

The Catholic Record

Price of subscription—\$1.50 per annum. United States & Europe—\$2.00. Publisher and Proprietor, Thomas Coffey, Ltd., D. J. H. Jones, J. J. O'Sullivan, Assistant Editors (Rev. F. J. O'Sullivan, H. F. Mackintosh, Manager—Robert M. Burns.

LONDON, SATURDAY, MAY 10, 1919

OFFICIAL

The following letter has been addressed by His Lordship Bishop Fallon to his priests. The itinerary of the Confirmation tour may be useful to many of our readers. Preserve it.

London, Ont., April 30th, 1919.

Dear Reverend Father: Confirmation will be administered as follows:

- May 27th, at 7.30 p. m., St. Alphonsus, Windsor, Ont.
May 28th, at 7.30 p. m., Immaculate Conception, Windsor, Ont.
May 29th, at 7.30 p. m., Our Lady of Prompt Succour, Windsor, Ont.
May 30th, at 7.30 p. m., Holy Trinity, Windsor, Ont.
May 31st, at 7.30 p. m., Walkerville, June 1st, at 10.30 a. m., Tecumseh.
June 1st, at 7.30 p. m., Ford.
June 2nd, at 8.30 p. m., McGregor.
June 3rd, at 8.30 p. m., Maidstone.
June 4th, at 8.30 p. m., Woodside.
June 5th, at 10.30 a. m., Sandwich.
June 6th, at 10.30 a. m., St. Joseph.
June 7th, at 8.30 p. m., Belle River.
June 8th, at 8.30 p. m., St. Joachim.
June 9th, at 10.30 a. m., Tilbury.
June 10th, at 8.30 p. m., Raleigh.
June 11th, at 10.30 a. m., Prairie Siding.
June 12th, at 10.30 a. m., Wallaceburg.
June 13th, at 10.30 a. m., Amherstburg.
June 14th, at 10.30 a. m., Canard River.
June 15th, at 3.00 p. m., Bothwell.
June 16th, at 8.30 p. m., Corunna.
June 17th, at 8.30 p. m., Port Lambton.
June 18th, at 10.30 a. m., Sarnia.
June 19th, at 10.30 a. m., Wyoming.
June 20th, at 8.00 p. m., Petrolia.
July 1st, at 8.30 p. m., St. Mary's.
July 2nd, at 10.30 a. m., St. Joseph's, Stratford, Ont.
July 3rd, at 7.30 p. m., Immaculate Conception, Stratford, Ont.
July 4th, at 8.30 p. m., Kinkora.
July 5th, at 10.30 a. m., Dublin.
July 6th, at 8.30 p. m., St. Columban.
July 7th, at 7.30 p. m., Seaford.
July 8th, at 8.30 p. m., Clinton.
July 9th, at 10.30 a. m., Goderich.
July 10th, at 8.30 p. m., Ashfield.
July 11th, at 10.30 a. m., St. Augustin.
July 12th, at 7.30 p. m., Wingham.
July 13th, at 8.30 p. m., French Settlement.
July 14th, at 7.30 p. m., Zurich.
July 15th, at 10.30 a. m., Mt. Carmel.
July 16th, at 7.30 p. m., Parkhill.
July 17th, at 10.30 a. m., Biddulph.
July 18th, at 7.30 p. m., Ingersoll.
July 19th, at 10.30 p. m., Woodstock.
July 20th, at 10.30 a. m., Tillsonburg.
July 21st, at 10.30 a. m., La Salette.
July 22nd, at 8.30 p. m., Simcoe.
July 23rd, at 10.30 a. m., St. Thomas.
July 24th, at 10.30 a. m., West Lorne.
July 25th, at 8.30 p. m., Ridgeway.
July 26th, at 8.30 p. m., Strathtown.
July 27th, at 7.30 p. m., Logan.
July 28th, at 10.30 a. m., Hesson.

Each Pastor will kindly be prepared to convey and to accompany the Bishop from his Parish to the next on the list.

All books, records, receipts, bank deposits, etc., pertaining to the Parish accounts will be placed in the Bishop's room immediately on his arrival for inspection and approval.

The Annual Retreat will open in Assumption College, Sandwich, on June 16th, at 8.00 p. m. Priests will kindly bring cassock, surplice and biretta.

Cheques for interest and for payment on principal due to the Episcopal Corporation must reach me not later than June 28th. Pastors are urged to request to diminish their debt by the largest possible payment.

Beginning on Sunday, May 11th, and continuing daily until Sunday, May 25th, the Rev. Fathers Conway and Gillis, Paulists of New York, will deliver a series of conferences on doctrinal subjects in St. Peter's Cathedral. The clergy of the diocese are earnestly requested to pray for the spiritual success of these conferences, and, at their convenience, to attend them.

The custom is apparently growing of celebrating Mass without a server. Henceforth, for the celebration of the Holy Sacrifice anywhere in the diocese without a server at the Altar, there will be required our written permission. I remain, Yours faithfully in Christ, M. F. FALLON, Bishop of London.

THE CHURCH UNITY LEAGUE

In our day we are the witnesses of a movement amongst the sects which have broken with Christian unity endeavoring to reestablish unity amongst themselves. If there is something grossly utilitarian, materialistic, sometimes evident in the reasons given,—such as the useless cost from overlapping; if the ideal is at times little better than party-spirit, such as the desire to oppose a united Protestantism to the envious unity of the Catholic Church; there is still, deep in the hearts of many, a real desire for Christian unity for its own sake, and that desire may be the inspiration in Christian souls of the Holy Spirit of God. The recognition of the evils of disunion and division is necessarily the first step toward a reunited Christianity. There is no room for doubt as to the desire and intention of our Blessed Lord who prayed "that they all may be one, as thou Father in me and I in thee; that they also may be one in us; that the world may believe that thou hast sent me." The whole seventeenth chapter of St. John's Gospel is the most eloquent plea for unity imaginable; and it was a prayer addressed by the Eternal Son to His Eternal Father. "And not for them only do I pray, but for them also, who through their word shall believe in me." And our Divine Lord repeats that this unity of which he speaks and for which he prays shall be a visible unity: "that the world may know that thou hast sent me."

And instead of that strikingly convincing visible unity which should lead the world to recognize our Divine Lord's divine mission, which should compel the world to pay homage to the divine unity of that institution divinely founded and preserved we have the disjecta membra of conflicting sects driving a scoffing world into infidelity. Small wonder that earnest souls outside of the Church should attempt the pathetically futile task of reuniting the fragmentary sects into a unity based on something like a political platform.

For Catholics whose minds have not been warped by traditional prejudice Christ's own plan for establishing and maintaining the unity of His Church is plain and clear as the noonday sun; but even as the noonday sun may be shut out from view by clouds and mists so the blinding influence of anti-Catholic prejudice fostered by anti-Catholic tradition and education in an anti-Catholic atmosphere obscures the vision of that glorious Catholic unity for which Christ offered up that prayer which the Eternal Father heard and granted, and which is preserved by Christ's promise and the vivifying and unifying influence of the Holy Spirit abiding with the Church forever.

No national Church can pretend to be the Church Catholic, subsisting in every age and spread throughout all nations; and if the pretence is made it is seen to be no more than pretence. The Schismatic Church of Russia became so much a part and parcel of the framework of the State that when the old order collapsed one had to look for traces of the Orthodox Church amongst the debris of the wrecked civil and social order of Russia. The Church of England dare not stand by the fundamental truths, or the primitive creeds; it speaks not with the living voice of authority, but by compromise and "comprehensiveness" seeks to maintain that precarious semblance of unity which comes from the golden bonds of Establishment and Endowment.

One Church alone is One, possesses that Unity for which Christ prayed, for which He planned, and which through the providence of the Triune God will endure to the consummation of the world. Dimly, as through a glass darkly, the majestic unity of the Catholic Church is being recognized by those whose vision of the world is not bounded by sectarianism or nationalism.

Lord Hugh Cecil in the address to Nonconformists already quoted from in a previous issue said:

"I think anyone who surveys Christian history will say that Nationalism has all along been a deadly enemy of Christianity."

Here we have a statesman whose vision of actual conditions and historic influences necessarily has been broadened by his studies of public and international affairs, recognizing as a merit in the Catholic Church that very quality which for ages has been with Protestants and Schismatics her chief reproach. She is supranational and will not,

can not, subordinate her God-given mission to nationalistic aims; wherever or whenever her Churchmen failed to recognize this great and essentially Catholic characteristic of the Church they were untrue to their trust and courted disaster; yet the Church, like her divine Founder, has always risen again.

The British statesman's views on this matter are, so far as they go, thoroughly Catholic, and he has the courage of his convictions in combating two pagan tendencies of the age; that of Nationalism, and the Supremacy of the State which perhaps is but a consequence logically developed from the first.

Hugh Cecil continues: "It cannot be denied that at the present moment we are approaching the problems of Christian reunion in a Nationalist atmosphere. There is a certain danger in our approaching Christian unity in this mood, because, though I do not suppose the evil is the least likely to take the same shape as it did in Germany, wherever you get to exaggerated praise and exaltation of Nationality, of a country, as independent of religious sanction and religious limitations, you get some serious moral apostasy, some serious falling away. Therefore, I say quite frankly that if it were in the power of anyone on this platform by a magical spell to bring all British Christians into a single Church, without any other Christians, I should regard the utterance of that spell as rather a calamity than a benefit, because I think a British Church so organized, purely British in character, would be a minister to all that is worst in our national pride. Organized religion, instead of being a critic of national character, would become a flatterer of it, and one of the main values of our independent religious teaching that we enjoy in this country would be lost."

The general desire for a reunited Christendom and the growing recognition of the need of a supranational Church speaking to nations as well as to individuals with the living voice of divinely commissioned authority imposes on Catholics the imperative duty of making known to men of good will Christ's own divine and inalienable plan of unity which has withstood for two thousand years the assaults of nationalism, of human pride and ambition, of all the leagued powers of evil which her Divine Founder summed up in the expression "the gates of Hell."

BOOKS AND READING

If, desiring to go on a business trip or to visit friends, one were to go to the railway station and take the first train out without knowing whether it was going to the desired objective or in the opposite direction, he would be looked upon as a fool. Yet something like that is done by everyone whose reading is aimless, purposeless. There is an endless number of books on every conceivable subject, but there is not one of us whose reading capacity is not strictly limited; in the longest life, rigidly economized, unhampered by the necessity of earning one's daily bread, one can read but an infinitesimal portion of the output of the giant printing presses of the world even in one language. If we would read intelligently, selection is imperative. And that selection, even for scholars, must necessarily be limited to a comparatively small number of books, limited in range. Then one of the first rules with regard to reading is to read with a purpose. "But," someone may object, "I read only for amusement, relaxation; I have no time for serious reading, much less for consecutive and studious reading."

There is so little common sense when this matter is discussed that it may be well to apply this reasoning to other things. Amusement and relaxation are necessary whether found in reading or not; but the things indulged in "just for fun" by boys and girls who exaggerate this truth are just those things which lead to the "wave of juvenile crime" of which complaint is so often made. The fun of unregulated and undisciplined youth often leads them to full graduation into the criminal classes; and perhaps much oftener to habits of self-indulgence which, though leaving them beyond the reach of the law, sap their yet immature manhood or womanhood.

Read, therefore, for amusement or recreation; that is your purpose, a not unworthy one. There is a time for dancing, the inspired writer tells us, and this form of social relaxation and amusement is indulged in by the best of people; but there are dangers

which no one may attend without forfeiting his or her self-respect. So that reading for relaxation relieves no one of the obligation of making judicious selection of the books to read.

Just as we write comes the account of the debate in Ottawa on the proposed exclusion of all illiterate immigrants from Canada.

"Mr. E. W. Nesbitt supported the view that the Minister should be given discretionary powers with regard to people who could not read or write. Some of these, he declared, were excellent and successful citizens. He thought the difficulty was that some immigrants who came to Canada read and wrote too much, and didn't want to do anything else."

"Mr. G. B. Nicholson agreed with Mr. Nesbitt that a good deal of trouble was fomented in the country by the educated foreigner. He said that so far as Northern Ontario was concerned Roumanians and former citizens of Austria-Hungary were peaceful and law-abiding, while the educated Scandinavian made the evil."

And Mr. Yanover, a leading Jewish merchant of Belleville, contends "That literacy is not the most efficient method of selecting immigrants; that energy, ambition and industry make the best citizens and education follows opportunity."

Which seems to be much more sensible than the assumption that the ability to read is a guarantee of good citizenship or even of good raw material for citizenship. That is sheer superstition. If before immigrants to Canada leave the port of embarkation in their own country we had assurance of health, virtue, energy and industry, it would be worth infinitely more than proof at the port of entry in this country that they can read and write.

This is perhaps a little by the way; but it is not far out of the way. As we said in a previous article the mere ability to read is no guarantee of any of these things.

Shakespeare's plays were enjoyed and appreciated by illiterate audiences of his day when now a city of 50,000 literates will scarcely provide an audience of 500, and that at long intervals. Of these many go not because they appreciate the immortal qualities of the great Dramatist's plays; but because they have not the moral courage to admit their lack of appreciation. As for the plays that tax the capacity of the house—the advocates of literacy don't want to talk about them.

*Even though you read only for amusement and recreation there are books and authors that the unerring and inexorable hand of time has selected and given place amongst the classics of English literature. Ninety per cent. of the output of modern fiction mills will be unknown to the next generation. Would it lessen the interest or detract from the amusement, to read one of Dickens' novels instead of the unknown quantity of a present-day novelist, at the same time you were to try to discover those qualities which make Dickens immortal?

But it is true of any one or of any large number of people that they have no time for serious reading? Who is there who lacks intelligent interest in the stupendous events to which our own history-making generation has contributed so largely? They cannot be understood without a study of history. And history is best studied, not in compendiums but in the more or less exhaustive reading up of certain epochs. To begin with the epoch and the country should be determined by your interest. To master a single epoch is the real introduction into the history of any people. The outline of the history of the period should be the preface to the study. A good historical novel which reconstructs the period, which makes vivid and realistic the habits of life and thought of the people of that time, is often the best stimulant to serious study of the history of the epoch. Biographies of the men who figured in making the period epochal will be intensely interesting to those who have not by self-indulgence in the matter of reading dissipated all power of concentration, all serious interest in the serious things of life. The books required can easily be had; any encyclopedia contains bibliographies; guidance may be sought as to the choice to be made amongst the books which treat of the period. One such course of study thoroughly and conscientiously made according to your opportunities and your ability will be worth more than any amount of general and desultory reading.

Then at the present time the world is either convulsed or menaced by Bolshevism, which is a new name

for Socialism. In recent articles the CATHOLIC RECORD has indicated a course of reading which seems to us to impose itself on Catholics who would be informed on the most vitally important question of our time.

BELGIUM'S SACRIFICE FORGOTTEN!

There was a time when the civilized world recognizing that Belgium with heroic self-sacrifice saved Europe and civilization, proclaimed with unanimous enthusiasm that whatever else might or might not be stipulated in the Peace terms martyred Belgium must be liberated, restored and fully indemnified. The bare suggestion of anything less was repelled with equally unanimous indignation. The suggestion that Germany should barter her hold on Belgium for concessions elsewhere stiffened the morale of Allied people everywhere.

And now? Ah well, the Big Four are too busy about many things to worry over the plight of Belgium. Dr. Dillon writes:

"I am enabled to affirm that in the revised draft of the Peace Treaty there is no specific clause redeeming the solemn promises spontaneously made to that nation by the great powers during the War."

Yes, the promises were spontaneously and unanimously made, and accorded with the sense of justice of mankind.

Again Dr. Dillon:

"Likewise in the matter of financial compensation, Belgium's requirements are pooled with all the others, and between this end the month of May, 1921, she will receive from Germany's indemnity two and one-half billion of francs (\$500,000,000) as the first instalment. The Belgian Government deems this sum wholly inadequate in the actual conditions. In like manner territorial matters are left unsettled, to be dealt with subsequently by Holland and Belgium. Thirdly, the Council of Three has suppressed in the revised treaty the clause reserving the Prussian Geldern and other territory to serve as compensation for Holland. Argive Malmedy and Eupen, which are of slight importance and are alleged to be eager to be reunited with Belgium, will not be returned to her without a plebiscite."

Belgium is so obtuse as to be unable to see why a plebiscite should be necessary for the disannexation of these little Belgian cantons while superfluous for Alsace Lorraine, and altogether inadmissible for Fiume.

Our own Parliament at Ottawa received a cablegram communicating a motion passed unanimously by the Belgian Senate on April 29th which reads:

"The Senate of Belgium, affected by the vote of the Paris Conference which disregards the claims of the city of Brussels to become the seat of the League of Nations, seriously preoccupied by the distressing condition to which the country has been reduced by this most cruel War, and convinced that the numberless ruins which cover its territories cannot be restored by its own national resources, most anxiously appeals to your assembly and implores it to intervene with the greatest possible energy in order to obtain that the solemn promises of prompt and complete restoration so frequently reiterated be now carried out in the spirit of broad equity and generous compassion which inspired them."

"Relying upon the sentiments of solidarity which unite all civilized nations, and upon the assurance of the sincere and profound sympathy which your Assembly so kindly gave to Belgium, the Senate counts upon obtaining from your Assembly its powerful aid and efficacious intervention in support of the legitimate and necessary claims claimed from the Paris Conference for the restoration of this country."

The Acting Premier promised that the Government would consider it.

Perhaps the explanation is furnished by John F. Base, special Paris correspondent to The Chicago News and the London Free Press:

"British statesmen, who have most practical insight into the political situation, have drafted a League of Nations to meet the emergency of the world as it is. It is a league which may find gradual application when the psychology of the people changes for the better. No hard and fast league would hold today against the need and greed of victorious nations in arms."

"Today the most definite desire of the nations is to promote their own interests. The ideal aims of the War were enumerated at a time of military uncertainty when victory was not in prospect. Besides they were accepted on the basis of the ancient hypocrisy of the foreign office."

"No one of the victors wishes today the application of these war aims in their true spirit."

And he goes on to explain that the struggles and hopes and aspirations of centuries constitute the realities of Europe today.

So Belgium, the victim whose self-immolation made possible the miracle

of the Marne and final victory, turns from the cynicism of the Peace Conference and appeals to the generosity of the new world. What response will she receive from the Government of Canada?

TWO OLD FRIENDS

Last week we gave biographical sketches of two old friends of the CATHOLIC RECORD who have been gathered to their fathers.

A word of appreciation and gratitude is due from the CATHOLIC RECORD to one who gave it and its readers long years of faithful service. The late Father Northgraves was scholarly in all his tastes and habits, Catholic in every instinct. The older generation of our everwidening circle of staunch friends will need no reminder of Father Northgraves' readiness to place all his scholarly attainments, all his ability and energy at the service of Catholic truth and Catholic interests.

Perhaps one of the most enduring of these services was the Scriptural references which he provided for every answer in Butler's Catechism. During more than half a century they have been a guide to young and old to the Scriptural basis of familiar Catholic teaching. It is rather a disheartening fact that the publishers, who on the strength of Father Northgraves' work have copyrighted the Catechism ever since, thought four volumes published by the firm an adequate remuneration for the learned priest's painstaking scholarship and patient labor. It recalls that another learned priest, Father Lambert, of whose Notes on Ingersoll over a million copies were sold, received only two hundred dollars for his work. It is not surprising that many of the best Catholic authors now find Protestant publishers.

Father George, as Father Northgraves even in his old age was affectionately called, has now passed beyond earthly rewards, and many to whom he had endeared himself, either personally or through his writings, will breathe a fervent Requiescat in pace for a soul, in malice a child but in understanding the good and faithful and humble servant of that Master who rewards an hundredfold. Though young in years Judge Dromgole's life was characterized throughout with the same simple faith and ready service to every Catholic cause which characterized the octogenarian priest. As a Knight of Columbus he was intensely interested in stimulating the active intellectual work of the Order. As social clubs he recognized the important function the K. of C. Councils perform; but he was convinced that unless higher work were done this great society would fail to measure up to its opportunities and responsibilities. He served for some time on the provincial committee whose object was to stimulate and coordinate this higher work of the councils. Fitting it was that he should be given judicial functions to discharge, for one who knew him intimately describes him as having a passion for justice in all things. At Dean Downey's sacerdotal jubilee last year Judge Dromgole referred to the good time coming when he would celebrate the silver jubilee of his marriage. So much to heart had he taken the Scriptural warning that he who fails to provide for his own household has denied the faith and is worse than an infidel, that he had so arranged matters that every dollar he could spare went into life insurance. His untimely taking off is therefore in some measure softened by his own conscientious foresight and prudence in providing for the fatherless little ones he left behind. Requiescat in pace.

NOTES AND COMMENTS

AS A commentary on the distorted views of Spanish America which men like Robert E. Speer have done so much to make popular in this northern hemisphere, the impressions, just published, of Prof. C. T. Currelly, Curator of the Royal Ontario Museum, should have some educational value.

IN VIEW of the study of the Spanish language now being urged by the Ontario Government, Prof. Currelly, as he has himself stated, went to Mexico with the express purpose of visualizing one of the countries where Spanish is spoken, and, to repeat his own words, he "was simply carried off his feet." His impressions may be briefly summarized. He found the people, notwithstanding many signs of poverty, "spotlessly

clean"; the kindness he met with on all hands was "simply wonderful," and "it was all done with such charm that we seemed to be conferring a benefit rather than receiving it."

"SIDE BY side with this," the Professor goes on, "the Mexicans have perhaps the most beautiful gardens in the world. Even in the poorest alleys there are masses of flowers growing out of any old tin cans and pails that can be acquired; and I was told that during the revolution, the soldiers who lived in old box cars, which were moved along the line as the fighting progressed, covered them with morning glories and other flowering plants. No matter how bad a time they were having these flowers were watered and cared for. At present, in spite of the very high prices for everything, three dozen cala lilies can still be obtained for ten cents, and whether they have food or not in the very poorest districts, flowers seem to be the first necessity of life."

IN CONTRADICTION to the traditional "greaser" caricatured in popular novels and shown upon the screen, whose chief qualities are treacherousness and thievery, Prof. Currelly has this to say: "All the conversations I heard agreed that the Mexican peasant was the most faithful man in the world to his master. People who had been away anything up to six years during the big troubles, told me—and I heard no story to the contrary—that as far as they knew, not a pin had been touched in their absence, and that in some cases their servants had given their lives in the defence of their master's property."

THE PROFESSOR descants at some length upon the ancient art of Mexico, which, he affirms, will rank as one of the great arts of the world. "The National Museum is a treasure house that, if once known, would take the artistic world by storm. This is particularly true in sculpture and in ceramic art. One is simply breathless before its grandeur and charm." This, it is true, refers to the art of ancient Mexico, but at the same time, adds Prof. Currelly, "this intense feeling for beauty seems to be just as strong with the modern Mexican as with his ancestor." These are the people who, according to Speer and his like, are "sunk in filth and degradation," and are "disgustingly immoral." Prof. Currelly's experience shows what a little firsthand acquaintance will produce. What is true of Mexico is true of South America.

THE CAMPAIGN to be launched about the end of May, as we are informed by the daily papers, in which the leading Protestant denominations in Canada, that is to say, Anglican, Presbyterian, Methodist, Congregational and Baptist, will by a huge, concerted push endeavor to raise many millions of dollars for their several denominational purposes, seems but like an aftermath of the big pre-War "Christianity and Business—Business and Christianity" campaign in the neighboring republic. We are living in an age of push and dollars. Christianity as understood by the multitude is nothing if not commercial. Everything—missions, charities, prayer-meetings—must be put on a business basis, and a religious body must advertise its wares and seek new markets just as any commercial venture might do. It may all be very impressive to see people carried off their feet in a whirl of exhilaration and enthusiasm but it somehow seems done out of earshot of the Sermon on the Mount, and those whose thoughts on religion have been used to thrive in a different atmosphere may well utter a sigh at the jingle of the dollar and ask in sadness, where will it all end?

THAT HON. NEWTON Wesley Rowell should still be flooding the country with pamphlet copies of his Bowmanville address is, in view of the present political situation, a fact worth noting. It is also worth noting that in regard to his original reference at North Bay to the members of French religious orders in Canada, his exhibition at Bowmanville of the gentle art of side-stepping still stands. The honorable gentleman admitted at Bowmanville that he spoke at North Bay without knowledge. Ignorance is not usually accepted as an excuse for slander. A fall and candid apology alone will fill the bill, and in the present instance, until that is forthcoming the people of Canada of what-