

The Catholic Record

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In St. John, N. B., single copies may be purchased from Mrs. M. A. McLaughlin, 245 Main street.

LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1905.

Mr. Thomas Coffey. My Dear Sir:—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit.

Mr. Thomas Coffey. My 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.

Mr. Thomas Coffey. My Dear Sir:—I have read your issue of the 22nd inst. with interest and pleasure. I can recommend it to the faithful.

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Paris in the order named. Taking the results by countries France is still far in the lead with over 3,000,000 francs, while the United States comes next, and Germany third.

In this connection, the name of Father Desgodins recurs to us as the oldest missionary priest in the world. He was born at Verdun in 1820, was ordained in 1850 and in 1855 left for the missions in Asia, where he has ever since remained.

REGARDING the reputed reception of John Milton into the Catholic Church on his death bed, to which allusion was made in these columns a few weeks ago, the event, could it be shown to demonstration to be true, would form an interesting exemplification of the law of reversion.

A GOOD STORY is going the rounds which, better than anything we have seen, points the moral with regard to the warfare upon religion in France. The story comes originally from Henri Vignaud, for many years secretary of the American Embassy in Paris, and who may be assumed, therefore, to have the accurate knowledge of an acute observer.

WHATEVER the predominant characteristics of the people of the Southern States may be, common sense seems to be well up in the category. This very serviceable quality comes out, at any rate, very strongly in the action of their representatives at the recent General Assembly of the Southern Presbyterian Church.

WE HAVE seen many accounts of great ceremonies which were ludicrous in the extreme. But it would be hard to surpass the work of a London morning paper in describing what its representative thought he saw on last Holy Thursday in the great cathedral of Westminster.

THE RECEIPTS of the Association for the Propagation of the Faith for the year 1911 are remarkable as exhibiting the increasing interest in the work on this continent. Once more New York holds the place of honor among all the dioceses of the Catholic world in its generosity to the funds of the association.

John Knox is also evident. This came out very strongly in the last General Assembly of the Free Church, where a discussion took place on the growing tendency to ritualism even within their own ranks. One speaker drew attention to a stained glass window in the parish church of the sect at Lochranza.

THE DISCUSSION then took a wider scope and the budding ritualism of other parishes came under review. Another speaker, an Edinburgh man, stated, for example, that it was whispered that some of their churches had held ritualistic services on Christmas Day and Good Friday.

THE REGENERATION OF IRELAND. The great political movement for self-government in Ireland has overshadowed in interest to the Irishman abroad another great change that is being effected in the old land.

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The actual turnover for 1909 was about twelve million dollars. And yet the movement, we are told, is only in its infancy, though the results already obtained amply justify the writer's modest boast of results achieved.

"One effect of organizing adult farmers for business purposes is that it completely changes their attitude toward their own problems. I could cite instances where agricultural co-operative associations, composed of individuals generally regarded as hopelessly unprogressive, have displayed in business, in politics, and in the promotion of education, qualities which, if applied to the more opulent circumstances of the agricultural community in the United States, would place American farming in a higher position than it occupies to-day."

This work may well be entitled the regeneration of Ireland, and the \$12,000,000 a year with which the Department of Agriculture is endowed are well spent in so good a cause.

IRELAND A NATION. Certain Canadian papers feel the whole of the responsibility for the integrity of the Empire weighing heavily upon them. One might imagine that British affairs might be managed with comparative safety by the chosen representatives of the British people. But they are going wrong.

"In the case of Ireland it is entirely different. Ireland wants to have Home Rule and to be a nation, but she is not prepared to be financially independent as is Canada and the other overseas dominions. As yet Canada has not contributed towards Imperial expenses, but Canada does not ask Great Britain to contribute toward her expenses.

Now there are one or two important facts that our ardent imperialist has overlooked. A Royal Commission investigated the financial relations between Great Britain and Ireland a dozen years ago and found that Ireland had been over-taxed since the union to the extent of \$750,000,000.

Then Canada has control of her own tariff. Would Canada give up that control for the subsidy Ireland will get when Home Rule is in force? The whole amount of subsidy, land purchase and national insurance, would not make decent interest on the amount of over-taxation.

"Naturally it is pointed out by the opponents of Home Rule that a nation is not only a sovereign body with full power over its own finances; but that it is a body which pays its own way and does not ask another nation to bear a part of its expenditure."

And quite naturally they made a stupid mistake, as John Dillon pointed out recently. Mr. Dillon said "there was a great deal of extravagant talk over and over again statements had been made in certain papers that no nation could pretend to be a nation that had not complete control over its own customs. But he asked them to look at the greatest nation in Europe, the German Empire. It was not a single nation but a federation of a series of great nations, which retained not only the power of their own legislatures and the power to make their own laws, but their own King and their own armies—Bavaria, Saxony, Baden and Prussia. Would they for a single moment tolerate to be treated as if they were not nations? They were not only nations, but great nations with a great historic past. They were never conquered, but they consented with their own free will to accept the present system and they had no powers over their customs whatever. It was the Imperial Reichstag that settled the customs of Germany."

If Ireland had, under Home Rule, complete control of her tariff she could be financially independent; that she has not such control is because Great Britain prefers it otherwise. Hence the subsidy.

HAS WOMAN A SOUL? The St. Thomas Daily Times of Monday, June 17th, contains a synopsis of a sermon delivered on the previous Sunday by the Rev. H. W. Crews, M. A., of Berlin, in the Central Methodist church. It was the "Baccalaureate Sermon" to the graduates of Alma Ladies' College, and hence prepared, no doubt, with special care. The Rev. Dr. Warner, principal of the college, and the pastor of the church, Rev. D. Rogers, occupied seats on the rostrum and concurred no doubt in the utterances of the preacher, who was "young, fluent and scholarly," according to the report of our contemporary. He gave expression to a number of crisp epigrams which the Times scribe collected together and framed with double lines in a separate column. But to our mind the "crispest" thing said by this youthful orator from Berlin is found in the paragraph where he said: "It was a great thing to be born a woman under Anglo-Saxon skies. It had not always been so. It was not so long ago, comparatively speaking, that the Council of Trent by a bare

majority of three decided that woman had a soul." Of all the preposterous charges ever made against the Catholic Church by Protestant pulpites this is perhaps the most amazing. If the scholarly attainments of the speaker are to be judged from utterances such as this then the standard of non-Catholic scholarship must be very low indeed. And if the quality of the education imparted to the students of Alma College may be gauged by the studied dicta of the Baccalaureate preacher, then God help the young women who seek for knowledge and truth within Alma's walls. It is scarcely necessary to state that the assertion of the Rev. Mr. Crews is utterly without foundation. Wondering if there was anything in the discussions of the Tridentine fathers that could, by any stretch of the imagination, be distorted into a statement resembling even remotely the ridiculous one above referred to, we consulted the article on the Council of Trent in the latest edition—the 11th—of the Encyclopaedia Britannica. But we found no reference to any such question in the subjects debated at that memorable council. We read also the article in Addis and Arnold's Catholic Dictionary on the same council and the chapter devoted to the acts of that council in Alzog's Universal Church History, but with the same result. Thinking that perhaps Protestant historians might have said something that would give a semblance of truth to the monstrous charge of the Berlin divine, we glanced through the pages of Froude's Oxford lectures on the Council of Trent. If Trent had said anything so devoid of reason and sense as that attributed to it by our Methodist friend, James Anthony Froude would not have failed to notice it, as he never lost an opportunity of traducing the Catholic Church. But even this partisan writer makes no mention of any such vote as that referred to by the "scholarly" Mr. Crews. Hence we have no option but to conclude that his assertion is absolutely without any historical foundation. If he can give us the name of any reputable writer who supports his charge we will deal with him in a future issue. The charge is all the more ridiculous when we consider that in every page of history from the beginning of the Christian era may be found examples of the splendid work done by the Catholic Church to elevate womanhood to the proud position she holds to-day in the Christian world. Does not Mr. Crews know that, centuries before the Council of Trent was held, women were elevated to the honors of the altar. A few we might mention: Saints Monica, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia and Anastasia. Would these women be thus honored if they were not the slightest doubt that they were not the equals of man in origin and destiny.

of importance to see that there is a fair re-arrangement of the seats—one which, while preserving so far as possible existing boundaries, will at the same time promise a fair representation in the House of Commons. In the Senate the Catholics have had more than proportionate representation. There are four vacancies now, and it is expected that they will soon be filled.

So much for the position of Catholics in parliamentary affairs. Summing it up, the result is about as follows: In the Senate and Legislative Council the representation of Catholics is on the generous side; in the elective houses it is slightly inadequate. In the salaried positions in the executive it is nil; the treatment is positively unfair. The remedy is, however, in the hands of the Catholics themselves, and if they fail to improve the situation, after it has been fully shown to them, there should be no further "kick coming."

At this point it may with propriety be pointed out that the argument of these articles is entirely non-partisan. They are not written in the interest of any political party. The plain facts are presented, and if injustice proceeds from this party or from that, let those who are responsible for the injustice face the situation.

TO BE CONTINUED

PROSPERITY—CATHOLIC AND PROTESTANT

This is the title of an excellent little volume of over one hundred pages, the author of which is Rev. Father Graham, M. A., a convert, of Motherwell, Scotland. There is a common belief amongst our separated brethren that Catholic countries are as a rule steeped in ignorance and poverty—that they lag behind Protestant nations because of the possession of the ancient faith. Father Graham's work proves beyond question that there never was a greater fallacy. Even from the standpoint of worldly wealth it is shown that non-Catholic nations have nothing of which to boast. Says the author: "Take Belgium. This is a case which it quite baffles Protestant ingenuity to explain away. Belgium is an intensely Catholic nation and an immensely prosperous one. According to the latest census, out of a population of 7,500,000 not more than 50,000 are non-Catholics, and an ultra montane priesthood garrison the land, yet the people are most prosperous, happy and contented. Under a Catholic government they have developed and progressed to a phenomenal extent and continue to do so more and more." Then as to morality the author gives figures to prove that Catholic countries maintain in this respect the very highest standard. "We may," he says, "set aside by the Catholic Cantons of Switzerland with the Protestant; the Catholic with the Lutheran Protestant in Germany; Catholic Connaught (5 illegitimates per one thousand) with Protestant Ulster (50 illegitimates per one thousand); or Catholic Dublin (1 in 42) with B-last (1 in 21), and everywhere the result is the same. The proportion of illegitimates is large where the Protestant element is large and small where it is small. Catholic Ireland stands in this respect the purest of all the nations in the world, and in view of the incredible ignorance and prejudice in many quarters regarding the Isle of Saints I cannot do better than quote the words of a Protestant gentleman, Mr. Tilson Young, written many years ago: 'The crowning achievement of the Catholic Church in Ireland, a thing which is unparalleled elsewhere in the world, is the complete and awful chastity of the people.' The little book has a very complimentary foreword written by Right Rev. John S. Vaughan, D.D., Bishop of Sebastopolis. We take the liberty of printing the preface of this admirable little book. The price is 6 pence net. As it serves to remove a world of misconception in the minds of our non-Catholic neighbors in regard to conditions in Catholic countries, it should have a wide circulation.

THE POSITION OF CATHOLICS IN NOVA SCOTIA

It has already been pointed out that in both branches of the Nova Scotia legislature—the House of Assembly and the Legislative Council—there is a reasonably just representation of Catholics; but in the government so far as the portfolios are concerned Catholics are excluded. The fact that in both houses there is a fair proportion of Catholics to choose from only aggravates the exclusion of Catholics from the salaried posts. There is just one answer that might be made to the demand, namely, that the Catholics have nobody in their numbers fit for the office. Will any political leader make that declaration?

Only once in one hundred and sixty-three years has the province had a Catholic governor. That is while the office was filled with such dignity and grace by Sir Malachy Dally. On at least two occasions since then, when vacancies occurred in that office, there were Catholics to whom the position could have been offered, and who could, had they accepted it, have filled it quite as acceptably as any one else; but the public is not aware that any consideration was given to their claims. Possibly, when a vacancy next occurs, there may be some things as to which the administration may have to be reminded.

Turning attention next to the Dominion Parliament, the province has had eighteen members in the House of Commons up to the present. Under a redistribution the members will be reduced to sixteen. In the last Parliament the number of Catholic members was four: it is four now. It is not as large as it ought to be. Halifax, under normal conditions, returns a Catholic and a Protestant. At the last election it returned two Protestants. There may have been local and personal reasons for the result. At any rate it was not the first time Halifax gave such a result. Looking to the future the danger is that in the re-distribution of seats the Catholics stand to lose. The two small counties of Richmond and Antigonish, which return Catholic members, may be merged with adjoining counties, and the Catholics will thus lose one and possibly two seats. There will be no compensating change elsewhere. It is

it cannot be the religion of Jesus Christ. They seem to be possessed with the idea that great worldly success is a sign of God's favor and the infallible mark of the pure Gospel; we might almost say that they have adopted this as the true answer to the question in the catechism, 'Has the Church of Christ any marks by which we may know her?' They appear to forget that the end of the Incarnation was the supernatural end; that, as the Baron de Haulleville says (Social Aspects of Catholicism and Protestantism, transl. Bellingham.) 'Our Lord Jesus Christ did not come down upon earth to give salvation to political societies, to enrich them, to teach them to read and write, to indoctrinate them with the principles of the free exchange of thought, to lead them to discuss the properties of steam and electricity or to develop in them a taste for literature. He was born in a stable, cradled in a manger, brought up in a workshop like any ordinary artisan, and crucified upon a tree for the salvation of mankind.' Hence these good people must undergo a complete revolution in their way of looking at Christianity, in its relation to human happiness and prosperity, else they will never judge aright of the question at issue between Catholicity and Protestantism. But when they do come to judge of it correctly they will see, as Catholics now see, that even though it were demonstrated with mathematical precision that Catholics all over the surface of the globe were and had always been outstripped by Protestants in material success, and that always and everywhere Protestant nations excelled Catholic nations in all matters pertaining to worldly progress, making nothing of worldly success, and that theologically nothing would have been proved adverse to the Catholic Church. It would only be another proof of the Divine saying, 'the children of this world are wiser in their generation than the children of light.'

Further, if these people object to Catholicity on grounds of national prosperity, they object to it also, and quite as strongly, on the ground that it will be detrimental to the prosperity of the individual. Protestantism, I think we may say without offence, if it has done anything, has glorified prosperity and respectability. About the middle of last century a French Protestant pastor wrote a well-known work entitled Catholic and Protestant Nations, considered under the three fold aspect of Well-Being, Enlightenment, and Morality. Of this book a clever Englishman, M. de Lamoignon, a member of the French Academy, penned a scathing critique from which I take the three following sentences, for they expose in a nutshell the fatal fallacy vitiating M. Rousset's whole contention: 'In the course of two volumes M. Rousset asserts that Protestants are infinitely happier in their world than Catholics, that they possess larger fortunes, more wealth, in short greater luxuries of every sort. Hitherto we had always believed that at the final day of judgment God would place on one side the good, on the other the bad; but according to this theory mankind should be divided into two categories of rich and poor. In Protestant theology it would seem that, in order to be saved, respectability and wealth are essential. One would certainly never imagine, to judge from its attitude towards this question, that the average Protestant community had much devotion to the evangelical precept 'seek first the kingdom of God and His justice and all other things shall be added unto you.' And it is precisely this that makes it so difficult for adherents of the Protestant system to break with it, even when they are morally certain that it is false. No one acquainted with the middle class life of Christianity can for a moment doubt that the terrific opposition which parents offer to any of their family becoming Catholics is inspired by the fear that they will assuredly deteriorate in a worldly sense, and will lose their respectability. It is the social stigma as such as the religious perversion, the domestic disgrace even more than the theological corruption that they are distressed about. To turn rationalist or atheist would matter nothing; that would be respectable enough; but to be a Catholic is not respectable—here, at all events, whatever it may be elsewhere. I would be little, then, that their son or their daughter should worship the Madonna and believe in the Pope, but it is a great deal that they should be seen going to Mass amongst women wearing shawls and men in moleskins and children without shoes. You may tell them that even beggars may be saints; that the French mediocrity Benedict Joseph Labre, canonized by Pope Pius IX., was once a wealthy and wealthy people in general are nowhere spoken of with respect in Holy Scripture, any may even suggest that Dives in the parable is consigned to a place where the standard of comfort is decidedly lower than that of Lazarus. They will probably reply that there is no necessary connection between sanctity and poverty, and that, while it would no doubt be very nice to be a saint, it is by no means desirable to be a beggar. For their part they have always understood and been taught to believe, that if you are a good Christian you will certainly get on well; that if you love the Lord He will surely bring you into a land flowing with milk and honey. In any case none of theirs shall ever be allowed to associate with such a motley, shabby crowd as is to be seen frequenting the Catholic chapel.

It is with the design of combating this perverted view of Christianity, and of exposing the 'shallow but plausible fallacy,' the great deceit (as Cardinal Manning termed it) underlying these sentiments that I make bold to collect into a small volume some papers which originally appeared in the Catholic press, and which I have amplified and corrected with fresh evidence and statistics. I have to thank Professor Clieys of St. Peter's College, Glasgow, for the aid of his revision and suggestions.

It is unspeakably sad and painful to see Her, the ancient mother of our civilisation, the greatest benefactress Almighty God ever gave to men, the source and fount from which we have derived all that makes Christian life and Christian society the beautiful thing it is—held up to infamy, and denounced as a malign conspiracy against

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Further, if these people object to Catholicity on grounds of national prosperity, they object to it also, and quite as strongly, on the ground that it will be detrimental to the prosperity of the individual. Protestantism, I think we may say without offence, if it has done anything, has glorified prosperity and respectability. About the middle of last century a French Protestant pastor wrote a well-known work entitled Catholic and Protestant Nations, considered under the three fold aspect of Well-Being, Enlightenment, and Morality. Of this book a clever Englishman, M. de Lamoignon, a member of the French Academy, penned a scathing critique from which I take the three following sentences, for they expose in a nutshell the fatal fallacy vitiating M. Rousset's whole contention: 'In the course of two volumes M. Rousset asserts that Protestants are infinitely happier in their world than Catholics, that they possess larger fortunes, more wealth, in short greater luxuries of every sort. Hitherto we had always believed that at the final day of judgment God would place on one side the good, on the other the bad; but according to this theory mankind should be divided into two categories of rich and poor. In Protestant theology it would seem that, in order to be saved, respectability and wealth are essential. One would certainly never imagine, to judge from its attitude towards this question, that the average Protestant community had much devotion to the evangelical precept 'seek first the kingdom of God and His justice and all other things shall be added unto you.' And it is precisely this that makes it so difficult for adherents of the Protestant system to break with it, even when they are morally certain that it is false. No one acquainted with the middle class life of Christianity can for a moment doubt that the terrific opposition which parents offer to any of their family becoming Catholics is inspired by the fear that they will assuredly deteriorate in a worldly sense, and will lose their respectability. It is the social stigma as such as the religious perversion, the domestic disgrace even more than the theological corruption that they are distressed about. To turn rationalist or atheist would matter nothing; that would be respectable enough; but to be a Catholic is not respectable—here, at all events, whatever it may be elsewhere. I would be little, then, that their son or their daughter should worship the Madonna and believe in the Pope, but it is a great deal that they should be seen going to Mass amongst women wearing shawls and men in moleskins and children without shoes. You may tell them that even beggars may be saints; that the French mediocrity Benedict Joseph Labre, canonized by Pope Pius IX., was once a wealthy and wealthy people in general are nowhere spoken of with respect in Holy Scripture, any may even suggest that Dives in the parable is consigned to a place where the standard of comfort is decidedly lower than that of Lazarus. They will probably reply that there is no necessary connection between sanctity and poverty, and that, while it would no doubt be very nice to be a saint, it is by no means desirable to be a beggar. For their part they have always understood and been taught to believe, that if you are a good Christian you will certainly get on well; that if you love the Lord He will surely bring you into a land flowing with milk and honey. In any case none of theirs shall ever be allowed to associate with such a motley, shabby crowd as is to be seen frequenting the Catholic chapel.

It is with the design of combating this perverted view of Christianity, and of exposing the 'shallow but plausible fallacy,' the great deceit (as Cardinal Manning termed it) underlying these sentiments that I make bold to collect into a small volume some papers which originally appeared in the Catholic press, and which I have amplified and corrected with fresh evidence and statistics. I have to thank Professor Clieys of St. Peter's College, Glasgow, for the aid of his revision and suggestions.

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