

The Catholic Record

Price of subscription—\$2.00 per annum. United States and Europe—\$2.50.

Publisher & Proprietor, Thomas Coffey, L.L.D., 1101 St. James St., St. Paul, Minn.

Associate Editor—H. F. Mackintosh. Manager—Robert M. Burns.

Classified Advertising 15 cents per line. Remittance must accompany the order.

The Editor cannot be held responsible for unsolicited manuscripts. Every endeavor will be made to return rejected contributions when stamped addressed envelopes are enclosed.

The Catholic Record has been approved and recommended by Archbishops Fulton and Sharrett, late Apostolic Delegates to Canada, the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of London, Hamilton, Peterborough and Oshawa, N. Y., and the clergy throughout the Dominion.

LONDON, SATURDAY, JULY 11, 1926

CHAMPLAIN MONUMENT AT ORILLIA

Of historic interest and of historic importance was the magnificent celebration of the Champlain tercentenary at Orillia on Dominion Day. The monument to the great explorer, which was unveiled that day, is in itself an evidence of the development of an artistic taste that is usually regarded as the heritage of ages of culture; and hardly to be expected from a young country emerging from pioneer conditions.

Of heroic proportions and conceived and executed with rare artistry, the monument which marks the coming of the first white man into the interior of the North American continent, will be excelled by few such memorials in either the United States or Canada. The main figure of "Champlain," twelve feet in height and weighing three and a half tons, stands atop a forty-five ton boulder. At either side are large bronze groups, comprised of three figures each, representing those two objects ever near the heart of Champlain—the bringing of Christianity to the Indians, and the opening up of commerce.

The total cost of the monument is \$85,000; total weight of bronze, nine and a half tons, more, it is thought, than on any other monument in Canada; height 32 feet; base, 30 feet square; weight of stone work, over 100 tons.

Eminently fitting is it that a monument so nobly conceived should be unveiled on Dominion Day in the presence of eminent scions of that race that gave to Canada the heroic Christian explorer, and that joined with them in cordial recognition of the qualities of that race should be the leading representatives of English speaking Canada.

The committee that so nobly conceived and so ably carried out this great undertaking have said to the press of Canada: "Unless the monument helps to promote a spirit of good will between the French and English races, its erection will fall short of one of the objects desired."

In this connection it might be well to ponder the words of one of the veterans in Canadian public life, Sir George Foster, who wondered if the fact that there is so much talk about bridging the gap between Ontario and Quebec or between the two races in Canada is not emphasizing a difficulty which does not exist. Personally in all his experiences in political life he had never found it necessary to "fight with a member of the French-speaking race." And he added that the two races are "indissolubly united in working out the destiny of the nation." No one need try to tell him that such was not the solid sub-basis on which the people of Canada were rearing the structure of their National Life.

That is a view of the situation well worth taking into serious consideration. Yet there are those who have had neither Sir George's wide intercourse with French-Canadians nor his capacity to judge their worth. Who has not heard natives of Ontario with an evident sense of smug superiority declare dogmatically, as something unquestioned and unquestionable, that the French of Quebec do not speak French at all, but a sort of patois! It is not yet altogether unnecessary to tell such people that our fellow-Canadians of Quebec speak French quite as well as at least as Ontario people speak English. That is the emphatic, if amused, verdict of competent judges.

If any believers in the patois myth were amongst those who listened to the Honorable Rodolph Lemieux at Orillia they would concede at any rate that this always graceful yet always virile orator has an enviable mastery of English. We can assure them that

speaking his native tongue the cultured speaker of the House of Commons would be quite as intelligible, quite as forceful and as pleasing a speaker in Paris or in any other part of the country that gave to Canada Champlain and the Jesuit Martyrs. And surely they speak French in France,—"real Persian French" as we once heard one of these myth believers describe what he thought was the Parisian standard of cultured French speech. This particular myth is of no particular importance except as illustrative of a certain mentality and an uncertainty—perhaps unlimited—credulity; a credulity bordering on superstition.

The kindly penetrating and evidently sincere appreciation of French Canada and French Canadians given us by Chief Justice, Sir William Mulock, must also go far to promote good understanding and good will. "It has been truly said," declared Sir William, "that many of our petty differences rest in sheer incomprehension, and vanish upon that closer acquaintance which is at once a pleasure and a duty to cultivate as we have been cultivating it today." And he asked, with a touch of indignation it would seem: "What wonder then that our French-Canadian fellow-citizens should cherish as great pride in their inheritance of race and its traditions as do we ourselves?"

Sir George Foster may be in a measure right and have given a useful direction to thought on the subject. But such dignified addresses as were given at Orillia will always help to promote that good understanding which begets good will.

We have just been reading a review by Professor Kennedy of two books on D'Arcy McGee. A short quotation from this review may fittingly conclude our reflections on this question of racial good will and cooperation.

"The appearance, then, of these two books is almost an event in Canadian history. Coinciding with the recent McGee centenary celebrations they are not only welcome additions to historical literature but they ought to serve to widen the knowledge of McGee's great principles—an all-Canadian spirit, a national outlook, religious and racial toleration, and that sense of faith which transfigures the present and lends promise to the future."

We think the Champlain Tercentenary Committee need have no misgivings as to their success in promoting these great principles so essential to the present and future welfare of Canada.

RUSSIA'S SOUL TRAGEDY

When Leontyn Woronin, the author of the article on "The Russian Church on its Death-Bed," which has attracted so much attention in Europe, declared in a recent interview with Dr. Frederick Funder, the N. C. W. C. News Service correspondent in Vienna, that "there is no other help for Russian Christianity but reconciliation with the Roman Catholic Church," he voiced an opinion which is held by a large number of the more intelligent of his fellow-countrymen.

Yet it is not difficult to imagine the scorn with which such a suggestion would have been received in official and intellectual circles in Russia a few short years ago. The Orthodox Church, apparently powerful, rich in land holdings and in money, pointed with complacency to what the world had come to know as "Holy Russia." It believed that its foundations were firm—that it could not be shaken. But it was not built on the Rock of Peter and when the great storm came the imposing edifice quickly crumbled.

The life of a nation parallels in many respects the life of the individual. Man cannot live to himself alone and neither can a country. When Russia separated herself from Rome, she separated herself from authority and in that day began the processes which led slowly but logically to another day when all authority was overturned, when the rulers of the nation publicly proclaimed that they spat upon God and that little children should be forbidden to lip His name.

The individual who for long years has cast aside the guidance of God and has felt that he was sufficient to himself, comes often through dire suffering to a realization of the need to return. Like the Prodigal

son, he longs for the love and the consolations of his Father's House.

So it is today with Russia. Her tribulations have been great and they show little sign of abatement. But by reason of them, men of good will within her borders are turning hungrily to the Father who can feed them with spiritual food, the Shepherd divinely appointed to care for the scattered sheep and bring them within the one Fold.

The blood of martyrs already has been spilled in Russia and from this seed of the Church the first fruits begin to show. A Budkiewicz does not die in vain. The challenge to death to show its victory or even to sting those protected by faith still echoes over a Russia which longs for holiness. But it does more, it indicates where true holiness may be found, and from end to end of a mighty country an answering echo comes:

"There is no other help for Russian Christianity but reconciliation with the Roman Catholic Church!" —N. C. W. C.

SPECIAL ARTICLES OF GREAT INTEREST

News from Mexico is often puzzling to Catholics. It is commonly looked upon as a Catholic country; and Catholic it is overwhelmingly, so far at least as we consider the population rather than the government. But that often makes the news items all the more difficult of understanding to Catholics. Some things must be borne in mind.

In the first place it must be remembered that the English-speaking civilization of North America practically annihilated the Indian.

The scattered remnants of the Indian tribes that are still with us are inconsiderable in the overwhelming numbers of whites. In Mexico, as throughout Central and South America, the conditions are reversed. Mexicans are preponderantly Indian. That radically alters the situation both religiously and politically and in every other way. But it does not explain all. For an intelligent appreciation of the Mexican situation much positive information of conditions is an essential preliminary.

We are glad to be able, therefore, to announce to our readers that, through the N. C. W. C. News Service, THE CATHOLIC RECORD will shortly publish a series of articles on Mexico. The strained relations between the Mexican and the United States governments have given Mexico considerable space in the daily press. But the seizure of Catholic churches and other manifestations of hostility by the Mexican government make this series of articles especially opportune, and welcome to all those interested in things Catholic.

Mr. Charles Phillips, who will furnish articles on those aspects of life in Mexico which affect the Catholic Church and Catholic interests, is eminently fitted for the work he has undertaken. A trained journalist of wide experience and a magazine writer of note, he is known to a still wider circle of readers as the author of "The Teacher's Year" and "The New Poland." This last work, published by The Macmillan Company, has been recognized by leading reviewers in this country and abroad, as the most authoritative and reliable picture of the Poland of today. He is also the author of a play, "The Divine Friend," which the distinguished Canadian Catholic actress, Margaret Anglin, presented a few years ago in a series of performances in Pacific Coast cities. At present, he is serving as Professor of English at Notre Dame University. As an administrative official of the Red Cross in Europe, Mr. Phillips has traveled widely and intensified the powers of observation which are so evident in "The New Poland."

In addition to these Mexican articles arrangements have also been made for the reporting of the Conference on International Relations which meets at Oxford, England, July 8 to 10, by Dr. John A. Lapp. As they will come by mail due allowance in time must be made. Two weeks, or three at the longest, after July 8 should see the appearance of the first of the series.

Dr. John A. Lapp, the Chicago director of the Department of Social Action of the N. C. W. C., is a sociologist of national reputation. His works, "The American Citizen," "Our America," "The Civics Campaign," "Fundamentals of Citizen-

ship" and "Learning to Earn," are widely used in schools and colleges and by members of study groups in all parts of the country.

The Conference on International Relations which Dr. Lapp will report is one in which Pope Pius XI, has manifested the keenest interest and prominent Catholics from many countries have announced their intention of taking part in the deliberations.

It is obvious that the common bond of the Catholic religion will lend to this great conference a solidarity, a unity of purpose and a mutual confidence that will enable it to contribute greatly to the promotion of the vital cause of international peace and good will. The keen interest of the Holy Father will be shared by all intelligent Catholics.

GROWN UP PLAYBOYS

By THE OBSERVER

The Archbishop of Saint Boniface, in a recent sermon, said: "The great danger which menaces the world in our times is the mind to play." That is to say, the people of the world are more intent on play than on work. How unfortunately true that is. The Pope pointed this out some time ago as one of the things radically wrong with the world at the present day.

It needs no labored argument to prove the presence and the baneful influence of this spirit in the people of the present times. Impatience with work, merely because it is work, is very evident in modern society. To have to work and work hard and continually is regarded as a hardship, and sometimes even as a wrong done to those who are obliged to work.

It is impossible to continue that spirit for a long time without its having a bad effect on the world's work. Work was never done more carelessly than it is now. The main idea of workers, both mental workers and manual workers, is to get through the job; to get it done somehow, to get it done anyhow, so that it gets by for the moment and the worker has a chance to turn his attention to play of some sort.

Few things are done as thoroughly as they used to be done. It is notorious that young men and women coming out of school seem to be unable to write a good letter, are unable to hold a five minute conversation on any serious subject, can neither talk nor listen to others talk, can't be bothered learning the facts about anything; think of nothing so much as the next hour's amusement, are in earnest about nothing but about being amused, and are determined to be amused and to be continually amused, with a determination which brooks no interference, and which gives to any interruption of the round of pleasure the appearance of a calculated wrong done to the pleasure seekers.

The results of this mental attitude are physical, mental and moral. Physically, the present generation are soft; have not the strength or the physical determination to resist and fight physical ills. A young person now who gets a cold or has a sore finger wants a hospital room, a trained nurse, a specialist, and a vacation afterwards. Mentally, the ill effect is, that the mind gets lazy. Frivolity and continual pleasure sap the strength of mind which is essential to the doing of any work worth doing in this world. Morally, the effect is still worse; for weak human nature is always trying to get away from God and moral duties, and this seems to be an easy way to push moral duties out of sight without actually doing anything sinful. It is, for instance, a mortal sin to miss evening prayers on Sunday; and so the fine evenings of the summer time are given to boating or motoring. Indeed the modern custom of giving Sunday to pleasure is cutting down the attendance at Mass.

The Catholic Church relies on the home and the family circle for a great deal of help in saving souls for God; but the whirl of pleasure has almost completely destroyed the family circle. As soon as the evening meal is eaten, the family disperses, each member is out on the streets or off to some place, to any place, where pleasure or something that passes for pleasure can be had. The young people are off to dance hall or motion picture, or to motor rides; the boys are off to pool room or boat or auto or dance. Business men leave their business, even in the afternoon, to run off to some

amusement. The workingman longs for the knocking-off time to come, and off he goes to amuse himself.

People must have trips, vacations, change of scene if it be only from one side of the hill to the other. Money is a thing to be spent as fast as possible. Religion is a thing to be attended to on Sunday if the day is not too hot or too cold and there is no possible excuse for cutting it out.

All this is true, and no man who looks about him in the world can possibly miss the truth of it. We need to take thought.

"Life is real, life is earnest And the grave is not its goal."

NOTES AND COMMENTS

REFERENCE was made in these columns last week to the splendid showing still made by the Catholics of France, notwithstanding post-war conditions, in the work of the Propagation of the Faith. In this they remain in the forefront, though for tangible reasons which may be succinctly stated, this proud position may, temporarily at least, be wrested from them.

THAT THE Church in France is putting up a brave fight in defence of her rights close students of her current history are well assured. But, as an overseas contemporary remarks, she is faced by a serious problem from within owing to the shortage of her clergy. In 1914 there were, in round numbers, 38,000 priests in France, of whom a large proportion had passed middle life. No less than 23,418 secular priests and 9,281 belonging to the religious orders were mobilized during the War, of whom 4,618 were killed in action. Because of this and for other causes resulting from that period of stress, the want of clergy is severely felt. In twenty-five dioceses, we are told, one-third, and in some, even one-half the parishes are without priests, and a heavy strain is therefore being placed upon the rest. Yet, thanks to the splendid efforts of the Bishops and their zeal in recruiting candidates for the priestly office, the future is looked forward to with confidence.

THIS STATE of affairs, as can readily be understood, has seriously affected and must continue to affect for sometime longer the cause of foreign missions. As was shown last week France is still first in her contributions of men, and second only to the United States in her contribution of funds to the Society of the Propagation of the Faith and kindred organizations, but this may have to give way for a time to the urgent need at home. That in this, as in more mundane affairs, the wonderful recuperative powers which France has always shown, will in due time assert itself may be predicted with confidence.

CATHOLIC LEITERS have suffered another great loss in England in the death of Father John Hungerford Pollen of the Society of Jesus. The grandson of one of the distinguished converts from the Oxford or Tractarian Movement, about the time of Newman's secession, he inherited that zeal for religion and for learning which characterized that remarkable body of men. Since his entrance into the Society in 1877, he had given much of his time to the solution of historical problems, especially those arising out of the tangled reign of Elizabeth. He was the editor of "Unpublished Documents Relating to the English Martyrs," and author of a learned work on "Mary Queen of Scots and the Babington Plot," in which he discussed the work of Mary's assumed complicity in Babington's plot against Elizabeth, and the further question as to whether Catholics were concerned at all in the plots against that Queen's life. In this connection the details of Mr. Ainsworth Mitchell's recent findings, showing conclusively from minute examination of the documents in the case that Mary Stuart could not possibly have had any part in them, are awaited with interest.

IN HIS "The English Catholics in the Reign of Queen Elizabeth" Father Pollen made a careful study of their politics, their civil life and the government from the overthrow of the Catholic religion to the coming of the Counter-Reformation. He also contributed to the "Lives of the English Martyrs," and, as it is announced, leaves behind him a vast number of unedited documents

dealing with this, one of the most obscured and least understood periods of English history. Little by little, and largely owing to the researches of such men as Father Pollen, Cardinal Gasquet, the Protestant Dr. Gairdner and others, the true story of that eventful period is coming home to the English people.

REGARDING QUEEN ELIZABETH, there is an interesting article in The Month designed to show that it was not Mary Stuart, but Elizabeth herself whose policy will not bear the light of day. Mr. H. E. G. Rope, writer of the article, recalls some diplomatic incidents in Elizabeth's reign that have not hitherto been common property, and which prove that the said Queen, who had assumed the Papal title "Defender of the Faith" actually negotiated with Islam, in the person of the Sultan of Turkey, for the extirpation of Catholicism throughout Europe.

THIS IS HOW "Good Queen Bess" went about it. Writing to the Turk in 1582 she describes herself as "Elizabeth by the mercy of the Most High, Queen of England, France and Ireland, the unconquered and most powerful defender of the true faith against the idolators who falsely call themselves by the name of Christ, sends greeting to Mahomet," etc., said "idolators" being not only her own Catholic subjects, but Catholics everywhere. Five years later, 1587, her ambassador writes to the Sultan in the following strain: "It pleased Almighty God that a solemn treaty should be made through me between my Sovereign Lady the Queen of England and your Imperial Majesty, the labor of which I undertook the more faithfully and freely eight years ago in order that, to His great glory, all the idolators, our common accursed enemy, might be entirely extirpated by means of the immense power granted to Your Majesty."

DOCUMENT AFTER document still exists, says Mr. Rope, showing the repeated efforts of Elizabeth to induce the Turk to attack Italy and Spain for the express purpose of destroying "idolators" and threatening the Sultan with "the fierce anger of God if thou despisest His commission which my sovereign, a woman weak by her sex, will fully execute," etc. So here we have the "peerless Bess" conspiring with the sworn enemy of Christianity for its overthrow.

SCIENCE AND BIBLE

CATHOLICS KNOW THAT TRUTH CANNOT CONTRADICT TRUTH

By Rev. John A. Ryan, D.D., Professor of Moral Theology, Catholic University of America

ON MARCH 21 the Governor of Tennessee affixed his signature to "an act prohibiting the teaching of the evolution theory in all the High schools, Normals, and all other Public schools of Tennessee, which are supported in whole or in part by the Public school funds of the State, and to provide penalties for the violation thereof."

This is the now famous, or notorious, Anti-Evolution Law, for the violation of which a few weeks later, Mr. John Thomas Scopes was indicted by a grand jury in Dayton, Tennessee. Mr. Scopes will be tried on this indictment July 10. In all probability, the trial will attract more public attention of a national character than any other court proceeding since the Leopold-Loeb case in Chicago. The interest which has been aroused, and which will probably increase until the end of the trial, is due more to certain personalities in the case than to public concern about the theory of evolution. William Jennings Bryan will be associated with the prosecution, while Clarence Darrow will be in charge of the defense.

MAIN LEGAL ISSUE

The legal issue involved is that of the constitutionality of the law which young Mr. Scopes has apparently transgressed. The constitutional question arises out of the "due process" clause of the Fourteenth Amendment. Therefore, the main issue is extremely technical and, one would suppose, extremely dry. It would naturally be assumed that neither of the two leading lawyers in the case is particularly qualified to discuss this dry constitutional question. The one is a politico-religious evangelist; the other is a successful criminal lawyer, and a philosophical pessimist. The explanation of the curious turn which preparations for the trial have taken is that both the proponents and opponents of the law realize that the constitutional question itself is largely bound up with other issues. Whether the Anti-Evolution Law violates the liberty of the citizen which is guaranteed by the "due process" clause

of the Constitution, is a question which the courts will answer in the light of their views about science, religion, the Bible, education, Public schools, and other matters which lie outside the field of technical constitutional theory.

The statute forbids any instructor in a public institution "to teach any theory that denies the story of the Divine Creation of man as taught in the Bible, and to teach instead that man has descended from a lower order of animal." In a sense, the law is a reasonable one. That is to say, the teaching which it forbids ought not to be permitted in Public schools; for these schools should be, and in theory are, neutral on the subject of religion. If it is improper for a Public school instructor to teach any particular form of religious belief, it is likewise improper for him to teach any doctrine which contradicts any religious belief. To tell his pupils that "the story of Divine Creation of man as taught in the Bible" is not true, is surely a violation of the neutrality of Public schools. To put before the pupils such teaching under the claim of academic freedom is to exceed the bounds of reasonable liberty of instruction. Such abuses of academic freedom constitute one of the principal reasons why we Catholics desire our young people to avoid non-Catholic and secular High schools and colleges. We are only too well aware that in the classes of history, biology, physics, sociology, and philosophy, doctrines are taught which are at variance with Catholic principles. Therefore, we maintain our own High schools and colleges.

REASONS FOR CONDEMNATION

Nevertheless, the Tennessee Anti-Evolution Statute is deserving of condemnation. While the anti-religious teaching at which it was aimed ought to be kept out of the Public schools, the method of preventing it by a State law is a bad method. Specific legislative regulation of the doctrines to be taught in the schools is easily liable to abuse. The teacher who is accused of violating the Anti-Evolution Law may have to face a jury that is incompetent to determine whether the theory of evolution has been taught in such a way as really to contradict "the story of the Divine Creation of man as taught in the Bible." There is involved here a question of biblical exegesis to which even the ablest scholars do not return a unanimous answer. Moreover, legislative interference with the school curriculum may easily extend into other fields than those of science and religion. If the State may prohibit the teaching of evolution, why may it not prohibit instruction which favors the cooperative principle in industry, or the ownership of the tools by the workers, or certain other industrial theories that seem to many legislators to be radical and, therefore, dangerous to the State. Furthermore, if the State may forbid certain doctrines to be taught in the Public schools, why may it not prescribe the teaching of certain other doctrines? Laws requiring the Bible to be read in the schools could easily be expanded so as to provide that certain doctrines should be proposed to the pupils at the true meaning of certain biblical passages.

A recent editorial in the New York World, which is strongly opposing the Tennessee law, admitted that "somebody must have the final say about what shall be taught in the Public schools," but asserted that final authority must not be lodged in the legislature. "We are convinced," continued the editorial, "that no self-respecting educational system is possible in which the standards of truth are determined by electoral campaigns and the votes of a majority of legislators. Clearly there is something deeply wrong in a theory of democracy which claims that the majority shall determine not only gross questions of public policy but the results of scientific inquiry and the access of pupils to an understanding of what scholars the world over are thinking."

SOME LIMITS OF INDEPENDENCE

Nevertheless, the World confesses itself unable to formulate in precise terms its own "doctrine of educational independence." The writer of the editorial has in mind educational independence for the teacher. Without attempting to set forth a complete theory on the subject, we can draw certain lines across which the Public school teacher should not carry his "educational independence." He should not teach as a fact that which is merely more or less probable theory. This rule will prevent him from inculcating evolution as an established certainty and therefore from positively denying the biblical account of creation. He should not represent any theory, or opinion, or conclusion, or doctrine as certainly true when it is merely one of several which have the support of responsible authority. This rule applies to history, philosophy, sociology, and all the physical sciences. Even when he sets forth scientific doctrines which are held to be true by substantially all educated persons, but which seem to conflict with certain interpretations of the Bible, or certain other religious beliefs, he should refrain from calling attention to the apparent disagreement. It is no part of the teacher's function to reconcile any of the disciplines in the Public school curriculum with the Bible,