

The Catholic Record

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LETTERS OF RECOMMENDATION.

Mr. Thomas Coffey: My Dear Sir—Since coming to Canada I have read your paper with satisfaction.

Mr. Thomas Coffey: Dear Sir—For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

LONDON, SATURDAY, FEB. 8, 1906.

CATHOLIC SOCIETIES.

In this age of societies approved, tolerated, and condemned by the Church, many men write the CATHOLIC RECORD for information and we are always ready to give such information when we can.

Recently many want to know why the Knights of Columbus have no Council on this side of Belleville or Peterboro, and on making inquiry we find that the matter has been under consideration for a considerable time, at least as far as the diocese of London is concerned.

St. Peter's Cathedral, London, Ont., March 11th, 1907.

My Dear Dean—In reference to the request you made the other day on behalf of some Catholic gentlemen in your parish—namely, that I approve of their starting a Council of Knights of Columbus, I wish to reply as follows:

Although there are plenty of Catholic societies in Stratford at present, still I am prepared to give favorable consideration to the request provided the members are able and willing to comply with the diocesan regulations regarding Catholic societies.

According to the present Constitution and Ritual of the Knights of Columbus, either by oversight or by design, it seems that a pastor is excluded from the meetings unless he first becomes a member of the Knights, and as this is contrary to the regulations and practice in this diocese I am obliged to refuse my approval until such time as the right of the pastors is admitted.

Yours very sincerely, F. P. McEVAY, Bishop of London.

This letter shows that the Bishop of London is favorable to the Knights, but he does not wish to change a diocesan law relating to Catholic Societies and the rights of pastors as chaplains, and hence he requests the Knights to comply with what seems to be an ordinary diocesan regulation regarding all Catholic Societies in the several parishes.

THE FRENCH SOREW.

That the persecution in France is becoming severer is evident from many different quarters. First of these to be noted is a change in the personnel of the French Government. The Minister of Justice, M. Gayot-Dossaigne, died suddenly the first week of the year.

The next incident which shows the fearful anti-clerical spirit of the majority is the attempt to deprive the dying of the last consolations of religion. Military hospitals are not only deprived of religious nurses but likewise of their chaplains—so that it is no easy matter for a patient to obtain the ministrations of a priest.

The spirit which animates the O.ange city of Toronto was made manifest the other day when a man named Levee undertook to be the catspaw and draw the chestnut out of the fire. It seems that through oversight the respectable James L. Hughes, Minister of Education for the city of Toronto and would-be minister for Ontario, had actually admitted a Catholic young lady upon the teaching staff of the Public schools.

Another scheme showing the bad faith of the governing body is the complete vanishing of large sums derived from the sale of religious property. This vast amount—two hundred millions of dollars—was to be applied to the payment of old age pensions for the poor.

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hundred thousand dollars for lawsuits. It is not by any means a paying business. The Government tries to throw the blame of the small returns upon the Church, as it, so says the Government, has threatened with excommunication any buyers. This is a strange theory when one of the reasons advanced by the Government for its whole anti-religious policy is the claim that Catholicity has departed from France and its people.

WHAT THE POPE DID SAY.

This refers to the words of our Holy Father at the audience given to the Italian anti-Slavery Congress. It will be remembered that the Sovereign Pontiff was reported as having said that "A good government to govern well must be despotic and tyrannical."

NO CATHOLIC NEED APPLY.

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higher growth and more public spirit. From generations back it has been nothing better than an O.ange lodge, and it is only now that it is beginning to rise above it—with a higher ambition and a better example to the rest of Ontario. Brother Levee's bigotry, narrowness and ignorance throws it back to days that many should never forget, but which none should wish to revive or perpetuate.

EDUCATIONAL REGULATIONS.

There is a general feeling of relief at the new regulations issued by the educational department of the Province. From the small boy in the primary schools to the teachers themselves worrying as to how much stuff they can cram in the shortest time there will be a word of satisfaction and comfort.

On pages 49-52 I find instructions from the King to Governor Cornwallis concerning the Acadians, dated April 29, 1749. The first article after acceding to the demands of the Acadians for the year 1905, volume II. The peculiar paging of this volume makes it difficult to direct readers to it, but all my references will be to the last section, where the pages are numbered consecutively from 1 to 372.

By the 49th and 50th articles, Cornwallis is instructed to use efforts to proselytize the Acadians, even to the length of putting them on a better footing than the King's Protestant subjects in Nova Scotia, if they will abandon the Catholic faith. It may, therefore, be summarily stated, that the Catholic religion in Nova Scotia, in the year 1749, was proscribed by law, tolerated, with certain important restrictions, in practice with the strongest inducements offered to the Acadians to abandon it.

voted to the formation of character. No class in the world understands and appreciates this portion of educational work better than our Religions, formed as they are in the spiritual life for the one ideal—and devoting themselves to the one purpose with unswerving ardor and undoubted success. The Department treats them as unequal to others. And what makes their lot harder, many of our own people stand quietly by without a protest. Some yield because they are confident of the ability of those in question; others would recently not regret to see the whole system secularized.

EXPULSION OF ACADIANS.

Halifax Herald January 17, 1908.

To the Editor of The Halifax Herald: Sir—As the quotation from Chief Justice Belcher made by Dr. George Johnson in his letter published in your issue of the 11th inst., raises the general question of the loyalty of the Acadians, I beg leave to call the attention of those of your readers who may be interested in the matter to a collection of documents published in 1906 as a Blue Book by the Dominion Government.

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The laws of Great Britain at that time made it an offence punishable with life imprisonment for a priest to say Mass. It was probably the case that these laws had ceased to be rigorously enforced. If so, a scientific historian would say that the exercise of the Catholic religion was proscribed by law, but tolerated to some extent in practice. The royal instructions to Cornwallis extend this proscription and tolerance to Nova Scotia.

The 47th article declares that if any missionary priest shall presume to pronounce or declare an excommunication against a French inhabitant for having intermarried with a Protestant, "you shall cause such priest to be apprehended and upon legal proof of his crime punished in such a manner as the laws of Great Britain do in that case direct."

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On pages 5-8, 66, 70, 74, 77 and 209, 300, we have the history of the administration of the oath of allegiance to the Acadians in the years 1727, 1729, and 1730. It will be noted that Governor Phillipps says (page 69) that he administered it to practically the whole Acadian population of the province, and that he answers the Lords of Trade, who think the oath might have been framed in stronger language, by saying: "I humbly conceive that the Justice would as easily explain away the strongest oaths that could be possibly framed as not binding on Papists to what they call a heretic."

On pages 245-8, we have a long letter from the Abbe Le Loutre to the Minister of Marine in Paris, dated from Beauassin, Oct. 4, 1749. There he informs the minister that the Acadians were in a state of mutiny, joining the Indians in warfare against the English, up to the year 1727, the year in which they first took the oath from Lieutenant-Governor Armstrong, deputy for Governor Phillipps. Though he does not state it in formal terms, the only inference which can be drawn from the rest of his letter is that the Acadians had observed this oath for the past twenty-two years, with absolute fidelity. He has no longer any hope of their being of service to France, unless they remove from Nova Scotia to Cape Breton, Prince Edward Island, or New Brunswick. If Le Loutre were really the active agent that English writers generally suppose, this letter is a confession of his complete failure to withdraw the Acadians from their allegiance to King George.

On page 302 we have a letter from the Acadians of Annapolis River to Governor-General La Jonquiere at Quebec, dated December, 1749, begging him to aid them in withdrawing from Nova Scotia. They tell him that they have been unable to do anything for France in their present situation, first because they were bound by an oath; second, because they were afraid of the New Englanders.

On page 243, we have a letter, dated April 27, 1752, from Acting Governor de Longueuil to the Minister of Marine in Paris, in which he tells him that the Abbe Girard has written to say that he cannot hinder the Acadians of Annapolis from taking the new oath demanded by Governor Cornwallis, because he himself has been obliged to take the oath, in order to obtain permission to minister to them. Nowhere in the whole 372 pages of this Blue Book have I found anything to indicate that the Acadians were other than faithful to the oath which they took in 1727 and 1730. Four or five individuals, such as Captain de la Valiere says accompanied an Indian raid on Halifax, do not count when we are speaking of a population of seven or eight thousand. As to those who were found in arms at the taking of Fort Beaussejour, the fourth article of the capitulation expressly declares that they were pardoned because they had been forced to take up arms. Their pardon lasted exactly forty-two days, that being the interval between the capture of Beaussejour and the decree of expulsion.

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In divers places I find that the Acadians sought to leave Nova Scotia, in order to be at greater liberty, but the Lords of Trade were so unwilling as to Pharaoh to let the people go. Governors Cornwallis and Hopson use the strongest language in speaking of their usefulness, nay, their necessity, to King George in Nova Scotia.

Governor Lawrence was not of their mind. His Chief Justice, Belcher, in the report which is found on pages 63-5, admits that there is no warrant for the expulsion of the Acadians from the Home Government, but thinks it may be presumed that, if the situation were better understood in London, instructions for an expulsion would be issued. No matter what oaths they might take, they could not be depended on "for if they should take the oaths it is well known that they will not be induced by them after a disputation."

In other words, being Catholics, their professions of loyalty were not to be trusted. The same argument was being used to justify the penal laws in England; the same argument would justify the deportation of every French Canadian if Great Britain had the power to do it to day.

As soon as the Governor-in-Council had received Chief Justice Belcher's report, the expulsion of the Acadians was decreed on July 28, 1755. Nearly five thousand of them were crowded into transports having accommodation for two thousand and shipped off without proper supplies of food or water. A Massachusetts state paper published on page 81 of the volume cited, shows their wretched condition when the ships reached Boston. The hasty and ill-considered scheme of Governor Lawrence could not possibly be carried out in a humane fashion in the time and with the means allotted by him for its execution. The natural conclusion is that he did not care how much they suffered, or what became of them, so long as he was rid of them.

D. V. PHALEN, North Sydney, January 14.

THE LAST SACRAMENT.

"Two weeks ago we meditated on the most serious and solemn subject that can engage the attention of man—death," said the Rev. Joseph Chartrand, in the preface to his sermon at the Cathedral last Sunday. "There is a softer, easier side to this question which we did not then have the time to consider, and this we will take up to-day. By dying on the cross Christ made death comparatively easy to everyone, even to those whose souls are to be rejected immediately after dissolution."

The subject of the discourse was Extreme Unction, the sacrament left with the Church for the help and consolation of the sick and the dying. The Sacrament was represented as a Good Samaritan who in the persecution of His representative, His appointed priest, comes to the room of the sick person to anoint him with the holy oil. "The sacrament," said the speaker, "is conferred in order to give the soul strength in that last hour; to enable the sick person to bear patiently the discomforts of illness and finally to bear the onslaughts of the demon. Often it acts for the cure of the body."

"Extreme Unction takes away mortal sin that the sick person is unable to confess. It takes away venial sin and it is the opinion of the tradition of the Church, that, if received with the proper disposition, it takes away the punishment of sin, so that the soul is admitted at once to heaven."

Father Chartrand spoke of the strange phenomena often met with by the Catholic priest, the superstition that comes from culpable ignorance. To the Catholic who is ignorant of his religion the administration of this sacrament is looked upon as a death warrant, and the family of a sick or dying person often begs the priest not to mention the subject of death to the one whom he has been called to see. It was made clear that the sacrament of Extreme Unction never excites the person who receives it, but that on the contrary, it brings a wonderful peace. A great change takes place in the person who receives it, peace and total resignation to the will of God.—Columbian-Record.

Happiness can only be found where contentment reigns. Both have an affinity for each other, as the magnet and the steel. Let us then be content in no matter what position we may be placed, whether humble or exalted. Let us do our duty in that position and duty will bring happiness.—Rev. M. C. Peters.