

The Catholic Record

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When subscribers ask for their mail at the post office it would be well were they to tell the clerk to give them their CATHOLIC RECORD. We have information of carelessness in a few places on the part of delivery clerks who will sometimes look for letters only.

LETTERS OF RECOMMENDATION

Apollonia 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.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

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.

LONDON, SATURDAY, MARCH 23, 1912

THE ETHICS OF STRIKES

The stupendous power, which organized labor can wield, is driven home as never before by the results of the great English coal strike. But the question is, are working men justified in using this stupendous power so as to paralyze industry and commerce, and cause millions to suffer the direst pangs of hunger and privation.

Many non-Catholics look upon the Catholic Church as the greatest conservative force that makes for the salvation of society and Christian civilization; indeed this fact is clearly recognized by socialists themselves.

Leo XIII. has defined the Catholic position in his immortal encyclical on the condition of labor which has been aptly called the Magna Charta of the workingman.

They have a right to wages that will support them in decent comfort. They have a right to wages sufficient to make for their families decent Christian homes.

They have the right to the time and means to live the domestic life and thus rear their children in the humanizing influences of family life. The family is God's school system and is more important than any other educational system whatever.

They have a right to be treated as human beings composed of body and soul and not as beasts of burden, drudges or slaves.

Leo XIII. asserts these rights, and asserts also the right of workmen to unite in order to obtain those things to which they are entitled.

May they strike even when their action entails such consequences as we are now witnessing? They have an undoubted right to use the means to attain their just end.

The great theologian, Father Liberatore, S. J., towards the end of his long life, devoted to the teaching of Catholic philosophy and theology, published a work on the Principles of Political Economy.

Speaking of strikes he refers to the excesses, riots, acts of violence, terrorism, all of which he unqualifiedly condemns.

operatives, and cannot justly be condemned or repressed.

He then considers the following objection:

But even where there is no violence at all, strikes, it will be urged, do serious harm. They suspend production, impede commerce, take away the profits of capital, disturb the economic order, and sometimes go so far as to stop the supply of necessities.

"All this is true," replies Liberatore, "and society would have an indispensible right to forbid strikes and put them down, if it fulfilled its duty of protection. But the liberalistic fancy for unbridled competition restricts it to the purely negative task of not permitting violence; and therefore the workman can only be expected to keep within the negative duty of not breaking the law.

Admitting that capitalists are sometimes not to blame, being forced by competition to give less than they would, Father Liberatore asserts that "it is no argument against strikes. It only proves that the economic system is wrong."

It behooves Catholics to know the position of the Church on these matters. The Church is with the working man in his fight for freedom and independence; the Church asserts his rights and upholds them, while condemning utterly the destructive principles of socialism.

In the case of the Welsh mines, there is an agreement between owners and miners which does not expire till 1915. Here it might appear that the miners are not justified in striking. They certainly would not be so justified if they were receiving enough to live on decently, but such is not the case.

There is a parallel between the condition of the miners and that of the farmers of Ireland. Freedom of contract there was none, the Irish tenant had to agree to the rack rent or starve.

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people. Engineering it is a group of syndicalists who are practically anarchists.

Of course, the privileged and favoured classes are the State and the people. The million or more coal miners are presuming to think they are part of State and some of people.

Again Mr. Shaw tells us that "the minimum wage principle is economically unsound, and would ruin many coal-owners in South Wales."

It is good to find another type of capitalist in Sir Arthur Markham, a great coal owner, who, in addressing a miner's meeting, at Northingham, advocates the minimum wage. He declared that no undue burden would be placed upon the coal industry or consumer if a minimum wage of eight shillings daily were paid every collier.

Eight shillings, \$1.92 a day, would practically double the starvation wage many of these poor fellows are now getting. Premier Asquith's recent proposal was a minimum of five shillings for adults and two shillings for boys.

Well may Father Liberatore, speaking of the evil of underpaid wage-earners say: "To remedy this evil, statesmen should give their utmost attention; private individuals their charitable care; economists their earnest study. If Political Economy does not succeed in suggesting a remedy for so great an evil, it is an empty and useless science."

REV. R. J. CAMPBELL

The Rev. R. J. Campbell, pastor of the City Temple, London, England, has succeeded in getting himself again into the limelight.

Mr. Campbell held public attention for a while as the exponent of a New Theology which practically amounted to the announcement that he rejected all theology.

Then he, a professed Christian minister, denied the divinity of Christ and called his denial of the Master a new view of the Incarnation.

Now, this New Theologian, this Christian clergyman, who does not believe in Christ, this self-advertising pulpiteer acclaimed by people and press, has a new message for mankind, one so important and urgent that the Associated Press cabled it to us without delay.

"One is sometimes influenced to question whether there has been any progress in the world at all, or whether if there has been any progress, it has been worth the ages upon ages of agony it has cost. Of course, I believe there has been progress; but the question is whether it has really furnished a sufficient reason for the existence of humanity in a material world."

"Frankly, I don't believe so. Are things to day so different from ancient Egypt or Rome, when precisely the same economic questions were being fought as those which still confront the modern world, such as the free distribution of food to the poor and legislation for fixing wages and prices?"

Whatever God may think, R. J. Campbell does not believe there is "a sufficient reason for the existence of humanity."

This poor blind guide of the blind tells them nothing matters, nothing is worth while, and invites them to flounder with him in the ditch of unbelief, pessimism and despair.

Last week a man was arrested for breaking a window in the City Temple as a protest against the teachings of the minister. If this man had been charged with duty of guarding City Temple property his position would be analogous to that of Rev. R. J. Campbell himself.

OLD TALK

A Halifax correspondent has sent us a paper containing the report of a sermon of a divine who is not unknown to our readers. This gentleman, preaching in St. Paul's church, declared that the rule of faith is the Holy Scripture alone.

end of the first century. Where, then, were the Christians of those first years to find their religion since there was no Bible or at least no New Testament?

Where did the millions who lived before the invention of printing find their religion? They could not, and for obvious reasons, possess a Bible. A rule, if of any value, must be clear. Is the Bible intelligible to all? On the contrary is it not full of mystery? To make any attempt to understand it years of patient study are required.

A rule of faith must be able to furnish us with all the truths necessary to salvation. Now, the Bible does not give us the sum total of apostolic instruction. It does not decide the mode of baptism; it does not clearly determine whether infants are to be baptized; it does not definitely confirm the change from the Sabbath to the Lord's Day; it leaves undetermined a great number of questions upon which Christians are decided.

The Bible does not decide all questions of morals. Hence it follows that a rule, which cannot be within the reach of every inquirer, which is neither clear to all nor able to give us all truths necessary to salvation, cannot be the rule made by the God of wisdom and goodness. He who will take, says the distinguished Dr. Delbrück, the Scriptures as the highest source of a knowledge of faith—he declares it to be something which in its very nature it can not be; which is not in consonance with the intentions of the Lord; and which from its own evidence it does not wish to be; and I add, which, in the first centuries when Christianity arose in its primitive vigour and strength, it was not.

DUE TO THE CHURCH

The reverend gentleman cannot deny that the Bible has been handed down by the Catholic Church. And yet that Church, according to the Protestant homilies, was in abominable idolatry for eight hundred years. Now is it not strange that he can pin his faith on the Bible that was in the possession of a Church deluged with idolatry.

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TOO NOISY

We are not surprised when ministers do not see eye to eye with us in doctrinal matters. But we confess to a sense of bewilderment when they are not loth to press into service against us the arts of misrepresentation and of prejudice. Surely they should be advocates of fair-play. Why, then, should they, while discussing the Ne Temere, caricature it and use it to fan the embers of bigotry. The words of Mr. Mills, K. C. are to the point. "We hear," he says, "without question, any slander of the Church of Rome. We are too apt to learn the facts concerning her from her enemies and we regard her through the misty wall of sectarianism as a monster and an enemy. Now this attitude is unfair; we should study her through her best men, read writings of her best authors, visit her churches, and meet her priests, and by close association learn that her great aim, like our own, is to reclaim mankind."

STRANGE INDEED

It is strange to hear an Anglican preacher talking of Scripture as the final court of appeal. We say it is strange because the Bible and the Bible only has been tried with results that cannot but pain the Christian. It stands for spiritual anarchy. It means the multiplication of sects, of opinions and delusions, and the assertion of self. It has been tried in the Anglican Church

and has proved on application to be the cause of Anglicans holding mutually irreconcilable and contradictory doctrines.

Dr. Sobars, in "Creeds of Christendom," Vol. 1, says that the Church of England nursed at her breast Calvinistic Puritans, Armenian Methodists, liberal Latitudinarians, and Romanizing Tractarians. Matthew Arnold, for instance, a good Churchman according to his friends, was the utterer of words which are usually found on the lips of an infidel. Rev. Mr. Gorham denied baptismal regeneration and was sustained by the highest authority of his Church.

Some Anglicans champion apostolic succession and others curiously dismiss it as unwarranted. Some teach seven sacraments and others hold but two. And so on through a bewildering variety of opinions defended by Anglicans who professed to revere the Scriptures as the final court of appeal.

AN AIM AND WORK

To be effective an organization must have some definite aim and labor mightily to attain it. Not words but achievement can nourish and strengthen it. We have seen societies that promised well languish and die because they tolerated the "talker" and forgot to justify their existence. Again, a society may be but an aggregation of dawdlers who utter many words, kill time with various devices and serve but to encumber the earth. The society that is keyed up to the concert pitch must exercise a powerful influence upon the community. It engenders enthusiasm and makes every good work done an incentive to greater exertions. It preaches the faith and becomes a factor in the formation of public opinion.

STRANGE PEOPLE

Our good city of London was this week invaded by the Grand Black Chapter, which we take to be one of those divisions or branches of Orangemen which observe unrestricted reciprocity in ignorant bigotry with all the other sections, from the Most Worshipful County Lodge to the Most Worshipful Sovereign Grand Lodge. The average citizen, both Catholic and non-Catholic, is amazed as well as amused at the proceedings, as published each day in the daily press. Such gatherings are smiled upon by the reporter, as they give him copy. It helps to fill up the newspaper. The grave Grand Master from the consecrated lines has been seeing things at night, for he tells us that the Pope—that saintly and venerable personage in the Eternal City, whose great fatherly heart possesses but deep affection for making havoc with our civil and religious liberty. It would be a mistake were the public at large take their proceedings seriously. Their resolutions make no greater impression upon the big public than those of Grand Juris, the Tooley Street Tailors, or the Lime Kiln Club of Detroit. They are given a moment's thought, like a horse race or a hockey match, and then placed on the shelves of memory's old curiosity shop. Had we no mediocrities looking for prominence, and no fat offices to be filled by "Climbers," Orangemen would have been given a more or less respectfully conducted funeral long ago. The Ne Temere decree and Home Rule have given the Black Chapter a bill of fare this year. It goes without saying that the members of the Orange Association know as little about the real intent of the Ne Temere decree as a six year old child about Gr. ex. or the South Pole. But they will proceed to prattle about it notwithstanding. For the Orangeman it is quite sufficient to say that it comes from Rome, and that the Pope's name is attached to it. We have printed much about the Decree in the CATHOLIC RECORD. As life is short we do not purpose publishing it all again for the benefit of the Black Chapter. But, were we to do so, they would not read it. We will, however, in a spirit of charity give them an item, taken from the North Bay Despatch and Tribune, of March 5th, which tells the whole, or nearly the whole story. We would admonish the brethren to read it, commit it to memory, and then pray our good Lord to give them the grace to become good citizens and not "noosances," as Artemus Ward would say. Here is the item:

"A young French-Canadian girl from Mattawa married a local Italian on February 23, but afterwards regretted her choice. She appeared in court with her mother and said she was afraid to live with her husband any longer, he wouldn't work and she feared he would do her injury. The husband was also in court and a settlement was reached whereby the wife returned to Mattawa with her mother and the husband promised to contribute \$5.00 per week to her support. The couple were married by a Protestant clergyman."

And he duly and decorously collected his fee, and wished them, we were going to say, "Many happy returns."

As to Home Rule, the Orangeman has a bad conscience, and once a year he poultries it with a "Cripple Lie Down" resolution. The Orangeman has but little claim to be called an Irishman.

He has ever been a foreigner in the country, and has ever played the part of the foreigner, at the bidding of his English master, for a consideration, and the consideration was ascendancy over his Catholic neighbor, and the enjoyment of the Dublin Castle patronage. Our Protestant young men who join the ranks of Orangemen add nothing to the capital stock of the future. They should beware. The Ward Boss has something in view and he wants their votes.

Many a time have we thought it would be imprudent to take the average Orangeman seriously, for indeed his doings are often comical in the extreme. While in London, Ontario, the Black Chapter has placed itself upon record as opposed to bilingual schools, demanding that we should have but one language in this British country, at the Capital we beheld Dr. Sproule, speaker of the Commons, and late Sovereign Grand Master, sitting up late at nights studying French and actually offering up prayers in that language.

BIGOTRY BREEDERS

It is an easy matter at all times to arouse the demon of bigotry. The press dispatches are sometimes responsible for this. We are, however, willing to admit that the gentlemen who send out these reports are not always to blame. They merely give the facts, but bigotry is so atrociously suspicious that an unjust inference is at once arrived at by ultra-Protestants. A few days ago a press dispatch from Montreal told us that:

"A dark picture of the condition of the Protestant elementary education in the province of Quebec was drawn by Rev. J. A. McFarlane at the meeting of the Montreal presbytery. As superintendent of some missions for the Montreal and Ottawa presbyteries, Rev. Mr. McFarlane had conducted investigations, and he gave the results in a report. Our rural schools are being wiped out, and with them our country congregations and missions must go down to ruin. Evidence goes to show that four-fifths of the English-speaking Protestant families that are being driven out of the province are leaving because of the school difficulty. He also said that 1,500 Protestant children were in Roman Catholic schools. Of 700 Protestant rural schools, 500 were not open ten months in the year, and of the 200 open for ten months many were inefficient. There were 800 teachers, in these schools, of whom more than 400 were not only uncertificated, but were unqualified."

Rev. Mr. McFarlane, we believe, allowed his intolerant spirit to control his pen when he wrote that Protestants are being driven out of the Province. Nowhere in the wide world are non-Catholics treated with more justice and more kindly consideration than in this Catholic section of the Dominion. Would we could return the compliment. Let us suppose a case. There is a Catholic settlement in the Province of Ontario. The old people go to their eternal home, and many of the next generation move to the Republic or the North-West. After a time the number has dwindled to such an extent that it is found impossible to support a separate school, and either have to move away or send their children to a public school, in which no religious instruction of any kind is given, or in which, as is often the case, a Protestant atmosphere pervades it. Would it be just in this case to say, with the purpose of creating unfriendly feelings in the minds of Catholics against their Protestant neighbors, that the Catholics had been driven away from the neighborhood? We have too much of this narrowness and bigotry spread broadcast amongst non-Catholics by pulpits of the Hinks, Johnston and McFarlane school. They are undesirable citizens, and we will be much mistaken if our Protestant fellow citizens do not, in the long run, estimate them at their real value, and consign them to a low place in the life of our Dominion.

SOME HARD KNOCKS

Dr. Andrew Macphail, whom we take to be a good Presbyterian, writes his views on the Ne Temere decree in the last number of Toronto Saturday Night. It is well worthy the careful study of those narrow-minded people, of both the clerical and lay school, who are, guided by bigotry alone, ever ready to cast a stone at Rome. Here is what the Dr. writes:

It would seem to be the easiest thing in the world to enact a Dominion marriage law. Protestants are just now eagerly protesting with zeal and a high degree of acrimony that reason in its more obvious, and therefore, in its false, aspect should be made to apply to the custom of marriage. They forget utterly that it is just in countries where marriage is made a matter of law and reason that the union is most uncommon, most unfruitful, and most freely terminated by divorce. Where marriage is an affair of civil contract, the contract is of the feeblest, too feeble to stand the strain of life.

Protestants themselves are partially sensible of the frailty of a civil marriage, and endeavor to give to the ceremony a sacrosanct character by the

employment of a celebrant who is entitled to keep a register and has at the same time something to do with religion.

To Catholics marriage is a sacrament, and its virtue lies alone in that. Any Protestant who detracts from the sacramental nature of a Catholic marriage, detracts from the Protestant marriage such sacrosanct quality as it has, and at the same time he does his best to degrade all marriages to a merely civil status.

The decree which begins with the Latin words, "ne temere," or in English "test rashly," is nothing more than a regulation made by a particular church and binding alone upon the consciences of those who choose to avail themselves of any benefits which may flow from a connection with that body, just as the admission of another church against the practice of attending the theatre is restricted only to Methodists. I suspect that much of the objection to this decree arises from theological jealousy because it really is binding upon the Catholic conscience, whilst the Protestant churches are incapable of making any such regulation, because they are aware that their adherents decline in advance to be bound by decrees no matter how salutary they may be.

Those who are so confident that the Catholic Church is wrong in its attitude towards marriage would do well to reflect that marriage and divorce are bound up together. The Catholic Church is the bulwark of the institution of marriage in Canada, where we have had only 434 divorces in the last forty years, as compared with 1,274,341 in the United States in the same time. Having regard to the number of people in the respective countries, divorce is 320 times as common with them as it is with us, and the rate is increasing three times as fast as the population. This condition of affairs may well be counted to the Catholic Church for righteousness even by those who have inherited the traditional hatreds of the old world.

The church is already too weak. No friend of humanity should wish it weaker. In times of great spiritual activity the church is least necessary. As the spirit grows cold it must find a refuge within an ecclesiastical organization where it will be kept alive until some saint comes to awaken it into new life.

The Catholic Church carried humanity over the wastes of the Middle Ages, and the Church of England justified itself by the production of John Wesley and George Whitefield, names which are pertinent to the present argument that churches should leave one another alone. It is one function of Protestantism to protest, but it is not the only one, and protesting is merely a negative virtue. There will be Ultramontanes in Quebec so long as there are Orangemen in Ontario, and their mutual hatred are as bad for the cause of religion as they are for the welfare of the country.

NO CAUSE FOR ALARM

Now that the Grand Black Chapter has closed its proceedings, has called upon God to save the king, and entertained feelings of a different character toward the Pope, we hope our Protestant neighbors will enjoy sweet composure in the hours of rest. We hasten to assure them that notwithstanding the gruesome picture painted by the delegates to the Grand Chapter, their liberties still remain intact. They need not repeat the lullaby of the North of Ireland mother, "Go to sleep or the Pope'll get you." We can confidently assure them that there are no Ross rifles in the basement of the Cathedral, Father McKeon has no "Long Toms" tucked away in St. Mary's hall, and the good nuns are but making war upon misery, degradation, poverty and sin, bringing up in the fear and love of God the little waifs placed in their care, and tending with a Christ-like regard the indigent ones whose steps are moving in life's winter time. Orange gatherings ever leave but a streak of acrimony, a fog-like, increasing and unreasonable bigotry, which the sun of intelligence quickly dispels. Sleep soundly, neighbors. What the Pope is doing is for your welfare as well as for that of Catholics. Your civil and religious status is now and ever will be, so far as the Pope and the Catholic Church are concerned, as impregnable as the little mountain at Springbank.

NOTES AND COMMENTS

THE INSTITUTION known as the Upper Canada Tract Society, which, under cover of zeal for religion, conducts a book store in Toronto, is taking a hand in the present vicious campaign against the Catholic Church in Ontario. Passing by its door on Richmond Street the other day our attention was attracted by the elaborate display of anti-Catholic books in its window—a display calculated to inflame the intolerant spirit which, in the minds of the ignorant and debased, does duty for religious fervor, "The Escaped Nun," "The Irish Priest," and "Shall Rome Reconquer England?" rubbed elbows with the latest lurid productions of Joseph Hocking and other decadent novelists. So far indeed from making any display of religious literature in keeping with its name, the whole window rather rivalled a railway book stall—with this qualification, that no such book-stall now-a-days would lend itself to so vicious a propaganda. That is a distinction monopolized, it seems, by denominational publishers and tract societies. And yet the same individuals would be insulted if their honesty or respectability were called in question.

THE EFFECT such a policy, whether on the part of preacher or publisher, has had upon the churches; multitude, or even upon their own people, is well illustrated by a letter in one of the Tor-