







The Catholic Record

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LETTERS OF RECOMMENDATION

Mr. Thomas Coffey. My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and shows that it is edited with a strong Catholic spirit.

LONDON, SATURDAY, DECEMBER 23, 1911

CHRISTMAS

No more signal evidence of the influence of God's Church in a hostile environment can well be imagined than in the wide-spread observance of the feast of Christmas throughout the non-Catholic world. Time was when it was regarded as a man-made Sabbath to be sternly frowned upon as papistical.

LOCAL OPTION, FATHER CLINE AND OURSELVES

On this interesting subject we have the following communication from Father Cline, which in view of the immediate practical importance of the question, we cheerfully publish:

brought in its wake a crop of evils hitherto unknown. Anyhow experience is always open to the objection that it may be wrong, hence unsafe to follow as a standard of right. I cannot agree with you when you say that the right of the government to confine the selling of liquor to certain individuals is the same as that which underlies local option. When the government only entrusts those whom it considers competent with the sale of liquor it acts wisely; for intoxicants are as dangerous to not a few of the community as many of the opiates on the shelf of the drug-store; and on this account should be as difficult to procure. But the principle that forbids the sale altogether is quite different because it trespasses on the right of the individual to drink what he can legitimately get and properly use. It commands abstinence by legal compulsion, which is contrary to the Catholic idea of self-sacrifice as we see it practiced under the form of total abstinence.

asking the free lances of theology kindly to allow us to pass. We did not escape the encounter, but we do not consider ourselves unharmed. Our reasons for maintaining that local option is a perfectly free question remain unanswered. 1. That it is only a logical extension of the principle underlying the license system; and, as a matter of fact, is part and parcel of the License Law of Ontario. Father Cline: "When the Government only entrusts those whom it considers competent with the sale of liquor it acts wisely; for intoxicants are as dangerous to not a few in the community as many of the drugs on the shelf of the drug store; and on that account should be as difficult to procure."

AN ILL OMEN One of the signs of the times which good citizens of Canada must look upon with misgivings for the future is the number of well-educated young men who look with disfavor upon the farm and the work shop and wish to build their future in the professions or in the civil service. Of course it must be admitted that the professions are a desirable goal, and working for King George for a more or less bulky monthly cheque is a highly honorable occupation. The opportunities in these departments for activity, however, must necessarily be limited. There is room for only a certain number and we think that we are within the mark in stating that nearly ten times that number are seeking cover in a sphere of life which is already overloaded. We are led to these reflections because of the experience of some of the new ministers of the crown in Ottawa. Each of them, we are told, has literally thousands of applications on file and personal interviews are sought by young and middle aged gentlemen every day to the number of many hundreds. Clerks are busily employed writing such letters as: "Your application will be kept in mind and when an opportunity presents itself, etc."

evince a tremendous interest in their temporal welfare and when the group is carefully prepared then comes the King James' bible, the goody goody tracts—some of them telling fairy tales about the Catholic Church and its "superstitions"—and the psalm singing with melodious accompaniment. Was it not Robert Burns that said something about "the best laid plans of mice and men gang aft agley." Consternation comes to the proselytizers when the divine faith of the good innocent people glows again and they at once realize that their simplicity had been imposed upon by the agents of a system of religious belief, or rather, by the agents of a system which has no settled belief, and they gladly return to the bosom of that mother which has cradled them in a true and loving faith in the church which Our Blessed Redeemer founded upon earth to guide souls to the eternal kingdom. This is the age of hypocrites—a well-groomed, highly educated, pure-prond combination of insincere men who would find the simple faith of Catholic people to be replaced by a babel of con, fession which is every day paring down to smaller and smaller proportions the old Christian standards of their fathers. If the Y. M. C. A. and the Forward Movement people were to look after such people as the Mormons, whose recruits come exclusively from their own household, and leave the Catholic immigrants in the enjoyment of that faith which makes them happy in this world and gives them hope of an eternal hereafter, it would be more in accordance with the fitness of things.

enclosures. They are all members of that One Sheepfold established on earth by the Good Shepherd and live together in peace and amity. They differ from each other only in the color or the cut of the religious habit which they wear and the special object and aim for which each has been founded. They all have a special work to do in the vineyard of the Lord and they are doing it nobly and well. How different all this is from the discordant and warring divisions of Protestantism! Each of the numerous sects has its own creed. Some believe one thing and some another. They are "tossed about by every wind of doctrine that blows." They annually revise their creeds and confessions of faith, which they do or doff with the same nonchalance with which they alter the cut of their garments. The only difference is that the prevailing fashion in clothes sometimes calls for a long coat, sometimes for a shorter one, whereas in the matter of creeds the tendency is always towards abbreviation, until to-day most of the sects have relegated definite dogmatic teaching to the religious scrap heap. Some have one sacrament, some more, none the divinely-ordained seven. As for unity of government it is out of the question in a religion where every man is a law unto himself. So there is about as much similarity between the religious orders of Protestantism as between a majestic building, towering in its solidarity and unity of construction towards the skies, and the tangled mass of debris which remains after the destruction of the same by a violent internal explosion; or to use another simile, as there is between the mighty empire of Britain securely cemented together by the loyal obedience of the several component parts to the supreme authority vested in King George V. and the numerous small independent States which go to make up South America.

receive a Catholic education. Not a bad showing, certainly, for the land of William the Silent. IN 1800 CATHOLIC public worship was forbidden by law in Holland and the Catholic population all told did not exceed 300,000; to day they number fully 2,000,000, and are steadily increasing. To the Government, to Parliament and to every department of public life they have contributed their full share, while in works of charity and benevolence they occupy a foremost place. The hierarchy, which was restored in 1850, (the same year as the English hierarchy), consists of the Archbishop of Utrecht with four suffragans, and it is expected that in due time this prelate, Mgr. Van de Weterling, will be called to the Sacred College. The diocese which was founded by St. Willibrord in 696, now contains about 400,000 Catholics, who are, says Rome, "among the best in the world." This is a high tribute and well accords with the same journal's further affirmation that, during the last century Holland has become one of the fairest gardens of the Church. WITH REFERENCE to the late Consistory and the almost unprecedented increase at one time in the membership of the Sacred College, it has been pointed out that the internationalization of that august body has thereby taken a great step forward. Every country in Europe having a considerable Catholic population is now represented in the Senate of the Church except Russia, Holland, Switzerland and Scotland. Because of the fierce persecution of the Church in Russia and her Bishops being so impeded and thwarted in their work in that country, the admission of any of them to the College of Cardinals is, while this state of things lasts, considered quite out of the question. Holland, as already intimated, may ere long attain to the coveted dignity, and Switzerland's turn, too, will come in time. SCOTLAND HAS HAD NO direct representative in the Sacred College since Cardinal Beaton, who was murdered by the Reformers in 1546, but of her sons two others have since worn the Red Hat, viz. His Royal Highness Henry Benedict Stuart, Cardinal Duke of York, sometimes, though erroneously called "the last of the Stuarts," who died in 1807; and Mgr. Charles Erskine, of an exiled Jacobite family, who was born in Rome, and after a long career as advocate and prelate, died again an exile, in Paris, in 1811. Though in deacon's orders only, he was created Cardinal by Pope Pius VII, in 1803. He is best known in English annals as Envoy of the Holy See to the court of George III. With the great increase in the Catholic population of Scotland in the past forty years it is not improbable that she too may again have a representative in the College of Cardinals in the not distant future. THERE HAVE BEEN, we are sorry to say, some very unkind, and, to our mind, unwarranted references on the part of certain Catholics to the late Mgr. Capel. That that distinguished prelate had more than once in his career been a sort of storm centre is a matter of history, and to say that he had made mistakes is but to say that he was human. But that throughout he was a man of great earnestness and real piety will, we think, when all the circumstances of his career are fully elucidated, be found to be the unquestioned truth. Certain it is that whatever his mistakes in regard to the Catholic University of Kensington (and all the facts have not yet been made public), his services otherwise entitle him to lasting gratitude and regard. Above all, the tribute paid to his memory by the Bishop of Sacramento, under whom he served for many years, and in whose house he died, should set at rest all criticism of another sort. The Bishop, of all men, is entitled to speak with authority of the character of the dead prelate. WRITING IN the Sacramento Bee, the Bishop has this to say of his departed friend: "In the death of Monsignor Capel everyone in Sacramento loses a friend, for he was beloved not only by those of his own Church, but by all others. The sweetness of his disposition made him a universal favorite, and his kindness reached multitudes who did not know him at all. His life was to do good, and realizing the power of religion to that end his splendid mental qualities were devoted to the spread of the Gospel. No champion the Church has had for a long time succeeded so well in furthering her claims. The Monsignor was a courtly man, and yet seemed unconscious of it, for he never made anyone feel the superiority of his personality. All—rich and poor, old and young—felt at home in his company and regretted to leave it. He was naturally the central figure in any assembly, and maintained his dignity with ease. Always busy, he neglected the rest which he needed, and to that fact may be attributed his sudden death, for he overworked himself. The end was such as might be expected, for he died without any of the world's goods, rich only

NOTES AND COMMENTS

AS AN echo of the quin-centenary of St. Andrew's University it may be of interest to our readers, especially those of Scots birth or extraction, to have the opportunity of perusing the letter addressed to the governing body of the University by His Holiness Pope Pius X. The letter is dated at Rome on the 10th of July last and was entrusted to Mgr. Fraser, Rector of the Scots' College, who, as Delegate of the Holy See, participated in the ceremonies of the celebration in September. It is in the truest sense an historic document and may mark the dawning of a new era in the history of Scotland. Neither is it without significance that Mgr. Fraser was received at the University with every mark of respect and esteem.

MORMONISM

Worthy of serious thought on the part of the gentlemen engaged in what is called the Forward Movement, with its purpose of evangelizing the world in twenty-five years, is the deplorable condition of things in some European countries which are distinctively Protestant. There lately arrived at St. John, N. B., the steamer Victoria, on board of which were a large number of Mormons for parts in the United States, principally Utah. It was made up of English, Dutch, Scandinavians and Swedes. With the party were twenty-two elders or Mormon missionaries, with Elder Teasdale in charge. The latter said that he and twenty-one missionaries have been engaged in work for their church on the other side for some time, his efforts being confined to the Scottish conference. It has been the custom for years for the exceedingly zealous missionaries of the Evangelical churches in Canada to employ a staff of proselytizers to meet all incoming vessels from Europe for the purpose of paying their trade of wearing away from the Catholic Church the immigrants who come to us from Catholic countries. The Y. M. C. A., an organization which pretends to be strictly non-denominational but which is not, has put forth strenuous efforts in this direction. There is a considerable flavor of hypocrisy, too, about the modus operandi. The "Evangelization feature" is kept in the background and the flag of philanthropy is hoisted high. There is pretence, too, that the sole object animating these people is to make them acquainted with the English language and promote higher ideals, so that they may become worthy Canadian citizens. They are hired in buildings set apart for the purpose; the language trick is introduced and a minuscule show of charity. The proselytizers with beaming countenance

MENTION

was made in these columns some months ago to the vigorous growth in recent years of the Church in Holland, once the most unequivocally Protestant country in Europe. To our contemporary, Rome, we are indebted for a later group of statistics, drawn up for his own information by a Protestant pastor, and since made public as illustrating the progress of education in the Low Countries. According to these figures Holland in 1850 contained 673 parishes and 925 priests; now there are 1,015 parishes and 2,310 priests. Since 1830 when the Catholics were just emerging from the condition to which the "othering blight of the penal laws had reduced them, they have spent over one thousand millions of francs on their churches alone, and have established schools in which more than 150,000 children now

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in his noble deeds of unselfishness and charity, and his memory is an inspiration to the whole world which has heard of him.

The DEAN and Chapter of Canterbury have issued an appeal for funds for the restoration of the great central tower of Canterbury cathedral, known as Archbishop Chichele's Tower.

CANTERBURY CATHEDRAL is certainly a glorious monument to the faith of the English people in the days when England was Catholic.

FATHER W-S XMAS RIDE

It was piteerously cold. Beneath the thickness of the coalsuit coat the man shivered as the winter blast beat in his face. His frozen fingertips were becoming painful, his feet were as lumps of ice.

And as the priest busied himself with the preparations he could not altogether banish a curious question that would occur to him.

"She is coming for the last time tonight," the priest had performed his sacred duties. The confession had been heard, the absolution given, the Holy Viaticum received.

"I have been a bad man, Father, as you know from the holy confession that God and His Blessed Mother had helped me to make to you.

THE "OUTLOOK" ON THE CATHOLIC CHURCH

The Outlook devotes a good deal of its space (Nov. 4) to the Catholic Church. First of all it has an article of more than four pages "Cardinal Gibbons on American Democracy."

The Outlook means well in the above extract but it is somewhat unfortunate that Catholics in politics are afraid of Catholics in politics.

A JESUIT ON MEANING OF CELIBACY

Some weeks back a correspondent sent us an inquiry about celibacy, says The Bombay Examiner.

BAZAAR IN LONDON

During the past week a bazaar was held at St. Peter's Hall, this city, the object of which was to raise funds to aid in the lessening of the debt contracted in the erection of that beautiful structure.

celebrated Swiss historian, Sismondi, thus exclaims: "The tenets of the conficts of jurisdictions, the Pope alone proved to be the defender of the people; the only pacifier of great disturbances.

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CHRIST AND THE SHEPHERDS

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