

The Catholic Record

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LETTERS OF RECOMMENDATION

Apostolic Delegation
Mr. Thomas Coffey, Ottawa, June 13th, 1905.
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. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more as its wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success.

Yours very sincerely in Christ,
Donatus, Archbishop of Ephesus,
Apostolic Delegate
UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1907.

Mr. Thomas Coffey:
Dear Sir: For some time past I have read your estimable paper the Catholic Record, and congratulate you upon the manner in which it is published. Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to remain,
Yours faithfully in Jesus Christ,
D. FALCONE, Arch. of Larino, Jesu. Belg.

LONDON, SATURDAY, MAY 3, 1913

HOME RULE BY CONSENT

Under the plea of conciliation it is quite within the range of possibility that when the Home Rule Bill again goes to the House of Lords an attempt may be made to wreck the Bill, retard its passage, or in the event of failure to do either, to excite public sentiment against Home Rule.

Last month a meeting in Cork was addressed by Lord Dunraven, William O'Brien, M. P., and T. M. Healy, M. P., all members of the All for Ireland league. Lord Dunraven maintained that from the speeches in the House of Lords it could be inferred that Home Rule was impossible, but possible only by conciliation and consent. And then this noble Lord made the not very original suggestion of the federal system for Ireland as one of the lines along which settlement by consent might be reached. No one need be very much surprised at Lord Dunraven. But the next champion of the House of Lords before an Irish audience was William O'Brien! He pointed out "how absurdly the unfortunate people had allowed themselves to be duped against the House of Lords," and advocated conciliation. When Mr. Wyndham, having settled the question of land purchase, thought also to settle by conciliation the larger question, Mr. Moore, M. P., the typical as well as representative Ulster Ascendancy Orangeman, denounced "the wretched, rotten, sickening policy of conciliation." Mr. Moore has not changed; he was ejected from the House of Commons the other day for language and conduct quite in keeping with his character and reputation. One might suppose that the irreconcilable Moore represents Ulster better than the conciliatory O'Brien. But listen to this apostle of conciliation at the Cork meeting: "As the Bill now stands it is rotten, beggarly and unworkable; and if it were passed it would not give them a Grattan Parliament but a Molloy Maguire shebeen house."

Decidedly Messrs. Moore and O'Brien should be able to get together and agree on some things. Poor William O'Brien!

The clever and vituperative Tim Healy, who came after O'Brien, evidently thought that even he could not improve on his All for Ireland colleague in his special brand of conciliation, so he contented himself with ridiculing the finance of the Home Rule Bill; "As the body without the soul is dead so Home Rule without sound finance is dead." But he, also, tried his hand at conciliation by contrasting Redmond's "flattering appeals to Ulstermen with his contemptuous treatment of the men of Cork."

The meeting was poorly attended and every empty seat was eloquent of the contempt of the men of Cork for the Irish catspaws of the anti-Home Rule House of Lords.

What does it mean? Of course we all know that these two clever Irishmen lack ballast and have long since rebelled against the discipline which has brought Home Rule to the verge of actuality. But what purpose can they hope to serve?

To enact the Home Rule Bill into law over the heads of the House of Lords, it must be passed three times practically unchanged. If the game

of the Tory Lords be to show a spirit of conciliation, to pretend to agree to the principle of Home Rule but differing in important particulars from that now embodied in the measure that will soon reach them for the second time, they may hope to so impress a certain number of members of the Commons that such amendments would be made as to materially change the Bill. Even if the Government should distrust and reject all such advances towards conciliation, in the country at least many might be impressed unfavorably to the party under the domination of Redmond; and Redmond's own conciliatory attitude towards Ulster, which has made a favorable impression in England, might be discounted.

Whatever the object may be O'Brien and Healy are playing an unenviable role, and have already lost all influence and forfeited the respect of decent Irishmen.

LEGAL TRIAL MARRIAGE

Less than two years ago Canada and especially Ontario was wrought up to fever heat over the Ne Temere decree on marriage. Now, so far as the Ne Temere is concerned, all the air a solemn stillness holds. One reads, nevertheless, almost daily in the newspapers, of incidents, events and discussions that forcibly call to mind the papal decree which was designed to prevent hasty, ill-considered and dishonest marriages so far as Catholics were concerned.

During the debate on the Ontario Marriage Act Dr. Godfrey, who considered the bill altogether inadequate, read from a business card of "a marrying parson of Bridgeburg who deserves to have his name published." The words on the card gave directions to runaway couples, such as "Take cars across the International bridge. They run every forty minutes from—street and pass my house," and "Telephone number—." Also the following words appeared: "Bride not required to go with the groom for marriage license," and "Marriage not published in newspapers."

"When a man makes a commercial project out of marrying people I think it is time for this Government to step in," asserted Dr. Godfrey, amid applause.

So far as we know no one referred to the fact of ministers of the Gospel "divvying up" the proceeds of such marriage ceremonies with the cab-drivers. The effect on an impressionable young girl and not too scrupulous young man, when the caddy or other tout of the marrying minister thrusts one of these cards on their attention, may be imagined. Having in mind the ever-present facility of divorce, the card of the reverend gentleman who is at once a Minister of the Gospel of Christ and a civil functionary, must seem to them like an invitation to a little escapade that will have no serious consequences in this world or the next. At any rate it must seem thoroughly conventional, respectable, and their own business.

To us this is a condition that forcibly calls to mind the Ne Temere decree and its object; but apparently its opponents consider that such pertinent facts are just what makes silence on their part golden.

The Hon Mr. Hanna, rebutting the criticism that the proposed bill was inadequate to meet the requirements of the case, said that in putting the responsibility on the issuer of licenses and adding the intoxicating liquor feature, the government "had done all they could do in passing legislation that would be observed." Which discloses a pretty condition of affairs and must afford food for reflection for those who would make marriage a matter exclusively of civil jurisdiction. And if that is the case to-day what will it be to-morrow?

Again, we read that according to a recent decision of Supreme Court Justice Coholan, trial marriages of young women under eighteen are legal in the State of New York. The decision was in the case of Mrs. Iva Mundell Coster, who sued to annul her marriage with Norman B. Coster. The court found that though Mrs. Coster's mother had given her consent to her marriage, as she was only seventeen when she became Coster's wife, she was entitled to maintain an action for annulment. "This is, to all intents and purposes," declared the judge, "providing in such cases for trial marriages, but it is a condition the remedy for which lies with the Legislature, and not with the Court."

Indeed, what is the whole tendency of divorce legislation but to legalize trial marriage?

Our own Marriage Act will not become operative in Ontario until 1915. In this the Government imitates the Church authorities who promulgated the Ne Temere decree nearly a year and a half before it went into force. If the government desire to give further time for consideration and amendment the delay is wise. The mild reforms contained in the bill as it stands could hardly demand such long notice before going into effect, and if these are all that the government can hope will be observed now, even these may have to be modified before 1915.

What with advanced ideas on marriage, divorce and eugenics, Catholics will soon be hopelessly old-fashioned.

"POPE SARTO"

The illness of Our Holy Father called forth much attention and many comments on the part of the press of all countries. We venture to think, however, that the Montreal Witness' editorial on the subject is in a class all by itself. It refers to Pius X. as "Pope Sarto," and in a patronizing way concedes to him certain admirable qualities of heart and mind; but the poor weak-willed old man is in the hands of narrow-minded reactionaries. For this reason, in spite of the good "Pope Sarto," the Church is at strife in France and Germany and Portugal and the State of Maine!

If, say, a tail-twisting anti-British editor were to refer to George V. as "King Wettin," faintly praise his personal character, and palliate his heartless desertion of his wedded wife to contract a bigamous marriage in the interests of State, we should have something very much like the Witness' illuminating editorial.

That the alleged previous marriage of King George V. is a vile calumny, fully and publicly refuted, is a fact of which we must suppose the aforesaid anti-British editor to be in blissful and honest ignorance, in order that his qualification for his editorial responsibility should be on a par with the writer of the editorial in the Witness on "Pope Sarto."

THE LATE SIR RICHARD SCOTT

A venerable figure in Canadian public life, a loyal and devoted member of the Catholic Church, a convinced and fearless champion of religion in education, a constant and consistent advocate of the cause of Temperance, and a public-spirited citizen passed away in the death of the Honorable Sir Richard William Scott.

Every paper in Canada has already given a sketch of his life; we shall here but add our mite to the country-wide appreciation of his worth.

Prominent in several governments since long before Confederation can we add anything to the fact, to which friend and foe bear testimony, that both in his public capacity and in his personal character this venerable octogenarian passes away bearing the white flower of a blameless life.

The familiar presence at the eight o'clock Mass will be missed by the congregation of St. Joseph's Church. St. Vincent de Paul society exemplifies Christian charity not only by contributing to the relief of the needy, but also by personal visitation, personal encouragement and personal sympathy. Sir Richard was an active member of this organization in his parish, and, Sunday after Sunday, called for his meat and bread and coal tickets, which he considered it a privilege to distribute personally in accordance with the spirit of this admirable society.

In the years 1860-61-62 he introduced Separate School Bills; finally in 1865 he secured the passage of the Act which constitutes the constitutional guarantee of the principle of Separate Schools for Ontario. Down to the last years of his life his voice and pen insisted on the necessity of religion in education.

The Canada Temperance Act was the pioneer of advanced temperance legislation in Canada. A Federal Act, at the time it was tried out in Ontario, it was not clear as to what were the provincial powers with regard to its enforcement; and its efficacy was not demonstrated. But public sentiment on temperance is much more advanced to-day, a condition to which Sir Richard contributed his full share, and another trial might have a different result. Personally Sir Richard was not only a total abstainer but a vegetarian.

The long life of Sir Richard Scott has been successful in the truest sense of the word, and has been an inspiration to three generations of

Canadians, emphasizing the lessons of singleness of purpose, fidelity to principle, and personal probity and integrity.

THE BELGIAN STRIKE SETTLED

The strike of the socialist wing of the labor party in Belgium for equal suffrage has been settled by an honorable compromise. True to the bias which characterized the press despatches relative to the strike from the beginning, headlines announced the complete victory of workers' strike for manhood suffrage, which reminds one of Cuvier's remark on a pupil's definition of a crab. A crab, said the embryo naturalist, is a small red fish that walks backward. That is all right, commented the master, except that a crab is not a fish, is not red, and does not walk backwards. The recent strike in Belgium affected only a third of the workers; it was not for manhood suffrage but equal suffrage, one man one vote, as we explained last week; it did not end in complete victory but it settled by a compromise which proposes a revision of the franchise along the lines of unequal suffrage which now obtains. It is proposed to have an extra-Parliamentary committee appointed by the Chamber and the King to consider and report on the question of constitutional revision.

This committee will be composed of deputies, eminent scientists, jurists and others. The revision of the electoral system is expected to be completed by 1916, when there will be a dissolution of Parliament and an election under the revised franchise. Equal suffrage could be granted in a few hours. Despite the dissatisfaction amongst the Socialist rank and file the leaders accept the settlement feeling that it would be impossible to maintain the strike in the face of the offer of honorable compromise.

One paper complacently thanks goodness that we are not as others, even those Catholic Belgians; by the proposed reform of the franchise, England will as usual lead the world in true democracy. In England millions of workmen are disfranchised; until recently a hereditary House of Lords effectively and consistently nullified the will of the people whenever it clashed with the interests of class and privilege; even yet it has effective power to thwart the will of the people by delaying legislation demanded by their elected representatives. And when the Second Chamber is reformed it is safe to predict, that it will represent all that is eminent in learning, science, jurisprudence and public service in the country. Nor do we for a moment suggest that this is not eminently right, prudent and desirable. But without doubt we shall see the papers that now condemn the Belgian suffrage which favors thrift (not wealth) and education, pointing out the wisdom of similar provisions with regard to the Revising Chamber that will replace the House of Lords.

Belgium, with a population the densest in Europe, is practically one great city; in spite of this fact strikes are rare; in the most favorable conditions, judged by its progress elsewhere, Socialism infects but a minority of the workers; and thanks to proportional representation, Socialists are fully represented in Parliament; Catholic labor unions are strong, and flourishing where Christian principles are recognized.

The population of Belgium is overwhelmingly Catholic. Though the party in power is generally spoken of as the Catholic or clerical party, it is made up of the Catholic Conservatives and Christian Democrats. The Liberals are not by any means anti-Catholic, and have little in common with the Socialists except that both are in opposition.

It was the Liberal leader that proposed the compromise which has brought the recent strike to a satisfactory termination.

"NOT ANY, THANK YOU"

From a Lager Beer Brewery we have received a circular asking us to send a trial order for the particular brand manufactured there. "Did you ever stop to think of the enormous amount of energy expended by the human system," declares the circular. We have often thought of it, but must honestly declare that the momentary flare-up caused by the consumption of a schooner of lager is not the proper food to cause the human machine to run smoothly and energetically until the time comes for indulging in nature's sweet restorer. There is infinitely

more solid benefit to be derived from the consumption of a cup of coffee or a glass of milk. Had the stomach, liver and kidneys power of speech they would oftentimes say uncomplimentary things to their owners in regard to the way they are treated. Eight hours is considered a fair day's work, but these organs are frequently called upon to work sixteen, even twenty hours. Fancy a man consuming several schooners of lager and sandwiches late into the night notwithstanding the protest of the digestive organs. Little wonder if these latter hold a meeting and decide not to work overtime on such material. It lays there until morning and then—how does one feel in the morning? He has had a restless night and he awakens with bleared eyes, a sick stomach and no appetite. Had he taken instead merely a glass of water or a glass of milk or something of that kind he would sleep like a baby, get out of bed with a clear brain, consume a hearty breakfast and face the day's duties a sane and sober man fully equipped to take his place with his fellow-beings in the race of life. After a night's debauch he gets up with a bad temper, looks with disdain at food, proceeds to his work, and all day long is several laps behind his fellow-workmen in capacity, energy and brain power. We are sorry, gentlemen of the Lager Beer Brewery, that we cannot send you an order. We prefer to jog along in the old way on that plain healthy food which nature tells us is by long odds the best and the safest provender for the nourishment of the body. God gave us this body to be taken care of as he willed. To those who abuse it there will be an accounting day not only here but hereafter.

A CONUNDRUM

We desire to draw attention to a very notable point in connection with the disturbance in Belgium. Half a million workmen went on strike. The cause of complaint on the part of the workers is that while all the male population who are of age are given a vote, more than one is allotted to certain people in the country for special reasons as follows:

One supplementary vote is given to every voter having children and paying 5 francs (\$1) contribution to the State.

One supplementary vote to every voter who has property of 2,000 francs value.

One supplementary vote to every voter who has 100 francs per annum income from state securities.

Two supplementary votes to voters who have a certificate of superior education.

Two supplementary votes to voters who have occupied a public function of certain importance.

All along it has been claimed that the Government party is the clerical party, or in other words, the impression is conveyed that the Church has a commanding influence in the government of the country. A favorite theory of those who are ceaselessly making war upon the Catholic Church is that it is the enemy of educational enlightenment. But here we have this same Catholic Church giving two supplementary votes to those who have a certificate of superior education. Will our separated brethren please explain this? If the Catholic Church is the enemy of education how comes it that this same Church puts a premium on education? This disturbance in Belgium will we hope enlighten some of our separated brethren on this point. There are some however who will not profit by the lesson. They will go on in the old way vilifying the Church of God.

FLOWERS AT FUNERALS

As the time for the meeting of the governing bodies of the Knights of Columbus approaches, a subscriber draws our attention to a subject which we think might very properly be discussed at these gatherings, namely, the use of flowers at funerals. He estimates that throughout the American continent there are two hundred funerals of the Knights of Columbus every month and that there is an average of \$10 spent at every such funeral for flowers. This makes \$24,000 per annum. This he justly considers a wanton waste. Much better would it be, as is the custom in some councils, if the money were apportioned for the celebration of Masses or devoted to some charitable work which is a crying need in every parish. For the departed soul of the member offerings of this kind would be of substantial value. Flowers are a joy to

day and dust to-morrow. The subject is well worthy the consideration of the members.

A BAPTIST HOME RULER

The power of inherited prejudice was strikingly exemplified on the occasion of an address being delivered to the London Ministerial Association by Rev. J. H. Boyd, pastor of the Adelaide street Baptist church. That rev. gentleman spoke like an honest man, a manly man and a true Irishman. He contended that "in spite of the bitterness of the past Ireland had a bright future and that the foundations for it were already laid. The keystone was Home Rule." Mr. Boyd's statements were not, we are told, approved by a number of the clergy present, who "feared the dominance of the Roman Catholic Church." With the utmost regret we read this announcement. It is a sorry thing to note that so many men who call themselves ministers of the Gospel of Peace give us exhibitions of a narrowness and a bigotry partly inherited, partly acquired, and stupidly cultivated, ill becoming the cloth. Just here let us give an example. The province of Quebec is more intensely Catholic than even Ireland. In all matters of legislation, provincial and local, the Protestants are not only fairly but most generously treated. Protestants in that province are elected to the highest offices, whilst Catholics, because they are Catholics, are constantly tabooed in the Protestant province of Ontario. Let a Catholic be placed in nomination for an office in this province and it is at once whispered about that "he is a Catholic," and therefore unworthy the confidence of the electors. We need not argue the point. Our non-Catholic fellow-citizens all know that such is the case. In answer to the objection raised by some of the ministers at the conference Mr. Boyd explained that he did not always hold his present belief but was converted by intimate study of the situation. Here we have the case in a nutshell. The average bigot will not make intimate study of anything when there is a possibility of his prejudices being disturbed.

A synopsis of the debate on this question appeared in the evening Free Press of Monday, with the names of Canon Tucker and Prof. Wright as the opponents of Home Rule. "Home Rule means Rome Rule," said Canon Tucker. We have heard this before. It is the "home sweet home" of the bigot and always popular in an assembly of bigots. We are not surprised. The Canon fears retributive justice. Once upon a time, only a generation since, the law compelled the Catholic people of Ireland to go deep into their pockets and pay the salaries of the parsons of that alien sect to which the Canon belongs. He need not fear, however. Under Home Rule bigones will be forgiven, if not forgotten.

WHERE IS IT?

The Toronto Globe, in making reference to the death of Sir Richard Scott, makes a little slip which is altogether too common with the editors of the daily press in Canada. "Sir Richard," says the Globe, "was a devout but by no means aggressive member of the Catholic Church." Were we to ask any of our fellow Canadians to define what is meant by aggression on the part of the Church or its members there would be a rubbing of heads. It is but a parrot cry and it is full time sensible men relinquished the use of it. In Ontario the Catholic people support their own schools with their own money. This is called aggression. In Quebec Protestants are accorded the same right. No Catholic in the last named province ever dreamt of terming it aggression. Will some one give us a concrete case of "Romish aggression."

AS LITTLE CHILDREN

In one of the most beautiful passages in his "Under the Cedars and Stars" Canon Sheehan writes: "To-day a child in its mother's arms came into my garden. I looked at it and saw at the same time the necessity of the Incarnation. God could not resist taking that loveliest form—the highest to which material things have reached." Is it not a startling thought—to see in the beauty of childhood a reason for the Incarnation? And yet is it so strange that God so loved the innocence of childhood that He Himself should become a little child? For God is Truth and Purity and Holiness itself, and in a little child we see these in their highest human form. And how could God help loving the

loveliness of childish innocence when even our sin-laden souls feel better for the touch of a child's pure hand or the smile in a baby's eyes?

"As Little Children." It is easy to picture the scene. The wondering apostles, the joyous faces of the mothers, the children, open-eyed, nestling close to the Sacred Heart, and the smiling lips of Jesus murmuring a blessing. Then He turns to the disciples standing round about and says to them, "Unless you become as little children you cannot enter into the Kingdom of Heaven."

We know not how it sounded to their listening ears, but in this twentieth century it seems an antiquated gospel. Childhood stands for simplicity, and the world prides itself upon its shrewdness. Childhood is the age of trustfulness, and the world bids us distrust everyone and everything. Childhood is symbolical of innocence, and men, now-a-days, boast of their wrong-doing. Childhood is the age of faith, and the world scoffs at all belief. Ah, indeed the world has a long way to travel to get back to the ways of Christ. Strong in its own conceit it despises the weakness of children, although Christ has made it the sole condition of admission to His kingdom.

Do we hearken to the voice of Christ or that of the world? Are we open and candid in our relations with God and our fellow-men? Have we faith in all things; above all, the trusting faith of a child in Jesus Christ? Do we make friends of all that is good and true and pure? Have we allowed the beauty and poetry of life to die out of our hearts the while we spend ourselves in the pursuit of phantoms?

Have we forfeited that best and fairest of all gifts of the Creator to the created—the heart of a child?

COLUMBA.

NOTES AND COMMENTS

FIGURES RECENTLY published from the last census show that Catholics outnumber any of the Protestant denominations in four Provinces of the Dominion, viz., Quebec, Nova Scotia, New Brunswick and Prince Edward Island. In two of the Western Provinces, Alberta and Saskatchewan, they rank second; in Manitoba and British Columbia, third, while in Ontario they are outnumbered by the Methodists, Presbyterians and Anglicans in the order named. Quebec is, of course, the stronghold, in the Dominion as a whole, Catholics form over two-fifths of the population. It is a good showing, but may be improved in the next census if Catholics are true to their traditions and to themselves.

THE APPEAL on behalf of the Catholic Sailors' Club of Montreal, which appeared in a recent issue of the RECORD, may be safely commended to its readers. Those who have visited that institution and witnessed the great work being done there for the seafaring folk of Canada's chief seaport, will not need to be told how closely it is in harmony with the spirit of his present Holiness, whose pontificate has been dedicated to the "restoration of all things in Christ." Prior to the existence of the Club, the Catholic sailor on shore at Montreal was either left to his own resources or was the prey of any and every form of middle-class sectarianism. Now he has, conveniently situated on the water-front, a safe resort where both his spiritual and temporal interests are well looked after. No matter what his nationality he is made to feel that he is among his own people, and that Catholic hearts are as warm in this part of the world as in any other. It is a work that should appeal to every Catholic heart, not in Montreal alone, but throughout the length and breadth of the Dominion.

It is evident from the Last Will and Testament of the late J. Pierpont Morgan, that while it was given to him to accumulate wealth beyond almost any other man in the world even in this age of colossal fortunes, his interests were not centered in merely material possessions. The opening clause of this document in which he gave expression to his Christian belief, and bequeathed it to his children as their most precious possession, is one which may have a far-reaching effect upon the moneyed men of the age. It is a sermon much more powerful than any he could have preached in his lifetime. It is also a reproof to the selfish and materialistic character of the time, recalling, as it does, the spirit of what is ignorantly called the