

The Catholic Record

Price of subscription - \$2.00 per annum. United States and Europe - \$2.50. Publisher & Proprietor, Thomas Coffey, L.L.D. Editors: Rev. James T. Foley, B.A. Thomas Coffey, L.L.D. Associate Editor - H. F. Mackintosh. Manager - Robert M. Burns. Address business letters to the Manager. Advertisements for teachers, situations wanted, etc., 50 cents each insertion. Remittance must accompany the order. Where Catholic Record box address is required send 10 cents to prepay expense of postage upon replies. Ordinary and marriage notices cannot be inserted except in the usual condensed form. Each insertion 50 cents. The Catholic Record has been approved and recommended by the Archbishops of Toronto, Ottawa, and St. Boniface, the Bishops of London, Hamilton, Peterborough and Ogdensburg, N. Y., and the clergy throughout the Dominion. In St. John, N. B., single copies may be purchased from Mrs. M. A. McGuire, 219 Main St. and John J. Poirer. In Sydney, N. S., single copies may be purchased at Murphy's Bookstore. In Montreal single copies may be purchased from J. Milloy, 21 St. Catherine St. West. In Ottawa, single copies may be purchased from J. W. O'Brien, 14 Nicholas St. The following agents are authorized to receive subscriptions and canvass for The Catholic Record: General Agents: M. J. Hagar, Stephen V. James, Vincent S. Cox, Miss Jessie Doyle, Resident Agents: Miss Joseph Samuels, Syd. Coyne, E. Costello, 226 5th Ave. West, Vancouver, B. C.; Silas Johnson, 219 Rochester St., Ottawa; Mrs. G. O. G. Lebert, Sask.; Miss Montreal; B. F. O'Toole, Lebert, Sask.; Miss Anne Hogan, 367 Langside Street, Winnipeg, Man.

LONDON, SATURDAY, JAN. 29, 1921

OFFICIAL

The following appointments will become effective in the Diocese of London not later than Saturday, February 5th, 1921: The Reverend J. A. Hanlon, pastor of St. Joseph's Parish, Stratford, and Dean of Stratford. The Reverend E. L. Tierney, pastor of St. Michael's Parish, London. The Reverend W. T. Corcoran, pastor of Mount Carmel Parish. The Reverend Wilfrid Roy, pastor of Staples Parish. The Reverend D. A. Brisson, chaplain of the Hotel Dieu, Windsor. M. F. FALLON, Bishop of London.

THE READING OF THE BIBLE

Though the old column that Catholics are forbidden to read the Bible is now pretty generally recognized as baseless, or confined to inflammatory appeals to ignorant prejudice, there is nevertheless a wide divergence, if not an absolute contradiction, between the Catholic and Protestant points of view with regard to the reading of the Scriptures. In view of recent discussion of this matter, and in view of the frequent advocacy of making the Bible a text book in schools, it may be well to set forth briefly the insuperable objections of Catholics to any underlying assumption of the Protestant view of the Bible, privately interpreted, as the rule of faith and conduct. Catholics hold firmly that the Bible and every part of it is inspired of God; that in a real sense it has God for its author and is therefore rightly called, in the literal sense of the term, the Word of God. More than that, the Catholic, no matter what his position or his learning, who denies this dogmatic truth, ceases ipso facto to be a Catholic. Protestants may and do hold views on this truth so lax that they are shocking to Catholic faith and reverence for the Holy Scriptures. Though not at all so common as before the Great War, accredited preachers of the Gospel acquired a reputation for advanced thinking and deep scholarship, when from their pulpits they gave out, second-hand and ill-digested, sheer German rationalism instead of the Gospel of Christ. Others substituted sensational themes, often coarsely treated with an eye to publicity. Indeed in this morning's Free Press a reverend gentleman, addressing 400 men of the London Men's Brotherhoods is quoted as saying that "the clergy have been preaching everything but the Gospel. Bolshevism and how to make money are their best subjects." So from a time of sturdier faith when Protestants revered and believed in the Scriptures Private Judgment has led them to their abandonment or perversion. A more robust generation of Protestants, because of their faith in the Bible and their equal faith in the individual's right to interpret it for himself, split up into innumerable conflicting sects. The exaggeration of the part played by the Bible into the ultimate rule of faith and conduct for each individual reader has led to general indifference in religion and to general indifference to the Bible—even amongst the preachers. With this development the absurdity of sectarian division is manifest; and indifference in religion is paving the way to unity—of a sort. There ought to be no difficulty in getting a united Protestant demand for the reading of the Protestant Bible in the schools. It is the usual

expedient at this stage of disintegration — disintegration due to the fundamental Protestant doctrine of private judgment—to try to secure by legislative enactment what is quite impossible of attainment by spiritual influence. Compel by law all to go to school, compel the schools to teach and the pupils to read the Protestant version of the Bible, and then, just as religious indifference and Scriptural indifference have become widespread as a result of the Protestant principle, you have that principle forced on everybody by legislative enactment or Government regulation. Against any such scheme of reviving a dead or dying creed we protest, in so far as at least as those schools are concerned which are supported by Catholics, Jews, agnostics and indifferentists equally with those who accept the Protestant rule of faith and conduct. We add 'conduct,' for nowadays that is everything. The Protestant reformers started out with the exaltation of faith as being the sole requirement for salvation; good works were declared to be works of supererogation, a presumptuous attempt to add to the finished work of Christ. The Catholic Church held then, as it held from the beginning, holds now, and will hold to the end of time, with St. Paul that "without faith it is impossible to please God," and with St. James that "as the body without the spirit is dead, so also faith without good works is dead." Why any Protestant should resent the charge that the Protestant principle leads, and has led, to indifference in matters of faith is a bit puzzling. We warrant there is not a single one of our readers who has not over and over again heard Protestant friends rather boastfully assert their utter indifference to what a man believes so long as he does the right thing. The religious editorial in The Globe the other day refers to this very general condition of indifference to matters of faith. The writer quotes from an Oxford clergyman who preached on the question: "Does it matter what a man believes?" The very title points to that mental condition which, as we have said, obtains very generally amongst non-Catholics with regard to matters of faith. And the Globe, too, bears testimony to this when during the course of the article it says: "Why, then, is there so much disregard of true belief? Why are creeds regarded as superfluous and even treated with something like scorn and contempt? It is a curious attitude in face of the fact that perhaps never before has science insisted so strongly on its dogmas." The Oxford preacher's answer is quoted as follows: "Right belief sets a man in harmony with the truth of things and so qualifies him generally for thinking right, acting right and becoming what he ought to be." And the editorial writer himself concludes his study of the question thus: "Creeds inevitably and infallibly control life, and no man can ever be wholly what he ought to be if he believes error. "There is no truth in the Christian creed that does not involve direct ethical issues. Faith and conduct, conviction and life, creed and deed are inseparably bound up with each other. No man can lead the Christian life or possess the Christian experience or manifest the Christian character except as he believes the Christian creed." Both the Oxford preacher and the Globe writer have reached conclusions which fully justify the Catholic position with regard to all other religions. It is an integral and essential part of Catholic belief that the Catholic Church is the divinely appointed guardian of the deposit of faith, the custodian and final interpreter of God's Word, written and unwritten, founded by Christ the Eternal Son of God, to teach all nations, enjoying His unfailing promise to be with her even unto the consummation of the world, and those other wonderful promises that He would send the Spirit of Truth to teach her all truth, and that the gates of hell shall not prevail against her. That being understood no intelligent Protestant, least of all those thoughtful and intelligent enough to see that it does matter, that it matters infinitely what a man believes, can fail to see that the Catholic Church is logically compelled to stand aloof from all Protestant religions, from Protestant principles, from Protestant religious or social-religious organizations.

There is much said about Unity and the evils, the futility and the absurdity of religious divisions. There is no doubt a real yearning after unity amongst earnest non-Catholic souls shared with varying degrees of tepidity or coldness by the vast army of the indifferentists. Is it conceivable that Christ whose soul was flooded with omniscience, to whom the past and the future was always present, did not know that Unity was desirable, was necessary, was indispensable to the carrying out of the mission which He chose for the purpose? To a Catholic who believes and knows that Jesus was the Christ, the Son of the living God, such a question seems irreverent, impious, blasphemous. But in the ordinary, everyday discussion of such matters by non-Catholics it appears to be assumed that He did not know and did not provide for this necessary and indispensable attribute of the Church which, as the Scriptures clearly attest, He founded. Leaving aside for the moment all other clear Scriptural testimony let us take the Seventeenth Chapter of the Gospel according to St. John: 1. "These things Jesus spoke, and lifting up his eyes to heaven, he said: Father, the hour is come, glorify thy Son, that thy Son may glorify thee." 2. "As thou hast given him power over all flesh, that he may give eternal life to all whom thou hast given him." 3. "Now this is eternal life: That they may know thee, the only true God, and Jesus Christ, whom thou hast sent." 4. "I have glorified thee on the earth; I have finished the work which thou gavest me to do." 5. "And now glorify thou me, O Father, with thyself, with the glory which I had, before the world was, with thee." 6. "I have manifested thy name to the men whom thou hast given me out of the world. Thine they were, and to me thou gavest them; and they have kept thy word." 7. "Now they have known, that all things which thou hast given me, are from thee." 8. "Because the words which thou gavest me, I have given to them; and they have received them, and have known in very deed that I came out from thee, and they have believed that thou didst send me." 9. "I pray for them: I pray not for the world, but for them whom thou hast given me: because they are thine." 10. "And all my things are thine, and thine are mine; and I am glorified in them." 11. "And now I am not in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name whom thou hast given me; that they may be one, as we also are." 12. "While I was with them, I kept them in thy name. Those whom thou gavest me I have kept; and none of them is lost, but the son of perdition, that the Scripture may be fulfilled." 13. "And now I come to thee; and these things I speak in the world, that they may have my joy filled in themselves." 14. "I have given them thy word, and the world hath hated them, because they are not of the world; as I also am not of the world." 15. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil." 16. "They are not of the world, as I also am not of the world." 17. "Sanctify them in truth. Thy word is truth." 18. "As thou hast sent me into the world, I also have sent them into the world." 19. "And for them do I sanctify myself, that they also may be sanctified in truth." 20. "And not for them only do I pray, but for them also who through their word shall believe in me;" 21. "That they all may be one, as thou, Father, in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me." What can any impartial and unprejudiced student of the Bible make of this chapter, even on the Protestant principle of private judgment, other than this: that Jesus was concerned above all else with Unity? Leaving aside again those who would answer with a shrug of the shoulders the query: What think ye of Christ? Whose Son is He? The non-Catholic Christian who believes with Peter and every Catholic in the world that He is the Christ the Son of the living

God, must either acknowledge that He provided for this Unity or be reduced to the infidel and impious conclusion that the God-man was lacking in omniscience, or omnipotence, or both. No Christian can for a moment entertain such a thought. Christ's prayer was infallibly answered. That Church which He founded exists; and characterizing it is that striking visible unity which compels the world's belief "that thou hast sent Me." The unifying principle which Christ established was the infallible authority of the Church which He founded and promised to be with to the world's end. The divisive principle which has resulted in innumerable sects is the Protestant principle of private judgment. Instead of the striking visible unity that should conquer the world's belief we have the endless divisions which have led to unbelief, to infidelity and indifference. But that Protestant principle has worked itself out. It has proved its absurdity. Serious students of the Bible are perforce compelled to accept the Scriptural and Catholic principle or to deny Christianity altogether. For Catholics there can be no compromise with the fundamental principle of Protestantism. We believe firmly and with unquestioning faith that Christ speaks through the living voice of His Church. "I know mine and mine know me." "As thou hast sent Me into the world, I also have sent them into the world." ENGLISH POLICY AND IRISH DEMOCRACY II BY THE OBSERVER "Ill fares that land, to hastening ills a prey, Where wealth accumulates, and men decay." So wrote a famous English poet; and it is true. Were he living now, he might find poetic rhymes to express what I can only put in cold prose: Ill fares that land where cattle accumulate, and men are driven overseas. And such a land is Ireland. In THE RECORD of January 8th I traced in part the historic policy of English "statesmen" in respect to Ireland; which has always been, the removal of the Celts. Under the Tudors, under the Stuarts, under Cromwell, again under the Stuarts, and under William III, the policy of "clearances" was almost continuous. Thus the bulk of the Irish population was thrown upon the poorest agricultural districts in the island; and thus came famine. By famine came death and flight overseas for millions. By the famine, also, came a new idea. The landlords; some of them, new purchasers of encumbered estates, resolved that in future they would put their dependence not in men who might starve and thus leave them without their rents; but in cattle, who would not starve while grass grew. Up to that time, the English policy had been to merely clear off the tenants; now began the new scheme of clearance by emigration. The report of the Devon Commission, which recommended the removal of all tenants on less than 8 acres, and involved the clearance of a million persons from the land became the Bible of Anglo-Irish statesmanship. In 1847, the worst year of the Great Famine, the London Times advocated the removal of the Celts to India. In 1852, the same paper rejoiced that "The Celts are gone." They had not gone to India, but to the other world, and to America and Canada; and not all of them were gone; some were left: The Times has had occasion to remark their presence several times since 1852. I referred in the previous article to the Select Committee of the House of Lords, appointed in 1847, the worst death year of The Great Famine, which reported on "Colonization from Ireland." Their lordships stated that all former committees on the state of Ireland, except one, had agreed on one point; that it was necessary to remove "the excess of labor." Laboring men who are beginning to understand, in our days, something of the dignity and value of the workmen of a nation, will not need any comment of ours on that sample of English "statesmanship." Their Lordships said: "They have taken evidence respecting the state of Ireland, of the British North American colonies, (including Canada, New Brunswick, Nova Scotia, Newfoundland), the

the strike will be tolerated as a last resource, but in justice to our publication would you give prominence to the fact that we based our report on a sentence in a report of the Department of Labour? "Secondly, re Church Membership as a basis of Union Membership, may I direct your attention again to a page in the aforementioned Government Report describing this movement as 'designed to make membership in certain Labour Unions contingent upon the religious faith of the applicants.' Or referring again to the constitution and by-laws of the aforesaid Catholic Union, which may be taken fairly as typical of the constitution of the Local Unions, may I quote these clauses, Article 3, 'because it is a Catholic Labour Organization (b) it shall admit among its members Catholic workers only; and further on in the qualifications for membership, Article 5. (1) 'To become a member one must be an active Catholic.' " We very gladly make room for Social Welfare's ample justification for the summary of the aims and methods of the Quebec Catholic labor movement given in the interesting and sympathetic editorial reproduced in our columns. And we think furthermore that it is only fair here to make grateful acknowledgment of the scrupulous care taken by our esteemed contemporary to get accurate information when presenting the Catholic view on social questions. On this matter we can speak with full personal knowledge. SOCIAL WELFARE AND CATHOLIC LABOR CIRCLES Some few weeks ago, (Dec. 25) in answer to a correspondent, we gave the constitution of the local Catholic labor unions (or circles as the French term has it). The constitution itself clearly answered the query as to strikes. Our correspondent's information was that Protestants might join but had no voice. As a matter purely of opinion based on the constitution of local unions in the Diocese of Quebec we thought his information as to Protestants joining Catholic labor circles might be correct. We have not as yet informed ourselves definitely on this latter point raised by our subscriber; but according to the following communication from the Editor of Social Welfare we were, it seems evident, not justified in the opinion based on the local constitution then published. However these local constitutions may vary in different dioceses, and associate membership may be allowed where there is no danger of losing Catholic control and thus sacrificing the open and avowed object of the Catholic labor movement. Social Welfare writes: "May I direct your attention to the Department of Labor of Canada's Ninth Annual Report of Labor Organizations. Therein on page 14 may I refer you to this sentence re strikes: 'The local Catholic Unions... are opposed to strikes to attain the objects sought and make provision for all disputes to be referred to arbitration boards... the respective constitutions provide for submitting the matter to the Church Authorities or to a judge of the Superior Court, and in some instances to the Federal Arbitration.' (This latter clause refers to the failure of arbitration arrangements.) Certainly this sentence made the inference that there was no provision for appeal to the strike as a means of settling a trade dispute. Being our editorial on this official report of the Labor Department we made this general statement. From later information and a study of the constitution and by-laws of the Roman Catholic Unions of the Quebec Printing and Book-binding Organizations I have found this statement, Clause 2, 'The Union is opposed to violence and it is not its intention to have recourse to strikes in order to obtain its object.' "It knows besides that this extreme means is only lawful where argument, conciliation and then arbitration have been used without success. In an appendix the National Central Trades Council makes a further statement, (after referring to low wages, other evils of an intolerable industrial situation, etc.) 'if necessary it will counsel a strike to the victims of such a situation, and it knows that the Church Authorities will approve it.' In the light of this further information we admit that

West Indian Islands, New South Wales, Port Phillip, South Australia, Van Diemen's Land, and New Zealand." And again in the same report: "The Committee are fully aware that they have as yet examined into many points but superficially, and that some, as, for example, the state of the British possessions in Southern Africa, and in the territory of Natal, have not yet been considered at all." When the Irish race was in question, the recommendations could, you see, be extended to include any country, in any zone or hemisphere, except Ireland. The country in which the Celts had lived for at least 2,850 years, and where they never lived unhappily till the curse of English rule fell upon them, was the one country in which they were not to be given a chance to live. Proposed ameliorations of their condition knew no geographical limitation but one; they were not to live in the land of their ancestors. In the same year, a Committee of the House of Commons and the House of Lords, laid before Lord John Russell a scheme for the transportation of one million five hundred thousand Irish to Canada at a cost of nine million pounds. This amount was to be charged in taxation on the Irish who remained at home. Is it to be wondered at that Irishmen have their own view of "the triumphs of English statesmanship," and of "the golden age of the reign of Victoria?" Well, these philanthropic plans for the depopulation of a kingdom were not carried out. The Famine went on. Miles of red tape enmeshed a dying people; tons of stationery smothered them; but money was scarce. They were lost in a labyrinth of printed forms and "procedure." Most of the needy were dead, before they could learn "the procedure" of how to get a share of the scanty relief. Worse still, they and their famine became an item on one side of an English political party fight; the fight for and against free trade; just then going on. And when, about the time the famine was over, the Government began to get busy, they compelled all who took the "outdoor relief," to give up their lands, except a quarter of an acre. America gave much relief; rather, she gave much that was intended for relief; but it was intercepted by "political economy;" that is to say, for every cargo of contributed food, the stock in Ireland was reduced by a corresponding amount; lest "the course of trade" be interfered with. The food contributed by personal charity in England, was likewise dealt with. "I have seen," wrote a distinguished Frenchman who travelled in Ireland at the time: "I have seen a strange sight; I have seen a whole people dying of political economy." In 1849, after "the excess of labor" had been removed, by death and flight; to the extent of a million and a half (up to that time); (and not one emigrant had received one penny of Government aid), the English Government resolved to make a clean sweep. Lord John Russell brought in his Rate-in-Aid bill, to impose a rate of two shillings six pence on the pound, to promote emigration. That scheme did not get very far; but from that time forward for over thirty years the English Parliament pursued the policy of clearing the land by giving special legislative assistance to the land kings to remove the tenants. It has been quite generally supposed that in all these terrible evictions, rent was due. That is not so. I shall take up that subject at another time. NOTES AND COMMENTS WRITING of a fellow minister the editor of the "Outlook of the Church" in the Toronto Globe, says: "He is one of the comparatively few preachers of today whose message rings true to the full Gospel of grace as recorded in the New Testament." Their worst enemy could scarcely frame a severer indictment. A CLERICAL contributor to the same journal in discussing "Christian Science" recommends those who would know more about that great delusion to "read the work of authors who deride it." It is scarcely necessary to say that we have no sympathy with "Christian Science," but its votaries are at least entitled to fair play, and the maxim cited is the very reverse of that. It is the

practice that has been in use against the Catholic Church for four centuries now, and apparently it still holds the fort. THE REV. Dr. Clifford, English Nonconformist preacher, has been invested by the King, at the instance no doubt of the Prime Minister, with the Companionship of Honor, a distinction instituted in 1917. Dr. Clifford is described as "for half a century one of the foremost Nonconformist preachers of Great Britain," also as a "champion of the cause of democracy." To what extent, it may well be asked, has his character as a notorious bigot, and assailant of everything Catholic contributed to his new distinction? ONE of the first steps in the rehabilitation of the world from the disastrous effects of the War is the departure from Germany of missionary priests to South America. The Franciscans are foremost in this movement. The War had closed many mission fields against Germans, but it is a satisfaction to know that the spirit still lives and that German Catholics are not to be behindhand in the great work of the world's conversion. CANADA IS to have an interesting visitor in the person of Gilbert Chesterton, the well-known Fleet Street oracle. He is to lecture in Montreal, Toronto, and other cities. His visit should be of especial interest to Catholics, as, while not himself a Catholic, his point of view is invariably so, and few men in our day have done more in the way of exploding old myths which have for generations been used to the prejudice of the Catholic cause. "IS THE Jew convertible," asks the Literary Digest commenting upon the establishment in New York by the Presbyterian Board of Home Missions of a "Department of Jewish Evangelization?" Not, certainly, by the despicable methods usually adopted by such organizations in regard both to Jews and to Catholics, which methods consist of enticing children or indigent persons into their meeting houses, feeding, clothing or amusing them, and by such means sapping the foundations of their faith. AS REGARDS the Jews these methods may be seen in action in any large city, and as regards Catholics, witness the underhand dealings with Rutherfords in Canada, or the work of the notorious Methodist Mission in Rome, to cite only two out of many such incidents. And since flattery is ordinarily the basis of such propaganda it is not surprising to learn that for the New York undertaking the sum of \$185,000 has been appropriated. It will, we opine, prove to be at home but an additional manifestation of the "Business and Christianity" movement which has been made to do such effective work for American Commerce abroad. THE GOVERNMENT of the United States has awarded Service Medals to eight Sisters of Mercy who during the Spanish American War rendered important nursing service in the military camps in the South. Upon five others Sisters who have since died, posthumous honors have been conferred. These took the form of markers placed by the Government over their respective graves. AMONG the living recipients thus honored is one who by reason of her family connections should have special interest for Canadian Catholics. This is Sister M. reedes Weld, a daughter of the late Albert Weld, of the Welds of Lulworth, who emigrated to the United States a half century or so ago, and whose descendants now reside in Maryland. Albert Weld was a grandnephew of His Eminence, Cardinal Weld, who, though he never saw Canada, held office in the Canadian Church, as Coadjutor to Bishop Macdonell, of Kingston, with right of succession, which office was relinquished only upon his elevation to the Sacred College in 1880, at which time he was making arrangements to come to Canada. Through her mother Sister Mercedes is also descended from Col. John Eager Howard, of Revolutionary fame, and one of the founders of modern Baltimore. AN INTERESTING event in the life of Cardinal Weld is that at the consecration of John Carroll as first Bishop of Baltimore, which event took place in Lulworth Castle, the