

## The Catholic Record

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first suggestions of wickedness, have their imaginations tainted, have subjects suggested to their thoughts—and evil thoughts lead to evil acts—and the community suffers grievously.

"I shall not further refer to this unpleasant matter, but I trust your strong recommendation shall have some effect with those whose duty specially it is to prevent a recurrence of what you have in my opinion very properly condemned. We may all have some responsibility in these matters. It is idle for us who live in Toronto to say that we are not affected by them. No man knows how soon he, or his family may be affected by the evil which starts or spreads from these plague spots."

Perhaps in no other way could public attention have been so effectively focused on these plague-spot theatres, and this should make it difficult if not impossible for such places to continue their devil's work with the connivance of those whose duty it is to prevent it.

There is a fundamental difference between the Catholic and the Protestant view of this matter. The Catholic discipline is based on common sense.

The School Act is printed and distributed amongst those whose duty it is to deal with school matters. It is useful for their information as to their powers and duties. But when disputes arise, and school management is prolific of disputes, the copy of the statute is not the final arbiter. One man or one party interprets the act as justifying his contention; his opponents likewise read the act as favoring their attitude on the matter in question. Common sense requires some independent and authoritative decision as to the law in the premises. This is provided by a lawyer, or it may be necessary to have the decision of the courts. The matter then is settled.

So it is with every civil law; desirable as it may be to read the law, useful as it often is, when diverse interpretations are put upon the text some authority must render a final and binding decision.

This is precisely the Catholic position with regard to the Bible. We read the Bible with submission to the teaching of the Church with regard to its meaning. That different interpretations may be placed on different passages of the Bible is proved by the multiplication of sects. If common sense requires a definite and final decision as to the meaning of civil law, then common sense calls for something definite and final as to the meaning of a disputed passage in the Bible. That is the Catholic position with regard to the reading of the Bible, as opposed to the Protestant principle of private judgment. Plain common sense applied to Bible reading, just as all civilized people apply it to the reading of the civil law.

UNDUE INFLUENCE—THE PRIEST IN POLITICS

The diocese of Chicoutimi is almost entirely without licensed hotels. In the parish of Baie St. Paul the parish priest, Rev. Father Tremblay, carried on a vigorous campaign against the one hotel in his parish. The campaign was successful. The local judge, however, was pro-license, and the new council was of the same mind.

An action was entered alleging strong charges of undue influence and the trial judge nullified the no-license by-law.

Some of our separated brethren in the ministry use all the influence they have against licensed places. At the same time their sympathy goes out to the priest-ridden people of Quebec.

As usual the Catholic judge protects the Catholic people from any semblance of injustice in the shape of undue clerical influence. We are entirely in sympathy with the priest, but we can not help pointing out that in Catholic districts a Catholic judge protects the rights of laymen against undue clerical influence. What a row would be raised if an Ontario judge acted in like manner with regard to the action of a Methodist minister.

THE MONTH'S Mind Mass for the late Right Rev. Richard Alphonsus O'Connor, D.D., Bishop of Peterborough, will be celebrated in St. Peter's Cathedral, Peterborough, Thursday morning, February 24th, at 9 o'clock.

## INCOME TAX AMENDMENT

The Income Tax Amendment to the constitution of the United States, which was in 1909 submitted to the States, has finally been ratified by three quarters of the State legislatures, that being the number required for the passage of any amendment to the constitution. In connection with this amendment it is worthy of note that it is the sixteenth amendment to the constitution and is the first change to be adopted in forty-three years.

Credit for its passage belongs in great measure to the States to the South and West where individual incomes of \$5,000 and over are comparatively few. It found but little favor in the legislatures of the wealthy Eastern States, particularly of the New England States.

The drafting of the measure by Congress will not likely be long delayed and already speculation is rife as to the details of the enactment. It is anticipated that \$5,000 will be the exemption limit and that all incomes over that figure will be taxed one per cent. at least. A "super tax" on incomes of \$25,000 and beyond is advocated in some quarters.

The income tax will no doubt find ample justification in the eyes of all those who see in a graduated scale of taxation the surest and fairest means of offsetting the inequalities of our present economic system, and of placing the burdens of society on the shoulders best able to bear them. It will be hard to prove that the income tax is not the natural corollary of social justice.

A GREAT INFLUENCE

The London Universe of recent date mentions the conversion of a death bed of Rev. J. Cooper, a non-Anglican Anglican clergyman. His relatives, in a statement for publication, attribute his conversion to his studying the writings of Cardinal Newman and others. There can be no question but that the mental problems and difficulties that confronted Newman, Manning, Faber, Ward, Allister, Marshall, the Wilberforces and so many other Anglicans who found their way to the Catholic light during the past seventy years resemble in many respects the intellectual problems and difficulties that beset many serious-minded Anglicans the world over to-day. And it seems but logical to suppose that the earnest Anglicans of to-day—and there are many such—studying the lives of these men and seeing therein their own problems and struggles mirrored forth, must be led irresistibly to the same logical solution. And we think we are within the truth when we say that the majority of Anglicans who have joined the Catholic Church of recent years owed their conversion in large measure to their own personal and individual search for the light of truth. Surely then we are not over sanguine when we claim that the fruits would have been immeasurably greater had Catholics, both priests and laymen, co-operated to the full in promoting this glorious work. The field still glistens with golden promise and invites the co-operation of Catholic zeal and intelligence.

CONTINUITY REPUDIATED

The Welch Disestablishment Bill, which passed its third reading in the British Commons early in the month only to share the fate of the Home Rule Bill in the Lords, is of considerable interest to Catholics. The bill denies the title of the Anglicans to the possession of the lands and manors that had been bequeathed in Catholic days for the maintenance of Catholic worship; it provides for the surrender of such endowments to the State. The Anglicans in Wales are to retain such endowments only as date from the time the National Church lost its identity with the Catholic Church and became distinctively Protestant. And the bill determines the approximate date at which this occurred. It thus becomes an official repudiation on the part of the government of the continuity theory so dear to the hearts of high churchmen.

FROM A SUBSCRIBER IN Alberta we have received a cutting taken from a Spokane, Wash., paper stating that a "Roman Catholic" of Saskatchewan, Canada, had contributed \$1,000 to aid in the distribution of Socialist literature. The name is given as Londer-vill. We never heard of this gentleman before and we do not think it worth while making enquiries as to his identity. Besides there may be

scores of persons of the same name in the province of Saskatchewan. If such a person is in the flesh—and we doubt it—he ought to know, if he is a Catholic, that he cannot be a Socialist as well. There is no room in the Catholic Church for Jekylls and Hydes.

## CATHOLIC CANADIAN CLUBS

The effective work done by the Canadian clubs in several cities suggests a field of activity for the Catholic laymen of the Dominion. Men who have attained prominence in certain branches of science, arts, literature, etc., are brought before these clubs to lecture on the important questions of the day. Needless to say, these lecturers wield considerable influence in moulding public opinion, and hence the Canadian clubs play an important part in national and civic life.

Catholics are not excluded from these clubs, nor from the platform. But the Catholic members are few and the Catholic lecturers fewer, notwithstanding the fact that there are many Catholics who are the peers if not the superiors of non-Catholic educationalists, scientists, artists and economists. Their learning and their work, however, is known to comparatively few and thus the vast influence they might have in moulding public opinion is lost.

A well organized Catholic society, having branches in every city and following the line of action of the Canadian clubs, could do excellent work. The whole world might be drawn upon to seek out the highest minds, "those gems of purest rays serene," and have them brought before the people of the cities to deliver lectures on the vital questions of the day.

We have an excellent example of the good that may be accomplished in this way by the splendid success of John Redmond, T. P. O'Connor, Joseph Devlin, and other Irish leaders. These men toured Canada and the United States, presented to the people of all classes and creeds the just claims of Ireland and as a result practically converted America to the cause of Home Rule.

The Catholic Church is unjustly assailed and the attacks on her are for the most part due to ignorance. Every means then should be taken to dispel this ignorance. It is quite possible that if Bourke Cochrane or T. Augustine Daly were to tour Canada, lecturing, for instance, on the necessity of religion in schools, that much of the opposition to separate schools would die out. Dr. Alexis Cassel, the winner of the Nobel prize, might successfully disprove some of the theories of so-called scientists, as Father Wasswacher did a few years ago at the Berlin conferences.

It is time for Catholics to bring all their battering rams into play to break down the barriers of ignorance and prejudice. If the people will not search for the truth, then truth must be brought to them by those best qualified to do so, and by those whose prestige will guarantee them large audiences.

The several Catholic societies already in existence are doing good work, but they are for the most part, mutual benefit or fraternal. What is wanted is a Catholic society that will be a powerful aid to the Church, a sort of phalanx that will sweep around upon the enemies of the faith.

The advocates of materialism and atheism are using every means to propagate error. Catholics, then, should be as active in the propagation of truth. Isolated attempts are of little avail against such odds. But by the united action of Catholics in every corner of the Dominion great results will ensue and the true religion of Christ will prevail.

O. T.

## AN IMPRUDENT EDITOR

A subscriber asks us to enter into a controversy with a person who is ashamed to sign his name. "Anglican" he calls himself, and he wrote from London, England, on the 10th of December, 1912, to the Daily Province of Regina, Sask. The wonder is not that "Anglican," has written such a letter, but that the editor of the Daily Province (and editors of Canadian papers are for the most part educated gentlemen) should have given place in his columns to the production of such a rusty controversialist as "Anglican."

A gentleman clad in intellectual armour would characterize his letter in terms anything but complimentary. To show the animus of this person we quote only one sentence. "The writer is convinced that if Protestants would only join

forces Romanism as a power in the Dominion would cease to exist." What he means by power it were difficult to say. Does he mean temporal power? If so, he is entirely mistaken. There is no evidence of it anywhere in the Dominion. If he means power in the spiritual order many distinguished Protestants will give evidence that the influence wielded in this way by the Catholic Church is of a most salutary character and means very much for the future of our country. We may say to "Anglican" and to the editor of the Daily Province that were it to come to pass that the Catholic Church were to-morrow shorn of all its influence or driven out of the country there would be a bright outlook for the briefless lawyers who would give us divorce courts such as exist in the American republic, and such an event would also hearten the Anarchists and Socialists and other graceless, Godless individuals who would, had they the power, usher in conditions which would bring us back to barbarism. We would advise our contemporary of Regina to keep his columns free from the productions of those intellectually out-at-elbow controversialists who have graduated from the John Kensit school, and who have not even a bowing acquaintance with Catholic controversial literature.

## "TWO AND TWO MAKE FOUR"

BY B. S. COLER, PUBLISHED BY F. D. BEATTY AND CO., NEW YORK

It was reported at the time that in a certain snow-slide in the mountains of British Columbia, when the C. P. R. track was covered under fifty feet of snow, one of the men who was killed by it was afterwards found to have climbed from the track to within three feet of the surface, and there he died. The struggle which he made in climbing through the snow is much like the climbing of the prejudiced man from the view of history which experts are now revealing to the whole world. Sometimes the prejudiced man climbs to the surface and escapes alive, at other times he gets near to the surface and fails; but the power of truth is like the instinct to preserve life. It forces movement. It makes all prejudiced persons undergo a struggle. Mr. B. S. Coler has gone through this struggle successfully, as he tells in his book called "Two-and-two Make Four." He says of himself: "From conventional history I had acquired the conventional Protestant view of the Catholic Church and its relations to civilization. The two-and-two method gave me a new view-point. I found that this church had been a defender of civilization in the past, and was a defender of civilization to-day. That was not the conventional history, but it was the truth, and as the truth I set it down."

This does not mean that Mr. Coler has become a Catholic. He is still, we believe, a Methodist; but he has produced a very interesting book, treating of a great variety of subjects from Arianism and Donatism down through the Reformation, to the Socialism of our day, and all with a view to their bearing upon present day problems. Even the question of the Pope's claim to temporal power in the Papal States is seen by him to involve, not the grasping after secular influence, but an effort to safeguard spiritual interests. It is doubly difficult to get a clear view of the relations that should exist between Church and State; but Mr. Coler seems to have attained a clear view of the subject from the time of Constantine to our day.

Following is a review of "Two-and-two Make Four" in Rome of Feb. 1st.

"We have been waiting for 'Two-and-two Make Four' for years. How often have we said—you and I—that what was wanted was someone to come along and write commonsense in 'words of two syllables' about things. Telling the truth about education and other social problems, about distorted facts and incorrect conclusions in history, about the meaningless of the socialistic jargon—the fog on which their mountain rests, as Mr. Coler puts it. The wonder is that you and I have not written it long ago. Let us not worry. We should not have done it nearly so well."

"Two-and-two Make Four" had to be written, and having read it, I have realised that it had to be written by an American and a non-Catholic. None but an American could have got home his points so clearly, could have hit upon such a wealth of curt, incisive metaphor with which to illustrate them—for instance: 'You cannot destroy a belief in God and

retain your conception of morality any more than you can hang your hat on a hook if there be no hook.'

—and, of course, to none but an American would the opportunity have come to quote Lincoln's 'Nation under God' as the heading for his last chapter. And none but a good Christian non-Catholic could plunge headlong as Mr. Coler does through the scum that historians have scattered on the lake of history and, coming to the surface, tell with such vivid freshness of the clear depths beneath. Catholics know what there is at the bottom. If they