and many nationed Church which centres at Rome could not hold together, so without the relation of each of its parts to the King the British Empire would fall asunder and be dispersed."

"The bond is not the British Parliament; it is not the British Cabinet; it is the Imperial Crown. To this central point lines converge from all the ends

of the earth. Ideas, to rule men, must be incarnate; if they are to rule great masses; if in every degree of civilization and intelligence, they must be embodied in a form easily understood by the simplest, through the experience of family life. There are not many millions in the world whose imagination clothe abstractions, and a republic, like some forms of religion, is only suited to a few homogeneous peoples. England or Australia might be a republic, not so the British Empire.

The subject is in itself of absorbing interest; but the analogy to church unity is so striking that we are spared the trouble of paraphrasing the arguments. He who runs may read. May we not hope that the irresistible force of logic, reinforced by sad experience—the logic of facts—may in time overcome deep-rooted traditional prejudice so far as to enable earnest minds to see that, as with the Empire, so with the Church, there must be a Centre of Unity. Though some headless forms of religion may retain for a time the semblance of unity amongst a homogeneous people, a cosmopolitan and many-nationed Church, the Church of God on earth, can have that oneness for which Christ prayed only under one supreme visible Head, "the symbol and chief cause of unity."

THE TWENTIETH OF SEPTEMBER

"On September 20th, with bands playing and banners flying, one hundred thousand people paraded the streets of Rome, in celebration of the forty-first anniversary of the entry of the Italian troops into that city, and the passing of the temporal power of the Vatican."

Application had been made to the Government for permission to erect on the wall facing the Vatican, a marble tablet commemorating the plebiscite of the Romans of that date, demanding the overthrow of the temporal power.—Christian Guardian.

There is no reason to think that our Methodist contemporary had any desire or intention in the foregoing account of misleading its readers. Indeed, the Guardian is a scholarly publication devoted to the interests of Methodism, usually calm and temperate even when referring to religious events of world interest, though, as is natural, seeing things and their relations from a Methodist point of view.

Nevertheless the extract quoted above is misleading. In the first place one is led to believe that all Rome exults in the freedom that it has enjoyed since 1870. As a matter of fact the Romans are very indifferent to the political changes then effected; and there is no municipal election that ever arouses sufficient interest to cause more than the merest fraction of the people to avail themselves of the franchise; so that an interested clique find it easy to dominate the situation.

The second statement is doubly misleading. The proposed marble tablet was not to commemorate the plebiscite demanding the overthrow of the temporal power. That would hardly appeal to the Giordano Bruno hooligans. Nor would the Italian government be likely to be actuated by any such delicacy of feeling as to refuse such a request.

The facts are given in Rome, a weekly Review that keeps the English-speaking Catholic world informed as to Roman events which often wear a very different aspect from that given them by the Associated Press despatches.

"It is pleasant to be able to register even one act of the Italian government which shows that it is not utterly dead to a sense of the fitness of things where the Holy See is concerned. Two or three years ago the Giordano Bruno organization, a body infamous for its anti-clericalism and its violent attacks on the Holy See, was allowed to establish its headquarters within a few yards of the Bronze Doors of the Vatican, where its presence constitutes a daily insult to the Pope and a constant menace to the public peace. It has taken an active part in the Cinquantenary celebrations, but had reserved for itself a special way of commemorating the XX. Settembre rejoicings. On that date forty-one years ago the Italian troops had poured through the breach into Rome, but had stepped outside the confines of the Leonine City and left the Vatican itself in such peace as was possible. Within its walls was the aged Pontiff, powerless, without arms, whose resistance to the invading army had been limited to what was barely necessary to affirm the principle that the Church did not abdicate her liberty, but yielded to violence. The Vatican, too, was not only the residence of the most venerable figure in the world, but was a storehouse of the purest expression of the artistic genius of mankind. But these considerations had no weight with an Italian corporal named Nino Bixio, who in spite of the command of his general turned his cannon on the Vatican in a mad attempt to destroy it. It was an incident which even the most furious of revolutionaries might well wish to see forgotten, but for the Giordano Bruno people, the destruction of the Vatican, even at the risk of the death of the Pope, is so entirely in harmony with their own aims that they determined to celebrate it this year by placing in a conspicuous spot facing the Vatican and St. Peter's a marble tablet with an inscription commemorating Nino Bixio's act of vandalism. Happily the authorities have intervened at the last moment, and Rome, for the present at least, has been spared this disgrace."

Whatever excuse might be found for the ruffian Bixio in the turbulence of the time, and in the passions of the mob of which he was leader, a deliber-

ate intention forty-one years later to erect a memorial tablet glorifying attempted murder, foul and sacrilegious, and vandalism at which a Turk might blush, would not only be "offensive to the Vatican," but would also reflect too much discredit on the government that would countenance the barbarous proposal of the "free men who will not bend to the Pope of Rome."

SOMEWHAT MISLEADING

In the Globe's account of Hon. Mr. Blake's criticism of the Ne Temere decree, we read the brief statement that "Mr. Matthew Wilson, K.C., Chancellor of the diocese of Niagara, spoke briefly in support of continental protest."

Since then our attention has been called to the following summary in the Telegram of what Mr. Wilson actually did say: "If we want to preserve the sanctity of the home and the morality of the country we must observe the sacredness of the marriage statutes. Nothing would destroy the whole status of Christianity upon which the laws of our country are founded as would the destruction of our marriage laws, and the things which flow from them. At the same time I think we should remember Mr. Blake's injunction that we ought to be careful not to set man against man, and creed against creed, or Church against Church. Hold fast to that which is right, but let us be careful never to deny to others what we claim for ourselves, and let us have religious freedom." (Applause)

Whether or not Mr. Wilson sees anything in the marriage legislation of the Church which he mistakenly supposes might tend to the "destruction of our marriage laws" is not quite clear; but even so, his pronouncement does him much more credit as a Christian and a gentleman, than one might infer from the report that he briefly supported continental protest.

ANOTHER EXAMPLE of the injury that may result to the public well because of the operations of oath-bound secret societies comes to us from Winnipeg. A man named Charles Warren was on trial for issuing forged tickets of the Winnipeg Street Railway Company. R. A. Bonner, counsel for the company, stated that the prisoner had made masonic signs when being arraigned. R. R. Knox, an official of the company, while in the witness box, declared that he himself was a Mason, but had no reason to believe that Warren, though trying to make himself out a Mason, really was one. One of the employees of the court said that Warren had made Masonic signs on being first arraigned, and that the employees warned him not to do so, whereupon Warren promised not to do it again. It will be remembered that a few years ago in a Montreal court a Mason positively refused to give evidence because it would be injurious to a brother Mason so to do. It goes without saying that in cases where a judge, a jury or witnesses are members of some particular oath-bound society the prisoner at the bar, if he happens to belong to the same organization, has what politicians are in the habit of calling a "pull." Now the question arises, "What are we going to do about it?"

THE REPORTERS' FRIENDS We have in our province, with the trunk in Toronto and the branches elsewhere, an association of rev. gentlemen labelled the "Evangelical Alliance." The inspiration for its formation came from across the water, where they have a body of a similar character, distinguished chiefly for militant bigotry. The average reporter of the daily paper looks with kindly countenance upon the Evangelical Alliance because it gives him "copy." One never knows what particular phase of our modern life the Evangelical Alliance will take up for deliberation and consideration at its meetings. It may be anything and everything from the prosecution of a person who will sell a stick of gum or a cigarette on the Lord's day all the way up to the Ne Temere decree. Dishonest business methods and the sparsity of Ontario's native-born population—the aggressions of trust magnates who corrupt the people's food stuffs, put them in a corner and assess the consumer with abnormally high and dishonest prices—the well-groomed swindlers in the financial world and the grafters and hoodlars in the political world—the moral degenerates who become tired of their wives and look to the senate of Canada for relief—all these and others are smiled upon with a brotherly smile and the brotherly arm goes in brotherly and lovingly fashion about their shoulders. They are the magnates of the pews, and the foibles of the magnates of the pews must be winked at with the other eye because the pew is the foundation of the pulpit, and if the pew gives way down comes the pulpit. Only three subjects are these grave and reverend gentlemen at liberty to deal with: The Catholic Church, the observance of the Lord's day and the abolition of the liquor traffic. An uncharitable, un-Christian and malignant discourse on Popery always proves an attraction. They know it and the task is dear to them. They glory in the bustle of non-

sensical excitement. A little while and they and their nervous and turbulent movements are forgotten in the great body politic. Ministers of the Gospel there are, and we wish their number were greater, who look askance at the "divine-call" expedients of their clerical brethren. The Ne Temere decree has been discussed pro and con until not a shred of argument is left, but still they keep up the anvil chorus of bigots because it brings the crowd. We thought Mr. S. H. Blake, K. C., had said the last word, and a poor word it was, but the clerical gentlemen of the Evangelical Alliance will keep the discussion warm for trade purposes. Mass meetings are to be held and literature distributed, we are told, amongst all ministers in the Dominion as well as to the newspaper editors. This, the daily press tells us, was the unanimous action of the Evangelical Alliance which held a special meeting to consider the matter from an unbiased standpoint. Telling us that they would consider the subject from an unbiased standpoint is a little bit of humor which, as a rule, foreign to the thoughts of these over-serious gentlemen of unstable theological opinions. We are told that a petition consisting of millions of names will shortly be forwarded to the new Premier requesting him to bring the matter before the House of Commons and use his influence towards setting aside the Ne Temere decree for all time. A petition will likewise be sent to the premiers of each province with a request that the matter be fought out in the provincial legislatures. These gentlemen should know that laws in regard to marriage belong exclusively to the provinces. They were told this by Sir Alan Aylesworth, and they must know they will be told the same by the Hon. R. L. Borden, the new Premier. Their object will, however, be attained—which is merely to keep themselves before the public in a turmoil of excitement. Truly they are the veriest busybodies, these gentlemen of the Evangelical Alliance. They give "copy" to the reporter. That is all. They make about the same impression on the general public as the "Three Tooley Street Tailors" did in their day on the people of England.

THE TORONTO SATURDAY NIGHT poses as censor of the general public and business men in particular, and, as a sort of side line, indulges once in a while in a criticism of the Catholic Church and its methods. There is a class of people who "enter in where angels fear to tread." One of these is the "Romanism" editor of Toronto Saturday Night. Once in a while it sadly falls from grace, does The Saturday Night. This time it has run amuck of a clergyman named R. E. Knowles, pastor of Knox Church, Galt. Toronto's weak end paper published an interview with the rev. gentleman under the caption of "Interviews with Authors." Rev. Mr. Knowles declares that he had never been interviewed by a representative of Saturday Night; never uttered a single word of what that paper attributes to him, and knows no more of the alleged interview than did the Czar of Russia until the paper was handed to him. It may yet come to pass, and we hope it will, that certain newspaper men who have contracted the habit of malignant invention will be given broad and water diet. We could name some other papers in Toronto, especially one, which is noted for its brutal disregard of truth.

SPEAK UP "BISHOP"

Our friend Bishop Hendrix, Methodist, of Kansas City, Mo., is one of the delegates at the Methodist Ecumenical Conference, Toronto. Many months ago, in the course of a sermon delivered at Rochester, N. Y., he said that the question is asked in Brazil concerning various prelates, "How many wives has he got? One Bishop of the Church has no less than four." We wrote to that country for information and received a letter from Rev. John E. Eaton, an American priest who has been many years in the country, teaching in San Bento College in the city of San Paulo. He says he knows many of the bishops of Brazil personally, and the rest by reputation, and the Episcopal gentleman with the four wives is as yet unknown in that country. "The bishops of Brazil," he adds, "one and all, are most exemplary men, finely educated and working with all their strength against great difficulties for the glory of God's Church." "Therefore," he continues, "the statements in the address of Bishop Hendrix are slanderous and invented for home consumption to accelerate contributions to the 'cause.' We have requested the Bishop to make an explanation in regard to his statement but, up to the present he has assumed a masterly but judicious silence. Once again we ask him to give us the name of this Catholic bishop with four wives otherwise we will have to brand him as a man who, believing in the doctrine that the end justifies the means, deems it but a harmless thing to make reckless and untrue statements in regard to the dignitaries of the Catholic Church. These missionaries to Latin countries—these 'returned empties'—are always

well stocked with cock and bull stories about the Church when they come home. They help mightily to increase the weight of the collection plate.

THE DOINGS of the paper trust in the United States has caused a world of controversy. The manufacturers and publishers have fought to a finish to preserve their individual profits. This is the age of trusts, or, in other words, in some cases, conspiracies to defraud the public, and what in the long run is to be done with them is a problem that will puzzle the greatest political economists. A note of warning is sounded in regard to the diminution of the pulp supply of the United States, and Canada is looked to as the country which will supply the needs of the future. A better plan still would be to curtail the size of some of the American papers. They print a tremendous amount of rubbish which proves a distinct detriment to the moral tone of the community. Many of the American papers are got up in the vulgar poster style with illustrations of the seamy side of life. It would be in order to begin an agitation to keep such publications out of the homes of our people.

A BUNGLING LINGUIST

We have had occasion before now to pierce with a needle the bubble from which Mr. Samuel H. Blake lets out his anti-Catholic oratory. He it was who in giving out his reasons why the Coronation oath of British Sovereigns should not be changed, declared that Catholic Bishops take an oath at their consecration to "persecute with fire and sword, heretics, schismatics, etc." till they are utterly annihilated, and that it was therefore right for the monarch to insult the whole twelve million Catholics of the British Empire by taking a false oath to the effect that the divinely appointed Head of the Church of Christ is a usurper and idolater, who has not and ought not have any jurisdiction within this realm.

We pointed out that the word persecute, which Mr. Blake translated "persecute with fire and sword" means here only to repute by moral suasion, as its real signification is *sequar*, I will follow, with *per* intensive.

Thus in Genesis xlv, 4, the Latin phrase *persequere viros* is translated *follow after or pursue* the men. In Psalm xxxiii, 14, (Prot. Bible xxxiv) *persequere pacem* is *pursue peace*. There is no fire and sword here.

Last Thursday evening at the opening of the academic year at Wickliffe College, Toronto, Mr. S. Blake floundered again in his attempted use of Latin. In the Mail and Empire's report the words are attributed to him: "I would be tempted to say (to the higher critics) 'Mentis impudentissime' which may be translated 'You lie most impudently.'"

The gentleman had better quit quoting Latin phrases entirely if he cannot do so with some regard for the most elementary rules of grammar. Let him abuse the Pope and the higher critics in future in plain Anglo-Saxon.

WE MAY NOW look upon the establishment of Home Rule in Ireland as an almost accomplished fact. Nothing stands in the way that we can see. A rough draft of the Home Rule Bill has been prepared for submission to the cabinet. It provides for a grant of \$50,000,000 to start the new parliament; the Nationalists asked for \$75,000,000. Well, if their wishes are not complied with, we must confess that \$50,000,000 is a tidy little sum to begin housekeeping upon. Now is the time for the Government of England to deal not only justly but generously with the Irish people. This will bring about a union of hearts and hands which will do wonders in strengthening the British Empire and will ally the anti-English feeling that prevails amongst the Irish people in foreign lands.

WE SEE IT stated that the Duke of Sutherland will soon have more land in British Columbia than in the old country. It will be interesting to know under what conditions he will obtain it. If it is proposed to introduce the tenant system which prevailed upon his estates in Scotland it would not be out of place were he treated as an undesirable and sent back to that country, the peasantry of which he has done so much to degrade and impoverish. We want no old country landlordism in Canada. The terrible injustices which grew up under it in the United Kingdom is an object lesson to us which should not be forgotten.

THE MONTH OF OCTOBER—WHAT THE ROSARY IS

Not only those outside the Church, but many professing Catholics, look on the Rosary with its string of beads as a sort of devotional toy, a mere pious exercise, excellent no doubt as a help for simple and uneducated people who cannot read, but never meant for intellectual persons like themselves. The Rosary a toy for the uneducated? "The sign of the Cross with which it begins—is it not the mark of a Christian? Is not the Apostles' Creed the profession

of faith which the martyrs recited at their baptism and under the axe of the executioner? Is not the Our Father the prayer which the Lord Himself deigned to teach us? Was not the Hail Mary pronounced by an Archangel in the name of heaven, continued by the holy mother of the Baptist whom the Holy Ghost inspired to speak, and finished by the Church with whom that spirit abides for ever? Is not the Gloria Patri the everlasting cry of praise that goes up to the adorable Trinity from men and angels, from all times and all places? Are not the fifteen mysteries that are proposed here for our meditation an abridgment of the Gospel. In truth I know of no practice better adapted for facilitating attention, piety, and devotion in prayer, the meditation of mind and heart. I say this for the learned who are ignorant of it, not for the ignorant who have learned it by experience." Thus does the learned Rohrbacher dispose of the "intellectual" theory that the Rosary is only for the illiterate.

Monsignor Benson in his fine story, "By What Authority," discusses the Protestant idea of the Rosary. The Puritan heroine, Isabel Norris, "began to discover that for Catholics the person of the Saviour was the very heart of religion . . . and that the worship of the saints and of the Blessed Mother, instead of distracting the Christian soul from the love of God, rather seemed to augment it." She soon "began to understand what the Rosary meant to Catholics. Mistress Corbett had told her what was the actual use of the beads, and how the mysteries of Christ's life and death were to be pondered over as the various prayers were said." But she had still prejudices against what seemed a mechanical and superstitious method of praying. One day she saw the beads in the hands of an old nun who in those troubled days of Queen Elizabeth was obliged to live with her sister in her house in the country. "The old lady's eyes were half closed and her lips just moving, and the beads passed slowly through her fingers." After a while the good Protestant maiden asks her old friend, "How can prayers said over and over again like that be any good?" Mistress Margaret was silent for a moment. "I saw young Mrs. Martin last week," she said, "with her little girl in her lap. Any had her arms round her mother's neck and was being rocked through and fro, and every time she rocked she said O Mother! 'But then,' said Isabel, after a moment's reflection, 'she was only a child.'"

"Except ye become as little children," quoted Mistress Margaret softly. "You see, my Isabel, we are nothing more than children with God and His Blessed Mother. To say Hall Mary! Hall Mary! is the best way to tell her how much we love her. And this string of beads is like our Lady's girdle, and her children love to finger it and whisper to her. And then we have our Pater Nosters too; and all the while we are talking she is showing us pictures of her dear Child, and we look at all the great things He did for us, one by one; and then we turn the page and begin again." What need to speak of the good Catholic's love for the Rosary? Millions and millions throughout the world of God's Church would not part with the little brown beads "for richest gem." What confidences they have received and never betrayed! What consolation they have brought to the bleeding heart!

"Ah! time has fled, and friends have failed. And joys have died; but in my needs Ye were my friends, my blessed beads! And ye consoled me when I wailed."

Yes, the beads is the one friend that will never fail us, that is never seen with a new face. Our companion and consoler in life, our hope in death. A few days ago I was witness of a touching incident. It was my duty to officiate at the burial of a poor Italian killed in an accident. It was a sad little party that stood around the open grave in a drizzling October rain. A few poor friendless strangers paying the last mark of respect to a fellow-countryman. Just before conveying the body to the earth they asked me if I'd ask the undertaker to open the coffin. I did so. They looked their last on their dear comrade and then one of them taking his Rosary beads placed it beside the body in the casket. The little incident made a great impression on me. Perhaps there are some who would dub it superstition, but I'd rather account it as a mark of their vivid faith in the Rosary of God's mother. How often, in his own sweet tongue, had this child of sunny Italy begged Mary to pray for him at the hour of death! And may it not be that it was Mary inspired this last touching tribute to her Rosary? If we are devout to the Rosary, even though our death be sudden and unexpected as was that of this poor Italian, yet will Mary be with us. Holy Mary, Our Lady of October and of the Rosary, pray for us at the hour of our death. "COLEMBIA."

A tyrant never tasteth of true friendship nor of perfect liberty.