

The Catholic Record

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LONDON, SATURDAY, JAN. 12, 1918

OFFICIAL

CHURCH UNITY OCTAVE

The Church Unity Octave, which is to be observed throughout the diocese as indicated in our Circular on the subject last year, will begin on the Feast of St. Peter's Chair, January 18th, and end on the Feast of the Conversion of St. Paul, January 25th.

The following subjects are suggested for short instructions and as intentions in the daily prayers and devotions:

January 18th—The return of all the "Other Sheep" to the one Fold of Peter.

January 19th—The return of the Orientals.

January 20th—The conversion of Anglicans.

January 21st—The conversion of all other Protestants.

January 22nd—The conversion of America.

January 23rd—The return of lapsed Catholics.

January 24th—The conversion of the Jews.

January 25th—The conquest of the entire world for Christ.

Special supplications should be addressed to the throne of the All High that the War may soon cease, and that with the return of peace Catholic Unity may triumph over heresy and schism.

Make a particular effort for the increase of vocations to the priesthood. Exhort every Catholic to work and pray for the conversion of some non-Catholic neighbor.

M. F. FALLON, Bishop of London, London, Ont., January 1st, 1918.

THAT THEY ALL MAY BE ONE

Under the heading "Religion After the War" the Quebec Chronicle discusses the possible influence of the War upon religion. It takes for granted the truth of the statement that previous to 1914 "the power of the Church—speaking only of the various Protestant denominations—was at a regrettably low ebb." Whether or not the general expectation of a great Christian revival after the War will be realized, according to The Chronicle, "depends entirely upon organized religion."

Then we have a truth, old and familiar to Catholics, stated in this Protestant paper in this arresting paragraph: "If apathy and agnosticism have been on the increase the fault rests partly on the relaxation of parental discipline, but largely upon the ministry itself. In the first place there has been a confusion of creeds and a conflict of doctrines that has largely destroyed the vitality of belief; a house divided against itself cannot stand, nor can a Church which is split with internal dissension hope to exert any effective influence upon its bewildered membership."

Yes, that is Protestantism; and calling the countless, absolutely independent sects "a Church" or "the Church" is only a pathetic bid of futility. It does not give them Unity. It does not make them One. If Christ is the Son of God made man in order to enlighten every one that cometh into the world, this all-wise, all-knowing and all-powerful Godman never commissioned "a Church which is split with internal dissension" to teach "a confusion of creeds" and "a conflict of doctrines." Admit the divinity of Christ and His mission to the world, and it follows that His Church must be

One; to deny this is to do violence to human reason. The seeker after truth in the Christian religion must start with this as a first principle.

In the seventeenth chapter of St. John Christ prays for His disciples that they may be sanctified in truth: "And not for them only do I pray, but for them also who through their words shall believe in Me; that they all may be one, as Thou, Father in Me, and I in Thee; that they also may be one in Us; that the world may believe that Thou has sent Me." (John xvii. 21-22.)

Note the unity which Christ prayed; the most intimate, conceivable, like unto that which subsists among the Persons of the Triune God. "Sanctify them in truth." It is the truth which makes them one. Christ founded His Church upon the chosen Twelve, whom He sent to teach all nations: "As the Father sent Me so I also send you." "And behold I am with you all days even unto the consummation of the world." "And I will ask the Father, and He shall give you another Paraclete, that He may abide with you forever." In these divine promises the Church is the indomitable and indefeasible witness to the end of time and to all nations of the truths revealed by God through Christ for the salvation of mankind. Thus does the Church which He founded realize that unity for which Christ prayed; and like her divine Founder she speaks as one having authority. Without that authority divinely conferred, divinely preserved, her teaching would be but as sounding brass and tinkling cymbals.

This our Protestant contemporary also clearly sees; but apparently he does not perceive its necessary implications for he thus continues:

"Then too, there has been lacking the note of authority in spiritual matters which is one of the well-springs of Roman Catholic strength. Few laymen today but have their personal variant of belief or hesitate to take issue with unwelcome doctrines propounded from the pulpit. Put plainly, it appears absurd to suggest that the force of pre-destination or the existence of Hell should be decided in the same way as the respective merits of Protection or Free Trade, by popular vote; yet that is very much the attitude adopted in many quarters. The truths of God are eternal and no attempts to mould them to meet individual convenience can be anything but futile." That, in a nutshell, states the whole case against Protestantism as well as against all heresies and schisms which have occurred in the past or may occur in the future. If Christ founded the Church as the authoritative teacher of the eternal truths of God and it, according to His definite promise, He divinely sustains her in that teaching office, lapses in morals, no abuses of discipline, nothing that has happened or may happen in the history of the world, can justify separation from Christian Unity. Reformation when needed in any age or country, even when that need extends to the whole Church—its Head and members—must come from within the Church guided by Christ her invisible Head and the Holy Spirit of truth who abides with her forever. Sects, independent sects, are but branches severed from the living vine. Branches cut off do not wither and die instantaneously; but they inevitably die. This is as true figuratively as it is literally.

"Let those invested with authority, therefore, speak plain words," says our contemporary. Invested with authority by whom? Invested with what authority? The honest inquirer must pursue this question of authority to its source. The Catholic Church claims the authority to teach infallibly the eternal truths which Christ commissioned her to teach. The Protestant sects expressly disclaim such authority for themselves and deny it even to the one Church which claims it. The need of infallible authority was recognized, and Protestantism substituted the infallible Book for the infallible Church. The Protestant principle of private judgment made each and every reader the infallible interpreter of the Bible; thus clothing every Christian, if not every human individual, with that attribute of infallibility which they affect to consider a monstrous assumption when applied to the divinely constituted visible Head of God's visible Church.

As a matter of fact when not clouded and biased by inherited religious prejudice human reason clearly recognizes that authority in spiritual matters without infallibility is a monstrous assumption; that infallibility, unity and authority are inseparably bound up together.

Truth is the proper object of the intellect; the search for truth has always been considered the noblest occupation of the human mind. To the Christian, to all whether Christian or not who believe in the immortality of the human soul, the truths of religion must transcend all others. Such a discussion as we are conducting in this article would be neither Christian nor gentlemanly if its tone or spirit were offensive to honest and open-minded Protestants. Our object is the truth; to confirm it, we may venture to hope, in those minds already possessing this inestimable treasure; to aid, if God so wills, those who are honestly seeking the truth in that matter which most vitally concerns the human soul. It should not be necessary but may be useful to add that Catholics believe many Protestants to be in good faith. The Catholics are few who have not known Protestants of whom Christ might say, as He said of the centurion, "I have not seen such faith in Israel." With that aspiration after unity and authority in spiritual matters, of which our contemporary's article is an expression, Catholics heartily sympathize. While to us their attempts at organic unity seem pathetically futile, we hope that it is the Spirit of God moving over the waters, and we pray that in His own good time He may remove the veil from their hearts that they may see and embrace His own divine plan of Unity.

"That they all may be one. . . that the World may believe that Thou hast sent Me." Instead of that strikingly visible unity which should convince the world of Christ's divine mission they see in the Protestant world divisions without end. Instead of that unity which should draw mankind to faith in Christ "a confusion of creeds and a conflict of doctrines" are driving men to infidelity.

These considerations compel Catholics to sympathize with their brethren separated from the unity of God's Church; but sympathy as a mere sentiment is not enough, it must be translated into living Christian charity. And we know of no more beautiful form in which this most beautiful of Christian virtues may be exercised than by participating fervently in the prayers of the Church Unity Octave when many thousands will be joined together in the spirit of Christ's prayer: That they all may be one.

CANADIAN CATHOLICS AND THE WAR

Throughout the far-flung constituency of THE CATHOLIC RECORD we venture to say that few of its 150,000 readers had not become familiarized with the oft-repeated alumnity that the loyalty of Canadian Catholics was suspect or worse, and that their voluntary enlistment for the War fell far short of their quota. These charges were made chiefly by a class of men whom an Anglican friend of ours in a communication to THE RECORD a few years ago characterized, or perhaps we should rather say branded, as "mountebank pulpiti-ers." He was emphatically of the opinion that these reverend gentlemen received entirely too much attention; and we quite agree with him. But, unfortunately, the mischievous alumnities of these strident budy-bodies are not limited in their effect to the few hearers who gather around their pulpits; on the contrary they receive such wide-spread publicity through the columns of the press that, aided by a latent if not always active prejudice, they contribute very effectively to make a general impression on the public mind. How general throughout Canada were both the alumnities and the impression created by them we realized much better than our readers; for while they were made painfully aware of the fact in their own localities THE RECORD received letters and newspaper clippings from many parts of every province in the Dominion. The Catholic press gave the facts from time to time so far as they were available; but unfortunately the Catholic press does not reach or influence the entire population of Canada. The action of the Newman Club of the University of Toronto in giving to the press the religious analysis of the official figures of the voluntary enlistment in Ontario just such work, we may say parenthetically,

as justifies the existence of this Catholic university club, and entitles it to a larger measure of general financial support than it probably receives. The statistics thus provided were published in the Catholic papers and in some Toronto dailies. How far short of effectively counteracting the deep-rooted impression to which we have referred was the publicity they thus received our readers can judge for themselves. How effective were these same statistics embodied in Bishop Fallon's election statement our readers may also judge.

Writing to His Lordship from the Province of New Brunswick a Catholic gentleman, whose accuracy of information and facilities for wide observation are beyond question, furnishes a concrete illustration of the case in point—both of the wide-spread impression created by the alumnities and the utter baselessness of that impression:

"For the same cause that impels Your Lordship to give to the press your excellent letter, the Irish Roman Catholics of the provinces by the sea are today suffering under a load of calumny and misrepresentation; that is, a failure on the part of our separated brethren to differentiate on racial lines between the elements that go to make up the whole body of Canadian Catholics."

We should perhaps call attention to the fact that this communication was received immediately after the publication of the Bishop's letter.

The correspondent continues:

"My primary object in writing you is to put Your Lordship in possession of some accurate information. York, Sunbury and Queen's counties, this province, are, with the possible exception of Albert, the most Protestant counties in the province. Although in these three counties we number but 11.6% of the population, the enlistments were within a very small fraction of 16% Roman Catholic; the French in these counties are but a negligible quantity. In fairness, however, it may be said that in the Maritime provinces the Acadian French have measured fairly up to the voluntary enlistments of their Protestant fellow subjects. In that respect they present a favorable contrast to their co-nationalists of the Province of Quebec."

So, My Lord, were you to say that in New Brunswick the Irish Catholics in the present stupendous crisis have risen magnificently to the occasion and have done their full duty, aye and more than their duty, you would be travelling on perfectly safe ground."

In a rural parish in Western Ontario where Protestants, (Orange at that) are somewhat in the majority the Catholics count 17 voluntary enlistments, their Orange neighbors 2; figures which furnish a very effective retort at least to local monopolists of professions of loyalty. Nor is this an exceptional case. An article from The Citizen, reproduced on the first page of this issue of THE RECORD, gives some statistics concerning St. Patrick's Parish, Ottawa, which ought to make the most impudent of "loyal" and loud-mouthed slanderers sink in shame-faced silence away from the company of honest men.

When we consider the complexion of Catholic immigration in Ontario—the relatively small proportion of immigrants of British origin and the relatively large proportion of enemy origin—it is evident that the native English speaking Catholics generally in this province have done very much more than their proportionate share.

Let us hope that the particular form of perverted patriotism which consists in bearing false witness against Catholic neighbors has forever received its quietus—so far at least as the War is concerned.

HISTORY REPEATS ITSELF

In view of recent happenings, a brief epitome of events leading up to the establishment of responsible government in Canada may prove interesting and instructive to our readers. To them we will leave the task of supplying the analogy, contenting ourselves with a mere statement of facts as vouched for by reputable historians.

With the victory of Wolfe on the Plains of Abraham in 1759 Canada became a British Province. For the next four years it was under military rule, till by the Treaty of Paris in 1763 a permanent government was established. There were then in Canada about seventy thousand French and about five hundred of the dominant class. The above treaty guaranteed freedom of worship to the new Catholic subjects of the Crown; but the insertion, at the instigation of some members of the minority, of the clause "as far as the laws of Great Britain permit" gave

rise to an attempt to enforce in the Colony the Act of Supremacy which practically took away all liberty, civil and religious, from Catholics. Thereupon followed a contest between the ecclesiastical authorities and the State, which lasted for more than fifty years and which ended in the Church's obtaining that freedom of action which she today enjoys. Our purpose, however, is to show the development of civil liberties. The Magna Charta of Catholic rights in Canada is the Quebec Act of 1774, which was placed on the Statute book of Great Britain largely through the influence of the then governor, Lord Dorchester. It removed the religious disabilities affecting Catholics except the supremacy of the Crown in ecclesiastical matters which was claimed for many years after, in fact till after the war of 1812; and it gave to the French people of Quebec the beginning at least of representative government. How far England was influenced in granting this generous measure of freedom by the fear that the habitant of Quebec would make common cause with the rebellious colonies on the Atlantic seaboard, we need not here consider. The effect of this Act may be best expressed in the words of Stephen Leacock: "The fact that the British government, in the face of bigoted opposition, passed and maintained the statute which stands as the charter of religious liberties for Roman Catholic Canada may be said to have laid the foundation of that firm attachment of the Canadian French to the Crown, which, after the lapse of four generations, has become one of the fundamental factors of the political life of Canada." Certain it is that they gave immediate proof of their loyalty in assisting in the overthrow of Montgomery, who had hoped that they would rally to his standard; while later on they fought for British connection under DeSalaberry at Chateauguay, as did their Scotch coreligionists under Macdonnell at Queenston Heights.

With the advent of the U. E. Loyalists, which took place shortly after the American War of Independence, a new element was introduced into Canada's political life. Many of them settled in Ontario, which up to that time was for the greater part a wilderness. The establishment of this new colony, differing in religion and political ideals from the larger French section of the country, necessitated the establishment of a separate legislative assembly. This was done by the Constitutional Act of 1791 which separated the Province into Upper and Lower Canada. This arrangement might have proved satisfactory if some of the representatives of the Crown had not been such dunderheads, and if the representatives of the people had any control over the executive body. The latter was really the creature of Downing Street, being appointed by the Crown from the ascendancy class and rewarded for their services by large grants. In Upper Canada this body was known as the Family Compact. In Lower Canada there was the same grievance on the part of the common people coupled with racial and religious strife. To use the words of Lord Durham in his celebrated report: "It was not a mere contest between a government and its people but the spectacle of two nations warring in the bosom of a single state."

The cause of the party of reform had in Upper Canada an able protagonist in William Lyon Mackenzie, while in the Lower province the wrongs of his compatriots found an enthusiastic and eloquent avenger in the person of Louis Joseph Papineau. We need not dwell upon the wordy war which followed in both legislatures, and which ended in the Rebellion of '37. The rumpus at Montgomery's tavern on Upper Yonge Street and the surrender of "Canon du bois" at St. Denis were mere incidents in an uprising that bore the same relation to the reform movement that the rebellion of the United Irishmen of '98 did to Grattan and O'Connell's constitutional agitation, or the Sinn Fein fiasco of Easter week to Ireland's struggle for self-government. But as recourse to arms in these instances compelled British statesmen to turn their attention to the wrongs which Ireland suffered, so did the Mackenzie Rebellion awaken the slumbering statesmen of Downing Street. One of its good results was the sending to Canada of Lord Durham as high commissioner. His masterly report paved the way for responsible government which became an accomplished fact during the term of office

of his illustrious son-in-law, that noble scion of the house of Bruce, Lord Elgin. The men who sponsored this great movement and brought it to a happy conclusion were Robert Baldwin and Louis Lafontaine. "In their ministry," to use the words of an historian of that day, "we find for the first time a cabinet deliberately constituted as the delegates of the representatives of the people, and taking office under a governor willing to accept their advice as his constitutional guide in the government of the country." The final and interesting chapter in the story of that struggle we will reserve for another issue.

THE GLEANER

NOTES AND COMMENTS

THERE is much sadness and not a little instruction in the reflection that the movement to popularize divorce in England should have had among its prime champions one who was once a Catholic. The two men who have made themselves most conspicuous in its advocacy are Lord Burnham, a Jew journalist, and Sir Arthur Conan Doyle, the novelist. In the case of the latter the pendulum has swung its full distance, and while the Jew has contented himself with the plea of pure naturalism the apostate Catholic, like most of his kind, has imparted into the campaign a degree of animus against the Church which, as every real Catholic knows, can emanate but from one source.

THIS COMES out very strongly in some of his recent utterances on the subject. Rather than acknowledge that his proposals mean social anarchy, and the disruption of the Christian family, he indulges in sneers at Catholic countries, and leaving Italy and France out of the question asks if Great Britain is prepared to take Austria or French Canada as a model on which to base her legislation. That the old Catholic and Christian idea of marriage is not Conan Doyle's is apparent on the surface, and that no country cherishing Catholic ideals would for a moment tolerate his vicious principles in this regard does not call for argument. That they mean reversion to paganism the merest enumeration of them should be sufficient to convince any thoughtful mind.

BRIEFLY, SUCH law means that married people who have been legally "separated" may be free, after a certain number of years of separation, to marry again, all that is necessary being an application to a magistrate at a nominal cost. This may be repeated time and time again so far as the volition of the individual is concerned. The advocates of this iniquitous measure declare that it means the release of "one million potential parents who would immediately marry again and produce much needed families for the State." What is to become of the unhappy progeny of the earlier marriage or marriages we are not told. Nor do its advocates admit to themselves or to the general public that, divested of verbiage, the measure means the absolute destruction of the Christian family, and social anarchy in the State.

HOW IT works out may be seen in the utterances of a "well-known magistrate in London, as related by the correspondent of several influential Catholic journals. This London magistrate has been imparting the information to the working man that he can get divorce for nothing if he appeals for help to the law officers of the Crown. He assures them that it is monstrous for a poor man to pay £80 in fees to get rid of his wife. He went on to illustrate how free assistance in such an event is to be had. The result is that already the particular office indicated is besieged with applicants, three hundred having put in an appearance in one day. This but illustrates what may be looked for in ever-increasing volume under the operation of such a law. The War has brought sorrow and distress to thousands of homes in England, but that is nothing to the woe which nestles deep in indiscriminate divorce, as advocated by the apostate, Conan Doyle.

OVER 800 applications for divorce in two days, and 14,000 appeals within six months for assistance in order to obtain a divorce—such according to the Secretary to the Poor Persons Department of the High Court of Justice, is the appalling record which confronts the England of today. And the number of applications is daily increasing, he states. The majority of these applicants, and

to say, are soldiers whose wives, they allege, have been unfaithful during their absence at the front. Of the 14,000 appeals nearly 600 have been granted, and the cases are now being proceeded with. Divorce having become cheap has also become popular. The whole proceedings from beginning to end, according to the same authority, may not cost more than £10, and some cases may be completed for as low as £8.

AT THE rate of between five and six hundred divorces in a few months and that among the poor, means, in a year's time, from one to two thousand homes broken up, and thousands of children made worse than orphans. But Sir Arthur Conan Doyle would not stop at this. What he insists upon is that marriage should be made a three-year contract. And the whole devilish scheme is bolstered up with patriotic pleas, as if the class of people who would avail themselves of such immoral license could be said to care a button for either home or country. Is this, it is asked by true lovers of their country, the moral regeneration which has been prognosticated as the natural effect of the War? A moral regeneration the War is likely to effect among a people instinctively Christian, but where dogma has been undermined and faith relaxed, as in all Protestant countries, where is the authority that can stem the tide?

THAT THE Catholics of England have fought this anarchistic legislation with every weapon at their disposal goes without saying. And in this they have had whole-hearted support from many Anglicans and Non-conformists. Lord Halifax for one, has denounced the measure in terms quite unmistakable, and Mr. G. W. E. Russell likewise. In the Pan-Anglican Conference of 1908, the latter, as if in anticipation of just such a moral cataclysm as the present, made a stirring appeal to his brethren to stand together against the daily growing laxity he even then saw in regard to the marriage tie. As a churchman he felt bound, he said, to speak out on a subject of such pressing national importance. He referred to theories and doctrines with regard to marriage which might be described as doctrines and theories of devils.

"Even among those in authority within the Church there was a doubtful, reprehensible attitude towards the practices and opinions to which he had alluded. To take a high or a low view of marriage was, he stated, the real *articulus stantis vel cadentis ecclesiae*. There was a lamentable tendency among Church people to compromise and concession in the matter. Was the remarriage of divorced persons repudiated as legalised concubinage? He had no right to speak for anyone but himself, but as a mere unit he desired to reaffirm publicly his conviction that marriage was a sacramental institution of which the primary object was the Christian perpetuation of the race; that marriage was perpetual and on both sides single, and that every man who felt a call to marriage was bound to fence round his liberty with the immemorial restrictions which the wisdom of Christendom had imposed on it. Could there be a more deadly treachery for the soldiers of Christ than to reject the discipline which their Commander had laid upon them?"

OTHERS WITHIN the Church of England have, however, gone to the very extreme in the opposite direction. Only those conversant with the extent to which rationalism has eaten into the very vitals of Protestantism will be disposed to credit a professed churchman, and he of the University of Cambridge, with a sentiment so shocking to Christian ears as this: "It does not really matter what our Lord said with regard to marriage except that one is naturally influenced by what so great a soul thought and said. But it has no earthly influence on us. We had better put it on one side and start afresh on what we think to be good for our fellow men and women." The abyss cannot be far off when such sentiments could be listened to without protest in Christian England.

A NEW ALTAR AND A NEW SAINT

Devout clients of Blessed Joan of Arc will rejoice to know that their heavenly patroness has been raised to the altars of the Church. Their joy, however, will be tempered on learning that her canonization was effected not by the Catholic Church but by St. Paul's Protestant Episcopal Church in Brooklyn. According to the Living Church, an altar has been erected in St. Paul's, "a Franciscan altar, where the Holy Sacrifice should be offered for the victory, in