

The Catholic Record

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LETTERS OF RECOMMENDATION. My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church.

LONDON, SATURDAY, JUNE 21, 1913

"THIS BLESSED UNION"

This is not the profane exclamation of the man in the street; it is a quotation. This by way of admonition to those who have been reading the emphatic repudiation of the grandiloquent but vague and even tropical oratory on the union of the Churches for the sake of the Church.

their irenic dreams on the Presbyterian tree and pretending that they grow there. Two things, however, are clear: This Blessed Union may include prelacy, stripped of course of sacerdotalism, but Popery never—not at any rate while the short imagination and long memory of the Scribe of the Conclave are both in working order.

Since writing the above we notice that there has been another lapse in the Assembly from the Presbyterian standards of Church Union as laid down by the unofficial but dogmatic Recorder of the Kirk in Conclave. It is most comforting to know just where to find authoritative pronouncements on the vagaries of delegates whom in our simplicity we might otherwise have thought to have equal voice with others on all matters before the Assembly.

"(Judge Foran) then delivered a eulogy on the growth of Methodism which was as ardent as it was alien." Alien! but alien? Is it not a question of organic union with Methodism? But the Judge was guilty of something worse still:—A glowing panegyric on Roman Catholicism in general and Archbishop McNeil in particular.

And this after reading what the Scribe had written, yes, and printed about Dr. Herridge! Something crushing must be thought out for the audacious layman; here it is:—"The Judge is not convener of the Committee on French Evangelization."

No, the Judge comes from British Columbia, and probably gave wholehearted support to the following resolution adopted by the Assembly: Dr. Gordon moved the following resolution:—"The board have read with astonishment and deepest concern of the shocking conditions as to social vice prevailing generally in British Columbia by which criminal vice is officially tolerated and defended by those sworn to enforce the law, from the ordinary police to the Attorney-General, making British Columbia the great market in Canada for the exploiting of the victims of the white slave traffic."

It might do the Committee on French Evangelization a lot of good to get Judge Foran on in some capacity whether as convener or otherwise. "Through some oversight, the Assembly did not order a copy of the judge's rhapsody to be forwarded to His Grace—but he will doubtless see it in these columns and rejoice."

The sarcastic scribe of the Kirk in Conclave is a simple unsophisticated soul after all to think that "these columns" could find space for such silly stuff. Even the Rev. charitable and truthful Mr. Berlis' eulogy of his countrymen had to be cut down—a little. To understand the full scope and import of this Blessed Union we give a few extracts from the Globe:—"The spirit of the Assembly, as shown in applause and other symptoms, indicates beyond a doubt that union is on the way. Even its opponents must see by this time that you might as well try to put a chicken back in its shell as to render this movement futile. To quench it, which seems to be their ambition, is like trying to cap Vesuvius. But the advocates of the measure must surely also see that the thing cannot be pressed without splitting the Church to the bottom."

Union gave the question a significance which made the lines of cleavage abundantly evident:—"Then that old veteran of Anglicanism in Canada, Hon. S. H. Blake, K. C., rose and a hush fell over the gathering. He pointed out that the words "union" and "unity" did not appear in the resolution and that there was merely the suggestion of co-operation.

"We would almost be wanting in our duty," he said, "if we did not virtually say, 'We may not have union or unity but in God's name we hold out the hand in all the gracious work you are doing.'"

Immediately Mr. Blake had taken his seat four or five of those opposing the resolution stood up almost simultaneously and commenced addressing the chair. Rev. A. J. Fidler of Eglinton was given the floor.

"I don't know why he should pass such a resolution," said he. "I cannot forget how this Church was discussed in that Assembly only last week. I don't think we can afford to episcopate by passing this resolution which to the minds of many of us is dishonest. Further, I don't believe the Presbyterians will appreciate toadying to their Church."

"The Rev. Dr. Ross, London, Ont., emphasized the point that the Church had come to the parting of the ways and that those who work unwillingly to adopt the proposals of the majority had only one course open to them—to step out."

"The Advance tenders sympathy to Rev. Father O'Brien, who has been obliged to give up work on the Providence Visitor. Father O'Brien succeeded Dr. Blessing as editor of the Visitor, but the task was too strenuous and he broke down. It takes more than talent and good will to bear the yearly 365-day yoke of Catholic newspaperdom. The initiated know this and sympathize."—Catholic Advance, Wichita, Kansas.

Whereupon the San Francisco Monitor remarks as follows:—"Rev. Father O'Brien, editor of the Providence Visitor, has had to resign his arduous position. His health broke under the strain of Catholic journalism. As the Wichita Catholic Advance remarks: 'It takes more than talent and good will to bear the yearly 365-day yoke of Catholic newspaperdom. The initiated know this and sympathize.'"

The Morning Star of New Orleans does not agree with the Monitor, and says:—"Far better is it for the Catholic editor who can fight it out to remain at his post and die in harness. As long as he can wield the pen with energy and ability and power to do good, let him continue his work, as did the great Father Lambert, mindful of sickness or suffering. If the soul can rise above the ills of the body, let the work of the Catholic journalist go on. The famous Bishop Hedley, of Newport, England, recently said: 'It is a great thing to be a Catholic editor in this our day. The Catholic journalist has a work to do which no one else can perform. He has reason to be proud of his profession, and it has been said with equal truth that the public has reason to be proud of Catholic journalism. The work of the Catholic editor is verily the work of an apostle in these our times. Therefore, let him take heart, and not be discouraged; let not his heart quail before adverse criticisms, circumstances or the lack of sympathy from fellow Catholics, and even from the clergy. His is a God-given work, and let him pursue it fearlessly and faithfully to the end.' It is a great and glorious thing to die in harness and in such a cause."—N. Y. Freeman's Journal.

faithful subscriber and patient reader with complaints about the delinquents? While some good souls may find as ready an excuse for the complaining tone of their favorite paper as those others did for the ill-timed zeal of their loved pastor, others again may feel an irritating sense of injustice not conducive to enthusiasm in support of Catholic journalism. The daily evidences of good will, self-sacrifice and devotion to their needs and interests make parishioners ready to condone much querulousness in the pulpit; we do not defend the bad habit but for the reason indicated it is not so bad in the pulpit as it is in the paper.

On this continent as in England Bishop Hedley's words are true and timely and inspiring. But of the ten thousand priests who do not bear the yoke of Catholic journalism, are there not thousands undergoing greater hardships, receiving less appreciation and less remuneration; spending themselves without complaint, without hope or desire of retiring; bearing yearly the 365-day yoke of the ministry and humbly thanking God for the privilege of bringing peace to sin-racked souls, of helping preserve the innocence of childhood and the virtue of youth, of encouraging the weary in the path of well-doing; yes, grateful for the privilege of doing the thousand and one duties of the active ministry and finding the yoke of Christ's priesthood sweet and its burden light. To sustain them, to uphold their weary hands, is not the least of the privileges of the Catholic journalist; to imitate them, to cultivate their spirit, is to qualify in no small measure for the apostolate of the Press.

RELIGION IN THE SCHOOLS

The Rev. D. MacOdrum emphatically advocated before the Presbyterian Congress "Evangelism" in the Public Schools.

Mr. MacOdrum went on to emphasize the necessity of personal and conversational evangelism, continued, not spasmodic; "Why should not the Public Schools be made an instrument of Evangelism?" he inquired. "Is it not possible that we have surrendered our opportunity in the Public School too easily? are we satisfied with an education that ignores character, or do we regard character as the highest point of education? If we do are we content to eliminate the truths of Christianity—the most potent force of all—in the making of moral character—from the curriculum? I am more and more firmly convinced that we cannot afford to ignore the Public School from any statesmanlike policy of Evangelism. At least one branch of the Christian church is awake to its importance and if I am not mistaken we have reached the point where strong and persistent action is demanded of us."

Thoughtful and observant men everywhere have condemned education divorced from religion, and borne testimony to the wisdom of the Catholic Church, which is guided by the experience of nineteen centuries. However, in England the Free Churches would impose their own idea of "Evangelism" on all schools and force Catholics and Anglicans to be content therewith. While we should rejoice to see any reform in our school system that would give religion a larger place we must firmly insist that the belated zeal for evangelism in the school room respect the conscience and the rights of others. The following item from Truth (London, Eng.) May 21st, 1913, illustrates the spirit in which any such legal provision might be administered:

"Judgment in an important case was given last week by Lord Humber in the Edinburgh Court of Session. The Dalziel School Board had dismissed a teacher in a Motherwell school because she had become a Roman Catholic. The teacher appealed to the Scotch Education Department, who intimated that the dismissal was unjustifiable and ordered the School Board to pay her three months' salary. The School Board thereupon applied to the Court to declare that the decisions were null and void on the ground that they were not the decisions of the officials. The effect of Lord Humber's lengthy judgment was that the responsibility of the Department was to Parliament and not to a court of law, and that were it not for the working of any government department would be impossible dismissal with costs against the Dalziel School Board, and will be a useful lesson to them and to other bigots who let their zeal outrun their discretion."

Deal gently with the old, for they have come a long way and be kind to the young, for they have a long journey before them.

A GOOD APPOINTMENT

St. Francis Xavier's College, Antigonish, N. S., is to be congratulated on securing the services of Mr. W. P. M. Kennedy, M. A., as professor of Modern History and English Literature. Mr. Kennedy is a distinguished student of Trinity College, Dublin. In the words of the late Professor Dowden, "He terminated a brilliant under-graduate course by gaining at his degree examination a gold medal and first-class honors. This is our highest test of scholarship." Mr. Kennedy gained first class honors in literature and history, and among other prizes open to the entire University he was awarded "The Shakespeare Prize" for an original contribution to Shakespearean research, and the Vice-Chancellor's prize in English prose. Since his graduation in 1900, Mr. Kennedy has devoted himself to literature, historical research and teaching. He is recognized in historical circles as an authority on sixteenth century history, being one of the brilliant band of young historians who have followed the guidance of Professor Bury (Dublin & Cambridge) and the late Professor Stubbs (Oxford). He is the author of "The Elizabethan Interpretations," "Mathew Parker," "An Introduction to Elizabethan Religious History," and co-editor of "The Visitation Documents of the Reformation Period," 1535-1603 (3 vols.). He has contributed to many English journals on historical and literary subjects, among them being The Guardian, The Tablet and The Dublin Review. Mr. Kennedy arrived in Antigonish a few days ago.

POLITICAL INTOLERANCE

In connection with the Home Rule controversy it has been assumed on the Unionist side that the only parties capable of resorting to persecution on political or religious grounds are the Nationalists. Sir Edward Carson's followers are preparing to resist "Home Rule" because, forsooth, the very suggestion of religious bias or intolerance is too much for their delicate constitutions. As a matter of fact Irish Nationalists are easily the most tolerant people in the world, so tolerant that, recently in Dublin a well-known Protestant felt called upon to advise them "stiffen their backs," that is, to insist upon their rights. The northeast corner of Ireland is the only portion of the country where persecution on political and religious grounds is indulged in as a pastime. Orange clap-trap about "equal rights" and "liberty of conscience" deceives nobody, still the following illuminating example may be of interest. The Rev. John Patterson, Presbyterian Minister, Scotstown, Co. Monaghan, refused to sign the "Ulster Covenant" last September. On the following Sunday almost half the congregation left the church, by way of protest, when the Rev. Mr. Patterson conducted the service. Since then special services have been conducted each Sunday at the same time as the church services by one of the elders of the congregation at Wattersbridge Orange Hall, and these services have been attended by almost all of the Rev. Mr. Patterson's congregation. The matter was brought before the Monaghan Presbytery, and assessors were appointed to visit Scotstown to try and effect a settlement. A deputation representing the rebellious congregation came before the Presbytery and declared that it would be useless to try and effect a settlement "in view of what had taken place." Here, then, we have a congregation of free and enlightened Orangemen who proclaim that their clergyman must not exercise his own judgment in politics; he must not act as a free agent; he must, in fact, submit to be coerced. It is a classical example of the Orange conception of liberty and freedom of conscience. And these are the men who have made "the priest in politics" a rallying cry for generations as an excuse for their attempt to thwart the ambitions of the majority of their fellow-countrymen. O liberty! what petty tyranny is practiced in thy name? To quote Charles Dickens, "a religious cry is easily raised by men who have no religion, and who in their daily practice set at naught the commonest principles of right and wrong. It is begotten of intolerance and persecution; that it is senseless, besotted, inveterate, and unmerciful, all history teaches us."

NOTES AND COMMENTS

It is gratifying to know that the tendency of the Catholics of Ireland and Scotland to draw together becomes increasingly manifest. The latest evidence of this is the proposal that Scotland should have a part in the Irish pilgrimage to Lourdes in September. This pilgrimage, which is being organized by the Hierarchy of Ireland, (the Most Rev. Dr. McHugh, Bishop of Derry, being Chairman of the Committee of Arrangements), is intended to represent every diocese in the country, and it is expected that a very large number will take advantage of the low transportation rate that has been secured. The invitation extended to Scots Catholics to join with them is likely to be liberally accepted. No better way of drawing together the two greater branches of the Celtic race could be suggested than mutual participation in an event so in harmony with the history and traditions of both.

THE NEW MODERATOR of the Presbyterian Church in Canada, in his address of acceptance at the recent Assembly in Toronto, made himself responsible for the statement that "Christianity had been first introduced into China one hundred and six years ago." Possibly he meant "Protestantism," but as press reports credit him with the term "Christianity," we have to assume that they were correct. Dr. Mackenzie has been a missionary for some years in China, and being a man of intelligence should know something of the country and its history. That he should commit himself to a statement of this kind, therefore, would be surprising, if the mental peculiarities of his kind were not so much a matter of history.

It would be of course be profitless to reason with such intransigence. The fact that there are in China to-day native Catholics of the twentieth and thirtieth generations; that (not to go further back) Catholic missionaries accompanied Marco Polo in his journey across Asia seven hundred years ago; and that in the sixteenth century great headway had been made towards the Christianization of China—a promise that was destroyed by the interference and tyranny of European governments—would necessarily mean nothing to a man who shuts his eyes to the further fact that the only native Christians in China to-day worth speaking of, are Catholics. Neither would it avail him to be reminded that not only are there to-day, and have been for centuries, a native Catholic clergy in China, but as far back as 1685 a Chinese Dominican priest was raised to the episcopate by the Pope of the day, Clement X. These Presbyterians may be, as the papers assure us, very intellectual, but that does not save them from being the deluded victims of a hopeless and inveterate prejudice. This being kept in mind, one need not be surprised at anything they may say or not say regarding Catholics.

It is perhaps not generally known that Irish money was at one time legal tender in America, and that as far back as the seventeenth century a large quantity of the coins known as "St. Patrick's pennies," which were issued in Ireland under the confederation of Kilkenny, were brought over to New Jersey by one Mark Newby, and becoming current coin in that commonwealth were legalized in 1682. The Act reads that "for the more convenient payment of small sums, Mark Newby's coppers, called 'Patrick's half-pence,' shall pass as half-pence current coin." Thus a coin associated with the aspiration to self-government in Ireland over two hundred years ago, and proscribed by the English government, became legal tender in what was then an English colony. These coins bear on the obverse a bard seated with his harp, surmounted by a royal crown, and the inscription "Floreat Rex;" and on the reverse, a representation of St. Patrick, with the inscription "Quiescat Plebs."

THERE DIED in Paris ten years ago, says a French journal, an old preceptor whose fancy impelled him to write his memoirs. He must have performed his task in the minutest way and set down the most trivial details with great prolixity, for, it appears, the book when printed ran into fifteen volumes. A seach volume was completed it was richly bound and set on a shelf beside its fellows, and the author's old comrades were invited to read them. This, several of them essayed to do, but from the prolixness of the matter few got be-

yond twenty pages, which fact so deeply wounded the old fellow's vanity as to provoke him to a singular revenge. Being a man of comparative wealth, he made a will in which his natural heirs were ignored, and his fortune of 200,000 francs divided among his friends. This will he incorporated in his memoirs, at page 647 of the fifteenth volume, at the same time appraising his beneficiaries of the fact, but not disclosing its location. The intimation, it is said, was received with ironic smiles. Shortly afterwards the old man died, and no testament being forthcoming, his estate was apportioned among his relatives. That was in 1903. Some months ago, the printed will, duly signed and executed, was by the merest accident stumbled upon in the memoirs, and the real beneficiaries are contesting possession of the property in the French courts. Truth, as has been well said, is often stranger than fiction.

AN ALMOST forgotten Irish scholar is Daniel Shea, who, notwithstanding his expulsion from Trinity College at the instance of Lord Clare because of his refusal to give evidence against his intimates of the United Ireland Party, yet ranks as one of the glories of that famous institution. An English exchange, The Catholic News, has recently recalled his memory in an interesting sketch, from which it appears that he was born in Dublin about the year 1771, studied at Trinity, (where he was distinguished for his classical attainments and won a scholarship), and, after his expulsion, secured employment as a tutor in England. Later he became a clerk in a mercantile office in Malta, where he devoted his leisure hours to the study of Oriental languages, becoming especially proficient in Arabic and Persian.

ON SHEA'S return to England, he made practical application of his knowledge in the translation and editing of a History of Persia, which received the highest praise from eminent scholars. He was engaged on another work of the kind when death overtook him, 10th May, 1836. To his attainments as a scholar he added a character of great amiability, and it is said of him that, always a poor man, he nevertheless submitted to great personal deprivation to help others whose necessities he deemed greater than his own. With the dawn of self-government in Ireland, the memory of Daniel Shea, surely not the least of her worthies, should be revived, and find a place beside those of O'Curry, Meehan, and the many others who even under the stress of the Penal Laws, gave lustre to Irish scholarship.

HOW FEW of those who in this age are devoted to music and regard it as largely a modern accomplishment, ever give a thought to the fact that to a monk of the Benedictine Order they owe the system of notation which obtains to this day. Guido Aritino, a native of Arezzo, was born in the tenth century, and in early manhood entered a Benedictine monastery, where his remarkable genius for musical composition was cultivated and developed. The old system of learning music was extremely crude and tedious, and required years of patient study. Guido, we are told, undertook to simplify the problem, and evolved from his own brain the system which, after a lapse of nine hundred years, still holds sway. His piety is manifested in his selection of the first syllables of a Latin hymn to St. John as names for the notes, viz., do, re, me, etc. It should also be recalled that to the patronage of a Pope, John XVIII, the system owes it that Guido's system came into general use, and this during its author's lifetime. Guido was invited to Rome, and every facility and encouragement given him in perfecting it. "The gamut," says a modern writer, "was Guido's invention, and from the Vatican resounded the first chants of classic melody, reduced to a popular study by the genius of the humble Benedictine."

Liberal and brave men live best; they seldom cherish sorrow; but a base-minded man dreads everything; the niggardly are uneasy even under benefits. Givers, hail! a guest has come in. Where shall he sit? Fire is needful to him who has entered, he is cold. Food and raiment are required; he has wandered over the fell. Water he needs, who craves refreshment; a towel; hospitable invitation, a good reception. If he can obtain it, discourse and answer, and wit.—From Saemund's Edda: Norse.

Christ's actions here on earth are picture lessons of the majestic movements of the Eternal in the history of the universe.