

The Catholic Record

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LONDON, SATURDAY, AUGUST 9, 1924

THE ORATORY OF "THE TWELFTH"

We have already considered the boast of our Orange friends in the matter of securing and establishing civil and religious liberty. While their history is bad it is well, we repeat, that on their great festival the rank and file of this society should hear that civil and religious liberty is their principle and their ideal.

In another column will be found an account of the celebration in Ireland. It is good to read that Mr. M. E. Knight, Grand Master for the County Monaghan, spoke to his fellow-Orangemen in this strain: "The rights and liberties of minorities are respected in the Twenty-six Counties of the Free State. Orangemen have nothing to fear so long as they meet in a law-abiding manner. The Government (of the Free State) has given practical proof of its desire for fair-play. Orangemen should not be slow to appreciate this. The spirit displayed toward them has already borne fruit."

With the better spirit in Ireland there should be corresponding improvement in Canada. To this Catholics as well as Orangemen should contribute.

And we think that the oratory of "The Twelfth" just past indicates that desired and desirable improvement. Without going too far afield let us take the London Free Press account of the recent celebration. As the Free Press is the chief newspaper of Western Ontario its report of the speeches may be taken as reasonably full and accurate.

We learn that Mr. M. M. McBride in lieu of an address that he was to have given sent his regrets together with this message:

"There is a message that seems to me as most appropriate for any gathering where loyal Canadians are assembled," his letter read, "and it is that in a world slowly and painfully emerging from the wreck and ruin of the great World War, where the angry passions of mighty nations were turned to devastation and destruction, we should all be thankful to God that it is our privilege to live in Canada, where strife and bitterness are less apparent than in the nations of the old world."

"In the maelstrom of death, broken hearts, broken homes and destroyed nations of Europe we can now observe the results of hatreds and jealousies allowed to grow and grow until the pleadings of great statesmen were as naught to stem the inevitable tide of lustful warfare and destruction."

"In his message Mr. McBride called attention to the efforts of European statesmen to bring peace to the world and wished for the success of these endeavors. He added that even despite the industrial, agricultural and business difficulties of Canada, the people of this country are the most favored in the world today. He advocated, in conclusion, the promotion of peace, happiness, contentment and good will wherever and whenever opportunity offers."

Mr. McBride is a man in public life; he has been honored as the chosen representative of the people of all classes and creeds. He is mindful of his dignity and his duty. His message honors himself and honors his Orange fellow countrymen. He inculcates a sturdy and sane Canadianism, stimulating a love for and a pride in Canada, the favored native land of Orangemen and Catholics alike. He denounces the hatreds and jealousies that have brought so much sorrow and suffering, he preaches good will and advocates its promotion wherever and whenever possible. He might address himself in the same

words to French Canadians, our oldest Canadian stock, or to those newly arrived in Canada, to Catholics or to Protestants, to Knights of Columbus quite as fittingly as to a gathering of Loyal Orange Lodges.

And in this way Mr. McBride paid the highest compliment possible to his Orange audience. He assumed that they were not gathered there for self-righteous self-glorification; that they would not close their ears to any but those who were willing to pander to their prejudices; but that as good Canadians they would welcome the translation of the boasted principle of civil and religious liberty into terms of the duties of Canadian citizenship. Mr. McBride has shown the way in which public men may address their Orange fellow countrymen on the "glorious twelfth" with respect both for themselves and their auditors.

It is those who in their Twelfth of July addresses stir up suspicion, distrust and strife that really belittle and insult the intelligence of Orangemen. We note a distinct falling off of that sort of oratory. What remains of it is contributed almost exclusively—to their shame be it said—by ranting clergymen!

The flow of oratory is not without its sometimes quite unconscious humor.

For instance: "Rev. Canon Collins, of Sarnia, congratulated the ladies on their presence in such large numbers and their fine appearance in the march. We are sometimes criticized for celebrating the 12th of July every year, but deliverance from a great bondage is no small matter. 'History proves that mankind has had to struggle continuously for civil and religious liberty and the liberty of the British race is contained in England's Magna Charta. Man must be free and the Orange order stands for the unity of the Empire, the English tongue and the Anglo-Saxon race.'"

As to the "deliverance from a great bondage" we dealt with that two weeks ago.

The humor of the worthy Canon's speech is his statement, wedged in between glorifications of Orangeism, that "the liberty of the British race is contained in England's Magna Charta." The Magna Charta was wrung from King John by the Catholic barons of England led by Cardinal Stephen Langton, Archbishop of Canterbury, who was "the soul of the movement," over three hundred years before there were any Protestants in England or anywhere else, and a still longer time before the Orange Society was dreamt of. A knowledge of history is not a necessary equipment of the Orange orator; but it is a good thing to direct attention to the Magna Charta. Most of the institutions and liberties of which we boast have their roots deep in the centuries of England's Catholic life.

Another interesting fact of history may be mentioned in connection with William of Orange and the Battle of the Boyne.

Lord Acton, Regius Professor of Modern History, at Cambridge, in *Lectures on Modern History* thus describes it: "A still more delicate negotiation was pursued on the Continent. William could not allow it to appear that his expedition implied a war on religion. He would forfeit the alliance of the Emperor, which was the very pivot of his policy. Leopold (the Catholic Emperor) was a devout and scrupulous man, and it was uncertain how he would regard an enterprise which was to substitute a Protestant dynasty for a Catholic dynasty in England. There was only one way of ensuring his assistance. In order to have the support of the Empire it was requisite to obtain the support of the Papacy. In a religious question Leopold would follow the Pope. William sent one of his generals, the Prince de Vaudemont, to Rome; and through Count Dohma he opened a correspondence with the Vatican. He represented that Catholics would obtain from him the toleration which they could never be sure of under James. There would be not only a serious political advantage gained by the detachment of England from the French interest, but also a positive and measurable benefit for the Church of Rome. The Pope understood and assented, and took the Hapsburgs with him into the camp of the Great Deliverer."

So the Pope, Innocent XI., was on William's side at the Battle of the Boyne.

On the 30th of June the French Admiral, Tourville, defeated the combined English and Dutch fleets. "That 30th of June," writes Lord Acton, "is the most disgraceful date in our naval annals."

"On the following day the Battle of the Boyne was won not in the legendary manner, by William, with his sword in his left hand, or Schomberg, plunging into the river to meet a soldier's death, but by the younger Schomberg, who crossed higher up the river and outflanked the French. Tourville's victory after that was entirely useless. William offered an amnesty, which was frustrated by the English hunger for Irish estates; and the capitulation of Limerick, rejected by the Irish Parliament, gave it the name of the City of the Broken Treaty."

But history does not mix well with theusaurical oratory of the Twelfth of July. We shall allow the quotations we have given to be their own comment. How William carried out his solemn undertaking we made sufficiently plain two weeks ago. There are a good many things in history that Orangemen might well wish forgotten.

Another interesting historic fact. The Battle of the Boyne was fought on July the First. How comest it to be celebrated on July the Twelfth? Again we find the Pope. Pope Gregory XIII. in 1582 reformed the Calendar which was then ten days astray. The Catholic States of Europe adopted the Gregorian Calendar at once. The Protestant States of Germany did not adopt it until 1700. "In Great Britain the alteration of the style was for a long time successfully opposed by popular prejudice. The inconvenience, however, of using a different date from that employed by the greater part of Europe in matters of history and chronology began to be generally felt; and at length the Calendar (New Style) Act of 1750 was passed for the adoption of the New Style in all public and legal transactions." The difference then amounted to eleven days which were dropped by ordering that the 2nd of September should be followed by 14th of that month. Russia did not substitute the Gregorian for the Julian Calendar until two or three years ago.

It is a sad monument to ignorant no-Popery prejudice that one hundred and sixty-eight years elapsed before it yielded to the science of astronomy because the Reform of the Calendar was due to the Pope and his Catholic scientific advisers. And so it was the Pope who transferred the Orange festival from the First of July to the Twelfth!

CONVERT, SCIENTIST, AUTHOR

The British Association for the Advancement of Science, now meeting in Toronto, has its quota of Catholic participants. One, the Rev. Father Francis A. H. Aveling though comparatively young has already had a distinguished career as scientist and author. Born in 1875 and becoming a convert to the Catholic Faith during his student days at Oxford University, he studied theology at the Canadian College at Rome. His scientific education he acquired at the Faculty of Applied Science of McGill, Louvain and London Universities. He received the degree of Ph. D. at Louvain of which famous seat of learning he is a Fellow. Winner of the Carpenter Gold Medal and the Doctorate in Science at the University of London, he became Lecturer in Analytical Psychology in this one of his many Alma Maters, a position which he still holds. He is also examiner in philosophy for the National University of Ireland.

He is the author of many volumes, "Science and Faith," "The God of Philosophy," "The Immortality of the Soul," "Modernism," and many others. He is a valued contributor to the "Journal of Psychology," the "Revue Neoscholastique," and to many other scholarly periodicals, both secular and Catholic.

A friend and collaborator is the Rev. Alfred Bowyer Sharpe, M. A., an Anglican clergyman, who was forty-seven before he was received into the Catholic Church, and ordained priest two years afterwards. "The Spectrum of Truth" is the result of the collaboration of these two converts.

Dr. Aveling is one of the innumerable concrete evidences of the Second Spring of the Catholic Faith in England.

STEVENSON'S "KIDNAPPED"

The *Globe*, commenting on the introduction of Stevenson's "Kidnapped" into evidence in the Leopold-Loeb murder trial, defends this "gem of romantic literature," and confesses itself at a loss to know why it should have been introduced at all.

"To suggest that 'Kidnapped' might have an evil influence on the accused is ridiculous and could not have been the object of a well-read man like Mr. Crowe. It is a wholesome romance of the 18th century and compares with the better known 'Rob Roy' and 'Waverley' as good reading for both young and old."

The explanation is this: The American spelling of many words differs from the English. We invariably double the final consonant in such words as kidnap (with the accent on the last syllable) when forming the past tense or the present participle. Americans spell this word "kidnaped" though they pronounce it "kidnapped." The scholarly young scoundrels had Stevenson's book in their possession and in the attempt to extort money from the unhappy father of their victim they spelled "kidnaped" with two "ps." The book was introduced as corroborating proof that the prisoners wrote this letter, departing from the usual American spelling because of the recent reading of Stevenson's romance.

Many will remember the series of articles "Parnellism and Crime" that brought the London Times into court and ended in the humiliation of the Thunderer and the triumphant vindication of the great Irish leader. The Times' chief witness, the infamous Pigott, betrayed himself under Sir Charles Russell's cross-examination by misspelling a word that he was asked to write. From this point the Times' elaborate case collapsed and the forger Pigott fled.

In the case of the Chicago murderers, notwithstanding the fact that they pleaded guilty and no evidence was necessary, the prosecuting attorney piled proof on proof, direct, circumstantial, inferential and corroborative. And so he did not overlook the significance of Americans adopting the English spelling of the American word "kidnaped."

OBJECTIONS THAT ARE MADE TO CONFESSION

By THE OBSERVER

It is sometimes said by non-Catholics that Confession is an invention of the Catholic Church made in the Middle Ages. But how do those who say that account for that striking passage in the Book of Numbers, in which Confession is plainly enjoined, at least as a pious penitential work. It is impossible to hold that a practice so ancient is an invention of the Middle Ages. Confession is also spoken of in the Book of Proverbs. How could a contrivance of the Middle Ages get into the Book of Proverbs?

Those who say that the Church invented Confession in the Middle Ages have a wrong idea of the power of the Church over the minds of mankind. That idea is born of the many gross exaggerations which were put forth by bitter opponents of the Catholic Church in the course of the great rebellion which is commonly referred to as the Reformation. Those gross exaggerations and the long and bitter appeal to prejudice created in the minds of millions of people a caricature of the Catholic Church which has been the more lasting because there is in human nature something which readily yields to the impression of a tale of what is horrible or a picture of what is vaguely and mysteriously monstrous. And so the Catholic Church has been made to appear to millions of people as a vague and mysterious monster, and that impression being firmly made reason ceased to play its full part and common sense gave way to that sense of dread, mingled with horror, with which the human mind confronts the things that are vaguely sensed but which create the more horror because they are of the nature of shadows and cannot be fully comprehended. It is so that a child conceives of the possibilities of a burying ground at night; the same sensations of vague

things unknown and yet feared which give a thrill and a shiver in thinking of ghosts.

In order to understand why it is that so many non-Catholics are so credulous in respect of the Catholic Church and all that is connected with that Church, it is necessary to bear in mind always that truth concerning the origin of non-Catholic prejudice. It is unfair to treat all prejudiced non-Catholics as equally guilty of a breach of Christian Charity in their attitude towards us and our holy religion. We must make allowances for the long-continued influence of wrong convictions, which, though based on false premises, are, nevertheless, honest convictions in many cases.

Now, it is unfortunately true that one of those convictions is, that at all times and in all countries Catholics have been under the influence of so absolute a tyranny of the mind in spiritual matters, as to possess no volition whatever of their own. But nothing could be further from the real state of the case. Catholics have never been so thoroughly disposed to obey absolutely as non-Catholics will make them out to be, and to have been always. Thousands of hard-working parish priests have smiled over the exaggerated statements of Catholic obedience made by those who know little or nothing about us, and has perhaps wished that he might have in his parish for just a year or two that measureless and utter obedience in order that he might avail himself of it to bring his people to the proper exercise of their most ordinary religious duties.

Looking at Catholic obedience through this medium of distortion, non-Catholics have found no difficulty in believing that the Church after thirteen hundred years had passed away from the time of Christ, took thought one day and said to herself, I will take steps to make all Catholics confess their sins to my priests. It will place them in my power utterly; and they will not dare to refuse because I shall threaten them with hell-fire. Had such a thing been proposed in the thirteenth century, which is the time when non-Catholics imagine it was proposed, we can readily imagine that some wise old churchmen might have asked: "How do you propose to get the laity to obey you in this? You say you will threaten them with hell-fire; but you are doing that every day and for disobedience to commands which they all agree are Divine commands; and every day they take the risk of ignoring your threats. How then do you imagine that they will obey a new command of which they have never heard till now, and of which, they know, thirteen centuries of Christians never heard at all?" We can imagine that that question would have been asked but we cannot imagine how it could possibly have been answered.

It could not have been answered at all. The proposal would have been so impracticable that sane men would never have made it. Always it has tasked the Church to the full extent of her authority to secure obedience to a hundred rules which cannot possibly be annulled, yet which are never obeyed as they ought to be obeyed. Is it to be supposed that a church which had not once in thirteen hundred years succeeded in getting all the children to attend Mass, would have lightly undertaken at the end of that time to make them undergo the humiliation of confessing their sins to a priest?

NOTES AND COMMENTS

AMONG the delegates to the ninety-second annual meeting of the British Association for the Advancement of Science, which convenes in Toronto on 8th August, will be at least two Catholic priests. Than Father A. L. Cortie, S. J., Director of Stonyhurst Observatory, and one of the first astronomers of the day, few more interesting figures will participate in the deliberations of the Assembly. He is a recognized authority on stellar physics and has been entrusted by the British Government with many important commissions. He headed the expedition to Vinaroz, Spain, in 1905, to observe the total eclipse of the Sun, and was also in charge of the Government expeditions to the Tonga Islands in 1911, and to Sweden in 1914, with a similar object. He is the author of some seventy memoirs and papers on solar and

stellar physics and terrestrial magnetism, most of which have appeared in scientific periodicals and in the Reports of the British Association. It is to be hoped that during his forthcoming visit to Canada he may be induced to deliver some lectures under Catholic auspices.

THE OTHER priest to whom we have reference, Rev. Francis Aveling, is, if we mistake not, a native Canadian, though almost his entire life since ordination has been spent in England. He is one of the most learned of the English clergy, and has shed lustre upon both the land of his birth and that of his adoption. His father was a well-known Canadian musician a generation ago and his grandfather in his day was Registrar of the County of Lincoln. They were Anglicans and as such Dr. Aveling received his early education at Bishop Ridley College, St. Catharines. Later, he was entered at Keble College, Oxford, where he graduated B. A. It was during his residence at Oxford that he became a convert to the Catholic Faith, and having made up his mind to study for the priesthood he proceeded to the Canadian College, Rome. On completion of his course he returned to Canada and was ordained priest at Quebec in 1899.

AMONG the famous Scottish abbeys, beautiful still in their ruins, Inchcolm, on the little island which lies at the mouth of the Forth, "like a ship waiting for the wind," as some poetic admirer has described it, is one of the least known. The island was a mystery site during the War, being fortified, and closed to visitors. According to the Edinburgh Scotsman it is something of a mystery to East Coast folks still; yet it is the site of one of the most perfectly preserved, though so long disused, monastic foundations in Scotland.

LIKE MOST of the old religious houses of Scotland Inchcolm is now in private hands. It is the property of the Earl of Moray. It was originally founded by King Alexander I. in fulfilment of a vow made on finding refuge on the island from a terrible tempest whilst he was crossing the Forth in an open boat. At that time the island was occupied by followers of Saint Columba, and their hermitage which still stands is among the earliest Christian edifices in Scotland. Sir James Simpson, a learned antiquary, has identified as this hermitage, a tiny chapel, 151 feet long, which in later years has been utilized as a pig sty or byre. So ruthless and barbarous in its character was the era of destruction precipitated by the "Reformers!"

THE LATER Alexandrian abbey is described as in a wonderful state of preservation nevertheless. Its isolated situation saved it when similar institutions on the mainland were laid in ruins. The Augustinians were its custodians at that time, and for many generations before, and for many generations the Holy Sacrifice was daily offered and the praises of God sung in majestic chant until the mad crusade of Knox and his perivious crew essayed to banish the Old Faith altogether from the land. That in view of that outburst of sacrilege and terror Inchcolm should have escaped it all is little short of a miracle.

AS IT is, the chapter house, the infirmary and the cloisters, we are told, are practically intact, while the nave of the chapel remains with a perfect roof. The three-story square tower, built in the thirteenth century, is also in an admirable state of preservation. Near the main buildings is a deep circular wall, with windlass and bucket, from which the monks of old drew their supply of water, and the water of which is still remarkably fresh and free from contamination. On the mound overlooking the Abbey is an ancient tombstone, of fish-scale pattern, where excavations are to be conducted which are expected to yield interesting archaeological discoveries.

It is pleasing to learn that custody of the island has been taken over by the ancient Monuments Board, and that the abbey will be restored to as nearly its original state as possible. It will then be thrown open to the public and a small charge be levied to meet the cost of maintenance. Next to

restoration to its ancient custodians, which is of course not practical at the present time, this is the very best disposition that could be made of this venerable domain. Nor are secular references to this work of restoration less pleasing. Says the Scotsman: "Luxuriant foliage on the island testifies to its climate, a blackbird nesting in the Cloisters undisturbed by visitors to its peace. It is an island for taking the grass at length. Everywhere around there are objects to stir reflection, and the sound of the sea has something in it like the monotonous far-away chant of the men who prayed and worked and made our world for us in the olden time." All of which is propitious for the future.

IMMIGRATION

ITS POSSIBILITIES—ITS RESPONSIBILITIES

Paper read at C. W. L. Convention, Edmonton, by Rev. Geo. T. Daly, C. S. S. I.

Immigration is for Canada today a problem of paramount importance. Whether considered from an economic, social, national or religious viewpoint, the issue arrests the attention of every serious-minded Canadian. The federal and provincial parliaments, the press, national organizations, are giving to it their closest attention. All feel that the future of our beloved country is at stake.

The Catholic Women's League of Canada, whose glorious motto is "For God and Canada," has assembled here in Edmonton to discuss the problems that affect our national and Catholic life. We cannot therefore leave the problem of immigration unnoticed or untouched, so I come before you this evening to deal with the opportunities and responsibilities of immigration. For to grasp the opportunities and to shoulder the responsibilities the running tide of immigration offers us is the unquestionable duty of the hour.

To realize the magnificent opportunities immigration has created for Church and country in our Dominion we have to visualize the problem from the serene heights of a broad Canadian citizenship and a genuine and sincere Catholicism. One must rise above the crude realities and awkward complexities which this issue necessarily implies in the transitory stage of colonization and settlement and contemplate its final results, which in a few generations will affect so deeply the destinies of the Church and of the country. These destinies will to a large extent depend on how we meet our present-day opportunities.

Our opportunities as Canadians are numerous and manifold. But, I dare say, to aid in the civic education of the foreigner within our country, and to assist him in the process of naturalization, is the most important. For the absence of citizenship or the attempt of a dual citizenship is the danger of the unassimilated New Canadian. Both are harmful and at times dangerous to our country.

True Canadianization means the gradual and healthy absorption of the newcomer into the very life of our nation and its institutions. This is more our work than that of the immigrant. We should make ours the program which the N. C. W. C. has outlined for its citizenship campaign: "That every youth should have before leaving school adequate training in the duties, obligations and rights of citizenship, to which end such training should be given in the elementary grades. That a broad program of instruction in social science should be given in the high schools and colleges for the development and more extensive training of civic leaders. That all persons, native or immigrant, who have not had courses in citizenship should have the opportunity of taking such courses in order better to fulfill their obligations to the community. That immigrants who come to this country with the intention of staying for any great length of time should assume their part of the common burdens of society by seeking citizenship and by performing the tasks of citizenship with understanding. That development of individual character, the teaching of correct moral principles and the inculcation of religion are essential to the making of good citizens."

Undoubtedly the conservation of the moral factor in the soul of the immigrant through the preservation of his religion is our best contribution to Canadian citizenship, for, as George Washington stated in his farewell address, "Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles." Although the spiritual welfare of the Catholic immigrant is our first concern, yet we should not forget that with it is conjoined an orderly assimilation into the nation in whose future he has come to share. This is the more imperative that the masses that have emigrated to our shores have been prompted to do so for economic and social reasons. There is a great danger to see them lose the faith of their baptism if their initiation to Canadian life is left to others. The leakage among our Ruthenians is a pointed illustration of this fact.