

The Catholic Record

Price of Subscription—\$1.50 per annum. United States & Europe—\$2.00

THOS. COFFEY, LL. D., Editor and Publisher

Advertisements for teachers, situations wanted, etc. 50 cents each insertion. Remittance to accompany the order.

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ened by whose blessing, he went on his way to Ireland."

It was Pope Celestine who gave to Patrick his name Patricius or Patritius foreshadowing that he was to be Pater civium, the father of his people; before this he was known as Succot.

Herle, the biographer of St. Germain, in the midst of the records of the great man whose life he was writing, was a thousand years nearer St. Patrick and his time than the modern preacher, and ten-thousand times nearer the truth.

The Collectio Hibernensis Canonum, which Cardinal Moran says is of unquestionable authority and dates from the year seven hundred, assigns to St. Patrick the famous Synodical decree: "If any difficulties arise in this island let them be referred to the Apostolic See."

In the Book of Armagh is found the famous Patrician Canon, the first part asserting the primatial rights of the See of Armagh, the second asserting the supremacy of the Chair of St. Peter over the See of Armagh itself, as well as over all prelates and judges in Ireland. The fact that Secundinus is mentioned as one of those who issued the decree proves that it was issued before his death, and therefore, at the latest, before 457. The following translation is by the Protestant Usher:

"Whenever any cause that is very difficult and unknown to all the judges of the Scottish nations shall arise it is rightly to be referred to the see of the Archbishop of the Irish (that is to say, of Patrick) and to the examination of the prelate thereof. But of these by him and his wise men a cause of this nature cannot easily be made up, we have decreed it shall be sent to the see Apostolic—that is to say, to the Chair of the Apostle Peter which hath the authority of the city of Rome."

The authenticity of this decree is not disputed by Protestant scholars. But some hold that it proves nothing regarding the Primacy of Rome merely that Patrick acted wisely in appointing some Court of Appeal.

When in later times arose the grave question of the date of Easter and the form of tonsure, the Synod of Magh-Lene in 630 recognized that it was a matter of obligation to refer the matter to Rome, and the Irish prelate acted accordingly.

This fact alone is conclusive evidence that Patrick and his converts were Catholic and Roman.

But some of the Protestant St. Patrick's Day preachers say that there is nothing in Patrick's own writings about distinctively Catholic doctrine and practice. The Confession is a brief account of his life and labors in Ireland, not a controversial work. There is not a single statement so far as religion is concerned that might not be made by a Catholic Bishop of any age. He refers, as evidence of how the Irish are become a people of the Lord, to the fact that "the sons of Scots and the daughters of their chieftains are seen to become monks and virgins of Christ."

And in the Epistle to Coroticus he thus refers to the priesthood and absolutism: "I have part with those whom he called and predicated to preach the Gospel amidst no small persecutions even to the end of the earth, even though the enemy envies me by means of the tyranny of Coroticus, who fears neither God nor His priests whom He chose, and to whom He granted that highest divine sublime power, that whom they should bind on earth should be bound also in heaven."

St. Patrick was called as was St. Paul directly by God, but besides this extraordinary mission, he had also the ordinary commission from Pope St. Celestine. All the ancient Lives of the Saint assert it; all native annalists assert it; the Book of Armagh, the official record of the primatial See, asserts it; the ablest Protestant writers, like Archbishop Usher, and Professor Bury, admit it.

The "Roman Mission" was never questioned till our own times, and then only for controversial purposes, by certain scholars who rested their whole case on the negative argument—that if the Pope had sent him to preach in Ireland Patrick would certainly have mentioned the fact in the Confession. He did not mention it precisely because it was perfectly well known to those whom he addressed; and secondly, because his main purpose was to vindicate himself against the charge of rashness and presumption in undertaking a great and dangerous work for which he was not qualified by early education and previous training. He admits candidly his own unworthiness and want of early education resulting from his captivity in Ireland. His defence is that the task was imposed not by man but by God, and the proof is the success of his apostolate.

Professor Bury, who employs the boasted modern historical method, rejects the flimsy negative argument on which Todd and his school sought, for controversial purposes, to deny one of the most clearly established facts of history. Professor Bury, late of Trinity College, Dublin, now of Cambridge, is a learned scholar and a Protestant.

The fact is that St. Patrick's Day and what it stands for looms so large in the world to-day, that the sensational preacher, unlike his sneering predecessor, with owl-like gravity, makes the

preposterous claim that St. Patrick was a Protestant, sure, at least, of getting newspaper notoriety, and pretty certain also of deluding some of his credulous and ignorant hearers.

To the discerning it is a sign of the times and the highest tribute that the mountebank pulpiteer could possibly pay to St. Patrick and to his loyal and devoted children who are the cross-bearers and missionaries of the English speaking world.

LANDLORDISM IN ENGLAND

That Landlordism in England will not long survive its downfall in Ireland is becoming more evident every day. Labourers left instructions that his excoutors were not to invest in hereditarily property in England or Ireland.

In the British House of Commons recently Mr. Stanier advocated ownership rather than tenancy in order to improve agricultural conditions in England. He held that ownership would give freedom of cultivation, security of outlay and an incentive to industry. The State or the county council would be a poor substitute for the private landlord. Mr. Jesse Collings wanted to know why the English tenant farmers were to be treated as of less account than the Irish. He pointed out that there is every opportunity to secure land in England.

In one week in June, 1910, there were 17,600 acres in 30 counties of England advertised for sale. The solution he advocated was state-aided purchase. It is interesting to note that labor members opposed small ownership and state-aided purchase, which they denounce as a scheme in favor of the landlords, Secretary Runciman was non-committal, holding that in this period of transition it were unwise to rush into any large scheme, as the change to scientific farming might render such form of tenure unsuitable. The motion was rejected by a majority of only 56.

It seems that whatever be the ultimate solution Landlordism is doomed. It is extremely probable that the Landlord party will themselves favor state-aided purchase, and that the radicals will advocate nationalization of the land. If the question should not become pressing in the near future the indications are that national ownership will grow more and more in favor and become the policy of the Liberal party."

FOOD PRICES

The Christian Endeavor World rightly states that "what men want is the certainty that every man willing to work shall get a chance to work and get for himself the full results of his work."

A contemporary states that in these twenty-eight words is as fine and conclusive a statement of the labor movement and its basic cause and ultimate end as may be found anywhere to-day. Very true indeed! But there is a point overlooked by both editors. Let us admit that every man is working and that he gets a fair day's pay, then come along the Big Interests, the Captains of Industry, the Combines and the Trusts. These gentlemen meet in solemn conclave and resolve to put a selling price on the people's food stuffs which makes the rate of wage yesterday inadequate to purchase the people's food to-day. Then the unrest begins again in the industrial sphere, and why should we wonder that such is the outcome? The difficulty in dealing with the conspirators—for conspirators they are—is manifold. They can, and do, use their immense capital with both electors and legislators to the end that they may be permitted to carry on their execrable schemes to get rich quick.

GOOD TACTICS OF THE IRISH NATIONALISTS

When the Associated press proclaimed to the world that the Conciliation Bill granting woman suffrage was defeated by a narrow majority, the despatch added that the bill was killed by the Irish Nationalists, not one of whom voted for it, while all other parties were divided. And this was followed by the naive explanation that they must have thought it would interfere with the Home Rule measure.

A little consideration will show that not only the fate of Home Rule but of the Liberal party and programme depended on that vote, and the nationalists, astute parliamentarians as they are, recognized the fact and saved the situation.

The Liberals and their allies received in the last election a clear mandate from the people of Great Britain and Ireland to pass the Parliament Bill, which greatly curtails the power of the House of Lords to block legislation demanded by the people. But their power is only curtailed. They can still block Home Rule, Welsh disestablishment or Franchise Reform for two years. And the carrying out of the Liberal policy on any or all of these measures depends on the maintenance of the Government and its majority for the next two years.

Now a Cabinet's first duty is to agree or when irreconcilably divided to resign. Mr. Asquith is strongly opposed to woman suffrage, Lloyd George is an enthusiastic advocate, Mr. Harcourt is on one side, Sir Edward Grey on the other, Lord Lorton is opposed to Lord Morley. The rank and file are likewise divided. If the woman suffrage bill had carried it would have wrecked the Government and blasted the hopes of the Irish party.

No doubt many Liberal members voted against the bill for like reasons, while Unionist members could hardly be expected to lose such a golden opportunity to bring the conflicting elements in the Cabinet into open war.

The Nationalists have rescued the Government from an impossible position and saved not only Home Rule but the whole Liberal programme from certain shipwreck. And they have done so without any injustice to the cause of woman suffrage, whatever be its merits or demerits. Notwithstanding the fact that many members and many cabinet ministers were pledged on this question it has never received the sanction of the people. Lloyd George himself, in 1907, stated the case fairly and forcibly:

"Before the Government could bring in a Bill on a gigantic question of that sort, it ought to have been before the country in a definite and concrete form. He could not conceive of a revolution of this character being introduced into our Constitution without the opinion of the country being asked upon it definitely. It could hardly be said

that the four hundred members of Parliament pledged to Woman Suffrage had really consulted their constituents about it . . . and it would be a very serious departure from all precedent if it were possible to introduce a Bill of that magnitude without giving first warning to the country that it was intended to deal with the subject."

Had the Conciliation Bill passed, however, the ministers could not have escaped the responsibility of deciding whether or not it should have in three successive sessions the facilities needed to bring it within the scope of the Parliament Act. Then either the suffragist majority in the cabinet would have had to back down from the position taken during the debate on the Bill, or the Premier and those ministers who agree with him would have been compelled to surrender their position and convictions. They would have to agree or resign. A cabinet irreconcilably divided so momentous a question, a question amounting as Lloyd George said to a revolution, could not retain its self-respect nor the confidence of the House or the country.

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Trials of these people, which lately took place in the United States, demonstrate that even judges and juries are not exempt from their influence. A radical friend of ours the other day said that the proper way to deal with them would be to put them in goal first and try them afterwards. Let them live on bread and water while the case is being appealed from one court to another. The whole situation is gloomy in the extreme. How can we hope for ideal conditions when a goodly percentage of the electors put their franchise up for auction when an election is on. We hope some way may be found of bringing about better conditions. Peace and happiness in the industrial sphere might be achieved by making it a criminal offence, without the option of a fine, to duly enhance the price of our provisions.

STRANGELY INCONSISTENT

The Rev. J. G. Inkster, pastor of the First Presbyterian Church, this city, is considerably in the lime-light. He is recognized as a good citizen and a kind-hearted gentleman, and we confess to some regard for him. Whenever he breaks into antagonism towards the Catholic Church we place the blame, not so much upon himself as upon his Presbyterian training. Oftentimes he throws a bouquet at us, but sometimes, we regret to say, he puts a stone in it. Perhaps we should not blame him over-much, because his position, like unto that of all other non-Catholic clergymen, is one of dependence on the pew. The stone in the bouquet is intended to provide against his being looked at askance by those of his congregation who have graduated from the very narrow school of Presbyterianism, whose prophet is John Knox and who still regard the Pope as the Man of Sin. Amongst non-Catholic controversialists, when attacking the Catholic Church, the overmastering attribute is inconsistency. Read this utterance of Rev. Mr. Inkster:

"Let us rather tear down the golden god of money and erect one of a higher nature; let us instill into the youth that there are higher ideals in life. The desire to amass wealth and make a fortune, to get rich, seems to be a fever, a disease which has a strong hold upon the people of to-day, a disease which must be treated and cured, and the idea that the getting of money is the highest aim of man must be driven from the mind of the boy of the coming generation who is to be the man of to-morrow."

Times without number has it been claimed by some non-Catholics that evidence of the decay of the Church is to be found in the fact that Catholic countries, as compared with Protestant countries, are poor, that the abounding wealth of the former is proof positive that their doctrinal standards must be quite right. Now we have the Rev. Mr. Inkster, and there are many more like him, who tell us that we should tear down the golden

god of money. The variety and contradictoriness of the opinions held concerning the Catholic Church is infinite. A pity it is that our good friends do not study the Church from within instead of forming their opinions about it from without and from its enemies.

A CHRYSANTHEMUM CHRISTIANITY

We respectfully submit the following, from Christian Work and Evangelist, to the calm consideration of our fellow-citizens belonging to the Ministerial Association who are wont to advertise their up-to-date sermons for the Sabbath on bill-boards in front of their comfortably upholstered meeting houses. The ideal church which is in the thought of Mayor Gaynor, a non-Catholic, is the church surrounded by a cross—the church in which ever burns the little sanctuary light denoting the Presence of the Holy of Holies. The Christian Work and Evangelist says:

"Mayor Gaynor talked very frankly the other night at a dinner of the Congregational Club of New York. He wonders how much good the ministers are really doing. They expect the mayor to shut up the saloons, close the gambling houses, and stop every vice and social evil, within twenty-four hours, and they criticize him if he does not do it. But, he says, they have been preaching thousands of years to get the ten commandments obeyed, and they have not succeeded very well yet. How far, said the mayor, does your influence extend? Do you reach out among the people? You can preach intellectual discourses, but how far does your influence in the community extend? Do you reach out among the unfortunate and the lowly and those who wish to be lifted up? Or are your churches so fluently decorated and cushioned and carpeted that a poor man will stand at the door and be afraid to go in? Does the great heart of Jesus throb in you—the One who took all the lowly by the hand and said, 'Come unto Me and I will help you?' You must answer that question for yourselves. When I go to the churches, one quarter filled, in this city, and look at the fine pews and carpets and cushions and the absence of anybody who has on his hand the sign of toil, I wonder whether all this is a failure after all. We meet in our little coteries and think we are very good, but is the spirit of Jesus among us? In the last analysis of everything we have to answer that question. How much good are you doing? Are we growing in spirituality and virtue, or not?"

A SAMPLE SLANDER

The editor of the Dundee (Scotland) Courier is not as wise in his generation as the editors of the Orange and some other papers in Toronto. When they take it into their heads to publish a slander about the Church they are very careful to make the charge of such a general character that a policeman cannot legally interfere with them. The following editorial article, which we take it from the St. John Globe, a secular paper, goes to show how careful should be the procedure of the Orange traders in bigotry:

A somewhat remarkable political libel suit was tried at Edinburgh two weeks ago, the facts developed showing how far partisanship will go in an effort to poison the public mind. The action was brought against the Dundee Courier, a Unionist paper, by the Bishop of Cloyne, Queenstown, Ire., and six priests, because it was alleged in the Courier that the "religious authorities" of Queenstown had abused their religious influence over the Catholic laity to procure the indiscriminate dismissal of all Protestant shop assistants in the employment of Catholics in Queenstown, and had ruined the business of a Roman Catholic shopkeeper who had refused to discharge Protestant employes. The principal defence of the newspaper was that the article was intended for political purposes. It was not suggested that the statements were true. No attempt was made to show there was any basis for them. It was made quite clear that the object of the article was to make the people of Scotland and England believe that the Irish people were intolerant, and that they would not fairly treat the minority in case the proposed Home Rule bill became law. Lord Hunter, who presided, declared in his address to the jury that "politics were no excuse for slander," and the jury returned a verdict for the plaintiffs, giving the Bishop £200 damages and each priest £50 damages. This case led to the London News remarking editorially:

Usually the Orange politician is prudent enough to frame the fiction so generally that it is impossible to bring it to exposure before the courts. On this occasion, quite unwittingly, as the defendant's counsel rather naively indicated, the jury was made sufficiently precise to give the court a chance, and the result the exposure of about as disgraceful a lie as was ever concocted for political purposes. These lies are profitable: they would not be invented and circulated if they were not. Knock the cable of Catholic intolerance out of the Orange case against Home Rule, and what appeal has that for a sane Englishman? Well, the Edinburgh verdict knocks that fable out of the Orange case.

"THE MEMBERS of the police force in Toronto should not be members of any secret society," says the Globe, but none of the present generation will be alive when such a desirable end may be attained. Our conviction is—and we will apologize if mistaken—that membership in the Orange and other societies is considered one of the qualifications for holding office in Toronto. If a burly Orangeman be guilty of some slight indiscretion on the streets of the Queen City, and if a burly policeman takes him

in charge, and if the party of the first part gives the pass word—we will say, "to hell with the Pope"—the man with the baton may be inclined to soften and allow Bro. So and So to go on his way rejoicing.

"HOME SWEET HOME" FADING

Windsor Record:—If our churches had more reading clubs, if there were more debating societies, if we had more gymnasiums, if we paid more attention to winter sports, if we went in more for outdoor athletics in the summer, if we had central and branch mechanics' institutes, if we had all these things, then we would not be worrying over our fathers and our brothers, and trying to stampee public opinion to banish the bars. The bars would disappear for lack of business, or at least a great many of them would be closed up.

So often have we written along this same line that we think our Windsor contemporary must have been prompted to write the above by having read its name-sake of London. Another thought may be added. We would have better boys and better young men, seeking not the bar-room gaudy, if some fathers would remain at home instead of going to the clubs, and if other fathers would give only one or two evenings a month to the benefit society and no evenings at all to the politico-religious catch-bound organizations, and if the mothers would spend their evenings in the family circle and make home a paradise, instead of gadding about to bridge parties, tea-and-gossip meetings and cultivating mannish habits on the rostrum, promoting suffragettism.

TWO OF A KIND

We were under the impression that the publisher of the Orange paper in Toronto, which we may call the Maria Monk, had a squatter's right to the liberal income derived from promoting bigotry and ill-will amongst the people of that city and the concession lines, but his patent right has been seriously infringed upon. A short time ago there came to the Queen City an ex-monk, who was never a monk, but an opium-eater, carrying a well packed suitcase containing tracts devoid of facts which he would fain scatter amongst ill informed people who had contracted the habit of thinking with a kink in it on matters pertaining to the Catholic Church. The ex-monk who was never a monk was taken in hand by a young preacher who has lately attained some newspaper notoriety which places him at the end of the class in the estimation even of his brethren of the cloth. It will now be amusing to watch the fight for territorial rights which will be carried on by the ex-monk who was never a monk and the editor of the Orange paper who likes the lime-light and hates the Pope for dollars and cents.

FOOD FRAUDS

A new broom sweeps clean. A pity it is that as the days go by the man who handles the broom often lessens his muscular energy. We hope that this will not be the case with the Hon. Mr. Nantel, the new minister of Inland Revenue. He has resolutely set to work to expose those who adulterate our foods, including those who manufacture summer drinks which contain ingredients injurious to health. The issuing of bulletins is very good work, but unless they are accompanied with the issuing of warrants for the arrest and punishment of wrong-doers they will be of little avail. The law, however, is weak in some respects. Take the case of a summer drink very extensively advertised. It contains cocaine, but in such minute quantity as will not bring it within the provisions of the law. One drink of this villainous compound will not, of course, be of serious injury, but the very small quantity of cocaine contained in it produces the cocaine habit. We know one young man who took twenty-five glasses of the drink every day. The only safe way is to put the abominable stuff out of commission altogether.

DEATH OF FATHER COURTOIS

As we go to press the sad intelligence reaches us that London Diocese has lost another of its most estimable pastors. Father Courtois was in earnest, painstaking and ardent priest of Holy Church ever ready to respond to the call of duty. His flock held him in highest regard, because he was to them a faithful shepherd. The press report refers to the death of their holy pastor of souls as follows:

Rev. Father Courtois of St. Joachim's parish, London diocese, died suddenly at St. Joachim Sunday afternoon at 2.30 o'clock. He had been ill but a short time, and attended the Holy Thursday services in this city at St. Peter's Cathedral last week. While in this city he was not well, and took a turn for the worse on Saturday. Father Courtois was 41 years old, and was born in the City of Quebec. Rev. Father St. Cyr prepared him for death. He will be buried in St. Joachim on Wednesday morning at 10 o'clock. His Lordship Bishop Fallon celebrating the funeral Mass.

It was the common people who helped Christ by hearing Him gladly, not the scribes and Pharisees.—The Ram's Horn.

THE SOUL OF THE IRISH MOVEMENT

Before these lines are in the hands of our readers the long expected Home Rule Bill will have been given to the public. Its exact provisions will then be made known, and although at the time of writing its extent and scope are still veiled in the womb of the future, for the sake of England and the Empire no less than for Ireland's sake, we hope it will be found to have been conceived in a generous and trusting spirit. If so it will undoubtedly be accepted by the people of Ireland, and the century-old feud that has divided the two nations, with such disastrous consequences to both, will have been healed. A little more than twelve months ago, speaking at the St. Patrick's Day banquet in London, Mr. Redmond spoke thus hopefully of the future: "The struggle between England and Ireland is ended. All bitterness has left our souls. We want peace with England. We want friendship with the English people. We want our proper place in the British Empire, and to bury fathoms deep in the ocean of oblivion and memory the wrongs, the miseries and the oppressions of the past." England is knocking at the golden gates of Opportunity. If she is wise she will not spurn the gift Ireland offers her—the loyalty of millions of generous hearts at home and throughout the world. And because we wish her well, because we realize that she is the greatest secular agency for good in the world to-day, we earnestly pray that the Home Rule Bill may prove to be the coping stone in the arch of Peace. For as we have already said in the course of these articles, Irish Home Rule is not only a question of paramount importance to Ireland but at large. In a certain sense it is Ireland who is least concerned. Should the coming bill fall short of her just demands, it will, of course, be rejected. But what then? The fight will go on. The soul of this movement is the national sentiment of the Irish people. If English government of Ireland had been as good as it has been bad, as successful as it has been unsuccessful, the mass of the Irish people would still demand the recognition of their nationality and the right to rule themselves. They have never admitted defeat, and they will not admit it now. Ireland's protest against English rule does not rest on material grievances. Is there a Canadian who will read these lines who would not prefer to be badly ruled by Canadians rather than well governed by our neighbors to the south? Is there an Englishman who would not prefer to be badly governed by Englishmen rather than well governed by Frenchmen and Germans? And is Ireland, the cradle-land of patriotism, to be less patriotic? If England rejects the olive branch, if she is too ungenerous to make peace, the old feud will be reopened. It will be good for Ireland, but will it be good for England? Can she afford to do without any of her children? Is the loyalty of Ireland and the millions of her exiled sons not worth her something? We believe that it would be of incalculable benefit to her, and we believe, moreover, that she realizes it herself. And so we conclude our series of articles on Home Rule in the confident hope that all will be well with the old Land which we love so deeply and with the Empire for which that Old Land has done so much. COLUMBA