

# The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name but Catholic my Surname).—St. Paclan, 4th Century.

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### THE SCHOOLS IN THE YUKON.

EX-COMMISSIONER CONGDON TELLS OF THEM.

EX-COMMISSIONER F. T. CONGDON, of the Yukon Territory, was shown the following extract from the Toronto News, which was reproduced in the Citizen of Saturday evening last, as follows:

The Toronto News has discovered that Separate schools were established in the Yukon three years ago by the Yukon Council, and the measure sanctioned at Ottawa. The bill was rushed through in one afternoon. Continuing, the News, says: "As an instance of the usual discrimination, it may be mentioned that shortly afterwards an ordinance was passed removing all teachers who had no Normal school qualifications. This, in a new and rough community, resulted in the discharge of all the Protestant teachers, but the nuns were allowed to remain on full salaries for a year."

When asked as to his opinion regarding the matter, Mr. Congdon said:

"Until the passages of the Yukon Territory Act in 1898, the acts relating to the North West Territories applied to the Yukon. Section 14 of the Territories Act of 1875 secured to the minority in the Yukon the right to Separate schools, whether that minority was Protestant or Catholic. The section was passed as it well known, to secure the right to Separate schools to the minority, at a time when that minority was, and was expected to continue, Protestant. It is difficult to understand the 'good faith' of those who would take away the right to Separate schools from the Catholic minority. At all events, the power to abolish Separate Schools did not rest with the Yukon Council, but with the Federal, or, as some contend, with the Imperial Parliament. In 1902 it became advisable to put into convenient shape for the Yukon the 'North-West Territories' ordinances relating to schools. Chapter 27 of the Yukon Ordinances was accordingly passed, which left the law in the same condition as it existed in the Yukon Territory by virtue of the ordinances of the North-West Territories."

"It was passed without demur after three readings and the committee stage and was merely a consolidation for convenience. Hon. James H. Ross, who had been a member of the government of the North-West Territories, and who certainly cannot be accused of any undue partiality in the matter of Separate schools, was then commissioner, and seven of the ten other members of the council were strong Protestants. "The ordinance preserved to the minority the right to Separate schools which they had under the existing law, and in respect to which the minority had the guaranty of Section 14 of the North-West Territories Act of 1875. Referring to the passage in the News editorial which deals with the discharge of Protestant teachers and the retention of Roman Catholic nuns as teachers, Mr. Congdon said: "There is only one Separate school in the Yukon, that at Dawson, consisting of two departments. The teachers are required to possess the same qualifications as the teachers in the Public schools, and to use text books prescribed by the council of Public Instruction. A great majority of that council is at present, and has always been, Protestant. The authorities, general and the council, in particular, have endeavored to treat the Catholic minority in a fair manner and with due regard to their constitutional rights. No complaint has ever been made in the Yukon of any undue discrimination shown to the Catholic minority. "The News is apparently unaware that the ordinance of the Yukon Council does not require the sanction of the Ottawa government. All that is necessary to their becoming law is the assent of the commissioner, and they remain unless disallowed by the governor-in-council. It would have been strange for the latter to have disallowed an ordinance of the Yukon Council when that ordinance was merely a re-statement of the ordinance of the North-West Territories applicable to the Yukon Territory, which had not been disallowed but permitted to continue in operation. No ordinance was ever passed in the Yukon Territory removing teachers who possessed no Normal school certificates. Such teachers were not removed. "On the recommendation of the superintendent of education they were given one year's leave of absence in which to qualify, and were promised continuous employment after having qualified. Those who subsequently qualified and returned to the Yukon were reinstated on their respective staffs. "This is another instance of the gross inaccuracies upon which the News so gladly bases its attack upon Sir Wilfrid Laurier and the authorities in the Yukon Territory. I may say that, however easy it may be to create prejudice in certain quarters and in a limited circle by such references as are contained in other parts of the article of the News from which the foregoing extract is quoted, will not be of any avail in the Yukon so long as the Catholic Church sends into that country such priests and such nuns as have been engaged there since 1896. However much any Yukoner may dissent from the doctrines of the Catholic Church, however much he may disapprove of some of the practices of that Church, and however much he may even despise her ceremonies,

so long as the memory of Father Judge and his associates lingers in the Yukon, so long will even the staunchest Protestant among us cherish some tenderness for that ancient and venerable Church."

Mr. Congdon then paid a feeling tribute to the memory of the heroic Father who laid down his life for his fellows during the trying epidemic which prevailed in Dawson some years ago. "When we consider," continued the ex-commissioner, "his heroic self-sacrifice, we may be pardoned for refusing to be too easily aroused against that terrible hierarchy, whose dominations the News so greatly dreads."

Mr. Congdon expressed his further approbation of the character and work of a number of eminent Roman Catholic priests. "I have this further testimony to bear to them and their magnanimity," he said, "that whilst I was commissioner of the North-West Territory, not one of the authorities of the Catholic Church ever pressed upon me an unreasonable demand. Fathers Lefebvre and Alard greatly and unselfishly aided their people by conducting a large night school on Dominion Creek which was attended by over forty men and boys eager to learn English and acquire better education, and the only request made for government aid was to be permitted to use seats and desks and blackboards which had been discarded in the other schools. I helped them in every way in my power, and in doing I in any way impaired the constitution of my dear country, if I lent aid and comfort to the effort to fasten clerical domination on that great territory, I can only confess my fault and crave pardon for acts, of the sinfulness of which I am not yet convinced."

### PAROCHIAL SCHOOLS.

Each succeeding year the parish school becomes a more important factor in the educational system of the state. From a recently-printed pamphlet, compiled in New York, we learn that in this state the patrons of Christian education are paying from their own hard-earned money the cost of educating about 50,000 children in the Catholic parish schools. Besides this, they are bearing the burden of school taxation in the regular way.

It is a surprising demonstration of the unfairness of so-called American fair play. But, while it is difficult to convince non-Catholics of the justice of the Catholic contention for religious education, still there is hope that in time our separated brethren will realize the rightness of it. The state without religion becomes bedlam. All religion necessary to make upright citizens can not be taught in the Sunday-school hour.

The country's greatest thinkers, however, are beginning to recognize the fact that education does not consist merely in a superficial knowledge of the three R's. But a short time ago the Brooklyn Eagle said in an editorial on the alarming prevalence of youthful depravity, "The great Roman Catholic Church . . . is unquestionably right in the contention that the whole (educational) system as it now exists is morally a negation." Rev. Hamilton Schuyler, rector of Trinity Church, Trenton, N. J., had this to say very recently:

"Another point, which it seems to me calls for our admiration, is the supreme importance attributed by Roman Catholics to the religious education of their children. Viewing the matter from this standpoint, we must admit that they are justified in establishing their own schools, where their children may be taught the religion which they profess. Many eminent, fair-minded men might be quoted, but it is unnecessary to do so. It is in this sound doctrine of religious education to such an extent that they willingly support it, though oftentimes it is a hardship. Non-Catholic readers of the Union and Times may be surprised to learn that New York City Catholics spend about \$50,000,000 annually to educate the 55,000 children who attend their parish schools. It may be news to them to be informed that \$10,000,000 have been invested in parish school buildings and property. In this city more than 20,000 Catholic children are attending parochial schools. The public schools are overcrowded. What if the parish institutions were closed? Another of those troublesome bond issues, the beggar of the city taxpayer, would become absolutely necessary to receive the much-bested free schooling of which clamored the "little red school" boast so blantly. Some time ago the Educational Review printed an article by Rev. James Conway, S. J., from which this paragraph is taken:

"While there has been much alarmist writing, welcomed by certain editors, for reasons best known to themselves, it still remains an invincible truth that no part of the American Constitution would be endangered by a just recognition of the parish schools in their valuable work for public education. General taxation to secure free schools would still remain in full operation as a necessary measure of safety for universal suffrage. The acceptance of examination and inspection under state control would simply safeguard the secular studies required for citizenship. Catholic citizens stand ready to give the largest scope to patriotism, while providing for children, at their own expense, a definite and dogmatic system of religious knowledge in accordance with the teaching of Christ."

Father Conway gives the whole case

in a nutshell. Parochial schools are under the Regents, their courses are those of the public schools, they comply in every respect with state laws. They are, in justice, entitled to their share of public money.—Catholic Union and Times.

### CHRISTIANITY AS A COMMERCIAL ASSET.

We believe it was the late Lord Salisbury who declared that "the flag is a valuable commercial asset." The American Board of Foreign Missions evidently believes the same is true of the Bible and the sort of Christianity it wishes to export to distant heathen lands. It has published a carefully prepared letter addressed to Mr. John D. Rockefeller, in which the dollar and cents argument is employed to induce the head of Standard Oil to unloosen his purse strings in the interest of Protestant foreign missions. The man who has piled up millions by methods that cannot square with the teachings of Christianity, was asked to help rescue the benighted heathen from his sinful state and thereby incidentally aid in expanding American trade. Rockefeller responded to the appeal by sending his check for \$100,000, the acceptance of which has drawn down upon the Board of Foreign Missions much hostile criticism. Protestant ministers have denounced it for taking "tainted money," and have declared that its doing so places it in anything but a favorable light before the country.

All this denunciation took place when it was believed that Rockefeller's financial contribution to Protestant foreign missionary work had been unqualified. It turns out, however, that the Standard Oil Magnate had been asked to help in the work of bringing "the blessings of Christianity" to the unconverted heathen. The letter in which he is urged to do so is certainly unique. The spiritual welfare of the heathen is made a matter of secondary consideration. That missionary work, from the viewpoint of dollars and cents, will pay is strongly insisted on. Here is an extract from the letter:

"Statistics of mere converts furnish no sort of measure. The fact is that heathen nations are being everywhere honey-combed with light and with civilization, and with modern industrial life and applications of modern science, through the direct or indirect agencies of the missionaries. Look at Japan, for illustration. Five per cent of that in one year would represent all the money that ever was spent in Christianizing and civilizing the natives. When the missionaries went there the Hawaiians were cannibals, without a dollar of exports or imports. To-day these islands are an immense source of wealth and of comfort to the American people. The reference to the Hawaiian Islands is an unfortunate one. That the export and import trade of these islands is far greater than it was before Protestant Missionaries set foot in them is very true. But what of the native Hawaiians found by the missionaries on landing? What became of them? They have almost disappeared. To-day there is only a remnant of them left. Farther west were the Pacific sea islands, which were visited by Spanish friars more than three hundred years ago. These Catholic missionaries gave no thought of how Spain's trade could be increased in the Philippines. They devoted themselves to a work which they deemed of far greater importance, namely, the Christianizing and civilizing the Filipinos. As a result of their missionary labors there are to-day several millions of Christian and civilized natives in the Archipelago. The virtual extinction of the native Hawaiians and the survival of the Filipinos in increased numbers are suggestive of the way the two sets of missionaries carried out their missionary work."

To show the materialistic view the Board of Foreign Missions take of the work it is engaged in, we give one more extract from the letter to Rockefeller, which the Board has circulated, evidently with the view of proving how deserving it is of commendation. Here it is:

"Our export trade is growing by leaps and bounds. Such growth would have been utterly impossible but for the commercial conquest of foreign lands under the lead of missionary endeavor. What a boon to home industry and manufacture! An officer of the United States Steel Corporation tells me that that company alone is exporting American products to between forty and fifty different countries. "The fact that the sources of your wealth, if I am rightly informed, are drawn from mankind more widely than those of any man who has preceded you, seems to be to invite you to special consideration of the needs of a vast and not entirely reasonable that a portion, at least, of the revenues derived from your extensive trade with foreign peoples should go back to them, laden, through this missionary organization, with the blessings of Christianity and civilization."

As a circular issued by a business house engaged in the export and import trade, this would be well enough. But to place the main stress on trade improvement as a consequence of mis-

sionary labor is not what one would expect of a body that was organized for the purpose of spreading the light of Christianity. It was not the trade incentive that won for Christianity its great victories over heathendom centuries before Protestantism came into existence. Quite different motives spurred on St. Francis Xavier and the other great missionaries. Spiritual conquests planted the cross in so many lands.—N. Y. Freeman's Journal.

### IRELAND'S CATHOLIC UNIVERSITY.

The excuse put forward by Mr. Balfour for his refusal to carry out his former pledges regarding a Catholic University Bill for Ireland—namely, that British sentiment was insuperably hostile to such a proposal—is directly challenged by no less an authority than the Saturday Review. This publication has for many years been the mouthpiece of the most progressive sections of the Conservative and Liberal parties, showing at times decidedly radical tendencies. On this particular question it takes direct issue with the Premier, and raps the Times very sharply for asking whether any Catholic State has endowed a university for Protestants by putting this pertinent case:

"Until English opponents of the Irish demand can cite another country in which the Roman Catholic population was deprived of its property by Government action while a great Protestant university was established by the State, or another country in which the majority of the population not wealthy enough to establish a university by private effort, is refused Government support for the foundation of such a university as it can conscientiously accept, it is somewhat futile to decide the case of Irish education by analogies."

If the Times could point to any country wherein a great Protestant majority is attempted to be ruled by a small Catholic minority, it might ask the ridiculous question quoted above. Prussia, which has a large Protestant majority, gives the Catholic minority a University system satisfactory to all parties. England is behind Russia in this matter. She is the only power that refuses to do justice while insisting on holding the reins of power.—Catholic Standard and Times.

### DEATHS OF JESUITS.

The annual list for 1904 of the members of the Society of Jesus who died during that year would present an interesting subject of study for an insurance actuary, especially if distributed throughout all the climates and countries of the globe than any other religious order or congregation, fairly represent the average duration of active but well regulated human lives. At the beginning of 1904 there were 15,404 members in the whole order. Of these, 202 died between the beginning and the end of that year, the average age at the time of death being 58 years and 9 months. Of the 202 deceased Jesuits fifty had spent fifty years or more in the order, and the average age of these jubilarians at the moment of death was 79 years and 6 months. Of these 50, 16 had from 60 to 68 years of religious life to their credit. One who entered at 16 died at 91, having spent 75 years in religion. Another, who is not named, was a laborer in Alexandria in Egypt at the age of 53, lived till he was 90. He would have been condemned as "a bad risk" by any ordinary insurance agent at the time of his entrance, and yet he lived on for 47 years. These 202 deaths occurred in different parts of Europe, North and South America, Asia, Africa and Australia, from Montreal to Valparaiso, from Beirut in Syria to Calcutta, from Cracow in Messina, from Alexandria in Egypt to the Zambezi Mission in South Africa, from Manila to Peking in China.—North West Review.

### MGR. JOHN VAUGHAN.

ABOUT TO JOIN THE CARTHUSIANS. It is stated that the Right Rev. Mgr. John S. Vaughan, who has been in Rome for several months, resigns the office of Domestic Prelate to Pius X. and his membership of the Westminster Cathedral Chapter in the course of the strictest of all Catholic religious Orders—the Carthusians. Monsignor Vaughan, as he still is, joins the Carthusians in the Cartosa di Lucca, where the general of the Order lives.

The Rt. Rev. Monsignor is a brother of the late Cardinal Vaughan, also of Father Bernard Vaughan, S. J., and of Father Konelm Vaughan, who is at present in South America, collecting funds for Westminster Cathedral. Mgr. Vaughan is well known all over the country, and particularly in London, as one of the leading pulpits orators of the day. His Christian evidence lectures have been attended with great success wherever delivered, and have been the means of bringing many converts to the Church, whilst, as an author, he has by claim to a very considerable number of volumes, all of which have had a more or less extended circulation. His services as a preacher have been in great request both in this country and on the Continent, and during the Lenten season just closed he gave a series of sermons in the Church of San Silvestro, in Rome. We understand that before joining the Carthusians, he is engaged in the preparation of another volume, and this, under the circumstances, will be awaited with interest.

The ancient and notable family of Vaughan which in one generation gave

six of its sons to the Church as priests and four daughters as nuns, has been as diverse in its characteristics as it has been closely linked in affection. Monsignor John, the student, theologian, and thoughtful, impressive preacher, the spiritual director of many of the most pious and devout Catholics, is the complement of the strenuous Cardinal and the brilliant Jesuit. On entering the strictest contemplative Order in the Church, even were he to write more books they would probably issue, without his name, as the work of a simple Carthusian brother.—London, Eng., Catholic News, April 29.

### NUN A PROBATION OFFICER.

MAGISTRATE OFFERS TO APPOINT SISTER MARY XAVIER, WHO WORKS AMONG PRISONERS.

Sister Mary Xavier of the House of Mercy, at Madison Avenue and Eighty-first street, New York, who visits the district prison, the penitentiary and Sing Sing prisons, went to the Yorkville police court yesterday and asked Magistrate Pool to discharge a man he had committed to the workhouse for disorderly conduct. She said she had obtained employment for him in the country and saw a chance for his reformation.

"I have heard of your work among the prisoners, Sister, and I commend it. Suppose I appoint you a probation officer of the court without salary? Would that help you in your work?" asked the magistrate.

"Yes, your Honor, it would help me, but I must consult my superiors, as I cannot accept such an appointment without their approval," she replied. The magistrate told her to let him know if she obtained the necessary consent, and said he would investigate the case of the man she wanted discharged.

Sister Mary Xavier has been working among prisoners for several years. If she is appointed a probation officer it will be the first time a member of the Catholic sisterhood has held such a position.

### UNWOMANLY WOMEN.

The situation or scene around and in the court in New York in which the woman Patterson has been on trial on a charge of murder is thus described by one of the reports:

"An hour before the doors were opened the court building was besieged by a throng which numbered thousands. Some of those who sought admission said they were relatives of President Roosevelt, of Commissioner McAuliffe, of Mayor McClellan, and other distinguished men. Even those who were connected with the case had difficulty in getting in. As soon as Recorder Goff took his seat he ordered the room cleared of all who were without seats. In the afternoon he caused the ejection of a score of women who were taking undue interest in the proceedings. As they moved toward the door their faces were crimson with mortification, but the order was enforced. Four-fifths of those who succeeded in getting in were women."

What sort of women are those? Of what class? Are they womanly women, Christian women? Are they women with homes, families, occupations; or women having interests or tastes befitting their sex? Is a murder trial court a place into which a decent woman, a refined man, or a lady—should he or would he enter to gain admission? Needless to ask the question.—N. Y. Freeman's Journal.

### ORANGE WRATH.

There will be bad blood among the Orangemen in Ireland if Patrick O'Connell is married to the "Papist." The greater proportion of whom are the most zealous Protestants, who never entered a church door in their lives, take ill an alliance with the children of Babylon.

When the English Church was about to be dis-established by Gladstone, thirty six years ago, the Orangemen rose up to fight the dis-establishment bill they would kick her crown into the Boyne. One of the leaders, the famous Wm. Johnston, of Ballykilbeg, proclaimed that he and his followers would line the ditches, Bible in one hand, and a gun and a sword in the other—in which condition they would hardly be fit for campaigning in Manchuria. They promise to take up the Bible, and gun and sword again, if Home Rule should ever pass. When campaigning against the coming matrimonial alliance it is expected and hoped that they will be content to go forth with the Bible only—in both hands.—Catholic Citizen.

### King Edward the Wise

Edward VII. of England is known to have been chiefly instrumental in ending the Boer war. He also is understood to have wished for a solution of the Irish question, and induced the Tory Government to rely less upon the advice of the Castle. The French alliance, or mutual understanding between France and England, which is apt to become so important in international politics, is also attributed to him.

"King Edward the Shrewd," or, indeed, "the Wise," is, according to the Paris correspondent of Truth, the title of a near posterity will give to his present majesty. "Since his accession to the throne," says this noted journalist, "he has not made in international affairs a single mistake, which is more than can be said for his nephew and nephew-in-law of Germany and Russia.—Catholic Citizen.

### CATHOLIC NOTES.

Dr. William A. Dunn of Boston has become a member of the medical and surgical staff at the Vatican.

When the will of the late J. G. Hurley of Flint, Mich., was filed in probate court it was found that in addition to bequests heretofore reported, he left his home, valued at \$7,500, to the Little Sisters of the Poor, and \$5,000 for its maintenance.

Right Rev. Mgr. Michael P. Connory, Rector of St. Columba's Church, Buffalo, N. Y., was recently elevated to the rank of Domestic Prelate.

Four French Catholic missionaries and a number of converts have been massacred at Batang, Hong Kong. It is believed that they were killed in the same uprising in which the Chinese Amban, or Imperial commissioner to Tibet, was killed by Tibetans.

During the last week of June there will be held at the Mother-house of the Sisters of the Good Shepherd, at Angers, France, a general meeting of all the provincials of the Order. A new mother general will be elected and new provincials appointed all over the world.

Next June, a general chapter of the Sisters of the Good Shepherd will be held at Angers, France, the Mother-house of the Order, for the purpose of electing a Mother-General. This Order has convents in the United States, Canada, Ecuador, Peru and in Europe; and the Mother Provincials from these countries will be present at the election.

The Rev. Dr. Aveling, the organizer of the course of lectures in Westminster Cathedral Hall, to which we referred last week, is a Canadian by birth and the son of a Protestant minister. Going to England to continue his studies at Oxford he came under Catholic influences at the University, with the result that he entered the Church.—The Casket.

Archbishop Farley administered the Sacrament of confirmation in the Cathedral recently to 110 adults, of whom 38 were converts, after a three weeks' mission just closed at the Cathedral by the Jesuit Fathers, under the direction of Father Stanton, S. J. The remainder were men and women who had been born and baptised Catholics but had never been confirmed in the faith.—The Missionary.

Rev. P. P. Conroy is dead at Notre Dame, Ind. Father Conroy was born in Ireland in 1822, and was ordained in 1850 at Notre Dame. In 1890 he resigned the Vice Presidency of St. Mary's College, Chicago, and enlisted as Chaplain with the Thirtieth Indiana Regiment, with which he served during the whole of the Civil war. Upon his discharge he was appointed to the pastorate of St. Patrick's parish until 1870, when he was called to do missionary work until 1895, when ill-health compelled his retirement.

A meeting of the senior priests of the Archdiocese of Glasgow was held the other day. His Grace the Archbishop of Glasgow presided, and the meeting was one of the largest of the kind ever held, only about two or three of the senior priests of the diocese being absent. The business related to the provisions that will have to be made in future for the training of pupil teachers. The law requires that in future intending pupil teachers must have two years of secondary education, and, under the circumstances, if sufficient numbers are to be maintained, special attention will have to be devoted to the secondary schools in the diocese.

Rome, April.—The Pope received in private audience John Redmond, the Irish leader. The Pontiff inquired most keenly into the religious, political and industrial development of Ireland and expressed complete sympathy with the Irish National party, which he termed the defender of the Catholic religion in Ireland, "because," he added, "that is the national religion of Ireland and it is the national party." The Pope also said that the National party's efforts to achieve liberty for Ireland and also full civil and religious rights for the Irish people by lawful and peaceful means would have his sympathy and blessing.

Archbishop Simon, himself a Pole and now a resident of Rome, has been appointed to come to the United States and look over the situation and the circumstances surrounding the work among the Poles and in the Polish settlements, his visit being in connection with the possibility of the appointment of Polish Bishops," says Rev. Wenceslaus Kruzka, of Ripon, Wisconsin. "I do not know the exact date of his arrival, but his coming here is certain. Father Kruzka spent several months in Rome last year, being sent over as a delegate by the Polish priests of this country to represent their interests.

In the Archbishop's residence New York, a meeting was held Sunday by the Daughters of the Faith, to hear the brief of Pope Pius X. approving the plan of organization. The Archbishop said that the Pope recognizes the need of such an organization to cope with present day evils, which are increasing daily. "The Christian world," said the Archbishop, "recognizes the havoc divorce is playing in American life. It lies with our Catholic women to stem the tide by united action, in discountenancing the social usages and customs that are spreading moral evil in society—immoral plays and books, extravagant and immodest dress, gambling, and opiates." The Archbishop places immoral plays as chief in the list of evils—a view taken by an increasing number of those who give attention to the subject.