

The Catholic Record

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THEODORE ROOSEVELT IN SOUTH AMERICA

From the leading article in the Month it would appear that there is in England just now a recrudescence of the campaign of slander against Catholic South America. Needless to say it is conducted by the agents of those Protestant societies engaged in promoting "missions" to the Catholic peoples of the Southern Continent. We in Canada are sufficiently familiar with the matter and method of such evangelical zeal to make of President Roosevelt's observations and impressions of a much maligned people interesting as well as informing. In a recent number of The Outlook he writes of Buenos Aires which, "in certain vital characteristics," he declares, "stands ahead, not only of Paris, but of all the great cities of both Europe and the United States." Yes, Mr. Roosevelt is speaking of a South American Latin Catholic city, which, nevertheless, is a "fine modern capital standing in the list of the great cities of the modern world."

"Driving around the immense extent of Buenos Aires, I was impressed with the obvious increase in the pleasure of living which its buildings and, above all, the innumerable gardens represented. There are many public parks, most of them still only newly planted. There are also many private gardens. Even the little houses have them, and the back yards are beautifully kept bits of greenery instead of, as is too often the case in our own cities, noisome abominations. The working-men, the artisans, and the small shopkeepers very frequently, perhaps, usually, own their own houses. . . . I saw little or no trace of grinding poverty."

A certain familiar type of preacher will have to revise his "prosperity" argument in favor of Protestantism. It appears that our energetic Anglo-Saxon prosperity, with its colossal wealth for the few and grinding poverty for the many, does differ somewhat from that of the lazy Latin Catholic Southerners. Nevertheless, we might get some helpful and suggestive information from Buenos Aires on the omnipresent Anglo-Saxon housing problem.

"In the Argentine," continues Colonel Roosevelt, "there has now been for many years political stability and order and a tremendous industrial development. The nation has already achieved very much, and nevertheless has only just begun its career of achievement. The Argentines stand as our full equal; they are a fine and strong people; they have a right to challenge the hearty respect and consideration of every other strong and free people and to be accepted by every such people on a footing of full equality."

The ex-President points out that the Argentine people will be always by blood mainly a Latin people, with Spanish their language. The enormous immigration is chiefly Spanish and Italian but includes Germans, English, Slavs and Jews. "Exactly as the United States, though an English-speaking nation, drawing its blood chiefly from the northern races, nevertheless represents an absolutely new-national type, so the Argentine is a new Latin nation, differing in many respects radically from many of the old Latin nations."

Mr. Roosevelt at home has too often protested against the sordid and selfish sensuality that culminates in race suicide not to be impressed with the fidelity of South American Catholics to the Christian ideal of family life.

"Society in the Argentine capital is charming. The women, by the way, can teach certain vital lessons to their sisters in certain other civilized countries both of the old and the new world. They are high-bred, they are charming, they are beautifully dressed, and they are also admirable wives and mothers. Large families are the rule and not the exception among them. Time after time I was introduced to some woman of the highest social rank and standing, well groomed, charming in manner, attractive, and young-looking, and found that she was the mother of six or eight children whom

she had borne, whom she had herself nursed; and it had never occurred to her as possible to fail to do her whole duty by them."

"In the vital point of family growth society is on a more satisfactory basis in most South American than in many European countries. It is on a more satisfactory basis than in much of the English-speaking world. The men who are the leaders in the governmental, business, and social life of the Argentine are fathers of large families. Large families are the rule in all classes of society. It has been said that these large families exist in the Argentine merely because the Argentine is a new country, with vast unoccupied spaces yet to fill. The untruth of this statement is made evident by a moment's consideration of the case of Australia. Australia is a newer country than the Argentine, with a smaller population, and with vaster spaces yet to fill; but the Australian birth rate has sunk to the New England level, which is not much above the French level. It ought not to be, but evidently is, necessary to point out that as a mere question of mathematics, if these tendencies continue unchanged, the end of the twentieth century will see a reversal of the relative positions of the peoples speaking English and the peoples speaking a Latin-American tongue."

This is indeed a different picture from that painted by the "missionary" in quest of funds. Fuller knowledge of South America may impel the contributors to such missions to ask themselves if the money might not be better spent in inducing some South American missionaries to undertake the Christianization of those North American neo-pagans at present threatened with extinction.

EARLY IMPRESSIONS INDELIBLE

J. A. M., writing from Washington, where he studied at close range the American attitude on the Panama tolls question, contributed to a recent number of the Globe an interesting study of Champ Clark, that frankly patriotic American who would be glad to see Canada voluntarily replace the Union Jack with the Stars and Stripes. For an American to hold such political views should not shock Canadians when we remember that a distinguished Englishman, long resident in Canada, devoted his mature powers consistently to the cause of continental union. When Professor Goldwin Smith faced the question of Canada's future destiny and, deliberately setting aside possible alternatives, honestly espoused that of political union with the United States, he was not actuated by "instinctive anti-British prejudice."

The able editor of the Globe appears to be somewhat surprised to find that the Speaker of the American House of Representatives "is a decent citizen, in intelligence far above the average member either of the American Congress or of the Canadian Parliament."

"The instinctive anti-British prejudice" in the mind of Champ Clark and the latent antipathy to which he appealed in this audience in the House, Mr. Macdonald finds an interesting subject for psychological study. He says:

"The best answer came from one of the younger Congressmen, whose name is attaining enviable and deserved prominence: 'You must always remember that Champ Clark's whole generation, in most of the States, was schooled in the old American histories whose only way stories were of the Revolution and 1812. They made England always a tyrant, a bully, or a coward; the colonists were all patriots, who defended their liberty or death; and even the colossal blunders and the inconsequences of 1812 were painted to look heroic and triumphant. Our native fiction had the same twist. When Champ Clark was a schoolboy the incarnation of any normal boy's abhorrence of tyranny was always an Englishman. No man ever quite outgrows the bent given to his boyhood instincts and impulses.'"

We are not at all concerned with Champ Clark, or with the question whether he is the victim of our grown prejudices or an exemplar of robust Americanism in a decadent generation. The explanation in either case points to its own moral.

Another testimony to the value of early training comes from that indefatigable worker in electricity, Thomas A. Edison. Mr. Edison is an electrician; he is not much of anything else. Still his name is so widely known in connection with inventions in this age of electricity that he is sometimes quoted on matters of which he knows nothing in particular. If a clergyman or lawyer were quoted to the electrical wizard as disagreeing with him on electricity the great inventor would probably be a bit caustic in his comments if he deigned to notice such criticism at all. However, Mr.

Edison has been quoted on religion and some people seem to think his word was final.

He has recently talked about education:

"The other remedy is education. Education of the right sort in early childhood. You can't do anything with a grown man. You can't do anything or predict anything about a woman either, because she is all instinct and emotion. But take a child four years old and its mind is plastic, and whatever you put in there will always stay. Teach a child of four that the moon is made of green cheese, and though you give him a thorough scientific education afterward, there will always be, at the bottom of his mind, a feeling that the moon is somehow possibly made of green cheese."

"See how religious beliefs implanted in childhood stay with the adult in spite of everything. Montessori has the right idea. It is necessary to take them young and to teach morality and character, to fix ideas in those plastic minds so that it will be impossible for them to think wrong or do wrong."

"What we want to do in this world is to eradicate the crooks, high and low, and to do that we must begin early and prevent them from going crooked at the start," concluded Edison.

We fear Edison does not know his Montessori, and in religious knowledge he would pass a poor examination. But he is quite competent to witness to the far-reaching effects of early training; and to the difficulty of the task of attempting to supply its defect.

Another witness of a widely different character is Yoshio Markino, an educated Japanese who writes on "Memory and Imagination" in the Nineteenth Century:

"When the wrong imagination once intermarries with your memory, it is very difficult for you to put it into the right way again even if you find that you are wrong in your later life. We have a saying in Japan—'The first corner always becomes the most autocratic host in our brains,' or 'The memory of three year old child will remain until he gets a hundred years of age.'"

"Now let me tell you my experiences in the early life. I started to study the human Philosophy of Confucius, Lactze, etc., quite early—only seven or eight years old. I tried hard to understand all. But of course it was impossible. I have swallowed down only those parts which I could digest quite safely and soundly, and about the other difficult parts I used to ask my father. He always smiled and said 'Don't be in a hurry. You will understand them some day,—read, read and read. You shall complete the greater part in your later life.' So I used to re-cite the books and put the negatives just as the photographer keeps the negative in a box while he is travelling. My father's prophecy has come true. It was not until a few years ago that I have developed those negatives, and even now I have many undeveloped negatives,—such as 'the Revelation' of St. John is among them. I am only too thankful that I received the Japanese training, by which I can stock all the undeveloped negatives in my brain and which I am hoping to develop when the time comes."

Elsewhere in the same article he says:

"I have the full memories of all the books I learnt when I was a child. If my English friends ask me the Japanese history, first of all I open some certain pages of the history in my mental picture, and recollect all those landscape-like pages to read, then I give its accounts to my friends."

We need not enter on the comparative merits of Eastern and Western educational systems; nor even ask ourselves here whether we have anything to learn from the Orientals or whether we have reason to congratulate ourselves on having long since passed their stage of educational progress. One thing stands out unmistakably in the quaint English of the learned Japanese, the ineffaceable impressions of early education.

Each of the foregoing witnesses, widely diverse as they are in origin and point of view, bear testimony to the wisdom of the Catholic Church in her uncompromising insistence on Catholic schools for Catholic children. Incidentally they throw a light on the origin of anti-Catholic prejudice otherwise as inexplicable as it is groundless. In a system of education where religion is so unimportant as to find no place, or is relegated as a mere side issue to the precarious supplementary teaching of home and Sunday school, can we wonder that in after life we have the appalling religious indifference which all serious Christians now deplore and begin to refer to its proper cause.

Education does not begin or end in the school; but the school is obviously an important factor. Parents, teachers and pastors may well consider seriously the concluding paragraph of Mr. Macdonald's article:

"All of which means that the mental impressions of songs and stories and

pictures and the school drill of early years are never wholly eradicated by university culture or the correctives of public life. Herein is the secret of the school teacher's supremacy. Herein, too, is the 'why' of Champ Clark."

ANOTHER IRISH IMPERIALIST

Speaking to the Home Rule Bill in the British House of Commons, T. P. O'Connor, the veteran Nationalist M. P. and world famous journalist, thus spoke of Imperial Federation:

"I am, and I have always been in favor of Home Rule all round. I am in favor of Home Rule all round, not merely because I want to do justice to the different nationalities that make up those islands, but because I want to federate the Imperial Parliament so that it may rise to the great argument of ruling this world-wide Empire. . . . I go further—I believe when Federation comes to be considered, we cannot stop merely at these islands. Travelling, as I have done, in different parts of the Empire, and finding there the same general idea, the same devotion to the mother country, I think that statesmen ought to devise some means by which these great sister nations of ours should have some share in forming the policy of the Empire. That is my position."

Mr. O'Connor has been president of the Irish National League of Great Britain for thirty years and is one of the staunchest amongst the leaders in the fight for Irish self government.

We commend his speech to those who were shocked into very ill-natured criticism by Bishop Fallon's address at the St. Andrew's dinner last November.

NORMAL TRAINED SISTERS

Amongst the names of those who were successful in obtaining certificates at the recent Normal School examinations we note the following:

Julia Lynett (Sister M. John Baptist), Marie Oulette (Sister M. Eugenia), Albina Sabourin (Sister M. of the Crucifix), Alice Whelan (Sister Loyola), Teresa Whelan (Sister M. Martina), and Mildred Sullivan (Sister M. Henrietta).

At the recent meeting of the Educational Association of Ontario complaint was made that such a small proportion of trained teachers persevered in the profession. It is obvious that our Catholic schools have an immense advantage in the fact that our religious teachers add to the usual professional training the spirit of zeal and devotion of lives consecrated entirely to the all-important work of education.

POPE AND KING

The refusal of the Lieutenant-Governor of Manitoba to attend the recent Catholic Club banquet in Winnipeg because the toast of the Pope preceded that of the King has naturally given rise to a good deal of comment more or less ill-informed. A word of explanation of the Catholic custom of giving precedence to the Pope may not be out of place.

There are outworn controversies that belong only to history. There are now no Acts of Supremacy on the one side, no claim that the Pope may depose Kings on the other. 'Time was when it was treason not to swear that the King was supreme in spiritual as well as temporal matters; time was when the Pope deposed Kings and temporal rulers. He did so not by virtue of his office, but by the consent and desire of Christian and Catholic Europe.

In our day Catholics and Protestants are at one with regard to the absolute independence of the subject in spiritual matters. The King has no jurisdiction in spirituals, unless, at any rate, it be freely conceded to him. Neither King nor Parliament claims the right to interfere with the freedom of the subject in matters of conscience so long at least as the rights of others are not invaded. Catholics, Churchmen and Presbyterians, Methodists, Quakers, Jews, agnostics and individualists, are all agreed in asserting this principle of religious liberty. The most loyal Nonconformist would repudiate the claim of royal or parliamentary right to regulate or prescribe religious beliefs or practices. Even the agnostic or the individualist who is allied with no Church or denomination would resolutely assert the principle that matters of conscience, spiritual things, are beyond and above the sphere of civil jurisdiction. The King is the head of the civil order; he symbolizes civil power and civil authority. The Pope is the spiritual head of a spiritual kingdom. We do not expect Protestants or Jews or other non-Catholics to acknowledge his authority; that would be silly; but we do think that the most uncompromising Pro-

testant might, without the sacrifice of a jot or tittle of his Protestantism, recognize the fact that Catholics regard the Pope as supreme in things spiritual.

When, therefore, Catholics give precedence to the Pope over the King, they assert a principle with regard to which all Protestants and all other British subjects of every religion or of none are in perfect agreement, namely, that spiritual matters are above and beyond the jurisdiction of the civil power. In other words it is only a concrete assertion of the cherished principle of religious liberty.

THE MENACE

The Christian Guardian enters a more or less conditional protest against the action of the Post Office authorities in debarring the filthy Menace from the use of the Canadian mails. "We must say," admits our ingenious contemporary, "that we are not very familiar with either of these papers."

One might imagine that this would be a sufficient reason for withholding criticism, even criticism plentifully interspersed with "ifs" and "buts" and conditional qualifications, until the writer knew whereof he wrote.

THE JOURNALIST POPE

In the storied city of Venice, dear to Catholic hearts because of its association with our present Holy Father, near to the Rialto Bridge, there stands to day a modest house with a strange inscription inscribed above its portals, "Behold the greatest work of Pius X." The words arouse our curiosity. What work of the Pontiff does this building commemorate? What is the greatest work of this Pope whose pontificate has witnessed such marvellous reforms, and has initiated so many great undertakings? The condemnation of Modernism, say some. The new discipline concerning the reception of Holy Communion, say others. Some will say the revision of the Vulgate, others the reform of church music, or the new marriage legislation, or the codification of Canon Law. And yet this Venetian monument commemorates none of these. It is merely the new office of the Catholic paper "Il Difesa," established by Pius X. when Patriarch of Venice.

Pius X. did marvels for his beloved Venetians. He won their hearts. He inspired their faith. He went about doing good. Since his accession to the Papal throne he has done marvels for the Church of God. He has labored assiduously to "restore all things in Christ." History will pronounce him one of the greatest of the Popes. And yet, here in Venice is his greatest work. The founding of a Catholic paper. The inscription is of his own choosing, so he would live in history as the Pope of the Catholic press.

Things were in a bad way when Pius X. came to his new home in the city by the Adriatic. Venice could hardly be called a Christian city. There was work and to spare for the new Patriarch. He determined to bring the Venetians back to Christ. "Il Difesa" was established. He saw to it that it penetrated into every home in the city. He invited the whole-hearted support of the clergy, and he himself went about in a gondola from one place to another recruiting subscriptions for the new journal. His efforts were crowned with success. "Il Difesa" penetrated everywhere. It overthrew the municipal council hostile to the Church and set good Catholics in the place of atheists. It filled the almost forsaken churches and made Venice once again a Christian city.

And when in obedience to the will of God he said good-bye to Venice to ascend the Papal throne his interest in the work of the Catholic press did not abate one jot or tittle. The Patriarch-journalist became the Journalist-Pope. In season and out of season he has ever since advocated the apostolate of the press. Time and again he has blessed the journalist's pen, and time and again has he encouraged Catholics to work for the extension of the field of Catholic journalism. "To publish Catholic journals and place them in the hands of honest men is not enough; it is necessary to spread them, as far as possible, that they may be read by all, and chiefly by those whom Christian charity demands we should tear away from the poisonous sources of evil literature." These words of our Holy Father should wake responsive echoes in all our hearts. We can all

do something for the apostolate of the press. It is not enough, as the Holy Father reminds us, that we read a Catholic paper ourselves. We should endeavor to get the negligent to do so. Have we friends that neglect to take a Catholic paper? A timely word may bring them into the ranks. Do we know a family too poor to subscribe for a Catholic journal? Let us subscribe for them. Let us remind our own papers to some families in remote districts where Catholic facilities are lacking; to non-Catholic friends whom we know to be well disposed towards the Church. Do we lack inspiration, seek a model? Let us think of the gondola of Pius X.

Some time ago we advocated the inauguration of a Catholic Press Apostolate. It has been objected that such an organization would be unwieldy, that greater and more lasting results are secured from a few enthusiasts than from a large body which will necessarily include many who are half-hearted, some who will soon be indifferent. Well then let us begin at the beginning. Let each Catholic periodical form a Press Apostleship amongst its own readers, to cover its own field. Such an organization of the readers of the Magnificat Magazine, (of Manchester, N. H.) is already an accomplished fact. We congratulate our contemporary on this forward step, and wish it unbounded success. The Magnificat has blazed the way. It is up to the readers of other publications to follow. We think we are right in claiming that our readers have a very special interest and a personal love for the RECORD. Here is an opportunity to give practical proof of their affection for their favorite paper. They will have the satisfaction of knowing that they are doing a work that is very near to the heart of the beloved Pontiff whose greatest work was the founding of a Catholic paper, and who was not above personally soliciting subscriptions for "Il Difesa." COLUMBA.

NOTES AND COMMENTS

AN INCIDENT happened in Ireland recently which illustrates more graphically than anything that has come under our notice in this connection the underlying spirit of the whole Unionist conspiracy. Some detachments of the Carson army, in practising flag-signalling, sent a message across Belfast Lough to the effect that Prime Minister Asquith had been found dead in bed. It was probably intended as a witticism, (though a heartless and gruesome witticism without), but it was taken seriously by its recipients, who took care to spread it broadcast. And here comes the point of the incident. The news was received with such joy in County Down that in several Presbyterian churches the Doxology was immediately sung in thanksgiving. We can almost hear the lusty lungs of these latter-day Covenanters giving forth: "Praise God from Whom all blessings flow,"—the "blessing" in this case being the reported death of a high-minded public servant whose idea of truth and justice happened to run in other than the narrow and tortuous channel of Carsonism. Perhaps they had in mind a similar song of thanksgiving voiced by their spiritual father in Scotland over the cold-blooded murderer of a Roman Cardinal in the sixteenth century. Whether or no, both were conceived in the same spirit and voiced ultimately the same undying hatred of the good and the true.

ONE OF the distinguishing characteristics of the late Bishop Fraser of Dunkeld was his zeal for poor missions and his evident determination to bring the Holy Sacrifice of the Mass and the Sacraments within reach of the most isolated of his flock. There are in the diocese of Dunkeld many places where Catholics may be counted on the fingers of one hand, and by reason of this isolation have in the past been unable to avail themselves of their privileges as Catholics. It was in regard to such as these that during almost the last month of his life Bishop Fraser said to one of his episcopal brethren: "I will never rest until I see all my people provided with the facilities for frequenting Mass and the Sacraments." And he was as good as his word in striving for that end. He had been less than ten months in office but in that time had already made provision for many of these cases, and had laid plans to eventually care for all. And when death called him this thought remained uppermost in his mind as his first duty as a Bishop and a pastor.

It is not surprising, therefore, that in the disposition of his earthly estate he adhered to this conviction. He made his last will, we are told, three days before his death, and after directing that the income be paid to an elderly cousin during her lifetime, the entire estate is, after her decease, to revert to the Poor Mission Fund of the diocese. We have not heard that the estate is a large one (it is most probably, indeed, a very moderate one) but such as it is it will in its ultimate disposition be a great boon to the little scattered flock of the faithful in the diocese of Dunkeld.

WE READ sometimes of a father and son, or of several brothers taking part together as priests in the celebration of the Divine Mysteries. But an incident of the kind which took place in Scotland some years ago, and of which we are reminded by the death recently of the senior participant, is probably unique—at least in this our age. The late Father Francis Guppi of the Minor Observants, who died the other day near Glasgow, became a member of that Order upon the death of his wife ten years ago. He was at that time fifty years of age. His five sons all followed his example, and by special dispensation they were all permitted to reside in the same monastery. So that on great festivals this father with his five sons could be seen in the sanctuary at the same time, the father sometimes, with two of the sons as deacon and sub-deacon respectively, participating in the solemnization of High Mass. We are not aware of any similar instance in ecclesiastical annals. No doubt there were some even more remarkable in the ages of faith, but they do not lie upon the surface of history.

THE LATE Hon. Edward Blake was an ardent champion of Home Rule for Ireland, and in his day rendered substantial service to the cause. It was in full accord, therefore, with the fitness of things that one of his sons cabled to the London Daily Chronicle upon occasion of Mr. Asquith's appeal to his constituents in East Fife, a sonnet appreciative of that distinguished statesman's courageous adherence to the cause of Irish rights. The lines which we take from an English exchange are as follows:

"A grey-haired Atlas whose un-gauged hands  
Hold up the burden of Imperial State,  
To which is added now another weight,  
Calmly before his people there he stands,  
Watched by the concourse of un-numbered lands,  
And waits the words of unrecorded fate.  
No speech from him laden with useless hate:  
Union he seeks, but honor he demands;  
No matter what the burden on him laid:  
Steadfast and firm despite all dread alarms,  
Simply and frankly is his offer made,  
From which no threats can ever make him flinch,  
While no arrayed troops nor distraught arms  
Disturb his poise the fraction of an inch."

DURING THE COURSE of a discussion on the Cancer Problem in the London Times, attention was drawn to a remarkable theory advanced in a recently published book on the subject by Mr. C. T. Green. Mr. Green, having discovered from a careful study of the Registrar-General's statistics that cancer is more prevalent in some districts than in others; that it is common in some trades and uncommon in others; and that the figures in the various localities and occupations are fairly constant, set to work to examine the problem for himself. He found that while cancer is almost unknown amongst tanners and paper-makers, "who work daily in line," it occurs frequently amongst those brought into contact with sulphur fumes. Further, he discovered that wherever chimneys abound there cancer is prevalent, and that where the chimneys draw badly the prevalence is increased—e. g., in small houses surrounded by tall ones or tall trees.

FROM AN extensive body of observations, says a writer in the Inverness Courier, reviewing the book in question, it was concluded by Mr. Green that the lie of the ground and its association in the combustion of coal plays an important part in determining the incidence of cancer. For example, Nairnshire, says the same writer, has the highest death-rate from cancer in Scotland. Its population is 9,000, of whom 5,800