

The Catholic Record.

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

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BOOK REVIEW

"Quebec, the Laurentian Province," by Beckles Willson, is well written and may in some sections of the Dominion be a factor in eliminating prejudice with regard to the French-Canadian. He knows the country, its characteristics and its people.

Some writers, either because of their environment or education or racial dislike, have roamed Quebec but to vilify, malign and condemn. They have made him a dreamer, unprogressive and ill-equipped to meet his English brethren on equal terms. Placing him in a back-water they vent scorn upon him and hold him up to the derision of the ignorant and thoughtless. This is the method of some "missionaries" who regale audiences with fairy tales and incidentally manifest their willingness to bear false testimony against their neighbors. But Mr. Willson tries to see things as they are. He garnishes statistics with humor, and his pictures of Quebec are full of action and color. Here and there we hear a false note in his sympathetic impressions, but it is neither loud nor insistent. But for what the French-Canadian is to-day in the Province of Quebec let us, he says, as Canadians be grateful. No one who has travelled through the province and observed the manners and customs of the people generally but must have sighed for an approximation of their virtues in his own race. And he goes on to say that the superiority of Jean Baptiste consists in sincerity and simplicity, in courtesy and devoutness. What the French have now in Quebec they have won in the course of centuries. There is a rare historic quality in their achievement which makes it precious and worth at any price the keeping. Or, to quote Cardinal Bourne, who, while insisting on the undoubted position of English as the dominant language of Canada, said that the country would be poorer "were that tongue, so long the one exponent of religion and culture in this land, ever to lose any portion of the consideration and cultivation which it now enjoys in Canada."

THE EASTERN TOWNSHIPS

Mr. Willson does not shed tears over the English-speaking depopulation of the Eastern Townships. Unlike others who have written on the subject he says that the cause of this rural depopulation is that the west and the great cities have drawn away the erstwhile fillers of the soil with a magnet's force. The English have departed and the French have come to replace them—paying a good price for these newly acquired farms. It is quite true that the Eastern Townships were originally colonized by the English, but the French cannot be blamed for not allowing their lands, which they vacated, from lying fallow. And might it not be held that French Catholic expansion ought reasonably to obtain within the limits of Quebec which was discovered by the French, founded by the French, and is to-day chiefly governed and peopled by the French?

For my part, Mr. Willson says, I deplore these racial and sectarian destructions; the men of Quebec should join hands, link their interests, and, like the people of other bi-racial, bilingual and bi-religious countries, strive to achieve a common destiny. There is ample room in the fertile eastern townships for thousands of British settlers and hundreds of thousands of pounds of British capital, whose coming alone will restore the balance disturbed by the westward migration of the original settlers from this "Garden of Quebec."

THE ORANGEMEN

Mr. Willson refers to the editor of the militant "Gleaner" as an individual who has as keen a scent for Popish plots as Titus Oates himself ever enjoyed. Commenting on his remark that the diffusion of French-Canadians in Quebec is a pure tragedy, Mr. Willson says "that he would be more convincing if he could prove that man for man those French-speaking Britons of another religious sect (sic) were less law-

abiding, less industrious, less honest than the mass of his fellow-Orangemen, and I might add less amiable. I might venture to suggest to him that a little toleration, and perhaps a little humour, might conduce to a moral unity and alternately even to a racial unity which would be greatly to the advantage of the Province." We think, however, that this kindly suggestion will be unheeded. The politician pulls the wires and their puppets either do a no Popery dance or jump to the ballot boxes to give proof of immunity to good-will and enlightenment. And as for humour it is a lost art with them. Their ancestors may have had the saving gift, but the dyed in the wool Orangemen of the present day take themselves seriously even to the baring of teeth and rage-convulsed features when the Church is mentioned. Perhaps they are not altogether to be condemned. As reasonable men they should investigate and endeavor to have opinions of their own, instead of accepting charges as first principles and doing their thinking by proxy; but a protracted sojourn in the wilderness of bigotry and ignorance has made them look upon the phantoms that afflict their vision as realities. Some day they may find a path into the broad, open spaces aglow with the sunshine of toleration and truth and see with unshackled eyes the worthlessness of their previous imaginings. There are signs that their awakening is near. In some quarters men look askance at the Pontiffs of Orangeism who fulminate and enact laws, solemnly and bombastically, after the best manner of Right Worshipful and Great Mogul of some organizations.

LOYALTY TO THE FLAG

The French-Canadian, says Mr. Willson, acquiesces cordially in British institutions. He obeys British laws, and has long been continuously faithful to the British Crown. To expect him to renounce his character, this language and his ancestral religion is to expect too much from a proud people. Rather than ask him to exchange his courtesy, simplicity and prudence for Anglo-Saxon vulgarity and materialism, would it not be better to seek to emulate his virtues. And it may be remarked here that the French Canadians have given examples of toleration which Ontario would do well to imitate. We content ourselves with reference to one fact—the election of the late Mr. Justice Wurtell and Sir Henry Joly in overwhelmingly Catholic constituencies. Indeed the author tells us that the English declare that French-speaking compatriots are the most cheerful, the most honest, the most obliging and least quarrelsome race in the world. Although their form of religion is different they never quarrel nor exhibit the least intolerance over it, in which respect they offer a striking contrast to the dwellers in Ulster, South Africa, New England and elsewhere.

THE CHURCH IN QUEBEC

In his chapter on The Church Mr. Willson shows that either his vision was blurred or he was misled by others. He somehow or other mislaid his mantle of dispassionateness and forgot for the moment that accuracy is the badge of scholarship. He may not seek to leave the impression upon his readers that the French-Canadian is priest ridden, but from this chapter that inference is legitimate. We have seen our French compatriots at close range, without ever witnessing the spectacle of clerical dominance. The priests are respected and loved, but they are not regarded as despots. They are, and for many reasons, entrenched in the hearts of the people; but their influence is never exercised save "for the good of the individual and community. To-day they are as they were in the time of Lord Durham, who, in his Despatches, Canada, paid them the following tribute:

"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."

Mr. Willson gets into deep waters when he says that not merely the Church in Quebec but Rome itself

"claims the right of restricting freedom of every kind—of worship, of speech, of the press, of education and even of conscience."

Where did the author learn this? Who uttered the words enclosed within the quotation marks? Coming from some quarters they would not elicit surprise, but they are not worthy of the lips of a man who is disposed to be fair in his presentation of facts and has not been inculcated with the germ of bigotry. Perhaps the author fell into a snare laid by some Evangelical with the open Bible whose inspiration he cannot prove. But whatsoever the cause of this outburst he should in all fairness recognize that the burden of the proof of this assertion is upon him. Had he consulted some French-Canadians he would have written more sanely, more accurately on this matter.

Further on in the chapter he quotes M. Siegfried, who, while admitting the beneficial influence of the Church, says: "Are not the intellectual bondage in which the Church would keep them, the narrow authority she exercises, the antiquated doctrines she persists in inculcating, all calculated to hinder the evolution of the race, etc."

This is very odd stuff, Mr. Willson. Why ask another to fashion and throw the barb of insult and misrepresentation? Why not have the courage to allow the burden of vilification to rest entirely upon your own shoulders? These "antiquated doctrines" are the source of much that Mr. Willson admires. They are the principles—the roots which send forth the flowers and fruitage that fill homes with the odor of sweet content even as they guard them against desecration and produce these virtues that alone can make for permanent national stability. We must say that this chapter is written in a rambling, inconsequential fashion. He quotes words about "antiquated doctrines" and then lapses into a dream about the "economical dangers." Prescinding from any discussion of these "economical dangers" are they the result of a belief in antiquated doctrines? The author does not vouchsafe the information because we think, charitably of course, that in writing the chapter he got upon strange ground and lost his bearings. Mr. Willson should continue to go up and down with his note book and inscribe therein his impressions of things and men, but he should flee the company of those who seek to have him sponsor charges which are moss-backed and decrepit. Again, as proof of his thesis, he says, in his chapter on "The Church," that according to Mgr. Langevin "Those who do not obey the hierarchy are no longer Catholics." etc. Mr. Willson cannot fail to see the unscholarly nature of such an argument as this. He does not tell his readers where they may be found; he scissors them out of either address or pastoral to fashion an argument. He gives not the faintest intimation of what that pastoral was about. To take an excerpt, without any allusion to the context, is akin to the methods of a special pleader. Mr. Willson should rewrite this chapter in the interests of accuracy and truth, and remove the suspicion that he approached this subject with preconceived ideas. We agree with him that a language is a precious instrument, and each of us naturally cherishes his own. But it is an instrument only for mutual understanding, and the Canadian of the English race who uses the French language to unlock the hearts of his compatriots of Quebec, is inviting a rapprochement which posterity will with interest repay.

WHY IT WAS CALLED "DARK"

According to the Christian Year: "The Middle age was called 'dark' for the same reason that Africa was called 'dark' and: on account of the ignorance not of the age, but of the scientists who did the naming."

A PRIEST'S MOTHER

"We always regret," says the Western Catholic, "when we have to publish the account of the death of a priest's mother—for the reason that this old world of ours is made poorer and sadder by the loss of such a noble and Christ-like character as the mother of any of God's priests must be."

AN UNAPPRECIATED FAVOR

FORMER BAPTIST MINISTER TELLS WHY THE PUTRIDITY OFFERED BY THE MENACE IS NOT A WELCOME DIET

One of the most forceful and illuminating expressions of condemnation of the diabolical conspiracy to bring about in this country a persecution of the Catholic Church, such as she has experienced in France and Portugal, through a campaign of slander, incessant and wide-spread, comes from the pen of Mr. W. H. Sloan, who was for twenty-four years, the head of Baptist missions in Mexico and India, and who is the author of a concordance of the Bible. Mr. Sloan became a Catholic five years ago, and is now the editor of the Catholic Banner of Las Cruces, New Mexico. In the May 29 issue of his paper Mr. Sloan says:

Some unknown friend who probably desires our "conversion" back to one or more of the two hundred and eighty forms of the Protestant religion, sends us once in a while a copy of The Menace, a vile and unprincipled sheet published somewhere in Missouri, whose aim is to calumniate and vilify the Catholic Church. We would like to say to the unknown person who favors (?) us with the publication in question that it contains nothing new to us. We were ourselves engaged in writing and preaching such stuff probably before the editor of The Menace was born—for his articles show that he is yet in the puppy age as well as of the puppy character—and we know all about the origin and source of the lies and calumnies that he gives to the public every week. We have ourselves waded through all the disgusting mire of slanderous attacks on the priests and the nuns; we have anathematized the Bishops who wanted to take public funds from the treasury for the support of Catholic institutions; we have cried to heaven to defend our Public schools against the insidious attacks of Rome; we have accused the Pope of lying awake at night to devise some way by which he might surreptitiously win over the United States to the "Romanist" cause; we have painted the ignorance of Mexico and South America in most lurid colors, and have reason to believe that much of the bigoted drivel now going the rounds of the "Guardians of Liberty" press and heard in bigoted Protestant pulpits had its origin in our sophomoric declamations years ago, when we traveled through the States and inveighed in most bitter terms against the "superstitions, immorality, ignorance and vice" as found among the Catholic people where we labored.

We were not entirely to blame; we were paid for doing it (as is the editor of The Menace), and we were easily persuaded it was all the truth. We learned the truth after a while. A compassionate God took violent hold upon us, lifted our feet out of the mire and placed them upon the Rock. We have since sought to know the truth before reviling the religion of any man. We hope, then that the unknown sender of The Menace will save his postage stamps and our patience. We want now only his mendacious twaddle. We finished with that stuff years ago, and now seek to live in purer and healthier atmosphere. If he can live and thrive on the putridity offered by The Menace, he is welcome to it; we do not care for such a diet.

AN ENGLISH BISHOP AND SUFFRAGETTES

TELLS THEM THE CHURCH CONDEMNS THEIR PRESENT METHODS AS SIN-FUL AND WHOLLY INDEFENSIBLE

In a communication published by the Catholic Times, of London, the Right Rev. J. S. Vaughan, D. D., Auxiliary Bishop of Salford, says:

I have read Miss Blanche Smyth-Pigott's letter in your last issue with amazement. She leaves the general reader under the impression that my brother, Cardinal Vaughan, as well as Cardinal Moran, approved of the iniquitous tactics of the suffragettes. So let me take this opportunity to deny that implication as absolutely false. These two Princes of the Church, like many other excellent men may have approved of women seeking, in a legitimate way, to secure a vote, or possibly even a seat in Parliament, but no Catholic, without breaking the law of God, can approve of incendiaryism or the wanton destruction of property and so forth.

It is a universally recognized principle taught by every theologian that it is never lawful to do evil that good may come. Not only Cardinals and Bishops, but every priest who has studied theology knows, and every properly instructed Catholic ought to know, that it is never and can never be right to seek even the most lawful end by unlawful means. The suffragettes act on the principle that "the end justifies the means." Let me assure Miss Smyth-Pigott and all concerned, firstly, that such a principle is utterly false; secondly, that it is condemned by the Church, and, thirdly, that neither

Cardinal Vaughan nor Cardinal Moran (nor indeed any Catholic who knows and practices his religion) would or could tolerate it for a single instant.

It is quite beside the mark to point to New Zealand and Australia. The Church is quite satisfied that women should enjoy such privileges as they have been given at the antipodes, and that they should enjoy the same here, too, if they can secure them without breaking the law of God, but she absolutely condemns their present methods as sinful and wicked and wholly indefensible."

CHURCH HANDICAPPED

LACK OF ENGLISH-SPEAKING PRIESTS IN CHINA KEENLY FELT

"China's choice of the English language as second only to the national tongue and its use as a medium of education has given an overwhelming advantage to the Anglo-American Protestant missionaries, denied in a great measure to the Catholic priests of the Latin races. Their schools, colleges and universities overflow with students; the output of their press inundates the country; their Young Men's Christian Association is patronized by the highest in the land; their hospitals, served by the ablest physicians, bring them into sympathetic touch with all classes of society.

Not that the light of the Catholic Church is hidden under a bushel. It is the only religion that overcomes by a mysterious power, which is its divine light. In the eyes of the nation's leaders, it is China's sole hope; its self-denial, the only cure for the universal selfishness which opposes the existence of a prosperous state. But the dearth of English-speaking Catholic missionaries handicaps the Church in its strenuous endeavor to keep abreast with Protestant missionaries in the vanguard of progress of China's awakened millions."—Rev. Hugh Scallan, Shensi, China.

VISITS GOTO ISLANDS

BISHOP COMBAZ TELLS OF HIS TOUR AMONG CHRISTIAN JAPANESE

Bishop Combaz, of Nagasaki, Japan, writes: "Since April 13, I have been visiting the Christian villages of the Goto Islands, the nearest of which is some 60 miles west of Nagasaki. The name 'Goto' means '5 islands,' but besides the chief ones, to which the name refers, there is a multitude of others scattered here and there for about 120 miles.

"Wherever you go you find a few straw stacks huddled together—the homes of Christian fishermen or farmers. To the vigorous faith of these sturdy Christians and the untiring zeal of my comrades in the ministry I cannot begin to do justice. When I see so many of these Christians remaining miles to Mass and then remaining for hours at a time in the Church, I am honestly ashamed of myself.

"In all the islands together we have 14,178 Catholics. There are 8 European and Japanese priests directed by a former missionary, a man as rich in zeal as in experience; still young in spite of his sixty-five years. Thus far on my tour I have confirmed 1,050 persons and blessed a few cemeteries and small churches. With favorable weather I shall soon complete the journey."

THE KNIGHTS

In the address made by Archbishop Ireland at the opening of the Knights of Columbus club house in St. Paul, recently, he reminded his hearers that it was in St. Paul the solemn approval of the Church was given to the order. "There was a time," said the Archbishop, speaking of the order, "when its purposes were not properly understood and valued, when writers censured the organization and even the clergymen dreaded lest its ideals be not always in harmony with those of the Church. On what occasion and where was solemn approval given? In St. Paul, when the Knights of Columbus were among the staunchest Catholics who derived greatest encouragement from Holy Church."—Sacred Heart Review.

GRATITUDE OF A LOURDES CONVERT

The Brooklyn Tablet relates that a prominent and wealthy Protestant lady of New York City sails this week to visit Lourdes in France. The trip is being made for a special purpose. The reason is a striking one. Two years ago this Protestant woman visited Lourdes, and whilst studying the interesting phases of its devotional life and admiring the intense faith of its pilgrims and attendants, was instantaneously cured of a malignant affection in her arm. She is grateful indeed for the favor received through the intercession of the Queen of Heaven, and ever since has been pondering over the best way to show appreciation. Her resolve is now taken. She has gone under the instructions in the Catholic faith in New York and sails to France on the good ship Madonna—a happy title—and will be baptized immediately upon reaching Lourdes. Already she has volunteered and

been accepted as a nursing attendant or "brancardier." The entire summer will be spent in the charitable office of nursing and caring for the sick pilgrims who seek favors at the celebrated grotto. The example of this good woman is admirable. Faith and health have come to her, and with a proper appreciation she is to make a fitting thank offering of her own personal services.

FATHER FRASER'S MISSION

On March 1st the editor of Notes and Comments gave a summary of an interesting letter from Father John M. Fraser, the Canadian missionary to China.

There are but 2,000,000 Catholic Chinese in a population of 400,000,000. The recent mighty revolution has broken down the old superstitions and prejudices, and now the fields are white with the harvest. Catholics of Canada have the opportunity and privilege of sharing in the great work of the conversion of China by helping spiritually and financially their fellow-Canadian, Father Fraser, whose missionary work has been signally blessed by God.

The CATHOLIC RECORD gladly accedes to the request to receive subscriptions, which will be duly acknowledged and forwarded to Father Fraser.

Here is an opportunity to discharge the duty of alms-giving, participate in a great spiritual work of mercy, and help to bring the Light of the Gospel of Jesus Christ to those who sit in darkness and the shadow of death. Do it now, in the name of God.

REMITTANCES

Previously acknowledged.....	\$1,366 70
John Sullivan, St. John's	
Nld.....	5 00
(Inspector General of Constabulary.)	
Friend, Pine Valley.....	1 00
Mrs. Thos. P. Gorman, Cobden.....	1 00
S. J. Schelly, Brantford.....	1 00
Laurence Moss, Plate Cove, Nfld.....	1 00
A Friend, Eganville.....	2 00
Subscriber, Beaverton.....	1 00
Rev. T. F. Fleming, Kearney	1 00
A Lady Friend, Chesterville	100 00
Subscriber, Orillia.....	1 00
A Friend, Ottawa.....	5 00
Subscriber, Alexandria.....	1 00
A Friend, Toronto diocese.....	1 00
John Fry, Niagara Falls.....	2 00
Bessie McMahon, Merrickville.....	1 00

ONE HUNDRED CONVERTS

The Paulist Fathers were congratulated to-day following the ceremony Sunday at St. Mary's Catholic church, 901 South Wabash avenue, when 100 adults were confirmed by Bishop McGavick.

This is said to be the largest number of conversions ever made by any Catholic Church and confirmed in a single body in Chicago. It included many well-known persons.

Dr. Charles P. Caldwell acted as sponsor for the men while Mrs. John Cudahy was sponsor for the women. Rev. Edward T. Mallon had charge of the converts, while Rev. Owen A. McGrath and Rev. John J. Burke assisted the Bishop at the service.

Rev. P. J. O'Callaghan, pastor of the Church was unable to be present. He is in the east on community business. While in the east he will attend the celebration of the class of '88 of Harvard of which he is a member.—Chicago Daily Journal, June 17.

WONDERFUL CONVERSIONS

FOLLOW EUCHARISTIC CONGRESS HELD AT MALTA

London June 1.—Some interesting details of the Malta Congress have reached this country. Firstly, we have had a deputation of the islanders in London to approach Premier Asquith on the subject of Home Rule for Malta. Then Catholics have been delighted to hear some of the fruits of the congress. These amongst several conversions. Amongst them is a whole Protestant family, who placed themselves under instruction the day following the final blessing. Then a Protestant clergyman in a small church at Slemna, who got into trouble with a section of his congregation because he had the bells of a church rung during the great procession, has made his obedience to Rome and hopes to enter the priesthood. Still more wonderful is the conversion of a Jew, the local director of the tramways of the island. This gentleman had the tram decorated with the Papal colors during the congress, and a few days after it had closed made his abjuration in the church at Floriana.

WHERE THE GERMAN-AMERICAN EXCELS

Dr. Andrew Carnegie declares that we have no more patriotic Americans than the German people. "For once the good doctor is correct," remarks the Southern Guardian. "The German-American is not only industrious and frugal, but he attends strictly to his own business. This is a lost art in some sections and among some of the people."

CATHOLIC NOTES

Among the most ancient monasteries in Bavaria, is the Benedictine one of Beuern. It was founded in 740, in the episcopate of St. Boniface by three noblemen—brothers, Lanfrid, Wulftram and Eiland, who became successively its abbots.

The ancient Order of Hibernians are more numerous in Donegal than in any other county of Ulster, yet a Protestant, Mr. Swift MacNeill has for more than twenty-years been the Parliamentary representative for one of the electoral divisions of the county, and was elected every time without opposition.

This summer, London will have Catholic open-air processions of societies, guilds, sodalities and the like. The Guild of Ransom is organizing pilgrimages to sacred places of pre-Reformation days, such as Canterbury, St. Albans and sites of martyrdoms, abbeys, etc.

The Rev. Franz Maximilian Wilhelm Schneweiss, formerly an assistant at St. Mark and St. Clement's Protestant Episcopal Churches, Philadelphia, was received into the Catholic Church on Wednesday, 11 inst., at the Dominican monastery in Washington.

A new association of Catholics, called the Catenians, is spreading rapidly in England. It has united Catholics of varying political beliefs with a greater warmth and sense of brotherhood than any existing organization. Among its projects is that of a Catholic hotel and clubhouse for London. Its aims are said to be somewhat like those of the Knights of Columbus in this country.

The Rev. Reginald F. Ekins, M. A., for the last five years curate of St. Augustine's, Kilburn, England, was received into the Catholic Church at Manresa House, Roehampton, early last month. Mr. Ekins is a son of the late General Ekins, and was educated at Lincoln College, Oxford and Ely Theological College. It is understood that Mr. Ekins is leaving for Rome in the autumn to study for the priesthood.

W. J. Burns, head of the American detective agency, which bears his name, accompanied by his wife, had an audience with the Pope recently. Mr. Burns said afterwards that the Pope's face was the finest he ever saw and he was deeply impressed by his appearance. The health of Pius X., Mr. Burns says is good and he shows no trace of his recent illness. He walks firmly and his voice is strong and clear.

The first military memorial Solemn High Mass ever solemnized out of doors in New England was offered up on Sunday, May 25, at Fort Independence, Castle Island, Boston Harbor. The beautiful and impressive ceremony was attended by a large number of veterans of the Civil and Spanish wars, state militia, retired members of the National Guard, soldiers of the United States army and sailors of the Navy, besides a congregation of men, women and children numbering about 20,000.

A remarkable death-bed conversion was that of M. Bessner, the Radical Senator of Yonne. His life had been that of many parliamentarians. Ambition had led him to sign and vote for all the laws of spoliation against the religious congregations presented by the Radical and sectarian majority. On the point of death he called for witnesses and in the presence of several persons retracted and disavowed his votes. He then begged for a priest and received the last sacraments with admirable sentiments of faith, recalling with emotion the pious days of his childhood and the good Catholic education he had received from his mother.

The Italian Minister of War, General Spingardi, acting not only for his own department but also for the Naval Minister and representing the Government, has taken a bold, a startling step. He has declared war against Freemasonry in the army and navy. Answering questions put to him in the Senate, he said it was desirable and necessary that no one in the army or navy should be a member of a secret society. Both in the army and the navy the atmosphere ought to be one of brightness, freedom and loyalty, so that the work in hand might be performed with the requisite liberty and that duty might be discharged without any other motive, open or hidden, than because it was duty.

The Congregation of Rites has decided in favor of the three miracles alleged to have been wrought through the intercession of the Blessed Joan of Arc and proposed for her canonization. The documents on which the decision is based form a quarto volume of one thousand, two hundred pages. This evidence was collected by a tribunal under Bishop Trenchout of Orleans during the summer and autumn of 1911. Since that time the evidence has been examined in Rome by doctors, advocates, consultants and others and their decision has been favorable. This is the first of three examinations, all of which must be favorable. On each occasion documents for and against, will be engaged to assist the theologians with their lights. All this the Church in her prudent demands.