

APRIL 4, 1914

sense. It is at once the greatest champion and the highest example of democracy that the world has ever known.

COLUMBA

"THE POPE OF ROME IS KING OF CANADA"

Perhaps you haven't noticed it, but the emissaries of Rome are assuming quite a jaunty air these days. The wily Apostolic Delegate has dropped the mask of unassuming mildness, and wears a haughty look as becometh the Prime Minister of the first Canadian king. Even the humblest missionary priest goes about with dilated nostrils and flaming eyes, displaying his utter contempt for the unregenerate heretic. Do you seek the solution of this changed attitude? Then search not the Scriptures, but the Menace. The jesuitical machinations of Rome have achieved success. The Pope now rules from Ottawa, and this fair Dominion is now a Papal state. What boots it that my Lord of London should dream of a great Imperialism of the English-speaking races, or that Henri Bourassa should have visions of a French republic on Canadian soil. The destiny of Canada is cast in an entirely different mould. As we write these lines the Union Jack is being lowered from the flagstaff of Rideau Hall, and Pius X. is about to exchange the seclusion of the Vatican for the regal splendours of a palace at Ottawa.

Thinkest thou we speak in parables? Then—whisper it not in Gath—we will explain. There is published at Aurora, Mo., a paper, to wit, the Menace, the chief defence of the rights and liberties of the people so direfully threatened by the enslaving power of Rome. This journal, having learned that "all is fair in war," is not over scrupulous in the tactics it employs to defeat the machinations of the Jesuits. Swallowing at one gulp the odious principle of its great protagonist, that "the end justifies the means," it dresses up hoary lies in the garments of truth, and serenely pursues its way through a very ocean of slander and calumny. When brought to book for one or other of its many falsehoods, it unblushingly admits that it lied knowingly, and straightway proceeds to exult another falsehood from the refuse heaps of bigotry. The great and mighty Republic to the south of us, being the land of the free, graciously permits this "polecat of the press" to carry on its unpeppery campaign of calumny against 16,000,000 of its best and most loyal citizens. Judge, then, of the amazement of the Menace when it discovered that liberty as understood by the British Constitution did not mean license to vilify one's neighbour? The Canadian Government refused to permit the Menace to be transmitted through the mails. After it had recovered from the first shock of such a stunning surprise the Menace set about circumventing this usage of the Pope. An office was hired, and a printing press set up in Aurora, Ont., and a British edition of the Menace was given to the public. Surely, it thought, the Pope will not dare to put a ban upon a good British publication? But it little reckoned the length of the Papal arm or the unheard-of nerve of the Jesuits. Thicker than the snowflakes in a mid-winter blizzard the subscriptions poured into the office of the Menace in Aurora, Ont. The Jesuits were just about quitting their new college in Guelph, and the Papal Delegate had purchased a single ticket for his native Italy, when one day, as the printer's devil was setting up the Roman Church's obituary, an innocent looking blue envelope arrived from Ottawa, Ont. Ah, said the editor, we have fought and conquered, and here is a subscription from the Hon. Pelletier. But alas! for his hopes. Instead of a Canadian postal note for 50 cents the envelope contained a formal notice of the Postmaster General's refusal to allow the British edition of the Menace to be sent through the mails. Now here was a pretty mess for any honest editor to find himself in. If his paper could not be scattered broadcast all over the Dominion through the Canadian mail service where was the use of printing it? True, he might imitate Sir Edward Carson's Provisional Government of Ulster, and send the journal by the hands of despatch riders—but then Canada is a little larger than Sir Edward's four counties. There was nothing for it, then, but to take down his shingle and his for the land where libelling one's neighbor is permitted by law. And back he went.

When the first born of the Menace

arrived back at Aurora, Mo., there was an awful shindy in the paternal mansion. The editor got orange and black in the face all at once. He tore his hair, swore at the cat, and kicked the printer's devil—even as his son and heir had been kicked out of Canada. Then he sat down to his desk and wrote—well, what he didn't write isn't worth mentioning. "The Pope of Rome is king of Canada. He draws the first blood in the impending religious and political revolution." And as if all this wasn't startling enough he had it set up in flaring capitals. "If the Pope of Rome is King of Canada, as he claims to be of earth, heaven and hell, he is going to get more hell in Canada than he has ever gotten in either one of the other dominions." And by way of "giving him hell" he calls on "Orangemen, Masons, Odd Fellows, and all other Protestant fraternal organizations and societies" to hold protest meetings at once, draft resolutions have them signed by every member present, "and forward to the Postmaster General at Ottawa by special delivery." No doubt a howl will go up from the Orange lodges, and the custodians of equal rights will demand the head of the Postmaster General. But drafting resolutions is a game that two can play at. Why not every Catholic society express its thanks for the government's commendable ruling and send its resolution to the Postmaster General? A beginning has already been made. The Bracebridge Catholic Men's Society have passed such a resolution and ordered it to be transmitted to Ottawa.

Truly these are sad days for the children of light and the sons of freedom. With the Pope of Rome King of Canada small wonder the Menace is in danger of apoplexy. And with Home Rule for Ireland almost accomplished there isn't a kick at all, at all, left in the Orange Sentinel.

COLUMBA.

NOTES AND COMMENTS

THE SPECTACLE of the Mayor of the second city in Canada delivering himself of a vulgar harangue, insulting to fully one half the people of Canada and pandering to the very lowest elements in human life, is not one calculated to increase respect for the country abroad. But if Toronto will have lodge rule, and entrust its affairs to incendiary editors, it must abide by the consequences. That, however, is no salve to the country's wound in the world's eyes.

A RECENT "Lepracaun" cartoon hits off the situation in Ireland to a nicety. It depicts John Bull seated at a table enjoying a peaceful nap after a hearty dinner of "Home Rule." In his slumbers he dreams of "Erin free, happy, united and loyal." Sir Edward Carson, however, in a cocked hat, decorated with a death's head and an Orange lily, roughly shakes him by the shoulder and bellows into his ear: "Wake up, John Bull, an' don't be dreamin about a happy an' United Ireland. I tell ye Ireland shall never be happy or contented as long as me or me friends can prevent it. And mind, I tell ye if ye don't listen to me, an' do as I bid ye, I'll turn on ye meself in a minit."

THE CUNARD Steamship Company has never enjoyed the reputation of being any too courteous in its Catholic passengers in the way of making provision for the celebration of Mass on board its liners. It is high time its officers extended to Catholics the same courtesy as they have to Protestants in the matter of religious services. It is gratifying, therefore, to learn, on the authority of a priest writing in the St. Paul, Minn., Catholic Bulletin, that the Cunard Company has experienced a change of heart in this respect, and is now fitting its ships with requisites for the celebration of the Holy Sacrifice. This will be welcome intelligence to its constantly increasing Catholic patrons. In this connection it may be well to state that the North German Lloyd Company has not only made such provision, but has installed Sisters of Mercy on all its ships to nurse the sick, look after the children and protect the women. This is a new field of usefulness for these consecrated women. That it will prove an incalculable boon to the many poor Catholic emigrants goes without saying. It will rob their advent to strange scenes of half its terrors and place them in immediate touch with their fellow-Catholics on landing.

IT MAY perhaps be news to many of our readers that in the person of Lord Skerrington Scotland possesses

its first Catholic judge since the "Reformation." He is what is known as a Lord of Session, and, like his father-in-law, Patrick Fraser, is also a Senator of the College of Justice in Scotland. Born in 1855, and educated at Edinburgh Academy and University, he soon attained an enviable position at the Scottish Bar, and in 1905 became Dean of Faculty of Advocates at the latter institution. He ascended the Bench with the judicial title of Lord Skerrington in 1908. His family name is Campbell. It is gratifying to know that he is also a zealous Catholic. He presided at a recent meeting of the Glasgow Catholic Institute at which Sir Bertram Windle, F. R. S., President of University College, Cork, lectured on "Science and Religion."

ACCORDING to a speaker, the Rev. Dr. E. Griffith Jones, at the National Free Church Council assembled at Norwich two weeks ago, England is in great danger of becoming again a "Romanist country." This prognostication he based largely upon the decreasing birth rate. The present generation, he said, had "suddenly lost that love of offspring which characterized their forefathers." "Families were growing steadily smaller and smaller, and Protestants were not holding their own in the increase of population." "The cause was deep-seated and was affecting every class in the community, especially the Free Churches." "The Catholic Church alone," he went on to say, "took a valiant stand on high religious grounds against this evil tendency, and if they (Protestants) did not recover their discouraged ideals, as regards family life, it might yet come to pass that England would become again a Romanist country."

IT IS significant that while thus forecasting the future the speaker did not include conversions as among the predisposing causes. "Not by conversion," he said, "but by its superior fertility and the higher sense of racial responsibility inherent in that form of faith," would the result be predicted be brought about. That he should lay no stress upon conversion was perhaps inevitable from his standpoint, for the great stream of converts that have come into the Church within the past seventy-five years has mainly flowed from the Anglican communion. Nevertheless, the Free Churches (Nonconformity) have not remained untouched, and many notable names might be cited from that source also. But having regard to the preponderance both in membership and influence, of the Established Church, and the constantly increasing leaving process of Catholic ideas within it, Dr. Jones was not well-advised in leaving this out of his reckoning.

THAT TO THE moral and intellectual chaos to which modern society is fast hastening, the Catholic Church presents an adamant wall of resistance, should be a matter of thankfulness to all those of whatever religious persuasion, who still revere and love the primitive Christian maxims. That it is not so, but that the hatred and distrust which was implanted deep in their nature by the "Reformation" still holds sway, and that they should waste their substance and their energies in a vain attempt to undermine the only power which they feel and know stands between them and religious anarchy, is a mystery absolutely insoluble on any human hypothesis. We must go to the great Prophet of Israel for the only solution: "They have put darkness for light and light for darkness," "deceiving and being deceived."

MR. HAROLD BEGIE, the brilliant impressionist journalist, as he has been called, is unlike many of his contemporaries, in that he is willing to be set right when he stumbles. He recently gave currency, quite unwittingly as the event proved, to a cruel slander upon the Catholic priesthood. He had been pursuing investigations in the interest of the Daily Chronicle, among the Glasgow slums, which, as is well known, are among the worst in Europe. In one of his letters to that journal he thus delivered himself:

"To one old woman I said: 'Why don't you get out of this?' 'Ach, why should I?' she demanded with a grin. 'For the sake of your children.' 'They're all right.' 'But it's a horrible house.' 'The house is a verger good house.' 'You're a Roman Catholic?' 'That's what I do.' 'Do you go to confession?' 'I do.' 'Does the priest come to see you?' 'Only when a body's dying.' 'Doesn't he come to

help you?' 'Ach, the priests don't trouble about quarters the like of this.' 'And you're quite content?' 'I'm verra weel content.'"

THE GLASGOW OBSERVER at once called Mr. Begie's attention to the fact that he was unconsciously libelling the Catholic priesthood and giving currency to an innuendo which would on his authority speedily crystallize into an accepted fact. It pointed out to him that the priests were constantly among the poor, and supplied him with a list of Protestant public officials from whom he might obtain accurate testimony on that point. Mr. Begie put the information thus placed at his disposal to effective use, and the result was an *amende honorable* which does justice at once to the body of men concerned and to his own sense of truth and honor. His words deserve the widest publicity, not so much because of the incident that occasioned them, as because of the example they set for journalists everywhere. They at the same time constitute the most effective kind of reproof to clergymen of a certain type to whom lying and detraction in regard to things Catholic has to all appearance become like second nature.

MR. BEGIE'S retraction, somewhat curtailed, is as follows:

"Such a mass of evidence is adduced to prove the devotion of the Roman priests in Glasgow that I heartily desire to express not only my regrets . . . by my earnest and reverent admiration for the quiet, constant, perfectly organized and affectionate services rendered by the Roman priests in Glasgow to the wretched and most helpless of the Glasgow poor. Whether this particular woman had been overlooked . . . or whether she lied, I cannot say. . . . I never occurred to me for the moment that I was attacking the Catholic Church (who could attack that Church on the side of its services?) and I am grieved that it never occurred to me, as it ought to have done, that such a statement might give pain to people whose work for the poor I am not worthy even to praise."

THE TRANSCRIPT, THE PACIFIC AND VIRGIN BIRTH

SOME ministers in California, probably with an eye to notoriety, have been telling people that they do not believe in the Immaculate Conception, that is to say, in the Virgin Birth of our Blessed Lord. What they do or do not believe is of little importance except to themselves. To them it is of great importance, since it may determine their lot for all eternity. What is noteworthy, however, is that they speak of the Immaculate Conception and the Virgin Birth as if they were one and the same thing. The Pacific, a Presbyterian weekly of San Francisco, attempts to set them right; and its article is of such importance in the eyes of the Boston Transcript as to deserve reproduction in the columns of that journal. The Pacific begins by saying that of course the ministers know the difference between the two. Here is a precious addition to modern criticism. "When a man does not say a thing, he does not know it," is a canon that has done much service. Now we have another: "When a man—or, at least, a minister—says something explicitly, he does not mean it." Anyhow, the Pacific undertakes to set them right. It tells them that the Immaculate Conception means that the Blessed Virgin Mary was conceived without original sin. So far as the words go it is right: what idea may be behind them in the Presbyterian mind with its Calvinistic notion of original sin, is another question. But it soon begins to blunder. It explains that the doctrine was devised in the twelfth century to obviate the difficulties connected with the derivation of Christ from fallen and sinful humanity. Strange that the Church got along for twelve centuries without finding it necessary to obviate thus the supposed difficulties! Stranger still that it would think to obviate them by moving them back just one step! "The reasoning was," says the Pacific, "that inasmuch as Mary, thus born (sic) did not partake of fallen humanity, her son, Jesus, partaking, of course, of her nature, was free from that taint." Will the Pacific be good enough to indicate the text-book of theology from which it got this reasoning, and we shall see that it is put on the Index at once. "For centuries," it continues, "the leaders among Roman Catholics were divided as to this doctrine." Perhaps the Pacific would imply that for centuries they were wallowing in "difficulties concerning the derivation of Christ from fallen and sinful humanity" just like the ministers of to-day.

Having disposed of the Immaculate Conception to its satisfaction, the Pacific takes in hand the virgin birth. In the first place it says that it is a matter of no great importance. "This doctrine has long been looked upon by many eminent ministers as not an essential article of faith, and not a few have given it no acceptance." St. John makes the right belief in Christ Our Lord a matter of tremendous importance, so did the Church in the days of Ephesus and Chalce-

don. But the eminent ministers had not come on the scene then to put Apostles and Councils in the wrong. The reasons which the eminent ministers give for their opinion are worthy of them. "The scriptural proofs are rather dubious. Matthew and Luke allude to it." Choose your words, and you can prove anything. "Allude," reminds one of the man who gave a troublesome visitor a hint to go, by throwing him down stairs. St. Matthew and St. Luke mention it explicitly in terms so clear that it would be impossible to improve of them. "The Gospel of Mark, which is by all now admitted to be the earliest Gospel, and the foundation of both Matthew and Luke, does not mention it." The "Gospel of Mark" is not admitted by all to be the earliest Gospel, etc. The Catholic Church has much to say to the contrary. "St. Mark does not mention it." No, he begins with Our Lord's public life. "The Gospel of John has not heard of it." Gospels do not hear, but we hear the Gospels. Would that the eminent ministers had done so to their profit. The meaning is that St. John never heard of it. Why? Because he does not mention it. "What one does not say, he has not heard." Suppose St. John replied: "My whole Gospel implies the fact recorded by St. Matthew and St. Luke as a necessary foundation," could the eminent ministers deny it? Not if they had really studied St. John. And so they proceeded until we reach this gem, evolved by one of them: "It seems that the Virgin Birth tends to throw some discredit upon the sacredness of marriage, a tendency to be deprecated." "Seems! tendency! 'some!' What is the use of beating about the bush? It does, or it does not throw discredit on marriage. If it does, point out how. You do not mean to say that it discredits marriage, to say that only a Virgin Mother could give birth to the Incarnate Word? You do not imagine that it is any reflection on your own children that they are not each the Incarnate God?"

The Pacific recognizes that even among ministers there are some to disagree with the eminent ones we have just been hearing from. For their benefit it suggests that it may be explained by parthenogenesis. The argument is beautifully simple, worthy of the enemies of Our Lord and His Holy Mother. "The embryo multiplies itself by splitting in half; certain shellfish, are propagated by a female only." Therefore, . . . we dare not write the conclusion. What have we to do with amoeba and shellfish? Can the Pacific give a single instance of parthenogenesis from the human race? But even if he could bring a thousand, they would have no bearing on the question at issue. The conception of our Blessed Lord might as well be called pyrotechnics as parthenogenesis. "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God." This is St. Luke's "allusion," as the eminent ministers call it, to the tremendous mystery in which the Blessed Trinity formed in the womb of the Mother of God and of her substance, the human body informing it with a human soul and in the same instant uniting it to the Divine Nature under the Personality of the Eternal Word. Catholic theology is a difficult thing to handle. Hence, should the editor of the Pacific wish to enlighten his brethren on the subject again, he had better apply to some of the clergy in San Francisco to do the work for him. They have a duty "to enlighten those that sit in darkness and the shadow of death," and are always glad to perform it. As for the Transcript, we could never have believed that it could be so imposed upon by such an article as the Pacific's, as to give it two columns.—Henry Woods, S. J., in America.

CATHOLIC TRUTH SOCIETY AND THE PRESS

THE Catholic Truth Society have several branches to its work. One of them, which is doing a wonderful good, is the re-mailing of Catholic papers to poor and careless Catholics in all parts of the country. "The Power of the Press" is a noted saying. What an amount of good is done by the power of the Catholic press, and yet those who need it most are they who never come under its influence. Why? Because the subscribers as a rule are good Catholics, and those who are careless and neglected very seldom have the opportunity of reading this class of literature. The Catholic Truth Society therefore secured names and addresses of such people from priests all over the Dominion and Newfoundland; and many subscribers to our Catholic weeklies are responding to the appeals made, and volunteering to re-mail their paper each week, (after they have read it) to some name supplied by this Society. In this way the papers are serving a double purpose. Subscribers not only get the benefit, but the more needy, through this re-mailing, also receive and benefit by its influence.

A great amount of good has been done so far, and many families have come back to the sacraments of the Church simply through this medium. Everyone cannot be a missionary, but all of us, or with few exceptions, are anxious to assist in spreading the Faith, and here is an easy way of helping in this cause. By re-mailing your Catholic paper or magazine each week, you are the direct cause of keeping the Faith alive in some person's heart. People will read

when they will not go to hear. All who would like to co-operate in this work will receive a name and address from the Catholic Truth Society, Box 383, Toronto, Canada, and the number of papers you are willing to mail.

THE POWER OF SILENCE

And there are times when to be silent is infinitely harder than to act. To sit still and see the waves of falsehood, or wrong, or trickery, of injustice, perhaps of death itself, come sweeping over us, to close the lips and wait, just wait until the flood shall have passed—there is strength for you. But after the flood there is the great calm that comes of endurance; there is the great courage that comes of victory. For there is victory in silence; always there is victory in silence. Only a weak spirit cares to spend itself in retort, in fighting, in censure, in blame; the greatness of the soul is in its ability to suffer and be still. Also comes growth through this same powerful medium.

This is the thing; just to be silent and let the waves beat. For beneath the waves is God; and beneath the wrong is the glory of integrity; and over all, sanctifying, blessing, making clear and sweet the waters of unrest, is that gentle spirit of obedience, which, with the consciousness of wrong to none, will sometime and in some way surely bring the troubled heart into the perfect and eternal port of peace, the consciousness of nobler manhood and truer womanhood which is, after all, the one real perfect attainment of life. He who has forfeited the trust of his friends is to be pitied; he who has forfeited his own confidence is in danger of wreck. But he or she who has forfeited self-respect has indeed fallen upon misfortune. To be silent is the sure and the safe thing always; there can be no blunders to regret when one sits still and waits. There can be no harsh words to unsay, bitterness to sting, no injustice to be flung some day into the teeth. But always is there a certain undefined, unknown something that will puzzle the wrongdoer and keep alive the unsatisfied wonder of those whose deeds have helped to set the seal of silence upon the lips of love. It is enough to know that one can act; it is enough to know that one holds the whip hand, without an eternal flourishing of it. Power loses its force when expended in threats. But to be silent, neither to harm nor to wish harm—that is the great triumph. And, after all, things have a way, a gentle, tender, glorious and happy way, of righting themselves without our help, if only we shall be brave enough, and wise enough and strong enough to wait and be silent.—W. A. D., in Nashville Banner.

FATHER FRASER'S CHINESE MISSION

The noble response which has been made to the CATHOLIC RECORD's appeal in behalf of Father Fraser's Chinese mission encourages us to keep the list open a little longer. It is a source of gratification to Canadian Catholics that to one of themselves it should have fallen to inaugurate and successfully carry on so great a work. God has certainly blessed Father Fraser's efforts, and made him the instrument of salvation to innumerable souls. Why not, dear reader, have a share in that work by contributing of your means to its maintenance and extension? The opportunity awaits you: let it not pass you by.

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A VOICE FROM THE CRUCIFIX

Ye gaze upon Me, hanging on the Cross,
In blood stain'd desolation and distress;
Ye pity Me for all My pain and loss,
Naked and thirsting, wounded, comfortless!
And tearfully ye sigh: "What can we do
To soothe Your agony, beloved Lord?
Fain upon softest bed of down, we'd solace You;
Raiment and food and drink Your needs accord!"
Thus would ye do! Ah! friends,
When'er ye see
One of My children, naked and forlorn,
Homeless and hungry, thirsting, pitifully—
Of every human consolation shorn—
If, for My love, his naked limbs ye clothe,
And give him food and drink and shelter free,
Mine every Wound your tender care shall soothe,
For, in him; ye shall feed and comfort Me!

—ELIZABETH C. DONNELLY

A SOBER IRELAND UNDER HOME RULE

The Nationalist of Clonmel, Ireland, commenting on the many evidences of a growth of temperance sentiment in Ireland, says: "Success comes from the fact that the movement springs from the ranks of the people themselves. It shows their inherent goodness and commonsense, and is a happy augury for the future, for Ireland sober under Home Rule will be Ireland free indeed."

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