

The Catholic Record

Price of subscription—\$2.00 per annum.
United States and Europe—\$2.50.
Publisher & Proprietor, Thomas Coffey, L.L.D.
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Associate Editor—H. F. Mackintosh.
Manager—Robert M. Burns.
Address business letters to the Manager.
Classified Advertising 15 cents per line.
Remittance must accompany the order.
Where CATHOLIC RECORD box address is required send 10 cents to prepay expense of postage upon replies.
Obituary and marriage notices cannot be inserted except in the usual condensed form.
Each insertion 50 cents.
The Editor cannot be held responsible for unsolicited manuscript. Every endeavor will be made to return rejected contributions when stamped addressed envelopes are enclosed.

The CATHOLIC RECORD has been approved and recommended by Archbishops Falomo and Shearrell, late Apostolic Delegates to Canada, the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of London, Hamilton, Peterborough and Ogdensburg, N. Y., and the clergy throughout the Dominion.

LONDON, SATURDAY, AUGUST 23, 1924

THE THREE-FOLD REVERENCE

Two weeks ago we reprinted in full President Coolidge's striking address to the Boy Scout delegates on the eve of their departure for Copenhagen. We hope that all our boys, whether Scouts or not, have read and pondered it. It should not only be read, it should be marked, learned, and inwardly digested; and not only by boys but by their fathers and all others that have to do with boys.

We think it worth while to help master the meaning of the President's message.

"There was no Boy Scout organization in my boyhood; but every boy who has the privilege of growing up on the farm learns instinctively the three fundamentals of scout-hood."

How much is condensed in that sentence! Alas! there are boys growing up on farms who hear their parents grouch and whine over their hard lot and their lack of opportunities! The chosen leader of a hundred million free men and women gratefully acknowledges the great privilege that was his in growing up on a farm where boys learn instinctively the three fundamentals of that mighty Boy Scout organization which enlists the good-will and sympathy of Popes and Presidents and Kings as well as of thinking people the world over; whose object is to supplement in essential ways the education of the school and home. This little paragraph of the President's message might easily be passed over lightly; but it has a deep significance for every boy who has the privilege of growing up on a farm and to every farm boy's father and mother.

We shall allow the President to tell us of the three fundamentals:

"The first is a reverence for nature. Boys should never lose their love of the fields and the streams, the mountains and the plains, the open places and the forests. That love will be a priceless possession as your years lengthen out."

"There is an instructive myth about the giant Antaeus. Whenever, in a contest, he was thrown down, he drew fresh strength from his mother, the earth, and so was thought invincible. But Hercules lifted him away from the earth and so destroyed him. There is new life in the soil for every man. There is healing in the trees for tired minds, and for our overburdened spirits there is strength in the hills, if only we will lift up our eyes. Remember that nature is your great restorer."

This is presented so lucidly, with such simple directness that it were idle to comment further than this: the opportunities to cultivate a love and reverence for nature that must be provided for the city boy are the farm boys very own by inescapable necessity; they are none the less a great privilege.

"The second is a reverence for law. I remember the town meetings of my boyhood, when the citizens of our little town met to levy taxes on themselves and to choose from their own number those who should be their officers. There is something in every such meeting, in every election, that approaches very near to the sublime."

The specialist in pedagogy might envy the President's skill here in presenting the lesson of self-government. The town meeting of the "little town" where every citizen was present, because directly and vitally interested, illustrates the duties of free citizenship much more clearly than the great elections where millions and tens of millions take part; yet they are fundamentally the same.

"I am thrilled at the thought of my audience tonight, for I never

address boys without thinking that among them may be a boy who will sit in this White House. Somewhere there are boys who will be Presidents of our railroads, Presidents of colleges, of banks, owners of splendid farms and useful industries, members of Congress, representatives of our people in foreign lands.

"That is the heritage of the American boy. It was an act of magnificent courage when our ancestors set up a nation wherein any boy may aspire to anything. That great achievement was not wrought without blood and sacrifice. Make firm your resolution to carry on nobly what has been so nobly begun."

Just now there is talk of compulsory voting. In the last presidential election less than half the number entitled to vote actually voted. In this city of London we are told that in the last fifteen years the highest recorded vote was 59% and five years ago only 29% bothered to go to the polls. This is a serious state of affairs. President Coolidge does well to impress on the mind and heart of youth the duties as well as the privileges of self-government. For youth is the time of formative influences, the time of noble enthusiasms. If the American boy conceives a pride in his American heritage and makes firm the resolution to carry on nobly what was nobly begun, then the menace of the slacker vote will disappear. For he is noted that under the heading of Reverence for Law President Coolidge goes to the source of all law in a free, self-governing country. The slacker vote and the contempt for law are closely related. The duty of free citizenship is not merely to obey the law but to make that law and choose those who shall administer it; to strive for the abolition of bad laws and the substitution of good. It is reverence for law that should impel clear-headed and patriotic citizens to get rid of that pernicious legislation that is clearly bringing all law into contempt. Reverence for law means reverence for the whole process of law making and law administration. It means also a lively appreciation of the duties that self-government imposes. And that is the crying need of our so-called democracies. Mr. Coolidge goes to the root of the matter.

He goes deeper still:

"The third is a reverence for God. It is hard to see how a great man can be an atheist. Without the sustaining influence of faith in a divine power we could have little faith in ourselves. We need to feel that behind us is intelligence and love. Doubters do not achieve; skeptics do not contribute; cynics do not create."

That is a noble sentence. Boys should memorize it. There is no time in their whole lives that it will not give them something worth while thinking over, pondering, meditating upon.

Then the positive faith in God and God's providence:

"Faith is the great motive power, and no man realizes his full possibilities unless he has the deep conviction that life is eternally important, and that his work, well done, is a part of an unending plan."

Follows a paragraph which, if true, is the finest of tributes to the work of the Boy Scouts:

"These are not only some of the fundamentals of the teachings of the Boy Scouts, they are the fundamentals of our American institutions."

And it is true.

President Coolidge's message makes it easy to understand something that Cardinal O'Connell said publicly some time ago: "Thank God for giving us men in public life like Calvin Coolidge."

What a fervent "Thank God" would come from the heart of the Cardinal Archbishop of Paris if the president of Catholic France could issue such a message!

It is scarcely necessary to say that everything in the President's message has its full bearing for Canadian as well as for American boys.

It may not be worth noticing but, as we saw an adverse criticism of this very address of President Coolidge in several papers, perhaps many of our readers also saw it. A minister of the Gospel waxed indignant that the President should put God in the third place. He never heard of climax we suppose. The President puts in the first

place the important, next the more important, and finally the most important. This little minister would, doubtless, give his entire approval to an example of anti-climax given us half a century ago by an affectionately remembered old school-master: "They murder our wives. They burn our houses, and they rob our hen-roosts!"

PATHOLOGICAL NONSENSE

By THE OBSERVER

Pathology, like every other branch of science, is entitled to respect. But that does not necessarily mean that every man who poses as a pathologist is entitled to respect. The psychiatrists and psychologists who are degrading their science at Chicago just now, for the purpose of saving two young reprobates from the punishment which they ought to receive, have not even the slim excuse that they are trying to clear them of all responsibility for their horrid crime.

The prisoners have pleaded guilty. The question is now what is to be done to them. Shall they be hanged or not? To the end that that punishment shall not at all events be inflicted on them, a considerable number of alienists, psychiatrists, psychologists and what not are giving the judge their ideas as to the mental condition of those young men. Not even in the American courts, where great latitude is allowed in regard to speculative and opinion evidence, has so much obvious balderdash been spoken from the witness stand in any previous trial that we can remember.

The most childish reasoning has been employed. The farthest outskirts of speculation have been explored in the attempt to build up a theory that the prisoners are not responsible for their deed, or not sufficiently responsible to justify hanging them.

If the death penalty is to be abolished, let us who still have it in our laws, in Canada and in the United States, abolish it honestly and in the light of duty, not hold one man liable to be put to death and another only to some lighter punishment for the same crime of murder. Our criminal code in Canada is sound on this point. A man who is found guilty of murder, or pleads guilty, must be sentenced to death. Then he can apply to the Governor General in Council for a commutation of his sentence to imprisonment for life. The reasons for that commutation are sought for in the evidence given at the trial, and in such a report as the judge who tried the prisoner may give to the Governor General in Council, through the Minister of Justice.

The proceeding at Chicago is a gigantic farce. A dozen or so of highly paid psychiatrists are bombarding the judge with the wildest guesses about the mental state of the prisoners. There is every sort of foolish talk about emotional childishness, and pathological queerness, and disintegrating personalities, and paranoid mentalities, and psychological abnormalities, and deteriorating judgment, and emotional trends, and much more of the like rubbish. If we are going to abolish capital punishment let us not do it that way; let us do it honestly and above board. If men and women are to be freed from their responsibility to the law by the employment of tons of guesswork, the next meeting of the American Bar Association will have to note that instead of the unpunished murderers growing fewer, they are growing more numerous.

One of those experts told the judge that he had talked to one of the prisoners, and that the young man told him that he had not the smallest regret for his crime. Other unfeeling statements were ascribed to one prisoner or to the other; and it was argued that this insensibility to crime proved irresponsibility. But the least instructed man in the world knows that it proves nothing of the kind. If that sort of guesswork be accepted, there can be no hope of holding anyone liable for crime. All that will be necessary to save a prisoner will be, that one expert shall tell him how to talk to another expert, and the thing is done.

Society must protect itself. Insanity is a defence. It is not for the State to prove that a man is not insane. Even though once in a long while, an insane person be hanged,

the rule must stand that every man is deemed to be responsible for his acts until he is proved to be not responsible. Society cannot stand as an organized whole upon any other basis. Now, upon the question of insanity, it is equally obvious that if mere speculative opinion be allowed full swing, no man will ever be punished as sane, because the country is full of psychologists who will speculate away a man's responsibility if it is made worth their while—and quite honestly too, no doubt—for human nature finds it very easy to take a side that one is well paid for taking.

Prisoners who are to escape punishment must be proved insane, and what the alienists call "queerness" will not do. And there is another danger. When a man is found insane in the legal sense, that is, when it is ascertained that he does not know right from wrong at all in the act he did, he is generally put safely and permanently away in an asylum. But if the Chicago murderers are found to be "pathologically queer" and are spared the scaffold, they will, we venture to say, be set at liberty within a year or two. The millions of their parents will be set to work to prove that though they were not responsible when they killed young Franks, they have become "pathologically" all right.

NOTES AND COMMENTS

"I CAN hardly contain myself," writes Col. Arthur Lynch to the London Star, "when I see my old friend Byron attacked; but when he is defended—with apologies—I lose control." "This," he adds, in the letter aforesaid, "is not a plea for a memorial to the poet in Westminster Abbey; . . . Byron belongs to us. Great as was the poet—second, even if second, only to Keats—yet the man was greater, the brightest figure in the long-stretched roll of literature. He had faults, but we must appreciate a man by his whole accomplishment, and Byron will live when all Abbots have lived into dust."

PERMISSION, it will be remembered, was refused by the present Dean of that venerable fane, for the erection therein of a memorial to the author of "Childe Harold." Something might have been said for this refusal, had it the merit of consistency. For, as was pointed out in these columns a year or more ago, sepulture in the Abbey, not to mention memorials, has not, in modern times at any rate, been confined to the devout, the heroic or the learned by any means. A glance through the list will reveal fully a score of libertines, at least two embezzlers, a prize-fighter, and any number of sceptics or out-and-out unbelievers in the cardinal doctrines of Christianity. So that if Byron is to be denied even the belated honor of a mere memorial tablet common decency demands that the Abbey should undergo some measure of house-cleaning.

WESTMINSTER ABBEY, it is scarcely necessary to be reminded, is, like so many other ecclesiastical edifices in England, a building with a past—a venerable and glorious past—and it still stands, an imposing monument of the faith and devotion of old Catholics. Within its walls repose the mortal remains of more than one canonized Saint; a long line of holy prelates, priests and people; and many of the greatest kings, statesmen and sages out of whose lives and labors grew the greatness of modern England. With the revolt of the sixteenth century, mis-called the Reformation, came a great change. The Old Faith was banished from the land, and those glorious temples which for centuries had been consecrated by the Holy Sacrifice of the New Law, and whose rafters had re-echoed the praises of God in the solemn chants of consecrated men, were by impious hands degraded into mere conventicles and turned to uses foreign to every thought and aspiration of their pious builders.

Thus we see the Westminster Abbey of today. Beautiful in its material edifice it still is, and in many parts reminiscent of its splendid past. But from a consecrated temple it has within the past three centuries taken on something of the character of a Valhalla, and been given over to the perpetuation of the memory of all sorts and conditions of men.

Indeed, the character of many who have been interred there, within the past century or so, and the monstrosities, falsely dignified by the name of monuments or memorials, which have been erected within its walls, have long been the object of protest by thinking men. That, then, in the end, poor Byron should have been singled out as "unworthy" of the honor which has been extended to many, morally and intellectually his inferiors, can but provoke a smile.

"I THINK the world is growing worse. I think most of the people give no thought to serious things. Pleasure, fun, idleness—the young people do not want to work. I think people are crowding too much into the cities. The poor want to be like the rich; and yet, if they are rich, they are not satisfied." In these words Father Charles Paradis, the veteran missionary of the Temagami (or Timagami), as the official Postal Directory has it) District, scores the present generation. Some may regard it as an extreme statement, and it may require some modification. Yet who, that looks abroad upon the world, can shut his eyes to the fact that dissipation—not necessarily of a dissolute character, but pointing downward nevertheless—is the predominating mark of the time?

"It is hard to find a man with serious ideas," Father Paradis further affirms. "People are superficial, flat, shallow. They don't want education. They think they know it all. There is a lack of religious spirit. People do not seem to consider the present as a time of preparation for the next world. . . . Society today is going to nothing but ruin. They will never find happiness that way. They will never find it unless they go back to the simple life." And in contrast thereto, it is a venerable priest, grown old amidst the hardships of pioneer life, cites the days of his youth, and the characteristics of his upbringing. "There were," he says, "sixteen children in my home. There was no luxury but there was no hardship. We were all well-educated, well brought up on means which would scarcely be considered sufficient to raise one child today. In those days we never heard of crimes such as we hear of now. In those days the people were satisfied, making their own clothes, weaving their own cloth, making their own leather, boots and hats. From the local grist mills, we got the best of bread with bran in it. And yet we were not living in penance all the time. We had our recreation. Times have changed. Things are not as they were. The world is not as good as it was."

THIS is the simple life for which Father Paradis yearns. And he still exemplifies it in his own person. "Just back of the Hudson's Bay Company's post on Bear Island," writes a contributor to the Weekly Star, "in the heart of Lake Temagami, stands a small, quaint Catholic church, built of squared logs, black with age and weathering, peaceful and picturesque in a frame of silent pines on the edge of the clearing. I went round to the back and knocked at the door of the sacristy. A voice called: 'Come in.' I entered, and so I met the famous Father Paradis, priest of the north and pioneer, cleric and coureur de bois, preacher and prospector, father confessor and fighter, a man who has become a legend in his own lifetime."

"FATHER PARADIS was living in the sacristy, this small, simple room behind the altar, bare of adornment as the refuge of an anchorite. A crucifix on the wall, with a prie-dieu beneath; a pair of incense censers hanging, red curtains which might be pulled across the room to screen off the bed in the corner, one or two cupboards, a couple of chairs and the table at which the priest sat were practically the only furnishings. Father Paradis had had a home on Sandy Inlet up on the north arm of Lake Temagami. Here he had cleared many acres and had a farm, growing vegetables which were noted in the district. Here was a hermitage where he thought and wrote. The house, which he had built himself, included a little chapel where he meditated and prayed. At 6 o'clock every morning he said Mass in the solitude of this bush retreat. For he lived alone most of the time."

AND OF the missionary journeyings of this soldier of the Cross—this real soldier of the Cross—we read: "Fifty years ago he came as a young missionary priest into northern Ontario, after graduation from Ottawa College. In those days the only railway, the Canada Central, long since merged in the C. P. R., ran from Ottawa to Pembroke. From here Father Paradis traveled by stage, following the shanty roads to Deux Rivieres. A small steamboat carried him on the Ottawa river to Mattawa. Thence he traveled by canoe until he came to the mission at Obadjiwanag (the stream of the narrows) on Lake Temiskaming, fifteen miles below where Haileybury stands today. In those days Temiskaming was still locked in the bush. The Indian, the trapper and the coureur de bois had alone gazed on this water which today lies in the midst of cleared and settled country, skirted by the T. and N. O. Railway. The Catholic mission with its three or four priests stood at the narrows on the Ontario side of the lake. Opposite on the Quebec side was the Hudson's Bay Company's post. There was not yet a settler on the shores of the lake. From his headquarters here, for four years, Father Paradis carried religion to the shantymen and the Indians. In the winter, on snowshoes, he would visit the shanty camps. In the summer, by canoe, he would travel up the Abitibi and Moose rivers into James Bay as far north as Fort Albany, baptizing, marrying, saying Mass in a hundred wild and desolate places. Flour from the Hudson's Bay Company, meat and fish from Indians, vegetables from the mission garden on the shore of Temiskaming were his food."

FURTHER QUOTATION is foreborne. But in contemplation of such a life the inspiring story of the pioneer priests of New France are, short of actual martyrdom, being repeated in the untrodden wilds in our own day as they are repeated in the lives of Catholic missionaries in all parts of the world. And they constitute a standing rebuke to the materialism and luxury of our time.

HOLY NAME MEMBERS ARE WARNED

Washington, D. C., Aug. 9.—The huge task of providing accommodations for the 12,000 delegates who will descend on Washington September 18, for the Holy Name convention, has led the chairman of the Hotel committee, Harry S. O'Neill, to issue a general and urgent appeal to all cities sending delegations, to send in their wants now.

The great fear is that there will be a last-day rush, when thousands who have made no provision will pour in expecting the committee to place them immediately in desirable rooms—a thing that would verge on the impossible. Preliminary arrangements must be made, and the committee cannot make individual arrangements till it knows of the wants of delegations.

Accordingly, Mr. O'Neill is urging Diocesan Union and Branch presidents to write him at once. If they do this, the committee will provide, he promises, and there will be no confusion. If they do not, there is not only infinitely more work for the committee, but also the probability that there will be confusion and inconvenience.

One thing stressed by the committee is that individual rooms at a convention of such magnitude are virtually impossible to obtain. Numerous requests for these single accommodations have come in, and Mr. O'Neill wishes it generally known that it is almost inevitable that delegates will have to "double up." He hopes thus to forestall disappointments. Most hotels and owners of private homes who will care for delegates have large double rooms, where two, three and even four may be accommodated comfortably, and they do not wish to turn these spacious rooms over to single persons except for sums which, of course, approximate what they would receive for several individuals and are accordingly prohibitive.

The committee urges that parties of two, three and four be made up before the delegates and visitors set out for Washington, and that the committee be informed of the size and number of these parties. He points out that, incidentally, a considerable saving in money will result.

Philadelphia has taken advantage of this plan, and the Diocesan president has appointed a chairman of the convention committee who already has reserved the full capacity of two hotels. Philadelphia delegates accordingly will come to the convention assured of first class accommodations and service. Several western cities also have made extensive reservations at hotels through the committee.

Headquarters for the Holy Name Convention are at 1514 Massachusetts Avenue, Washington.

WORLD MISSIONARY EXHIBITS

(By N. C. W. C. News Service)

As preparations for the Missionary Exhibition at the Vatican near completion, the magnitude and intensely interesting nature of this world display becomes more evident.

Among the objects to be seen will be:

A complete reproduction, in terra cotta, of Palestine.

A reproduction in relief of Asia and Africa, showing all Catholic missions at a glance.

Reproductions of first homes and first churches in all the missions.

Rare portraits and personal belongings of famed missionaries.

Exhibits on the rites, cults, superstitions, witchcraft, houses and furniture of all pagan peoples.

Vast and intricate compilations of data of missions everywhere, vicariats, mission schools and seminaries.

Preparation of the buildings for the Exhibition is now near completion. The pavilions in the Cortile della Pigna, in fact, are ready for their exhibits, and those in the Viale della Zitella and the Vatican Gardens will receive their last touches in a few days.

Although the structures are only temporary, accuracy and symmetry of design have been strictly observed. A composition covers the wooden frame-work both inside and out.

Great care has been exercised that the Exhibition buildings shall not disturb the order nor mar the beauty of the grounds in any way. For this reason, they have been kept grouped away from the gardens and museums, which in themselves constitute such admirable places to visit and admire.

Thus the Viale della Zitella was chosen because it is above the large square garden of shrubs and flowers and the walks near the Wall of Leo IV, where is found the small reproduction of the Grotto of Lourdes which Leo XIII. often walked before the Bishop of Lourdes constructed the great replica that today is the daily goal of Pius XI's walks.

The Palace in the Cortile della Corazz, next to the great museum of ancient sculptures, is to be the site of the Medical Section. A great section of the Exhibition is to be in the Cortile della Pigna, which has an interesting history. It is so called because there is preserved the gigantic gilded bronze cone which crowned the summit of Adrian's Mausoleum (Castel Sant' Angelo). This superb imperial monument was devastated in the barbaric age, and afterward was transformed into a fortress, but the bronze cone was preserved, and later was brought to adorn the portico of the ancient Basilica. It remained there till the construction of the Basilica, and is mentioned in one of Dante's poems.

When Bramante began the building of the present temple of St. Peter, he moved the cone to the great courtyard of the building of the Belvedere, which he was building in the northern part of the Vatican grounds at the time. Thenceforth the cone of Adrian's Mausoleum has remained at the foot of the semicircle surrounded by a beautiful gallery. The plan for the housing of the Exhibition takes into account the possible need for more room. Added buildings have been chosen for use, should this become necessary.

IN TWO GREAT DIVISIONS

A committee of experts on missions has prepared the scientific and technical plan of the Exhibition. It is to be divided under two headings: Scientific and Descriptive.

THE SCIENTIFIC

The scientific section includes history, ethnography, statistics and medicine.

In the historical section, the material has been divided into four great periods: Propagation of the Christian Faith in the world (from Apostolic times to the Fifth century); Formation of a new Europe under the influence of Christianity (from the Fifth to the Twelfth centuries); Missions of the Frati Minori (Franciscans) and the Frati Predicatori (Dominicans), principally in Central and Eastern Asia (from the Thirteenth to the Fifteenth century); and the new epoch of the Missions in Asia, Africa, America and Oceania (from the Sixteenth century to the beginning of Pius IX's Pontificate in 1846). In the last section will be shown portraits and personal belongings of the founders of each mission, charts of the journeys, rare things belonging to the countries visited by them, and reproductions of the first homes and churches on the missions. It is natural that this material should be plentiful in the fourth period, while it is somewhat scarcer in each of the preceding ones. For the first period, the arrangement of the Exhibition has been entrusted to a specialist, Dr. Pieper.

In the Ethnography section, a great part of the material will be found in the local sections. But in the scientific part will be seen all that refers, in general, to the pagan cults, and rites, magic, superstitions, witchcraft, houses, instruments and furniture of pagan peoples, and their languages.

The statistics will be found under the following classifications: General synthesis of the missionary activity in each religious Order or Congregation—number of Apos-