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HOME FROM THE HOLY SEE

Filial affection, heartfelt sympathy and unwavering devotion go out from every Catholic heart to the successor of St. Peter whom, in the simple sincerity of childlike love and confidence, we delight to call Our Holy Father.

Those who know Bishop Fallon intimately know that to the unwavering loyalty of a Catholic bishop he adds an intense devotion to the Holy See, a devotion conceived in childhood that has grown with his growth and deepened with his advancement in the service of the Church, and a warm personal love for the present occupant of the Chair of Peter.

The compelling earnestness, the convincing sincerity, the personality and presence that gave life and soul to the spoken words of Bishop Fallon we cannot reproduce; but we believe that the fairly complete report of his pronouncement which we give in another column will interest and edify our readers throughout the Dominion.

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THE RELIGIOUS EDUCATION ASSOCIATION

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the purely utilitarian and selfish tendencies of modern education, and standing for a higher ideal.

Nevertheless such vague advocacy of education for "Christian citizenship" reminds one of the old recipe for making rabbit soup; first, catch your rabbit.

Before we can have Christian citizenship we must first have Christianity. Christian citizens must be Christians first, citizens afterwards.

What God has revealed to man through Jesus Christ must, for its own sake, and on divine authority, have the unquestionable right to the dominant place in Christian education.

"I could say a great deal to show the appalling difficulty of planting that doctrine in any child's mind so that it will live and grow and bear abundant fruit, unless his view of life is already dominated and quickened by embryonic personal religion; but that is not my concern just now; I want here to appeal to those who on the whole agree with this statement and admit the necessary priority of religion, and to take a further step and realize the plain need of religion being taught, not because it will save England—though it will—not because it might make this world a paradise—though it might—but because it is what it is, the response of the human heart to a divine appeal.

The Religious Education Association may, as we said before, do some good; but it will begin to be effective only when it recognizes the paramount and exclusive claims of religion in education from the kindergarten to the university.

ANOTHER WITNESS

The Rev. Frank Harper of this city preached recently a sermon on Real Education, in which he said: "With all due deference to the undisputed value of our schools and colleges, and the work they accomplish, the best form of education, in my opinion, is that resulting from following the admonition to be found in the Scripture in the words 'Take my yoke upon you and learn of Me.' This, and the words of Isaiah, 'Learn to do well' are messages of real value to those seeking a higher education."

"This education that we require with the yoke of Christ upon us is the only education that will bring rest to our souls. Schools and colleges are now opening for the fall term and culture of the mind is being again commenced, and yet we have not even commenced to acquire wisdom if we have not begun the fear of the Lord. We must train our souls in contentment, in sincerity, and in righteousness, and all the qualities that mark a man who has Christ before him as a model. Only thus can we seek the highest education of which we are capable."

Voices crying in the wilderness of secular education divorced from religion such pronouncements may be; but they multiply the testimony of observant and thoughtful men to the wisdom of the uncompromising attitude of the Catholic Church with regard to the place of religion in education. Parents who do not make religion the first consideration in the education of their children can hardly claim to be well informed, God-fearing Catholics. Parents who make

"the one thing necessary" the paramount issue have the consolation of knowing that their course of action is the one blessed by the Church and approved by hosts of thinking men and women outside the household of the faith.

A SENSIBLE MAGISTRATE

Stolen lumber was found on the premises of one J. Spong, Hamilton. Two sons, ten and thirteen years of age, said that they stole the lumber and that their father knew nothing about it. Nevertheless the magistrate sentenced the father to a month in jail.

"I am going to believe you did know the lumber was stolen. Some one has got to go to jail, and instead of sending the boys down I am going to sentence you," said the magistrate.

This seems to be an eminently sensible decision. Evidently the magistrate has old-fashioned opinions as to parental responsibility. It was Spong's duty to teach his sons honesty. His plea of ignorance of the theft was an admission of culpable negligence of his duty as father. And such gross and culpable negligence in this particular naturally discounted the credibility of both father and children in the witness box.

Some years ago in Ottawa the late Magistrate O'Garra sentenced a woman to six years in the penitentiary for gross and wanton cruelty towards two little grandchildren. There were some revolting details and certain circumstances that won for the severe sentence general approval. What recalls the case now, however, is the fact that though the evidence did not incriminate the woman's husband, the magistrate nevertheless sentenced him to two years in the penitentiary, remarking, "If you knew nothing of what was going on, you ought to have known. A man should be master in his own house."

Such sentences may appear somewhat drastic; but if they were more general they would go far to drive home to parents a sense of their responsibility. Hen pecked husbands may not deserve imprisonment, but they deserve all they get. The moral tone of the community is raised when the man realizes his dignity and responsibility, his rights and duties as head of the family. Failure to measure up to this position deserves little sympathy and scant consideration either in the courts of justice or in the court of public opinion.

ANTI-CLERICAL LIBERTY

In Rome one may see parades in honor of Giordano Bruno, Garibaldi, Francesco Ferrer and other anti-clerical heroes; and the widest possible latitude is given to anti-clerical orators on such occasions. But the great gathering from all parts of the world of Catholic athletes was not allowed to march in procession from St. John of Lateran, where they heard Mass, to St. Peter's. The parade was prohibited by the police "on account of threatened reprisals by the anti-clericals." Reprisals!

CATHOLICS AND THE BIBLE

"Sometimes Roman Catholics indignantly disclaim any desire to prohibit the circulation of the Scriptures, but the facts are against them. Rev. Wm. Burgess quotes from a 'Compendium of Christian Doctrine' Prescribed by His Holiness Pope Pius X., and on page 273 of the book, which was issued by the Vatican Press in 1906, there is the following question and answer: Question: 'What ought a Christian (a Roman Catholic, of course) to do if a Bible is offered to him by a Protestant or by an agent of Protestants?' Answer: 'If a Bible is offered to a Christian by a Protestant, or by any agent of the Protestants, he should reject it with horror; and if he should happen to have taken it without being aware of it, he ought to throw it into the fire or consign it to his parish priest.' This needs no comment."—The Christian Guardian.

For persons ordinarily well-informed "this needs no comment" we admit. The Guardian, however, comments. And its comment is to the effect that its discovery is proof that Catholics desire to prohibit the

circulation of the Scriptures. The comment needs some comment.

The attitude of Italian Catholics differs not at all from that of the Catholics of Toronto with regard to Protestant or other unauthorized translations of the Bible.

The Church existed before the Bible, is the witness of the Bible, determined what books belong to it, handed it down from generation to generation, is its guardian and interpreter, and protects it by her irrefragable dogma "The Bible and every part of it is inspired."

In the course of time certain people claimed the right of each individual to interpret the Bible for himself. The Bible is their sole rule of faith, and their basic principle of private judgment rejects all authoritative interpretation. Luther adds to the text to prove his thesis that man is justified by faith alone. He rejects the epistle of St. James as an epistle of straw because St. James says faith without works is dead.

Finally, an English version, which rejects certain books as apocryphal, is generally accepted by the English-speaking sectarians. The Church cannot accept this version of the Bible; she cannot concede to any man or body of men the right to reject parts of the Bible. If you reject the book of Macabees why not add the book of Mormon? Even if the Protestant Bible were free from errors in translation the Church could not yield her divine right to the custody and interpretation of the Holy Writ. Translations of the Bible into every language are authorized by the Church. These only may Catholics use. Reverence for the word of God not less than loyalty to God's Church impels every Catholic to use only those versions of the Bible that bear the stamp of the Church's approbation. To do otherwise would be to surrender a vital principle.

On our day, when the edifice built on the shifting sands of private judgment is crumbling to the ground; when Protestant scholars and Protestant clergymen openly deny the inspiration of the Scriptures; when even the Gospel of Christ is torn to shreds in the name of higher criticism; surely in the face of all this, the Catholic Church needs no apology for maintaining her impregnable position as custodian and interpreter of the Word of God.

The Guardian's facts do not justify the Guardian's inference. Here is a fact. Leo XIII., while urging the reading of the Bible, granted an indulgence to all the faithful who would read the Scriptures for at least a quarter of an hour daily. Was he trying to prohibit the circulation of the Scriptures? We may appear to the Guardian to be intolerant; we are consistent, and therefore intolerant of error, and especially of vicious principles. A Catholic teacher in an Ontario Public School was asked to read the Bible. She objected to the use of King James' version, but was quite willing to read from the authorized Catholic Bible. Some Protestants, much exercised, referred the matter to the Education Department. The decision was that the Douay Bible could not be read in the Public Schools.

Would the Guardian advocate freedom of choice in this matter? Would Protestants submit to the reading of the Catholic Bible in the Public Schools? Catholics in Italy, in Canada and in every other place in the world openly and consistently object to having the Protestant version of the Bible thrust on them by meddlesome, proselytizing colporteurs; but it does not follow that they wish "to prohibit the circulation of the Scriptures."

ORANGE HISTORY

"The laws of Quebec compel Roman Catholics to give one-tenth of their income to the Church. Is that the RECORD's idea of freedom? Not a single Protestant denomination in Canada would accept the monetary benefits that would accrue to them under such a law. If they did so, they would cease to be Protestant."—The Sentinel.

We call this from a long list of alleged historical facts given by the Sentinel to show that Orangeism is needed to safeguard civil liberties. It might be too much to expect Orange writers to be well read in history; but when they profess to enlighten their readers on the conditions and even the laws of an adjoining province one might expect that they would avail themselves of easily accessible sources of information. But no, they have so long

hashed for their readers distortions of historical facts, that, either they begin to believe them themselves, or they have created such a depraved appetite on the part of their readers that they realize the truth would be insipid.

The laws of Quebec are made by the people of Quebec. If they chose to bind themselves to give a tenth of their income to the Church that would be their own business. But there is no such provision in the laws of Quebec. Certain rural parishes, which are civilly and canonically erected, are legally subject to tithes. But the tithe is far from being one-tenth of the income. It is one bushel in twenty-six of cereals only. Not by any means one-twentieth of the farmers' income, for vegetables, hay, cattle, butter, cheese, fowl, etc., are all exempt from the tithe. As a matter of fact this tithe is in many places insignificant. In districts where dairying and hay-farming are extensively carried on, the tithe in cereals has been commuted into a tithe on hay. Ten cents on every ton over and above forty tons is the modest levy on some farmers in the diocese of Montreal. And this is not imposed by the laws of Quebec. The Archbishop rejected the proposal to make it legally obligatory. Absolutely no part of the income of people who are not farmers is tithable anywhere in Quebec. In many places in rural Quebec there is no tithe of any sort. In others pastors forego their legal rights, preferring to trust to the voluntary offerings of the people.

Still the Orange Sentinel states positively that "the laws of Quebec compel Roman Catholics to give one-tenth of their income to the Church." Well, that is about as near the truth as one could reasonably expect. "Not a single Protestant denomination in Canada would accept such monetary benefits." Evidently history is not the Sentinel's forte. There is an established Church in England, another in Scotland, both of which the people are legally compelled to support. Part of that support comes from a tithe system more onerous than that of Quebec. Not only do Protestants accept these "monetary benefits" but they did not recoil from imposing on the Catholics of Ireland the legal obligation of paying tithes for the support of a Protestant Church which they did not want and could not use. And when in 1869 Parliament did the tardy act of justice of disestablishing the Church of Ireland, it endowed its few privileged adherents with millions of pounds. Orangemen were not so enthusiastic for civil and religious liberty at that time. The Ulster brethren threatened to kick the Queen's crown into the Boyle if the Disestablishment Act received royal assent.

Into the short paragraph quoted above the Sentinel has compressed more distortion of history and perversion of fact than one could easily find outside its columns. In view of the quality of its information about Quebec one may be excused for looking elsewhere for the truth about Spain, Portugal and Italy.

PROTESTANT INTOLERANCE

Our separated brethren are so fond of lecturing us on our intolerance that we would naturally expect to find them setting us a bright example of toleration and broadmindedness. But, alas, and alas! The Synod of the Reformed Presbyterian Church of Ireland has sadly disappointed our hopes. Not only did this body pass an unanimous resolution against Home Rule at its annual meeting, but it solemnly placed on record its conviction that Catholics should have no political power. Here are the words:—"It will be for ever impossible to fight Home Rule successfully as long as it is contended or admitted that Romanists and other open enemies of the true religion ought to have political power." And a little further down we read that the Act of Catholic Emancipation which gave Catholics the elementary rights of citizens is "the first plague spot of Home Rule." There's toleration for you! Now will the presuming Papists be good. We are under a deep obligation to the Reformed Presbyterians of Ireland. They have at least shed the mask. We now know what is the driving power of the Home Rule opposition. Catholics should have no political power. Their enfranchisement is "a plague spot." It is well that it be recorded here so that when next we listen to the slogan of the lodges we may know exactly what it means. Liberty and equality—for themselves—and

the Penal Laws of a bygone age for the "Romanists."

And here a strange problem presents itself. Had an assembly in any way connected with the Catholic Church passed a similar resolution concerning the political rights of Protestants what a howl would go up before high heaven! And how the wires would hum sending this latest evidence of Roman intolerance broadcast throughout the world! But we searched the cable news in vain for any reference to this extraordinary resolution of the Reformed Presbyterian Church of Ireland. Reformed, indeed! It is a pity that when they were reforming themselves they didn't reform their ideas of Christian charity.

The fight against Home Rule is a fight by the minority of the people of Ireland to retain their ascendancy over the overwhelming majority of the inhabitants of the country. But recently the Belfast News-Letter, the most important Unionist paper, displayed on its leader page a manifesto to Orangemen from which we quote: "Clip the wings of Rome by keeping her apostate Church and slaves in their proper place. The Papist makes a good hewer of wood and drawer of water." When next we hear of Catholic intolerance let us remember the Reformed Presbyterians and the Orange manifesto.

NOTES AND COMMENTS

ONE OF THE noted books of the year is a Commentary on the Greek text of the Apocalypse of St. John, by a layman, James J. L. Ratten, late Fellow and Examiner, Madras University. "It is somewhat startling," says a reviewer in Rome, "to find such a book produced by a Catholic layman, and still more by one whose life has been spent amid the busy scenes of this active world." "But," continues our Roman contemporary, "because startling it is all the more gratifying to find a treatise which is in every way so competent."

BUT WHY SHOULD it be "startling"? Is it not rather a matter for congratulation that a layman can be found who takes a deep and intelligent interest in these subjects, and who thus consecrates his hours of leisure to the enrichment of Catholic scholarship the world over? We are ourselves disposed to hail Col. Ratten's book (he is a retired officer of the Indian service), as a herald of a better day, when laymen speaking the English tongue will, as in the ages before the "Reformation," and as in our day in Catholic countries, make similar use in the service of the Church of the talents God has given to them.

THEOLOGY, THE queen of the sciences, is, of course, in all its departments primarily the province of the priesthood. But it does not follow on that account that laymen are to have no part in it. On the contrary, it seems singularly fitting that those of them who have the natural aptitude, and whose studies have enabled them to assimilate the necessary knowledge, should, always, of course, in a docile and teachable spirit, join hands with the priesthood in the defense and extension of Christ's kingdom on earth.

TIME WAS when laymen bore a conspicuous part in this great work. Not all the Fathers of the first ages of Christianity were priests, and in pre-Reformation times laymen studied and wrote on theology, and were not infrequently to be found teaching the sublime science from professorial chairs. Not the least, indeed, of the evils which the great apostasy brought upon the world was the narrowing of their sphere in this respect. But even in our day we have seen a layman, William George Ward, lecturing on moral and dogmatic theology in an English seminary, and in that capacity having a part in forming the character of a rising generation of the English priesthood. Nor should the name of Dr. Brownson be lost sight of in this connection. All of which goes to show that the laity may very properly take more than a passive interest in theological studies and even, under proper direction, write and lecture in many departments of Catholic apologetics.

THE FOLLOWING resolution on the subject of "Sabbath desecration" was drawn up recently by the Synod's Committee of the Free Presbyterian Church of Scotland: "The Synod of the Free Presbyterian Church of Scotland view with

much grief the widespread growth of Sabbath profanation throughout the country, and regard it as one of the most alarming features of a degenerate time. They consider that such profanation of God's holy day means not only a deliberate interference with its character as a sacred day of rest, but a studied contempt for the ordinances of His house and the preaching of His gospel, and that it thus inevitably opens the floodgates for the inrush of all manner of infidelity and immorality. They perceive that God is withdrawing His restraints from the rising generation and would warn all and sundry of the numerous signs that appear of His wrath against us."

FROM WHICH it would appear that Presbyterianism has woefully failed to "uplift" the masses in its own chosen preserve, or to impress upon its adherents that "sense of their godly heritage" of which the Confession of Faith makes such vain boast. But it is well for its professors to have come thus far in their avowal of ineptitude for the task they had undertaken. It is well that they should have halted in their denunciation of other and Catholic countries for a little while, and to have turned their gaze in upon themselves. If confession of failure is the first step towards reformation, we may surely now indulge some hope of the conversion of the Free Kirk to a higher ideal and a truer conception of the religion of the Bible. In an evil hour Scotsmen wandered far from the religion of their fathers: the journey back is long and rugged, but the prayers of their ancient patrons may lead them safely over it at last. Meanwhile, to have realized three centuries of Calvinistic guidance has but ended in a "degenerate time" must be considered a step in the right direction.

THE REAL cause of the "Sabbath desecration" which the synod mourns is no doubt to be attributed more to a natural reaction from the excessive rigor of the past in regard to the day of rest in Scotland than to any other single cause. To the young especially the Presbyterian Sunday, with its stern suppression of every natural instinct of the human heart, was something of a nightmare. Joyousness as such had no part in it. Rigid suppression was the outstanding feature all through the centuries. So long as tradition was respected, and the spirit of the Solemn League and Covenant held sway in the nation's councils, a degree of conformity outwardly prevailed. But with the loosening of the springs of dogma came the swinging back of the pendulum, and that it should have gone too far the other way is not, under the circumstances, to be wondered at. That, in a manner, it has, in the words of the Synod report, "opened the floodgates for the inrush of infidelity and immorality," which Presbyterianism has no inherent power to withstand, can readily be believed. That it has done so is confirmed by independent testimony. The fact is patent, but where the remedy?

A NOTE in the news columns of the CATHOLIC RECORD a week or two ago chronicled another Presbyterian confession of failure. As stated, a report submitted to the Synod of British Columbia bewailed the fact that the older Indians on Vancouver Island were "almost impossible to convert." And yet the Oblate Fathers have converted over 20,000 of them of all ages, and the history of North America is replete with instances of successful Catholic missionary effort. Where they have failed, or given appearance of failure (for no earnest work for God is ever a real failure,) it has been due to the rapacity of the civil power, or to the interference of godless trading companies. What missionaries have accomplished has in given cases been nullified by the adventurer and the rumseller. But Protestantism in any one of its multitudinous forms has yet to show that it can convert any nation or tribe. The failure in British Columbia spells the ultimate end of them all.

"TRUTH," WHICH, under the editorship of Henry Labouchere, built up an enviable reputation for fairness and fearlessness, and in the journalistic arena was ever a true friend of Ireland, has not receded from this position under its present management. In the current issue it has this tribute to the Nationalist Party: "The Nationalist Party retire to their native heath at the end of the session, the admitted of all Parliamentary beholders. The amazing regularity of their attendance, their instinctive knowledge of a 'snap' in prospect, and their impregnable party discipline, have made them the re-

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