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LONDON, SATURDAY, AUG. 13, 1921

SOME CHECKS ON HUMAN PROGRESS

In times past the poetic imagination has created fanciful pictures of a Golden Age when the world was young and happy. In our own time the same poetic fancy has dipped its brush into the depths of the rainbow and has pictured for us, has prophesied for us the day that is nearby when the cycle of progress will be complete. These poets and fanciful philosophers of the present era look frowningly upon the ancient traditions of pristine happiness. The picture that Thomas Hobbes gave us in the seventeenth century of the life of primitive man as "poor, nasty, brutish and short" was like a forecast of nineteenth century Darwinian conclusions. To many, therefore, it now seems easy to conceive of a genuine Golden Age that is to come as the final fruitage of the tree of human life, the roots of which are fixed firm in the soil of past suffering. To these biological philosophers the Garden of Eden is a myth invented by the innate hope of men; an ideal to be striven after rather than an epoch which has passed.

The coterie of evolutionist thinkers who thus discard the Biblical account of the Fall of Man and its attendant circumstances have an unwarranted hope in realizing the perfectibility of the human race. They pretend to see a social progress in the world. Intellectually, they point out, there has been a decided advance: science has rended the veil of ignorance. It has created a path for the airplane; it has calmed the waves of ether and thereby has permitted the human voice to travel unimpeded through the traits of space; it has built hospitals where disease is checked and annihilated; it has erected schools and libraries where all this knowledge shall not be lost to future generations. "Mankind," say they, "has ascended from a brute ancestry; but, just as the rose with its roots in the dark soil is none the less beautiful and fragrant, so the human race of the future may acquire a happiness and perfection none the less complete for having sprung from a lowly origin."

These progressional activities may not be denied. But the limits to our progress most certainly are defined by two laws, the one natural, the other supernatural.

Perfectibility pertains to the infinite. The result of perfectibility, which is complete happiness, is likewise wrapped up in the infinite. Now finite man with his limitations of life, of knowledge, of vigor and of volition cannot attain, either as an individual or as a race, perfectibility or its result, unalloyed happiness. Although science has accomplished much in alleviating the pains of life, there is no natural science which can assuage grief or dry up the tears of a bereaved mother. Although science has, in many cases, checked disease, it may never hope to perpetuate human life in an individual. By his nature man is finite. By his nature man is, therefore, doomed to imperfectibility. This, then, is a certain check to progress; a wall beyond which we may not pass but must heed the inscription carved above its gate.

By 'progress' the world has a very definite meaning. It might be summed up as 'terrestrial happiness.' Now there is another check which prevents our acquiring terrestrial happiness. This obstacle is supernatural. Of course there are

millions in the world who have never realized that man was not created to make terrestrial progress, but that he was fashioned for God. A spinning machine was not built to carve statues. Nor was a man made to fashion for himself happiness in this life. Thus, the supernatural end of man is the most potent and concrete check to human progress.

"To suffer—to die:

To bear the brunt of battle;

To feel the treacherous steel—

This is the life which every knight

Must cherish in his heart."

Such is the translation of an old English song. It is but a para-

phrase on Christ's words: "Unless a man take up his cross and follow Me, he is not worthy of Me."

In the present economy of things man's business is not to make Progress as defined by the world. Progress is a mere accident; salvation is the essential. What the world esteems as pertaining to unhappiness is the vocation to which all are called.

In these days of false ideals it is well to recall these points. We cannot afford to lose sight of the Garden of Eden and the Fall of Man or of Heaven and the final salvation of the individual. To do so is to confuse the main issue of life.

LAY RETREATS

At this season of the year nearly all the priests and religious in the land are engaged in making a retreat. To the ordinary layman a retreat is shrouded in mystery. He surmises that this species of spiritual exercise, while necessary for priests and nuns, is beyond his obligations in every respect. However, he has some vague notion of the value of retreats, recognizing that their main importance rests in readjusting one's ideals to the norm of Christianity by putting first things first.

A Retreat is as necessary for a laic as it is for the Religious. Doubtless, while its essential features are common to both, there is an accidental difference in the spiritual exercises planned for the man of the monastery from those ordered for the man of the world. But in the business of getting back to Christ, of cleaning and trimming our lamps, of re-filling them with the oil of grace; of viewing more clearly the pitfalls of life; of fixing our vision more steadfastly on the heights of heaven—these things are common to all retreats and are as necessary for the merchant as they are for the priest.

Lay retreats are a common occurrence in England. Their popularity is waxing strong in America, due to the influence of pastors who are zealous and are capable of overcoming seeming difficulties in the organization of these "little missions." The greatest obstacle in the way of organizing a retreat for laymen is the difficulty of arranging a suitable time for the various exercises. Now, while it is preferable for one to devote an uninterrupted week to the making of a retreat, this is not essentially required. Making the best of the situation, the earnest men of the parish could be assembled every evening for a week and hear discussed the topics which are deemed for their spiritual good and progress. If this were accomplished lay retreats would become parochial affairs and would not be limited to men or women of leisure whose means permit them to seek out some monastery or convent for a solid week.

If retreats are cloaked in mystery for the ordinary layman, it is possible that the cloak be removed. Let the youth of the parish be enthused with holy ideals. Let the old be renewed in the love of Christ; be buoyed up with fresh hope. Above all let the good people advance in goodness and let the sinner come back to the House of God. It is only the experience of a retreat that will take from it the shroud of mystery.

A NEW CATHOLIC UNIVERSITY

The recent foundation of the Catholic University of the Sacred Heart at Milan has filled our heart with consolation because of the benefits which we expect to accrue therefrom in the interests of religion and science. At the same time this foundation has turned our thoughts to the Catholic University and other Catholic institutions of higher education in the New World, which have the same noble scope of diffusing science in the light of Faith and Christian piety. We are confident that these institutions

will extend a helping hand to the sister University just established in the capital of Lombardy and will bind themselves to the new University in the bonds of mutual cooperation. And since we know well how much an exchange of students between the aforesaid Universities would conduce to this end—since such an exchange would serve to unify more and more the lofty aims of the institutions in question—it is with paternal satisfaction that we learn of the praiseworthy steps that are being taken to bring about the exchange of students of this kind. From Our heart we very gladly impart the Apostolic Benediction as a token of Heavenly favor on all those who will give this undertaking their approval and assistance.

BENEDICTUS PP. XV.

Given at the Vatican the thirtieth of April, 1921.

The above letter announces the institution of a new Catholic University. Monsignor Nicolla, the appointed Professor of Laws in the Sacred Heart University, points out with significance the desire of the Holy Father, viz. an exchange of students between our Canadian and American colleges and this latest of Catholic seats of learning. The CATHOLIC RECORD takes pleasure in giving prominence to this letter addressed from His Holiness, Benedict PP. XV.

FUTURE WARS

BY THE OBSERVER

The relations between France and England have again reached an unpleasantly acute stage; and the press of France is complaining, in pretty plain terms, of England's attitude in the Upper Silesian dispute.

The League of Nations is as yet, principally a scheme on paper. France and England are in control of the fate of Europe; and if they do not continue in accord there is little hope for future peace. The Treaty of Versailles has already undergone many modifications; and it is, in many of its aspects, a very different agreement today from the one signed at Paris. Some of the treaties, subsequently made between the Allies and the other powers, have also been modified. The Treaty of Sevres, which deals with the future of Turkey, is likely to be modified even more than the Treaty of Versailles.

But the fact that these treaties have been varied in their terms would not, in itself, necessarily, lead to future wars. It is not the fact that changes have been made that makes us pessimistic as to the future, but the fact that the two principal Allies have not been, and are not now, in accord in respect of those changes.

It became quite apparent, not long after the armistice, that not the League of Nations but the Supreme Council of the Allies, would be the great and main power in shaping the course of European diplomacy for many years yet to come; in other words, despite all protestations to the contrary, the course of European affairs is still to be determined on the principle of alliances and of "the balance of power," and not on the principle of a League of Nations. It soon became quite clear that the Supreme Council of the Allies, which means the governments of England, France and Italy, were willing to leave all speculative, academic, non-practical discussion to the Council or Assembly of the League of Nations, but that when question arose of mandates, territory, or concessions in foreign countries, the three Allies, England, France and Italy, were determined to deal with such questions by the rules of the game of the old diplomacy and not by the pious aspirations of the new international democracy.

Possibly, if the United States had been in practical touch with the other three Allied Powers, the old diplomacy might have had more trouble in maintaining its position. But the United States dropped out; reverted to George Washington's theory as to "European entanglements," and left England, France and Italy to take up the old diplomacy again, whilst they gave empty praise and benevolent but meaningless smiles to the League of Nations.

Of these three Allies, Italy counts for the least. She had a reason for going to war; a definite interest; a comparatively narrow interest; and she has attained her object. She wanted to get back former Italian territory held by Austria; she now has it; and her interests in the other questions,

which are regarded by England and France as great questions, is not as keen as theirs.

So far as the state and the future of central and western Europe is concerned, France and England are the two Allied powers whose interests are most involved. Neither of them is prepared to entrust those interests to any League of Nations; so nothing remains for them but the old game of diplomacy and the uncertainties of agreements or ententes.

On these two, France and England, depends the future peace of Europe. The empire of Austria-Hungary is no more; Germany will not be warlike for generations to come, if England and France hold together in friendship. If they do hold together, then, though there are in Europe the raw materials for many future wars, there is little likelihood of any disturbance of the peace for a long time to come, which would seriously threaten a general conflagration in the face of England and France united.

But, if these two drift, or break apart, Europe's future peace is the most uncertain thing in the world. What are the probabilities? England's gains in the War have been greater than those of France; and her losses smaller than those of France. Imperially she is much more secure than in 1914, because of the disappearance of Germany as a holder of colonies and a world sea power. In eastern Europe, her mandates and concessions are much greater and more valuable than those of France. The fear of German attack on India has followed into oblivion the fear of a similar menace from Russia. On the sea she remains without a rival; saving always the new naval expansion of the United States.

What is the position of France? She has few ambitions as a world power; her colonial possessions are comparatively unimportant; she has received the small end of the mandates and concessions in eastern Europe; she manifests no disturbing ambition in the matter of naval armaments; and she does not even show much eagerness to keep up a very large standing army. Her losses in dead and crippled are nearly twice as heavy as those of England.

She has sixty millions of Germans, sore and unfriendly, in front of her, and about her a thoroughly disorganized Russia, and a number of new and uncertain States set up by the Treaty of Versailles. Not far away, she sees the Balkan pot still simmering; and her only continental aid if that pot boils over would be Italy; and Italy is not a sure dependence.

When one considers these facts, it is not hard to see why France is anxious, and a little suspicious, when she sees England distinctly favoring the future political and commercial solidarity of Germany; and see English banking financing the commercial and industrial resurrection of the powerful enemy of three years ago.

The Silesian question is only the most recent of several questions, in which this divergence of French and English interests has manifested itself. The Poles of Silesia apprehend that the whole territory is going to be handed to Germany. Their interpretation of the Treaty of Versailles is, that the plebiscite results were to determine the question by communes, or districts, and that those communes which voted for Poland were to go to Poland. And the text of the Treaty seems to support this contention. France regards Poland as a friend, a probable ally in case of trouble with Germany, and a buffer State against other disorganized but turbulent trouble-makers.

England is playing two diplomatic games; the game of pounds, shillings and pence, to be made out of English investments in German industries; and second, the game of "the balance of power," which means, and always has meant, in English diplomacy, to keep Europe so balanced in power, that she can turn the scale anyway she chooses to turn it. From all of which it seems fairly plain that France, at this time, has fewer selfish interests at stake, and has at stake her safety on the continent of Europe; and that England is not giving her any definite assurance that that safety will be preserved.

After the War, it was proposed that England and the United States should make a treaty guaranteeing the safety of France. When the

United States withdrew from the diplomatic field, that plan fell through; and France has no positive assurance to-day of an alliance with any power.

NOTES AND COMMENTS

THE NEW Bishop of Alexandria, the Right Rev. Dr. Coutourier, O.P., is the second Dominican to hold the episcopal office in Ontario, his predecessor in that capacity being the late Bishop Carberry of Hamilton. The new Bishop of Alexandria brings to his charge a varied experience as missionary and administrator, his latest office being the important one of Visitor to his Order in Egypt. A warm welcome awaits him in Alexandria, where he will no doubt carry on the splendid traditions of his two predecessors, the Bishops Macdonell. May he be long spared to his new charge.

OF THE thirty bishops who have held or hold office in the Ontario Church, six have been chosen from the Regular clergy. Bishop Phelan, third of Kingston, and Charbonnell, second Bishop of Toronto were Sulpicians; Archbishop Lynch of Toronto was a Lazarist, and Archbishop O'Connor was a member of the Congregation of St. Basil. The present Bishop of London, as is well known, is an Oblate, while, as already stated, Bishop Carberry of Hamilton shares with Bishop Coutourier of Alexandria the honor of membership in the great Order of Preachers.

IN HIS address on occasion of the landing of the "Pilgrims" on Plymouth Rock, President Harding alluded to "the principles of toleration and liberty for which they crossed the Atlantic" and, he is further reported as saying, "the Pilgrims had a practical mind for material things amid effective pursuit of their higher ideals." They had a "practical mind for material things" all right, but the "liberty" which they so highly prized for themselves was most sedulously withheld from others. As has already been pointed out in these columns, the history of Puritan dealings with the Indians is written in blood, and in Maryland, where they later sought asylum, they turned the very instruments of toleration which they there found established by Catholics into instruments of oppression when once they got the upper hand. It requires abnormal development of the imaginative faculty to see anything but selfishness and intolerance in the Puritan mind.

DURING THE visit of the Metropolitan of the Greek Orthodox Church in Toronto he made some interesting and suggestive observations. The Metropolitan is at present without a See, having been deposed by King Constantine for identifying himself with the policy of Venizelos, the statesman favorable to the cause of the Allies during the War. Among other things the Metropolitan is reported to have said:

"The King had no authority to depose me. The Synod which he appointed upon his return to Greece was composed of men who did not seek the spiritual needs of the people."

"I am still recognized to be the Metropolitan of the Greek Orthodox Church in my country by the head of our Church, the Patriarch of Constantinople. In letters and pastoral circulars the Patriarch still addresses me as his beloved brother, the Metropolitan or Archimandrite of the Holy Orthodox Church in Greece."

TO VERY few probably who heard or read these words did it occur that the evil complained of, the usurpation of spiritual authority by the civil powers, is the very thing against which the great Archbishop of Canterbury, St. Thomas a Becket, strove in his day, and in repudiation of which he shed his blood. Had the spiritual then surrendered to the civil power, the Catholic Church in England would today be in the position of the Russian Schismatic Church or of the Greek Orthodox Metropolitan Metaxakis so worthily represents. It would have been ground under the heel of the Plantagenet kings, and become the mere creature and slave of the State. That it is not so, even in the alienated England of today, is as much due to St. Thomas the Martyr as to any man.

BOY LIFE

THE NIAGARA OF LIFE

The mighty waters of Niagara come tearing, tumbling downstream to throw themselves over a colossal precipice in a manner so awe-inspiring as to make these Falls one of the wonders of the world. To see their infinite grandeur, people come thousands of miles, and seeing are amazed. "And yet," a stranger will say, "what good are they?" "Beautiful and magnificent they may be, but is not all that energy and immensity of power going to waste?" It is then time to point out the Power Plant, and explain how man has harnessed these waters to his will, thereby producing an almost unbelievable amount of power to light and heat our cities and towns.

The period in a boy's life, from twelve to eighteen years, especially the age of adolescence, may be compared to Niagara. It is during these years when a boy's thoughts are broadening out from those of egoistic childhood into more expansive, comprehensive and general views of the world that his character is decisively moulded—for better or for worse.

Full of that ultra-abundance of energy and yearning for action (attendant on normal boyhood,) he will, if not properly directed, throw himself and this energy over the precipices of useless enjoyment to become part of the rapids, serving no useful purpose to himself or to his race.

What is needed is a canal through which to divert this energy to the Power House of Utility.

Will it be necessary to dig this canal? No! It is already in operation, in the form of Scouting. This great international movement, will, on inspection of its aims, system and results, be found the most idealistic, yet at the same time, most practical solution of the great Boy Problem which has yet been put forward.

The aim of the Movement is to develop good character in boys by preparing them for good citizenship—training them in habits of observation, obedience and self-reliance—inculcating loyalty and helpfulness to others—teaching them services useful to the public and handicrafts useful to themselves and promoting their moral and physical development by true comradeship and by healthy open air pursuits and games. The motto of the Movement is "Be Prepared," which means that the Scout is to be always in a state of readiness in mind and body to do his duty and meet any emergency.

Every boy on joining the Boy Scout Association must take this promise:

On my honor I promise that I will do my best.

To do my duty to God and the King.

To help other people at all times.

TO OBEY THE SCOUT LAW

The Scout Law is:

(1) A Scout's honour is to be trusted.

(2) A Scout is loyal to the King, his country, his officers, his parents, his employers, and to those under him.

(3) A Scout's duty is to be useful and to help others.

(4) A Scout is a friend to all and a brother to every other Scout, no matter to what social class the other belongs.

(5) A Scout is courteous.

(6) A Scout is a friend to animals.

(7) A Scout obeys orders of his parents, patrol-leader, or Scoutmaster without question.

(8) A Scout smiles and whistles under all difficulties.

(9) A Scout is thrifty.

(10) A Scout is clean in thought, word and deed.

The training and duties of a Scout are largely meant to take him out into the open air, where he may learn the wonders of nature, develop his body and his mind, and in every way enable him to become what the Scout Movement was meant to make him—a good citizen—healthy in mind and body.

Scouting fully vindicates all claims it makes to improving the boy and the race, and when its aims and methods are studied there is no need to wonder at this.

SCOUTING IN ONTARIO

Eighteen new Troops were formed in Ontario during the month of May, and many excellent prospects developed for later organization.

"Keep the Scout Movement Moving" is the slogan of Ontario's Field Department.

Several of the cities have had special city wide rallies and "Jamborees" lately. Windsor paraded over two hundred and fifty boys at the local Armouries on two consecutive evenings, and put on a fine display for parents and friends. Hamilton and Grimsby had eight hundred boys in line to welcome His Excellency the Chief Scout for Canada to Hamilton during his farewell visit. And on Monday, 25th, Toronto turned out nearly two thousand Boy Scouts and Wolf Cubs for the annual inspection by District Commissioner John G. Kent, followed by a march through the principal streets of the city and then tea and games.

Saturday, September 3rd, is the reddest, red-letter day on Ontario's Boy Scout calendar this year, for that is the day on which provincial troops, thousands strong, pour into Toronto on train, by steam boat, by motor cars, or on foot, to attend the big rally at the Canadian National Exhibition. Similar gatherings have taken place before, but the Provincial and Toronto District Councils are leaving no stone unturned to make the 1921 "round up" the biggest, best, and happiest ever.

A letter from the 1st Penetanguishene Troop announces its plan to make a canoe trip from Penetanguishene to Ottawa and possibly to Montreal, via the ancient route followed by Champlain in his expedition against the Iroquois. The Hudson's Bay Company is endeavouring to secure for their use some canoes of the old voyageur type.

On April 14th, at great risk to his own life, Wolf Cub Herman McInnis, of the 1st Fort William Cub Pack, rescued Erwin McCauley, who was playing on ice, from drowning.

AN IMPRESSIVE CEREMONY

MEMORIALIZES FIRST MASS SAID IN PROVINCE

(Staff Correspondence of The Globe)

Penetanguishene, Aug. 2.—In 1615 when Champlain left Quebec on his quest for the country of the Hurons he was accompanied by Father Le Caron, the devoted member of the Franciscan Order who was fated to reach Huronia ahead of the great explorer, and thus to be the first white man to land on the shores of the Georgian Bay, and the first priest of religion to celebrate the rites of the Christian faith in what is now the Province of Ontario.

This morning, kneeling in the immense church which memorializes the faith of the Jesuit successors to Father Le Caron, it was difficult to visualize the first Mass said three hundred years ago on the shores of the bay over which this fine building looks.

THEN AND NOW

It was with difficulty that Father Le Caron brought with him the minimum of necessities for celebrating Mass, the few poor pieces of altar furniture, the needed furnishings and some meagre pictures that, humble as they were, struck awe into the hearts of the Indians, and were afterward used with great effect by Brebeuf and his companions in this missionary teaching. This morning before an immense white altar ablaze with candles and electric light, an officer of the Papal Court at Rome celebrated Solemn High Mass surrounded by all the accessories and aids that give impressiveness to the solemnity.

There was a host of priests in the great sanctuary, and the fragrance of the incense rose to the high vaulted roof under which was gathered a large and devout throng. Outside in the full blaze of the summer sunshine there stood on the steps of the church the life-sized bronze statue of the devoted Le Caron.

UNVEILS LE CARON MEMORIAL

To Dean Harris fell the task of unveiling this memorial in the presence of the Archbishop of Toronto; of Monsignor Kidd; Father Fillion, the Superior General of the Order of Jesuits in Canada; Father Doyon, Superior General of the Dominicans; Father Brunelle, the parish priest of Penetanguishene; Father Murray, his assistant, and a multitude of other priests, while among the distinguished laymen present were General Cruikshank, who sees in the present celebration one of the fruits of his earnest work on behalf of Canadian history; Hon. E. C. Drury, Premier of the Province; ex-Mayor Charles Wright, President of the Penetanguishene Historical Society, and appropriately flanking him a band of Ojibways and Hurons, headed by their chiefs, and decorated profusely with turkey feathers and painted head bands, while their squaws, in the front row, had resorted to the ancient arts of coquetry of their race and had their cheeks brightly painted, while bands of brilliant