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LONDON, SATURDAY, NOV. 24, 1923

A PITIFUL APPEAL TO PREJUDICE

Our readers will have noted the praiseworthy appeals made frequently from pulpits, press and platform for concord, harmony, mutual respect and cooperation between all classes, races and creeds that go to make up the population of Canada. Compared with countries that suffered deeply from the devastation of the War Canada's lines are cast in pleasant places; yet conditions are far from satisfactory; census after census shows little national growth; the War has left a burden of debt and the national railways are still a strangling incubus. Some whisper—loudly enough—of national death. All agree that to meet pressing obligations Canada must secure a much larger measure of immigration; natural resources without the people to develop them are valueless. There are room and work and homes and happiness for tens of millions of desirable immigrants in the broad spaces of this great Dominion. To secure them is an imperative necessity.

All this being so it is interesting to note the Orange Sentinel's contribution to the solution of Canada's national problem.

Under the caption "Romanizing the Civil Service" this loyal and patriotic journal has the following:

"The Immigration Department of the Dominion Government is now in the hands of the Knights of Columbus. When W. J. Black resigned his position as deputy minister to accept a post with the National Railways, Mr. W. J. Egan was appointed in his place. Mr. Egan has had no experience in immigration affairs. He has been out of Canada for twenty years, acting as a trade commissioner in South Africa. It is hard to believe that he has any qualifications for the post, except that he is a Roman Catholic. It appears to be the policy of the present Government to fill all the key positions in the Civil Service with Roman Catholics as fast as vacancies can be made."

It will be noted that the Sentinel states simply that Mr. W. G. Black, the former deputy minister, resigned. That is the fact. Although Mr. Black was an active political partisan during the last election the relations between Mr. Robb and Mr. Black as his deputy were those of cordial cooperation and mutual trust and good-will, a fact to which Mr. Black himself testified when he resigned to take charge of the immigration department of the Canadian National Railways with headquarters in London, England. It was thus that the vacancy was created that led to the appointment of Mr. W. J. Egan as deputy minister. Mr. Black was not discharged; he was not crowded out nor frozen out; he left of his own choice to accept a position which he preferred to that of deputy minister of Immigration. And, let us repeat, he testified to the cordial relations that obtained between himself and the minister during his tenure of the position of deputy. Now what is to be thought of the sentence that closes the paragraph quoted: "It appears to be the policy of the present government to fill all the key positions in the Civil Service with Roman Catholics as fast as vacancies can be made." We must condemn Luther's dictum, "Sin bravely," but we confess that we have greater admiration, at any rate less contempt, for the outright liar than for him who craftily insinuates what he is afraid to assert openly. The Sentinel knows

that no vacancy was made for Mr. Egan; its readers will have quite a different opinion.

As to Mr. Egan's qualifications for the office he now holds a brief sketch of his career in the Canadian public service will suffice to show how his energy and capacity earned for him promotion. He was first chosen by Mr. F. C. T. O'Hara—who despite his Celtic patronymic was quite as Protestant as the editor of the Sentinel—and sent to Manchester, England, as trade commissioner. Later he went in the same capacity to South Africa. The South African Office sent him to Australia where he made so favorable an impression that Mr. Ross, chief trade commissioner of Australia, highly commended Mr. Egan's work on meeting his chief, Mr. Robb, during his recent visit to Australia. After satisfactorily discharging important duties assigned to him in connection with the organization of the British Empire Exhibition he returned to Canada and was appointed to the position made vacant by Mr. Black's resignation. We clip the following from the Quebec Chronicle:

"Mr. Robb evidently intends to avail himself to the utmost of the services of officials with whom he has been associated, and in whom he has confidence. His choice of Mr. W. J. Egan to act as Deputy of the Department demonstrates that he believes in having as the official head of the Department, a man who has achieved considerable success in the sphere in which he previously moved.

"Mr. Egan's experience as a trade commissioner will stand him in good stead. He knows all that is to be learned of Canada's resources, and will, in all sure, welcome the opportunity of having these developed in the best interests of his country and his fellow citizens.

"He is likewise well qualified, owing to having been engaged in business for a great many years previous to accepting the position of Trade Commissioner. He has met all classes of men and is known from one end of the country to another, through having occupied the position of President of the Dominion Commercial Travellers Association. The business training he received will be invaluable to him in the position he now holds. He can be relied upon to make things go and make the administration of his Department a profitable one from a national standpoint.

"Those who know him feel confident that he will advise his Minister to enunciate and approve of a policy that will 'get the business.' In other words, induce the right type of immigrant, that Canada can absorb, to come here and by making it his home, build up the country. Those who know the Minister and his Deputy, very well, say that the Department's affairs can be safely left in the hands of the kindly 'Jim' Robb and his hardworking and ambitious Deputy 'Bill' Egan. The increase in the number of immigrants entering into Canada within the past few months is a splendid augury for the future."

The foregoing is from a letter by Bernard Rose, not, we hasten to assure the Sentinel, a Knight of Columbus nor a "Romanist," but a Jewish lawyer of Montreal, who may, therefore, be assumed to bear unprejudiced testimony.

The Sentinel goes on to say:

Mr. Murphy, the Postmaster-General, is a man of outstanding ability in Canadian public life. When at the request of the Prime Minister he took charge of the Post Office Department he was not content to be a figurehead, the nominal head of a great department but altogether dependent on the permanent officials for information and guidance. He at once set to work to master the details of the important department of government entrusted to him. Calling together the chief departmental officials just as the capable head of a great business would do, he asked for their counsel, assistance and cooperation in improving the service. These responded loyally, enthusiastically. Intelligent service, responsibility and cooperation are more interesting and stimulating than unappreciated routine. Mr. Murphy infused new life into his department. Many suggestions for the betterment of the service making for increased efficiency were made and given adequate and intelligent consideration. Then the officials of the outside service, postmasters and inspectors and the like, from Halifax to Vancouver, were called together in convention with the same object in view. The new head of the Post-Office Department desired to give, as those best qualified by experience the opportunity of suggesting practical ways and means for better serving the people of Canada, for discussing together these suggestions in the light of their actual

Let us follow the Sentinel writer who helps to form the opinion of many of our fellow-Canadians:

"When to this change in the immigration department is added the statement of Bishop Fallon, to the Roman Catholic Women's League, at Windsor, that they should work for Roman Catholic immigration from Europe, the wheels of the Roman Catholic machine become visible."

Are desirable immigrants to be excluded from Canada because they are Catholics? Is it a crime for Canadian Catholics to be interested in Catholic immigration? The number of Catholics in Canada has not decreased; but each succeeding census shows a decrease in the relative proportion of Catholics to the whole population because we do not get our proportionate share of Catholic immigration. That is a fact that calls for some consideration from Catholics. Are we outlaws, pariahs? Our good Orange and other friends and fellow-citizens must learn that we Catholics have the rights of full citizenship and intend to exercise them.

This tit-bit concludes the Sentinel's article:

"With a Knight of Columbus in control of the Civil Service commission; with the Postoffice in the hands of a Roman Catholic minister and the deputy minister, the chief superintendent, and private secretary all Romanists; and now the Immigration Department Romanized, it will be seen how rapidly the service is being placed in the hands of the followers of the Papacy. Another three years of the King administration will probably leave the entire Civil Service in the hands of the Knights of Columbus."

The grotesque distortion of fact in the above is surpassed by the malice of its appeal to prejudice; and both are based on the assumption of the impenetrable ignorance of the Sentinel's readers. The secretary of the Civil Service Commission is a Catholic; whether or not he is a Knight of Columbus we do not know, though we believe he is not. Of course, being a Catholic, he is "in control," the Civil Service Act, of the Parliament of Canada (including Mr. Hocken), and the press, and all the forces of non-Catholic and anti-Catholic opinion could not prevent a "Romanist" secretary from "dictating" and "controlling." The helplessness of our poor Protestant friends is appalling and appealing.

Then the "Postoffice" is in the hands of a Roman Catholic minister. Yes, the Postmaster General is a Catholic; the only Catholic minister of the crown for eight of the nine provinces of Canada. But what chance have the other twelve or thirteen ministers from these provinces while the "Postoffice" is in the hands of a Roman Catholic minister? This intruder should at least be compelled to have an Orange secretary who would report progress frequently to the patriotic and broad-minded Sentinel. But, no, such is the Protestant weakness, helplessness or apathy in high places that this "Romanist" is actually allowed to choose his own private secretary!

Mr. Murphy, the Postmaster-General, is a man of outstanding ability in Canadian public life. When at the request of the Prime Minister he took charge of the Post Office Department he was not content to be a figurehead, the nominal head of a great department but altogether dependent on the permanent officials for information and guidance. He at once set to work to master the details of the important department of government entrusted to him. Calling together the chief departmental officials just as the capable head of a great business would do, he asked for their counsel, assistance and cooperation in improving the service. These responded loyally, enthusiastically. Intelligent service, responsibility and cooperation are more interesting and stimulating than unappreciated routine. Mr. Murphy infused new life into his department. Many suggestions for the betterment of the service making for increased efficiency were made and given adequate and intelligent consideration. Then the officials of the outside service, postmasters and inspectors and the like, from Halifax to Vancouver, were called together in convention with the same object in view. The new head of the Post-Office Department desired to give, as those best qualified by experience the opportunity of suggesting practical ways and means for better serving the people of Canada, for discussing together these suggestions in the light of their actual

experience, and adopting such as stood the test of such discussion. Later an international conference was held. It goes without saying that there is a vast deal of postal business between Canada and the United States. After adequate negotiation and preparation the American Postmaster-General with a competent staff of technical experts came to Ottawa and conferred with the Canadian Postmaster General and those of his staff who by their official position and special study were qualified to deal practically with the questions in issue. This international conference like that which dealt with the internal postal service was a complete success, resulting in the readjustment of international postal facilities to the changed conditions of today. The American postal authorities subsequently presented Mr. Murphy with a remarkable testimonial of their appreciation of his courtesy and capacity for public business.

And this is by no means all that the present Postmaster General has done to place the postal service of Canada on a sound business basis, to increase its efficiency and to reduce its cost. The press and people throughout Canada have been just in their appreciation of the great work Mr. Murphy has accomplished in the public service; but the spectre of "Romanism" blinds the editor of the Sentinel; he has eyes and sees not, ears but does not hear. Before us lies a mass of clippings from newspapers of all shades of political opinion and from all parts of Canada bearing generous testimony to the capacity and energy Mr. Murphy brought to the reorganization of the Post Office Department. The Sentinel article has suggested to us that it might be well to reprint some of them or extracts from them. Catholics disposed to bitter resentment by such mischievous appeals as the Sentinel makes may find in them an antidote, reflecting as they do honest Protestant sentiment.

We have said that the Sentinel evidently relies on the ignorance and prejudice of its readers. Perhaps it is mistaken. We have known individual Catholics and Orangemen to be warm personal friends and it is not the half-Catholic but the staunch outspoken Catholic who is found on terms of intimate friendship with the Orangeman, convinced that he and his order stand for civil and religious liberty. This shows good sense and a patriotism of a higher order than is found in the Sentinel office. Apart from these remarkable but not uncommon instances of personal friendship, in many mixed communities Catholics and Orangemen are good neighbors, cooperating with mutual good will in neighborly and municipal affairs.

The Sentinel is doing a poor service to Canada and a worse service to its constituency by such articles as the one we have been considering.

THE CHURCH UNDER PERSECUTION
 BY THE OBSERVER

If it seemed for a time that the Catholic Church might enjoy a respite from persecution after the War, that hope is fast being dissipated. In France there has been a certain softening down of the systematic persecution which was carried to such great lengths before the War, in deference to a feeling of public gratitude for the sacrifices of the priests and nuns during the War; but only a day or two ago we read that a priest was being prosecuted in court for having warned his flock against evil literature.

In the Balkan countries, the attacks of the politicians on the Church are being carried to great lengths, and everyone knows the cruelties that are being practiced in Russia in the name of the Russian Federated Soviet Socialist Republic; a travesty on freedom; a negation of civilization. In South America, in some of the republics, there is a revival of the Masonic political schemes of twenty to thirty years ago. In the Republic of Uruguay, a few years ago, the government decided to abolish the celebration of all religious Feast Days, as far as possible. Where that could not be done, as in the case of some of the greater and most observed Feasts, a change was made in the names. Thus, the Feast of Epiphany was changed to "Children's Day"; the Feast of Christmas to "Family Day"; the

Feast of the Immaculate Conception to "Seashore Day"; and Holy Week was changed to "Tourist's Week."

A debate recently took place in the Legislature of that country on these proposed changes; and ended in favor of the Church by reason of the very able opposition made by a Catholic member, Mr. Joaquin Secco Illa. No doubt the check will be heeded for the present; but it seems plain enough that the campaign against the Church is not to be checked by argument, and that the only way in which the Church can be permanently freed from such attacks is, to convert the populations of those countries to her support, not only to adherence to her doctrines, but to active support, active opposition to the professional politicians who play the game of politics successfully because of the apathy of the masses of the people; an apathy much greater in those lands of hot climate and mental lassitude.

But the Catholic Church is not always safe from Catholics. If she were, it would be a happy condition and one which she has never yet been experienced in any country. There are always Catholics who know better about all kinds of religious questions than the ecclesiastical authorities do, and we have some of them even in Canada. Fortunately, however, as yet, the trials of the Church in Canada do not include direct interference by the civil power with the things that are God's. Such interference as we have had in the past has been the work principally of secret societies; though there have not been wanting some indications that such secret societies are not wholly unwilling to take their schemes into politics if they get a little encouragement.

But let us emphasize one point: the motives of persecution against the Catholic Church all over the world are in the main the same motives. The Catholic Church frees herself from aggressive heresies only to meet the infidel. So it has always been, and so it probably will be for a very long time to come; perhaps till the end of the world. The politicians of Uruguay are only imitating the infidels of the French Revolution; and the main aim of the French Revolution has been the same at all times since, in the Masonic lodge, and in the Mexican Congress, the Russian Soviet, or the South American legislature. That aim is, to abolish the idea of God; and in that aim the Bolshevism of Russia, the Masonry of France and Italy, the Communism and advanced Socialism of a dozen countries are all in harmony and accord.

There is no such thing as absolute safety for the Church of God anywhere on earth. Let us not be so foolish as to suppose that there is any antiseptic in the air or the soil of Canada that will kill all the germs of irreligion, and keep the weak human intellect from pursuing its mad attempts to abolish God, so that man may do as he pleases.

The Senate of Ancient Rome on one occasion solemnly voted on the question whether Jesus should be received in Rome. They voted against him, and never since that time has there been a generation when some government has not been seen taking a similar vote, and voting against the Saviour of Men.

And we need not start with the Senate of Rome. Did not the Jews, the Chosen people of God, reject Him and nail Him to a Cross?

NOTES AND COMMENTS

SEVERAL PROMINENT Toronto ministers, interviewed by a daily paper, gave it as their opinion that religion is the only hope for the dope-fiend or the victim of other evil habits. Neither science or legislation, they averred, are of any avail alone. Very true! Why then laud Prohibition as the only cure for the drink evil? But consistency is never regarded a virtue where fanaticism holds sway.

ATTENTION HAS recently been called to a document that has long reposed in the library of the Massachusetts Historical Society. It is a letter written by that celebrated witch-burning Puritan divine of the seventeenth century, Cotton Mather, and outlines the policy which he and his like consistently pursued towards all who dared to differ with them in religious belief. Their animus in this respect was especially directed against Catholics and

Quakers, and while the letter in question deals specifically with the Quakers, the same treatment or worse was meted out to Catholics wherever or whenever the opportunity offered. In the light of the present-day operations of the Ku Klux Klan, which so closely resemble in spirit those of the Puritans, it is worth while reproducing the document in full.

THE LETTER is addressed "To the Aged and Beloved John Higginson," and reads thus: "There be now at sea a shippe (for our good friend Elias Holcroft of London did advise me by the packet) called the Welcome, which has aboard it a hundred or more of the heretics called Quakers, with William Penn, the scamp, at the head of them. The General has accordingly given orders to Master Malachi Haxsett of the brig Porpoise to waylay said Welcome as near the end of the God as may be and make prisoners of Penn and his ungodly crew, so that the Lord may be glorified and not mocked on the soil of this new country with the heathen worship of these people. Much spoil may be made by selling the whole lot to Barbadoes, where slaves fetch good prices in rumme and sugar; and we shall not only do the Lord great service by punishing the wicked but shall make great gayne for his ministers and the people.

"Yours in the bonds of Christ,
 "COTTON MATHER."

It is to be borne in mind that the Puritans emigrated to America to secure for themselves that "freedom of conscience" which largely because of their incendiary practices in England was denied to them there, but the moment they set foot on the shore of Massachusetts the screws were put upon everyone who dared to differ from them. The history of their pre-eminence there is written in blood. With the Bible in one hand and a blunderbus in the other they "preached the Gospel" to the aborigines, and when adhesion was not given to their gloomy tenets the blunderbus was brought into play and the poor Indian had a sorry time of it. So with Catholics, with Quakers and other sects of Protestantism. And when in course of time the Puritans overflowed New England and a generous hospitality was extended to them in the Catholic colony of Maryland, no sooner did they get the upper hand there than penal laws were put in force against their benefactors. And yet by interested parties in our day the Puritans are exalted as the parents of liberty in America.

THE POSITION of the Turk in relation to Europe and the temporizing attitude, as always, of the Powers towards him, is succinctly summarized by a Scots contemporary somewhat in this fashion: His appearance on the shores of the Bosphorus in the first place was a threat to European civilization which the Europe of the time as a whole failed to grasp or to oppose. The warning of the Sovereign Pontiffs passed unheeded. Europe was then, as now, indifferent or divided.

VENICE MADE the first treaty with the Mohammedan power for her own selfish trade purposes, and in the end had to suffer for that treachery to her own, to Europe's and to Christendom's highest interests. To-day, the Turk has again been temporized with, and as Cardinal Newman declared sixty years ago, the Turk ever remains the same.

So in regard to Russian Sovietism which is a greater danger to Liberty, to Morality and to Progress than even the Turk with his age-long record of infamy and bloodshed. Nations that for immediate selfish ends help to build up and strengthen Bolshevism will also pay the penalty in blood and tears. Every new revelation as to its development shows that unless it is cut out or kept in strict leash the entire body-politic will be infected. It is, declares a competent observer, crime, murder, robbery and animalism enthroned and upheld by the methods and the weapons of civilization, and recent happenings show that unless faced with the decision and the courage of a St. Pius V., whether in Russia or in Germany, civilization itself is imperilled.

ABBE LEMOZI'S DISCOVERY

CAVE PAINTINGS AND TOOLS
 15,000 YEARS OLD

Paris France.—Buried deep under a hill in the Causses mountains, in Languedoc, some wonderful grottoes decorated with engravings and paintings have been discovered. This is considered to be one of the finest archeological discoveries in years, as the grottoes reveal many traces of the life and work of primitive humanity. The discoverer of this archeological sanctuary is a modest village priest, Abbe Lemozi, pastor of the parish of Cabrerets, in the Department of the Lot. Abbe Lemozi has long been interested in archeology and his ability had won for him the gratitude of numerous scholars. The recent find has made his name famous.

HOW HE BECAME INTERESTED

Abbe Lemozi has always lived in the Lot region and in Dordogne where, during the last sixty years the archeologists have done so much valuable work and obtained so much light on the existence of primitive humanity. It was in the caves of this part of the country that the "founder" of pre-history, Edouard Lartet found, in 1841, the first carving on ivory dating from the reindeer age. It was in other, nearby caves that the first skeleton of a man from the same period was found. Many silex tools belonging to these remote ancestors of the present race of man were also found here.

Abbe Lemozi, after studying these local discoveries, became passionately interested in the search for the testimonies of man's origin. During his walks he formed the habit of exploring excavations or cracks in the cliffs which border the roads and rivers. So expert did he become and so thorough in his knowledge of the aspect and natural structure of the rocks, that under the stalactites which have accumulated during the centuries he has been able to discover the marvelous carvings which might otherwise have remained unknown forever.

He has thus established in his rectory a museum where he has classified hundreds of bones, reindeer antlers carved as harpoons, axes, polished and carved stones, silex tools and molds of carvings and paintings.

A few years ago, while excavating in a shelter under the rocks near Rocamadour, he unearthed some large stones on the polished surface of which were carved the figures of a deer, a reindeer and a horse. He also brought back a large quantity of silex tools and these, with the results of other observations, proved that this must have been the site of a workshop in the period which the archeologists call the mesolithic epoch—the last epoch of the reindeer age.

Endless patience is required to pursue such work as this. When the Abbe finds the trace of a streak, or a drawing under the surface formed by the accumulation of dust and rain during centuries, he spends hours and hours on his knees, or sometimes lying down, clearing off the rock with a chisel and a hammer in order to uncover the picture without damaging it.

Sometimes days of hard work lead to nothing. At other times an apparently insignificant find leads to magnificent results. Thus, in 1920, in the valley of the Sagne, a minute breach in the rock, cleared out by dint of great patience, gave access to a cave 150 meters deep decorated with curious paintings of animals.

It was near this 150 meter cave, the Marcene cave, that a still more interesting subterranean hall, the most beautiful of all, was discovered a few years later. A fourteen-year-old boy named David put the Abbe on the track of this new find. The pastor of Cabrerets had interested the young lad in his paleontological researches, and one day, moved by curiosity, the boy jumped into a crack in the ground, about two meters deep, at the foot of an oak grove. He perceived a sort of corridor opening on one side and leading downward by a very steep slope.

FINDING OF CABRERETS CAVE

Young David came back and informed the Abbe of his discovery. The Abbe immediately organized the work of exploration. After entering the corridor he found that it widened and that the ceiling became higher. After going a few hundred meters further, at the price of unwearying efforts, he found that the corridor narrowed again until it became a mere hole 50 centimeters wide. The intrepid priest had to drag himself on the ground, half sitting, with both shoulders touching the sides of the passage to make further progress. Young David went with him, both of them working forward by hammering away the rock in front of them to gain a passage through. Boy and priest were nearly asphyxiated, but they did not give up the work, and one day, at the end of three months work, they suddenly found themselves in a vast gallery 10 meters wide, 100 meters long and 7 meters high.

Walls and ceiling were covered with paintings in ochre and black, representing mammoths, bisons, animals resembling horses, a pike and human hands. No one knows how the mysterious decorators were able to carve the pictures on the ceiling, 7 meters high.