

# The Catholic Record.

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

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### A TRACT FOR THE TIMES.

The Christian School, by Bishop McFaul, of Trenton, is a presentation of principles which are ever borne in mind by our educators. That education is a subject, important beyond exaggeration, is a truism; and that education, so called, which sacrifices the child to fads and feeds it on morality independent of religion, is losing its hold upon many without the fold, may be inferred from the pronouncements of leading non-Catholic authorities.

The Bishop insists upon the point, that if to educate is to develop our whole being, religion cannot be eliminated from any curriculum of education. The Catholic must have a higher aim than the formation of merely intellectual culture. His view of education must be based upon man's nature and destiny. He must never forget that man is created to God's image and likeness; that this life is a stepping stone to the next. His conceptions of education must not be confined to man's mere physical, ethical and intellectual development; it should be broader, higher, nobler—an education which fits for eternity as well as for time. Mere learning is of small account with out that fear of the Lord which is the beginning of wisdom, by which the will is trained to piety and made obedient to the law of God. And knowledge without God is powerless against the passion and pride of man.

### TO BE REMEMBERED.

So many theories anent this matter of education are propounded in the public prints that we must not forget that no Catholic may approve a system of education for the young which is divorced from the Catholic faith and from the power of the Church—which entirely confines itself to secular matters and to things affecting temporal or social life, or which is primarily concerned with these things.

Pope Pius IX. in his letter to the Archbishop of Freiburg, and Pope Leo XIII. in the encyclical *Nobilissima*, of February 8, 1884, dwell in strong terms on the principle laid down in the words just cited.

### THE CRITICS.

Some parents object to Catholic schools for divers reasons, of which the most potent is that the non-Catholic school is, so far as imparting culture and enabling the pupil to get a grip of the world, far superior to all others. This they believe despite facts to the contrary. When told that to attend a non-Catholic school is dangerous to faith they maintain that they, by instruction, example and vigilance, safeguard their children's souls. But the point is that a refusal to abide by the judgment of the Church does not constitute virility of faith. When authority speaks it is the duty of the Catholic to obey. Sending children to non-Catholic schools when we have suitable ones of our own betokens indifference to Catholic interests and is regarded by the non-Catholic as proof, and to spare, that we have confidence neither in our educators nor in our spiritual chiefs. The true Catholic looks to the Church for guidance on the lips of those who, imagining that culture means creased trousers and etiquette—that our schools are inferior to the non-Catholic—is not made by educators who owe no allegiance to the Church. We have heard one distinguished Canadian say at a public gathering that he wished that all the schools under his jurisdiction were in charge of Catholic religious. And this assertion was not commented upon adversely, but was regarded as a just meed of praise to the efficiency of our teachers. Spoken in Ontario it might have caused the "Col." to shudder his musket, but in other parts of Canada, where men see things as they are and are scornful of Orangism and all its works, words in praise of any worthy object or person are heard with pleasure.

### A FEW FACTS.

The statement that in England began the Sunday School movement is not correct. In 1536 a priest, Castellino da Castello, founded Sunday Schools in Milan. There were also flourishing confraternities of Christian Doctrine in Rome. Later on St. Charles Borromeo re-organized the confraternity and gave to it a new and extensive impulse. Arbor Day had its origin in the

Catholic University of Paris, whose students planted annually a tree before the door of the rector. The word "commencement" as applied to the closing exercises of a college, comes to us via the same university. We owe class instruction now in vogue in schools and the first regularly organized Normal school to the saintly founder of the Christian Brothers.

### EDUCATORS OF REPUTE.

These Brothers have, during the years, given many testimonies of their devotion to the cause of education. In France, the cradle of the Brotherhood of the Christian Schools, they have toiled and suffered; have been proscribed and martyred at the behest of atheists. They, who look not unkindly upon Clementine, assure us that Frenchmen liberated from the thralldom of the Church will have an opportunity to get in touch with the world. How this is to be done is not specified. Without pausing to give a detailed account of the services rendered to God and country by these much maligned educators, we hasten to let ex-Premier Combes tell us of the methods, patterned after those of Voltaire, endorsed by the present regime, and praised by a few Christians, who think that weapons forged in infidel workshops are good enough to use against Rome. M. Combes, who, by the way, was not so long ago cited as a model for the imitation of non-Catholics of this country, informs us in the course of an article contributed to a Vienna newspaper, that "the State schools must everywhere take the place of the Church. Since twenty-five years they have been demolishing all religious legends—they must continue their work on a vaster scale. Thus only will our intellectual development and moral progress be assured."

But an echo of others who are remembered only for their infamy. Progress indeed. If the infidels can guide their ship into any other port save that of libertinism and revolution we shall be surprised.

In regard to the Christian Brothers one should not forget their heroic charity during the Franco-Prussian war. On the battle-field and in the hospital they were the bearers of sympathy and aid, and in consequence were awarded the prize donated by the citizens of Boston. In presenting it the Duke of Noailles referred to the Brotherhood as a body as modest as it is useful, known and esteemed by all, and which in these days of misery has covered itself with glory.

### VERY DIPLOMATIC.

The protestations of attachment to the people made by the French atheists are, according to correspondents, utterances of true democrats; and according to us the utterances of politicians who keep the people diverted while they clean out the government trough. They are, however, more diplomatic in tone than their forbears. Voltaire, for example, barbed his prose with rhetorical contempt for the people. Rousseau declared that the son of the toiler did not deserve to be instructed. And this wretch, together with the half crazy Pestalozzi, has been held up to educators, by the chief of a great university, as glories of the nineteenth century. In 1782, La Chalotais, dear to free-thinkers on account of the part he took in the expulsion of the Jesuits, lauded the poor with sarcasm for daring to aspire to education and reviled the Christian Brothers for teaching them to read and write. But, however they talk, Voltaire and his disciples agree that "we must crush the infamous one"—the infamous one is not clericalism, it is God.

### A GOOD WORKMAN.

Father Bernard Vaughan, the celebrated English Jesuit, is a thorough workman. He joys in his work. He keeps at it however the world laughs or sneers, and turns out a finished article. There may be two opinions as to the importance of his arrangement of the "Smart Set," but it is conceded that it is well done. It must bewilder the many who are still under the spell of the Protestant tradition to see a Jesuit hammering the sacrament "Smart Set" and to have him quoted and commented upon and praised by the newspapers.

Why, but a century ago utter contempt and hopeless impotence marked the Catholicism of England. It was ignored in high places; it was placed outside the sphere of free inquiry and a Jesuit was the embodiment of

conning and hypocrisy. Had someone suggested to an Englishman of the last century that the Church was destined to become a power again in his country he would have laughed outright. He was sure that Catholicism was dead. There were, of course, a few Catholics out of from the populous world around them, and dimly seen as if through a mist, or in twilight as ghosts fitting to and fro, by the high Protestants, the lords of the earth, but that they could ever have a share in moulding the future of England was deemed an impossibility. To-day the Church is an organization that cannot be ignored. Catholics have deserted the alleys and cellars and corners and the house-tops. The Church is vigorous and fruitful and is no longer dismissed by the reputable Protestant writer as unworthy of attention. During the last half century the number of Catholics had increased five-fold owing to conversion, and, above all, to the influx of Catholics from Ireland. And the other day Father Vaughan said in a discourse: "All the great towns in England are on the downgrade; but Ireland—God bless her—still gives the Empire pure women, brave men: and Ireland is the most Catholic country in the world, with the most Catholic capital."

### THE PROPAGATION OF THE FAITH.

#### A VISITING BISHOP FROM JAPAN.

"Seldom has a more interesting Catholic Bishop visited this city," says the Boston Globe of May 27, "than the Right Rev. Alexander Berlioz, Bishop of the diocese of Hakodate in Japan." The reporter spoke truly—there are exceptions even among reporters—and our only regret is that Bishop Berlioz stayed in Boston so short a time that a little more privileged to come into contact with this saintly man and to meet the living embodiment of a truly apostolic spirit.

Bishop Berlioz is an alumnus of the Paris Seminary for Foreign Missions and has been in Japan more than a quarter of a century. For the first time in this long period he returned to Europe a little over a year ago to make a report of his mission to the Holy Father, and, if possible, to secure help in missionary and means for the Diocese of Hakodate.

#### HAKODATE.

This diocese occupies the entire northern part of Japan, the episcopal see being in Hakodate. It is made up largely of immigrants from the other parts of the Island Empire, who have gradually driven back the native Ainu people. These new Japanese settlers have founded large cities in the past few years, exploiting the country upon lines followed in America and copied therefrom.

Bishop Berlioz has about twenty-five European priests in his diocese, all French except a few from Germany and Holland. He has also one native Japanese priest. While in Rome he discussed at length conditions of his diocese with the Holy Father and with Cardinal Gotthard, prefect of the Propaganda, under whose direction all Catholic missions are controlled.

In a letter which Cardinal Gotthard wrote to the good Bishop from Japan, he says: "It is quite evident that the Japanese mind is open to the faith, not only among the common people but among the nobles and the learned men. I wish to praise especially your efforts to provide means to this end. Among these it is most desirable to establish schools in which literature and the fine arts together with modern European languages can be taught."

#### ENGLISH SPEAKING MISSIONARIES SE- CURED.

Cardinal Gotthard gave the Bishop every possible encouragement to find helpers among the religious orders and as a result of his search Bishop Berlioz has already secured the promise of aid from the Franciscans and the Society of the Divine Word in Steyl, Holland.

From these orders, whether English or German, as both languages are in great demand to-day among the Japanese. In the Diocese of Hakodate, as in fact all over the islands of Japan and along the entire coast of Eastern Asia, the English language is now the language of commerce and diplomacy.

American publishing houses send their representatives yearly to Japan and sell enormous quantities of text books in English. In the high schools and the advanced educational institutions English is invariably taught. Even the signs in the railway stations are printed in our language.

#### PROTESTANT ADVANTAGE.

At present the Protestants have a monopoly of English-speaking missionaries in the United States, England and Canada are of the Protestant variety, although they meet no Catholic missionaries coming from these countries. While some of them are aware that Rome is the centre of the Catholic faith, the common idea is that Catholics are usually French.

Bishop Berlioz, a Frenchman by birth, is as anxious as any other loyal Catholic to correct this idea and to impress the Japanese people with the Catholicity of the Church.

Again, the Church of the English-speaking has a better chance for a

hearing among all classes, especially the educated in Japan. The English-speaking represent the strong nation of the earth—America and England—and impress others with the sense of power and knowledge which are the fruit of conditions in these countries, and which the Japanese are naturally anxious to study.

#### AN OPPORTUNITY.

Could Bishop Berlioz have remained in Boston the priests and people of the Archdiocese would have been the gainers and the Church in Japan would have won ardent admirers and warm supporters. While in New York the good Bishop came across several Japanese Catholics, among them the captain of one of the men-of-war there in the harbor.

In Boston he found no Catholic Japanese but received a cordial welcome from some of the Japanese merchants whom he took means to visit in company with the writer.

One of the gentlemen remarked that Bishop Berlioz speaks Japanese better than most Japanese themselves.

The Bishop has decided to get back to his mission as soon as possible and will probably sail from San Francisco in July. He is now en route to the West and will make a few stops in the Divine Providence to help him in his great work.

### THE LEADER OF THE IRISH PARLIAMENTARY PARTY.

#### FEN SKETCH OF JOHN E. REDMOND.

John E. Redmond, leader of the Irish Parliamentary Party, is frequently alluded to by political speculative prophets as the potential prime minister of an Irish Parliament, says F. Sheehy Skeffington in *The Reader*. He is not, like Parnell, usually described as an "unworned king." Yet he has a little stretch of imagination in needed to conceive Mr. Redmond filling with dignity and effect the position of a constitutional monarch. That skill is gauging popular feeling, that tact and grace is publicly interpreting it, which enable the best type of constitutional monarch to represent a whole nation, are marked characteristics of the Irish leader.

His leadership is no arrogant dragging of his followers to a despotic personal supremacy. It is based upon a maxim that the most successful leaders are those who most thoroughly understand the direction in which the people wish to be led. His wise forbearance for undue self-assertion is perhaps the main factor in Mr. Redmond's striking success as a Parliamentary leader. It has enabled him to weld into the best disciplined party in the House of Commons the general Irish Nationalists were when he became their chairman in 1900.

There to contributed also his personal charm of manner. Always accessible to his followers, by his never-failing courteous urbanity he has evoked a strong personal allegiance, even amongst men who were bitterly opposed to him in the days of the Parnell split.

A chairman of the small Parnellite section of Nationalists, Mr. Redmond had distinguished himself by the audacity of his guerrilla chieftainship. On receiving the chair of the re-united party, he at once rose to the responsibilities of that onerous position.

His leadership of the general five sessions between that of 1906 with election of 1900 and that of 1906 witnessed the flowering of his rare Parliamentary talents. A consummate master of tactics, he fully availed himself of the clear field left by the distracted condition of the Liberal Party, and for some years he headed the only really effective opposition to Mr. Balfour's battalions.

Limitations of space permit but a mere mention of some of Mr. Redmond's Parliamentary triumphs—his success in compelling Mr. Balfour to withdraw the Redistribution Resolution; his masterly handling of the situation produced by Mr. Balfour's defeat in the Commons a couple of years ago, an incident which he alone exerted himself to bring out in its true proportions as a constitutional crisis; his relentless castigation of the common-sense reluctant house to assert its dignity and its privileges on behalf of the Irish Party.

These and many other tactical victories, fresh in the recollection of every reader of the daily papers, have secured for him a reputation as perhaps the ablest parliamentarian in the House of Commons, where appreciation of his powers is universal among men of all parties. I have heard a prominent Liberal journalist express the opinion that either of the two great English parties would rejoice exceedingly could they secure Redmond for their leader.

Though Mr. Redmond for the most part avoids English society (he has no intimates among English M. P.'s and has never dined) his personal appearance is very familiarly known. His piercing eye, strongly marked Roman nose, and Harcourtian chin render him an easy subject for the caricaturist; but they also make it nearly impossible for any cartoonist to present him in an undignified fashion. It is not without reason that he has been depicted as an eagle; or, again, as Napoleon, whom he resembles in stature, in glance and in profile in habitual gestures. Especially the likeness to the portraits of the great Emperor is often startling.

MR. REDMOND IS ONE OF THE FINEST OF PARLIAMENTARY ORATORS. Looking nothing in voice, style or gesture which would enhance the force of

his lucid reasoning and brilliant expression. He rises comparatively rarely, and never unless he has something to say; and he seldom protracts his speeches beyond forty or fifty minutes. Speaking for the sake of "making a speech" he dislikes; and he confesses that in his early days in the House of Commons he found it extremely difficult to spin out the long obtrusive speeches which were then the customary weapons of the Irish party.

Mr. Redmond's Nationalism and his taste for politics are both inherited; his ancestors have been Nationalist Members of Parliament for four generations. He was brought up in County Wexford, amid scenes teeming with recollections of the '98 Rising, and, as he himself puts it, "walked on the graves of martyrs" every day. His first hero was Isaac Butt, who led the Irish Party while the young Redmond was at college; and he still speaks feelingly of the terrible wrench he experienced when Butt broke down, and had to be put aside.

But his maturing judgment soon found a greater leader in Parnell, whom he ranks as second only to O'Connell among nineteenth century Irish leaders and in some things not second. Mr. Redmond was a personal friend of Parnell's before either of them entered politics; he accompanied the chief to the famous Ennisceorthy meeting of 1880 which he still counts among his most exciting experiences. On that occasion Parnell was nearly murdered by a hostile mob, and his supporters also came in for rough handling.

"I was greatly impressed," said Mr. Redmond, recalling this stirring incident, "by Parnell's impassive demeanor in the face of the mob. When an egg struck him on the beard he never even raised his hand to brush it off, but calmly went on with his speech." After the break-up of the meeting Parnell and his companions, Mr. Redmond and James J. O'Kelly, were again assailed in the streets on their way to the railway station.

Soon after this baptism of fire, Mr. Redmond entered Parliament as member for the borough of New Ross. He had thought of standing for his father's constituency on the latter's death, consistency on the latter's death, but Parnell sent down T. M. Healy as his candidate, and Mr. Redmond's first experience of active political work it is curious to recall, was introducing Mr. Healy to his father's constituents.

Mr. Redmond delivered his maiden speech on the first night he entered the House of Commons and was suspended before the close of the sitting. This was the first of the many occasions on which like Parnell, he acquired his unrivalled knowledge of the rules and forms of the House by breaking them. He has also, like every prominent Parnellite, seen the inside of a jail, having been imprisoned in 1888 for a speech to his constituents on the land question.

### THE KING OF ENGLAND AND IRISH HOME RULE.

King Edward and Queen Alexandra will visit Ireland next month. At first glance, the time would seem to be singularly inopportune for a royal visit to a country smarting under the cruel disappointment of the beggarly and very properly rejected Irish Council bill. But King Edward is known to be a friend of Ireland's national aspirations. His speeches from the throne expressing his desire that the people of that country should be associated with its government are very kindly remembered, and it is generally felt that, if it rested with him, the sister Island would now be a self-governing country as the Transvaal is.

It will prove no advantage to the British Empire to penalize constitutional agitation in Ireland by showing it to be utterly ineffective, and thus inciting armed insurrection. King Edward apparently wishes to appear in Ireland as the sympathizing friend; and if he carries out the further intention which is credited to him since the victory of Richard Croker's Orby there, it will mean some practical advantage to the country from the royal visit. There is soreness in sporting circles that an American, and an Irish-American at that, distanced all English competitors; but King Edward apparently takes a larger view of the incident. Mr. Croker has done a true friend's work for Ireland by the establishment of his summer home in establishment of his summer home in the country. His famous horse is of Irish breeding and training; and the King believes evidently that it will be better politics to emulate Croker in putting some money into circulation in the same way than to criticize him for utilizing opportunities which Englishmen had not the wit to see first.

Nor is King Edward the only avowed English friend of Ireland in this crisis. Lord Ripon, the Liberal leader of the House of Lords, publicly advocated last week before the Eighty Club, complete Home Rule for that country, and had his audience with him. He has always been a good Home Ruler; and he assures his hearers that he remains an entirely unrepentant one. Ireland should be governed he asserts in accordance with Irish ideas; and the Nationalists were right in rejecting the Irish Council Bill when they believed it would be an obstacle to Home Rule.

It is clear, however, that a strenuous battle is still before the Irish Nationalists, and that they will need all the moral and material support of their American kindred. The one abiding result of their procedure has been to put the present government where it can take no action on Irish matters, nor on certain Imperial ques-

tions without inviting its own downfall.—Boston Pilot.

### CATHOLIC NOTES.

Mrs. H. S. Wallace, of Roseland, B. C., became a convert to the Church on the 13th of June at Truro, N. S. She was received by the Rev. Father Kennedy of that place.

Catholics in America as well as in his native Ireland learn with regret of the death of the Most Rev. Patrick Vincent Flood, D. D., Archbishop of Port-au-Spain, Trinidad, B. W. I. Of the four delegates whom Great Britain will send to the Hague International Peace Conference, one is a Catholic. He is Sir Henry Howard, for the past eleven years British Minister to Holland.

Miss Itala Blair, one of Chicago's Protestant Fair Hundred, has become a Catholic in Paris, France. Early in July Miss Blair is to be married to Don Ricardo Soriano de Ivanroy, son of the Marquis de Ivanroy, of Spain.

Canon Sheehan's famous "My New Curate," which made its first appearance in the pages of the *Eccelesiastic* Review (America), has just been published in Bohemia under the title "My Novy Kaplan."

Mother Katherine Drexel, the founder of the Sisters of the Blessed Sacrament for Indians and colored people, accompanied by Mother Mary James, has gone to Rome. They will be received in audience by the Holy Father this week.

They are impressed at Rome with Bishop Illitts of Leavenworth, Kansas, who is making a first visit to the Eternal City. "He is quite the most majestic figure seen in a Roman church for many a day," says the Roman correspondent of the London Tablet.

Late advices from Rome are to the effect that the Dominican Fathers from all parts are gathered in council in the town of Viterbo, forty miles from Rome, for the election of a general. All nations are represented there, and the sons of St. Dominic have carried the torch into every land.

Cyril Martindale, of Pope's Hill, Oxford, has just crowned an academic career of almost unexampled brilliance by carrying off the Elliotton theological scholarship. Mr. Martindale is a member of the Society of Jesus, which established a hall at Oxford, as the Benedictines also have done, a few years ago.

The Apostolic Mission House at Washington has just finished a very successful year. There have been in attendance at the lectures by Father Elliott twenty-eight priests, and the majority of these priests go back to their respective dioceses to pursue the work of giving missions to non-Catholics.

The terms on which Rome allows Catholic women to attend Oxford University are that they shall live in a house apart from the University; that this house shall be conducted by nuns or Catholic women; that the girls shall be accompanied to lectures, and that they shall have a chapel in which a priest shall officiate.

In keeping with its traditions the Scots College, Rome, through its rector Mr. Fraser, had the students recently ordained priests and about to return home for missionary work, presented to the Holy Father, Pius X. His Holiness addressed them in touching and beautiful words on the nobility of their vocation and bade them pray earnestly for the persecuted Church of Christ.

The Pope on the 6th of June received in private audience Sir Wilfrid Laurier, the Canadian premier, and Hon. L. H. Brodeur, the Canadian minister of marine and fisheries, and their families. The Pontiff informed his visitors that he followed with affectionate interest the progress made by the Dominion.

Premier Laurier later had two long interviews with the Papal Secretary of State, Cardinal Merry del Val.

The new St. Louis Cathedral will be larger than the Westminster, London Cathedral. The greatest length of Westminster is 396 feet; the greatest length of the St. Louis Cathedral will be 430 feet. The greatest width of Westminster is 117 feet; of St. Louis 212 feet. The clear open auditorium of Westminster is 12,000 feet; of St. Louis 13,500 feet. The dome, interior of Westminster is 112 feet; of St. Louis 175 feet.

Barred in the sequestered recesses of New Mellissey Abbey, away from the strife and cares of the city, is Mayor Henry A. Schunk. Wounded over the bitterness involved in the saloon war, and disheartened by the continuance of the labor strike, Mayor Schunk has decided to seek rest in a monastery. It is understood he has taken the vows of silence and will remain away from the world for some time.

Domination of the Masonic Lodges over the French Army is not now acknowledged quite as openly as it was in the consulship of M. Combes, but beyond doubt it exists and is quite as effective as ever. The other day there was a great Masonic fete at Tonloren. One of the leading spirits in getting up the celebration was a certain M. Petit. This M. Petit has a reputation which should make respectable men keep at a long distance from him. He was one of the Masonic infirmers during the Combes regime; officers who went to Mass, and a letter of his, dated on the 25th October, 1903, was unearthed, from which it appeared that he had systematically played the spy and that the information he supplied was used by the authorities when making promotions.