

The Catholic Record

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LETTERS OF RECOMMENDATION: Apostolic Delegation, Ottawa, June 13th, 1905.

Mr. Thomas Coffey: My Dear Sir:—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit.

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last few hundred years ignore the human rights of the wage-earner, regarding him merely as a "hand" to be paid just as little as possible.

The guilds, moreover, took into account the whole man, and Religion had its place to minister to his spiritual needs. The unions of to-day are occupied with material conditions solely, and threaten to fall under the control of those who are as bitterly opposed to religion as to capital; while over against them the union of capitalists is occupied solely with material things also, ignoring all the duties and responsibilities of wealth.

No, the evolution of labor conditions has not been continuous, and we are face to face to-day with the consequences of the break with the past, the abandonment of those principles which guided the evolution of labor from the slavery in which the Church found it, through serfdom to freedom and finally to Christian organization.

TOPSY TURVYDOM

Some time ago President Taft vetoed the bill admitting Arizona to Statehood because the State constitution contained the provision for the recall of judges if the people were dissatisfied with their decisions on the bench. At the time many serious men, regardless of politics, condemned the principle involved in the recall.

Now, however, Mr. Roosevelt, ex-president and again presidential candidate, espouses the initiative referendum and recall. Not only does he advocate the recall of an unpopular judge, but also the recall of judicial decisions. A judicial decision, and especially one affecting the Constitution of the State, may be and should be reversed, if it runs counter to popular sentiment. This is the famous Charter of Democracy as defined in the ex-president's Columbus speech.

His strongest argument for the revision and reversal of judicial decisions by the people is based on a recent decision of the Court of Appeals of the State of New York. This court held that the Workmen's Compensation Act was unconstitutional because it contravened that clause in the National Constitution which forbids the taking of property without due process of law. To the layman the decision seems to justify the charge "perfunctory legalism."

"It is a position," says Mr. Roosevelt, "that has been condemned over and over again by the wisest and most far-seeing courts. In its essence it was reversed by the decision of State courts in States like Washington and Idaho, and by the Supreme Court of the Nation in a case but a few weeks old."

That being the case, one wonders why it is deemed necessary to make the people the last court of appeal in interpreting the State constitution. But no, not the last court of appeal, for the ex-president after advocating the submission to the people at some subsequent election, special or otherwise, the question whether or not the Judge's interpretation of the constitution is to be sustained, says:

"If it is sustained, well and good. If not, then the decision is to be treated as reversed, and the construction of the Constitution definitely decided—subject only to the action of the Supreme Court of the United States."

So the final and definite decision of the crowd is to be subject to the ultimate final action of the Supreme Court. It is difficult to see what the people gain except the doubtful privilege of being more or less continuously entertained by the turmoil of elections "special or otherwise."

Then why stop at the Supreme Court if the principle be sound? Mr. Roosevelt has a grievance against the Supreme Court of the Nation and airs it.

"In all these cases the judges have decided in every which way, and it is foolish to talk of the sanctity of judgment law which half the judges denounce. If there must be a decision by a close majority then let the people step in and let it be their majority that decides."

Then he proceeds to ridicule the Supreme Court for reversing its previous decisions for a century on the question of the national income tax. But strangely enough he does not hold that the people have a right to revise the "legal formalism" of this highest court of the nation, which "not only perpetuated a lamentable injustice in the case of the man himself, but set a standard of injustice for all similar cases."

The Charter of Democracy and the spirit to which it panders are the outcome of a false philosophy and a perverted conception of authority. That the people are the subject of authority, that all authority comes from the people is an error so common that it is accepted as a fundamental principle of democracy. It is, nevertheless, an error incompatible with Catholic teaching, intrinsically absurd, and in direct contradiction to all the lessons of human history.

The Church has ever taught and still teaches that all authority is from God. Choose the subject of authority as you please, the authority with which he is invested comes from God. The King who succeeds to the throne by hereditary right, the president elected by the

people, the father in his family, the judge on the bench, the policeman on his beat, the priest in his parish, the bishop in his diocese, all are invested with authority which comes from God. This doctrine ennobles man and dignifies obedience to lawful authority. The attempt to exalt the people by making them the source of all authority degrades at once the idea of authority and the virtue of obedience.

The Catholic doctrine as to authority by no means prevents correction of abuses, for abuses and mistakes have characterized every exercise of authority from the father in his family to the Pope in the chair of Peter. But denial of the first principle of Catholic teaching with regard to authority is to take the first step towards anarchy.

Catholic philosophers hold that the people cannot be the subject of authority for the common sense and self-evident reason that as a people they can not exercise authority.

All history proves this to be the case. The family must have a head. Nature asserted this before God gave the commandment—Honor thy father and thy mother. In the beginnings of nations, when the family grows into a tribe, instinctively, naturally and necessarily they choose a chief. As the tribe grows into a people, the chief's duties become manifold and other officials become necessary. The evolution goes on till we have the highly complex organization of the modern civilization.

But always and everywhere at every stage of development were authority and obedience as the very warp and woof of society. Abuses of authority necessitated reforms. But no attempted reform based on the denial of authority ever led to anything but confusion. And to make the people the origin and source of authority, to submit all exercise of authority to their approval, is to deny all real authority. It is the principle of the Protestant Reformation which has brought about religious anarchy.

The demagogue of to-day is the modern counterpart of the sycophantic courtier in the days of despotic and unjust kings. The actual demagogue, and potential courtier, flatters the passions and prejudices and power of the people. The Hampdens and Pym and Simon de Montforts of to-day are those who have the moral courage and patriotism to tell the truth to the people even at the risk of popular disfavour. And one great truth that needs to be inculcated is that all authority is of God. Abuse of authority will be found in every country, but a great deal of the abuse of authority in the United States grows out of the low and false conception of authority both by those who are subject to it and those who exercise it. The "appeal to the people," even from judicial decisions, will lead inevitably to pandering to the crowd, and the crowd's contempt for authority, judicial and other, will grow apace. How much farther will it be necessary to go to justify lynching negroes? The people, the origin and source of all power and authority, take it into their heads to exercise their undoubted right without waiting for "their servants to whom they have delegated part of their power."

The courtiers of the people play a more contemptible role than did the sycophants in the courts of kings.

Absolute kings did not hesitate to "recall" judges who were not sufficiently servile to the royal will, nor, occasionally, to behead them "for the encouragement of the others." Absolute monarchy failed to destroy the bench, but succeeded in destroying itself. Absolute democracy will not fare better in its attempt to substitute the popular will for the principles of law and justice.

BEWILDERING

Why some men repeat oft-refuted calumnies against the Church is beyond our comprehension. Environment, upbringing and education influence us, no doubt, but not to the extent of mistating facts established by unquestionable evidence. For the reputable Protestant historian has shown that many of the charges against us are but fairy tales. He has uprooted from the fair-minded that the Reformation was the source of liberty. He has pressed into service the searchlight of research and enlightenment, with the result that the Reformation is seen in all its unloveliness. And he has also made clear that profound thought is not incompatible with Catholic faith. In view of these facts how is it that men, who are neither ignorant nor degraded, continue to declaim, with an assurance that is bewildering, worn-out calumnies. Of all styles of upholding Protestantism, says De Nevin, the Protestant theologian, we may say that it is absolutely the worst which can see no sense or truth whatever in Catholicism, but holds itself bound to make it at every point as bad as possible, and to fight with both and nail every word that may be spoken in its praise. Such wholesale and extreme pugnacity may be very convenient as it calls for no discrimination: it requires neither learning nor thought. And he goes on to say that the vanity and impotency of this method of dealing with the Church must become apparent in proportion precisely as men are brought to look at things with their own eyes: and then the result is that sensible people are very apt to be taken with a sort of quiet disgust toward the whole interest which they find thus badly defended and to look upon the other side as an injured and persecuted cause. And yet, despite this wise counsel, men who pride themselves upon keeping step with progress use weapons that have long since been relegated to controversial museums.

THE NON-CONFORMIST NEWMAN

Perhaps no single individual so filled the public eye and so swayed the intellectual and religious life of England in the last century as John Henry Newman. Indeed, the Oxford Movement, of which he was the soul, is, perhaps, still the most vital religious influence in England. Just at this time when Ward's new Life of Newman is being widely discussed, the death of Dr. Fairbairn, Principal of the first non-conformist college at Oxford, invites comparison with the great Cardinal. Dr. Fairbairn's admirers do not hesitate to say that Anglicans admit that "the greatest theological scholar and the weightiest intellect in Oxford was Fairbairn the non-conformist."

And to him they attribute the honor of checking the Oxford Movement and starting the current of religious thought running in the opposite direction.

An admiring disciple of Dr. Fairbairn sums up his religious position thus:

"That a Church, which is a collection of individuals, should be able to bestow what no single human soul composing it possessed, seemed a sheer impossibility; that the certainty unattainable by the soul in its converse with God and in his service should be attainable when a host of baffled souls got together, chose one of their confused members as a guide and authority,

clothing him with infallibility, [appeared a manifest and pitiable absurdity.]"

If this be the "illuminating service" of Newman's antagonist at Oxford, we can understand why his work of checking the Oxford Movement has remained comparatively unnoticed.

The Catholic Church is not a collection of baffled souls who choose one and clothe him with infallibility. Christ, the Son of God, chose twelve apostles and bade them go forth and teach all nations, "and behold I am with you even to the consummation of the world." Then He the Master, not the twelve nor the twelve with the disciples, chose one Simon and said: "Thou art Peter and upon this rock I will build My Church and the gates of hell shall not prevail against it." "I have prayed for thee that thy faith fail not—confirm thy brethren." "Feed My sheep—feed My lambs."

"And I will ask the Father and He shall give you another Paraclete, that He may abide with you forever. The spirit of truth whom the world cannot receive."

That a church was founded by the Eternal Son of God who promised to remain with it to the end of time and to send the Holy Ghost, the spirit of truth, to abide with it forever, is the Catholic position. And it is left untouched by the argument against a man made church composed of "baffled souls" who choose one and clothe him with infallibility.

It is not surprising if Dr. Fairbairn's personality and "illuminating service" to bring back "the exercise of reason in the field of religion" was made known to most people by reading his obituary notices, while Newman's influence still permeates the Church of England, and his name and fame still fill the English-speaking world.

ONCE MORE

We have mentioned it before, but let us repeat, that the average novel of to-day is either a testimony to insipidity or a revelation of the depths of baseness to which a writer in quest of money can descend. To spend time over fiction, with never a suspicion of a thought in it, is inviting mental stagnation. But to give hours to tasting the vile rubbish concocted by men and women who seem to be without the most rudimentary ideas of morality is court blindness of soul and spiritual ruin. It is bewildering that any self-respecting person should allow a spinner of words to paw over their soul and to be smirched it with criticism. We know that critics see vistas of beauty, wise lessons, profound thought and graceful diction in books that preach insidiously but effectively the gospel of the Flesh and the Devil. But many of these critics, being but hired men with no standards of worthiness and dignity, would see beauty in almost anything. They are but echoes of the publishers who seek a market for their wares. Better far to do nothing—to dream, than to allow our minds to be sewers for the turbid waters of much of the trash that is scattered broadcast. Parents are the divinely appointed censors in this matter.

THEIR PROGENITORS

The London Suffragettes have put away for a time their sensitiveness, refinement and dignity. These women rioters are somewhat like the seven thousand ladies who marched to Versailles on the 5th of October, 1790. They did not smash windows, but they broke into the Constitutional Assembly and behaved like hoodlums. They invaded the royal palace and made the King go to Paris. On the way thither they danced and sang to the accompaniment of blood dripping from the heads of officers who had defended their master.

A NEW ROLE FOR ST. PATRICK

Each year the dear little shamrock appears to be growing in favor, and each son and daughter of Ireland bestows upon it a more devoted love. Nor is this regard confined to Catholics. Our separated brethren, who have come to us from the Emerald Isle, wear the emblem of that country proudly too, and many who are not Irish carry the shamrock to pay compliment to the Irish.

So enthusiastic have some of our separated brethren become in their love of fatherland that many of them—some clergymen, some laymen—have possessed themselves of the belief that St. Patrick himself belonged not to Rome, but was a good Protestant. In turn he is claimed as a Presbyterian, Episcopalian and Baptist. When St. Patrick's Protestantism was first advanced nearly every one ranked it as a joke, but it has been repeated so frequently, that now we have people who give it serious thought. By what curious course of reasoning they have arrived at this conclusion it would be difficult to imagine. Even in this case we find a Sullivan who has outstripped all his neighbors in originality and recklessness of statement. He has made a plunge never before attempted by anyone who had given up the old faith to don a new and more fashionable attire. Here, then, we have Rev. Dr. Sullivan, of Montreal, proclaiming from

BOYCOTT THEM

To an indignant subscriber we beg to say that an effective protest can be made against the advertisers who believe that caricaturing things Catholic is the best method of reaching the pocket of the public. These advertisements are a distinct affront to the Catholic who has the faintest sentiment of loyalty to the Church. Born either of sudden ignorance or of malice, they stir up and perpetuate evil prejudices. But organized protest in the shape of a refusal to purchase the wares of such advertisers can, as a rule, achieve desired results. For these people, however they regard the Church, have a veneration for the dollar no matter whence it comes. Our advice is boycott them.

OTHER WAYS

It is not necessary to "crack a safe" to be a thief. Nor is it necessary to be a company-promoter in search of the confiding mortals who are credulous enough to believe these highly-colored reports of enormous profits to be made from small instruments. We know there are philanthropists in the world, but we confess to a suspicion of these far-away mines, etc., that are eagerly waiting to benefit us. Nor is it necessary to defraud workmen of their wages to be a thief. The merchant who gives short weight is a thief. So is the man, who, paid for eight hours, gives but six or seven. They who inveigle customers by lying advertisements or who charge exorbitant prices are thieves. These things may be regarded as of little consequence by the world, but they are not so held by God. The man who is strictly honest in all dealings with others will not have Restitution dogging his steps and warning him always of the danger to his soul.

HOW DO THEY DO IT?

The Napoleons of Finance do not always live in regions where there are barrels of silver and bags of gold. They may dwell where there is never the click of the ticker nor the frenzied shouts of the speculators nor the noise of telephone bells and scurrying messengers. For instance, may we not place a laurel wreath on the young men who achieve great results with little means. Behold him as he goes forth to work or on pleasure bent. Well groomed, he is resplendent with the air of satisfaction that connotes well-being within and without. He patronizes the theatre; is fastidious about food and drink; takes part in "a little game" now and then and is ever ready with his contribution to this or that club. Now, surely, he who seems to make \$10 gross where there was but one is entitled to be called a Napoleon of Finance. How is it done? He may, of course, (pardon the word) "spunge" on his parents. He may be so utterly selfish as not to contribute to the maintenance of the home. He may avoid all church dues, or he may be one of the gentry who are always in debt or always borrowing. We are unable to solve the problem. Perhaps one of these days they may enlighten us as to the financial ability of which they give abundant proof.

SENATE VACANCIES

A number of Senate vacancies, principally in the Nova Scotian contingent, at present exists. In making appointments to this, the highest legislative body in our country, it is necessary that care should be taken in the selection, and we feel sure this will be the guiding motive of those in whose hands is reposed the appointing power. The death of the late Senator Miller leaves a vacancy for the selection of a Catholic in Cape Breton. The name of Mr. Joseph A. Gillis, M. P., has been very prominently mentioned as that of a gentleman eminently qualified to occupy a seat in the Upper Chamber. By profession he is a prominent barrister and in faith an exemplary Catholic, respected to a degree by every citizen of Cape Breton. The late Senator, Hon. Mr. Miller, represented Richmond County in the Local House. Mr. Gillis has represented the same constituency for many years in the Federal Parliament. Cape Breton is populated almost entirely by French Acadians, Irish and Scotch. It is but the simple truth to state that amongst all these people the selection of Mr. Gillis for the Upper House would be not only acceptable, but exceedingly popular. The Premier will make no mistake if the prize goes to the member for Richmond.

THE LATE SENATOR MILLER

The late Senator Miller was the last survivor of the senators appointed at confederation. He was born and brought up a Catholic, but on one or two occasions he had differences with those in authority. These differences, however, arose out of private affairs, and it is safe to say that at no time in his long and strenuous career did he falter in the faith. It was probably to emphasize his belief that he left among his papers the following declaration which we give verbatim. "The longer I live the more resolved I am to die a Christian and a Catholic. The trend of the age is to wards free thought and infidelity, and the Catholic Church alone successfully asserts the principle of authority so necessary to resist and overcome that tendency, and instil the divine teachings of the 'Sermon on the Mount.'"

REV. MR. WALSH, GRAND CHAPLAIN

At the recent meeting of the Orange Black Chapter in this city, Rev. Mr. Walsh, as becometh a Grand Chaplain, made a fiery and foundationless statement in regard to the action of a priest in Owen Sound who, he said, went about separating married people, one of the parties being a Catholic. It is sometimes not becoming to take notice of these scandal-mongers,