

# The Catholic Record.

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

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### A SUGGESTION

We are producing too many college graduates of the wrong type and entirely too few of the right sort. The average B. A. is impracticable. He knows much—too much—but he knows few ways in which he can render his training of use to his fellow-men. A mental chest of tools is of no utility unless it can be applied. To endow a man with knowledge and not to teach him the application of his information is about as sensible as to present him with a gold mine and to omit the machinery with which to work it. The average college professor is a mere theorist, trained by theoretical preceptors, whose sole source of knowledge has been text-books written by other theorists. An occasional lecture by hard-headed minglers in the throng, interspersed between the academic discourses of the gentle high-brow, will benefit even the most advanced of our institutions of learning and tend to allay the speculative trend of the college lad with some sane sound principles of common sense, equipping him far more ably than at present for his forthcoming battle with the world. Life has a few rules of its own—just as important as the rules of rhetoric. A raw recruit acquainted merely with the manual of drill cannot be expected to hold his own against the soldier who has also been trained in the field.

We respectfully suggest that the trustees of our distinguished colleges call to some of their chairs Alumni who have undergone a sufficiently extended experience with the realities of existence to properly interpret the real mission of education, and thereby lessen the competition between bachelors of art with insurance canvassers.

### A BUSINESS PROPOSITION

One hears too often from Catholic parents that time-worn argument that "the three R's are sufficient" for their boy. Don't confuse the conditions which you faced with those ahead of your boy. The standards of education are constantly becoming higher. College graduates are so plentiful that employers can find more trained brains than they need, and so long as they can secure well-educated helpers in sufficient volume, merchants will assuredly not offer an opening to an ignoramus. The lad who enters his business career with a definite knowledge of at least one task, does not have to be shaped. At the same price, he is a better investment, because no time is wasted in adjusting him to his post. Therefore, there is practically no chance at all for young people who can bring nothing more than willingness to their work, while they are unjustly deprived of what would be their shield and shelter in keeping them immune from "the slings and arrows of outrageous fortune." Keep your boys in school, even if you must continue to sacrifice personal comfort. If you are in such modest circumstances that their education is a drain upon your purse and patience, it is even more necessary for you to provide them with the opportunity that was denied you. Unless you afford them a chance to succeed—because without a fair education the only posts open to them will be posts of drudgery and mechanized labor—there is little likelihood that they will overcome the odds against them in time to care for you when you have reached the time that you can no longer provide for yourself.

### AS A MATTER OF WISDOM, AS A STRAIGHT BUSINESS PROPOSITION, AS A SANE INVESTMENT, PUT YOUR MONEY INTO THEIR HEADS, EVEN IF IT MEANS THAT YOU MUST DRAW IT FROM THE SAVINGS BANKS.

### A SIGN OF THE TIMES

There is an element of pathos in some of the disquisitions on the ruthlessness of the attack on the Bible by the Higher Critics. Once it inspired attacks upon the Church; at present it serves as a target for the divine of brain surcharged with rationalism imported via Germany. Its infallibility has been challenged and denied with the result that Christianity be-

comes dim and confused to the eyes of many of our non-Catholic brethren. In need of spiritual nourishment, they are fed with humanitarian pabulum by preachers, or are sated with screeds on civic and national problems. It is no wonder, then, that non-Catholic writers are aghast at the waning of congregations, at the constant but fruitless struggle to reanimate the enthusiasm that erstwhile was so visible. They have many reasons, which for the most part cannot be disregarded, to account for it, but they will not see that the spiritual anarchy, the indifference which they deplore, are but the flower and fruitage of the seeds of dissolutions planted by the Reformers. As a "protection against the ever-encroaching tide of secularism, they fling far and wide the Y. M. C. A. They work ungrudgingly, many of them, in slums and social settlements; they give of time and toil and money generously and with perseverance. But they will not admit the futility of attempting to cure an organic disease with a poultice made out of lectures and philanthropic endeavour.

### LAY ACTION

Laymen are not anointed in confirmation to the end that they merely save their own souls and pay their pew rent. They must think, work, organize, read, speak as circumstances demand, ever anxious to serve the Church and to do good to their fellow-men. There is on the part of the Catholic layman too much dependence upon priests. If priests work laymen imagine that they themselves may rest. Lay action is to-day particularly needed in the Church. Laymen have in this age a special vocation.

### FAIR TO IT

To hold the age to truth and justice Catholics must be in it and of it; they must be fair to it, recognizing what is good no less than what is bad in it; they must love what is good in it, and work in aid of all its legitimate aspirations.

### ALWAYS ADVANCING

Do not fear what is novel provided principles are well guarded. It is a time of novelties, and religious action, to accord with the age, must take new forms and new directions. Let there be individual action. Laymen need not wait for priest, nor priest for bishop, nor bishop for Pope. The timid move in crowds, the brave in single file. When combined efforts are called for be ready to act and prompt to obey the orders which are given; but never forget that vast room remains for individual action.

### A NEW WORLD

The world has entered upon an entirely new phase: the past will not return; reaction is the dream of men who see not and hear not: who in utter oblivion of the living world behind them sit at the gates of cemeteries weeping over tombs that shall not be re-opened. We should speak to our age of things which it feels and in language that it understands. We should be in it and of it if we would have it listen to us.

### ASCENDANCY DYING

More importance was attached to the speeches in the House of Lords during the Home Rule debate than to the rejection of the Bill, for its rejection had been anticipated for weeks. Nobody paid the least attention or attached any importance to the action of the House of Lords with regard to that or any other of the great bills the ministry intends to pass into law under the Parliament Act.

The debate was carried on amid an atmosphere of uninterrupted somnolence and with a small attendance from the public, but what has interested and excited the public is the extraordinary spectacle of the House of Lords still talking and acting as if the Parliament Act had not become a law and as if the situation remained exactly the same as when the House of Lords had an omnipotent voice over the fate of all Liberal legislation.

Lord Curzon was notable even among the peers for his arrogance of character, appearance and opinions and pushed this doctrine so far as to assert that even if another general election were to result in favor of Home Rule the House of Lords would still claim the right to amend it in any way it pleased.

### CURZON SPEECH MOST EXTREME

This declaration, the most extreme pronounced for centuries, has become the watchword of the Liberals throughout the country. It is placed in "scare heads" over Liberal articles and figures in caricatures with Curzon addressing the House of Commons as a black beetle. It is calculated to rouse every popular assembly to shouts of laughter or rage.

Similarly in Ulster Carson keeps on repeating threats of civil war and holds reviews of skeleton battalions of his unarmed warriors. It is significant of the blind fury and the absence of all power of rational appreciation of the political situation that the Tories have now convinced themselves that Asquith will "funk" in carrying through the Home Rule Bill, and some Tory prophets even go the length of saying that Asquith will retire from office next February. This extraordinary illusion has proved too much for a moderate Unionist organ like the Birmingham Daily Post, which publicly warns its Tory leaders that Asquith's retirement until he has put Home Rule on the statute book is unthinkable, and that he remains inflexible in his resolve to succeed in settling the Irish question where Gladstone failed.

### ASQUITH ASSURES OF HOME RULE

Asquith, at the private dinner with the Irish members recently, left no doubt upon that point, declaring that the passage of Home Rule next year was as certain as that he was addressing them.

Another widespread rumor, equally ridiculous, is circulated by some stupid fellows among the Liberal journalists and by one Liberal Peer to the effect that another general election will take place before the Irish Parliament comes into existence and that thus the Tories will be given an opportunity of preventing it ever meeting if they win that election.

Some people even add to that story the additional fable that Asquith and Redmond have come to an understanding on the sitting of the Irish Parliament. No such understanding was suggested, discussed or even thought of. The Irish Parliament will be brought into existence the first possible moment after the Bill passes into law. It will probably be a law in June and possibly in May, and within a few days after Redmond will be made prime minister of Ireland, and six months after the passage of the act the Irish Parliament will be elected and sitting in Dublin.

### PREPARE FOR IRISH PARLIAMENT

Already preliminary arrangements are being made with a view to accelerate this change. Irish government documents are being studied and soon will be prepared and all the necessary proclamations also are being investigated.

In the meantime some English investigators are being sent by the Liberals to Ireland and they will return with a report that Carson's Orange club of 1,000 members 48 only could be induced to appear on the drilling ground, and these were without even the cheap Italian rifles. These English visitors also will report with disgust evidences of the brutal religious bigotry of the Orangemen.

The final method suggested to make the passage of the Home Rule Bill impossible will be to create scenes of disorder in the House of Commons and preventing it from doing any business whatever. The English people will not tolerate an attempt to break up their seven century old legislature by such Hooliganism. In short, the Liberal ministers and the Irish members are so confident of everything going straight as a bullet to the allotted end that already names are being discussed for chiefs of the Irish forces.

### INSENSATE BIGOTRY

Lord Crewe, in the course of his speech on the Home Rule debate, bore testimony to the strength and intensity of the anti-Catholic feeling in Great Britain. His argument was that the opposition to Home Rule is based mainly upon hatred of the Catholic Church, and yet in spite of all the forces of prejudice and bigotry can do, Great Britain remains absolutely unresponsive. She merely disbelieves in the existence of the alleged danger—"If there is any sentiment involved in this opposition it is one which I do not think ought to be dignified with name of principle at all—it is a sentiment of hatred to the Catholic Church. As to that I can only say, if the voters of Great Britain believed that the inhabitants of Ulster are the four countries were liable to fall—I do not say under a system of oppression conducted by the clerical party in Ireland—but even under any kind of disadvantage or disability, I think that England, Scotland, and Wales would be at once in a blaze in opposition to this Bill. One of the most remarkable features in our national character is the intense Protestantism of these three portions of the United Kingdom, and, I do not hesitate to say, the mistrust which the average citizen in this country feels of the Catholic Church. If there is in this country an obvious apathy in regard

to the fears of Ulster, it is founded on the fact that the people of England, Scotland, and Wales do not believe that the Protestants in the North of Ireland stand in any peril from the Roman Catholic Church. Some of your lordships perhaps recollect the occasion of the Eucharistic procession in the autumn of 1908, which, as I happen to know, threatened a greater menace to the order of this metropolis than anything that has occurred since the great Reform demonstrations of 1860."

Happily the old prejudices are gradually dying out. In fact, those who witnessed the civic welcome extended to the Catholic Congress in Plymouth the other week, and who felt that the West of England anti-Catholic bigotry has ceased to exist. To remind us that it still lurks in holes and corners, there comes a report of a Protest Meeting held after the Cardinal and Archbishop had left. Baron Porcelli, who presided, did his best to frighten his audience, but he only bored them. His long stories about the wickedness of the Jesuits were interrupted by a demonstration which he may at first have mistaken for applause. The audience began to stamp their feet and liked the noise so much that they kept it up until the Baron was obliged to resume his seat. Then a Colonel—a particularly fiery type—was let loose, and soon gave his hearers a taste of his quality. "He was there," he said, "to protest against the Mayoral reception of the representatives of the Scarlet Harlot." Then the gallant gentleman turned his attention to the address of the Cardinal Archbishop. "I have heard several speeches here," he said, "competing with Ananias, but I think Cardinal Bourne would take the bun." Describing the Cardinal's address as "a cute and able falsification," he said: "I have found the more smooth and oily-tongued a man is, the bigger liar he is, and Cardinal Bourne's address was about the most oily-tongued I have ever read." But also the audience melted away, and Mr. Thornbury, described as "Secretary of the Converted Romanists' Prayer Union," was left to deplore "the large number of empty benches."

### FOREIGN MISSIONS

Forty years in China.—The general office of the Propagation of the Faith was honored by a visit last week by the Right Rev. M. Everaerts, O. F. M., Vicar Apostolic of Southwest Hupeh (China). Bishop Everaerts, who is a Belgian, is returning from his first visit to his native land since he left it for China forty years ago. The Vicariate of Southwest Hupeh, situated in the very heart of China, has an area about equal to that of the New England States and counts 15,000 Christians and 14,000 catechumens out of a total heathen population of 10,000,000. There are 25 Belgian fathers, 30 Franciscan Missionary priests and 30 Franciscan Sisters. There is not a single newspaper, native or foreign, in the whole diocese. The Bishop's city, Ice'ang, is on the Yangtsekiang. The nearest railroad is at Hankow, 360 miles away—three days' journey by water, eight overland.

Nowhere perhaps at the present time is the work of missionaries rewarded with greater success than in Southwest Hupeh. And this is due in great part to the noble attitude of our priests during the last struggle of the revolution which took place in Hupeh and ended in the overthrow of the Manchu dynasty. Whilst Protestant missionaries had fled to safe quarters, they were at their posts preaching peace and moderation. In the city of Kingchow the mediation of Bishop Everaerts between Tartars and Republicans was offered and accepted; a Franciscan Father planted the white flag on the walls of the besieged city, and instead of massacring each other, the two armies fraternized with the greatest cordiality. The Tartars, who owed their debt of gratitude to the missionaries, were so much impressed by this example of Christian charity that as soon as peace was concluded, they flocked to the church, asking to be made Christians and thousands have already been received into the fold.

An incident of interest connected with the conversion of the Tartars is that when they presented themselves to the Bishop, they brought with them their pagan idols, asking him to knock off their heads. One of the main difficulties Bishop Everaerts is facing at present is to provide these soldiers and their families, hitherto supported by the Manchu Government, with means of living. He has opened schools, colleges, and especially workshops for men and women, where different trades are taught, and already obtained great results; he is greatly in need of help to continue this most consoling work.

### WORKED AMONG CANNIBALS

A few days ago Right Rev. J. E. Boretux, Vicar Apostolic of the Solomon Islands, visited the office of the Propagation of the Faith in New York. Bishop Boretux is a Marist and has spent thirty-five years of his life in Oceania. After twenty-four years of faithful and successful service in the Fiji Islands he was sent to open a new mission in the Solomon Islands. Those islands, over two hundred in number, are located nine degrees south of the Equator, and the climate is extremely trying for our missionaries.

Bishop Boretux has the distinction of having labored among cannibals, and it is these people that he counts by hundreds among his converts. Indeed the first tract of land in his possession was given him by a king who boasted that he had eaten several hundred human beings during the course of his life. These unfortunate were mostly prisoners of war.

### A CURE AT MARTYRS' HILL

A wonderful cure took place two weeks ago at the Shrine of the Canadian Martyrs. A six years' old girl of Winnipeg, who had been in bed since three years and could never walk on account of a hip disease, in spite of all the efforts of doctors and specialists, was brought to the shrine by her afflicted mother. She recovered the use of her limb and is now walking and running, to the great amazement of all.

Things are getting on lively at Martyrs' Hill. Pilgrims are coming not only from the neighboring towns, but also from cities such as Toronto, Hamilton, Guelph, Peterborough, Ottawa, Sault Ste Marie, Port Arthur and Winnipeg. Quite a few of them were so delighted with the beauty of the place, its excellent camping accommodation, and pretty surroundings, that they are remaining here for their holidays.

Martyrs' Hill is on the line of the Canadian Pacific Railway, half way between Coldwater and Port McNicholl. Pilgrims should take their tickets for the station of Tay and ask the Conductor to land them at Martyrs' Hill Road, where all local trains stop on demand. Trains leave the Union Station, Toronto, at 9:45 a.m. and 6:05 p.m. They leave Peterborough at 9:16 a.m.

### FATHER FRASER'S MISSION

On March 1st the editor of Notes and Comments gave a summary of an interesting letter from Father John M. Fraser, the Canadian missionary to China.

There are but 2,000,000 Catholic Chinese in a population of 400,000,000. The recent mighty revolution has broken down the old superstitions and prejudices, and now the fields are white with the harvest.

Catholics of Canada have the opportunity and privilege of sharing in the great work of the conversion of China by helping spiritually and financially their fellow Canadian, Father Fraser, whose missionary work has been signally blessed by God.

The CATHOLIC RECORD gladly accedes to the request to receive subscriptions, which will be duly acknowledged and forwarded to Father Fraser.

Here is an opportunity to discharge the duty of aims-giving, participate in a great spiritual work of mercy, and help to bring the Light of the Gospel of Jesus Christ to those who sit in darkness and the shadow of death. Do it now, in the name of God.

REMITTANCES  
Previously acknowledged...\$1,636 25  
J. E. D., Kentville..... 5 00  
Reader, Harrison's Corners 1 00  
H. R. C., Haileybury..... 5 00  
Angus McDonald, Douglas... 1 00  
Mrs. R. Beagle, Port Arthur 1 00  
Agnes, Halifax..... 1 00  
Mrs. Jas. McGrath, Bedford 1 00  
Mrs. M. C. C., Bedford..... 1 00  
Four Friends, Hespeler..... 1 00  
Mrs. C. Kane, Summerside... 1 00  
A Friend, Pictou..... 5 00

REMITTANCES TO FATHER FRASER  
By cheque April 25, 1913..... \$780 00  
" " May 15, 1913..... 5 00  
" " (Special)..... 5 00  
" " July 11, 1913..... 736 70

### IRELAND IS GROWING

For over half a century the population of Ireland has dwindled at the rate of forty thousand annually. She has been educating her children for export, and in every clime they are found giving of their best to the land of their adoption. But the tide has at length turned, the report of the Registrar-General for Ireland showing that in 1912 the population increased by 1,102. In the past year Ireland also showed the lowest death rate since 1871, the lowest tuberculosis death rate on record, and the lowest infant mortality rate on record. These are some of the gratifying facts which have just been presented to the House of Commons in an official report. The births for the past year exceeded the deaths and emigrants combined.

Several causes have contributed to bring about this desirable change in the vital statistics of the Emerald Isle. The Gaelic League, the co-operative movement of Sir Horace Plunkett, and kindred organizations have for a long time past been actively instilling into the minds of Irishmen a more practical creed of patriotism than that of dying or emigrating for the good of one's country. Irishmen have been taught that it is a noble thing to live for their country, to make two blades of grass grow where only one grew before, and to realize that they can do much for themselves without the aid of the State. A spirit of hope and self reliance has been created, and a more optimistic feeling permeates the land. The Irish problem is largely economic. Land purchase and other social reforms are helping to root the people in the soil and free them from the economic burdens laid upon them by the landlords and privileged classes. Racial and religious prejudices would have died out long ago but for the fact that landlordism and the ascendancy party could hope to perpetuate their hold on the people only by keeping Catholic and Protestant at each other's throats.

It is a remarkable fact that Ulster is the only part of Ireland that does not share in the general advance now going on. While Sir Edward Carson is once more stirring the expiring embers of religious strife, sweated labor is driving the Ulster worker and his family to other countries. The number of emigrants, natives of Ireland, who left Irish shores in 1912 was 29,344. Of these 95 per cent. were between the ages of fifteen and thirty-five, the period of life most valuable, economically, to the land of their birth. Of the total emigrants who quitted Ireland last year 11,852 were from Ulster, as compared with 3,855 from Leinster, 7,167 from Munster, and 6,470 from Connaught. This is an illuminating commentary on the fable of Ulster contentment. While the rest of Ireland is making rapid progress in agriculture and native industries Ulstermen are leaving their homes at the rate of 1,000 a month.—Toronto Globe.

### DILETTANTISM TREATED SERIOUSLY, AND KNOWLEDGE PURSUED MECHANICALLY, END BY BECOMING PEDANTRY.

Goethe.

### CATHOLIC NOTES

Among the recent conversions to the Catholic Church in France are to be numbered Charles Louis Morice, poet and art critic, and Emile Rochard, formerly director of the Ambigu theatre, Paris, who has just published a Vie de Jesus in verse.

The Archbishop of Adelaide, Most Rev. John O'Reilly, who has just celebrated his Golden Jubilee, is an all around newspaper man, as well as great Bishop. He had years of journalistic experience as editor of the West Australian Record, and in addition often set the type himself.

Assistant Secretary of State Osborne, as the result of his visit to the Dominican Republic and Hayti, suggests that the bones of Christopher Columbus, which are at Santa Domingo City, be placed aboard the first ship to go through the Panama Canal.

In his address at the graduation exercises at Boston University last month, Professor Austin M. Fletcher, LL. D., of New York City, speaking of Socialism said: "Socialism has already become a revolution; it is boldly and rapidly advancing towards its end through anarchy, and every day it is increasing its errors."

Rev. Richard Johnson Walker of Little Holland House, Kensington, London, alderman and late mayor of Hammersmith, formerly an Anglican clergyman, graduate of Balliol College, Oxford (M. A.), editor of the Oxford and Cambridge Review, author of the "Mystic Pair," etc., has entered the Catholic Church.

The people of Marseilles, like those of Paris, Lyons, and other French cities are petitioning to have the Sisters come back to the hospitals from which the laicizing movement in France removed them. In Marseilles a petition signed by 130,000 persons of whom 71,000 were men, has been sent to the authorities requesting the return of the Sisters.

In Russia there are about as many Catholics as are at present in the United States. They number approximately 13,000,000. There are 2,900 parishes, 3,300 churches, 2,000 chapels, 4,600 secular priests. The regular or religious clergy number only 150 priests and 550 Sisters of Charity. It may be said that there is an average of one priest to every 3,000 Catholics.

An Anglican procession in honor of St. Alban took place in Birmingham on June 21. In it walked glory wearing copes and birettas, acolytes, thurifers and "Children of Mary," with banners. These Anglicans are marching towards the Catholic Church. It is to be hoped they will march into it one day," remarks the London Catholic Times.

Very Rev. E. A. Kirby, D. D., pastor of St. Rose's church, Girard, Ohio, sailed for Europe early this month on a remarkable voyage. He will visit his home in Ireland where his father is now eighty years of age. There he will meet his three brothers who are also priests, two of whom he has never seen. The father, with his four sons, will travel to Rome, where he will present the four brothers to the Holy Father.

A gigantic cross of granite will soon be erected on a lofty spot on the banks of the Illinois river in La Salle county. It will be visible for many miles up and down the valley of the picturesque stream. This cross will mark the site of Father Marquette's mission established in the Indian village of Kaskaskia, April 8, 1675, the first church of the Mississippi valley and the Great West. The mission was named the Immaculate Conception of the Blessed Virgin.

The Venerable Mother Duchesne, the cause of whose canonization Father Gilligan of the New Catholic chapel, St. Louis, Mo., has gone to Rome to promote, was the first religious of the Sacred Heart commissioned by the Mother General in France to come to this country. She first went to New Orleans in 1818, afterward labored in a mission at Pottawatomie, Kan., among the Indians, and in later life went to St. Charles. She died in 1862 at the St. Charles convent, and her grave in the convent cemetery is a point of pilgrimage.

An old Indian chief, Three Bears, from Glacier National Park, with many of his tribe was visiting New York recently. While he was in Brooklyn the "Eagle" entertained him, printed his picture, and in giving a description of this old warrior of eighty-seven years, said: "He is a devout Catholic, and at a banquet which these Indians gave at Hotel McAlpin last night to a party of white friends and Great Northern Railway officers he said grace with deep reverence and simplicity."

Conditions in the northern provinces of Mexico may be judged from the following press dispatch dated from Douglas, Arizona, July 12: "A special train will be here to-morrow from Nacoari, Mexico, bearing scores of babies to be baptized. Because of the revolutionary troubles, there has been no priest in Nacoari for several months, and the babies' parents, most of whom are wealthy, chartered the special train to bring their offspring here for baptism."