

The Catholic Record

Price of Subscription—\$2.00 per annum. THOS. COFFEY, L.L.D., Editor and Publisher. Advertisements for teachers, situations wanted, etc., are inserted at 5 cents each insertion. Remittance to accompany orders.

LETTERS OF RECOMMENDATION.

Mr. Thomas Coffey Ottawa, June 13th, 1905. 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.

LONDON, SATURDAY, SEPTEMBER 26, 1908.

EDUCATION IN ONTARIO AND QUEBEC COMPARED.

Attention has been called more than once to the fact that on the great floor of parliament, where many representative men meet, our French Canadian members easily carry off the palm for eloquence, and not infrequently for administration. More reasons than one may be assigned for this contrast. One reason is paramount; the different systems of education. We are not astray in assuming that in Ontario or other English-speaking provinces the members represent the Ontario system, whilst the French Canadian members are nearly all graduates of an entirely different system, a system running along the lines of liberal culture. The Ontario system is utilitarian, material, scientific, mathematical. Literature and the humanities play a secondary part. Even when literature is studied it is much more for the purpose of analysis and history than for culture and imitation. Still less is the disciplinary value of these subjects regarded as important in the mental equipment of a young man entering life.

the sophomores of a university to make a selection it extends the privilege down to the earlier years of a high school. The consequence of this will be that our graduates will have no liberal education at all, that from start to finish they will be trained along special lines without due regard to mental discipline or cultured knowledge. They may know something of one thing. That will be all; they will know nothing of anything else. They will be altogether lopsided—over-trained without any erudition. It is the cause of what some call the "educational scandal." Some curious stories appear upon the results of modern education. "Students," says one critic, "learn French through the medium of trivial fiction, but they never hear of Bossuet or Racine; they absorb themselves in science, and get no realizing sense of the existence of such a thing as art."

THE CALIFORNIA MISSIONS.

Why does not some one write a complete history of the missions of North America? One of the chief reasons is that the undertaking is a vast one and expensive. It would require much travelling, much pains-taking research and consequently much money. Then when complete its principal subscribers should come from the Catholic ranks—a people not given to reading of a deep historical character. It is a pity that this should be so, and that the early footprints of saintly missionaries should be allowed to fade without a scholarly endeavor to unite them all in one or more volumes, reliable and authoritative. Partial histories have been written—romances have been based upon them—but no one has undertaken to do any more than touch them here and there. We are not losing sight of the Jesuit missions whose work is so well recorded. Nor are we unmindful of Clinch's California Missions. We want some work which will cover the whole field, from Florida on the south to Hudson's Bay on the north, and from Acadia in the East to the Pacific in the West—Franciscan and Recollet, Jesuit and Oblate. They were not isolated or disconnected. Rather were they links of one chain. Rome was their unity as it was also their life and jurisdiction. Would that some one could gather up the fragments, and testify to another generation the zeal of the real pioneers and civilizers of America. Our present task is much more simple. The birthday of the upper California's missions dates from the 16th of Dec., 1601, when the holy mysteries were celebrated at Monterey by three Carmelite friars. This was temporary. It was ninety-six years later that the foundations of the permanent missions were laid at Loreto. It was a Jesuit mission—marked by the same heroism as characterized the society amongst the Hurons of Canada. Treachery with the Spanish king succeeded too well and too quickly in destroying what these saintly missionaries had successfully started. In 1768 every Jesuit accused of no crime, condemned without a trial was carried a prisoner from California. The Franciscans were selected to continue the work. Their leader, Father Serra, founded three missions—one at Monterey in the north, one in the south at San Diego, and a third in the middle district at San Buenaventura. Every now and again the Fathers experienced the warlike spirit of their neophytes, who, regardless of promises, and the peaceful intentions of the missionaries, plundered the mission houses and wounded or slaughtered the priests. Trouble and bloodshed marked the early history of nearly every mission. In 1775, when everything seemed prosperous at San Diego, two newly baptized Indians left the camp to rouse their countrymen. They were met by the delusion that the sacrament was administered for the purpose of destroying them. What was intended for their life they mistook to be death. A thousand braves answered the call, burned the mission house, and cruelly murdered one of the Fathers. The brave Father Serra was undaunted. He saw in the blood of the martyr the seed of the Church. His courage raised San Diego

from its ruins and gave life and strength to the new mission of San Juan Capistrano. He then projected the mission of San Francisco, which was founded in 1776. In the establishment of these various missions, notwithstanding the checks to which they were exposed, there was a certain system and provident care. Missionaries did not go alone; they were accompanied by some kind of a guard. They took with them means to educate and train their converts in agriculture. The new converts were therefore not only instructed in their religion, they were formed to trades and the cultivation of their fruitful soil. Each mission began an export business with Europe. Others were induced to come so that progress and prosperity marked the work of these missionaries amongst the Indians of California. Their government was tutelary, too much so to satisfy the radical temperament which directed the policy of Europe immediately prior to the French revolution. A new system was to be adopted. A mission was to be founded in which the fathers were to confine themselves to the spiritual needs of the Indians, leaving all matters temporal to others. Two of these missions were established on the banks of the Colorado amongst the Yumas. The soldiers as colonists chose the fairest lands. The ejected Indians, deprived of their crops, became envious and vowed vengeance. It did not take long. Several thousands simultaneously attacked both missions, set fire to them, killed the soldiers and settlers, and massacred four of the priests. At the time of the death of the saintly Father Serra in 1784 ten missions were already established and ten thousand Indians had been baptized. "Five thousand Indians," writes a commissioner of the United States, "were at one time collected at the mission of St. Gabriel. They are represented to have been sober and industrious, well clothed and fed. These five thousand Indians constituted a large family, of which the padres were the social, religious, and we might also say political heads. Living thus, this vile and degraded race began to learn some of the fundamental principles of civilized life. The institution of marriage began to be respected and blessed by the rites of religion, grew to be so much considered that deviations from its duties were of rare occurrence." God's work is scarcely ever without trouble—trouble too from within more than from without. Spain, the mother country of California, felt the shock of the French revolution and the subsequent Peninsular War. Her colonies, and with them the missions, were seriously affected. Funds ceased entirely or came irregularly. No new missions could be started. Worse troubles followed. Echandia, the first governor sent by Mexico, came in 1821. He is called the scourge of California. As long as a single mission remained to be robbed his envious eye was upon it. What he left the government of California plundered by secularization. In 1837 Congress officially overthrew the missions, thus virtually closing the first volume of Church history in California. At this period the missions contained 30,650 Indians, with property consisting of 32,000 head of cattle, 62,500 horses, 321,500 sheep, and an annual harvest of 122,500 bushels of wheat and maize. This property was handed over to the authorities, who allotted a portion to each family. In less than ten years the Indians had dwindled down to 4,450. War completed what a secularizing policy had too successfully initiated. The Indians were drawn into the various quarrels; a new gold-seeking population entered the country, knowing neither missionary nor Indian convert. Thus the California missions disappeared to make way for a new order of things.

HON. CHARLES F. MURPHY.

The CATHOLIC RECORD sends congratulations to the Hon. Charles F. Murphy, who has been named Secretary of State. Mr. Murphy's appointment will be received with favor far beyond the confines of the Province of Ontario. In the Ottawa district, where he is so well known, where he was born and where his lifetime has been spent, his many friends and admirers amongst all classes of the community, will be particularly pleased at the deserved honor which has come to him from the head of the government. Amongst the younger generation who have launched into political life, the front Secretary of State is a name of no mean rank. He has attained it because there is that in his make-up which places upon him the mark of distinction. Nature has given him abundant resource and training has given him ample means whereby he may stand shoulder to shoulder with the most marked men in public life. A rectitude of character is his, as also a firmness of purpose and high ideals, and these qualities will render him a valuable associate in the councils of the country. His broad-mindedness, his splendid legal training,

his aptitude for work and his indomitable energy will count for much in the transaction of the business of his department. In Charles Murphy we have a man of whom his fellow Catholics and fellow countrymen may be proud. He comes of good lineage, his training has been in a school noted for the bright and good men it has given us in the public life of Canada. He received his preliminary education in the Separate schools of Ottawa, and graduated with the degree of B. A. from Ottawa University, where, in his final year, he won the medal presented by Pope Leo XIII. for the best thesis in philosophy. Having chosen law as his profession he was, upon the completion of his studies, admitted to the Bar at Osgoode Hall, Toronto. He practiced his profession at the Capital and in a few years succeeded in building up a large business. We are proud of our new Secretary of State. May his years be long to enjoy this richly deserved honor, and when the time comes for him to retire we doubt not it will be said of him that he was a worthy successor of one of the noblest characters in Canadian public life.

HON. R. W. SCOTT.

The time has come when the venerable Secretary of State, the Hon. R. W. Scott, will lay aside the cares of office. General regret will be expressed that Mr. Scott's increasing age has rendered this change advisable, but it will be pleasant to reflect that his sage counsel will remain a valuable asset to the Senate of Canada. We hope the time will come when the life of this remarkable man will be written and scattered broadcast throughout the length and breadth of the Dominion. We entertain this hope because the study of such a life would tend to promote in the young men of our generation ideals which would redound to the good of Canada. Going back over the half century and more during which the retiring Secretary of State had been an active figure in Canadian public affairs one can recall many incidents which will but increase the admiration entertained towards him now that he is in the autumn of life. In every phase of his character he was the embodiment of all that was good and great. If we may study his career as a Canadian we will find that all the strength and vigor and acquirements of his character were employed unsparsingly in the promotion of everything which tended to advance the prosperity and happiness of his country. Considered as an Irishman who will say that he has not ever been an ardent lover of his country. In well or woe his heart was always with her. His tongue and pen were ever unstintedly at her service, and his purse was always open to give freely when the cry of distress reached his ears. His son, the present Mayor of Ottawa, has taken for many years a resolute part in the promotion of Home Rule for Ireland. May we not say that he is but following the footsteps of his father. As a Catholic, Mr. Scott's whole life has been a model one. In the wide dominion cannot be found, we venture to say, one who has been more ardent in his attachment to the mother Church. It has been to him the beacon light guiding all his life's actions, and we need not wonder that the Hon. R. W. Scott is held in admiration not only at the capital but in all parts of the Dominion. There will come to him, we doubt not, as the declining years are upon him, that peace of mind which is the portion of a well-spent life. He has given of his best to his faith and to his country, and as the years go by the example he has given us will count for much.

PREVIOUS CONGRESSES.

At a time when the entire Catholic world is enthusing over the Eucharistic Congress in London, a word or two on the Catholic Congresses which have preceded it may not be amiss. One would think that to obtain information on this point would be a comparatively easy matter, because of the importance of these meetings and the great number of Catholics interested in each one, but as a matter of fact up to this year there was not one single source from which to draw authentic and reliable knowledge, save the ephemeral files of the daily papers. We remark this in passing because it is a convincing commentary on the necessity and value of the "Catholic Encyclopedia" that among the myriad matters of which it treats, it has found space for a comprehensive nine page article on Catholic Congresses, from which the facts we cite below are taken. The first large Congress was held by the Catholics of Germany in 1848, under the auspices of the newly-founded "Piusverein," and developed into an annual affair which, with varying interests and motives, has continued up to the present day. Over the years the labor question has occupied more and more of the assembly's attention. The first Belgian Congress was held at Mechlin, in 1853, and so successful

was it that it may be called the forerunner of the international Congresses of the present. France followed suit in 1871 and in a circular of August 25, 1872, a committee proposed that all forms of Catholic associations of the country and all French Catholic organizations should create a general representative body for the purpose of defending their common interests. This circular led to the convening of the first "Congress des comites catholiques" at Paris, 1872, and the sessions of this body were held annually until 1892.

Since 1900 a Catholic Congress has been held annually in Hungary; in Spain since 1889 Catholic assemblies have met from time to time; in Switzerland, after suspension for a generation, the first general congress was held in 1903, on the basis of an excellent organization and about the close of the nineteenth century a congress was held in Italy representing all the Catholic organizations of that country.

Among the best known of international assemblies have been the "Eucharistic Congresses," the aim of which is to increase and deepen the love of Christ. Nineteen of these meetings have been held since the first in Lille in 1881. Most have been preponderantly French, though the one at Jerusalem in 1893, that at Rome in 1905, and the last at Metz in 1907, have been of world-wide importance.

There have been two congresses of Catholic laymen in the United States. The first met in Baltimore, Maryland, November 11, 1889, on the centenary of the establishment of the hierarchy of the United States. The sessions of the second congress were held in Chicago on 4, 5, and 6 of September, 1893 as incidental to the World's Congresses Auxiliary of the Columbus Exposition and World's fair of that year.

Altogether the present Congress has a long line of predecessors behind it, and it is gratifying to Catholic progress that it bids fair to outshine them all in enthusiasm, in brilliancy and in importance.

A CATHOLIC paper that is doing herculean work in the cause of temperance is the Sacred Heart Review of Boston, Mass. In a late issue it said: "Drunkenness is a great trespass upon other's rights, as well as a great sin in itself. No man has more right to turn himself loose in the streets or public places, or in his own household, than he has to turn a filthy beast loose in these places. But what shall we do? Let us not laugh at the sight of a young man drunk. Let us rather weep; it is a case of ruin, of death. We should protest, cry out against the sin. Our silence is consent, and the devil laughs while the ruin goes on." Here is abundant food for thought for the young man who says "I can take a glass and leave it alone." In ninety-nine cases out of a hundred this proves to be but an empty boast. The days and the weeks and the months and the years come and go, and the "glass taken" is all the while slowly but surely obtaining a firmer grip upon the young man who thinks he can "leave it alone." A time comes at last when he cannot "leave it alone," and eventually the police magistrate puts him on the "Indian list." In our own city of London those put in this class number well on to a hundred. For the benefit of those who do not understand what the Indian list means, we may say that there is a law which inflicts severe punishment upon those who give the red-men intoxicating drinks of any kind. It is now the practice to deal in like manner with white men who are habitual drunkards.

GOLDEN JUBILEE OF POPE PIUS X.

LETTER FROM HIS GRACE ARCHBISHOP MELVAY APPOINTING TRIBUTES IN HONOR OF JUBILEE OF HIS HOLINESS.

Toronto, Sept. 1, 1908.

To the Very Reverend and Reverend Clergy of the Archdiocese of Toronto. Reverend and Dear Father,—You will find enclosed a translation of the Pontifical document sent by Our Holy Father, Pius X., to the Archbishop of Quebec and to the Archbishops and Bishops of Canada on the occasion of the Religious celebration of the third centenary of the foundation of Quebec and the second centenary of the death of the first Bishop of that See, the Illustrious Bishop Laval.

The Holy Father reminds us of the freedom we enjoy in this country as Catholics and as citizens—"liberty greater perhaps than anywhere else," and that liberty was planted here by the zealous Bishop Laval and the distinguished Samuel de Champlain, both devoted sons of the Catholic Church and ever obedient to the Sovereign Pontiff.

Our present Holy Father can appreciate this blessed gift of freedom, for while rejoicing that the children of the Church in Canada are free, he, the Head of the Church, suffers a continual persecution on account of defending the great truths of Christianity.

Our duty is clear. We must imitate the early Christians when the first Pope was a prisoner. We read in the Acts of the Apostles "Peter therefore was kept in prison. But prayer was made without ceasing by the Church of God for him." (Chap. x. ii., v. 5.) God heard their prayers and sent an angel to deliver Peter from the hands of Herod.

This year we are given a special occasion to come to the assistance of Our Holy Father, who is celebrating the fiftieth year of his priesthood called the Golden Jubilee.

We can join with the Catholic world in showing honor to the Vicar of Christ, and in praying that the Head of the Church may be free to rule the whole flock committed to his care. Each Pastor by uniting the prayers of his people to his own and by urging the League of the Sacred Heart and all other pious Confraternities and by securing the prayers of the children can do a great deal to make the celebration pleasing to God and a consolation to the Sovereign Pontiff.

From the reception of this letter until the end of this year, every priest is directed to say the prayer "Pro Papa" during Holy Mass when the rubrics permit.

The 18th of September will be the fiftieth anniversary of Our Holy Father's ordination as Priest, and each Pastor is authorized to have special devotions on

CATHOLIC YOUNG MEN come in for a good share of adverse criticism because of their many shortcomings, both as regards their relations with both Church and State. The following extract from the Sacred Heart Review deals with the failings of the other sex. Those to whom it applies would do well to read and study carefully the advice herein given.

"There is not enough of staunch Catholic morality among our young women who need it most, exposed as they are to temptations in offices, stores, workshops and factories. In a recent issue of the Review, 'Aunt Bride' dealt with the silly-headed girls who are easily lured into ways that are sinful—ways that lead to death and disgrace. The true-hearted, honest-minded Catholic girl should be so strongly fortified by her religion as to repel instantly and emphatically all temptations toward impurity. For this is what it all means, however the fact may be hidden under the name of smartness. This is the dismal goal of late hours, flirtations, promiscuous dancing, the harmless-looking drink, the little supper in the flash resort, and the moonlit ride in the automobile."

WE ARE pleased to notice amongst our exchanges that many Protestants throughout the United States have expressed disapproval of the actions of that English association known as the Protestant Alliance. The New York Evening Post, of Sept 12, states that the American Protestant Episcopal Church will take no notice of the outbreak of feeling on the part of those bigots. The alliance, it continues, is composed of a small number of Low Churchmen, and until his death, was largely under the control of Kensit. Every day it becomes more and more apparent that the mass of the people of the United States and Canada will not tolerate the A.P.A. and P. P. A. Protestants. They are looked upon as undesirable.

UPON THE DEPARTURE from London for Rome of Cardinal Vanutelli, who was the Papal Legate at the recent Eucharistic Congress in that city, took place a warm demonstration of affection of the Catholic people towards the distinguished prelate. In thousands they gathered and cheered him at the railway station as he was about to depart, the multitude singing, "God save the Pope." We trust there will not be any disturbance in the minds of certain people who may suspect that this incident showed a feeling of disloyalty towards the king. Well-balanced minds will not see in it anything of the kind. Those of our English fellow Catholics who are loyal to the Pope would resent any accusation of disloyalty towards the king, and they consider themselves as true and as loyal Englishmen as any to be found in the Empire.

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the 18th, 19th, Rosary, Litanies and Benediction, and on the 20th, the singing of the Mass. Every opportunity should be taken during the month of September to have in honor of the man, who says the Vicar of and never to be tried, hazards and a would a father knowing that God. You are directed, Father's Letter, Asking a Sept, Priest and peo I am, Rev. Your humbly (PERCU

FATAL LETTER.

In connection of the thing of Quebec fiftieth anniversary of Mgr. de L. the second century prelat Church in A has issued the men.

To Our Venerable.

It is truly obligations of estors and them should and suitable gratitude in souvenir of shes and urp the cause of This duty lieve, about occasion of foundation o centenary o Montmorency one reflects here and on of Quebec, a noble nation to honor the monstrations that even should be s make those most solemn already prog From this sons we de should be at tion and he you would historic life are able to most prog second tou lligion that, thank Christian life per, and the which is p spirit, but public life, and govern over, amon liberty gre else; and i recognize a severance the just inf But mos your devoi if you have kindness of you, us, of affection at honor the had a ver years ago was attack youth of C in large nu ready to g rights of th But in Canadian ecology m Brothers, and those amot with you f of the int owing on and care a prudent as the Chure to mainta works of t towards a You will heartily joy, and th ly from th the comin evitably ian nation present di ion and to Among history s de Champl distingu for his o gushed Charged a new col was near tion of th regions— could not procuring Thus fr foundatio he conse which from an civilizati North Ar ed by the vest and the first them, wh know, in tudes of and knows t