

## The Catholic Record

Price of subscription—\$2.00 per annum, United States and Europe—\$2.50.  
 Publisher & Proprietor, Thomas Coffey, L.L.D.,  
 (Rev. James T. Foley, D.D.,  
 Thomas Coffey, L.L.D.,  
 Associate Editor—H. F. Mackintosh,  
 Manager—Robert M. Burns.

Address business letters to the Manager.  
 Classified Advertising 15 cents per line.  
 Remittance must accompany the order.  
 Where CATHOLIC RECORD Box address is  
 required, send 10 cents to prepay expense of  
 postage upon replies.

Obituary and marriage notices cannot be  
 inserted except in the usual condensed form.  
 Each insertion 50 cents.

The Editor cannot be held responsible for  
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The CATHOLIC RECORD has been approved  
 and recommended by Archbishops Falconio  
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LONDON, SATURDAY, OCT. 27, 1928

### LAW THAT BRING LAW INTO CONTEMPT

In a casual, humorous reference Dickens declared that the wisdom of our ancestors was embodied in a certain proverb. All proverbs and proverbial sayings do embody the wisdom or experience of our ancestors; and their truth is either obvious or a matter of daily verification by experience; otherwise the proverb would die a natural death.

There is a proverb that one is forced to think over these days: "An Englishman's house is his castle." Perhaps there are some Irishmen left who grudge to think we have anything to learn from England or Englishmen; or who, with good grace, would even consider the matter. Yet England and Englishmen with a thousand years of liberty must have something of value to teach the world, Ireland included. "An Englishman's house is his castle" is one of those proverbial sayings pregnant with significance. It asserts the liberty of the individual against even the majesty of the king. It asserts the equality of the humble householder with the lord of the castle. Without arrogance but with conscious pride in rights the fathers won, it draws the line that the powers of Government, even the King's majesty, must respect. It is an epitome of the charters of liberty and the bills of rights that in a more virile age the subjects wrung from their king. It represents a state of mind that is immune to the pagan—and neo-pagan—disease of State-worship.

We live in an age which boasts of its liberty; yet perhaps in no period of known history was the sphere of liberty, civil, political, personal, so much invaded, so restricted by meddlesome, fussy legislation as our own. Very good but narrow and intolerant people by dint of agitation so play on the poltroonery and selfishness of politicians, and on the credulity and ignorance of a section of the electorate, that personal freedom and personal responsibility are almost left out of consideration altogether. And yet freedom and responsibility are the father and mother of character development. Without freedom and responsibility, personal and national, character, personal and national, will be weak, servile, sullen and rebellious, or undeveloped.

These are considerations that the unco guid and their unthinking followers do not take into account. There is an abuse or perhaps only something distasteful to a certain type of mind; the unreflecting zealot, unread in the lessons of history, at once exclaims: "there should be a law against it!" And this class of people have cluttered up the statute books of this continent with all sorts of fool laws. The proverbial Philadelphia lawyer can not even keep track of them. Many are ignored, many forgotten, many openly violated, and their violation is condoned by public opinion and public conscience.

With regard to the liquor traffic there were undoubted abuses. A sane process of elimination of these abuses was in operation. The extremists, however, promised the millennium if total prohibition were once enacted. And those who have room only for one idea, one consideration, at a time became

disciples of the zealots and in time worse than their masters. The false prophets of the millennium, confronted with an appalling increase of lawlessness, scream for more prohibition, more officers to enforce it, more drastic penalties. And this when the disparity between the penalty for offences of much graver import to society and that for breaches of the prohibition law is already a scandal and a stumbling block for those who are, or should be, acquiring their education in respect for all law.

All the while lawlessness grows. A generation is growing up accustomed to see laws contemned and broken without compunction.

To the charge that prohibition is a failure, the one-ideal extremist answers that all laws are broken. Therefore if you abolish prohibition you should for the same reason abolish laws against theft and murder and arson. This is a fallacy that misleads none but the most hopelessly infatuated. Theft and murder and arson are crimes. No one may commit them without shame; and if such there be they cannot escape the condemnation of public opinion, of the public conscience. They brand themselves as criminals and their example deters rather than attracts. Nowhere in the civilized world will public opinion and public conscience condone these unquestioned crimes. But when the law makes a crime of what no sane person in the Christian world regards as a crime in itself we should expect just what we have—an alarming increase of lawlessness.

It is an axiom amongst educators that the school which has the fewest laws and rules of conduct, the fewest penalties for infractions, is the school where discipline has the greatest influence in shaping character and conduct. There is a very real sense in which it is true that the school that has the least teaching is that in which the pupils are best taught. Effective parental control and good home education of children are not found where the parents are so poverty-stricken in resourcefulness that they must resort to multitudinous restrictions, spying on their children, and severe punishments.

In the school and in the home honor and conscience and a sense of responsibility must be cultivated in the sphere of reasonable freedom of action. So it becomes clear that, properly understood, students of history, of government and of sociology are right in their well-known and apparently paradoxical dictum that that country is best governed which is governed the least.

Indeed it was only a very few years ago when our superior lips curled in contempt and derision of the servile subject of the German Emperor who tamely submitted to endless "Verboten" ("It is forbidden") regulations. As a matter of cold fact neither the Germans nor any other European people had to submit or would submit to the meddlesome, liberty-destroying restrictions imposed on the people of America.

It is wrong to eat or drink or smoke or work or play to excess. But to take such matters out of the sphere of personal freedom and put them into the category of criminal offences is to bring such matters, and eventually all law, into disrepute; to justify the verdict of one of Dickens' characters that "the law is a hass."

### UPLIFTING BY THE JUDAS ISCARIOT METHOD

Some time ago an inspector of the Inland Revenue Department submitted to a Toronto tinsmith the drawings of an article which he desired to have made. When completed it turned out to be a still suitable for making whiskey. Then the revenue officer laid a charge against the tinsmith of being illegally in possession of a still. He admitted that the informant got half of any fine up to \$200.

Mr. Brunton, who tried the case, is evidently a man as well as a magistrate. His comments are worth preserving:

"The kind of language I'd like to use in connection with this case is hardly suitable for a police court. This man is only a few degrees above a brute. He incited people to commit crimes to make money out of public weakness. That any law, government or body of men will permit an act of that kind to stand on the statutes of the Dominion of Canada is a disgrace to civilization. Of course, if a man

had been doing this deliberately and was found out he should have been properly punished, but to have people insidiously going to the man's house to encourage him to make something, is different."

Addressing Oliver, the magistrate said:

"You stand here convicted of one of the most contemptible offences a man could be convicted of—the betrayal of his fellow-man. You are a modern Judas Iscariot. While I have the most profound contempt for a man who would do the work you did—you, are a man of little intelligence and almost profound ignorance—it is the department and system that's to blame as much as you. I hope the publicity given to this in this country, and in this city, will help to wipe out this state of affairs. It's simply damnable that such a state of affairs should exist in a civilized country."

Concluding, he said he hoped the best interests of justice would be served by the publicity given, and would mark the case "suspended sentence."

Magistrate Brunton's action and eloquence go far to preserve respect for law and its administration.

It is this sort of thing that suggested the reflections in the preceding article. It must, however, in fairness be said that neither the Ontario Temperance Act nor the Ontario Government is at all involved. It is a matter of federal legislation and administration. It is none the less intolerable.

Similar charges have been seriously made against the administration of the Ontario Temperance Act. They have been denied. We find, nevertheless, that decent public opinion regards many of the methods of the O. T. A. espionage and enforcement as contemptible, degrading and unworthy a free and self-respecting people.

When the state of religion is such that its diffident ministers seek to transfer their powers and duties to the State religion is in a bad way. When the sur-charged State stoops to such methods as the above—and a thousand and one others known to everybody who cares to know—the jurisdiction of the State is a poor substitute for even decadent religion.

### LLOYD GEORGE

Two or three things of special interest we noted concerning the triumphal tour of Lloyd George through this continent. When this best known man in the public life of the world was in Montreal he said:

"I have noticed that Montreal is a city of very beautiful churches. When I came here twenty-four years ago your population, I think, was about a quarter of a million. Since then you have prospered and I am glad that in your prosperity you have not forgotten God. It is the only sure foundation for the future of a great city. There is a wave of materialism sweeping over the world. Europe is in the grip of a grim struggle between hope and despair, and in that struggle it has become material."

Now we do not want to be suspected of falling into the all too common error of attributing to the pronouncements of famous men undue and undeserved authority. As, for instance, when Edison, justly famous for his mechanical inventions, is quoted on matters spiritual as though his success as an electrician should give great weight to his views on God and religion. That sort of thing is absurd. But we believe that the passage quoted from Lloyd George's address in Montreal may well suggest to thinking men and women subjects for serious reflection. His eminence in world affairs may serve as a spur to such reflection.

An incident in the famous statesman's departure from New York is thus reported:

As he entered the platform gate, a man carrying a brief case dodged through the police lines. "I am a born Irishman," he shouted, "and I want to tell you that I regard you as the world's greatest man."

The ex-premier's hat was in his hand. He bowed low, murmured "I thank you," and hurried on.

This Irish lawyer may have been a bit too enthusiastic in his appreciation of England's ex-premier; but it is pleasanter reading than the boorishness and baldness of some Irish republicans. Let it serve as an antidote.

Doubtless the great act of statesmanship which settled the Anglo-

Irish feud was the cause of the Irish New-Yorker's enthusiasm. And on how this was brought about Lloyd George shed some interesting light.

Former Governor Martin H. Glynn went to New York to be greeted by the British statesman as an old friend and accompanied him to Albany in the ex-premier's private car. It was the ex-Governor (who is a Catholic of Irish descent) who introduced the distinguished visitor to the people of his home town—Albany, the State capital.

"My friend, former Governor Glynn, has told you of the small part I played in the progress and settlement of the World War and said I fought the cause of the common people," said the snow-haired Welshman, when the cheers of greeting had subsided.

"I have always fought the cause of the people from whom I sprang."

"He has also told you of the settlement of the age-old feud between the great races, England and Ireland, who stood side by side in other fights and who should never have waged war on each other."

"But he has not told you the great part he played in it."

"Governor Glynn and I, in a dingy room in London, the office of the prime minister, had most unusual conferences. He told me, very frankly, how the Irish people viewed the feud of centuries, and what they desired in the way of liberty; how the American people felt on the subject; and I told him, equally frankly, what I believed to be the purpose of Great Britain."

"At the end of those interviews he took my views to the Irish leaders and he brought their hopes and aspirations, clarified, to me. Out of this exchange sprang the new Ireland, the Irish Free State."

The people of Albany—Governor Glynn's fellow-townsmen—should feel highly honored, because no man did more to bring about a settlement of the Irish question; no man did more to end the feud which had existed for seven hundred years, than your distinguished fellow-citizen, Martin H. Glynn. And I am glad to be in your city to bear testimony to you of the great help he brought me."

It is well that credit should be given where credit is due. But notwithstanding his becoming modesty Irish men and women the world over know that it was Lloyd George and the Coalition which he headed and held together that made that great and statesmanlike settlement of the old old feud—with its still bitter memories for some—possible and actual.

### POLYGAMY BY ANY OTHER NAME

By THE OBSERVER

Polygamy by any other name would smell as rotten. The Census Bureau of the United States states that last year there was one divorce for every 7.6 marriages in that country. In 1916 there was one divorce for every 9.3 marriages. The figures are alarming in their character, but they will alarm very few people. Most of those who could be alarmed about the matter were alarmed years ago; and those who don't care a rap whether the family is preserved or not will go on not caring.

Marriage has been steadily degraded ever since it was taken out of the hands of the Catholic Church; ever since it was put on the footing of a mere civil contract, like any other worldly agreement that a man and a woman might make in a business matter. There is no force in heredity to withstand the progressive disintegration and degradation of Christian marriage. There are, of course, still a great number of non-Catholics who do not think lightly of marriage and the family life. There are, to the shame of Catholics be it said, non-Catholics who teach Catholics by their good example; though such teaching should not be needed. There are non-Catholics who have a high conception of the dignity of marriage, and who would never think of a divorce, even though in theory they may admit that it is lawful.

But the figures of the census prove that the numbers of such non-Catholics must be growing quickly and greatly less. The reason for that is plain enough: An evil which appeals to man's passions cannot be fought without an adequate system of theology; a system and a science which takes a stand in an essential matter, and says, "thus far but no farther." Without that, man will press on to the satisfaction of his passions. If it is necessary to change all his views, he will do that. If it is necessary to manufacture a philosophy of his own and to call his vices virtues, he will do that too. That is where it is necessary to meet him and check

him with a settled theology which admits of no change. Only the Catholic Church can do that. To do that, Christ built her on a rock.

Hereby cannot do that; cannot hold up the advance of man in his weak and fallen state towards the satisfaction of his passions. Especially can this not be done by religious bodies which began by making an improper concession to man's desire to change from a wife of whom he had got tired to some other woman. The Catholic Church could have saved herself the loss of England had she been willing to make such a concession; and she could have saved herself endless trouble in other countries had she not been so much in earnest about preserving the family and marriage through which the family is created, from the very thing that is happening to it today; that is, disintegration and destruction.

Once in a while we hear some suggestion that the laws be made more stringent to restrict divorce; and that may be done; but, as a bulwark against the ever surging passions of the human body, a change in the civil law is a mere expedient to meet sentiment for the moment; passion and wilfulness will resume their triumphant march. Law is no safeguard against such an evil as divorce, because it can be changed, and because those who may make it do not rely for its justification on a principle which they believe to be eternal and immutable.

Therefore even if laws were passed tomorrow abolishing the legal right to divorce, such laws would not endure. Human passion would soon demand that they be repealed, and the right to legal polygamy be restored.

Nothing but theology, accepted in a spirit of faith, and leading to sound conceptions of what the family is, what God intended it to do, and how that divine purpose is defeated by man's device for breaking up marriage and homes,—only this can check and master man's desire to transfer his fickle affections from one woman to another.

### NOTES AND COMMENTS

A CONCRETE demonstration of the present chaotic financial conditions in Germany is afforded by the receipt this week of letters from thence bearing postage to the extent of 150,000 marks each. The par value of the mark is about twenty-three cents. Figure it out for yourself.

THE HOLY Father has sent his special blessing to Padre Daniele da Samarate, a Capuchin of the Lombard province, who is dying of leprosy contracted in the course of his ministrations to the lepers of Maranhao, Brazil. Father Daniele has been a missionary there for twenty-five years, and, like Father Damien, turned his back upon everything that men ordinarily hold dear, that he might serve these "little ones of Christ."

ANOTHER EXAMPLE of Catholic missionary constancy is afforded by the death within the past two months of Father Constance Chounevel, who for seventy-one years, without a break, had labored among the natives of Ceylon. He was the oldest priest in the entire world, having been born at Secourt, in the Vosges, in 1825, and ordained by the Founder of the Oblate Order, in 1852. Within two months of his ordination he sailed for India, by way of the Cape, the voyage occupying five months. He died at his post in the island which had so long been the scene of his missionary labors.

WITHIN the past few years the Scot seems to have displaced the Irishman as the butt of the world's witticisms. The joke at his expense is usually directed against his supposed parsimoniousness. We say supposed, for a little consideration will show that while proverbially careful the average Scot is neither stingy or tight-fisted where either his reason or his feelings are appealed to. With his own keen, if undemonstrative sense of humor, however, none relishes a joke upon himself more than he, and if it have any real point at all it may usually be traced back to Scottish origin. In any case, remarks the Edinburgh Weekly Scotsman in this connection, Scots as a people have become so used to the "saxpence" story that they never hear it without smiling. But there is a limit to even a Scots-

man's good nature, and in a recent instance his demur seems justified.

THE FOLLOWING paragraph has had widespread currency in American papers: "Edinburgh.—Scottish tax-payers are complaining because it costs five dollars a day to fire the one o'clock gun at Edinburgh Castle"—a circumstance which if true, would tend to give fresh life to the "saxpence" and kindred stories. But it happens that the boot is on the other leg this time. It was the British War Office that resolved to save a few pounds of the powder by lessening the detonation of the gun, and it was the people of Edinburgh who raised a storm of protest against this parsimonious policy. So that in this instance at least apologies are due the maligned son of the heather.

LOVERS of old books would be interested in a handsomely illustrated catalogue of old English literature covering the Tudor and Stuart periods, arranged chronologically, just issued by Pickering and Chatto, the well-known London dealers in rare books. This catalogue has special interest for Catholics since it necessarily contains many items dating back to the first ages of printing in which Catholics had so large a share—were indeed the discoverers and pathfinders. A few excerpts may be of general interest.

THE INITIAL item is a copy of the extremely rare first edition of Thomas a Kempis' "Imitation of Christ," printed by Gunther Zainer, in 1471. It is described by the booksellers as the "most famous book in the world." Certainly after the Bible itself the Imitation may truly be said to have brought comfort to more hearts, and raised more minds to contemplation of heavenly things than any other book ever written. The editions it has passed through since first issued from the press 450 years ago, would, if tabulated, run at least four figures. This first edition is priced by the vendors at £600, or close on \$3,000.

A SECOND item of great Catholic interest, though not a religious work, is the translation of "The XIII. Bukes of Eneados of the Famous Poete Virgill out of Latine Verses into Scottish Metir," by Gavin Douglas, Bishop of Dunkeld. This is the famous Bishop who befriended Queen Mary Stewart against the machinations of the pestilent "Reformers," and sought while she yet lived to clear her name from the foul aspersions cast upon it by her enemies. As a man of letters he has the merit of being the first classical translator in the language and he seems to have set his own example by working at passages of Ovid, of which no specimen now exists. He must have done the whole translation of Virgil, prologues and all, together with that of the supplementary book of Maphueus Vegius, within the short space of eighteen months. This copy of the first edition is priced at £120.

"DOUGLAS WRITES in heroic couplets," says the editor of the catalogue, "and his movement is confident, steadfast, and regular. In several of the prologues he reaches his highest level as a poet. He shows a strong and true love for external nature, at a time when such a devotion was not specially fashionable; he displays an easy candour in reference to the opinions of those likely to criticise him; he proves that he can at will change his style for the sake of effect; and in accordance with his theme can be impassioned, reflective, or devout. The hymn to the Creator prefixed to the tenth book—descriptive of summer and the 'joyous moneth tyme of June'—is specially remarkable for loftiness of aim and sustained excellence of elaboration."

A THIRD book which naturally attracts attention is the first edition of "The Works of Sir Thomas More, Knight, Sometime Lord Chancellor of England, written by him in the English tongue," and "Imprinted at London in Fleet street at the sygne of the Hande and Starre, the yere of our Lord God, 1557." This, a folio, in black letter, is priced at £65. The name of Blessed Thomas More has long since passed into history as that of one of the sanest minds, the loftiest characters, and the noblest wits that England can boast of. His higher fame as a Christian martyr has found its due setting by

the action of the Church in raising him to her altars.

THE ONLY other item which the exigencies of space permit us at this time to mention as a first edition of Roger Bacon's "Mirror of Alchemy," "composed by the thrice-famous and learned Fryer, Roger Bacon, sometimes fellow of Martin Colledge; and afterwards of Brazen—rose Colledge in Oxenforde,"—"original vellum, very fine copy, extremely rare," printed at London, by Richard Olive, 1597. This may be had for £105. The place of Roger Bacon, friar and scientist, is secure amongst the most learned men of all ages. A mere enumeration of his discoveries would fill pages. Suffice it here to say that if the so-called modern discoveries which were anticipated by him were tabulated it would be seen how great is the debt which modern scholars owe to him. And, as stated, he was a priest and a friar and as humble and devout as he was learned. His conclusions may not always have found acceptance, but he always referred to competent authority.

### CATHOLIC TRUTH SOCIETY

CONTINUED FROM PAGE ONE

their part, as far as it is possible, in assisting in the Propagation of the Faith. It is only fair to say that the faithful in all parts of the world have at all times measured up to the obligations which the Holy Father from time to time may have imposed upon them. The giving of alms in aid of the missionaries, it must not be thought is the chief necessity of the missionary. In the last analysis, if God so willed, missionaries would not require any assistance of material kind, but so far as it is given to us to know, God's plan is that the Church in fulfilling the mission with which it has been charged should in some way place some responsibility not alone upon the missionaries to whom the divine vocation is extended, but likewise on those who can only render assistance by way of prayers and almsgiving. That, then, is the only part that we can take in the Propagation of the Faith. Following the Divine injunction, we can offer our poor prayers that the Lord may send labourers into His harvest; we can offer our alms that the missionaries of the Church may be enabled to go and preach the Gospel to every creature. We can encourage, as far as it lies in our power to encourage, the work of the Foreign Missions in our midst, and in doing this, and in doing other things which shall be outlined for us by our priests and bishops, we can take some part in the great plan which has been ordained by the Master, Himself, for the Propagation of the Faith among the peoples of the world.

Since we have been taught to pray, we have listened those beautiful words "Thy Kingdom Come"; in conclusion then, is it not fitting that I should express for you the hope that God's Kingdom may indeed come, come for those poor idolatrous races to whom the light of the Faith has not yet been extended, to those who are deprived of the light and the consolations of the Faith, who have not, like us, the divine assistance against sin that the Church offers to her people. May it come also for those countries in the East which are being moved at this moment by the life giving breath of God. May it come for those perishing branches which for centuries have been detached by schism from the trunk of Catholic unity, and finally, may it come from those of our separated brethren in both the old and the new world. And then, when that glorious day shall have dawned in the world, that day of spiritual birth for some, and resurrection for others, it will be some consolation to know that those who have followed the directions of the Holy Pontiff have taken their part as best they could in this grand and noble work.

### FRIDAY AFTERNOON GOTHIC ARCHITECTURE

MR. R. H. MILLSON, M. R. A. I. C.

In presenting a study of Gothic Architecture the author felt that in the short space of time available it is more fitting to approach the subject on the basis of the relation of the wonderful development of Gothicism to the system of life prevailing during the period of development and decline, rather than to attempt analysis of the outward forms which remain to us as crystallized history.

Consideration of the subject from this angle is moreover of especial interest to Catholics, for it is truly the history of the Golden Age. To bring one's thoughts to a study of the achievements which were rooted and developed during the Gothic period cannot but cause all good Catholics in these latter days to ask whether our present position with all its appended advantages, is comparable with that of those giants, who, with souls working in harmony with hand and brain left an indelible impression of their genius, dead