## The Catholic Record

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LONDON, SATURDAY, AUGUST 30, 1919

FORBIDDEN BOOKS

It is universally granted that especially in our days there hardly exists a greater danger to faith and morals than that which may be called the literary danger. Hence it becomes the Church's manifest duty, from the fact that she is the divinely appointed teacher and guardian of the revelation of Jesus Christ, to protect her children from the ravages of pernicious books. Consequently, she has from the beginning and at all times taken such precautions against bad literature, as were appropriate for the different times and the peculiar character of the dangers. Had she ever neglected doing so, she would have failed in one of her most important and solemn duties.

Nor is the Church the only institution which forbids objectionable literature. During the late War, we were subjected to a very strict censorship by the Government. Certain publications were banned as being anti-British or subversive of public order. It was a criminal offense to read or possess these prohibited works. If, then, the State to safeguard its citizens has recourse to such measures, why not also the Church, whose business it is to safeguard the faith and morals of her children ?

Natural law empowers the father to keep away from his child bad and corrupt companions; the highest public authorities are bound to protect by stern measures, if necessary, their communities from epidemics and infectious maladies; State and police rightly allow the selling of poison only under strict supervision. In the same way, the competent ecclesiastical authorities justly claim the right to protect, in their sphere, the faithful, by appropriate precau tions, from the poison, the danger of infection, the corruption springing from bad books and writings.

Faith and morals are the domain of the Church: within their limits she must have supreme power and be able to discharge freely her most sacred duties. It ought, then, to be clear to true Catholics that such morally necessary laws issued by the Church of God cannot be other than wise and reasonable.

The prohibition of improper books is an Apostolic practice, for we read in the Acts of the Apostles, (xix. 19,) to them good window dressing, but it of the Ephesians burning their books leaves untouched the real problem, of magic after the teaching of St. which is that coercion never has and Paul. From this burning of books at Ephesus, it is clear how the Apostle of the Gentiles judged of nations. pernicious writings and how he wished them to be treated.

inclusive of the learned, even though Lloyd George himself must take in a particular case no great risk some step soon unless he intends to would be incurred by the reader. allow the Home Rule Act to come only constitute venial sins, still in You ask me will he follow Northgraver cases the heaviest ecclesias- cliffe's guidance and apply the law. The penalty of excommunica- provided there is some sort of countion specially reserved to the Pope, is incurred by all who, though con- dominion. scious of the law and penalty, yet read, or keep, or print, or defend books of heretical teachers or apostates, maintaining heresies.

Since the prohibition of books concerns all, anyone who for legitimate party is sure to do. We must do that reasons wishes to use forbidden books is bound to get a dispensation either from the Apostolic See or from some person specially authorized. such as the ordinary of the diocese.

From what has been said, we see how seriously the Church has ever viewed the danger of reading or possessing improper books. Certain

connection, we may remark that the number of English books on the exclude the translated trash of foreigh free-thinkers.

In case of doubt as to whether such or such a book is forbidden, the confessor, parish priest or some competent person should be con-

With the vast amount of good literature that is available, it is inconceivable that a true and staunch Catholic should willingly and wittingly disregard the prudent laws of the Church, thereby placing his judgment above that of the infallible guide, whom Christ has given us, in matters of faith and morals.

THE IRISH QUESTION

Scarcely less urgent than the signing of the Peace Treaty with Ger. many is the settlement of the momentous Irish question. Of what avail is peace without the empire, if its limits; and lasting peace there cannot be with the Irish question still unsettled.

Even the Daily News, an English journal, realizes this and characterizes present political conditions in Ireland, "as an enduring tragedy which cannot continue without ruinous hurty to both countries and permanent menace to the peace of the world." Yet another English paper, the Daily Mail, says: "The Irish question is slowly poisoning our relations with the Dominions and the United States and is filling half the world with doubts about our good faith in international affairs."

The attitude of the press of foreign countries is slowly but surely having its effect on the press and people of England and is developing a new spirit in regard to Irish affairs. Even though the Government make no sign, Englishmen, Welshmen and Scotchmen are beginning to realize that for their own credit's sake they must make an earnest effort to bring peace to Ireland.

From this we see that Ireland's appeal to the organized opinion of mankind has indeed proven the value of publicity to the Irish cause. 'As long as England could shut us out in the backyard," says an Irish writer, "and prevent our voices being heard, so long did the Englishman's conscience allow him to ignore the existence of an Irish question. Now it is clearly evident that the best method of convincing the Englishman that there is justice in Ireland's claim is to deliberately ignore him and appeal to the people of other countries."

A Home Rule Act which everybody now repudiates is on the Statute Book and is to come into force six months after the signing of peace. The Act is admittedly dead, and hence it remains for the Government to find a solution for Ireland before Christmas.

In this connection, a prominent Nationalist, who will not permit the disclosure of his name, has this to say of the Irish situation :

"Why does not the namby pamby the horns. To suppress Sinn Fein communion cup." aggression in County Clare may seem never will make Ireland a contented member of the empire community of

"It almost looks as though, in the The Index of forbidden books is a military habit has become ingrained general law strictly binding on all, in the present Irish executive. Whilst lighter transgressions may into force, as, of course, he does not. tical punishment is inflicted by the dominion idea to Ireland. Why not try opinion to stay outside the Irish

"But do not be under any misconception, if Lloyd George does not make any such proposal Nationalists there shall oppose it and attack him just as fiercely as Carson and his as Irishmen. His proper line is to make up his mind that Ireland can be dealt with as a nation with perfect safety to the United Kingdom, politically, strategically and commercially, and then impose his settlement upon us through Parliament at West-

"All that the situation wants,

sideration of the Irish people. Press- to lay people." ing, though it is, we must now wait

THE LIBRARY OF LOUVAIN

The fifth anniversary of the burning of the University of Louvain and its magnificent library recalls to inexplicable crime of the Germans on August 25th, 1914.

civilization and the noble ambition doubt. of the modern world to place monu ments of science and art above the quarrels of men. A rude shock it was, then, when the news was flashed broadcast that the act of the Calif Omar, the fanatical destroyer of the peace does not also prevail within great Library of Alexandria with its priceless treasures, had been repeated in this twentieth century by the Germans, in their wanton destruction of the Library of Louvain.

No military reason existed to excuse the act. The city had fallen into the hands of the enemy without the slightest resistance. The only explanation possible is that the Germans thought to hasten to victory by terrorizing the world.

When they discovered that by their stupidity they had only antagonized neutral nations and shown their kultur in its true colors, with characteristic hardihood they sought to fix the responsibility upon the University authorities, stating that they had taken no precautions against fire; as if such were possible against soldiers armed with torches and kerosene. When the University of Louvain and its library arise from their ashes, as arise they will, the crowning work of Belgian restoration and reconstruction will have been accomplished, for no other institution has been so closely associated with the national existence of the country, framing its mentality and providing it with valiant leaders like the heroic Cardinal Mercier.

The new library will not be the sacred shrine of the relics of Belgian intellectuality of the past but it will be the precious symbol of the resurrection of the nation and of the sympathy of the intellectual world, who are aiding in the work of restoration.

THE PROPOSED CHANGES IN THE EPISCOPALIAN CHURCH

Radical changes, we are informed, are about to take place in the sanctioned practices of the Episcopal Church, if the recommendations of the commission appointed to revise and enrich the Book of Common general convention of that denomination, to be held in October next.

The report makes provision for

interest, for they clearly demonstrate | words. that our separated brethren are at spiritual lives of its adherents, by drying up the wells of sacramental grace which are filled to overflowing words The Times uses today 'the in the true Church of Christ, and from which all its members may draw according to their needs.

Among non-Catholics, the holy sacrifice of the Mass is abolished, Christ is banished from the Tabernacle, the souls of men are no longer nourished by the true Body and longer finds a healing power in the do their duty. sacrament of Penance, the dying are no longer comforted and strengthened for their last journey by Holy Viaticum or by the Last Anointing.

Little wonder, it is then, that Protestants finding their spiritual nourishment reduced to a minimum in their struggle with the world, the flesh and the devil, are beginning to clamor for the sacred rites of the Catholic Church, so emphatically rejected by their spiritual ancestors, the so-called reformers of the six-

teenth century. The introduction of these practices involves a repudiation of many of the principles and teachings of the Reformation. One has but to read books she condemns by name; but really, is courage, good sense and the Thirty Nine Articles to under-

every work which is contrary to some faith in the inherent sanity of stand that prayers for the dead, date that our parents were disposed George Crabbe—a name almost for industrial magnates—if any magnates to hope that British ministers will to the obvious teachings of Anglicanshow what is also most desirable, ism. The proposed new manner of namely some understanding of the administering communion, for in-Index is comparatively small, if we Irish character and temperament. stance, does not square well with But the main part of the session ends article twenty, which reads—"The next Tuesday without any real con- Cup of the Lord is not to be denied

Moreover, does it not seem strangeuntil the House reassembles in ly inconsistent that after a lapse of and confirm the judgment of the poetry is said to have soothed the October, and Heaven knows what three hundred and fifty years it should court of first instance. And that was last hours of Sir Walter Scott and be discovered that the dying are offered for the repose of the souls of the departed.

How greatly should we not appreciate the fact we are members of the household of the true faith, where all mind the unpardonable and almost is certainty and consistency, and that we are not engulfed in the darkness of heresy and error, nor enshrouded

SPOILING THE CHILD

BY THE OBSERVER It is not only by sparing the rod that we spoil the child nowadays. As for rods, they are supposed to be cruel, and are, in too many cases, altogether discarded.

There is a most striking contrast between the way in which the last generation took their responsibility towards their children, and the attitude of the present generation as parents. The change is not an improvement; and the results are not to be bragged of.

The Scotch and Irish pioneers who came across the sea and settled in Canada were not so "struck on" their he stops disobeying in public and has children as parents are today, for the his own way only in private. But today; it is an access of admiration child becomes conscious is his duty for ourselves. We think so much more of our children than they did of theirs, because we think so much more of ourselves than they did of

The dear little angel who screams and stamps all who hear him to distraction must be petted, not punished, because, with all his interesting idiosyncracies, we have the setfled opinion that he is the child of perfect for all other relations is defective; it have no real faults, but only trying little childish ways.

Conscience does not speak to us cn this subject as it spoke to our fathers, because we have chloroformed conscience with vanity and self-love. We love our children unwisely because we love ourselves too much.

This is a very great pity. How common it is these days to see mothers apparently unable to check the wilfulness of children of four or five years! Why can't they do it? Rather, we should ask: Why don't they do it; for it is impossible that they have not the power. They are able to do it; but they do not wish to derness makes the thought of com-Prayer be carried into effect by the pulsion by means of even the very

There is a diminution of the sense "faith healing, anointing with holy of responsibility to God. No doubt too long with moral suasion when oils, requiem communions and about it. Our fathers and mothers prayers for the dead, reservation of did not like to punish us; but their the sacrament and intinction—the sense of responsibility was strong Government take the Irish bull by use of a dipped wafer instead of the snough to make them stifle their tenderness and compel obedience by These projected changes are of force when they could not get it by

It is a pitiful sight to see a little length beginning to realize how tyrant pound his brothers and sisters, upon which the promoters of the Protestantism has impoverished the break all household rules, assert his childish whims with temper and bad lated. The far famed shrine on the menners, whilst a fond mother or St. Lawrence is not a "Mecca" in fatuous father looks on and says any sense of the word, nor has it helplessly-"Johnny, dear, don't do anything in common with the annual this; don't do that; stop this; stop influx of Moslem fanatics to the that;" and dear little Johnny goes right on doing exactly as he pleases. If dear little Johnny grows up the right sort of man, under such conditions, put it down to the Providence of God which his parents have no Blood of the Lord, grievous sin no right to rely upon since they did not Christianity, and for a time threat-

There is too much love of the children for their own sake, or for the parents, and not enough love of them for God's sake, for the sake of Him who gave them to us, Who charged us with the duty of training them to His service, and Who will require from us an account of how we have discharged that great trust.

When we were going to school, we got a licking from the teacher occahome. Our parents loved us dearly; conscientiously, prayerfully, but not mawkishly, nor in vanity and indulgence. We did not run home with complaints of the teacher's cruelty, cence of the Church's rule in pre-

faith and morals, is by that very fact Irishmen, whether they are Nation Extreme Unction, reservation of the to be on the side of authority and to gotten in later years. Crabbe's forbidden, even though it be not on alists or Orangemen. It is too much Blessed Sacrament, etc., are contrary uphold it; and that the fact that we special mission as a poet was to had been beaten by the teacher was likely to lead to a new trial of the and the wrongs of the oppressed, and case in which we started to plead he did it in a manner which has ever with a presumption against us; that had attraction for those possessing our little personal view of the case a true ear for verbal music. Edmund was heavily discounted, and that the Burke was his early friend and chances were strongly that the home admirer; Jane Austen thought she tribunal would dismiss our appeal could have married him; and his not all, else we might have chanced again to be anointed and prayers it; but when final judgment had gone against us it was not impossible that a little extra punishment would be added: "And for fear he didn't who have admired his verse and paid give you enough, take this now!" And so, not wanting any extra slaps. but thinking we had had too many already, we used to hold our tongue. Catholic University of Ireland the That act was a direct challenge to in the twilight of uncertainty and the pity. A wave of emotional in Crabbe's longer poems, "Tales of the And, incidentally, his family dulgence and mawkish sentimental. Hall," said: "I read it on its first ity has swept over the country; and publication, above thirty years ago, it is very bad for the children, with extreme delight, and have never very bad indeed. It is impossible to lost my love for it, and on looking it overestimate the importance of a up lately, found I was even more sound and thorough inculcation in touched by it than heretofore. the childish mind of the principle of Elsewhere he has described scenes authority, of the virtue of obedience. depicted in this poem as "among the Some parents; yes, many; smother most touching in our literature, conscience by saying to themselves— and, as he further remarks, "A work 'Oh, he'll get sense when he gets which can please in youth and age older." See the unsoundness of that seems to fulfil, in logical language, position. It is not a question of the accidental definition of a classic. sense; it is a question of virtue; and the two things are different. People do not sin through lack of sense, but through lack of virtue. The access of sense may lead a child to look on open disobedience as bad manners, as "not a nice thing to do," so that reason that they were not so much that is not enough. Obedience must in love with themselves. It is not be taught a child, not as a matter of any new access of parental love that nice parlor manners, but as a matter makes us so indulgent to children of duty. The first duty of which a towards his parents. His first rela-

> his relations with his parents. If these relations be started right, and kept on a sound basis, the earliest training of the child becomes a sound preparation for all the human relations he may have all through his life. If, on the contrary, he is started wrong there, his preparation parents; and being such, he can is vitiated from the beginning by an undue development of egotism and

tions with other human beings are

We would not ask any parents to unduly repress their children. There is the other extreme; but it is seldom reached in these days. Children should be permitted to be children; not forced to be little old men and women; but at the same time they should not be permitted to act like little untamed animals.

But, says some reader, I rear my family by love and moral suasion. Excellent, if you really do that; if you find it possible. But if you never feel the need of some compulsion, you have super children; hardly use the means. Their mistaken ten- human; and quite unlike the average little bundles of nerves and muscles commonly called children. slight pain of a very small slap Do not too hastily classify your children as so far above the average. And do not keep on experimenting you do not see the results coming.

NOTES AND COMMENTS

THE ALLUSION in an advertisement in Catholic papers to St. Anne de Beaupre as the "Mecca" of Canada is an exceedingly infelicitous one pilgrimage are not to be congratu. tomb of the " Prophet." On the contrary, the religion of Mohammed is the very antithesis of that of the Nazarene, and in the hands of its chief adherent, the Turk, has for centuries been the sworn enemy of ened the very existence of the latter as an organized Power in Europe. Every time we recite the Litany of sake of us, their incomparable Loreto we recall by the invocation "Help of Christians, Pray for Us," that it was inserted by St. Pius V. as an act of thanksgiving for the great victory of Lepanto which marked the deliverance of Europe from this Moslem menace. As for Mecca, it was ever in the days of its power the scene of anti-Christian intrigue and fanatical excess. The application of sionally, but we seldom told of it at the term, therefore, to a Christian shrine is woefully out of place.

AMONG THE greater English poets who have paid tribute to the benefibecause we discovered at a very early Reformation days should be included

chronicle the sorrows of the poor, Charles James Fox.

As we are reminded by a re-reading of Crabbe's Life, among those tribute to his poetical descriptions of rural life was John Henry Newman. In one of his lectures before the It is not so now: and the more is future Cardinal, referring to one of his story is not without its lessons

> CRABBE, WHO was a minister in the Church of England, is in the matter of his belief described as a "strong Protestant." That, however, he had a soul attuned to the higher life is apparent from his poetry. He is not known to have had any Catholic acquaintances or to have read deeply in history. His impressions were gathered solely from the life around him, and looking back to those faroff days when England was Catholic and contemplating both the material edifices which as heritages from the contained therein. past are still the glory of the English landscape, and the obscurity to which Catholics were condemned in his day,

Among her sons with us a quiet few, becure themselves, her ancient state review,
And fond and melancholy glances

cast On power insulted and on triumph They look, they can but look, with

many a sigh, On sacred buildings doomed in dust to lie; Of seats,' they tell, 'where priests

mid tapers dim, Breathed the warm prayer, or tuned the midnight hymn Where trembling penitents their guilt

confess'd : Where want had succour, and contrition rest; There weary men from trouble found

There men in sorrow found repose from grief.
To scenes like these the fainting soul retired ;

Revenge and anger in these cells expired; soothed, remorse lost half her fears, And softened pride dropp'd peniten-

all is lost; the earth where abbeys stood Is layman's land, the glebe, the stream, the wood. they restrain The rage of grief, and silently com-

THE CONTRAST here raised, where land; Dr. Park, and many other Belhe writes of the "quiet few," is that fast men of standing. They realize between the Catholics just emerging that the situation is serious, and from the Penal Laws, and what one of Crabbe's biographers terms the blatant vulgarity of all others"meaning the noisy sects of the day. But "strong Protestant" as Crabbe was, his sympathetic references here and there to "our mother church." show that he was a Protestant chiefly because of his environment and that his heart's affections lay in other surroundings and in other clared to be his-that the Vatican in times. In this he had much in Italy finds itself in an embarrassing common with many of his contemporaries in literature, and with many of those who came after him.

WHAT ONE IRISHMAN ACHIEVED

The other day there died in Milwaukee an elderly Irishman whose career is a striking instance of what may be achieved in America by unaided brains and energy. If Patrick Cudahy had gone on living in Callan, County Kilkenny, where he was born and where the Cudahys had lived since the time when they were kings in Ireland—every family had its own king in the grandold days he would probably have spent his time getting into trouble with the police and might have ended his days in the jail or the workinghouse But he came to America as a lad, and he worked so hard and so ably that he died the head of the great Cudaby Packing Company, one of the wealthiest and most respected of American

can be said to be respected in these days of sympathetic strikes and One Patrick Cudahy's first business experience was one carrying parcels for the local grocer; and by the time he was twenty-five he was superintendent of a packing company. It is clear he did not delay long on When Opportunity knocked at his door, he reached out for the famous forelock with one hand and grabbed the old gentleman around the neck with the other. And he never let go. But Patrick Cudahy never wasted any time as a young man reading Socialist propaganda and figuring out how he could squeeze a living out of the world without work. view of the present popular feeling trusts and that sort of thing, one hesitates to hold up the career of Patrick Cudahy as an example and inspiration to other poor young men who have ambitions; but at least his own vigorous spirit. sons enlisted immediately on American declaration of War, and his only daughter went to Europe as a Red Cross worker. Patrick Cudahy had a lot to be proud of besides his wealth.-Toronto Saturday Night

## A LIAR WHO SHAMES HIS CLOTH

The Literary Digest of August 2, reprinted from the Congregationalist, a letter described as from "one of our well known and successful army chaplains," whose name is not given. It is one of the worst cases of the shameless lying indulged in against Ireland by the English Propaganda in America. The Literary D practically stands sponsor for statements contained in the letter by saying in its introduction:

The results of Mr. De Valera's visit to America are yet to be determined in their effect upon England. The realities of the various dangers confronting us are emphasized, thinks The Congregationalist, in the letter which it quotes, whatever the ultimate validity of the judgments

Following is the portion of the army chaplain's letter which quoted:

I am just back from two weeks in England and Ireland, where I saw much of the Sinn Fein movement and had good opportunity to study the present situation. It really is serious, especially in its implication of America. Recently I was present at a big open air Sinn Fein gathering of four counties of Ulster, the population is about half and half Protestant and Catholic. Two prom-inent speakers add. inent speakers addressed them, one of whom had been in prison in Dublin. He was elequent and earnest, of the stuff of which martyrs are made, and I liked the man though I disagreed with his position. The man that presided and introduced the speakers closed his remarks with these words: Sinn Fein means Ireland Ireland, or in other words, Ireland for the Pope. I heard these words myself. The second speaker declared that the Irish now controlled America by both direct and indirect means and that America would be compelled by means which he was not at liberty to divulge to force England to make Ireland free. He emphasized the resolution passed by our Senate and declared that to be but the beginning of greater things to follow. He stated that certain agencies could precipitate war between England and whenever it might seem necessary. He was intensely bitter against Eng land and said that the Irish held the balance of power in America and that the whole Catholic organization

is with them.
'I talked with many classes of pecple; Dr. Montgomery, President of the Presbyterian Assembly of Ireespecially in view of Ryan's report. told them the time had when the true facts should be given to America in justice to both America and themselves. I am sending a portion of these in the enclosed paper, I believe you will be glad to have. The Protestants, though but one fourth of the population, furnish three-quarters of the revenues. three-quarters Many stated the same belief which Dr. Van Allen, of Boston, who is in my camp with the "Y" recently desituation following the War, that change of location is necessary, and that Ireland is to be the place. They believe this to be the ultimate objec-Were it merely a political question they would be willing to let it be tried out, though that could bring no material benefit. I had a long talk with an English priest, a fine fellow, and he, defending England, stated that the movement is at least 90 per cent. a religious question. \* \* \* In England feelin is rather intense at the action of ou In England feeling Senate and the suggestion that we will meddle, whether directly or indirect-

ly, in her internal affairs. There is one very impudent falsehood in the letter which proves the bad faith of the writer and throws doubt on all his other statements The statement that he heard the chairman of a Sinn Fein meeting in Ulster say that "Sinn Fein means Ireland for Ireland, or in other words Ireland for the Pope," is such a selfevident falsehood that it is hardly body who knows Ireland knows that