

The Catholic Record

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LETTERS OF RECOMMENDATION

Apostolic Delegation Ottawa, June 13th, 1908. Mr. Thomas Coffey: My Dear Sir—Since coming to Canada I have been a reader of your paper...

UNIVERSITY OF OTTAWA

Ottawa, Canada, March 7th, 1909. Mr. Thomas Coffey: Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD...

LONDON, SATURDAY, JUNE 6, 1908.

THE INSTALLATION OF ARCHBISHOP McEVAY IN THE METROPOLITAN SEE OF TORONTO.

The ceremony of the installation of the Archbishop of Toronto will take place at St. Michael's cathedral on June 17th, at 10 o'clock.

His Excellency the Most Rev. Donatus Sharette, D. D., Archbishop of Ephesus and Apostolic Delegate to Canada, will celebrate Pontifical Mass and give the Papal blessing.

An address of welcome will be read to His Excellency on behalf of the Catholics of the Toronto See. An address will also be read to the Archbishop on behalf of the clergy, and another representing the faithful Catholic people of the Archdiocese.

The Pontifical Brief, transferring the Archbishop from London to Toronto, will be read, and the Archbishop conducted to the Episcopal throne, and each priest of the Toronto Archdiocese introduced to the ecclesiastical superior sent them by the Sovereign Pontiff.

The promotion to the Metropolitan See of Toronto of the Most Reverend Fergus Patrick McEvay, formerly Bishop of London, has, we are pleased to notice, brought expressions of good will from every section of the Dominion. From many places in the American republic, too, there have come sentiments of the highest regard, from hierarchy, clergy and laity. Some Protestant clergymen, likewise, as well as editors of the secular press, have given expression to the most cordial feelings of regard for the distinguished prelate who will ere long take up his residence in the capital of Ontario. This was to be expected, because one notable feature of the life work of the new Archbishop has been the promotion of good citizenship and good feeling amongst all classes and creeds of the community. His course on every occasion has tended to promote a sterling Canadianism which has brought satisfaction to the minds of true patriots. While, on the one hand, he may be justly called a great churchman, on the other he richly deserves the title of a great Canadian. Perhaps the most remarkable feature in connection with his promotion has been the many evidences of sincere friendship entertained for His Grace by the priests of the diocese of which he had lately been Bishop. In making reference to the circular which he had issued notifying them of his elevation to the Archiepiscopal See of Toronto, there was the touching note in the voice—there were the words burning with love for the kind father who was going out from them—there was the sign of gladness at his elevation; but, withal, the sad heart, which realized that they never again would have the privilege of welcoming to their homes one whom they loved as a child loved a loving father, one from whom they ever received the kindly speech, the words of encouragement, and that sweet parental direction which served to make their burden lighter and nerved them to still greater efforts in promoting the onward march of that church to which their lives were devoted and to which they had sworn fealty.

In an editorial article the London Daily Free Press thus voices the esteem in which the new Archbishop is held by non-Catholics.

"Liberal minded people of all denominations in London will feel a sense of just pride in the translation of one of its citizens to the highest ecclesiastical office in the Roman Catholic communion of Ontario. During the residence of Bishop McEvay here, in the past nine years, His cordiality, as earned by his piety, learning and good works a large measure of the public respect in general. While devoted to his own church in a degree to win distinguished consideration at the seat of the Church's power and authority—a source of strength to his own congregation—Bishop McEvay has walked with a sedate regard to the rights and feelings of all other communions, nor sought to interpose the influence of his great position beyond those confines except for the general welfare. On all hands it is regarded as a deplorable tribulation to his success in administering the affairs of London diocese that this zealous and suave prelate has been chosen to follow as Archbishop of Toronto the distinguished educationist who was also here as Bishop O'Connor. Thus London has given three Archbishops in Toronto in the persons of Bishop Walsh, Bishop O'Connor and Bishop McEvay. It speaks well, not alone for the character and attainments of the worthy priests to have achieved such notable promotion, but also for the position held by the diocese of London in the field of ecclesiastical labors, as affording opportunity for the display of those virtues which meet the recognition of supreme authority. In Protestant circles as well as in those over which Bishop McEvay has presided with much fidelity and credit, it can fairly be said that the sentiment regarding his selection as Archbishop of Toronto is that of warm congratulation."

The editor of the Hamilton Herald made the following reference to the new Archbishop of Toronto:

"Archbishop McEvay's farewell address to the clergy and laity of London diocese concludes with a beautiful touch. 'I pray Almighty God to bless you all,' he writes, 'and ask a continuance of your prayers, including the prayers of the children.' Evidently, in leaving the scene of his recent labors, the good prelate's heart went out to the lambs of the flock with even more tender yearning than to their elders."

The Bobsaygon Independent also alludes to the change in the following manner:

"As indicated by this journal some time ago, the selection of Bishop McEvay of London as Archbishop of Toronto has now been announced. The promotion of Rev. Father McEvay, as he is best known throughout this district, has been rapid, but not more so than was to be expected by a man of his special capabilities, capabilities that are perhaps more rare in the Church than in any other profession, and were bound to place him in the foremost ranks of the Church administration. There are men, and some of them are prominent in the higher circles of the Catholic Church, who have a most unfortunate knack of arousing antagonism, and their usefulness is more than neutralized. Bishop McEvay, albeit a Churchman, is blessed with good common every day sense, and he understands human nature that is outside of his Church as well as that within. Consequently, unlike most churchmen, he is tactful, considerate of others, and obtains his aims in a way agreeable to all parties. As a priest he was as popular in this district with Protestants as with his own people, and that natural tactfulness undoubtedly will continue with him in all its widening spheres. It is fortunate for this Province that a man of his excellent traits of character will occupy so commanding a position, as it assures a harmonious working of religious affairs, in the most touchy province in the Dominion as regards such matters, a province in which an Archbishop of the wrong pattern would be capable of arousing a disastrous amount of un-Christian, unreasoning rancour, completely destructive of that neighborly fraternity that must exist if a community is to be either Christian or prosperous. The old parishioners of the new Archbishop will take a joyful pride in his advancement, will pray for the divine assistance in the great tasks to which he has been called, and trust that they will not be forgotten in the first benedictions of the new Archbishop."

In St. Peter's Cathedral, London, and St. Mary's Church, touching references were made to the departure of Archbishop McEvay by the Rector, Rev. J. T. Aylward, and by Rev. J. V. Tobin. It was quite evident that deep feeling accompanied every word uttered by both priests. An echo, heartfelt and sincere, came from every member of each congregation. Their chief pastor had been for years associated intimately with them. They knew him well. And until such time as they are called upon to lay down the burden and look for their reward in heaven they will recall from the past the thought that their priestly ministrations under Bishop McEvay brought them a happiness which was ever a consolation in their sorest trials and most arduous labors, and this sentiment is also felt by every priest in the extensive diocese of London.

"Our Lord never tells us about the Pope, or about the Roman Catholic Church," says the Presbyterian Witness. Neither does He make any mention of Edward the Seventh or the British Empire. Yet Presbyterians believe that when He said Caesar meant Edward the Seventh. And Catholics believe that when He said Peter He meant Pius the Tenth.

ARCHBISHOP O'CONNOR.

"A glimpse at the personality loved and esteemed in his diocese and beyond," is the heading of a touching tribute paid to Archbishop O'Connor, who has retired from the Archiepiscopal See of Toronto, by the Toronto World. It is a foreboding of better conditions in our country when we see articles of this description written and published by men who are not of the household of the faith. That the distinguished prelate who has laid down the burden in Toronto richly deserves what our Toronto contemporary has written about him none will deny:

"The resignation of Most Rev. Dr. O'Connor of the jurisdiction which he has exercised in the archdiocese of Toronto for nearly nine years would be an event so remarkable that speculation concerning the reasons for the Archbishop's action is but natural.

At the outset it may be well to say a word or two as to the faculty which he has exercised in the archdiocese of Toronto. He never failed in a single incident of his life as priest and bishop to exalt in this his native province the church to which he belongs and its ministry.

A Bishop's power of jurisdiction, which means taking part in the government of the Church, can only come from the head of the Church. A Bishop along with consecration receives the right to administer a diocese. As to the canonical rules in the case, the choice of every Bishop, though essentially made by nomination, involves previous election at the hands of the brothers in the ministry. As is generally known, three names are always submitted to the Pope by the priests of a diocese to which a Bishop is being appointed. So that Dr. O'Connor who nearly eight years ago was consecrated Bishop of London, has upon two occasions, with an interval of ten years, been the first selection for the ecclesiastical hierarchy of those who have known him most intimately. More than this, it is understood that Rome insisted upon his acceptance of the transfer to Toronto.

Instances are rare where chiefs of the Church lay down the sceptre of their authority for cause other than infirmity. The diocese of Toronto has, however, witnessed the occurrence twice within the comparatively brief period of fifty years. Archbishop De Charbonnel resigned after ten years of residence in 1890 to enter the Order of Capuchins at Lyons, France. He lived till 1891. His retirement was not from infirmity. Nor is Dr. O'Connor's. The two Bishops might be compared in many ways. Dr. De Charbonnel's name is greatly revered in Toronto. Dr. O'Connor's will undoubtedly long live in the hearts of his people. He is a man of aristocratic birth; the other is the son of an Ontario pioneer settler. Milton's picture of Peter was evident in that Bishop as in this:

Last came and last did go The pilot of the Galilean lake; The ruddy cheeks, the crystal twin (The golden eyes, the iron shuts amid) He shook his head, and said: 'I am he!'

Dr. O'Connor, to adopt the poet's figure of speech, carries the iron and the golden keys. The dual emblems may be supposed to be represented in severity of manner and living, united with singular simplicity and gentleness of character. The Archbishop is rigorous in regard to duty and discipline. Like the late Dr. De Charbonnel, there is nothing of the ordinary bearing of the dictator about him. There is not a more democratic citizen of Toronto than Most Rev. Denis O'Connor, D. D. There is not in the Dominion an ecclesiastic who looks every inch the Bishop in a more complete sense of that significant word. A handsomely venerable man.

The results of Archbishop O'Connor's jurisdiction have never been discussed in the newspapers. His sermons have not been reported. His photograph as Archbishop has never been published. He is a man of private life, of bed-time with hard work performed with energetic fidelity, is never in the public eye. He believes in and practices three rules: work, the instruction of the young, and prayer. He never discusses the things that ring from every pulpit of the land. No one ever heard a "blast" from his pulpit. He attaches no constructive importance to discussion. It makes far more confusion than it helps to clear away.

What the people, and especially the young, need, according to this most practical Archbishop, is instruction by example and example by religion as whole should be a palpable and visible force in human society. Preaching should be of the Gospel. No headlines. He does not believe in religion getting into the street calling attention to itself during business hours. He does not understand religion becoming the patron of parades, exhortations, entertainments or semipolitical schemes. A religious picnic or a charitable dance would offend his sense of truth. His charity, like his religion, is a thing for sober performance, and, like his religion, vigilant, every inch the Bishop in a more complete sense of that significant word. A handsomely venerable man.

Respect for womanhood has shone around him. He could not suffer a woman to go into an office or business place to solicit money for charity or religion. At his confirmation he gives to every boy the pledge of total abstinence; but to the girls he says: "You will be good and honorable women, you will not need any pledge to shun a thing that would degrade you."

Who are there that will discern greatness in this Archbishop's resignation? Not many, perhaps, in a generation so conscious of its strenuousity.

Let us suppose a primitive Christian upon a street car trip through this or any other big city. He would see enough evidence out of the window on the walls and billboards to make him imagine that a modern Christian community desires nothing better than to excite itself to amusement by human characterizations unmentionable. And if this primitive Christian took to his hotel an average supply of popular literature his imagination would be excited still more inflamed. But an Archbishop, faithful and unflinching in his duty, would not be discouraged by signs that might frighten the primitive Christian off the streets.

Wherein is the heroism of resignation? Not many would think to look for it, perhaps, where great faith is sometimes found. When men who labor for religion far more than common capacity can endure, make some great act of resignation, it may be that they resign a lesser for a greater task. Perhaps it is that they have a more delicate sense of the efficacy of prayer. It is impossible to imagine Archbishop O'Connor in monastic seclusion other than a great Christian soldier resisting the evil tendencies of the modern world in which, without appearing unduly pessimistic, it may be frankly admitted that the flesh and the devil are under no visible handicap. Prayer is invincible. And only great faith relies upon its agency."

MR. SELLAR'S GRIEVANCE.

The old wall is heard again from the Huntingdon Gleaser; for the fields are stripped of their Saxon reapers and English is no more heard in the land. Alas! for the Eastern Townships, where once all was promising. It was the thin edge of the wedge. Whoever saw an Anglo-Saxon settlement fall or be absorbed? These townships, fair to the eye and responsive to industry, were to be the leaven of Lower Canada. The Catholic Church was to move back at every advance of the superior Anglo-Saxon Protestant colony; and the French language was to be heard no more save in some lonely hamlet where a poor old habitant woman mourned the passing of her people. Had such a picture been realized we should never have heard of the Tragedy of Quebec. The reverse has taken place. Now we hear about a grievance and a tragedy. The Toronto News is the last to take up the subject, only too well pleased to strike at the Catholic Church and the French Canadians in the vain hope of making trifles, a little money and some political capital. One preliminary remark of Mr. Sellars is well worth observation. He tells us that "the Anglo-Saxon farmer will remain in no country where he is discriminated against." Why did he go to Quebec? We quite agree with the Gleaser. Nay, more—the Anglo-Saxon will not remain in a country where he cannot be master and do the discriminating himself. He will succeed if he has had the chance of handicapping all other rivals. In the fair open contest he does not succeed. Germany and the United States are besting him at home, and the French Canadians beat him in his own settlement. It is late in the day to complain. The difficulty is that the Anglo-Saxon pride is sorely cut by this whole affair. If this eviction happened in a certain locality what guarantee is there for other parts of the country? The great complaint is that the new condition in these townships is due to the privileges and aggressiveness of the Catholic Church. There can be no advantage in discussing the constitutional enactments in regard to parishes in the Province of Quebec. Whether these laws are the best arrangement or the worst arrangement possible, or whether like most things here below there are advantages and disadvantages, has very little, in fact nothing, to do with the ground of Mr. Sellars' complaint. Not a foot of his property or that of any other Protestant falls under the parochial or tithe system. If a Catholic tenant occupies it, then the tithe comes out of the tenant. This is not the complaint. According to his own admission, "So long as a farm is owned by a Protestant the priest can levy no tithes; his trustees no building tax. The moment it is sold to a Catholic, the priest draws tithes and the church warden draws tithes. If the whole country were Catholic and every farm in it paying these tithes we should be grateful; and since this state would be very conducive to the country's welfare we should be peaceful. Now the same condition may be seen almost anywhere in our own Province. If a Methodist sells a farm to a Presbyterian, the Kirk gains what the meeting-house loses. Can any jealous minded, sore-hearted Methodist stir up trouble for the Presbyterian Synod because a half dozen cases take place in the same parish? The meeting house is closed. The small Presbyterian church is soon replaced by a fine brick structure. All, from start to finish, was fair business. Even supposing it was all suggested and arranged by the official body of the Presbyterian Church, how can it be called a "tragedy," or how can the aforesaid Methodists complain that they have been "discriminated" against in the transaction? This is Quebec.

Nor is the complaint based upon the difference between seigniorial and freehold tenure. It is that the Church acquired between 1838 and Confederation power to erect new parishes. "It was thus made," he proceeds, "to their interest to change the townships from the possession of Protestant farmers to that of Roman Catholics." To talk thus is the act of a spoiled child. No transfer of property could take place against the will of the Protestant owner. To maintain "that township land held in free and common socage is exempt from any taxes other than these established by English law," is entirely beside the question. What gives Mr. Sellars a pain in the eye and makes his heart sore is the sight of the new parish church and all the subsidiary buildings, indicative of further advances of the Catholic Church and the passing of those in whom his hopes had vainly rested. This novel sight in the Eastern Township, the fruit of a people's economy, contentment and religion, is the only discrimination against the Anglo-Saxon pioneers of this part of Quebec and their descendants. Let Mr. Sellars compare the county of Essex in this Province with these Eastern townships, and he will find the same changes taking place. The country gains. He will find the same sale and purchase going on in the Eastern portion of Ontario. It is unjust and absurd to attribute the spread of the French Canadian Catholics in any part of Quebec or elsewhere to the Catholic Church or the tithe system. To call that tragedy which is entirely a question of economy and free contract is as malicious as it is misnamed.

ATTACK ON SCOTCH STUDENTS IN ITALY.

It is customary for the different colleges in Rome to spend some of their Easter vacation in the country which at the time presents such charm of freshness and beauty. The air is balmy, the heat not oppressive, whilst olive groves and creeping vines afford rest for the eye with their renewed green leaves and bloom of white and tinted pink. A few days spent amidst historical surroundings and in one or other of nature's cloistered nests upon the Alban hills are a pleasing change from the city and the student life of Rome. But in these years young ecclesiastics must look forward to such jaunts with mingled fear, for too frequently they are not allowed to move in peace and freedom. All the colleges of the Eternal City have a uniform, which taking the cassock as a common feature, varies it by different colored binding or sash. As a consequence all students are immediately recognized, nor could they travel without this badge of honor. The members of the Scots' college were spending this last vacation in their country house at Marino—the town where Cardinal Merry del Val was attacked last year. On the Thursday after Easter these young and unoffending gentlemen made a small excursion to a picturesque lake, Lake Nemi, in the neighborhood. They dined at a Caspuchin convent, and soon after started to return, dividing into three parties. The party in advance were attacked by a mob of irresponsible youths. First they grossly insulted the students, and upon being remonstrated with, they brutally assaulted them. As usual with this class these fellows were armed with knives—one of them with a razor. In a moment the weapons were out, and while the students endeavored to defend themselves as well as they could, two of their number were severely wounded, and a third who hastened to their assistance only succeeded in saving himself by catching hold of the coward who brandished the weapon and felling him to the ground. One of the wounded received a severe gash on the left cheek, and the other two, stabs in the side. Both were conveyed to the hospital at Albano. The Prefect of Rome called upon the Rector of the Scots' College, Mgr. Fraser, to express his sympathy and to assure him that all would be done to secure the criminals for justice. As a matter of fact four or five of the assailants were arrested a few hours after the attack. Three of these promising brigands are from Rome—a fourth, the ringleader, is from Marino which is notorious as the centre of anarchist propaganda. Nor did the episode terminate here. It is a great thing to be a British citizen in any part of the world. The last thing Italy would like to see would be any mishap which might turn English visitors from her borders. We find that the incident did not pass unnoticed in the British House of Commons. Mr. Sutherland, a Scotch member, asked the secretary of State for Foreign Affairs whether his attention had been called to the affair. "He further asked whether, for the future protection of the students and in the interest of the numerous British subjects who visit

Rome, he had made, or would make, representations to the Italian Government with a view to the culprits being brought to justice without delay." A report had been sent Sir E. Grey by the Ambassador at Rome who had already requested the Italian Government to take the necessary steps to secure the punishment of the guilty parties. Sir E. Grey was further instructing the Ambassador to watch the case carefully and report if there was any unnecessary delay. No nation is so prompt and so truly careful of her subjects all over the world as great Britain.

CATHOLIC SUMMER SCHOOL.

What an unsocial institution the Catholic Church seems to be. Perhaps we should change the expression by admitting the sociability and call it unworldly. Its sociability is not like that of the world. Its bonds of charity are the strongest—stronger than death. Its invitations are always on the red calling people to the feast. Its exhaustless treasures are ever open—and its fountains ever free. No one is favored with seats reserved, nor on the other hand is any one crowded out. We are travelling all around our thought. The Church is as sociable as a mother—more welcome for the poor and the erring than for others, more joy at the penance of a sinner than the fervent ecstasies of a saint. It is a libel on the Church to say she is not sociable. It is the Church goes, now and again, they break through the narrow customs, betake themselves away from city homes and meeting at some chosen resort and how pleasant it all is—common faith, friendly associations and relaxation. Whilst clubs of all kinds are formed for purposes commercial, political and social, it is worth while calling attention to one club which has successfully proven that the Church can be sociable. We refer to the Catholic Summer School of America. It enters upon its seventeenth session, beginning on June the 28th and closing Sep. 11th. Its rendezvous is the picturesque shore of Lake Champlain in the suburb of Plattsburg, just where the heights of Cliff Haven slope down to the lower beach surrounding the head of the lake. It is a beautiful place for an outing, historic too, and is rendered more beautiful by the increasing number of cottages erected. For the last few years it has been under the presidency of one of the ablest directors in New York, the Rev. Father John Talbot Smith, so well and favorably known for his ability as a writer and his zeal in the work of education. Summer Schools are not intended for the severer type of study. The Catholic Summer School presents a very interesting programme of lectures. Five dealing with recent discussions upon the Bible and its teaching, by the editor of the American Ecclesiastical Review, Rev. Dr. Hensler, are an attraction in themselves. For other courses we refer our readers to the schedule which may be obtained from the secretary's office, 5 and 7 East 42nd street, New York. History, education liturgy and philosophy are all treated by some of the best lecturers of the United States. The serious work of study is varied with the most refined and moderate pleasure. The Catholicity of the visitors, the opportunities of practicing private devotion, the pleasing scenery and all the surroundings combine to make the Catholic Summer School a desirable resort for those who wish a short holiday.

A NEW SAINT.

An event of the greatest significance took place last Sunday week when Pope Pius X. pronounced the beatification of Venerable Madeleine Sophie Barat, foundress of the Order of the Sacred Heart. "The testimony to the heroic sanctity of the new saint," says the Catholic Universe of Cleveland, "has been overwhelming." Our contemporary further says:

"She was one of the little group of women who under the direction of the Abbe Varin constituted the Society of the Sacred Heart at its foundation in 1800. The society proved peculiarly attractive to the nobly born women of European lands, and while never neglecting its share in the training of the humbler classes, it became recognized throughout the world as having a special mission to families of high social position and wealth. Thus it befell that the holy and gifted daughter of the people gave the veil to princesses, and was throughout her religious life in close relations with the most eminent of every land. Her society had branched into all parts of the world before she went to her reward in 1865."

This important event has given abundant reason for rejoicing to the Religious of the Sacred Heart in every civilized country in the world. Furthermore, it will be a cause of special gratification to the thousands of ladies now in the world who owe their early training to the daughters of Blessed Madeleine Sophie, the name by which she will now be known in the calendar.