

at all, can be achieved only by stirring up popular opposition to Church authority. However, the movement might well take on in time a genuine schismatic color. It has all the elements of outright Protestantism in it, and as such it has the sympathy and support of the Protestant missionary bodies which operate in Mexico, mostly funded with American money. Separation from Rome, private interpretation of the Bible, abolition of the Latin ritual, and establishment of a married clergy, all these are characteristic features of the Cismatice doctrine, and all these, naturally, appeal to the evangelical missionaries who devote themselves to proselytizing among poor Mexican Catholics. With the added factor of government support, and the retention of a semblance of Catholic ritual, the movement, if it could be kept going long enough, might gain a certain strength. To these facts and potential dangers the Catholic authorities of Mexico are by no means blind.

## QUEBEC CATHOLICS DEFAMED

### GRUESOME TALE OF PRISON TORTURES SET IN TRUE LIGHT BY CANADIAN AUTHORITIES

A cleverly worded dispatch from Montreal, in Canada, dated July 22, and published in the Chicago Daily Tribune, July 23rd, not merely tells story of terrible cruelties committed in a Canadian prison, but manages to create the impression that the inhumanity practiced should be charged to Catholic influence. "The fangs of the cat," the medieval avenger, hissed through the air in the high-walled quadrangle of St. Vincent de Paul," thus runs the story, "and curled across the cringing flesh of three crucified men until the white skin turned livid and blood spouted from the stripes." When the jailed had finished with their victims, they were turned over to hospital attendants, who removed them to the infirmary, but not for treatment, rather for more inhuman punishment. "Instead of receiving medical aid," the article continues, "they were spread-eagled on their cots and held fast, despite their feeble writhings, while salt was officially rubbed into their wounds."

The account runs on through five more such paragraphs, the last one of which says, probably in order to create a lasting impression on the cruelties practised on prisoners in the Catholic Province of Quebec: "The lash of St. Vincent de Paul penitentiary is a 'supercat,' having eleven tails of leather, each with a knot at the end, and for the world which gave the instrument its dreaded name of cat-o-nine-tails."

The Chicago Tribune, on the other hand, did its part towards blackening the French Canadians by publishing the slanderous statements under headlines, printed in type so heavy they must have satisfied the Ku Klux Klan. "Prisoners Tied to Cross," "Lashed in Canada Jail," reads the first title. While the second one declares: "Fattened for 'Cat'; Salt Rubbed in Wounds."

The Department of Justice of the Canadian Dominion at Ottawa promptly denied the allegations contained in the scurrilous article. The official refutation says in part: "A supposed account of the awarding of this punishment has been sent, broadcast, over the world by a Montreal newspaper. The description given of the carrying out of this part of the sentence awarded by the judge is entirely misleading and incorrect. The punishment was carried out in the most humane method possible. There were no floggings, no struggles. There was no salt used and the men were not placed in the hospital. The punishment awarded by the court was carried out in the presence of one of the inspectors of penitentiaries, a deputy warden of the institution and the prison surgeon."

Although this official denial of the allegations published in the Chicago Tribune on July 23rd, should suffice to dissipate the false impression for the article intended to mislead the reading public, the case seems to warrant the following explanations, which proves that no blame can be fastened on the Catholic Province of Quebec:

1. In Canada, the making and application of penal laws are entirely under the jurisdiction of the Federal Parliament and Government, controlled by an English-Protestant majority.
2. There are six penitentiaries, all under Federal control. The one located in the Province of Quebec is called St. Vincent de Paul merely because it is situated within the precincts of the municipality of that name, just as the Kingston penitentiary in Ontario, the Dorchester penitentiary in New Brunswick, etc. In none of them have the Church, the provincial or the municipal authorities anything to do with the discipline, the carrying out of sentences, etc. These, and everything else therein, are under the absolute and exclusive control of officials appointed by the Federal Government.
3. Flogging, or the lash, as it is usually called, has always been applied in Canada as part of the punishment of rape or indecent assault upon young girls. Recently, it has been occasionally inflicted by penal tribunals, under the authority of Federal laws, upon burglars

found guilty of manslaughter, or bodily assault. This practice is open to discussion; but, in view of the rapid increase in the number and gravity of those crimes, it is generally supported by public opinion, in its present mood, irrespective of race, creed or province. As in so many other instances, Canada, and especially the Province of Quebec, might well remind us of our own shortcomings. For instance: According to recent statistics, there are, every year, thirteen murders in Chicago alone as against one in the whole of Canada. Lynchings and Ku Klux Klan penalties are unknown in Canada. All penal sentences, whether just or unjust, are imposed by regular tribunals and executed under official authority.

Unfortunately the impression created by the United News account, printed in "the world's largest paper," will remain with thousands while the refutation will correct the false conviction of comparatively few people. The fact that the alleged cruelties were committed in Montreal, Quebec, and in an institution bearing the title of St. Vincent de Paul, has sufficed to "convince" them, that wherever the Catholic Church is influential, cruelty flourishes. C. B.

## SOUTHERN ITALIANS DEFENDED

### JUSTICE COTILLO REPLIES TO ATTACK MADE BY HARVARD PROFESSOR

Justice Salvatore A. Cotillo of the Supreme Court of New York, declared that the emigrants of southern Italy are the backbone of America's common labor, and that their children are to be found in the universities, colleges and high schools of the nation, in a reply to the criticism directed against the Italian race by Dr. Edward M. East, of Harvard University.

Justice Cotillo, in his statement to the press, vigorously opposed the opinions voiced by Dr. East in an interview at Williamstown, Mass., on Sunday, in which the latter assailed the southern Italian as an unfit immigrant, and accused him of "spawning children upon the world" without adequately providing for their maintenance, and said that the Italian Government should enact "birth control laws" so that "the dregs" of its citizenship would not be forced upon the United States.

His statement made by Justice Cotillo follows: "If the statements about southern Italians attributed to Dr. East, of Harvard University, in the morning paper, are quoted correctly, I cannot help but express my amazement and indignation. I am afraid that Dr. East has allowed his bias and prejudice to get the best of him. Such remarks as that Italy would be 'well rid of' southern Italians as of a 'cancerous tumor' and that southern Italians are 'incompetent and lacking in intelligence,' and that Italian names do not appear in 'Who's Who in America,' indicate no calm and studious reflection but rash and antagonistic thought."

"Why does Dr. East choose the southern Italians for 'spawning children on the world with hazardous recklessness?' Is this not a world-wide problem? And why does the doctor single out these people who have contributed, through their untiring sacrifices to world-wide civilization? Has not America profited by the sweat and brawn of the very overflow of immigrants from the southern part of Italy, who have come here for fifty years? Within the last half century the unskilled labor of the Italian immigrant has contributed much toward the building up of the country."

#### CONTRIBUTIONS TO CULTURE

"Modern Italy is as proud of its Southern Italians as it is of its glorious history. The contribution of Southern Italy to the greatness of modern Italy has been immense. A glance at the names of Italians who are in the forefront of Italian politics, literature, art, culture and commerce will reveal a large number of southern Italians. I do not believe that any one will seriously maintain that the test of desirability of a race is to be found in a book like 'Who's Who in America.' Italian immigration is of too recent date to acquire such 'distinction' as yet, but I believe that it will not be long before Dr. East's desire shall be satisfied in that direction."

"The great mass of the immigrants from Italy in the country are from southern Italy, and I do not believe that any other immigrant can show as much progress and assimilation of American ideas as the southern Italian. Southern Italians are very much sought as working men; large business concerns prefer to extend credit to Italians rather than to any other race."

"In educational fields the Italian sons and daughters of southern Italy are numerous. They are represented in the universities, colleges, high schools, public schools, and a few are principals of our public schools. In medicine and law there are also a goodly number. In public affairs we are also becoming more and more represented. Some of our men are judges, legislators and local officials. In banking and commercial fields the Italian is also making tremendous

headway. Several of our banks are among the greatest banks of the country."

#### CITIES WAR RECORDS

"In reference to Dr. East's remarks as to the Italian soldier from southern Italy in our American army, I desire to call to his attention that there were 80,000 Italian-speaking soldiers of this city in the American army. They represented nearly 10% of the total American military forces. While the Italians constitute only 4% of our population they were found to be in the American army to the extent of 10%. Their casualties amounted to 12%. General Pershing said of the Italian soldier, and most of them were from the southern part of Italy, that there was no braver soldier in the American army."

"I further desire to call to the attention of Dr. East that there are many institutions in the southern part of Italy which are tubercular sanatoriums, which I personally visited during the War, and the inmates of which come from our factories and sweatshops. After giving all that they have to make this a greater America, they return to their motherland with such a dreadful disease and ultimately die."

"Should we not be more accurate in our statements before attacking a people who gave so much, and whose history is so self-evident?"

## FOREIGN MISSION NEWS LETTER

### THE SPIRIT OF MARTYRDOM

Almost all the first apostles that landed on the islands of Oceania were martyred. They made no conversions, and very soon were called to die for the Faith they hoped to preach.

But scarcely had their blood been shed when all things changed. The harvest of souls began. Their successors entered into their labors and reaped what the martyrs had sown. "I have sought for the best means whereby to convert souls," a missionary once wrote, "and I have found nothing better than martyrdom; wherefore I yearn every day for this baptism of blood."

It is said that St. Peter of Verona, sentenced to death on account of his Faith, proclaimed it till his voice failed. Then he took drops of blood that trickled from his wounds and with his finger wrote "Credo" on the sand where he lay. And perhaps if our eyes were sure, we could read on the soil of every mission field the Credo traced with the blood of martyrs.

#### A NEW RULE OF LIFE

Some earnest Catholics regret their inability to assist missionary enterprise. "We have no surplus money after our ordinary expenses are paid." Perhaps they require a new rule of life, such as that given to a celebrated nobleman once by Blessed Peter Favre, upon request. "Reflect often on these words: 'Christ poor and I rich; Christ fasting and I full; Christ naked and I clad; Christ suffering and I living in enjoyment.'"

The peer went away smiling at the priest's simplicity, but some time later when seated at a rich banquet, the phrases recurred to him with startling force. The costly viands and rich wines lost their attractiveness. His eyes were opened; the folly of indulging the appetite shocked and disgusted him. He reformed his life of luxury and became an exemplary Christian.

#### A FEW FACTS

Every Chinese child is one at birth, and at two years old its first birthday.

Six-sevenths of China's population is today living on one-third of its area.

There are four hundred million souls in China awaiting the message of the Gospel.

Every day, thirty-three thousand die unattended.

#### JEWELS AND SOULS

A jeweller arranging trays of diamonds was interrupted by the entrance of a missionary priest who sought an alms for the conversion of the heathen.

"You are very zealous, Father," said the jeweller, "but it strikes me that foreign missionaries could do much better at home. There are thousands who need conversion here, and they would prove such ornaments to the Church, more valuable than the heathen Chinese. So, Foreign Missions do not appeal to me."

"I see," replied the missionary, sadly—"May I ask what you have in this tray—stones of different values, I presume?"

"No, Father—" and the jeweller anxious to be off the mission subject, explained: "They are diamonds all of the same value."

"They certainly don't look that way."

"That's because of the settings," laughed the jeweller, "the jewels are the finest, but some have been placed in platinum, others in gold and some in cheaper settings. All purchasers who want pure stones are not so particular about the settings."

"Well—well—" remarked the priest, "but these diamonds," indicating the other tray, "are marked lower although the settings are the most expensive. Have you made a mistake and placed them in the wrong tray?"

Again the merchant laughed. "You are certainly not a diamond expert, but I know these settings are the best, but the diamonds are not, they have been destroyed in cutting, so they are sold cheaper than even this stone in its poor setting."

"My good man," said the priest, "you have given me a very apt illustration for the cause of Foreign Missions. God created innumerable souls, each stamped with His own Divine Image. They are the Jewels of His Desire, and He has placed them in different settings, some here among us, shining from a setting of the 20th century civilization; others in charge of savage creatures in the jungles of Africa, or hidden behind the yellow skins of the people of the Orient. We see only the settings, but the Infinite Expert looks beyond to His Jewel of Priceless Worth—the soul. In His Sight, the souls of men, white, black or yellow are of the same value. Some souls which have been placed in fine settings have been destroyed by the careless workmen who had charge of them, they are like the jewels in that other tray. With these blemishes they do not appeal so much to the Eye of the Expert as the pure jewels that lie buried in an inferior setting. That is why missionaries carry the Gospel to foreign lands, away from those who have had opportunities but by sin have spurned these graces."

"The Jeweller was convinced. 'Your explanation is a revelation to me, Father. Here is my first contribution to the Foreign Missions, but with the help of God, it will certainly not be the last.'"

## THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

### ON THE MISSIONS

Lebrét, July 17, 1925.

Archbishop Sinnott, of Winnipeg, had just left for Yorkton, and as I sat alone in the small presbytery behind the little church of Swan River, naturally my thoughts centered around events of the last days of the second week in July.

Coming from Renner by automobile, the Archbishop, Father Percy Hallway, and I, arrived in Swan River, on Thursday evening, July 9th, and following morning motored to Bowman.

Bowman is a young but thriving little town, with lots to mark it off, from the villages, we had seen the day before. In the centre of the town near the C. N. R. station, stand three empty elevators, waiting patiently to receive the ripening crop of much promise. Beyond the mill, on the river, stands the lumber mill, which is a fine example of modern architecture. It is a big busy place. In very recent years, Bowman received into her midst, a certain number of Catholics who nearly all find employment in the mills. But until two years ago there was no Catholic church. Rev. E. F. Hallway, the missionary priest from Swan River, came once a month to this place to say Mass in a private house. He organized at the same time a Sunday school class which then consisted of nine children.

The Archbishop, having learned of these conditions, went to work at once, and got the Extension Society in Bowman's Catholic affairs. A donation of \$500 was given to the Catholic population of Bowman, to help them erect a church. This was the start of a new chapel. All the people came together and in a very short time Bowman had a church, equipped with everything necessary for divine service.

On the morning of July 11th we left Swan River again and motored to Birch River, the most northwest point of the diocese of Winnipeg, where there is a Catholic church.

Birch River is a small village with a dozen good buildings and two or three wooden stores. The new church is the most prominent structure of the place. Beyond the village, in the forest, are living many farmers. Thousands of acres of new broken and arid wheat fields we saw along the road, are a proof that the land is very good in this locality.

Today the Archbishop came to bless the new church just erected by Rev. Father Hallway, and to give Confirmation to the children. At ten we arrived at the church, which was full of people. This edifice was a very becoming church, somewhat larger than that of Bowman, and designed in better taste. There was no nave, nor aisles, nor much carving in the walls. The tabernacle, small and not ornate, stood on a small wooden altar, with only a few candlesticks and vases. There was abundant evidence of poverty, but still everything in the tiny church looked neat and comfortable.

The Archbishop congratulated the pastor and his flock for the sacrifices they had made to erect such a nice house to God. Although Church Extension contributed \$500 to this work, the people of the locality gave very liberally in money and labor, and the result is an edifice that reflects great credit on them and on Father Hallway. A characteristic of this mission is the cosmopolitan nature of the population. There are two Lithuanian families, one Moravian, several English-speaking and several French-

speaking families; there are about eight nationalities represented in this country.

On July 13th the Archbishop gave Confirmation in St. Columba's church. The High Mass was celebrated by the resident pastor, the sermon of the day delivered by Rev. M. Kalmes, O. M. I. After the Mass the Archbishop addressed the congregation.

Great improvements, said His Grace, have been made in the church property during the last four years. The interior of the church has been finished and presents a very neat appearance. A sacristy, including a living room for the priest has been added. The land has been fenced, trees have been planted, etc. Today Swan River has a church property that would do credit to a much larger place. When the church is re-dedicated, it should be a very pretty and becoming place of Catholic worship, surpassing any other edifice of the kind in the town. Since Father Hallway came here as first resident pastor, great things have been accomplished. In a spiritual and religious sense much progress is noticeable.

The Archbishop most earnestly invited the people of Swan River to support their devoted pastor. His flock is scattered over a very large territory and it takes much pains and money to visit all the Catholic people of this district.

This was the end of His Grace's pastoral visitation around the northern part of his diocese. In the afternoon he motored to Yorkton, where he took the train for Winnipeg. I was left alone behind, unable to start for my destination until the following Tuesday.

During that time I wrote this summary report, to which I shall add just one more triple remark:

1. Fortunate is the Archdiocese of Winnipeg to have, such an Archbishop to guide its destinies, a pastor with a keen mind, much patience and great zeal—a man also of physical endurance with strong muscles and good legs. My experience of the three last weeks with the Archbishop on his pastoral visitation through the North, showed me that all this was required.

2. Heroes, all humble and unknown to the world, are the young priests we met, working in this portion of the Lord's vineyard. They do their work in silence and expect their reward only in the other world.

3. One cannot but admire the good work done by the Catholic Extension Society in this Northern part of Manitoba.

Archbishop Sinnott, during this last pastoral visitation blessed five new churches. All of them had been started by an initial grant of \$500 from the Catholic Church Extension Society. This gift, in every case, inflamed and encouraged the people—they came together, worked together, gave their money and labor freely, and finished their churches. Today the Catholics in this part of the diocese have decent places to worship, where they gather on Sundays and feasts of obligation, to assist at Mass, receive the sacraments, hear instruction and enjoy the consolations of religion.

M. KALMES, O. M. I.  
Contributions through this office should be addressed:

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### WEEKLY CALENDAR

Sunday, August 30.—St. Rose of Lima, was the first native of the New World to be canonized by the Church. She was born in Lima in 1586 and at an early age accepted domestic employment to support her impoverished parents. Her beauty excited admiration and to avoid this she cut off her hair, blisters her face with pepper, and her hands with lime. She wore a hair shirt studded with iron nails under her habit and a silver crown armed with ninety points under her veil. She offered up all her sufferings for the conversion of sinners. She died in 1617.

Monday, August 31.—St. Raymond Nonnatus, was a native of Catalonia, born in 1204. From his earliest youth he found enjoyment only in his devotions and in serious duties. He was admitted to the new order of Our Lady of Mercy for the Redemption of Captives by the holy founder, St. Peter Nolasco. St. Raymond was sent to Africa to ransom captives and, after his funds had been exhausted, he gave himself up as a hostage for the release of others. Because he sought to convert the Mohammedans to Christianity he was barbarously tortured until he was finally ransomed by friends in Spain. Pope Gregory IX. appointed him a Cardinal. He died in 1340.

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SACRED HEART LEAGUE BURSAE

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## A CROSS-WORD PUZZLE

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

Dublin, July 20.—It is now realized that the first Senate election of the Irish Free State is likely to be a sore ordeal for the electorate. There are no constituencies—or, rather, the whole country is one single constituency. The Dail and the existing Senate, under the terms of the Constitution, had the sole right of nominating candidates.

They have chosen the requisite seventy-six persons, for there must be four times as many candidates as vacancies, and there are nineteen places to fill. The proportional representation system of voting is to be followed, which means that a voter in order to do his work completely would have to place the seventy-six in what he considers their order of merit.

Here the great hitch arises, because many of the persons on the nomination panel are not at all widely known. In fact, the average elector would have a superficial knowledge of just a few of the candidates. The polling arrangements, extending all over the country, will have to be elaborate. The eventual task of counting the vote will occupy about six weeks. Voters must be over thirty years of age, a limit that applies to both sexes. On that basis about a million and a quarter persons will be eligible to vote.

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