

# The Catholic Record

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

VOLUME XXXI.

LONDON, CANADA, SATURDAY, OCTOBER 11, 1919

2139

## The Catholic Record

LONDON, SATURDAY, OCT. 11, 1919

MR. BEN TILLET, M. P.  
BY THE OBSERVER

Canada has already more than enough English Socialists meddling mischievously in the affairs of labor unions; and it is not easy to see how the ultimate interests of the Canadian workmen are to be helped by importing any more of them.

Mr. Ben Tillet, M. P., of England, has been in Canada for a couple of weeks past, and addressed the Trades and Labor Congress at Hamilton. Mr. Tillet is a Socialist, and is mentioned by a prominent Socialist writer as a member of the Fabian Society. That society is the literary, publicity, and permanent branch of the English Socialists. Mr. Tillet is the author of some pamphlets: "Character and Environment, Collectivism, Socialism and Trade Unionism." Facts such as these are to be borne in mind by workmen in Canada who want to know to what kind of men the leadership of their cause is being confided by them.

Socialism is not to be believed in or trusted, and in no part of its activities is it more unscrupulous than in the operations of the Fabian Society. That Society is for the most part composed of a clever band of atheistic writers whose avowed aim is to have done with Christianity; and whose practical policy is to permeate the labor unions and trades congresses with Socialistic ideas, and to furnish a steady stream of Socialistic books and pamphlets to the public.

Mr. Blies, a Socialist historian, claims that the Fabian Society, by going into every club where they could get a hearing, gave the workmen's clubs of London a Socialistic tone. The "Fabian Essays in Socialism," by George Bernard Shaw, Sidney Webb, William Clarke, S. Olivier, Graham Wallas, Annie Besant, and Hubert Bland were very successful in influencing workmen towards Socialism. Mr. H. G. Wells is also a Fabian Society writer; and a fit writer for such a Society. How deeply concerned Mr. Tillet may be in the work of this dangerous Society, is a question which Canadian workmen who are not ready to swap Christianity for Socialism, might put to Mr. Ben Tillet before he is any further listened to in Canada as a labor leader.

The term "labor leader" is badly in need of definition; and it is the workmen themselves who are most concerned in having it accurately defined. As at present used, the term "labor leader" covers all sorts of leaders from the ordinary, moderate, labor union officer, to the international Socialist and to the kind of leaders who were on view at Winnipeg last spring; the admirers of Russian Soviets and "direct action."

Up to the present, every sort of man who became an officer or leader of a local branch of a labor union in Canada, has been accepted without question by the men as a genuine labor reformer. The time has come for a show-down. Labor unions must in future draw distinctions, or, if they do not do so, they will find their future hopelessly hampered by impossible policies and bad leadership.

It is rather remarkable that the Canadian press, in general, shows so little sense of the extent to which Socialism has permeated Canadian labor unions; not their ranks so much as their local offices; delegates, representative agents; these are the offices sought by Socialists, and only too often, by reason of glib talk, and an appearance of knowing much, they get these offices.

We should advise the workmen of Canada to try and get along without importations from the Socialist Societies of England and Scotland. Most of the wild talk and wild action that we have had in this country, so far, have come from men born overseas; most of them in England. There is about these men a hardness of the mind, and a recklessness in conduct and in speech which is foreign to the Canadian-born. Canadian labor would do well to hint to the Ben Tillet and other Socialist

agitators who come to this country that they had better stay at home, and give their attention to affairs over there; which are enough to keep their both hands full.

There is no future for labor in Socialism. What is labor now seeking, more and more every day? More money and more property. Well, Socialism says, by the lips and the pens of all its teachers and writers, that in the Socialist state, no man shall own a one cent piece, a foot of ground, or the smallest bit of personal property. And who are the men who are going to so change human nature that that sort of thing will work? Why, the Blatford and the Hyndmans, and the Bernard Shaws, and the Avelings, and the Baxes, and the Tilletts, and the rest of that bunch. Who are they to turn the world upside down and re-make it? Are they fit for the job?

Canadian workmen should wake up to the fact that every man who is called a "labor leader" may not be a safe man to follow. There are the best of moral reasons, and religious reasons, as well as the best of social and political reasons why the workmen should not allow themselves to be led into ways that are unjustifiably morally, and ruinous socially and politically.

Let our fellow-citizens of the labor unions remember that every man who says: "Follow me and I'll get you more money," is not a man that one can follow with a good conscience and a calm mind.

## MR. ROWELL'S SPEECH AT BOWMANVILLE

CATHOLIC RECORD, JANUARY 4, 1919

In our comments last week on Mr. Rowell's charge against the members of French Religious Orders living in Canada we took the report of the Free Press as quoting his very words so far as he touched, in his Bowmanville speech, on his famous "infamous-accusation." The Free Press report we find was incomplete.

Before us now is the Globe's full verbatim report of Mr. Rowell's Bowmanville address, and we shall quote his every word of explanation or justification.

Our readers will have noted that we have always confined our comments on Mr. Rowell's North Bay speech to this single charge against the French religious. Cleverly enough, perhaps, for the audience, as well as that portion of the wider public to which he addressed himself, Mr. Rowell first appeals to anti-Bourassa and anti-Quebec prejudice, reiterates his general charge against the clergy of Quebec, deliberately and dishonestly transfers some of the very words of his particular charge against the French religious to the general charge against the French-speaking clergy of Quebec:

"The substance of my statement about the French-speaking clergy in Quebec was that the majority of them were supporters of Mr. Bourassa in his attitude on the War, and that in the course they were pursuing they were undermining Canada's strength in the struggle."

The words we have italicized referred, in Mr. Rowell's North Bay speech, solely and exclusively to the members of the French religious orders who had found an asylum in Canada. It must be admitted that Mr. Rowell is a good "mixer"—when he has reasons for not being straightforward.

Then the sometime Liberal leader poses theatrically as the bold and fearless champion of free criticism of any class of citizens.

"If their objection was to my discussing the question at all, then I can only say that this country does not and will not recognize an immunity of the clergy from just and fair criticism of their acts as citizens or residents of Canada."

As no one ever hinted at or thought of claiming any such immunity the speaker delivered a knockout blow to this straw man which he had set up to show his prowess—and his courage.

"Fair and just criticism"—that is an important limitation to all criticism. It is fair and just criticism to quote, in Mr. Rowell's own words,—the most serious accusation ever made against any class in Canada's population; to point out that if true the Government have a shirked without such moral cowardice and betrayal of trust as would brand them as accessories after the fact to the alleged monstrous abuse of hospitality charged against the Immigrant French religious; to demand, therefore, that the allegation publicly made by a public man be substantiated; or if made under misapprehension of the facts or misinformation,

then, for the sake of decency, honor, truth and justice, public and private, that the charge be withdrawn, the amende honorable made, and the injury repaired.

Mr. Rowell makes a high patriotic virtue of his long silence in face of the peremptory challenge to prove or retract. He brings in Mr. Bourassa's name at every turn. "Mr. Bourassa and those who think with him" is his favorite way of using the proverbial herring.

"While the War was on," asserts this high-minded patriot, "I ignored all these attacks." Yes, just such "attacks" as the Kaiser repelled when he inaugurated his war of self-defense! Mr. Rowell is even frank than the Kaiser. The patriotic and long-suffering Liberal Unionist leader conveniently forgets that it was he who made the attack, a wanton attack, an attack which he has never justified, against a whole class of Canada's population. He gently and virtuously insinuates that he has been wantonly attacked and plainly boasts that it was from patriotic motives alone he remained silent.

On Spastic patriotism! So far as Mr. Bourassa and the clergy and laity of Quebec are concerned they have their press, their full representation in Parliament, and are well able to take care of themselves. We have never troubled about them; Mr. Rowell is as disingenuous here as elsewhere in insinuating that it is only sympathy with Mr. Bourassa and his Nationalist party who called him to account for his public accusations. Mr. Rowell of course knows better; but he is playing to the gallery.

The charge which we challenged Mr. Rowell to prove was this:

"In this attitude," added Mr. Rowell, "they were undoubtedly encouraged and abetted by the members of the religious orders from France, who found an asylum in Canada, and used that asylum to undermine Canada's strength in the struggle."

This is a specific accusation against the religious from France. It is a sweeping charge without any reservation whatsoever against these men, all of them or at any rate as a class. If any doubt remained as to the general application of this sweeping charge Mr. Rowell cleared the minds of his hearers and readers most effectively by adding:

"It is a misfortune that they did not follow the example of the priests of the Catholic Church in France, who threw themselves into the struggle of their people to preserve their national existence, and by their courage and sacrifice won for themselves a new place in the hearts of the French people."

Challenged to substantiate so grave a charge Mr. Rowell remained silent; confronted with the statistics adduced by Mr. Murphy in Parliament Mr. Rowell was dumb.

These statistics prove incontrovertibly that the maligned French religious who found an asylum in Canada not only emulated the priests of France, but by their courage and sacrifice, and by their unselfish devotion to their beloved France whence they had been exiled, they wrote the most sublime chapter in the sublime record of patriots during the Great War. We reprint in this issue that portion of Mr. Murphy's speech which dealt with these heroic dead and no less heroic living Frenchmen to whom Canada will ever have been proud of having opened wide her hospitable gates. Their glorious record cannot be read and reread without a thrill of pride by every Catholic, by every Canadian.

Nevertheless these slandered dead slandered living heroes Mr. Rowell allowed to rest under his baseless calumny for a full year. At last in his Bowmanville speech he makes this allusion to them:

"In order, however, to make political capital and stir up religious and racial feeling against Union Government, it is suggested that my references to those who were members of religious orders, and who, when called to the colors by their Government, returned to France and fought as members of the French army. My references were not to men who had gone forth to fight but to men who stayed at home, men who were in the Province of Quebec during the war, supporting Mr. Bourassa. Of the men who went forth to fight none can speak in too high terms."

And this is all that Mr. Rowell feels called upon in honor and justice to say in explanation or justification of his wanton and unwarranted attack on the gallant religious, "a body of men," to quote Mr. Murphy when marshalling the facts to rout Mr. Rowell's slanders, "whose courage, devotion to duty and self-sacrifice in the present War stamp them as worthy to follow the footsteps of that noble band of French missionaries who first made this land known to Europe and blazed the way for its colonization and development."

And the reason that even this tenacious, disingenuous, quasi-retraction, quasi-justification was so long delayed was that Canada's part in the War might not be impeded! Note the impudent charge and the base appeal in the opening sentence; and then in what immediately follows:

"The trouble is, not that I misrepresented anybody, but that I told the truth about the situation then existing in the Province of Quebec. An explanation of the campaign of misrepresentation now being pursued by Mr. Bourassa and those associated with him in this Province is that their faith is attacked, and by posing as defenders of that faith, to unite behind them in one party for political purposes and political action, all those who share their religious views."

Dr. Johnson is sometimes quoted in a more comprehensive sense than he intended when he said that patriotism is the last refuge of a scoundrel; but that honest and shaming old Briton could find today in Mr. Rowell's speech an apt illustration of his meaning. "Patriotism and prejudice, partizan, racial and religious, are the last refuge of Mr. Rowell."

Mr. Rowell's charge a year ago was plainly, unequivocally, directly against the French religious resident in Canada, and against them as a class without qualification or reservation. Now he has the effrontery to say that "in order to make political capital and stir up religious and racial feeling against the Union Government it is suggested that my references covered the French reservists who were members of the religious orders and who, when called to the colors by their Government, returned to France and fought as members of the French army."

When Mr. Rowell meets Voltaire in the Elysian fields the famous French infidel will greet the Christian statesman from Canada as a man after his own heart—"L'Audace l'Audace, toujours l'Audace!"

In the first place few if any of the slandered religious were reservists. They were not obliged to return and fight in the French army, as Mr. Rowell insinuates, though he dare not say so outright.

Mr. Rowell knew this. Mr. Rowell knows that it required a special treaty to enable the United States, after entering the War and putting conscription in force, to reach American citizens subject to the draft who were by accident or design in Canada or Great Britain. Mr. Rowell knows that with Ireland exempt from conscription Great Britain could not reach the tens of thousands of Englishmen subject to the draft who sought refuge in Ireland during the War.

Mr. Rowell knows that the French Government, which had exiled the men whom he maligned, had no jurisdiction over them in Canada to compel them to return and fight in the French army.

If Mr. Rowell had told his audience every single man of military age and fitness of that class which he had slandered had, in spite of any feeling of resentment he may have felt at being expatriated, gone freely back to fight for France, that a score of them had laid down their lives in that cause which he had accused them of undermining, that military honors and military orders had been organized the valor and gallantry of those who still lived, the honest feelings of even that partizan and misinformed gathering would have found expression in applause and cheers.

Then he might, in the contagion of that honest and honorable and manly feeling, have found it in his heart to admit that he was ignorant of the truth when he spoke a year ago at North Bay. But, like many other politicians, Mr. Rowell has too low an opinion of the sense of decency, the sense of honor and justice, the manliness and mental capacity of the common people if he does not realize that in honesty acknowledging his error he would stand in their estimation of mind and heart in a place which he has chosen to abdicate.

Some families gave their every member capable of bearing arms to the cause now crowned with victory. Not one of these exceeded the record of the French religious resident in Canada.

By their action at the beginning of the War in rushing to the colors and giving a tremendous impetus to Canada's effort, a magnificent inspiration to Canada's loyalty the British born who had chosen Canada as their home won for themselves undying honor and gratitude.

The British-born as a class, magnificent as is their record, can not equal the sublime record of the men whom Mr. Rowell accused of monstrous abuse of Canada's hospitality and of undermining the cause for which they were ready to die.

At the conclusion of his recital of the evidence which crushingly refuted Mr. Rowell's charges, Mr. Murphy on the floor of the House of Commons thus summoned their author to retract:

"If the Hon. gentleman's statements were not made for a wicked and malicious purpose, then by every standard of public and private honor he is required to retract what he has said, to offer an apology to the living and to make reparation to the memory of the dead."

Mr. Rowell's friends can hardly be proud of the way he has attempted to measure up to the standards of public and private honor.

## FRENCH RELIGIOUS ORDERS

### CRUSHING REFUTATION OF RECKLESS SLANDER

CATHOLIC RECORD, APRIL 6, 1918

We take from Hansard, March 18th, the following report of the Hon. Charles Murphy's refutation of Mr. Rowell's slanderous attack on the exiled members of French religious orders who found asylum in Canada.

HON. CHARLES MURPHY (RUSSELL): But reprehensible as were the statements with which I have already dealt the hon. gentleman's North Bay speech, they were mild and inoffensive, indeed, when compared with his slanderous and unjustified attack on the members of the religious orders who came from France to Canada and who were here at the outbreak of the War. Let me devote a few minutes to an analysis of the statements made by him in that same speech in regard to these men. After he had denounced the attitude of the Quebec Nationalists towards the War, the hon. member for Durham said:

"In this attitude they were undoubtedly encouraged and abetted by the members of the religious orders from France who found an asylum in Canada, and used that asylum to undermine Canada's strength in the struggle."

This atrocious statement was made without a syllable of truth to support it. When challenged for proof, the hon. gentleman, after the manner of the tribe of Ananias, remained silent.

On December 15, 1917, THE CATHOLIC RECORD of London publicly challenged the hon. member for Durham to bring forward any shadow of proof for his assertion; the hon. gentleman did not respond. At a later date this challenge was repeated by The Catholic Register of Toronto; but again the hon. gentleman remained silent. The fact that his statement in its foulness and falsehood was adopted and repeated by Mr. Stewart Lyon, of The Toronto Globe, does not in any degree mitigate the offence gratuitously perpetrated both the living and the dead. Neither the hon. member for Durham nor Mr. Lyon could produce any proof, because proof there was none.

Not satisfied with one slander, the hon. gentleman uttered another when he thus further referred to the French religious in Canada:

"It is a misfortune that they did not follow the example of the priests of the Catholic Church in France, who threw themselves into the struggle of their people to preserve their national existence."

In these words the honorable member for Durham pictured the French members of the religious orders as remaining in Canada and shirking their duty to France. That statement, Sir, is even more wickedly untrue than the former one. The facts were available to the honorable gentleman as they were to any other person who would not seek them; but facts would not suit the honorable gentleman's purpose, and so he coolly ignored them. Now it is my intention to give the facts to the House and to the country, so that the truth may be known about a body of men whose courage, devotion to duty and self sacrifice in the present War stamp them as worthy to follow in the footsteps of that noble band of French missionaries who first made this land known to Europe and blazed the way for its colonization and development.

As a result of inquiries instituted both in Canada and overseas, I have been favoured with authentic statements giving in detail full particulars about the French religious orders who were wantonly slandered by the honorable member for Durham. It would unduly burden the record and take up too much time if I were to place all the details on Hansard, and for these reasons I shall summarize my information; and mention only a few names of the hundreds that have been sent to me. But the records themselves I will preserve so that they may be available for future historical reference. It is to be kept in mind that the figures which I am about to submit relate only to French subjects who were members of religious orders in Canada. At the outbreak of War practically the entire body of French Franciscans left Canada and returned to France to do their duty. In the whole Dominion of Canada, I am informed, there now remain but six French Franciscan priests, that these six are exempt from military service on the ground of age or physical unfitness. Those who returned to France were assigned to various war duties and 32 of them

went into the trenches. Of these three have been mentioned in the Orders of the Day, two have been decorated with the military medal, one has received the Cross of the Legion of Honor, one has been wounded and discharged, and one has been killed on the field of battle, after he had been twice mentioned in the Orders of the Day, and had received the military medal. From L'Institut des Freres de l'Instruction Chretienne 25 members returned to France and entered the French army. Of those four have been decorated and mentioned in the Orders of the Day, four have been wounded, one was taken prisoner, one who has been twice wounded, has been missing for three years, and is assumed to have died of his wounds; and two were killed on the field of battle.

In addition to the Canadian members of the Jesuit order who are chaplains in France, five French Jesuits went back from Canada to join the French army. Of these two were killed in action.

All the members of the congregation of the Holy Cross who were French subjects answered the call to the colors. One was wounded twice and returned again to the front. One has been reported "missing" for over a year, and is assumed to be dead or a prisoner, and three others are still fighting in the trenches. The Fathers of the Congregation of the Holy Ghost sent three of their members to the French army and a fourth is on his way to France. One of those who returned to France was killed at the front, and another who is now seriously wounded has been decorated with the military cross, and was twice mentioned in the Orders of the Day.

The Trappists had only two French members of military age and both returned to France in 1914. One of them, Father Thomas, received two decorations, the Military Cross and the Military Medal, and was twice mentioned in the Orders of the Day, and later, in rescuing a companion, suffered the loss of both eyes. Today he is a teacher of the blind in France. The other Trappist who returned to his native country, was Father Hypolite, who is now fighting with seven of his brothers in the French army.

Of the 900 members of the Marist Order who have fought in the trenches, 14 French subjects went from Canada to France, two of those were killed on the battlefield, six were wounded, one received the Military Medal, and all were mentioned in the Orders of the Day. Les Peres de Montfort sent 15 of their French members back to France. Three of these brave men were stationed in the country I have the honor to represent in Parliament. Of the 15 who returned to France, five won the Military Cross, five were mentioned in the Orders of the Day, five of them on three consecutive occasions; and one was killed on the field of battle.

From the Redist Congregation, 17 of its members went back from Canada to France. Of these, three were wounded, two were mentioned in the Orders of the Day, two decorated with the Military Cross, and four were honorably discharged from service.

The Brothers of St. Gabriel sent eight of their French members, who were of military age, to serve in the French ranks. Four of them were wounded, four were decorated with the Military Medal, four mentioned in the Orders of the Day, and one of them, Bro. Garrigues Antonin, the inventor of a wonderful field gun which has done great execution against the enemy.

The twelve French subjects who were members of the Sulpician Order went to France when War broke out, and immediately reported for duty. Seven went to France and later on served in the Champagne, Verdun, Champagne and Salonika campaigns. One was decorated with the Military Cross at Verdun.

With the Dominicans at St. Hyacinthe there were only two French members of the military age when War was declared. These two went to France.

The Order of St. Sacrament sent to France the only one of its members who was not exempt on account of age or ill health, and he is still serving as a chaplain at the front.

Four members of the Order of the Holy Cross in Canada reported for duty at the beginning of the War and one was wounded while fighting with the French army.

The Brothers of St. Vincent de Paul had only one French member eligible for military service. He joined the French army in 1914, and has been twice mentioned for bravery in the Orders of the Day.

The missionaries of the Sacred Heart have been represented at the front by four French subjects who returned from Canada to serve in the trenches. One of them, Father Cadoux, was mentioned in the Orders of the Day for special bravery in rescuing the wounded under fire.

From the Capuchin Order, ten French subjects went back to France and joined the colors. Three of those men were killed on the battlefield, Father Albert, and Father Edward and Father Justinian, all of whom at one time were stationed in Ottawa and with two of whom I was well acquainted.

The Christian Brothers, at Montreal, are represented at the front by two of their French members; one of them has been severely wounded.

From the Oblate Order in Canada, twenty-four French members returned to France, and they have served in the ranks with great distinction. One was killed on the battlefield, two died of wounds, four were decorated with the Military Cross, and several of the others were mentioned for bravery in the Orders of the Day.

Mr. Speaker, the figures which I have just placed before you constitute a part only of what you stand to the credit of the French who went back from Canada to France to help their Motherland in this War. But, Sir, I submit that these figures are more than sufficient to refute the baseless statements made by the hon. gentleman from Durham at North Bay.

If the hon. gentleman's statements were not made for a wicked and malicious purpose, then by every standard of public and private honor he is required to retract what he has said, to offer an apology to the living and to make reparation to the memory of the dead. Should he hesitate or decline to do this, then he will stand self-condemned before his fellowmen, stripped of the last vestige of any claim to public respect or public confidence.

## CATHOLIC NOTES

For the best book published during the last three years the Victoria Institute, a philosophical society of Great Britain, has awarded the Gunning Prize to Sir Bertram C. A. Windle, President of University College, Cork, Ireland. The book for which the award was made is Sir Bertram's "The Church and Science."

The new German Ambassador to the Vatican, Dr. von Geyser, will shortly take up his duties in Rome. In recognition of his many years of service as Prussian Ambassador the Holy Father has invested the Reich Minister, Dr. Otto von Muhlberg, with the Grand Cross of the Order of St. Gregory.

Rome, September 14.—(Delayed).—The new Portuguese Minister to the Holy See has arrived in Rome, and will present his credentials letters shortly. He called at the Vatican on Friday, and in the absence of Cardinal Gasparri, who is away in the country for a rest, he had an interview with the Under-Secretary of State.

Paris.—On November 2, the Day of the Dead, 1,500,000 certificates are to be presented to the families of those who have fallen in the War. In every commune in France a collective certificate, containing the names of the inhabitants who have been killed in the War has been received. But a number of associations have now joined to render individual homage to every family that has suffered loss, and there are a million and a half families from which at least one person gave his life in the War.

Copenhagen, Sept. 6, 1919.—One of the results of the conclusion of peace is that the Catholic Church in the Northern European countries is making considerable headway. The Catholic Bishop, Mgr. Oerkr, has gone to Riga to make plans for the erection of a Catholic bishopric there. The Bishop appears to have met with considerable success, and he celebrated a solemn religious service at which there were present the deputies of the Ministry and the staffs of the different Embassies.

Paris.—The fifth anniversary of the Battle of the Marne was celebrated with great solemnity in the Cathedral of Meaux, Paris. The ceremony opened with a procession up the nave of the Cathedral, in which were Cardinal Luçon, Archbishop of Reims, Mgr. Glinist, Bishop of Verdun, Mgr. Marbeau, Bishop of Meaux, and many canons and priests from all parts of France. In the body of the Cathedral were high officers of the State, of the Army and of the Navy. The music of the service was rendered by the band of the Garde Republicaine. In his sermon the Bishop of Verdun characterized the battle as "a marvel of order, of logic, and of clarity, a masterpiece of human genius, which also by its vicissitudes, turn by turn perilous and reassuring, by its unforeseen and surprising aspects entirely justified the title of the Miracle of the Marne which has been given to it by popular opinion."

In the course of the debate on the Consolidated Fund's Bill in the British House of Parliament a few days ago, the Minister for Education, Mr. Fisher, announced that, as there were thousands of Catholic children receiving a good education in Catholic schools throughout the country, he had come to the conclusion that Catholic elementary schools should have a grant and should receive the same assistance as other schools. This decision has come none too soon, the increasing burden of efficiency and the decreasing incomes make the schools one of the most serious problems of English Catholics.