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THE FOLLY OF IT ALL.

TWO EMINENT MEN GIVE VIEWS

Heresy Finds itself in Sorry Plight in Eng'land.

The inconsistency and folly of heresy, says the *Buffalo Union and Times*, have lately been splendidly manifested in an article by Labouchere in his paper *Truth*. Lord Kinnaid presided at a meeting of the Protestant Church Association, and in the course of his address to that body inveighed against the abrogation of the sovereign's anti-Catholic oath, and substantially held that it was the great conservative force that held English Protestants together. Labouchere makes a fierce assault upon the position held by his lordship, and ends his philippic with this caustic sentiment: "Kinnaid appears to be of the opinion that Englishmen are groveling sycophants, ready to be Protestants, Catholics, Mohammedans, or Buddhists at the beck of their sovereign."

WHICH TO BELIEVE.

Now, which of the two Protestants are to be believed, Labouchere or Kinnaid, the one representing the aristocracy of British intellectuality, the other the aristocracy of heresy? We have heard Labouchere in an address in Parliament, and his fine honesty of purpose expressed itself, in great part, in cynical condemnation of unreasonable expenditure. We remember him rising in wrath and saying, "Gentlemen, if an appropriation be allowed to sustain the meaningless office of 'Lion, king at arms,' I will introduce a measure providing for the establishment and sustenance of the unicorn king at arms." Labouchere is a brilliant wit, but Kinnaid is a specialist in his line, who well knows the thoughts, feelings, and aspirations of the class he rules in council. We believe his lordship truly voices what astounds Labouchere and surprises all men of good will.

STRANGE LIBERTY!

The Englishman's only argument for his faith is the king, not the Christ. And what an ideal Protestant king! He does not give a rap for Episcopalianism, and yet he is the head of the church. If the head is as orthodox as is Edward, what must be the feet? At his coronation, he brushed aside old manners without taking the trouble of an explanation to holy England. Not half way between the heart's surface and its depth, the king knows that Protestantism is "much ado about nothing," and that it is only a dress parade affair with more bonnets than brains. We venture to say that the king, the head, could not pass his examination in the Episcopalian catechism, if there be tenets enough left in heresy's variations to make such a booklet. Edward VII has never made a positive pronouncement, purely his own, to show that he gives conscientious allegiance to Protestantism. He has always acted as if it took his patience to bear the forms forced upon him, and merely held himself prudently passive. The king is no more a Protestant than he is a Catholic; he must be in name the one, and dare not be the other, except at the loss of his crown. And this the Britons call liberty! Strange liberty that would chain its sovereign! One might as well talk of a wooden Indian on the warpath as to prate of the English king as a champion of Protestantism, of which he is supposed to be chief.

WHERE RIGHT MAKES WRONG.

In what a pitiable plight does heresy in England find itself, when it has to formally sustain itself by acting on the principle that Catholics' rights are Protestants' wrongs. What a hollow reason for undoing transubstantiation it is that the king swears it is idolatrous. The gentlemen of England make their king in the process look very ridiculous and touch not at all the issue; that is beyond the decrees of kings and the acts of parliaments. It has always occurred to us that it is the king who is more dishonored than the Catholics against whom his oath is directed. They are free, despite the king's oath, vows and speeches, but the poor majesty led to his throne is forced to the slaughter of his principles that he himself must imprison and destroy—his breast the dungeon—his heart their altarstone. For a glittering bauble he throws away the heavenly pearls of truth divine, and he steps to power a sceptored sacrifice. When will the English awake to the indignity inflicted upon their sovereign by fanaticism that makes the people cruel and their master cowardly? We believe with Kinnaid that English Protestants need their sovereign's present oath as a palladium of their rights. We believe that the pro-secutor they would have for the perpetration of heresy shows what le-

rosy itself is. An ugly thing, solely dependent on a wrong, and that the more Kinnaid and his class clamor for anti-Catholic oaths the more they will point to the fact that Protestantism was begotten in sin and will die in shame, the blessing the Union and Times heartily wishes the foul thing that has led good souls astray and has left many honest men guessing their course to the beyond. Labouchere's step is half the journey towards the rising sun. May his rays gild a life that has had little nonsense and much renown! May he join hand and heart and soul with those great thinkers who made the Tractarian movement a square of brave celebrities, heroic as the old guard at Waterloo!

250TH ANNIVERSARY COMMEMORATED.

JEANNE MANCE EULOGIZED.

Pontifical Mass and Unveiling of Monument at Hotel Dieu.

At the Hotel Dieu the silence and serene repose have been disturbed the last few days owing to the celebrations held in honor of the 250th anniversary of the arrival in Ville Marie of the Hospitaliers de St. Joseph. How the scene has changed since that memorable day when the gentle Jeanne Mance set foot upon the soil of Canada. Then nothing but an apparently impenetrable forest greeted the to-day busy streets cross and re-cross one another; lofty church spires raise their heads to the azure skies; an imposing Cathedral speaks of the faith and generosity of a Catholic people. Such is the aspect in Ville Marie to-day. Fitting indeed, are the celebrations taking place within the cloistered walls of the Hotel Dieu. Flying to the breeze are the Union Jack and the white flag bearing the fleur-de-lys, under whose folds the first little colony sailed to this new land.

At a very early hour Wednesday morning everyone was astir. Animation was visible on all sides. At half past nine His Lordship Bishop Gauthier of Kingston made his solemn entry into the chapel to celebrate pontifical Mass. The Very Rev. Father Columban, provincial vicar of the Franciscans, acted as assistant priest; Rev. P. Jodoin, O.M.I., of St. Peter's Church, and Rev. T. O'Reilly, vicar at St. Patrick's, and former chaplain at Hotel Dieu, were deacon and sub-deacon of honor; the Rev. H. Leclaire and Rev. O. Roland, Seminarians, deacon and sub-deacon of office.

In the Sanctuary were His Grace Mgr. Bruchesi, Montreal; His Grace Mgr. Langevin of St. Boniface; His Lordship Bishop Emard, of Valleyfield; Bishop Larocque, of Sherbrooke; Bishop Racicot, Auxiliary Bishop of Montreal; Rev. Charles Lecocq, Superior of St. Sulpice; Rev. P. A. Dugal, P.P., of St. Basil de Madawaska; Rev. Abbes Troie, Notre Dame; Lefebvre, Oka; Lelandais, Lepoupon, Tallet, Porcher, St. Jean, Perrin, Filiatrault, Portier, Clement, Bouhier, and a great many Seminarians. Delegates from the different orders and congregations were present. The ushers were the doctors of the Hospital in white coats.

The choir, under the direction of Mr. J. A. Boucher, choir master of St. Jean Baptiste, rendered Rigas's Mass in finished style. Mrs. Boucher presided at the organ. Several members of St. James Cathedral choir loaned their services, also Messrs. Lamoureux and Pruneau. After the Gospel the Rev. Abbe Lecocq delivered an eloquent discourse. At the close of High Mass the various delegates from the different orders of women of the diocese were hospitably received in the cloister. In the afternoon a banquet was served to all the patients by the ladies interested in the great work which is being accomplished at the renowned Hotel Dieu Hospital.

New Rector for Laval.

Abbe Gosselin Succeeds Mgr. Laflamme at Quebec.

Abbe A. M. Gosselin has been appointed successor to Monseigneur Laflamme, as superior to the Quebec Seminary and Rector of Laval University. Monseigneur Laflamme's resignation was due to ill-health. Abbe Gosselin is a historian of recognized ability, having been professor of Canadian History in the Seminary. In 1906 he published a pamphlet "Notes Sur la Famille Coulon de Villiers," and for a number of years has been at work upon a history of education in Canada, during the French regime, which is soon to be published. Three years ago Abbe Gosselin was appointed by the Government a member of the Canadian Archives Commission.

FIRST CANADIAN PLENARY COUNCIL.

LIST OF THOSE TAKING PART.

Hundreds of Distinguished Prelates Will Gather on Sept. 17.

The following are the names of the prelates, priests and theologians who will take part in the first Plenary Council, which will open on Sept. 17th inst; His Excellency Mgr. D. Sbarretti, Archbishop of Ephesus, Apostolic Delegate to Canada. Resident Archbishops—His Grace Mgr. L. N. Begin, Archbishop of Quebec; His Grace Mgr. L. P. A. Langevin, Archbishop of St. Boniface; His Grace Mgr. Paul Bruchesi, Archbishop of Montreal; His Grace Mgr. C. H. Gauthier, Archbishop of Kingston; His Grace Mgr. McCarthy, Archbishop of Halifax; His Grace Mgr. McEvay, Archbishop of Toronto.

Archbishops in retreat—His Grace Mgr. Ronald McDonald, Archbishop of Gortyna; His Grace Mgr. Denis O'Connor, Archbishop of Laodicee. Resident Bishops—His Lordship Mgr. John Cameron, Bishop of Antigonish; His Lordship Mgr. N. Z. Lorrain, Bishop of Pembroke; His Lordship Mgr. F. J. Dowling, Bishop of Hamilton; His Lordship Mgr. R. A. O'Connor, Bishop of Peterboro; His Lordship Mgr. A. A. Blai Bishop of Rimouski; His Lordship Mgr. J. C. McDonald, Bishop of Charlottetown; His Lordship Mgr. A. Pascal, Bishop of Prince Albert; His Lordship Mgr. E. M. Emard, Bishop of Valleyfield; His Lordship Mgr. T. Labrecque, Bishop of Chicoutimi; His Lordship Mgr. P. Larocque, Bishop of Sherbrooke; His Lordship Mgr. F. X. Cloutier, Bishop of Three Rivers; His Lordship Mgr. T. Casey, Bishop of St. John, N.B.; His Lordship Mgr. E. Legal, Bishop of St. Albert; His Lordship Mgr. T. F. Barry, Bishop of Charlottetown; His Lordship Mgr. H. Brunault, Bishop of Nicolet; His Lordship Mgr. J. A. Archambault, Bishop of Joliette; His Lordship Mgr. D. J. Scollard, Bishop of Sault Ste. Marie; His Lordship Mgr. W. A. McDonnell, Bishop of Alexandria; His Lordship Mgr. A. X. Bernard, Bishop of St. Hyacinthe; His Lordship Mgr. Alex. McDonald, Bishop of Victoria.

Vicars Apostolic—His Lordship Mgr. E. Grouard, vicar apostolic of Athabaska; His Lordship Mgr. G. Breyral, vicar apostolic of Mackenzie; His Lordship Mgr. G. Blanche, vicar apostolic of the Gulf of St. Lawrence; His Lordship Mgr. E. A. Latulippe, vicar apostolic of Temiscamingue. Auxiliary Bishops—His Lordship Mgr. Z. Racicot, Auxiliary Bishop of Montreal; His Lordship Mgr. P. E. Roy, Auxiliary Bishop of Quebec; His Lordship Mgr. C. Jousard, Auxiliary Bishop of Athabaska. Apostolic Prefect—Mgr. Emile Luchon, O.M.I., apostolic prefect of the Yukon. Administrators of vacant dioceses—Mgr. J. Welch, O.M.I., V.G., of Vancouver; Mgr. J. O. Tronchier, V.G., of Ottawa; Mgr. J. E. Meunier, of London. Delegates from the diocese of Hamilton, being unable to be present, will be represented by Mgr. J. M. Mahony. Mitred Abbot—The Very Rev. Dom Antoine, of Notre Dame du Lac, Oka.

THEOLOGICIANS OF THE FAITHFULS OF THE COUNCIL.

Theologians of Mgr. the Delegate: Mgr. O. Guillaume Varrity, of Bathurst; the Revs. J. N. Gignac, of Quebec; P. Perrier, of Montreal; P. C. Gonthier, S.J., of Montreal. Of Mgr. the Archbishop of Quebec: The Revs. L. Lindsay and S. A. Lortie. Of Mgr. of St. Boniface: Revs. J. Grenier, S.J., and Z. Lacasse, O.M.I. Of Mgr. of Montreal: Abbe D. C. Lecocq, S.S., and Rev. Chancellor A. Roy. Of Mgr. of Kingston: Mgr. J. Easterson, Rev. P. J. Hartigan. Of Mgr. of Halifax: Revs. C. J. Lebrun, C.J.M., L. J. Levallois, C. J.M. Of Mgr. of Toronto: Revs. D. Morris and J. T. Kidd. Of Mgr. of Antigonish: Mgr. D. A. Thompson, V.G. Of Mgr. of Pembroke: Rev. P. J. Ryan. Of Mgr. of Hamilton: Rev. J. M. Mahony. Of Mgr. of Peterboro: Rev. D. J. Casey. Of Mgr. of Rimouski: Canon F. X. Ross. Of Mgr. of Charlottetown: Mgr. D. J. Morrison, V.G. Of Mgr. of Prince Albert: Rev. Bruno Doerfler, A.S.B. Of Mgr. of Valleyfield: Rev. P. A. Sabourin. Of Mgr. of Chicoutimi: Rev. J. A. Tremblay. Of Mgr. of Sherbrooke: Rev. J. A. Lefebvre. Of Mgr. of Three Rivers: Rev. L. Chartier.

FRANCE IS PLAGUE-STRICKEN.

SEVEN PLAGUES ATTACK HER.

Passion of Ease and Comfort Growing, Moral Sense Weakening.

The more serious papers of Paris, such as the *Soleil*, the *Figaro*, and the *Gaulois*, are always dwelling upon the perils that France is being hurried into by the widespread social decay. France is becoming decrepit, as she has been for years decadent, says M. Rene Lavoltee. She is at present being devastated by seven moral plagues, he writes in his book, "Les Fleaux Nationaux." She is weakened by religious infidelity, depopulation, immorality, alcoholism, materialism, anti-militarism and political corruption. Of infidelity and its evil effects, he writes, as translated for the *Literary Digest*:

"France has, in its national policy, abjured the Christian faith, of which it was so long the champion. This is plainly proved by the attitude of the government toward the Church, and the whole tendency of recent legislation. With this loss of faith has followed the loss of many qualities which work for national fortitude and for the character upon which national virility is based. Military prestige has vanished, the navy is a wreck and does not now count as a serious factor in the plans of European cabinets, while the strained relations which have sprung up between the social orders have made the country an object of criticism and an example of warning to other nations."

Race suicide is another plague which is sapping the vitals of France. This writer quotes Mr. Foville, president of the last congress of Social Economy, who compared the birth rates of the different European countries, and remarked of France: "In this condition of things France, in twenty years there will be two Germans for every Frenchman, if indeed France survives so long as a nation."

MATERIALISM CAUSE OF DECAY

Following figures are quoted in support of this contention: In the sixty years from 1846 to 1905, the population of Great Britain and Ireland increased 52 per cent; that of Germany 59 per cent; that of Austria 49 per cent; that of Italy 36 per cent; that of Russia 81 per cent; that of France 14 per cent; finally in 1907 the French population had decreased 20,000. While the writer enumerates as causes of this decrease the crowding of the rural population into cities, the military system which forces country youths to spend three years of early life amid the corruptions of the town, and the crushing weight of taxation, which amounts to \$25 per capita, the principal causes lie deeper. They are moral and include selfish materialism, which concentrates the general mind on pleasure, and a diminishing sense of duty, with the resultant increase in the number of suicides, of which 2316 are recorded in the single year of 1905. The moral decay of French literature, art and drama, he goes on to say, is doing its work in promoting French degeneracy and making Frenchmen of all classes the slaves of vice. Closely allied with this is alcoholism, concerning which he gives some startling figures.

CONSUMPTION OF ALCOHOL DOUBLED.

While the consumption of alcohol in England is decreasing, and so diminishing seriously the revenue derived from its taxation, in France the records for the consumption of alcohol show that during the latter half of the nineteenth century the quantity drunk per capita, had more than doubled. The amount of alcohol employed for the production of absinthe and similar liquors has three different dates; and its oaths are breaches of the Oaths Act also. It wades in illegalities. "It is also a seditious society— the purpose of the Orange League for long was to place the Duke of Cumberland upon the throne in place of Queen Victoria. They enrolled and armed and drilled for that purpose. . . . It has maintained its power everywhere for the set purpose of spoiling pious devotion of every kind, and of wrecking true religion. . . . It is also an immoral society. It is immoral in the way it has packed juries again and again in Ireland, and given verdicts of 'not guilty' even when the prisoner himself had pleaded guilty and desired only the clemency of the court. . . . They made it a condition of employment of any man that he should join the Orange League—that society which is secret, unlawful, seditious, and immoral."

A SEDITIOUS SOCIETY.

And its acts in public are breaches of the Public Processions acts of the Church of England.

ORANGEISM EXPOSED.

RIOTS AROUSE REMINISCENCES.

Anglican Clergyman Exposes its Shams to His Confreres.

The recent Orange riots in Liverpool have recalled to memory a speech addressed to a meeting of the English Church Union, at the Church House, Westminster, on March 7th, 1903, by Rev. Andrew Wakefield, an Anglican clergyman of Liverpool. In the course of that speech, as given in the *Church Times*, the leading organ of the Church of England, he said: "The Orangemen are a secret society. But it is unlawful, as well as secret; and it is not only unlawful but seditious; and it is not only seditious, but it is immoral in the way it packs juries in Ireland. It is a drunken society as well as profane. Their leader at a demonstration not long since in Liverpool, said this: 'I do wish that we could declare ourselves to be freer from Bacchus and Venus.' It was a course which they did most urgently need to have laid upon them. They are notorious for their drunken ruffianism. They go out, in order; but how do they come back? When Queen Victoria came to Liverpool through Victoria, in twenty years there were the streets of the city. The great procession had in it a contingent of Orangemen. As they came through the parish which I serve, there was a halt for the better marshalling of the whole procession; and in the halt, which took twenty minutes, the Orangemen broke out of the procession and went to the nearest public house, and when the word was given to start afresh they could not go on with the procession, and their wooden Bible (which they carry as an emblem) lay disregarded in the gutter. They are always in favor of an open Bible."

CHARACTER IMMORAL.

The retort of most people in Liverpool who know is: "Your Bible is open because you cannot shut it." Certainly it is a Bible which is never read; for the Orange processions and their agitations have been disgraceful for the immorality of their character. The society whose Grand Master bolted beyond the seas and has never come back; and he never will dare to return to answer for his crimes. Their first rule that "no one shall be admitted a member who has married a Catholic wife," is always enforced, and their second rule, that "if a man, after he has become a member, shall marry a Catholic, he shall be expelled; but their fourteenth rule is: 'If a man be a notorious profligate, he may be expelled; and this rule is universally forgotten."

CHANGED POLITICS.

In 1795 they became the Loyal Orange League. Having changed their name, they changed their politics; they were followers of William III, and Whigs; but now they say they are Tories, but I cannot take their word for it. They also have changed their religion; for in their foundation they were vigorously restricted to the 'Church of Ireland' (established then) and now they are for the most part Dissenters and Welsh Dissenters. They have changed those things which they might have pardonably retained, but they have never changed their character of truculent rascality; that and nothing else is unchanged. . . . They are a very secret society; for this has been admitted in answer to questions in the House of Commons. They have repeatedly refused to give evidence in the Coroner's court, at inquests upon men accidentally killed in the initiation— their lodges. . . . But it is unlawful as well as secret. It was declared unlawful in 1825. Then there was a very exhaustive inquiry into the character of the society, and the English lodge was suppressed by act of parliament. The society was again declared unlawful by Royal Proclamation in 1836; and again by five judges of the Supreme Court of Canada in 1882.

Ordained at Sixty-One.

Wealthy Noble Enters Holy Priesthood.

A telegram from Vienna to Rome announced that Count Georges Ludovico Esterhazy has recently been ordained priest at Innsbruck at the age of 61 years. Count Esterhazy, who is one of the wealthiest nobles in Hungary, was a military officer in his early days, and fought with much distinction at the battle of Sadowa. His marriage with Countess Mosconi-Pogoroli proved a source of happiness to him, but she and their two sons died at an early age. Soon after this blow the Hungarian noble decided to dedicate the remainder of his life to the service of God, and entered the University of Innsbruck, where he lived the life of an ordinary student. Last Easter he was in Rome, whether he had gone to pass the holidays. Count Esterhazy had at that time taken the order of subdeaconship, and spoke often of the happiness to which he looked forward to being raised to the priesthood. At his reception by Pius X., who gave him a private audience, the Pope displayed keen interest in the Count's life and lade him to be of good heart in completing his ecclesiastical studies, which were anything but easy to a man commencing at his age.

Catholic Mayor for London.

After an interval of sixteen years, London is to have once again this autumn a Catholic Lord Mayor. In the year 1892-1893 Sir Stuart Knill held the office, and this year his son John Knill, will follow in his footsteps. The election of mayor is a formality on the part of the councilmen, each being mayor in rotation.

Catholic Truth Society of Ireland.

The Catholic Truth Society of Ireland has grown from very small beginnings, but in its career has circulated over half a million penny Catholic booklets which have probably had two and a half million readers. It is regrettable to learn, however, that owing to the death of young Catholic writers, prizes offered for original booklets through the kindness of the Archbishop of Tuam had to be withdrawn.

Father Sheehan Named For Bishop.

Rev. Dr. Sheehan, author of "My New Curate," "Lake Delmege," "The Blindness of Dr. Gray," and several other books dealing with Irish life, has been placed on the list of names sent to Rome for the vacant diocese of Lismore, Australia.

HE WOULD RETURN.

Marlow was three years old. One day his mother said to him, "Now, Marlow, you may go outdoors to play for awhile, but if I see you crossing the street to play with that naughty little boy Willie Burr again I'll give you a hard, hard spanking." Half an hour later the mother looked out after her boy and saw him playing with Willie Burr. She raised the window and called with forced gentleness: "Marlow, come here to me!" Marlow came, but as he did so he turned to his companion and said: "You stay right here, Willie, I'm doin' in to get spanked. I'll be wight back."—*Delineator*.

BUT NOT LITERALLY.

It is related of a preacher in a small town who was to be absent from his pulpit a fortnight that he recently announced after the sermon: "The preacher for next Sunday will be Mr. Plank, and one for the Sunday after you'll find hanging up behind the door on the other side of the vestry."