

The Catholic Record

Price of subscription—\$2.00 per annum. United States and Europe—\$2.50. Publisher and Proprietor, Thomas Coffey, L.L.D. Editors: Rev. James T. Foley, B.A., Thomas Coffey, L.L.D., Associate Editor—H. F. Mackintosh.

Advertisements for teachers, situations wanted, etc., 50 cents each insertion. Remittance to accompany the order. Where Catholic Record is sent by mail, postage is added. Postage on copies sent by mail is added. Copying and postage notices cannot be inserted except in the usual condensed form. Each insertion 50 cents.

Approved and recommended by Archbishops of Canada, the Archbishop of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of London, Hamilton, Peterborough and Oshawa, N. Y., and the clergy throughout the Dominion. In St. John, N. B., single copies may be purchased from Mrs. M. A. McGuire, 549 Main Street, and John J. Dwyer, N. S. In Sydney, N. S., single copies may be purchased at Murphy's Bookstore. In Montreal, single copies may be purchased from J. Milloy, 241 St. Catherine St., West. In Ottawa, Ont., single copies may be purchased from J. W. O'Brien, 141 Nicholas St.

LONDON, SATURDAY, AUGUST 21, 1920

THE PILGRIM FATHERS

By a proclamation issued on August 4th, President Wilson requests that December 21st, be celebrated throughout the United States as the tercentenary of the landing of the "Pilgrim Fathers" at Plymouth in 1620. He recommends that "the day be fittingly observed to the end, that salutary and patriotic lessons be drawn from the fortitude, perseverance and the ideals of the Pilgrims," who are described as founding "the first self-determined government based on the great principle of just law and its equal application to all."

Before endorsing the presidential, press, pulpit and platform eulogies of this small and not very important shipment of people of 1620, who seem to loom so large in the eyes of certain Americans, we should subject them to the searchlight of actual fact.

It is a little difficult to understand the prominence given the Pilgrim Fathers from either the national, political or the social point of view, when the first settlements in Virginia and Maryland—to say nothing of Louisiana and California—were so much more considerable in every aspect. It is pretty safe to suggest that little would be heard today about the migration of 1620, but for its polemical aspect as regards religion. Militant Protestantism considers the "Pilgrim Fathers" to be an asset, so they are worked for all they are worth in the common textbooks of history, and in popular propaganda.

Orators for "Pilgrim Father" celebrations might, however, find their ardor checked, were they to consult the book written by Lawne and his associates, who withdrew from the "Ancient English Exiled Church of Amsterdam," (as the Pilgrim Fathers were then known), and joined the Scotch Presbyterian Church of that city. The title of the work in question suggests its contents and the opinion held even by members of the sect, of the intolerant Pilgrims. The book was entitled, "The Profane Schism of Brownists or Separatists, with the Impiety, Dissensions, Lewd and Abominable Vices of that Impure Sect."

This provoked an uncomplimentary reply from the Rev. Richard Clayton, a clergyman who left Lincolnshire with the Pilgrim Fathers, but refused to accompany them to Leyden. Daniel Studley, Ruling Elder in the "Ancient Church," who was "ever prowling about after other men's wives," seems to have had a poor opinion of the Leyden sect, for he describes Deacon Fuller and his friends as ignorant idiots, fair-faced Pharisees, malicious Machiavellians and shameless Schismatics.

The New York Times in an article entitled "Trailing the Pilgrim Fathers" does not enthuse over the "high ideals" of the Pilgrims. "The fact that ordinary amusements were lacking in the colony," we are informed "resulted in a great amount of social immorality, that receives no mention in the chapters of our schoolbooks, that hold up the Pilgrims as shining examples of virtue. For so small a community they succeeded remarkably in supplying material for their stocks, wooden cages and whipping posts."

Mary Caroline Crawford author of "In the Days of the Pilgrim Fathers," writes: "One reason why so many crimes of a social nature are recorded was undoubtedly because the Pilgrims overdid in government supervision of private life. There was no single task to which the community set itself with greater diligence and enjoyment than that of watching one another." In view of actual facts, it is impossible to find examples of "the great principle of just law and

its equal application to all," for which President Wilson eulogizes the Pilgrims. On the contrary their treatment of those who differed from them in religion shows their narrow-minded intolerance.

Capital punishment was the penalty for any priest who returned after banishment. The so-called "Charter of Liberties" provided that, "If any man or woman be a witch (that is hath or consulted with a familiar spirit,) they shall be put to death."

When a modification of this "Charter of Liberties" was made in favor of the Quakers, Endicott was so angry that he was minded to return to England. The modification in question enacted that Quakers were not to be hanged unless they returned to the colony four times. Their punishments were to be whipping at the cart tail from town to town until they reached the border, and for a third offense they were to be branded as well.

Their treatment of the native Indians whom they proceeded to civilize by extermination, amply warrants the statement of the historian who writes of the Pilgrims "that after their perilous voyage to America, they fell on their knees—and then fell on the natives."

Eulogists will do well to consult the sober facts of history before lauding to the skies the ideals and principles of the Pilgrim Fathers, whose conception of freedom of worship and liberty of conscience was that of the great dissembler, Cromwell, who "could commit the most appalling massacres with the name of God upon his lips and the Bible in his hand."

THE FOREIGN MISSIONS

The Church is still confronted by the problem of supplying the places of the German and Austrian missionaries who in most instances have been expelled from the former German colonies and the spheres of the Allies' influence.

Catholics, then, are deeply interested in the negotiations now in progress between the Vatican and the British Government for the future control of the Catholic missions in India and the former German colonies now possessed by England.

The missions of India were staffed by a considerable number of German priests. When the War commenced one hundred of these were interned and another hundred placed under surveillance, whilst four hundred went un molested. Eventually all were repatriated, with the result that the natives, left often without missionaries, are relapsing into paganism.

It was thought at first that Italy might supply priests but this was found impossible. There is also a great shortage of priests in France and even in Ireland, which has taken over an extensive mission field in China.

Proposals have now been made for the missions to be reconstituted under British or American superiors and to allow German priests to return to their posts on being vouchered for individually. This plan which is now being discussed by the British Government and the Vatican, will likely be adopted.

The Japanese, who as a nation, are the greatest enemies of Christianity in the Orient, have also expelled the German missionaries from their territory. Thus the fruits of more than twenty years of toil by Catholic missionaries in the Caroline and Marianne Islands are in danger of being destroyed, since the departure of the Rhenish Westphalian Capuchins.

The Sacred congregation for the Propagation of the Faith has selected the Spanish Jesuits for the work which was abandoned when the Capuchins were compelled to leave. The task ahead of these missionaries who will have to rekindle the faith in this once flourishing post, is certain to be most difficult.

Twenty-two day schools and several boarding schools for boys and girls were being conducted on the islands by the Capuchins. These have been closed or are being conducted by pagan Japanese instructors. The Jesuits will be obliged with very limited preparation to face conditions entirely strange to them, without the assistance of those, whose knowledge of conditions in the missions would be of inestimable value to them. In each of the six smaller groups of islands included in the mission a different language is spoken. This will necessitate the acquisition of six languages by the new missionaries.

That Canada is recognized as a favorable ground for recruiting the depleted ranks of the foreign missions is evidenced from the fact that the Paris Society of Foreign Missions, which has just sent forth its first detachment of new missionaries, since 1914, hopes to open an establishment in Quebec.

The White Fathers who are already established in Canada, last month sent three of their number, Fathers Marsan, Harvey and Trudel to labor among the blacks of Central Africa.

RHEIMS CATHEDRAL

At last a War memorial has been selected regarding which there can be no difference of opinion, no possible dissension and wire-pulling of interested factions. Rheims Cathedral, at the destruction of which the world stood aghast, is to be restored by an international subscription from all friends of France. The movement which originated, strange to say, in Denmark, has been taken up with enthusiasm in England. Queen Alexandra has given her patronage and the President of the committee is the Duke of Portland. The cost of restoration is estimated at five million dollars.

In view of the havoc wrought by German shells and the supremely artistic character of the building, the prospect of a satisfactory restoration may not at first sight appear bright. Together with Chartres, Paris and Amiens, Rheims belongs to the period in which cathedral gothic reached its height, both in the logic and engineering skill of its structure, and in the beauty and power of its sculptures and stained glass. Thanks to a wealth of photographs and measurements, the structural problem offers no great difficulty. In the matter of replacing the statues, priceless glass and other works of art, the case is different.

The crowning glory of Rheims was its sculptures which gave to the exterior an aspect of the utmost richness and variety. Rheims was not only dedicated to Our Blessed Lady; but was built in an age which loved the Blessed Virgin and was lavish in sculptural representations of Heaven's Queen.

Speaking of the sculptures of this famous masterpiece of gothic art, Viollet-Le-Duc says: "Each statue possesses its personal character, which remains graven on the memory like the recollection of a human being whom one has known. The statues produce upon the crowd so vivid an impression that it names them, knows them and attaches to each an idea, often a legend." To reproduce these statues from photographs would be a hopeless task. Fortunately in the case of Rheims there are in existence plaster models of all the statues.

With regard to the stained glass there is unfortunately no such recourse. Travellers who have trod the dismal ruins tell of scuffling among its irreplaceable fragments. Among them, no doubt were fragments of the rare predilections of the twelfth century when the art of staining was most fervently pursued.

With all our command of the science and of the materials of vitrification, we have never developed the ability to produce such glass. The absence of the intensity of color and the complicated harmonies of eight centuries ago, will remain as a telling evidence of the ravages of the War, even though the Cathedral of Rheims be otherwise perfectly restored.

POPE LAMENTS EVILS IN WAKE OF WAR

Evil conditions confronting the world today are outlined in a circular letter just issued by Pope Benedict XV. The purpose of this letter is to proclaim throughout the world the fiftieth anniversary of the decree by which St. Joseph was named patron of the Universal Church. His Holiness urges the Catholic world to celebrate, for a whole year, beginning next December, solemn functions in honor of his saint.

"When the end of the War came," says the letter, "the minds of men, led astray by militarist passion, were exasperated by the length and bitterness of the conflict, and aggravated by famine on one side and accumulated riches in the hands of a few on the other. The War brought about two other evils—the diminution of conjugal fidelity and the diminution of respect for constituted authority. Licentious habits followed, even among young women, and there arose the fatal doctrine of Communism, with the absolute destruction of dutiful relations between nations and between fathers and

children. Terrible consequences ensuing have already been experienced."

The letter continues by illustrating the efficacy of the patronage of St. Joseph, "since the society of mankind is founded on the family, and anything strengthening Christian domestic organization also strengthens human society."

OUR NEED OF UNIVERSITIES

By THE OBSERVER

We Catholics must be careful not to allow our Protestant fellow-citizens to outdistance us in the matter of Universities and university education. If we allow them to do that, we shall prejudice our future in the work, the politics, and the social and business life of Canada.

In the English-speaking communities of Canada and the United States, non-Catholic universities have been endowed through the generosity of the laity, with vast sums of money, by which they are enabled to take advantage of all the equipment nowadays to do the work which universities must do if they are to meet the needs of modern conditions.

INCREASING NEEDS

Those conditions call for a progressive increase in the facilities for higher education, and also in its quality and its extent. The world's work is, as the years pass by, done more and more scientifically. Industries which once were fairly remunerative when conducted in a fashion more or less haphazard, require today very different treatment. The depletion of natural resources; the increase of population; the spread of human energy over many matters; in a word the passing of simple conditions and the coming of complex conditions; all these changes call for a change in the mental equipment of the men who furnish the ideas for the conduct of the world's work.

DO WE GRASP THE SIGNIFICANCE?

Non-Catholics have seen and appreciated these changed conditions. Do we Catholics grasp the situation equally well? I see some reason to suppose that we are somewhat behind. It is common to hear Catholics ask: "Why do not the bishops and the priests give us a lead?" Well, have they not done wonders for education by founding, under most discouraging conditions and despite innumerable difficulties, excellent schools, colleges, and universities, and by developing them more than they could reasonably have been expected to do, with the means placed at their disposal? It is up to us to increase those means, in order that that development may not stop, when to step means to fall behind the non-Catholic and secular universities.

WHAT SHOULD WE DO?

Catholics are too much disposed to rest content with good things well done. We are not as quick as our non-Catholic friends to see that the world is not standing still; that change is constantly taking place; and that, though not all these changes are desirable, yet, since they are taking place, our colleges and universities must keep abreast of them; not for the purpose of adopting or approving all that comes of them, but of so shaping and directing the education of the Catholic people as to enable them to take their place; to do their duty; and to preserve and maintain Catholic truth in a world which passes jauntily and blithely from one error to another, and which is always hoping to attain perfection where no perfection is.

WE MUST UNDERSTAND

Can a man refute an error when he does not know its nature? Take the social and industrial problems of the day: A thousand theories are in the air; proposals are put forward; proposals are abandoned and new ones are made; sound principles are denied, and false ones are asserted. Rash experiments are made; doubtful results are taken to be triumphant achievements; and the hobby of today is frankly abandoned on the scrap-heap of tomorrow.

CATHOLIC MEDICINE

The Catholic Church, and the Catholic Church alone, possesses in her theology and philosophy, the medicines which can cure the fevers of public society. But before those medicines can produce their effect, Catholics must have a sufficient number of men who know how to judge the symptoms of social illness; to know when fever is in the blood; when moral and social health are in danger; and what the remedies are which will bring society back to a normal condition.

WE NEED LEADERS

Democracy requires leaders. Leadership is even more necessary in a democratic country than in an autocratic system. But in a democracy, the leadership is that of ideas, not merely a leadership of arbitrary authority. Ideas are the vital thing today; and it is the business of a university to produce the largest possible crop of good, sane, moral ideas, which shall be, at the same time, as far as is possible, practical in their character, and feasible in their application.

STUDY IS ESSENTIAL

For this study is necessary; and that implies teaching; and teaching is leadership. The most powerful leader in the world is the teacher. He leads in the production of ideas; he leads the minds of others; he leads men out of the narrow mental ruts where they find themselves saying something, or one or two things over and over without being able to explain, or to push the reasoning further.

THE MAKING OF LEADERS

What does a university do? What is the use of it? It opens up the human mind. The students are young men whose minds are unfolding so that they find it possible to see things that do not matter; to avoid confusion of thought; to do things for reasons and not through mere emotions; to perceive the relation of one thing to another; to imagine without imagining too much; to reason without ceasing to feel; to subject impulse to reason and logic; to think in an orderly and systematic way and not to fly about from one notion to another.

LEADERS LEAD OTHERS TO BE LEADERS

The student, so led and taught, becomes in his turn, a leader of others; and the process is one that is capable of indefinite extension, so long as there is truth and fact to be learned in this world. Leadership will always be needed; and better and more thorough leadership must be had as time goes on. And in this, Catholic laymen have a great part to play; in the first place as students. That is one reason why Catholic universities are eager for more students; because men must first be students before they can be teachers; must first be led before they can be leaders.

LEADERSHIP, SOCIAL, INDUSTRIAL, POLITICAL

The world is run by ideas. Mankind are becoming impatient of being governed too much; but there is one kind of government to which all men bow not only willingly but eagerly; and that is, the government of ideas. Indeed, men even accept a tyranny of ideas, sometimes; but the difference between legitimate government of men by ideas, and a tyranny of ideas, is itself a subject of education.

The world will be governed by ideas in the future; and its accepted leaders will be the men who lead in ideas; who surpass others in fertility of thought, and in soundness of thought; for it is to them that the masses of the people will look for guidance; and upon their conceptions, social, industrial, and political action will be shaped.

MONEY IS ESSENTIAL

When one turns from such considerations, to the question of financial support, there may seem a touch of seridness. But, the world is such, and its conditions are such, that every human institution needs money in order to function successfully, and even to go on existing. And so, the support of universities must be given, not only in appreciation and sympathy, but in hard cash.

Factories, banks, industries, mines, can be made financially self-supporting; but universities are not; and probably never will be. If men could, or would, come to a university after they had made some money, why then, of course; but the case is otherwise. The customers who purchase ideas at a university have not yet had a chance to make money; and can pay little; and so universities must always need endowment.

NOTES AND COMMENTS

WHILE GRADUATES of our Catholic schools and colleges in Ontario have been making their usual good showing in the University Examinations this year, it is pleasant to learn that their fellow-religionists in other parts of the English-speaking world have been emulating their example in this respect. According to the Catholic Watchman of Madras (a dignified and well-informed journal by the way,) the Catholic students of

Queen Mary's College for Women, made a most creditable showing, 28 out of 24 of their candidates for the B. A. degree, two of them nuns, being successful. One of them, a Miss Lucy Burton, headed the list, this being the first occasion of this distinction going to Queen Mary's College. Of the seven Firsts in the intermediate two out of seven fell to Catholics—an excellent showing in proportion to their numbers.

WITH COLOSSAL financial problems to wrestle with in Canada as a result of the War, figures illustrating the achievements of our sister Commonwealth, Australia, become interesting. From figures furnished to the Department of Trade and Commerce by Mr. D. H. Ross, Canada's Trade Commissioner at Melbourne, it appears, that the public debt of the Commonwealth on 31st March last, stood at \$345,120,000, as against \$350,001,507 on 31st December, 1919, or a decrease of \$4,881,500. This total includes \$207,649,990, outstanding on account of War loans raised within Australia.

IN THE matter of war savings certificates and stamps, it appears that the former were sold to the value of \$5,450,728, while but \$12,920, were realized from thrift stamps—a comparatively infinitesimal sum. Of indebtedness abroad, \$49,082,059 represents loans from the British Government—less than one-fourth of what was borrowed from the Australian people. Not included in the latter figure is the sum of \$37,189,000 due to the United Kingdom for maintenance of the A. I. F. to June 30th, 1919. So that it can be seen that while Australia, like Canada, incurred colossal liabilities through her participation in the War, like Canada also she is facing the burden with determination and confidence, and, having regard to her boundless resources, the end is not difficult to foresee.

IN VIEW of the growing intimacy of Canada's relations with the West Indies some figures illustrating the make-up of the population of the islands generally embraced within that designation should be timely. Mr. Watson Griffin's study along these lines are, under the circumstances of more than mere academic interest. Should the project, put forward from time to time, that Jamaica and other of the West India Islands enter the Canadian Confederation ever come into the realm of practical politics, it will be important for us to know just who and what the West Indian is. It cannot be amiss, therefore, to reproduce some of Mr. Griffin's figures as they appear in the Weekly Bulletin.

WHILE in Canada and the United States, as Mr. Griffin remarks, the name "colored people" is applied indiscriminately to all who have negro blood, whether pure or mixed, in the British West Indies it is used only in reference to those who are evidently of mixed white and negro blood. In the census returns of most of the colonies, as well as in common parlance, the people are divided into four classes—whites, colored or mixed, blacks and East Indians. It may not be common knowledge that there is a very considerable element of the latter in the West Indies, and that many of them occupy positions of prominence and influence.

BRITISH GUIANA, while on the mainland is included in Mr. Griffin's survey, and may be taken perhaps as typical of the whole. In British Guiana then, besides a considerable population of East Indians there were at the last census 6,901 Aborigines, 2,622 Chinese, 116,438 blacks, 30,251 mixed or colored, and 14,021 whites. In Trinidad, the Windward Islands and the Virgin Islands, the census returns make no race distinction except in the case of East Indians and those of East Indian parentage. In Barbadoes, on the contrary, races are differentiated and figures given show 12,068 whites, 41,538 mixed, and 118,387 blacks. Dominica, Montserrat, Antigua and St. Kitts—Nevis are grouped, with 3,116 whites, 25,542 of mixed color and 92,975 blacks.

JAMAICA, the largest of the group under British rule, and the best known to Canadians, having a total population of close upon a million, had, under the census of 1911, the following: 15,005 whites, 163,201 colored, 680,181 blacks, 17,880 East Indians, 2,111 Chinese and a few smaller groups not specifically designated. The large proportion of

blacks, in Jamaica as in all the other islands, contains possibly a problem should closer relations with Canada ever be brought about. It is well therefore to know, on Mr. Griffin's assurance that the blacks are for the most part not only peaceable and well-behaved, but the percentage that notwithstanding their poverty can read and write is quite large. Among the younger people very few are unable to read and in Jamaica, where 95% of the people are black or colored, the number enrolled in the elementary schools alone is over 100,000. The census of 1911 gives the number in Jamaica who could read as 446,778, out of a total of 831,883, a considerable proportion of whom were grown up when the present efficient and well organized system of education was adopted. In Barbadoes, we are told, which is one of the most densely populated countries in the world, "black and colored people everywhere look well-fed, happy and cheerful." And we hear nothing of the strained relations between whites and blacks characteristic of the neighboring Republic.

ORANGE OUTRAGES IN BELFAST

NATIONALIST WORKMEN BRUTALLY MALTREATED

The Manchester Guardian's account of the savage maltreatment of Nationalist workmen and their heartless ejection from their means of livelihood contrasts strangely with the press despatches telling of the same event which, as usual, suppressed half the truth and suggested an equal distribution of culpability. —E. C. K.

(From our Correspondent)

Belfast, Wednesday, July 21st.

There was great disorder in Harland and Wolff's shipyard, Belfast, this afternoon, when all the Sinn Fein and Nationalist workers were driven out, and a number of them so seriously maltreated that they had to be conveyed to hospital.

The campaign was initiated at a meeting of Unionist workers held during the dinner hour outside the yard. It is estimated that there were five thousand present, and inflammatory speeches were made regarding the outrages in other parts of Ireland. Finally a resolution was passed that all the Sinn Fein workers in the yards be boycotted. Thus ensued, first, a mob of about 600, mainly youths, formed up, and with a number of Union Jacks carried aloft and flaming sticks they marched to the new yards—known as the Long Yard—of Harland and Wolff's. Here every worker who was not known to be a Unionist was ordered to go home, and when the order was not quietly obeyed the argument of the stick was used to emphasize it.

Naturally several of the Home Rulers resented the order, but they were immediately set upon and beaten unmercifully. A number of others ran off and being cornered by their pursuers, jumped into the Murgave Channel to save themselves. They swam to the other side of the channel, but when they got up on the other side they were once more maltreated by another gang of Unionists.

Having accomplished their purpose in the East Yard the Unionists, some of whom carried the Union Jack, proceeded to the main yard of Harland and Wolff's, situated on the Queen's Road. Here they made a tour of the great establishment, and once more the order was given to the Home Rulers—or Sinn Feiners as they were called—to "clear out." Any man who did not immediately get his coat was knocked down, and the sticks were used with terrible effect, especially on one of the Nationalists who drew a revolver to defend himself.

These scenes went on for several hours, and at 4 o'clock the yard became quiet again, for apparently all except Unionists had taken their departure.

There was a startling development at 9 o'clock in West Belfast. A body of military with an armoured car had been brought up to Copar Street for the purpose of keeping the Nationalists and Unionists apart, the district being a mixed one. There were many exciting incidents in the Nationalist quarter, and the soldiers fired several rounds of blank shot as a warning. They unfortunately did not subdue the disorder, and one round of ball cartridge was fired, with the result that several persons received bullet wounds.

Five men and one boy were taken to the hospital suffering from gunshot wounds. One of the men, a labourer, was dead. There were also admitted at the same time two policemen suffering from serious wounds caused by stones.

Intelligence is no more exclusively Christian than are physical health, capacity for work, initiative, energy, or wealth. These gifts of nature are not even bound up with virtue. God, says the Gospel, maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.—Cardinal Mercier.