

The Catholic Record

Price of Subscription—\$1.50 per annum. United States & Europe—\$2.00. Publisher and Proprietor, Thomas Coffey, L.L.D. (Rev. James T. Foley, B. A., Editors) (Thomas Coffey, L.L.D., Associate Editor) (H. F. Mackintosh, Advertisement for teachers, situations wanted, etc., 50 cents each insertion. Remittances in advance only.) Approved and recommended by Archbishops Falconio and Sarsfield, late Apostolic Delegates to Canada, the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion. (Rev. D. A. Casey, Editor, 11 Murray, Mrs. W. E. Smith, Miss Mrs. Hanley, Miss L. Heringer and Miss Brice Saunders are authorized to receive subscriptions and transact all other business for The Catholic Record. Obituary and marriage notices cannot be inserted except in the usual condensed form. Each insertion 50 cents. Subscribers changing residence will please give old as well as new address. In St. John, N. B., single copies may be purchased from Mrs. M. A. McCreary, 445 Main Street.

LONDON, SATURDAY, JUNE 13, 1914

OUR BOYS AND GIRLS

The Fortnightly Review thus quotes from a pastoral letter of Archbishop Ireland:

"We plead with very particular emphasis in favor of Catholic youths, boys and girls, who, emerging from the grade or grammar school, are to be sent to a high school or a college. There is on the part of some parents the illusion that the religious instruction given in lower schools is adequate to all requirements, that children armed with it may in safety be exposed to the secularism of the higher schools. The contrary is the obvious truth. In the grade or grammar school, pupils are yet immature in mind and are, to a great degree, incapable of the deeper and more thorough instruction in religion which they should be possessed of. As they leave the lower schools they are of the age when their mental faculties lead them to think and reason, as heretofore they could not have done. This is the time when they take to themselves the more serious studies in worldly branches of learning—the time consequently, when religion should be presented to them in its deeper and broader aspects—and it is at this most critical period of their intellectual development that they are withdrawn from the guidance of the Church and placed within an atmosphere not merely negative in its influences, but frequently tainted with direct and positive anti-religious and anti-Catholic teaching. It is in the time when these themes of study are made their daily occupation, which lead to the teacher the opportunity of easier divagation from the principles of sound Catholic thought and conduct. I might go further and remark upon other perils of non-Catholic schools—so-called co-education, wild fads proposed as substitutes for religion in the domain of morals—from which tender consciences outside the Catholic Church shrink in fear, which Catholic parents should never allow to cross the pathways of childhood and youth.

"I am not unaware that now and then in quarters otherwise sincerely Catholic, the notion is entertained that fashion and social ambitions advise certain non-Catholic schools, public or private, rather than Catholic. What the dictates of fashion or social ambition are I do not know, nor do I care to inquire. For this I know, that fashion and social ambition, running counter to the dictates of religion, are as the kingdoms offered from the mountains of adoration given to Satan—that the answer to fashion and social ambition in opposition to religion must be none other than the answer of the Saviour to the tempter: 'Begone, Satan; for it is written: The Lord Thy God Thou shalt adore, and Him only shalt Thou serve.'

"To Catholic parents I repeat: A Catholic education for the Catholic child. Were I to say less, I were betraying the responsibilities of my sacred office: I were the unworthy guardian of the faith of holy Church.

In many parts of this province Catholics attend the local high schools. When living in the immediate neighborhood and no alternative of a Catholic institution presents itself this condition of things is for many unavoidable. Nor is it so dangerous to faith or morals where the pupils are still subject to the holy influences of home life and the watchful supervision of intelligent parents and pastors.

A great many, however, are so situated as not to be able to attend the high school from their own homes. These immature boys and girls of unformed habits must be sent away from home at a very critical period of their lives. For the girls there are many convent schools which take up and teach very efficiently the high school course. The boys are not so well provided for. True we have several colleges which admit boys who have passed the high school entrance examination. Although some of the colleges take up the high school curriculum and prepare some of their students for the regular High School examinations such as matriculation and Normal Entrance this is not, with a few exceptions, their regular course of studies in the lower forms.

A young man intending to study for the priesthood spent seven years

in a Catholic college. He then decided he was not called to the priesthood. His friends complained rather bitterly that when he left college he was not qualified to teach even a country separate school. He could not begin the study of law or medicine, or even dentistry or pharmacy, because he had never passed the matriculation examination. It may be urged that all this is beside the purpose of the Catholic college. It would seem that our Holy Father Pius X. does not share that view. It will be remembered that he ordered the Italian Catholic colleges to prepare their students for the state examinations for the reason that many who entered on a course of study for the priesthood later abandoned the intention of their earlier years. It was important that these should not be handicapped in the battle of life through not having taken the examinations that would permit them to study for other professions.

If our Catholic colleges made the high school curriculum their regular course for the first four years, obliging all the students to prepare for and write on the matriculation examination, it seems to us that the benefits would far outweigh any possible disadvantages.

It would offer to those parents who have to send their boys away from home for secondary education the alternative of a Catholic institution that does precisely the same work as the secular high school. In addition there is the priceless advantage of the Catholic religious atmosphere and Catholic discipline. In such circumstances many Catholic parents living under the shadow of the local high school would, if they could afford to do so, send their boys to the Catholic college for their high school work.

The sphere of influence and usefulness of the college will be very materially widened just as soon as it becomes generally conceded that college does the work quite as efficiently and prepares for the examinations quite as successfully as the best high school or collegiate institution. Some of the convent schools have already earned that reputation.

With a uniform secondary course the later years in college would be likely to attract a larger number of students also. Of those who matriculate in the colleges many would remain to complete the course. Those who matriculate in the various high schools would find themselves on entering college classified with college students who had taken up precisely the same work and had passed the same examination. With this common standard for entrance, the collegiate course proper could be made available and attractive to many Catholic matriculants from the high schools, whose parents are financially unable to send them to college for seven or eight years.

We are quite convinced that this comparatively slight but very important modification of the course of studies in our Catholic colleges would result in a very much larger number of our boys making their high school course under the conditions so eloquently and earnestly advocated by the venerable and enlightened Archbishop of St. Paul; and what is of equal or even greater importance, materially increase the number of those who will enjoy the inestimable advantage of higher Catholic education.

Mr. William Strong (a strong Protestant we are told) to the Herald. Discretion may be the better part of valor but in this case Mr. Strong seems lacking in appreciation: "We might also, in an incidental way, intimate that when the Paulist fathers retired to a considerable distance and could not hear the report of the Protestant guns, one or two very feeble shots were heard from behind a Protestant fence."

THE WHIRLIGIG OF TIME

Some years ago when Irish Members set out to force Parliament to discuss the Irish question they were roundly denounced for disturbing the dignity of the august Mother of Parliaments. But under the rules Parliament had to listen; the rules were amended by the introduction of the Closure; the Closure made the passage of Home Rule possible. The Irish Members in years gone by were decorous compared with the Gentlemen's party at various times during the last two years. Everything is topsy-turvy. The Loyalists solemnly declare that rebellion is the only loyal course open to them. Mr. F. E. Smith, one of the Unionist leaders, and their most brilliant speaker, recently declared in the House of Commons:

"Whatever the consequences—civil war or any other calamity that may dismember the whole Empire—the Unionist party will support Ulster, whatever the consequences may be."

"Unionists" willing to "dismember the whole Empire" reminds one of Sir Boyle Roche's readiness to sacrifice the whole constitution to save the remainder.

The whirligig of time brings its revenges. The Tories have appropriated the language and methods of old-time Irish physical force advocates, and it looks as though even the Irish bull will be pressed into Tory service.

THE COVENANTER

"Full armed he executes a peaceful mission, 'Tis love of order makes him stir sedition. In the King's name he fights against the Crown, And for the law's sake breaks the law in Down. How shall we treat this Ulster Volunteer In whom such weird antitheses appear? Must he provoke a smile or draw a tear. This brawling saint and loyal mutineer? Be humble towards him while his wrath endures, Respect his feelings while he rails at yours; Though in religion's name he should employ The blustering language of a 'corner boy.' Utter no disapproval or complaint, But praise his moderation and restraint. And thank the gods, as on your knees you fall, That he admits your right to live at all."

THE EMPRESS OF IRELAND

The people of Canada, indeed the people of the civilized world, will heartily approve of the action of Parliament in effectively providing for a searching and impartial inquiry into the cause of the awful disaster in the St. Lawrence. Pending that inquiry it is idle to speculate on degree of culpability, if any there be, attaching to the captains who so flatly contradict each other in their accounts of what occurred.

DISCRETION

At St. Mary's Cathedral, Hamilton, the Paulist Fathers recently conducted a very successful two weeks' mission. This was followed by two weeks devoted to the explanation of Catholic doctrine and practice addressed to non-Catholics who were invited to attend and indicate by means of the Question Box any thing and everything of which they desired to have an authentic Catholic explanation. From the numbers of non-Catholics in attendance and the interest manifested in the Question Box this mission also was a pronounced success. Persistent and virulent misrepresentation of the Catholic Church doubtless impelled many fair-minded Protestants to take advantage of this means of hearing the other side. It is unnecessary to add that nothing offensive to any one was said or suggested.

ship seems to give point and force to Mr. Furuzih's remark: "More than half of those who perished could have been saved if the crew had been efficient and organized for action in an emergency."

Of the 452 saved 283 were officers and crew. While nothing reflecting on the personal courage or the devotion to duty of the ships officers or crew is anywhere alleged, neither does it appear that anything occurred in the fifteen minutes that elapsed between the collision and the sinking of the Empress to indicate that the crew had been efficiently organized for action in an emergency.

But these are mere impressions which the human mind forms in the attempt to find an adequate cause for a shocking calamity which our fathers would unhesitatingly call a visitation of God. A visitation of God it undoubtedly remains, even when the fullest investigation reveals the secondary causes. The self-sufficiency of the present age groping with the tallow-dip of science through the darkness of Creation because some little progress is made in tracing secondary causes rejects the full sunlight of revelation vouchsafed us by the First Cause. An over-ruling Providence sends us from time to time such a lesson as is taught by the wreck of the Empress of Ireland which shocks us into a realization of man's pettiness and powerlessness. May God rest the souls of those who were called so suddenly and peremptorily before His judgment; seat, and may He graciously vouchsafe that we who live may in all humility profit by His striking lesson.

BY THEIR FRUITS

Tehang K'ien, Minister of Industry and Commerce, China, in drawing up regulations for the management of a hospice which he founded in his native city inserted this article:

"Fervent and charitable Catholics may be chosen for the direction of this establishment, and all that is necessary shall be procured for them." In giving his reasons for preferring the Sisters he says: "Among our compatriots we see pious sons and grandsons respectful to their parents, but these holy daughters surpass our most renowned examples of filial piety. . . . It is the Catholic religion which has induced these good Sisters to come to China; it is their faith which is the mainpring of their devotedness."

THE ROMeward DRIFT

It is extremely difficult for Catholics, perhaps especially so for Irish Catholics, to get a sympathetic understanding of the mental attitude of sincere Anglicans with regard to the Church Catholic. We reproduce in part an editorial of the English Church Times, a journal intensely loyal to the Anglican establishment. This High Church organ is speaking of the Romeward Drift.

"This movement is real. It began many years ago, and it was in full tide before it was definitely perceived. It has never ceased. There are superficial disturbances of the water ripples or waves which cause an appearance of contrary movement. Single vessels and whole convoys manage with a considerable head of steam, or by skillfully setting their sails for transient breezes, to make headway against the current. But the movement of the deep is unbroken. It may well be called a drift. This movement is not the work of leaders, of organizations, of calculated policy. All three are conspicuously wanting. Superficial critics call attention to the lack of intellectual distinction amongst those most concerned in it; the movement, they say, has thrown up no great writers, no masters of thought. Nothing could be more true, if it meant that such men have not taken charge, or lent their force to accelerate the movement. But they are carried in the drift. It is oceanic, and none can escape its influence. Even those who stem the tide are affected by it; their course is a combination of its onward sweep and their own proper motion.

We are content. For in the force directing the mass we recognize the hand of God. We are, therefore, not much troubled about superficial or local disturbances, eddies or back waters. Individual influences may cause these, and they may appear to individual observers vastly important. The deep drift goes on. Its true character and its direction are being recognized. It is bearing the Church of England onward—not a mere party in the Church, or groups of individuals, but the whole Church, and even the most reluctant members of the Church—towards the full enjoyment of those Catholic beliefs and practices which the Church of Rome, for all its faults and errors, has never lost. In that sense we have no objection to saying that the movement is Romeward. And it is a drift,

a massive movement independent of human will. We owe thanks to the Bishop of Hereford and the Dean of Canterbury for a phrase in which the facts are crystallized."

Time and again we have believed that we understood Anglicanism in all its multifarious phases. Time and again we have felt that we were on the outside and could no more understand Anglicanism than honest Protestants understand the beauty and consistency of Catholic doctrine. The English people were robbed of their religion. To some it would appear that it is being surreptitiously restored to them.

OUR "MISSIONARY" MANNERS AND METHODS

The Southern Cross of Buenos Aires protests against the campaign of lying indulged in by those who are interested in converting South America to one or more of the Protestant views of the Bible. It is interesting to get a glimpse of these apostles from the South American viewpoint.

"Courty and broad-minded North-American statesmen, such as Mr. Root and Mr. Barrett, are working earnestly in the cause of Pan-American friendship and unity. Those men are gentlemen, and they mean well; but their work is hampered and neutralized by colporteurs and swaddling preachers who are constantly maligning Latin America. These ignorant bigots are intolerable."

We recently gave ex-President Roosevelt's impressions of the Argentine people as contained in an article in the Outlook where he vigorously insists on certain vital lessons that the North must learn from the South or the end of the century will see the positions of North and South America reversed. The Southern Cross continues:

"We have just received some North American papers with lurid reports of superstitious and non-Christian South America. We read this, for instance: 'Bishop Homer C. Stuntz of South America told an anecdote which filled Smithfield Methodist Episcopal Church last night that South America morally was the rottenest country in the world.' In the first place there is no such country as South America, and, in the second place, if we take as a criterion the foremost Latin American country, the Argentine Republic, of which we are in a position to speak, we know to say that either Bishop Stuntz knows nothing of Argentine society or else he is a conscious liar. In direct opposition to the declarations of education in the Argentine Republic there is no Lynch Law, and we have not yet advanced as far as the 'rotten' divorce court which is eating into the heart of North American society."

The Argentines are a remarkably long-suffering, patient, liberty-loving people or else they regard the insolent intruders with good-natured contempt.

"Those men are given a free hand here to preach in their churches and in the open streets. They are never molested by word or deed although the offences against good taste of which they are guilty in this city would bring a blush of shame to the cheek of the Parisian apache. We have seen them distributing tracts and vilifying the religion of the country at the church doors, and at the gates of the cemeteries on the Day of the Dead."

Imagine Catholics, say in Toronto, going and doing likewise.

"Now, the truth of the case is that those canting hypocrites are a complete failure. The results of their proselytizing work in Latin America are practically nil, and the world would be deceived. Besides, those people are producing a very bad impression of the U. States and of the Protestant Church in general, in Latin America. In our opinion the whole campaign of calumny is a sordid money making business. The whole thing is absurd and ludicrous, and transparently mendacious. For instance, in 'South America,' the organ of 'The Evangelical Union of South America,' there is a story of a Catholic Bishop who 'was converted to the spot' when he was shown some Biblical pictures. In 'South America' there is a continual whine for money to convert the benighted people—one thousand pounds per month are required to keep the work going. Again: 'Who will see to it that no labourer lacks the hire of which he is worthy?' We do not object to those men asking money from their co-religionists, but we do object to the lies about Latin America which they disseminate over the world. And in the long run they do nothing except waste time and money and bring discredit on their own countries."

MOTHER MABEL DIGBY

BY ANNE POLLEN, LONGMANS GREEN & CO. \$3.50

This volume is "the history of a personality striking to an unusual degree from the force of her character, the sanctity of her life, and her astonishing power of organization and control." She came of a very remarkable family. Her father's cousin was the author of "Mores Catholici," a book which should be treasured by Catholics. Mabel Digby, however, was born and bred a Protestant. Her mother's conversion to Catholicism was a severe shock to her, and she resented it by aligning herself with her father. Her biographer speaks of her high principle and frankness and of her aversion to things which in after years she recommended to her spiritual children. She remained firm in her allegiance to Protestantism until the day she entered a Catholic Church at Montpelier when Benedictine was being given. At the moment of Benedictine her face seemed to be illumined, her eyes were fixed upon the Host. After Benedictine she said to her sister Geraldine: "I am a Catholic. Jesus Christ has looked at me. I shall change no more." Her surrender was complete. She determined to give herself wholly to Christ and to have herself enrolled among the religious of the Sacred Heart. Her family was amazed at the decision; her father, still a Protestant, could not brook the idea of parting from his comrade, confidant and idolized daughter. But she had heard the call and nothing could prevent her from obeying it. And with her mind made up she knocked at the door of the Convent in Rue de Valenciennes. The Superior Mother Prevost being a plain blunt woman deluged her with words that were icy enough to dampen resolution. "We have had enough of these converts," she said, "giving no hope of perseverance and hardly instructed in their religion. Worse still you have no health. We want no persons to edify the infirmary."

Here was rejection clear and emphatic. She had no health; she was wanted neither in the house nor in the infirmary and there remained for her but to fall in with the ideas of her family. But Mabel Digby persisted in her resolution to become a nun. Mother Prevost could not blind her to the light which illumined her goal, and her confidence was rewarded by Blessed Sophie Barat, Superior General of the Society of the Sacred Heart, who threw open the doors and welcomed her as a postulant.

From the first year of her life in the Sacred Heart she gave evidence of earnestness and devotion to duty. She grew in strength and nobility of soul, and the Foundress seeing her aptitude for command, her frankness and directness, entrusted to her posts of trust and responsibility. In 1865 she was Superior of the house at Marmoutier, about nine years after her reception. In 1870 she set apart a place in her convent for the wounded during the Franco-Prussian War and was warmly commended for it by the Red Prince. In 1872 we find her Superior at Roehampton. Cardinal Manning, who had no love for the Jesuits, or for any community under their direction, would not permit her to have a foundation in the Westminster diocese. But under Cardinal Bourne's rule her daughters are doing the very work which the great Cardinal had done his best to prevent.

In 1895 she was the Superior General of her Society. It was a time of stress and storm. The agitation against the congregations in France was taking definite shape and form. The Catholic body was sluggish; its leaders were delivering speeches which but disturbed the atmosphere. Arrayed in unity and cohesion were the hosts of irreligion; and opposed to them were units who had no plan of attack, no policy, no strategy—nothing but attempts here and there that were pathetically futile. Had they but a tithe of Mother Digby's courage the tide of irreligion might have been rolled back or at least might have had its powers of destruction lessened. Mother Digby was not daunted by the dangers that confronted her. In her keeping were the rights and property of forty eight houses and two thousand religious, and she determined to protect and guard them. The story of those anxious days shows, says Cardinal Bourne in his preface to her life, how she accomplished this fresh God-given task. For every house closed in France a

new house was opened elsewhere, so that when the work of destruction had been accomplished across the channel, the Society as a whole could count a larger number of centres than it had possessed in the days of peace.

This Life of Mother Digby will enlighten many who were misled by a hired press as to the designs of the French Government. We have heard it said that the originators of the iniquitous law were inspired by their love of democracy. The religious were conspiring against the Republic. They were drones and anything else that could be invented by hate-warped minds; and these charges were trumpeted throughout the country by the infidel and the bigot. It mattered not what was done, what desecration and robbery were set afoot so long as it was directed against the Church. The champions of M. Combes, etc., threw over him a cloak of gaudy rhetoric, and ascribed to him but the highest motives. But Combes was brutally frank about his purposes. When accused of anticlericalism he retorted "that was my sole object in taking office." In this he was no hypocrite. He wished to destroy conventional life altogether. He was guided by no love of democracy but by bitter-mindedness that impelled him during his day of power to harry and to kill. He would grant the religious no rights. It is written, said M. Solosse in an address to some expelled nuns, "that property is inviolable and that no one can be expropriated without a just indemnity; and to morrow this house will be put up for auction; to morrow will begin the operation called in the language of the law 'liquidation' but termed by a minister of justice 'legal brigandage.'" Mother Digby was the last to leave the Mother House in Paris, but before doing so she had painted in black letters in the vestibule a few words which showed her courage and her consciousness of her responsibilities. "The Superior General of the Religious of the Sacred Heart," ran the words, "expelled by force from the houses of which she is the legitimate protector, and despoiled of all the goods which belong to the Congregation, protests with all the powers of her soul against this sacrilegious violation of her rights. She reminds whosoever it may be that shall take possession of this property that, by the mere fact he falls under the sentence of major excommunication, which cuts him off from the body of the Church, and that absolution from this penalty can be granted to him only by the Pope after restitution of the goods usurped and reparation of the harm effected."

We might go on so interesting is the career of Mother Digby, but we have said enough to recommend it to our readers. It is a portrait of finely-balanced womanhood—wise and saintly and strong—of a religious who led her daughters to the heights, and whose life is the example and emulation of the Society of the Sacred Heart.

SIR EDWARD CARSON, PATRIOT

At first sight it would seem very easy of absurdity to claim Sir Edward Carson as an Irish patriot. And yet, of all the brilliant galaxy of pure-souled men who, within their lives to the service of their country, no one has done more to make the ideal of "Ireland a Nation" a living reality. A country unarmed and defenceless, let its people be free as heaven, is at best but a nation in name only. It is one thing to win national recognition; it is quite another matter to be able to hold the measure of freedom thus obtained. Redmond has succeeded in winning national self-government for Ireland; Carson has forever prevented its withdrawal. Without a citizen army trained to defend it Home Rule would rest on no solid foundation. Had Carson not conceived the idea of a volunteer force to resist Home Rule Irish Nationalists would not have dared to raise a force in its defence, and even had they done so the British government would have suppressed the movement in twenty-four hours. But once the Ulster Volunteers had been tacitly recognized England was left without an excuse for proclaiming the National Volunteers. Hence we take off our hats to Sir Edward Carson, the man who made it possible for Ireland to undertake the primary duty of nationhood—the defence of its dearly won liberties.

History has a strange habit of repeating itself. Grattan won legislative independence through the