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# The Catholic Record

LONDON, SATURDAY, MAY 9, 1908.

AN ADDRESS.

In the course of his Quebec battlefields address Rev. Dr. Barclay referred, and not ungraciously, to the labours of the early missionaries in Canada. Parkman's influence could, it seemed to us. be discerned in his utterances, but the discourse was an oasis in the desert of preachments that we are accustomed to hear about things Catholic. An address of this character may encourage Canadians to look up the records of the men who builded better than they knew, and bore across the ocean the blessing; of Christian civilization, leaving behind them the narrowness and hatred, the political and social wrongs light of their lives !" with which it had become associated.

### THE JESUITS

To the average non Catholic the Jesuit is an expert in plots and designs against the Government, and in various other thirg; which exist only in Hocking type. But we know him as a man who has ever fought for truth and justice. We know him as one who, as Spalding says, was the first to cross the threshold of the wigwam of every native tribe-the first to plant the gross in the wilderness and to shed his blood at its base. Not a cape was turned, says Bancroft, nor a river entered but a Jesuit led the way. And Macaulay avers that the history of the Jesuits is the history of the great Catholic reaction of which Melanethon is reported to have said, in 1560: "Alas! what is this? I see the whole world being filled with Jesuits." And this is one of the reasons why Jesuits have been singled out for abuse and obloquy. The Reformers, powerless before the scholarship of the again, took refuge in accusations which and figs of thisties. have been handed down as gems of sacred wisdom. But the day of travesty and misconception is passing; and while our friends do not forget the hammering their forbears got from the Jesuits they do not allow that memory, vulgar. They can even praise the men, pestilence, of spies and penal laws, of curiosity had tempted any of their and Christianity. countrymen to enter : and preached and

# THE RIFT IN THE LUTE.

disputed in tongues of which no other

native of the West understood a word.

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The rev. speaker declared that the missionaries "introduced a genuine civilization if not an altogether gennine Christianity."

the cause is not greater than the effect chaotic state of paganism and re-orcivilization presupposes a genuine the union of all that is sacred in religin humanity. The early missionaries in Canada were sons of Catholicism that laid, says Lecky, the very foundation of modern civilization : and, aclittle comfort and security there was quiet Scriptural asserter of the rights enlighten man as to his true end, we The " if " and the " altogether " may power to see something genuine spring from something not genuine. And when Dr. Barclay says that there were out, Quebec can well challenge comarrors and evils in their system—errors | parison with any part of the Dominion.

and evils incompatible with true enlightenment and progress, he is thrumming over the threadbare commonplaces of the ranter. And to tell us that men with a system so burdened with errors and evils as to preclude true enlightenment and progress, introduced gen nine civilization seems to indicate that at this portion of his address Dr. Barclay vanished into the dreamland of pulpit vacuity.

### "THE SLOPPING OVER."

Dr. Barclay calls the missionaries hero spirits with the sincerity of the martyr and the self-devotion of the saint. "If only we could catch their enthusiasm and the spirit that animated them in this country, only purified from the superstition that so often marred the beauty and darkened the

And if we could have divines enlogze our heroes without injecting into it their own prejudices, their addresses would be attuned to the note of good taste that is in honor among the cultured. How and when, may we ask, were their lives darkened by superstition? Does Dr. Barclay know? Or was the imagination of the novelists of the he echoing the cries of those who, forced to pay tribute to the matchless faith and courage and zeal of the missionaries, will not admit that the Church was the well-spring of it-the same Church in which, according to Channing, the spirit of God has found a home; which presents one of the most solemn and majestic spectacles in history and whose missionaries may be tracked in lines of living light to the ends of the earth.

Very ingenuously, indeed, does the Standard (Montreal) commend Dr. Barclays's address to the members of Parliament who are loguacious on the subject of race and religion. There may be something in the address to warrant this advice, but so far as we can see it is but a digest of Parkman's Jesuits in North America, who labour to prove Jesuit, and worsted by it time and that men do gather grapes of thorns

### OTTAWA FIRE-EATERS.

We are not disquieted by the fireeaters at O tawa. They are noisy ob jectors-mere puppets pulled hither however it may rankle in their hearts, and thither by constituents who suffer betray them into the language of the from Catholicphobia and refuse to be cured. In some sections of Ontario who, to quote Macaulay, in spite of they have a measure of prestige: in oceans and deserts, of hunger and other parts of Canada they are regarded as men who hamper the work of Parliadangeons and racks, of gibbets and ment and waste time which the country quartering-blocks, were to be found pays for in chit chat and personalities, under every disguise and in every and their talk is so archaic, so deadly country. They were to be found in | dull and devoid of sparkle, that we pity the depths of the Peruvian mines, at those who must listen to it. They the marts of the African slave-caravans, should get a new brand of language in the Spice Islands, in the observa- made in this century and forget that of tories of China. They made converts prehistoric times when men saw yellow in regions which neither avarice nor and threw stones to prove their loyalty

# IN THE FRONT.

The articles anent Quebec in the newspapers may dispel misconceptions as to this province of the Dominion from the minds of many. From what we can learn some Canadians believe that Quebec is a place whose inhabitants speak French, are priest rid-How we may have a genuine civiliza- den, illiterate, adverse to progress tion without a genuine Christianity to the colporteur, and not mem he did not explain. Admitting that bers of the united Canada orchestra. They may be surprised to find we cannot see how a Christianity, not that all this is fiction woven in an idle altogether genuine, moved over the hour by the journalist or spun on platforms by good men of the oblique eye. ganized it on a new basis. A genuine They may learn that Quebee has writ ten some of the most glorious pages of Christianity, for the essence of civiliz | the history of this continent. Advenation is, according to Edmund Burke, turer and statesman, trapper and woodsman, layman and cleric-each in ion with all that is gentle and strong his turn has made the chronicles that even now palpitate with life. From the days of the Bourbon lilies to our time the French Canadian has, in children. hattlefield and council hall, as well as cording to Maitland, was at the dark in science and literature, played no est periods the source and spring of mean role. And be it remembered he civilization, the dispenser of what has and does not discriminate in civil and political matters on the lines of in the things of this world, and the birth or creed. His home, fragrant with the odor of the faith that fired of man. If genuine civilization must the hearts of the missionaries, his colleges and institutions, his mighty cannot understand how men who did dead, the distinguished sons that live, not profess an altogether genuine the elequent Premier, whose gracious Christianity could have introduced it. | courtesy and statesmanlike utterances have conserved and added to the glory be to some the merest flaws, but they of Canada—all this makes for national certainly connote a power not within stability. If we say, with Emerson, the reach of humble logicians—the that the truest test of civilization is not the census, not the size of cities, but the kind of man the country turns

### THE SPRING FEVER.

We expected him. This time be has plans for a new society. It is to be given a name that we cannot spell. Our friend will be its Most Worthy and Perfect Grand Mcgul, and as such ade ball. While not averse to gaudy ornaments on our friend, we are of the opinion that he is a victim of misdirected zeal. We have societies, and to spare. Instead of multiplying them we should lessen them. And instead of having halls for this and that organization it would be far better to pool our resources and erect a building large enough to house our interests and architecturally something to be proud of,

### THE PLAINS OF ABRAHAM.

No spot, says the author of the Maple Leaves, in the environs of Quebec, is more calculated to attract the attention of tourists than the lofty plateau where the English and French armies met in deadly encounter one mirky September morning in 1759. The plains, covering about 3? acres, were called after an old Scotchman, Abraham Martin, described in old titles a " Maitre Abraham Martin dit l'Ecossais," pilot on the St. Lawrence to the French King.

### BISHOP MACDONELL ON DRINK EVIL.

THE CLERGY SHOULD NOT BE SILENT

Alexandria Giengarrian, April 17. A powerful sermon on the drink evil was delivered by His Lordship Bishop Macdonell, in St. Finnan's Cathedral, last Sunday evening. In vigorous and trenchant speech the ruin wrought by the liquor traffic was depicted, and His Lordship's hearers were earnestly and eloquently warned against having any complicity with the business. A trib ute was paid to the zealous work of the Protestant denominations promoting the temperance reform, and a fitting acknowledgment was made of the fidelity of License Inspector McDonald

in the discharge of his official duties. Considerable has been done here during the past six months in the cause of temperance, explained His Lordship, nissions had been held in every parish n the dicesse, and in some cases very good results had been obtained, expectations. In rural districts there had been a decided improvement, but this was not so noticeable in urban sections. This he thought was due to the greater facilities afforded in towns and villages for drinking, owing to the number of drinking places, while in rural districts they were less numer ous. He knew that it was said of the clergy, that they talked too much about this subject, and that they had no right to meddle with business affairs. "We have a right to meddle with business affairs when it concerns the welfare of souls. That is one of the commands God gave His apostles when He sent them forth on their mission, to preach the gospel in season and out of season, and be not discouraged, God also told them to be ye watch dog to watch if he did not bark, and if we are condemned it will be for being too lenient rather than too severe." The Bishop proceeded to quote St. Paul's terrible denunciation. "Drunkards, adulterers, murderers, liars and thieves shall not enter the kingdom of heaven," and notwith standing all this, men were drinking,

men were getting drunk, men were dying drunk. OF VESTED RIGHTS. "We hear a great deal about vested rights of large manufacturing concerns and all this, but what about the vested rights of the woman who gave herself to a man who was pledged to support and provide for her? What about the vested rights of children who were depending on him for the sustenance of body and soul? Were they not more sacred that the vested rights of a community. We hear enough of this every day from the heart broken wives every day from the heart broken who who come to us with the complaint that their husbands spend all they earn in drink, which should have gone to support of themselves and their dren. Mothers also come to us and tell how they worked hard to support their sons and bring them to manhood, and expected that they in turn, would support them in their old age, but instead of that they spend their earnings in hotels and the mothers have still to support them. What about those men who owe debts and spend the money which should go to pay them in liquor."

That money was not their own.
They were stealing it, they were no better than the common thief. Such men would steal openly only they were afraid of the law. One business man, he said had told him a few days ago that men addicted to drinking would spend their money in hotels and then ome to them looking for an extension of credit and if asked for what they wed, they would be more liable to ge

want and poverty until they were WHY DON'T WE CATHOLICS is the principle cause of so much innoted criminals.

THE REVENUE QUESTION.

"It is claimed if you lessen the botels it will reduce the amount of taxes and lessen the public revenue. This is all very well for an argument, tut let those men take the amount will, bedizened with gold trappings and floffy millinery, be a sight for the gods. We know, because he showed as a photograph of the costume, a weird a photograph of the costume, a weird gods. We know, because he showed as to tax. What has the drunkard to tax? Nothing but bare walls, with and wonderful "creation" that might ragged children with scarcely enough to keep body and soul together, these were the drunkards homes or hovels, or hells you might say."
His Lordship went on to explain

how intemperance was the cause of numberless other crimes. Socialism and anarchism could be traced to it, as they sprang from want and poverty and these in turn were brought about by drinking. Take the money spent in administering justice for those crimes and turn it into the public revenues and see if it will not soon do ble the taxes paidly the liquor traffication the spiritual view of it, His Lordship asked what were the little

petty taxes, what was all the business in the world when placed in the scale as compared to one soul? What would Jesus Christ have said of such a thing when he was on earth? What would he say if he were here to-night? He would do as he had done on that memorable occasion when fired with zeal for his Father's house and honor, he drove the money lenders and traders out of the temple of Jerusalem.

PRAISE FOR AN OFFICIAL His Lordship deplored the want of ublic zeal in the cause of temperance Citizens did not seem to realize that they as individuals and as a body had their part to do. Oh they seem to think, that's for the clergy and offi cials to look after. It's all very well to leave it to the clergy and officials. A deserved acknowledgment was here paid by the Bishop to the local license inspector. "I may here add," he said, "we have an official in Alexan-dria wh. does all in his power to suppress this evil, and does it in a fear less spirit, often at the sacrifice of his own personal interests, and I wish to thank him for it here to night." But the general public must do their share. What we want is good citizens who have the courage to say no when the occasion requires it. believe the time is coming when pub-lic sentiment will rise in such open condemnation as to drive this trade out of existence altogether, and Heaven

His Lordship denounced in most scathing terms men who were so de void of moral courage that they would sign petitions asking the granting of licenses where they were not wanted. He said he could not find larguage strong enough to express his contempt for such men. There are to be found in every community a few weak, unfortunate degenerates who cannot resist are so devoid of Christian charity that they will sign petitions asking the granting of liceuses to assist these oor unfortunate beings on the road to nin. Many of us would do well to tian denominations on this question. They fight the liquor trafic with a zeal that reflects on themselves, while many of our people appear indifferent to the nisery and wretchedness caused by the

vice of intemperance.

Speaking of the necessity of total Speaking of the necessity of total abstinence His Lordship urged parents does not prevail; and many of those ent them forth on their mission, preach the gospel in season and if season, and be not discouraged, also told them to 'be ye watch. Some men will say, "Oh I can take a to watch if he did not bark, and the towatch if he did not bark, and the season, and the season and the season, and the season, and the season, and the season, and the season and th said the same thing before and in the end has fallen and become a drunk ard. He also urged teachers in the schools to preach temperance "in along the line? Patiently wait until schools to preach temperance "in season and out of season," and to show law;" and possibly they do; but if the sale of liquor is permitted to those who are slaves to it " moral degenerates" you might call them, fit subjects for a lunatic asylum, then the

aw was very bad indeed. His Lordahip closed his remarks appealing to his hearers through the sol mn festival which the Church is now mmemorating, the passion and death of our Lord and Savior Jesus Christ, to do all in their power to stem the ravages of intemperance and to save the souls who are being lost.

# The Two Methods.

Priest and people as well must find the ly rule of faith in the teaching body which Christ established to guard the deposit of faith—the Pope, and, under him, the Bishops to whom is committed the government of the Caurch of God. Their teaching, and theirs alone, is the true form of faith and morals. - Archishop O'Connell's recent pastoral. How easily that saves priests and people the trouble of thinking for themselves!—The New York Independ-

For that matter, how easily the decisions of the Supreme Court save The warning, Stay cut of politics lawyers the trouble of thinking for keeps many Catholics from entering themselves. Yet how perfectly the arrangement works and save lawyers from error and society from anarchy. The grocer who reads the revised statutes in the light of his own inter abuse than a payment on the debt.
The children of these men, brought up in such an atmosphere, would go a step further and steal openly through ion, follows the Catholic method.

A STRONG PAPER BY REV. DR. SELIN GER. P R., OF ST. PETER'S CHURCH JEFFERSON CITY.

Some say it does not pay; some, there are too few who will read; others, again, tell us that if one writes any thing but a novel, there will be no in terest. Then there are those who think there are too many writers on Catholic subjects already. They be-lieve there is nothing new they could tell, nor even anything old they could present in a new dress.

The publishers and editors often times complain there are no writers who awake interest enough. Readers, like customers, must be attracted. wares should suit taste. Clergy and laity do not sufficiently urge the need of press and print. Popular writers soon find ample use for their manuscripts in secular magazines. Heavier quality of writing they assure us, has so few purchasers in this country that it is sure to remain in stock.

Then here are really so few who have ability or lessure enough to furnish it. Why do we Catholies not write, since

colleges and a fair proportion of uni-

versities, with such scores of teachers and professors? Why we do write they tell us; and in proof point to publications, which promote learning and whatever helps innocent amusement. There is not a school of any pretension that issues an account of its surplus value. Are there not books of all sorts on the market? Again we are reminded the professors in our seminaries and universities are ot so stationed as their colleagues in Surope, who write and have a public waiting to read. Our institutions are coming out of pioneer circumstances with much promise for great careers, but just yet there is not leisure nor every advantage that modern writers need to come to the fore in the struggle for eminence. Our pupils are not numermands for higher literature. Those among the clergy and laity who would patronize writings of the learned too generally rely on publications in other languages. These, besides peculiar charm, seem to These, besides lending a from the sources and confirm the union of spirits here and abroad. Our Catholics are heterogeneous and consequently in their beginnings, which implies strangeness to English and

whatever current thought occupies people in English speaking countrie since it is necessary to write in Eng lish to build a forcress of Catholicity n this country as in other lands there must be a public prepared be-fore the learned men can address themselves to them with any hope of results. The Catholic public, again enjoy the great secular journals, and in many cases encourage Catholic literature, not so much to read and profit by it, as to help it along. If they do not actually think Catholic writers are inferior, they at least give an impression that their productions are less de sirable. There are those, however, who think American Catholic writers and American Catholic readers are equal, if not superior, to any elsewhere. They see only a bright side. Room for improvement, indeed, still with little to learn from Catholics in other countries. At any rate we are doing our utmost. This view, however, any rate we are

season and out of season," and to shot
them the evils of drunkenness. He
wished it understood that he was not
speaking against the system. He said "our hotel
men here tell me that they observe the
law ." and pressible they do that it portionate action there is much defection in our ranks. What is necessarv, first of all, is consciousness of our Catholics that press and print are in-dispensable channels of information. Other things than piety must be promoted. Their faith and morals are truly safeguarded by an infallible teaching Church; preaching is the ordinary manner of conveying the Gospel by divine appointment, but such demands are made on them by the complex life of modern times that they can not be furnished with thought enough by catechisms and sermons. Besides, public opinion, that must be powerful apostle, is called into action over night, and priests can not possibly foil its influence on Catholic minds by word of mouth on Sunday. A few must do the thinking for the majority, and their thought must take hold and lead timidity in some quarters that Catholics might launch into anything but Church and schools affairs. That there are questions and problems outside of them; that Christian principle are continually disowned in social, commercial and economic transactions they do not seem to know, or to be lieve they are no concern of Catholics politics by the right way-though they enter by some other way, and once they are in politics they grow wroth with their co-religionists, if they do not cease to obstruct them, by demand ing help from them in issues, affecting morality or faith. That view has done

sipid talk in type in our publications. Which of them gives us an account of value in industrial enterprises from a Catholic standpoint, which is cortainly equivalent to the Christian standard? How many analyze a measure, except it deals with divorce, or probe a platform, unless it contains a plank of A. P. A. ism, and render them intelligent to Catholic middle. intelligent to Catholic minds? many meetings and conventions of Catholic societies, and yet the great Catholic body is as indifferent to Catholic publications as ever it was. Editors, too, of Catholic papers have met and agreed that organization was necessary, but there the resolution rested. No public opinion is created strong enough to produce a thorough Catholic sense of legislative enactments to relieve the hard pressed laboring classes; there is fear our people—working people-will turn socialists if any reform in existing conditions is urged. Not because our men who write are unfriendly to the working man, or be-holden to the wealthy man do they fail to enter into social topics with such freedom as comes from thorough Catho-lic sympathies, rather because they are restrained by that misap-plied, Touch not polities, which has grown to be a tradition in Catholic journalism. Of course it requires judicious writing, much tact and above all, thorough knowledge on the part of those who venture into political topics.
No sermons, of course, but articles written for popular instruction. The syllabus, encyclicals, marriage - laws, and other enactments emanating from Rome would not remain sealed documents to our Catholies once they are made to see how intimately their faith and morals are related with the great market places and organizations of all

We are in a fair way to permanent organization of Catholies. It will come in time, if we take the lesson early enough from other countries. But the press is indispensable, and to be fruitful it must first of all have writers and readers. The earlier politics are righty understood, the better it will be for our Catholic press.

The necessary supplement to the suggestion of arousing the consciousness of our Catholics to present need of faith and morals outside the church walls is to call attention to a want el writers who elicit it. Supply and demand are, in this instance, in an inverse ratio. The editor and bookwriters newadays are both born and raised—rather raised, by study and experiment Writing is not so easy as might appear. A man sits not down to write a book without interruption, although an editor may dash off a leader. Books and editorials must be the outcome of thorough acquaintance with modern thought and tendencies righted on scales of divine truth and justice. It encyclopedias are used in composition they should serve only ready knowledge and reliable informaion, not conclusions

What is necessary, in the second place, therefore, are Catholic writers who force a reading. The clergy in the meanwhile must urge in season and out of season the need of Catholic journals. The people must be contin-ually reminded that it is necessary to know the Catholic view, and that that view must be brought home to them in books, pamphlets and papers.

# CATHOLIC NOTES.

Forty-thousand men were in line on ade in New York, one of the features of the celebration of the one hundredth anniversary of that archdiocese.

A visit by the Kaiser in connection A visit by the Maiser in connection with the Pope's sacerdotal jubilee is considered likely. The German Emperor has established a custom of visiting the head of the Catholic Church at Rome on jub'lee celebrations.

Archbishop Ryan of Philadelphia has announced that a \$100,000 gift had been made by a woman believed to be Mrs. Frederic Canfield Penfield, form erly Mrs. Anne Weightman-Walker. for the proposed Catholic High School for girls in that city.

The Archbishop of Tokio, Japan, has effected the opening of a higher school for the education of Japanese ladies, who need not be necessarily members of the Catholic Church. He has placed the work in the hands of the Sacred Heart nuns, who have arrived simultaneously from Europe and Australia.

The Catholic loss in the recent fire at Chelsea, Mass., was so great that or Easter Sunday there was not a church in the city in which to hold services. St. Rose's Church, the Rev. Thomas F. Cusack, P. R., its school, with an attendance of 1,142 boys and girls, the convent of the Sisters of Providence, teachers; the Church of St. Stanislas, Martyr (Polish), the Rev. George Jas colski, O. M. C., rector, with the neighboring school and residence of the Franciscan nuns, were destroyed.

There was a good deal of speculation as to the probable successor of Mgr. Delia Chiesa as Substitute Secretary of State and Secretary of the Cipher (the two offices always go together) when he was appointed Archbishop of Bologna a few months ago. The Holy Father has set it all at rest now by definitely appointing Mgr. Canali, who has filled the office temporarily since December last. Mgr. Canali is a young man of thirty-three, but he has morality or faith. That view has done much to retard Catholic journalism and or of Cardinal Merry del Val.