

## The Catholic Record

LONDON, SATURDAY, OCTOBER 23, 1909.  
MGR. PAQUET.

The Church is a lovely home for spiritual culture and intellectual refinement. Its library is so choice, its associations so charming and its education so strong and gentle withal that the young may easily find refuge from danger and strength for combat. This home is still more choice when in the concrete it is a university where talent may be highly cultivated and character formed for the defence of truth and the advance of learning. The world hardly knows these scholars. One of these quiet, strong, unobtrusive, gentle students left Quebec lately for Europe in search of health. Mgr. Paquet is his name—whose learning is a support to the whole Canadian Church and whose literary work is a monument of learning and labor. Ill health and the trying affliction of deafness have forced him to quit his studies at home and go abroad for treatment. This has occurred at the very time when the Plenary Council had looked to him to serve it in its important deliberations. Mgr. Paquet had devoted two years to the revision and final preparation of the dogmatic and disciplinary programme. He had to lay down his pen and retire for a much needed rest. He left Quebec for New York en route to Paris, where he will undergo treatment. Mgr. Paquet is fifty years of age, having been born in the County of Levis on Aug. 4, 1859. He made his studies at Laval University and also at Rome. For nearly twenty years he was Professor of Dogmatic Theology in the Grand Seminary of Quebec. In 1902 he was appointed Director of the same institution. In this year also he was made a Protonotary Apostolic and member of the Roman Academy of St. Thomas. Mgr. Paquet is an author of world-wide reputation. His chief work is a Commentary in six volumes upon the *Summa Theologica* of St. Thomas Aquinas. This is one of the best and most important explanations upon the Angelic Doctor extant, and has won for its author distinction and renown in the Seminaries of Europe and America. His other works are Faith and Reason in themselves and in reference to each other—and The Public Right of the Church, in two volumes. One of the ripest scholars of the Canadian Church, still in his prime, we cannot help regretting for the sake of the cause he has served so well that Mgr. Paquet's health is seriously shaken. It should be our readers' prayer that he may return to his native land restored in vigor to continue his labor of love and usefulness for many years to come.

### RUTHENIAN AND PRESBYTERIAN

The Presbyterian of Sept. 30, in a lengthy article upon Presbyterian proselytizers, undertakes to state the Ruthenian question from its own standpoint. For simplicity its claims are put with exceeding innocence—more than missionary methods habitually display. They never sought these "churchless" people. They would not do such a wicked thing. They met them as by accident. Fearing lest if they ceased to practise their own rites they would become atheists, these zealots sent their emissaries amongst them. It was a case of slow poisoning. Amongst the Ruthenians there was much poverty; the missionary funds would relieve that difficulty. They were not educated; they were not accustomed to representative government or universal suffrage. Their social standards were different. These women wore shawls on their heads instead of merry widow hats. They were moral enough, law-abiding, honest and industrious. They must be educated to cut their coat after the Canadian fashion, to vote at the polls and shout for the boon of democracy. Not a word so far could be construed as making against their ancestral faith. All these things are common to Canadians without any distinction. The purpose of the Presbyterians with these new-comers seemed harmless. But the temptation was too great. Besides, there were the religious wants. The missionaries would not immediately turn them into Presbyterians. They strove to alienate them from what they called foreign control. Sleek subterfuge! The Presbyterian takes the opportunity of reading all Catholics of the Dominion a lesson: "They think it would be better if the Roman Catholics in Canada acknowledged obedience to no earthly head outside of this Dominion." Thanks for the lesson, which is badly put; for it is our pride to pay obedience to a King who is certainly outside this Dominion. Nor

does any earthly monarch control our religious obedience. This en passant. The poison was beginning to work. First alienate the simple Ruthenians from loyalty to Rome; secondly, lay the hope that the Greek Catholicity might be modified, and then the rest would follow. The Presbyterians thereby expect that "the views of these Ruthenian brethren may be brought into harmony with their own." The mask is off. What is most reprehensible in the whole thing is the deceit practised upon the simple immigrants—letting them believe that they were practising their own religion and sending amongst them priests whose jurisdiction was null and morals blameable. That is proselytism which no honorable board should encourage. We cheerfully admit that the Catholic Church is always ready and glad to receive into its fold any—let them come whence they may. She is candid with them. She says hard things about heresy. Nor does she make to her converts any promise of pleasant paths—rather the cross and contempt. The Church never hesitates to tell them that they have more of her than she has of them. Her prayer withal is that there may be one fold and one shepherd. Our Presbyterian friends claim that the Reformed Churches "set before men more truly and more simply the way of eternal life." The subject of the proposition is misleading. What are the Reformed Churches? Whether they are to-day what their first founders tried to make them is not clear. Higher criticism is tearing down their walls. Without unity of creed, without authority to teach, without power, jurisdiction or ordinance, these Reformed Churches are a scandal to the nations still sitting in darkness. Their chief occupation is to calumniate the Mother whose home their fathers quitted in passion. The Presbyterian finally pleads for charity and mutual respect. It is somewhat late to turn to Catholics for what the Presbyterian should itself have practised. If these so-called Reformed Churches set before men so truly and so simply the way of eternal life, they would do well to put their own house in order. Deceit and calumny are not charity, nor do they lead to eternal life. Presbyterians in this Ruthenian question have been caught at methods which are absolutely unjustifiable and irreconcilable with charity. Let them abandon the field, let them show respect and practise charity. They will always be met more than half way by our hierarchy and our people.

### A DISCUSSION ON IRELAND.

A gentleman signing the pen name "Radical," wrote us a few weeks ago criticizing statements made by the Antigonish Casket in regard to some notable characters in Irish history. In its issue of Oct. 7th, the editor of our esteemed contemporary makes the following explanation:

We notice an attack on us in the columns of THE CATHOLIC RECORD. The writer takes strong exception to a paragraph of ours, in which certain Irish secessionists were called traitors and unworthy motives attributed to some of them. We wish to say to our critic, and to all who think as he does, that we did not write the paragraph that has annoyed him; nor are we in sympathy with every phase of it. It slipped into our columns at a time when we were enjoying a short vacation. This, however, is no reflection on the writer of it, for he is not acquainted with conditions in this country. Moreover, in justice to him, we may say that his intention was to make a hit in favor of Home Rule—to point out the hollowness of the plea of some that Celts are racially opposed to Saxons, and therefore can not be trusted with self-government; and he argued from the fact that many of the secessionists in Ireland were of English or Scottish extraction. When we say that we do not sympathize with the paragraph as a whole, we do not mean to imply that the writer is unable to put up a reasonable defence of it; we know that he is well versed in Irish history. Moreover, we can assure "Radical," and others, that he is neither a "foreigner, a Frenchman, nor a German," nor a Scot, but a gentleman of parts, some of whose ancestors were followers of Wolfe Tone. To speak plainly, the writer is an Irishman, and in full sympathy with the Irish cause. We will say further that he has convinced us that Smith O'Brien who seems to be mainly the occasion of the present trouble, was a man who is not worthy of great admiration on account of his treatment of O'Connell. If "Radical," or any other man worthy of attention, who agrees with his attack on us, will bravely and honorably write over his own name, we have reason to believe that our Irish friend, though a busy man, will undertake to convince, if not his assailant, at least the public, that he has sought an encounter with

"A foeman worthy of his steel."

AN AMERICAN Catholic contemporary contains a very forcible article upon the habit of gambling. Very truly he says there is no vice more insidious nor

that creeps into the soul more imperceptibly and grips it more disastrously with clutch of death. Our contemporary is speaking of conditions in the United States, but it is quite true that in the Dominion of Canada the gambling spirit has taken possession of altogether too many of the people. Nor is the evil confined to any particular class. The wage-earner and the millionaire capitalist are alike tainted with the disease. The young man blossoming into the commercial life of the country, only too frequently plays the game. With boon companions he is found far into the night at the card table, or, again, playing the races and gambling in stocks. Sooner or later he may be found robbing his employer so that funds may be procured to continue the mad career. We are told there is no harm in an innocent game of cards. Very true. But how often does it happen that the innocent game of cards lays the foundation for the gambling spirit. It may be that the vast majority of young men are quite satisfied to stop with the innocent game of cards, but in such case there is another consideration. There is the loss of time. The man whose spare hours are devoted to this pastime is poorly equipped in the battle for advancement. How much more beneficial would it be were he to while away the hours with the study of a good book that would store his mind with matters which will be of advantage to him. Truly this is a frivolous age. The yellow paper, the trashy novel, and the card table are altogether too much in evidence with the average young man.

It is noticeable among some of our non-Catholic denominations that the entertainment feature of their Churches is altogether too pronounced. For this it would not be just to place the blame entirely on the shoulders of the ministers. Too many in the average congregation go to church to hear what they consider up-to-date sermons and the choicest music. Biblical subjects, to their mind, have become threadbare, and they look for heated pronouncements on some current topic. The minister who preaches the gospel Sunday in and Sunday out is given to understand that, as the politicians would say, "it is time for a change." The Church officials hold the purse strings, and the minister is powerless. This has reference more particularly to conditions in the United States. Lest we might be accused of exaggeration we quote the words of the Congregationalist:

"The idea of worship is largely lost out of the religious experience of Protestant Christians. The name is applied to other worthy things. Faithful performance of duty, philanthropic service, generosity, compassion are called worship, leading to confusion of mind concerning what is due to God and to oneness of religious development. . . . The increase of theatrical and musical entertainments on Sunday has stimulated the churches to rival them lest they lose their congregations, till many churches have lost the distinctive character of their assemblies without being aware of it. A Church which called its house of worship a temple followed along this path to notoriety attracting crowded evening audiences when its advertised performances were particularly novel, till its passing into the hands of a theatrical company with 'refined' exhibitions of moving pictures was hardly noticed in its neighborhood even by those who read its bulletin boards."

CHAS. F. LUMMIS, of the Public Library of Los Angeles, California, has taken upon himself a very admirable but somewhat onerous task. His purpose is to purify the public libraries. He has communicated with other libraries throughout the country about the matter, and all seem to favor what is called the "plating system" containing a form of warning or cross reference. In his general letter Mr. Lummis writes: "Every drug store has to keep poisons, but is obliged to safeguard their going out. It is a general law that a death head and cross-bones must adorn the label of violent drugs. Every large library is obliged to possess thousands of books which should be under similar restrictions. . . . Many of these are active poisons, as every critic knows. They must be kept on tap; but they should not go out to minors without the poison label. We cannot see why objectionable books should be, as Mr. Lummis says, 'kept on tap.' Literary swashbucklers like the Rev. Joseph Hocking are thus encouraged to keep on writing. A condition of our times which is most deplorable is the rapid sale of literary ventures having about them a speck of immorality. On our book stalls and upon the railway trains they are to be found in stacks dressed in tawdry feathers. We hope ere long a system of censorship of some kind will be adopted.

We know such a scheme would be difficult but the morals of our youth must be safeguarded at all hazards. At present the vendors of literature can sell anything and everything they like and it seems to be nobody's business to interfere with them.

WE ARE ADVISED from Chicago that in one respect the moving picture theatres are doing good work. It is claimed that in large centres of population these places are patronized by thousands of working people. Were they not in existence it is declared that the saloons would do a much larger business. Many persons, instead of patronizing the saloons, now take their families to the moving picture show. In this way a number will derive amusement for a considerably less sum than a visit of the head of the house to a saloon would entail. It has been suggested that the objectionable features of the moving picture theatre might be removed were the films subject to official inspection. This we consider very opportune, because some of the pictures, especially those which come to us from France, are decidedly of an objectionable character. These theatres could also be made to do much in the way of promoting temperance by showing the effects of the drink habit especially in the bar-room. A good subject would be the picture of the young man who says he can "take a glass and leave it alone." He might be represented as a dapper young fellow with plenty money in his pockets anxious to treat the boys and willing to be treated in return. Week in and week out he feels confident in his ability to "take a drink and leave it alone." But the years go on and the times comes when he is looking for the price of a drink, which he cannot leave alone. The final scene might be the picture of this once manly young man in the role of a "sob," with a hopeless future and a disgraced family.

THOSE WHO ARE laboring in the cause of temperance will be pleased to know that the Trades Unionists in England are making rapid strides in the direction of total abstinence. There is what is called a Trades Union and Labor Officials' Temperance Fellowship. The spread of this organization will give hope for the future. What avails a high rate of wage if a considerable proportion of it is left in the grog shops. This English organization makes it a rule to hold their meetings in halls removed as far as possible from drinking places. Very often they get together for social enjoyment, and refreshment, without alcoholic attachments are liberally supplied. We here ask the privilege of giving a hint to our Ontario law-makers. A small proportion of our working class—small but yet very much too large—use the Saturday afternoon holiday for making a round of the bar-rooms, and when Sunday morning comes they have a very sick stomach and empty pockets. Would it not be well to close the bar-rooms at 12 o'clock on Saturdays and keep the banks open during the afternoon, so that the workers might have an opportunity of saving each week a portion of their earnings.

A PRESBYTERIAN minister of Philadelphia has returned from a trip to Ireland. He says that there is a bright future in store for that country and it is now making greater strides towards progress than can be found in any other place in Europe. He tells us that landlordism is killed never to resurrected. The greatest obstacle to Ireland's ultimate development, he continues, is the strife between Catholics and Protestants. It is a pity the rev. gentleman was not a little more candid. Were he to have told the whole truth he would have said that for this strife the Catholics are not to blame. In the south of Ireland, where they predominate perhaps in the ratio of ten to one, we never hear anything of trouble between Catholics and their Protestant neighbors. It is in the north of Ireland only, where the madness of Orangeism exists, that we often hear of turbulent outbreaks between Catholics and Protestants. Orangemen are the creatures of landlordism. They have been encouraged and duped by that tyrannical class. When landlordism goes Orangeism should go with it. Let the Orange leaders speak as they may, the fact is patent to all fair-minded men that this combination is a conspiracy against peace and good will wherever it is permitted to exist. The claim that it is a factor in upholding the Protestant faith will be laughed at by the average Protestant. Taking the membership in the mass, Christianity of any brand gives them little concern.

IN ONE respect at least our lot in this country is cast in pleasant places. Manly endeavor always meets with reward. The young aspirant for a high place in this country is not handicapped in life's race if he lacks the blue blood of the aristocrat. Day by day we note the rise into prominence of men who have another sort of blood in their veins, the good rich, red blood that gives them characteristics admired of all men. Charles M. Hays has been made president of the Grand Trunk Railway Company. For some years he has been general manager and second vice-president. Time was when the management of this railway was in the hands of misfits but the stock-holders thought, as the politicians would say, it was "time for a change." Since Charles M. Hays has been given the management every part of the system seem to have been imbued with new life. The old order of things was discarded. New men of sterling worth were placed in charge of the different divisions and the sun of prosperity shone continuously. Charles M. Hays may now rejoice in the reflection that through his admirable management of the Grand Trunk Railway system it has taken rank with the greatest roads on the continent of America.

WE LATELY gave the information that Rev. James M. Baker, an Episcopal clergyman of Fond du Lac, Wis., had left that communion and sought entrance into the Catholic Church. Bishop C. C. Grafton is naturally much annoyed over the occurrence, and states that the priestly endeavors of Rev. Mr. Baker in his diocese were utter failures. He adds, "I have deposed him from the priesthood and he has gone over to the Roman communion." As to the Rev. Mr. Baker's characteristics we offer no opinion, because we do not know him. We take it for granted, however, that he will not play the part of the "ex-priest" and begin a crusade of abuse of his former associates in the Episcopal Church. In the Catholic Church such a course of conduct would not be looked upon with favor. The vile-tongued "ex-priest," however, is petted and pampered by the sects when he leaves Mother Church.

THE FREEMASON Government of France must have its pound of flesh. It will be remembered that some time ago Archbishop Ricard was summoned before the court for the publication of a pastoral in which he criticized the Government. He refused to answer the summons, and in consequence a fine was inflicted. This occurred in June. The infidels, however, will not be balked. They would have their fine. On the 30th of August, during the absence of the Archbishop, Government officials forced their way into his house and removed the furniture therein to the auction-room with the purpose of realizing money to pay the fine. The parish priest of Ordriarp was not as well treated as the Archbishop. The officials broke into his house, drove out the servant and took possession. We hope a term will soon be put to the reign of the worshippers of the indecent goddess of liberty.

AMONGST THE CRIMINAL class there are those who believe that if they assume the character of a priest it will make the carrying out of fraudulent transactions all the easier, and this because of the high character of the priesthood. The Apostolic Delegate at Washington warns the people against an individual named Pietro Bianchini, who claims to hold a benefice at St. Mary Major's at Rome. He has been sending circulars to this country in which he offers to obtain for a consideration pontifical honors and titles. The Apostolic Delegate says that no such person is connected with St. Mary Major's at Rome. Ere long he will probably find a place within prison walls.

THE MASONIC infidels in Italy have set on foot a new scheme to injure the Church. Their newspaper organs have spread a report that the Holy Father has received numerous legacies of late amounting to several million dollars. Even some of our Catholic newspapers have published these reports. The Osservatore Romano officially declares that the scope of such publications is to persuade the faithful that the Holy Father has no need of the generous aid of his children in the many necessities of his apostolic ministry. The enemies of the Church are very active in deed, and it behooves all Catholics to be continually on guard.

### If His Mother Knew.

Hold on, young man, one moment please,  
Before you pass that door to-night;  
You say you mean no harm, you say  
You'll bring a sinless heart away.  
You say that you are strong, that Right  
Shall guard you from the wiles of  
Wrong,  
That to yourself you will be true,  
But would you still seek pleasure  
there—  
Come, answer truly and be fair—  
If you could know your mother knew?  
We always tell ourselves before  
We weakly yield that we are strong  
We always, ere we enter in,  
Expect to leave still free from sin.  
And still the armed foes of Wrong,  
But few would fall and few would sigh.  
Remorse would gnaw the hearts of  
few,  
If each, when Conscience cries "Be-  
ware!"  
Would ask himself if he would care  
To do it if his mother knew.  
—S. E. Kiser.

### CATHOLIC NOTES.

The Rev. Ignatius Renaud, S. J., aged seventy, one of the most prominent Catholic educators in this country, died in Philadelphia last Friday. At the time of his death he was treasurer of St. Joseph's College in that city.

On Sept. 10th the ceremony of blessing a newspaper plant was performed by Bishop J. A. Forest, D. D., of San Antonio, Tex. The plant so blessed is that of the Southern Messenger, a paper which has done good work for the Catholic cause.

Last Monday being the seventh centennial of the foundation of the Franciscan order, the Pope addressed an apostolic letter to the Franciscans throughout the world. He recapitulated the great merits of the order, of which he was proud to be a member.

A press dispatch from Barcelona tells of a fatal riot at Castro on September 22. A religious procession, with the local priest as its head, was about to enter the church at Castro, when it was attacked by an armed mob. The priest and another man were killed instantly, and fifty-six others were injured.

The Rev. William F. Riggs, S. J., professor of astronomy in Creighton University, Omaha, Neb., has been honored with a fellowship in the Royal Astronomical Society of England, because of his contributions to various astronomical and other scientific publications dealing with his researches.

The Pope spent an hour recently inspecting the machinery and plant set up in the new offices of the Vatican Printing Press from which is sent out the official printed documents and publications. He chatted familiarly with the operators and praised the industry and faithful work of the technical directors of the work.

There are four colored Catholic priests in the United States: Rev. John Henry Dorsey of Montgomery, Ala.; Rev. Father Uncles, of Epiphany college, Baltimore; Rev. Father Plantevigne, assistant pastor of St. Francis Xavier church, in Baltimore, and Rev. Father Burgess, at Cornwells, Pa.

An old Cistercian abbey known as the Abbey Dore, is the only one of that order now used for church purposes in England. Last month it was reopened after extensive alterations. It belongs to the Church of England. The abbey was founded in 1147. In 1534 it was closed. It was reopened as a Protestant church in 1634.

Father Walter Elliot, the Paulist, gave the first non-Catholic mission ever given in the United States, at Detroit, Mich., about fifteen years ago. He then spent one year with Fathers Kress and Graham of the Cleveland diocese and prepared them to carry on the work. Thus the Cleveland apostolate became the first one established in the United States.

The little Catholic church of St. Anthony, erected at Oquossae, in the state of Maine, the present summer, largely by the efforts of Miss Cornelia Crosby, of Phillips, is now completed, and Mass is being said in it, under the direction of Rev. A. J. Barry of Rumford Falls. Previously Catholic services have been held no nearer than seventy miles away.

It was suggested to Bishop McCloskey of Louisville, Ky., a long time ago, that he be buried under the altar of the Cathedral of the Assumption, where two of his distinguished predecessors rest. "No," was his reply. "Bury me out in the sunlight." Accordingly, after the service his body was taken by special train to Nazareth, Ky., and buried beside a brother.

The Rev. L. J. Evers, of St. Andrew's church, New York, has been elected an honorary member and the regular chaplain of Typographical Union No. 6, the largest body of printers in the country. Fathers Evers made the opening prayer at the national convention of the Printers' League of America, held at the Hotel Astor last week. He also responded to one of the toasts at the banquet of the League.

Mr. Wm. Peter Waterman of Brooklyn, Mich., who was recently received into the Catholic Church, was for fifty years a member of the Methodist Episcopal Church. All that time his leanings were such as to lead him to believe that he was practically a Catholic at heart. He frequently made the statement that he believed that when Our Lord said "This is My Body," He meant what He said. Mr. Waterman's conversion was due to his son, Mr. Edward W. Waterman of Detroit. The latter is himself a convert, whose zeal so impressed his father that he finally decided to embrace the faith.