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Editors (Rev. James T. Foley, D. D.,
Thomas Coffey, L.L. D.)
Associate Editor—H. F. Mackintosh,
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LONDON, SATURDAY, AUGUST 16, 1924

"LA COLONIE CANADIENNE DE DETROIT"

At the celebration of the feast of St. John the Baptist by the Essex County French Canadians, Mr. Bourassa, Editor of *Le Devoir*, was the chief speaker this year. Later he wrote for *Le Devoir* a very interesting and enthusiastic signed article entitled "La Colonie Canadienne de Detroit," the ancient name for this old French settlement.

A paragraph or two will be of general interest to our readers. "Let us pass on to Ford City, the fourth of border cities, born of the expansion on the Canadian side of the gigantic enterprise of the automobile magnate. But what, to my retrospective eye, is still better than the industrial development, is the increase, in virtue, in wisdom and in prosperity, of the Catholic and French parish of Notre Dame du Lac. This name evokes painful memories. Only a few years have passed away since the painful incident which for an instant afflicted the entire Catholic population of the district; what do I say? It even attracted the attention of the authorities at Rome! Well! Will any one believe it? There is not at this hour in all Canada a parish more united, more fervent, than that of N. D. du Lac. Indeed I question if there exists anywhere a group of Catholics with deeper love for their curé, a curé with deeper love for his parishioners. And it was this very priest that, on his arrival, the parishioners undertook to exclude from entry to his church! To whom or to what must this marvellous change be attributed? Without doubt to God who disposes minds and hearts as He pleases; but also to the faith of the people who had to conquer their excited passions, quiet their anxieties, which, up to a certain point, were legitimate, and to accept without reservation the decision of the supreme and indefectible authority; but also to the patience and long-suffering of the priest who was subjected to this terrible trial, to his tact, to his goodness, to his prudence, to his zeal for the service of God. Pastor and people have been obedient to the voice of duty. God has rewarded them by giving them peace of mind and heart."

Unfortunately the painful incident to which Mr. Bourassa refers received widespread publicity in the press of Canada. A grave injustice was done the Bishop of London who, in the ordinary exercise of his jurisdiction and in fulfillment of his duty, had appointed the Rev. Father Laurendeau to the then vacant parish of Ford.

Mr. Bourassa's generous vindication of the wisdom and justice of the Bishop's appointment, if somewhat tardy, is complete. The passing remark, "up to a certain point legitimate" does not say much if it says anything, and may be passed over as an excusable little sop to Cerberus.

Mr. Bourassa continues: "If you would have palpable proof of the extraordinary confidence which the parishioners of N. D. du Lac place in their curé, here it is: The expansion of Ford City has given birth to Riverside, the Benjamin of the border towns. Thus from N. D. du Lac springs the new parish of St. Rose which Father Laurendeau and his curates still serve. The division was effected without the least difficulty; better still, M. le curé (Father Laurendeau) induced the mother-parish to assume for five years the interest on the debt of the new parish! If any one knows of the like of this, here or elsewhere, let him make it known at Rome!"

The ever growing Catholic population of the Border Cities has necessitated many divisions of

parishes. These divisions have all been effected without the least difficulty. And what will surprise our admiring visitor from old Quebec—it has become the rule rather than the exception for the mother parish to help the new parish to set up for itself.

It was not always so. Some twelve years ago when Walkerville was cut off from N. D. du Lac the pastor (the late Father Beaudoin) strenuously opposed the division and claimed that, in the event of the division being allowed, the new parish should pay part of the debt on the mother church and that he personally should be indemnified for loss of revenue. The Supreme Court of the Church decided against Father Beaudoin on both contentions.

More than that. Recognizing and sympathizing with the sentimental attachment of the older French-speaking parishioners to their old parish, in the goodness of his heart the Bishop had allowed such parishioners, though within the limits of the new parish, to maintain their connection with the Parish of N. D. du Lac and to perform their religious duties there. The Right Rev. Fathers of the Rota, while recognizing that "this permission freed the Bishop from the accusation of nationalism alleged against him," decreed that it should not stand as "parochial boundaries should be fixed and definite."

Between the division of the parish of Notre Dame du Lac in 1912 and the division in this year of grace 1924 there is a contrast as gratifying as it is striking, a contrast that goes far to justify Mr. Bourassa's enthusiastic eulogy quoted above.

With regard to the incident of painful memories at the installation of the present curé de N. D. du Lac, our friend of *Le Devoir* will be glad to know that those who at that time fomented rebellion and incited to riot were very, very recent recruits to the old "colonie Canadienne de Detroit," and that, so far as impeding the smooth, satisfactory and beneficial functioning of episcopal jurisdiction in the Border Cities is concerned, these agitators are already as impotent as the shades of the departed Wyandotte chiefs who figured in the early history of the colony.

THE LATE BISHOP DOWLING

In another column will be found a sketch of the life and work of the late Bishop Thomas Joseph Dowling. The loving reverence of our people for the sacred character and office of bishop is well known, and by most of our readers deeply felt. Bishop Dowling's work, well and conscientiously performed, differed not greatly from that of all our faithful and zealous rulers of the Church of God in Canada. Of late years ill-health so curtailed his activities that many will not remember the scholarly eloquence, the sturdy Canadianship of his earlier days. Coming to Canada in boyhood, educated here, living his whole life here, he became a thorough-going Canadian and did his full share in up-building the Church in Canada.

Up to the time of his appointment as Bishop of Peterboro it had been the custom to appoint to Canadian sees scholarly Irish priests who often, by experience, knew little or nothing of Canada or the Canadian spirit and temperament.

The Right Rev. James Vincent Cleary, Archbishop of Kingston, was the last of these. Of wide and deep scholarship, master of an exceptionally vigorous English style, Bishop Cleary's was a personality that could not be and was not ignored. But for this very reason his lack of sympathy with things Canadian, of that sympathy which comes only from knowledge and understanding, he said and did irritating things that, in the opinion of many, were not in the best interest of the Church in Canada. This was the conviction of Thomas Joseph Dowling before and after he was made bishop. The writer well remembers an occasion when Bishop Dowling, in the presence of Archbishop Cleary and many other bishops and clergy, openly, yet courteously, asserted that the time had come for Canada to provide her own priests and her own bishops from the ranks of her own native sons. There were those who questioned the good taste of Bishop Dowling on that occasion. But that was the late bishop's straightforward and forthright way. Convinced that Canada should have a

native hierarchy he said so; he did more, he worked for it. On a much later occasion, when several Canadians had been appointed to Canadian sees, he stated publicly that he had nothing to do with his own appointment; but that he had had a great deal to do with every Ontario appointment made since.

Doubtless this would have come about in time without the active intervention of the bishop who has just passed away. Rome is now insistent on native clergy and native bishops, even in India and China. But that does not lessen the debt of gratitude that Canadian Catholics, and especially Ontario Catholics, owe the late Bishop of Hamilton.

The reverence in which we hold our bishops does not imply flattery or sycophancy. We do not pretend that Canadian bishops make no mistakes; but they have done a thousand and one things that would have been left undone or been ill-done by bishops of foreign origin.

And that these things were done much earlier through the vision and courage of Thomas Joseph Dowling is one of the important services the late bishop rendered to the Church and to his country. May he rest in peace.

A VALIANT WOMAN

Eighty-one years ago a man-child was born in Ireland who, nine years later, found himself with his parents in the new land of promise—Canada. He learned the printing trade and rapidly rose to a leading place in his chosen calling. The genial but ambitious printer was known to everyone as Tom Coffey. He rose successively to the foremanship of different departments of the London Advertiser and in 1889 married Margaret Hevey and they founded a modest but comfortable home with assured prospects of growing success. Yet all this time the young Irish Canadian cherished an ambition, conceived in early youth, of publishing a Catholic paper. After ten years of married life the opportunity came to realize this ambition, or at least to put his faith in himself, his savings, his assured means of livelihood with all its equally assured prospects of continued advancement, to put all these to the test to win or lose all. The CATHOLIC RECORD had been founded, carried on for a brief period, and was now facing inevitable bankruptcy. Its only assets were its debts. Creditors prefer the prospect of something like adequate reimbursement from a going concern to the certainty of little or nothing from bankruptcy proceedings. Here was the opportunity of realizing a long cherished ambition; but it was also a risk of losing all and being forced to begin again. Such crises occur in the lives of most men. Taken at its flood the tide leads on to fortune. Often we stupidly attribute success to "luck." Not less stupidly we sometimes give the man the sole and entire credit for his clear vision and courageous decision. But Holy Scripture impels us to take another element into consideration:

FORMS OF UNBELIEF

By THE OBSERVER

There is a form of unbelief very prevalent in the world today which, though it does not absolutely deny the existence of a Supreme Being as a First Cause, does absolutely deny the existence of Divine Providence. For those who hold this form of unbelief the world and all that it contains is only a vast machine and its parts. Some one, they admit, must have set it in motion; but once that was done the prime mover takes no further interest in it: it goes by itself.

For those who hold this form of unbelief, man is simply a part of the universe, endowed with certain forces moving in certain directions under the guidance of certain laws. He has, they say, the power of understanding to a certain extent the working of the forces within him, and outside of him, and a certain measure of control over those forces, but only for a time. In the end, they say, he is always vanquished by those forces or a combination of them. His light goes out; he dies; and there is nothing more to be said about him.

Now, is not that a wonderful triumph for modern philosophy as understood by that class of unbelievers? Is not this a wonderful finish to an ambitious attempt to find out all about man and his destiny? Nineteen centuries of trying to get along without revealed religion and the guidance of the Church which God established to help the weak human mind to find truth, has resulted in this conclusion, so far as many people are concerned; this lame, impotent, and, on the face of it, utterly ridiculous conclusion. For, how can it be anything else but ridiculous when there is not a man in all the world who does not feel in his mind and heart that that cannot be all that there is to be said about the human race?

It may all be summed up in the words "I don't know," and there is in every man who came from God's hands a feeling that after all he knows more than that. But the unbeliever who persists long enough may succeed in stifling that inward monitor put into every man by God, to a great extent if not wholly; and so it is not uncommon to meet men who are educated according to certain standards of education who answer "Don't know" to all important questions, and are seemingly satisfied with that answer. How did the world come into existence? "We don't know." How does it continue to exist? "We don't know." Will it ever cease to exist? "We don't know." What is the special purpose of man's existence? "We don't know." What becomes of

man after he dies? "We don't know."

Call this a philosophy? What a chilling, soul-saddening confession of intellectual impotence it is? Is any stronger proof required that the Bible is true, and that man fell mentally as well as morally when he first rebelled against God in the Garden of Eden? If this is the best that reason can do when it rejects the aid of religion and revelation, let us hear an end of the glorification of man's mental powers.

Here is a so-called philosophy which sums up human life as a hopeless struggle with giant and unfriendly powers which we cannot see, a struggle which ends always in man's utter annihilation. If this be philosophy, who would wish to be a philosopher? Our whole nature cries out against agnosticism, against the absurd answer, "I don't know" given to every question that is important to the human race. The intellect and the heart alike revolt against the notion that knowledge and love do not reach beyond the grave. Agnosticism is not a philosophy. There is more philosophy in the first chapter of the Catechism than there is in all the volumes of so-called free-thought.

Margaret Coffey has gone to rejoin that husband whose joys and sorrows, trials and triumphs, she shared here for nearly half a century. It will deepen and broaden our view of life to reflect that the valiant woman who has passed away had a larger share in the recognized and lauded achievements of that husband than can easily be realized.

From the readers of THE CATHOLIC RECORD, especially from the wives and the mothers, we confidently ask prayer for the repose of the soul of a valiant woman.

NOTES AND COMMENTS

AN EVENT of great interest not only to the Catholic world, but to Biblical scholars of whatever persuasion, is the forthcoming publication of the first instalment of the Revision of the Vulgate, the great work undertaken by the Benedictine Order, at the instance of Pope Pius X. The Pontifical Commission which, under the presidency of the learned Cardinal Gasquet, has been engaged in this work for so many years begins now to see the fruit of its labors. These labors must have been enormous, and the patience and assiduity with which the researches have been prosecuted have set a mark for all time. Publication of Part I. is expected in the Autumn. It will be the greatest literary event in many years.

SIR WILLIAM WALLACE is at length honored on the spot in Westminster Hall where he stood his "trial" so many centuries ago, a tablet commemorative of that event having just been placed in position there. The achievements of Wallace are the peculiar glory of Scotland, even though tempered by the knowledge that his own countrymen, or rather a clique of degenerate noblemen, less interested in the welfare of their country than in their own aggrandizement, were his betrayers. The so-called trial and the resulting execution were carried out with every accompaniment of ruthlessness and brutality, and "Longshanks" doubtless congratulated himself that as a result the last embers of Scottish nationality were extinguished. Bannockburn in the succeeding reign was his answer. So long as Scotland remained Catholic the fires of patriotism burned with undiminished splendor. It remained for a later time, that under the incubus of a "reformed" creed, her birthright should be bartered for English gold.

PRESBYTERIAN SCOTLAND has become restive under what ill-natured critics term the "Irish invasion," and the consequent increase of her Catholic population. The instinct of race-preservation is in itself natural and laudable, and we confess to a degree of sympathy with those in Scotland who view with concern the apparent recession. But, if, instead of whining over the incoming Irish, and casting about for evidence of "Jesuit trachination," the Protestant clergy will profit by the advice of one of themselves and look at the empty cradles in the homes of their own people, they will have taken the first step towards remedying the fancied evil they deplore.

THE ESTABLISHED Church, in its annual report to the General Assembly at Edinburgh, calls attention to the fact that between 1901 and 1921 there was an increase of 39% of the Irish population, as compared with 6% only of the purely Scottish population, and remarks that "there is growing up a nation within a nation, and this immigrant nation manifests very marked contrasts in social and moral conduct and ideals." "The danger of race hatred and strife," it is added, "is very real."

THE REAL evil, as intimated, lies in a decreasing birth-rate. The contrast in "moral conduct and ideals," complained of mainly consists in the Catholic birth-rate being over 40, and the Protestant under 20. In England the Protestant middle-class birth-rate has declined by over 50% in the last thirty years, and Presbyterian Scotland seems doomed to the same calamity. But whether in England or Scotland Catholics have in conformity with the Scriptural injunction increased and multiplied within the same period. The moral is plain, and with those most concerned should not fail of its effect. It points the way back to the path trodden by their fathers of old.

ANOTHER of the evils complained of in Scotland as resulting from the "Irish invasion," is decline in "Sabbath observance." This view is superficial, and the evil more fancied than real. In Catholic countries, on the other hand, the tendency is now rather the other way. An Anglican tourist in Italy has been giving his impressions in the Church Times which clearly prove that in the cities and towns which he visited there is widespread evidence of a deepening of religious life. Of Turin he writes: "To take Turin for an example of a business city, the worshippers at the many Masses and the communicants were really remarkable in their numbers, or so they appeared to me, and I particularly visited six different churches at various times so as to find this out. Nearly all the shops were closed, and ordinary commerce was at a standstill. Practically the same remarks apply to Rome and Florence, but with so many visitors it is difficult to judge so well in these cities."

A GENERATION of 50 ago "Robinson Crusoe" was the familiar companion of most boys, but seems now to have fallen from that high estate. It was generally understood that Alexander Selkirk, a Scottish mariner, was the original of Crusoe, and Juan Fernandez, an island off the West coast of South America, the scene of his experiences. It was also taken for granted that Selkirk, or Crusoe was the first marooned seaman to eke out life on this island. According to a writer in the Boys Own Paper, he was forestalled in this by some two hundred years, by one Pedro Serrana, a Spaniard. Pedro's predicament was much more trying than Crusoe's, for while the latter salvaged from the wreck, most of life's necessities Pedro was cast up from the sea with only the clothes he wore, and a knife. How he fared under such circumstances is fit theme for a Conrad, or a Marvatt.

HERE ARE some particulars regarding him, as culled from the columns of an overseas contemporary: The islet, which is formed of branches of dead coral, stones, and shells, now petrified into rock, is as barren today as in the early sixteenth century; with neither shrub nor tree, and but few plants, with the exception of the samphire; and no supply of water whatever. Serrana, however, like a wise man made the best of his circumstances, and succeeded in maintaining himself. America's first recorded Crusoe contrived to exist for three years and eight months, till the wind and the weather procured him a companion, who had floated hither from a wreck. If the new Crusoe was paralysed with amazement, the old one was nigh driven mad with fears. The newcomer's state of mind was excusable, considering the sight Serrana must have presented, his nude body covered with hair and bristle, and a beard reaching down to his loins. But Pedro thought that Satan himself had come up out of the waters to see him, and not until the fresh castaway had recited a few "credos" and "paternosters" did Serrana recover his wits. Gratitude to Providence, was, however, short-lived with both of the Crusoes, for within a few days they were quarrelling so fiercely that separate establishments were set up at each end of the key. They became friendly again, though, just before a Spanish vessel, sighting the smoke of their fire, fetched up off the islet, and took them on board. Serrana had then been on it for four years. His companion died on the voyage, but Pedro reached Spain, where crowds flocked to see him and listen to his story. He was

presented to the young Emperor, Charles the Fifth, who settled on him a pension. Notwithstanding the hardships of his marooning, Pedro, who takes rank as the first historical Crusoe, lived to a great age. He returned to America and finally died at Panama about the middle of the sixteenth century.

LAWS ON SCHOOLS

EVERY LEGAL PHASE OF QUESTION DISCUSSED

Washington, D. C.—The much-mooted questions of Private schools and their legal status, and of Bible-reading in the schools—questions which are agitating half a dozen States at present and bid fair to spread rapidly to others—are canvassed authoritatively and completely for the first time in a volume to appear shortly, entitled "Private Schools and the Law."

The monograph is the work of Charles N. Lischka, of the department of Education, National Catholic Welfare Conference. Mr. Lischka has been doing research work for the Department for three years and has worked on this difficult compilation throughout that time. With the increasing importance of the questions into which he was examining, he has spent virtually all his time in the last four months completing it.

Perhaps a proper appellation for the new work would be a "reasonable compilation." It is distinctive for the facts that it contains no comment, opinion or author's construction of the laws concerning which it treats, yet each case is lucid, so that the average layman may readily read and comprehend the legal phase of the private school question. For this latter purpose, there are ample notes and cross-references.

Mr. Lischka has brought into one work of 250 pages of compilation of all the State legislation concerning private schools, and all the statutes governing Bible-reading in the schools. In addition, he has included about twenty-five Federal and State cases involving fundamental issues, together with some specimens of decisions by State superintendents.

When he undertook the task, he says, he found an amazing amount of such legislation had been passed. There were literally masses of it, to be gone through and sorted and winnowed down. A still more significant revelation was the fact that virtually all of this great volume of laws had been passed only in the last few years. The flood of it began, he found, in 1919, and its increase in more recent years indicates clearly that there is every probability it will grow immensely in the next few years.

In setting down the cases in the courts which have grown from this great volume of legislation, Mr. Lischka has carefully given all the facts, both of the bases on which the suits were brought and of the opinions. He has included ample excerpts from the opinions themselves. But he has weeded out all the tedious, heavy, legal sections not pertinent to his subject, so that the book becomes practical for the layman. At the same time, he has retained the body of the opinions, wherever they apply, so that it may be regarded as a scientific and complete source book in this field.

It is possible from this work for the parent to ascertain his legal rights and those of his children in the matter of schools, both locally and nationally. He may determine, for example, whether inspection and supervision of private schools is compulsory in his State, and what conditions the State exacts from those who conduct the parochial school which his children attend, what are the language requirements, the qualifications demanded of teachers, etc.

SOME DRASTIC STATUTES

In this connection, the book records some drastic supervisory statutes—namely in Kansas, Nebraska, and Michigan. In Kansas, the State Board may close any school where the law regarding the use of English and the teaching of civil government is not observed. In Michigan, the Superintendent of Public Instruction or his agents may "investigate and examine" private schools as to "sanitary conditions, courses and study and qualification of teachers." If the conditions are not complied with, they may close the school and compel the pupils to attend a Public school or an approved Private school. In Nebraska, county and city superintendents must inspect Private schools at least twice a year with respect to such subjects as Americanization and courses of study, and the penalties in the State for violations in this regard are heavy.

Bible-reading in the schools has become a vital question of late, laws regarding it are piling up. Here again Mr. Lischka gives, for the first time, a canvass of every statute yet enacted on the subject, together with the bases on which decisions were made. Good reasoning for compelling Bible-reading, and bad reasoning are given, and such matters as the use of public money for sectarian purposes, religion in the schools and kindred questions are discussed in authoritative terms by legislators.

Among the headings in the compilation of representative decisions