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# 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, APRIL 20 1907

## The Catholic Record

LONDON, SATURDAY, APR. 20, 1907.

**NOT WRIT IN WATER.**

Long before they who are not content to exercise their own religion unless others, came upon the scene, the French were making history in Canada. Across the ocean journeyed men of the sword to carry the Bourbon lilies in new trails and men of the cross to extend God's kingdom on earth. Soldier and priest, diplomat and courtier, adventurer and grafter, each added something to the history which compels the wonder of the reader, and thrills him with memory of days which knew not, as we do, the ideals of the market place. Blot out their achievements and our chronicles would be prosaic enough. But French Canadians take care of their historical records; and, in conserving the memory of their scholars and sages and soldiers, and in embodying in verse and prose the wonder and glory of their deeds they have nothing to learn from any section of Canada. And they are true to the ideals and principles which guided their forbears. The faith which lives in their homes, is taught in their colleges and in a hundred ways manifests itself in their customs and conduct. To the accusation of intolerance the facts of our history give an emphatic denial, and show, also, that the spirit of toleration which springs from Christian charity had a home in Quebec long before it was in honor in any other quarter of the Dominion.

**A WITNESS CITED.**

The divine who is arranging French Canadians in The Christian Guardian cites a witness who has written a book entitled "Le Canada." He is evidently a follower of the men who have blown out the lights of Heaven. He sneers at the antipathy of the French Canadians to the ideas that dominate modern France. If he means the ideas that blossom into erotic literature, sterile homes and frenetic blasphemy—the ideas that, according to Clemenceau and his adherents, are to supplant doctrines sacred to Christians—we may accept the sneer as a sign that there is a mighty gulf between the French-Canadians and the pleasure and Christ-hunting infidel. But he is not blind to the virtues which challenge the praise of the unbiased observer. He says, for instance, that the influence of the Church has made the Canadians (French) serious, moral, industrious and pious; their domestic virtues are admired by all. Their vigor and robust health reveal a vitality that is in no danger of dying out. According to this testimony our fellow-citizens are valuable national assets. Strangely enough, however, Ontario, whence came the missionaries and orators, is sadly in need of ministerial activity. Its birth-rate is low, Nay, a Protestant voice from Toronto tells us that "it is by no means an uncommon thing for women of Ontario to go forth to their married life with the fixed determination to shirk the duties of wifehood and motherhood, to lead a life of moral turpitude, not one whit less revolting or degrading in its influence than that of the other class of fallen women on the street."

**SWEEP OUR OWN DOOR-STEP.**

These conditions ought to enlist the zeal of our friends. And when they have succeeded in effacing the stigma indicated by the foregoing quotation, they might give their prayerful attention to the clergymen who edit the prints of the warlike tone and see red when they speak of the Church.

**THE BREAD AND BUTTER ARGUMENT.**

The French writer tells us that the antiquated religious ideas of the French Canadians are of a nature to retard their progress, etc.

This bread and butter argument is a strange one for those who boast of the spirituality of their religion. But they are always obeying the man in front—always seeing proofs of the true religion in the smoke of factories, and talking these many weary years of the beneficent results of their own ideas. While they bow to the man with the "pile" they should not forget to pay reverence to the Japanese, who, so far as the dollar goes, have no antiquated ideas. They are up-to-date in this respect, so much so, in fact, that the American who has ideas of his own has taxed them with dishonesty. But

what would a Methodist say if he heard them ascribing their success to belief in Buddhism or Shintoism? We admit that the man of well-regulated conscience may not reap as many dollars as the one who believes that the honesty that would hinder a man from breaking statues is not the best business policy. The eyes of the man of principle may discern in what is called legitimate enterprise the taint of robbery. We are, however, not disposed to regard the dollar as the symbol of Christianity. We may have antiquated ideas, but we are not ready to reverence a man because he has bank-stocks, or to call upon the poor to look up to him as an object lesson of Christianity—as an exponent of the principles of Him Who was born in a stable.

**NOT BEHIND.**

But are the French Canadians, looked at from the view-point of material progress, so far behind their English fellow-citizens? We think not. They have a few factories of their own. They are not destitute of bank stocks. Despite their loyalty to the Church, they have a dollar or so. When the missionaries teach them the faith that exudes greenbacks they may have more available cash, but, at this writing, they are able to keep the family nourished and pious, and they persist in sending to Parliament citizens who not only speak the language of Racine and Moliere, but are also more skilled in the use of Shakespeare's tongue than many of their English compatriots. The Royal Society of Canada has had and has the names of French Canadians on the membership roll and has found them, layman and priest, up-to-date on national questions. A glance at those who have contributed to the upbuilding of our literature should be sufficient to make us give over the methods of the braggart.

**QUEBEC'S CURES.**

The priests of Quebec—we hold no brief for them—but the Cures of today merit what Lord Darham said of their predecessors:

"I know of no parochial clergy in the world whose practice of all the Christian virtues has been more universally admitted, and has been productive of more beneficial consequences than the Catholic priesthood of this province."

We advise our friends to go to Quebec and to see things as they are. They may be enlightened if they leave their prejudices at home and be edified at the sight of cultured homes, of convents and colleges that are not without distinction, of a temperate and moral and happy people. They may even make the acquaintance of merchant princes and see department stores.

**ALL ABOARD FOR QUEBEC.**

The writer in The Christian Guardian is bent on putting a full and valuable cargo on the Methodist Ship that is chartered for Quebec. He is loading it with cases of learning and free thought and liberty; bales of science; boxes of hot-shot for the hierarchy and cans of approval of the French Government donated by the editor. May we venture to remind him that the editor's homily on the physical and moral perversions of the tobacco habit would be a goodly gift for the French Canadian who is addicted to the cigarette and cigar. If we could wean him of this detestable and abominable habit and have him nourished with a well-balanced diet of free thought and liberty and science he might be in time fit to compete with the Anglo Saxon.

**NOT A SQUARE DEAL.**

But just here we see an item that mystifies us. The writer does not, it seems, wish us to profit by the cargo of his ship. After cornering everything in sight, and rating us as nothing in the matter of education, he has the cruelty to tell us that we must, perforce, wander through a collegeless desert and take what comfort we may in worn-out forms and archaic institutions.

Says the gentleman:

"Our object is not to persuade men to accept certain theological formulae instead of those they now accept."

According to this statement, truth has no objective reality; it is but a figment of the imagination. It has no intrinsic value, and it matters not whether we adore Christ with St. Peter or stone Him with the Pharisees. Now either the divine has something to teach us or he has not. If he has not, why must he use time and energy that might be directed to other and better purposes? If we may retain our

formularies, why bother about us at all? But the real missionary does not hold the truth in this compromising manner. He sets forth doctrines which must be believed: he defends them intrepidly, and has but words of rebuke for the teachers of false doctrine. But this show of "liberality" may be but a device "to fetch the public sunbow." Indeed the revelation of the divine's tactics reminds us of what A. Ward wrote an editor in behalf of "his great moral show."

**RELIGIOUS SENSATIONALISM.**

The object of this missionary to the French Canadians is to persuade men to know, by joyful experience, a sense of reconciliation with God of which now they know nothing. Now was it not Mr. Littimer who said to the magistrates:

"Gentlemen, I wish you a good morning, and hoping you and your families will also see your wickedness amended."

We do not question the sincerity of this Methodist preacher, but we think that it would be very difficult for him to make any believer in historic Christianity consider seriously his theory of reconciliation with God. Christianity is not what we feel it to be. It is not a sentiment and we do not test it by either moods or sensations. Enthusiasm may transport us into a wonderful land of experiences, but without an authority to safeguard us from fanaticism or presumption, the feeling that our sins are cancelled may be but a dangerous delusion. For the present suffice it to say that the French Canadians believe that "no man knoweth whether he be worthy of love or hatred."

**YELLOW LITERATURE.**

The United States publisher is very much in evidence in Canada. His magazines, which are, with few exceptions, filled with chatter about nonentities and illustrations and advertisements that offend decency, are in every bookstore, and, from what we can learn, are sold. Does this indicate that we wish to be versed in the literature of divorce and murder, or is it due to vulgarity of mind. There is no place in any intelligent home, says a writer, for the so-called "yellow journal." The columns of newspapers of this class are full of reports of crimes, scandals and personal gossip, largely about the people whom they denounce and are disgraced by cheap and vulgar illustrations. There are a few journals which discuss the life of the world in politics, religion, art and finance, with breadth of view and literary skill, and such journals are worth careful reading. But under no circumstances can newspapers educate and stimulate, and the habit of reading many newspapers to the entire exclusion of the serious reading of books is a great waste of time. The "newspaper habit" has been widely formed and is responsible for a great deal of shallow, restless, surface thinking.

**SOME NOT IRISH.**

An indignant reader of the Monitor writes to us to inquire if everybody of importance is Irish and whether the devil is Irish. Well, no. Not everybody of importance is Irish. Our indignant reader is not Irish.

There are lots of people prominent just now that are not Irish. There is Harry Thaw—and he is receiving more columns in the daily press than any one else just now—but one of the men who is prosecuting this slimy insignificant Irish. There is Sweetenham. He is not Irish, but Chairman Gleeson, who represented the level-headed American admiral, is. There is Belmont. He is not Irish, but McDonald, the builder of the subway, the man whom President Belmont brought back, is. There is Clemenceau. He, thank God, is not Irish. But there is a drop of Irish blood in Cardinal Merry del Val, who has outwitted the smiling cynic who rules France just now. And so you might go on indefinitely. All the important and prominent people are not Irish, but the Irish have the troublesome habit of bobbing up whenever there is something doing.—Newark Monitor.

Happiness is a great power of helliness. Thus, kind words by their power of producing happiness, have also a power of producing helliness, and so of winning men to God.—Father Faber.

## THE PRIEST AMONG HIS PARISHIONERS.

One of the charges which is frequently made against the clergy of France at the present day, is that through their abstention from mixing with the people, they have lost ground to Socialist organizations which took advantage of the priest's neglect, to impose their own views upon those classes of society which naturally look for leaders in the keen struggle for life. It is not our purpose to enter into an examination of this charge, writes Father Leroy, in the Jesuits' publication Etudes (Paris), but rather to enquire into the advisability of priest seeking to play a part in the life of their parishioners, and to examine the attitude of the Church towards this point of view. On the one hand it is to be seen the ever growing tendency of the secular forces to organize themselves and to try to resist their influences is to stultify oneself. We may well ask ourselves, nevertheless, what do this clergy propose to do in face of this general advance along the line of such colossal forces. Not, surely, to remain passive spectators of the vast procession of events. Yet opinions are divided on the question. We cannot, therefore, do better than quote the sentiments expressed by the late Pope regarding the matter. Deploring the evils that were manifest in modern society and in particular among the working classes, His Holiness said:

"Last century destroyed without substituting anything in their place, the old corporations which were a protection for society, high as well as low. Every principle and every religious sentiment appears to have been eliminated from our public laws and institutions, with the result that our workmen, isolated and with but scant defence, are handed over to the mercies of masters whose inhuman cupidity is without historic parallel. To add to the sum of evils, many of a most atrocious kind has entered into modern business and trade methods, disguised under many forms. \* \* \* It is the opinion of some that the social question is simply a matter of political economy, when, on the contrary, it is before all things, a matter of morality and religion and one which must be settled according to the law of justice and the degrees of religion."

Among those who were most attentive to the words of Leo XIII. was Cardinal Sarto the present Sovereign Pontiff. With him, the example of the good pastor was the most ambitious standard he had raised. In his own diocese, his good works were on all sides evident, in the form of confraternities, benevolent societies, charity organizations and other institutions, which not only helped man spiritually but also materially. There were other Bishops who understood where the evils subsisting among the masses arose from and whose constant effort was directed to bringing into being social forces, no matter how small, as the beginning of greater happiness for the people. Monsignor Bosschi, Bishop of Bergamo, speaking on the duties of the pastor of a flock, had the following remarks to make: "Society cannot stand without authority, liberty, justice, charity, and the Gospel. None of these it can ever have, if not through the priest and by the priest. The consequence is that the priest must take his place in the social movement and in it hold his place with dignity and prudence. His duty, his function, his mission—all go to the elevating of man in every life." Again, Mgr. Walravens, Bishop of Tournai, holds that "if the priest ceases to take interest in his charges these will not only do without him, but will not even miss him. The priest must therefore be in order to give social progress, that the priest shall go into the ranks and show those who are struggling that he is also with them in the struggle. He must prove to those he hopes to lead, that he possesses initiative, resourcefulness and foresight. At the pivotal points of the people's life he must be seen, in order to be trusted." What men like Manning in England, Gibbons in America and Ketteler in Germany added to the advice given to the priests, is well known. Everything, they have declared, points to association as being the real power that is entering into the lives of men as the first principle of material subsistence. Association will become the arbiter of labor, of fortune, of elections and consequently of the power of nations. It is for this reason that Socialism by its aggressive methods of propaganda and organization, has taken so strong a hold upon the masses. Ten times inferior to Catholics in number and strength, the Socialists have, nevertheless, shown an acuter perception of the actual needs of the common people. They have seized the pastoral staff which was lying idle and boldly undertaken to guide the flock, the result being that we shall always have Socialism among us, as long as the people are allowed to live aimlessly and are not taught, not only that life has a purpose, but are also placed in a position to reach that purpose by the way most conducive to its happiness on this earth and its salvation in the next world. The duty of Catholics, therefore, clear and incontrovertible, namely, to oppose Socialism by association, by creating a force that builds and a force that destroys. If we fail

in this, we shall assuredly be beaten, just as isolated skirmishers are easily beaten by concentrated forces. It is no argument to say that social realists, proprietors, magistrates, officials and legislators and that the priest has no business in the movement. To so think, is to reject the authority of the Holy See which declares that the social question is religious before it is economic, and that theologians are called to solve it as being more fitted to do so than either economists or legislators. And, be it remembered, many great virtues are called into existence by this process of association or unification, since its end is the common, not the individual good, and to promote which, self denial and self-effacement must be the prime requisites. It is an effort to lessen suffering, and to settle those who have erred through lack of a fixed purpose in life and to increase the sum of human justice. Who shall say, then, that there is not here a fight which calls for the exercise of all that is most heroic and patient in man? And is it to statesmen and politicians we are to look to reform mankind's worldly status by the exercise of such heroism and patience? Are statesmen and politicians, not rather, the cause of the social evils which now cry out for remedies?

There are some, however, who advocate abstention from interference in the social world on the part of the priest. Their reasons are threefold, namely: That political work is more important than the economic; that the economic work promises an uncertain and remote return; that economic work lowers the dignity of the priest and drags him into action and associations that are foreign and obnoxious to his ministry. As for the first of these contentions, in the present state of human intelligence, it is an untested everybody. Women and young people, for example are not given to displaying much concern in them. Electors, when they have given their votes, do not subsequently evince great interest except in acute crises. On the contrary, the question of economic reform is one that must be closest to every human heart, since all are involved in the economic struggle. Women and school-children are not excluded from its all-embracing interests. No one is so insignificant as not to belong to the movement of economic forces. No candidate ever seeks the suffrages of an electorate without being fortified with a programme of social and economic reform. Till Catholics realize that they must not only have a programme showing what they intend to construct as well as what they intend to destroy, they will fail in their struggle with Socialism and the failure will be due to the fact that they had neglected to calculate with the desires of the people for material reform. As for the returns of economic work being uncertain and remote, when by associating with and collaborating with the people for the betterment of society, the priest is gathering back strayed sheep to the fold, can his work be said to be fruitless? Is it of little account to work with good men for the spreading of happiness? Since when did the saints disdain little services when they rendered to their brethren? Is it not the duty of the priest to interfere when he knows that material misery will end in spiritual bankruptcy? Here, says Father Leroy, I cannot do better than give an example afforded by a parish priest of my acquaintance. "I do not cease," the priest says, "to counsel my poor to save, even when the very question of saving anything seems an impossibility. The man who knows that material misery will end in spiritual bankruptcy, and the first thing I ever impress upon a couple is the necessity of assuring their future by purchasing, as they may do, the house in which they live. People are never entirely themselves, explain to them, unless they live in their own homes. I advise them to seek in themselves and around them, the first resources of life, rather than be dependent on a salary. When that stops, misery is the result if the salary was the only asset. The priest should also show his interest in the health of his parishioners, advising them as far as possible in regard to healthy localities. I forbid them to be seduced by financial corporations, and the first thing I ever impress upon a couple is the necessity of assuring their future by purchasing, as they may do, the house in which they live. People are never entirely themselves, explain to them, unless they live in their own homes. I advise them to seek in themselves and around them, the first resources of life, rather than be dependent on a salary. When that stops, misery is the result if the salary was the only asset. The priest should also show his interest in the health of his parishioners, advising them as far as possible in regard to healthy localities. I forbid them to be seduced by financial corporations, and the first thing I ever impress upon a couple is the necessity of assuring their future by purchasing, as they may do, the house in which they live. 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