

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen"—(Christian is my Name but Catholic my Surname).—St. Paclian, 4th Century.

VOLUME XXIX.

LONDON, ONTARIO SATURDAY, OCTOBER 26 1907

1514

The Catholic Record

LONDON, SATURDAY, OCT. 26, 1907.

KINGSMILL AND THE MYTH.

The editor of The Globe, Toronto, should refrain from approval of things that "aint so." His duties are onerous and time occupying, but a few minutes devoted to the magazine section of his paper would preserve it from being sullied with blunders, and worse, such as we noticed in the issue of Sept. 31. In that number a Mr. Kingsmill, a very superior person, and cynical withal, informs us that the Acadian myth will not do. We regret it, but with individuals of his type doling out "copy" we fear that the myth will be fostered on a suffering public for some time to come. And in the narration of the myth Mr. Kingsmill does not achieve any measure of brilliancy. As he tells it the story is dull and insipid, unilluminated by the tiniest ray of originality. There is not even a thrill in it. And with so much material to draw upon, so many aids to the imagination, he could have created a bit of literature instinct with life and sensational enough to set a tingling of the nerves of his readers. As a myth-dispenser he did "not make good," and in words intelligible to the Torontonians he must back to the bush league.

THE GLOBE HISTORIAN.

We caution our readers not to speak of the Acadians as "unfortunate." Unfortunate? Absurd! Writers have, and do use, the language of compassion when dealing with this people, but they are more sentimentalists and molly-coddles, wasting tears on fragments of imagination. Erudite critics are above such weakness. For they are intent upon chronicling history, and from regions swept by the cold air of personal detachments, of impartiality and historic perspective. Mr. Kingsmill looks down upon people who are swayed by novelists and poets. The truth is that this individual is a repeater of facts that "aint so," a weaver of phrases that are as vacuous as they are ignorant and impudent.

KINGSMILL, THE REPEATER.

And he is not even an accurate repeater, as may be seen when he cites Parkman's "Jesuits in North America" as the source of his information. We may be pardoned for remarking that his "copy" is eloquent testimony to the indulgence of the editor. According to Mr. Kingsmill the Acadians were created by Governor Laurence and his predecessors with singular lenity. They had virtues, although these virtues have been vastly exaggerated. But despite the kindness meted out to them they were irreconcilable. And so when Abbe Le Loutre marshalled the Acadians for the purpose of aiding the French in their invasion of Nova Scotia the good Laurence played the role of an humanitarian statesman. What this critic means by singular lenity we are unable to conjecture; but anyone with a fair eye-sight and a modicum of brains can estimate the amount of mildness placed at the disposal of the Acadians by the English. To do this he is not obliged to read Parkman's monumental "Jesuits in North America."

A FEW FACTS.

Now for a glance at the facts. According to the fourteenth article of the Treaty of Utrecht the Acadians "may have liberty to remove themselves within a year to any other place as they shall think fit, with all their movable effects." Parkman, in "A Half Century of Conflict," admits that the English did everything in their power to prevent the Acadians from leaving the country. "Nicholson," he says, "resolved to keep the Acadians in the province if he could. He forbade the sale of their lands and houses and would not even let them sell their personal effects; coolly setting at naught both the treaty of Utrecht and the letter of the Queen."

LOYALTY ABOVE REPROACH.

Were the Acadians loyal subjects of Great Britain? During King George's war they refused to be either cajoled or threatened into a breach of allegiance. To Desbarrier and De Gant they said: "We live under a mild and tranquil Government, and we have all good reason to be faithful to it." In a letter dated December, 1744, Governor Mascarene says: "To the

timely succour received from the Governor of Massachusetts, and our French inhabitants refusing to take up arms against us, we owe our preservation. If the Acadians had taken up arms they might have brought three or four thousand men against us."

GOVERNOR HOPSON'S TESTIMONY.

Hopson, who succeeded Cornwallis as Governor, bears witness to the good behaviour of the Acadians. Writing July 23, 1753, to the Lords of Trade, he says that the Acadians went so far as to hold consultations whether they should not throw themselves under the protection of the English Government and become subjects to all intents and purposes; but there arose a considerable objection to their taking this step which was that as they lived on farms, very remote from one another, and of course are not capable of resisting any kind of enemy, the French might send the Indians among them and distress them to such a degree that they would not be able to remain on their farms.

MERE PRETENCE.

It is futile to talk of the danger of allowing the Acadians, who had taken a restricted oath of allegiance to King George, to remain in Nova Scotia. It is futile, we say, because their loyalty was vouched for by deeds. As a rule they turned a deaf ear to the pleadings of Abbe Le Loutre, and withstood the cajolments and threats of those who wished them to fight against Great Britain. And when their delegates consented to take an unconditional oath of allegiance they were told that as there was no reason to hope their proposed compliance proceeded from an honest mind, and could be esteemed only the effect of compulsion and force and is contrary to a clause in an Act of Parliament (1 George II., chap. 13.) whereby persons who have once refused to take oaths cannot be afterwards permitted to take them, but considered as Popish Recusants; therefore, they would not be indulged with such permission.

It should, therefore, be evident to all, save the learned critic who has gleaned his knowledge of the question from Parkman's monumental Jesuits in North America, that the Acadians were the victims of tyranny. Their oft-tested loyalty was of no avail. The testimonies of other Governors in their behalf were forgotten. They endeavored to placate the brutal and sordid-minded despot, but to no purpose. They were a simple and peaceful people, hindering in no particular the progress of the dominant race, but Laurence resolved to drive them out of Nova Scotia, and by doing so to write the blackest page in the history of Colonial America. It must be said that the Lords of Trade refused to countenance the expulsion of the Acadians.

Hence Laurence had no authority to do what he did. But, though the despot did not scruple to harry and distress the Acadians he was very explicit in his instructions to his subordinates as to how their cattle should be treated. "Save the cattle," was his command. And the cause of this solicitude may be inferred from the following paragraph taken from a memorial sent in 1753 to England by a number of Nova Scotians:

"That the cattle of the Acadians were converted to private use, of which we know 3,000 hogs and near 1,000 head of cattle were killed and packed at Piquit alone; sent by water to other places." And what other fests is yet a secret, all unaccounted for to the amount of a very large sum; and he and his commissary are now under great perplexity to cover this iniquitous fraud.

We have referred to the deportation of the Acadians in recent issues of the RECORD.

Rockefeller.

Robin Hood and Rockefeller both lived on the public, but their principle was different. One robbed the rich to give to the poor, while the other robs the poor to endow places of learning for the sons of the rich. Robin Hood was an outlaw; Rev. Dr. Rockefeller is nothing short of being a saint, and that the Golden Rule is his principle in life. He has the gold anyway, no matter about the rule.—Philadelphia Catholic Standard and Times.

He is gone before thee, carrying His cross, and He died for thee upon the cross, and thou mayest also bear thy cross, and love to die on the cross. Because, if thou die with Him, thou shalt also live with Him.—Thomas A. Kempis.

CATHOLICS AND SOCIAL MOVEMENT.

FAMOUS ENGLISH CATHOLIC PRELATE ASSERTS THAT MIGHTY WORK STANDS WAITING FOR THE LAITY AND THE TIME TO DO IT IS NOW.

Human life is continually growing and changing. During the past ten years it has been transforming itself with unprecedented rapidity. Self-consciousness in the individual and the community is intensified. Deficiencies and hard-ships are revealed which had previously passed unnoticed by the crowd of men. We may personally be content with the measure of comfort enjoyed by ourselves, while the world at large, or one great section of it, is clamoring with discontent. No one here can fail to have made some acquaintance with the elements of this seething dissatisfaction; but not every one will have observed how wide an area has been affected, nor will every one have been aroused to a sense of his own responsibilities under the changing conditions of society. For the very shadow of the very shadow of splendid prosperity, driving, for example in London one fourth of its inhabitants to end their days under some form of charity, and burying one tenth of our whole population below the level of decent human existence. Then there is the problem of the unemployed chronic with us, and more pressing than in any other country in the world. There are the accumulated and unnumbered horrors of "sweated labor," there is the agricultural crisis, in which the surviving agriculture of what is now the least agricultural country in the world seems threatened with still further disaster. Recall, too, the ominous warning of our declining birthrate, and the physical degeneration of so many of our children and young people. You might travel all over Europe without meeting with a parallel of the specimens of pitiable wretchedness you meet on entering cities like Birmingham, Manchester or Liverpool, said Mr. Parke Robinson at a recent conference of the Catholic Truth Society, at Preston, England.

Big game perhaps of all nations has been most keenly alive to the exigencies of the present economic situation and we meet there a general thriftness, an old-age pension system working satisfactorily, and a total absence of the "unemployed" problem. France, Germany, Italy, Russia are distracted by social discontent, strikes, and Socialism. Our own colonies of Australia and New Zealand have led the way in the illuminative path of the "minimum wage."

Individualism boldly declares that the prevailing conditions of life are radically and desperately wrong. Socialists therefore demand a radical and desperate transformation. What now seems to exist for the benefit of the privileged few must be transferred more or less promptly to the less fortunate multitude to possess and enjoy in common with the present unlawful holders. The sources of our common maintenance, the means of production (land, mines, quarries, factories, and plants), as being the natural heritage of the race, are (they allege) unjustly retained in the hands of a few individuals. These sources of wealth must become common property. Catholics, on the contrary, affirm that the essential character of the existing social and economic fabric is just and natural, but that for many reasons it has got seriously out of order, but still not so seriously out of order as to be beyond repair.

As the Catholic Church is an institution many centuries old, it has long had definite principles concerning social life and conduct. Individual and social life is eminently the province of Catholic influence and guidance. Now, there are certain principles which with Catholics are axiomatic and which in practice admit neither of doubt nor discussion. From among these unalterable principles the following may be set forth as applying more directly to the subject in hand:

1. Every man is under the obligation, and has therefore the right, to serve God according to his conscience.
2. He has consequently the right to bring up his offspring in accordance with the tenets of his own religion, and to enjoy all reasonable facilities for its free exercise.
3. Individuals may and do lawfully possess as their own both land and other properties. To deprive them of what they hold by a recognized title of ownership would be spoliation.
4. Every individual has a full and inviolable right to the use and disposal of his own properties, subject only to the extreme necessity of others.
5. Every man has a right to the unfettered use of his abilities, to self-direction, to the results of his industry and capacity.
6. Here we have the right of the free choice of labor, and the right of reasonable competition.
7. Men, being free agents with high capabilities of development, have an inborn right to such leisure as will allow them to practice their religion, to cultivate the personal and domestic virtues, and to improve their minds.
8. Herein is the foundation of the claim for moderate hours of labor for the provision, furthermore, or free enjoyment of the means of religious, moral, and social betterment.

As Catholics, as such, have a duty to discharge in accepting with alacrity our share in social work. As Catholics, we are men and citizens, and cheerfully recognize the obligations that arise naturally from the two sources of religion and citizenship. As Catholics, we have clear and firm principles to guide us. These principles will encourage earnestness and thoroughness,

while they will serve as an effective check to exasperation. As Catholics, too, we have not invariably taken our full share in public activity. As Catholics, also, we have much to learn from the many excellent forms of civic effort which exist for the alleviation of human suffering or distress, and for the promotion of individual and corporate well-being. As Catholics, we are able to contribute something more than material advantages (such as higher wages, shortened hours of labor, or improved conditions); we offer (as no others can do with the same definite spiritual advantages, without which all the rest have proved to be unsatisfying. An advance in self-consciousness, such as is affected by education, an advance in material comforts and opportunities, such as is afforded by the unmistakable increase in the emoluments and pleasures of the working classes, demand a corresponding advance in moral restraint and religious enlightenment. In default of this spiritual and moral amelioration it has come about that, with an increase of prosperity, there have appeared alarming and almost universal symptoms of unrest and discontent.

LETTER FROM ROME.

ITALY'S PRIEST-HUNTERS.

As considerable prominence has been given in English and American non-Catholic journals, for the past two weeks, to stories of an indelicate nature regarding priests and nuns in Italy, we think it imperative to inform our readers of the credence or heed to be paid to such. So far, we have refrained from these matters. To do so is disgusting. However, a letter from a prominent Catholic in Philadelphia gives us an idea of how flippantly such calumnies are frequently trotted out by men who—perhaps in good faith—have not waited to know if the sources of their stories were reliable.

Now we can state as a well-known fact in Italy that ninety nine per cent. of the shameful "revelations" which have appeared in the press for the past six months were base calumnies of the most cowardly type. This has from time to time been proved in open court when the victim brought his traducers to justice. Editors have been sent to prison and fined, the authors of the fictions have been punished by the Government, and then mobbed by the populace which had been so grossly deceived. Occasionally these results have been published by The Catholic Standard and Times—one of the few journals that gave publication to refutations.

Yet, though punishment and refutation have been the lot of the calumniators, they have not failed to inflict humiliation of the most bitter kind on religious institutions. Denounced to the Government, by lying enemies, on unmentionable charges, several institutions have had to undergo a most humiliating investigation. Of course, the inevitable verdict of the agents acquitted the party charged. But what could make up for the shame of having to go through sicken-making details which coarser mind could treat of without any trouble? There are one or two cases which are positively too repulsive to think of putting on paper. But they go to show how much diabolical hatred, how great is the bitterness, what utter disregard of truth have been manifested by the enemies of the Catholic Church in the present campaign.

Needless to say, we do not want our readers to believe all those in Italy who wear a soutane are immaculate. There are a few melancholy examples which yet only serve to bring out into bolder relief the stirring virtues of the lives of self-abnegation of our Italian clergy. So great are the obligations of the priest that tolerant and broad-minded Protestants have not hesitated to declare observance of them impossible, forgetting that He Who imposed those obligations on them will surely assist in a special manner in their fulfillment.

Therefore, Catholics need have no anxiety as to the stories so often bandied about by the ignorant bigot. Grown in France or Italy, cooked in Protestant and bigoted England, they are served up hot and disgusting in America to the reprobate and bigot.

FATHER TYRRELL ON THE ENCYCLICAL. On Friday, 27th ult., the Observator Romano published a scathing criticism of the recent letter of Father Tyrrell on the Papal encyclical. It gives us a clearer calculated to open his eyes to the extent to which he has again committed himself. According to Tyrrell, the Observator says, the Pope is an ignorant man who either does not know of what he is speaking or speaks of it in a superficial manner. He places importance on scholastic forms only, to the neglect of Thomistic studies. The Pope, Father Tyrrell goes on to declare, identifies himself with the scholastic system. Ultimately his statements lead one to see his belief in the triumph of "individualism."

Really, one would look for better things from even Father Tyrrell. Nevertheless, considering that his letter is devoid of argument, and betrays a superficiality of thought to an extent scarcely calculated to excite wonder at the stammering tone of the ex-Jesuit's conclusions.

WARLIKE SOLDIERS.

No one should wonder if the bodies of Napoleon's veterans turned in their graves at the employment of their successors in France at the present day. Only a few days ago, at Gravesend, two companies of the Seventh and Tenth Infantry Regiments, along with a

body of forty gendarmes, marched to expel the Ursuline nuns of that place from their convent. To the credit of modern French chivalry, not one of this gallant array showed the white feather! Under the direction of the sub-prefect, they drove the helpless Sisters from their cloisters, and then marched off in triumph, with full expectation, doubtless, of receiving the decoration of the Legion of Honor at some future date!

Two days previously the Sisters who had been driven from their beautiful home at Quimperle bid adieu to France. They embarked amid the tears of a concourse of Catholics, and steamed for the shores of England, where a home and a welcome awaited them.

At this moment the Government of France is as Ishmael among similar bodies. Even Italy, that once truckled to it, has now changed her tone and treats her stronger sister in a manner which she would not have dared to do ten years ago.

A CEMETERY UNIQUE.

After St. Peter's and the greater basilicas, no church in Rome is more frequented by foreign visitors than the Capuchin church of the Piazza Barberini. Founded by Cardinal Barberini, a Capuchin friar and nephew of Pope Urban VIII., who sleeps in a tomb before the sanctuary, with the simple inscription: "Hic jacet pulvis, cinis et nihil." Here lies dust, ashes and nothingness—this edifice, with its weird cemetery, exercises a strange influence over one.

People come there to view that wonderful picture of the Archangel Michael overthrowing Satan, from the brush of Guido Reni, and the tomb of Prince A. Sobieski, son of John Sobieski, King of Poland, who died here in 1714. Then they visit the tombs of St. Felix of Cantalicio and Blessed Crispin of Viterbo, as well as the body of the latter great servant, which is still incorrupt.

However, the thing that exercises most attraction over them is the little cemetery under the church, where the dead of the monastery repose. It is a weird, ghastly sight that meets one here. Covering the walls and ceilings of the four chambers are rows of grinning skulls, circles of small bones, lines of thigh bones—all forming one mass of black remains that achieves well the aim of the grim architect to make a beholder realize the nothingness of life, the approach of death and life beyond the grave. Here and there is an entire skeleton clothed in the habit and propped up or laid in a reclining position. The crucifix and beads the friar had used in life are stuck between the useless fingers. The visitor gazes with a shudder, and then departs with an impression that will not soon fade.—Roman Correspondence of Philadelphia Catholic Standard and Times.

Conversions of a Baroness.

A cablegram from Paris to the Sun, New York, says: "French friends of the Baroness d'Anvers Salvador are delighted over her recent conversion to Catholicism. Her husband is an American. Her late husband was the Chancellor of the Dutch court. While in Holland the Baroness was always prominent in the charities of the State Church, even singing at the services. Two years ago she took a great interest in Christian Science, which in Paris is practiced almost exclusively among Americans. Her sudden change to Rome was a surprise to the American press. Her sister lives in Bridgeport, Conn.

ABOUT BRIBING OF PRIESTS.

Rascality is a harsh term to employ, but we do not find any other so fitting for the latest development of anti-Catholicism on the part of the foreign agents who work the news cables. Here is the case of another larceny of a rich antique cope, an article valued at a \$120,000. It was stolen from a church at Ambazao, near Limoges, by a party of whom a man named Thomas, a cooper, of Clermont-Ferrand, was one. He has confessed his share of the crime and given himself up to the authorities. He says that since the passing of the Law of Separation a systematic robbery of antiques from churches has been going on, and the news agency which forwards the information about this particular case declares: "Thomas and his associates had been hired by antiquarians in Paris to go through the country and bribe parish priests to surrender the relic and substitute counterfeits, which could later be turned over to the State." Later on in the same message we find "the cat let out of the bag." When Thomas gave himself up he confessed, and told how he "was first approached regarding the theft in the Maine lodge of which he is a member. He gave a list of the priests with whom he had the best dealing, but he withheld the names of the dealers in antiques." Why such consideration for "dealers in crime? Thomas is a thief, and he is a vile rascal as well as a thief; and the fellows who employ him and bribe for such dirty work, to blacken the character of the victims of vice persecution, are not less criminal rascals than they.—Philadelphia Catholic Standard and Times.

There is something incongruous in the Catholic journalism which prints pious editorials side by side with liquor advertisements. The picture of a Catholic priest facing a lying whisky advertisement is not good taste. Neither would it be good business.—Sacred Heart Review.

CATHOLIC NOTES.

Adult baptisms in one year, 2,700; and 8,900 pagan babes baptized when dying. This is the record of one district in China—that of Canton.

Every morning in the Cathedral of Canton, China, two or three hundred people assist not at one Mass only, but at all that are celebrated; and with such modesty and piety and recollection that they are the edification of all.

A press cablegram from Rome announces that the Holy See has pronounced a formal or solemn approval of the organization and statutes of the Sisters of the Blessed Sacrament for Indians and Colored people, of whom Rev. Mother M. Katharine Drexel is founder and superior.

A large concourse of people witnessed the laying of the cornerstone of new St. Peter's church in Scranton, Miss. Colored people of every creed came from many parts of the country to be present at the ceremony. It was a day of joy for the little Catholic band of colored people who make up the congregation.

Details in regard to the outbreak of Boxerism at Kanchow, province of Kiang Si, last week say that the buildings of the Catholic mission and the China Inland (Protestant) mission were destroyed as the result of riots organized against "the worshippers of the Great White God." A French priest was killed, but the other missionaries are safe.

The marriage of Mr. Marion Crawford's eldest daughter, Miss Eleonora Crawford, with M. Pietro Rocca, of Naples, will take place in January at Sorrento. M. Rocca is an old friend of the novelist's family, and has been constantly with them in the Tyrol, where Mrs. Crawford and her children have been spending the summer.

The Year Book of the Propaganda Fide announces that the greatest numerical advance in the last five years, in the missions subject to the Eastern and Western congregations of the Propaganda, has been made in Africa, where the Catholics have increased from 98,832 in 1902 to 845,730 in the present year.

Rev. Jerome Hunt, O. S. B., who conducts two Indian schools at Fort Tetton, N. D., also publishes a paper there in the Sioux language. It is known as the Wouxek Eyanpaha, meaning the Catholic Herald. It is printed at Fort Tetton and edited by Father Hunt and Indian assistants, and is devoted to prayers, hymns and Bible history.

Archbishop Murphy of Hobart, Tasmania, the oldest working prelate in Christendom, has entered on his ninety-third year in good health and spirits. Sir Robert Strickland, the governor of Tasmania, and a representative deputation visited the venerable prelate to tender congratulations and good wishes. Dr. Murphy in his reply said he was born on the day on which the battle of Waterloo was fought.

The next book from Father Hanson, a recent convert from the Episcopal ministry, will be a work called "Lord of the World." He prophesies that a century hence the religious world of the West will be divided into two religious camps, those of Catholicism and Humanitarianism and he maintains that the struggle between these two factions of Christendom and the doctrine that declares that this world is all will result in severe legislation and bloodshed.

Rev. Father Porella, of Amboy, Ill., has been receiving congratulations for his effective stopping of a ball game on a recent Sunday afternoon between the Bloomer Girls and Amboy team. Believing that the exhibition would not be of moral benefit to the town, and considering the game was called for Sunday, the priest appeared in the grounds and ordered all good Catholics to leave. Several members of the team are Catholics and their obedience to the command of the priest put an end to the proposed game.

Benedicta, a Catholic town of Maine, realizes, if not the poet's, at least the practical man's conception of Utopia. It was founded by Right Rev. Benedict Fenwick, D. D., then Bishop of Boston, in 1825, and was settled by Irish Catholics. Their descendants run the town; no one but Catholics live there now. It is forty miles from any other town, and a hundred miles from a railroad. It has electric lighting, macadamized roads, fine buildings and is crimeless, jailless, porchless, free from debt and ideally administered.

The Catholic Parish schools of New York City gave that municipality not less than \$3,000,000 annually, a tax which is borne by Catholics alone, in addition to their share of the taxes for public school education. There are now in the greater city 149 free elementary schools and 3 free high schools. Of the former there are 81 in Manhattan, the Bronx and Richmond; and in Brooklyn and Queens, in the house of Brooklyn, 63 schools. The attendance is more than 100,000.

The Rev. Henry Van Rensselaer, S. J., one of the most prominent and popular priests in New York, died on Thursday, October 3, of vertigo. Father Van Rensselaer, who was fifty-six years of age, was a member of the famous Van Rensselaer family, which has been prominent in the affairs of America and especially of New York State since the old Colonial days. He was born a Protestant, but was about twenty-five years of age, and while engaged in preparing himself for the ministry, he became a convert. His sister also renounced Protestantism and later joined the order of the Sisters of Charity.