

## A LESSON TO FRENCH BIGOTS.

### AMERICAN SAILORS IN FRANCE.

March to Mass 1,200 Strong as Protest Against Anti-Christianity.

The Socialist and anti-Christian municipal government of Marseilles, France, and local enemies of Christianity, recently received a lesson which they will not soon forget at the hands of the American blue jackets, the men who manned the American ships of the Mediterranean squadron.

We have to hand, says the Catholic Columbian, from an Indianapolis boy, a gunner, a remarkable story of what happened in Marseilles. The young sailor wrote as follows:

JERRED AT FOR GOING TO CHURCH.

"The very first Sunday after we arrived in Marseilles about two hundred of us Catholic fellows went to the Cathedral to early Mass. We marched down the main streets on our way and a large crowd of people followed. Everything went well until we neared the Cathedral and some individuals in the crowd began to hoot and jeer. Of course we could not understand what they were doing this for. Some of the crowd tried to stop the jeering and several men grappled each other and began to fight. Police or gendarmes came along and dispersed the disturbers. We went in to attend divine service and the great church soon took our minds off of what had happened in the streets. Just about the time of the elevation, however, we and everyone in the Cathedral were disturbed by the uproarious conduct of a crowd of roughs who seemed to assemble at the main entrance. They rang bells, blew horns, and tried every way to disturb the sacred ceremony. Women in the church seemed very nervous, and men left their seats to guard the entrance to the church. Our interpreter made inquiry as to what the trouble was and he found out that it was the Socialists and infidels, angered at seeing sailors attend services at the cathedral.

### THE POLICE LOOKED ON.

"Have you no police authorities?" our spokesman asked, "to stop this kind of thing?"

"Police authorities! Alas, the Mayor, police and all the municipal authorities are anti-Christian. There is a law in France against the military or men of the navy attending at Mass or even entering the church. These rioters outside are furious because you sailors have ventured to come here."

"Just then there was a crash and the main door which had been closed to keep out the noise swung open and the dirtiest and most violent mob you ever saw was surging outside. They threw missiles into the church, but the door was soon closed against them by the men of the congregation. The priest spoke in French, and of course we could not understand him, but we were told afterwards that he said: "Alas! this is a sad welcome to give to the American Catholic sailors, but it shows that this country is not like their republic." The old man broke down and sobbed as he closed his sermon.

"When we went back to the ships we told the officers and men of the fleet what occurred. To say the whole outfit of Uncle Sam's men was indignant at the insults offered to us Catholics is to put it very mildly. The next day being a holiday when there was a High Mass we decided on a plan of action.

### TURNED OUT 1200 STRONG.

"We told our comrades we wanted to attend High Mass and in a jiffy the word was passed along the line that every man who had leave of absence Monday go to High Mass. At nine o'clock in the morning over twelve hundred men were ready to move out to the Cathedral. In that twelve hundred were 486 Catholics as far as we could ascertain. The rest of them were Methodists, Baptists, Presbyterians, and many of them nothing. There were many who had good old Irish Catholic names, but who did not "work" at their religion, but they said it was their father's religion and they were willing to work at it for that day anyhow.

"So down the streets in the morning sunshine we marched with a bugler corps and all the other trimmings. You should see the crowd that lined the streets. Some cowards that jeered us the day before shouted from the windows and shook their fists, but there was nothing like the disturbance of the previous day. The bullets and words were bluffed and bluffed back. Well, inside the Cathedral (we nearly filled it) the people almost went for joy. The Protestant boys in blue who came with us acted just like we

did in church, they watched us and out of courtesy seemed to do whatever we did except bless themselves, but through it all they were itching for a scrap with that atheistic crowd.

### LESSON IN LOVE OF LIBERTY.

"I tell you as we left the church we got a great cheer from the grateful congregation. It was a lesson in American love of liberty and I thought your readers would like to have it. We will never forget the other boys on the fleet for the fine spirit they showed, and I assure you the incident has done much good—it brought back many a fellow to his religion."

We need have no fear for our country as long as our navy is manned by men of such strong religious instincts as to fearlessly and bravely resent an insult to Christianity. All honor to the whole twelve hundred sailor boys, and may the strength which Christianity alone can give be with them in whatever dark hours may come to them.

## Brother Bernard Sails.

### Pupils Give Fine Testimonial on Eve of Departure.

The Rev. Brother Bernard, director of St. Patrick's Boys' School, left on the Lake Manitoba on Saturday morning last. It is understood that he will make a stay of about four months, during which time he will visit the various institutions of learning in England, Ireland, France and Belgium. The large amount of work entailed by such an important position has earned for Brother Bernard a well merited rest.

The evening previous to his departure he was tendered an address by his former and present pupils of St. Patrick's. Afterwards at the boat he was met by a large number of his old pupils of St. Ann's and several of the prominent gentlemen in the city who had foregathered to wish him bon voyage.



At present the Custody of the Holy Land comprises two hundred and fifty-three parishes, forty-six chapels, fifty-six sanctuaries, fifty-nine schools, which are frequented by four thousand and twenty children, two orphanages which shelter three hundred and forty-four orphans, and four hundred and ninety-six helpless poor. The Fathers have spiritual charge of 102,039 Catholics of the Latin Rite and 1100 Catholics of the Oriental Rite. They also furnish a livelihood and clothing for 9672 poor families.

Large means are required to satisfy all the demands made upon the Custodians in the Holy Land, and from the duty of preserving and faithfully executing the sacred places, the works of mercy devour immense sums of money. One of the loveliest works and one that is most pleasing to Almighty God is the care of the orphans, whose numbers increase especially at periods of pilgrimages. Whence shall the custodians of the Land and our Lord and His Blessed Mother take the means to relieve so much distress, how shall they preserve the Faith of the oppressed Christians, and how shall they prevent holy places from falling into the hands of schismatics or infidels, unless the Catholics all over the world make it an affair of their own?

### Pioneer Honored.

### Priest Sets Up First Printing Press.

Special honor was paid in Detroit, Mich., on June 8, to a famous priest, Father Gabriel Richard, at the celebration of the centenary of the setting up of the first printing press in the Middle West.

Father Richard carried the press from Baltimore to Detroit in 1809. He was then pastor of old St. Anne's Church, Detroit. In August of that year he printed on this press "The Michigan Essay or Imperial Observer," which is really the earliest Catholic paper on the long list for the United States. He also struck off an edition of Fleury's Catechism and other pamphlets, secular and religious, that are now highly prized by collectors.

Gabriel Richard is one of the famous names in the early Catholic history of the West. Born in France October 17, 1767, he joined the Missionaries and came to the United States in 1792, and was sent to the missions in Michigan in 1798. St. Anne's parish then covered most of the Middle West, and Father Richard was among the leading pioneers in the development of Michigan, social, political, educational and material. He was the first territorial delegate to Congress from Michigan and the only priest in American history who was a member of the national legislature.

Aim to be sincere, but not to be impartial.

The man who is always right is apt to lose his friends.

A word out of season may mar the course of a whole life.

Let none search books or the heavens for God who sees Him not in man.

## HEROIC RECORD OF FRANCISCANS.

### 7TH CENTENNIAL CELEBRATED.

Order Has Developed Most Remarkable Activity.

St. Francis laid the foundation for his order seven hundred years ago, and during its long existence has deserved exceedingly well of both the Church and the State. The spirit of St. Francis the evangelical spirit of poverty, humility, simplicity, charity and consequent self-denial has pervaded the Order as a whole, and has enabled it to develop a most remarkable activity. This is particularly noticeable in the missionary field.

The sons of St. Francis have, or at some time had, missions among almost all the nations of the earth, but the pearl among the seraphic missions, and the one that cost the most sacrifices, undoubtedly is the one which was hallowed by the footsteps and the death of our Lord—the Holy Land. When St. Francis in the year 1219 reached Palestine, some of his brethren were already there. From that day to this the Franciscans have never left the land so dear to every Christian heart.

It is true that no great success rewarded their heroic efforts among the schismatics and Mahomedans. Only one hundred and eighty-three conversions occurred, for instance, in 1907. Nor may we expect better results for the near future. No one acquainted with the conditions under Turkish rule will be surprised at the report. Greater is the wonder at the endurance and self-sacrifice of the children of the Seraphic Father. They had to be content with the toleration which enables them to attend to the spiritual and temporal needs of the Catholics, to conduct schools, and to afford shelter for a number of pilgrims. More important for the Church as a whole was it to recover and preserve the holy places. The task was a hazardous undertaking, but the friars were equal to it. If the Catholic Church at this day is in possession of so many sacred spots, which the children of the parish schools have had at our finger tips ever since we could read the story of our Redemption through Christ, it is owing to the prudent, unselfishness and heroism of the sons of St. Francis who died at their posts as guardians of the holy places rather than desert them. Altogether about two hundred Friars Minor laid down their lives for the Faith in Palestine, and more than six thousand fell as martyrs of charity during the various periods of pestilence which frequently visited the East.

The Record, of Louisville, Ky., edited by Rev. Louis G. Deppen, publishes the following interesting correspondence from the Rev. L. Steeger, S. J., Rotterdam:

Of course it will be no news to your readers to be told that a little princess is come to Holland, which is a source of joy and gladness to good old sleepy Holland, as it seems to have been, judging at least from the newspapers, in all the civilized world. But I have my doubts if our Catholics have any idea that our future queen is a lineal descendant of one great saint and a blood relation of another. I recently read you an article from the first page of the great Dutch Catholic newspaper, "De Maasbode," of Friday, April 30, 1909, the great and memorable day for Holland, on account of the birth of a royal princess, who will live, as we hope, to continue the house of Orange.

The article I send you gives:

First. The genealogical tree showing our young princess to be a lineal descendant of St. Elizabeth of Hungary.

Second. View of relationship existing between the houses of Orange, Thuringia, Gonzaga (Wilhelmina, St. Elizabeth, St. Aloysius.)

The Record's correspondent sends also the following copy of an address:

"To the Catholics of the Netherlands: The glad birth of the new Princess of Orange-Nassau, Duchess of Mecklenburg, causes us Catholics of the Netherlands joyful, to raise our voices in unison with all our Dutch compatriots, because we now have the sweet hope that the blessings, which the sensible and peaceful government of the House of Orange has given to the Catholic Church in the Netherlands in these days of opposition against altar and throne, may be continued.

"This grateful, this thankful adherence may perhaps become stronger by the knowledge of the historical fact, shown, that the House of Orange is connected with St. Elizabeth, Gonzaga, and with St. Aloysius of Gonzaga, the patron of our Christian youth.

For this reason I pray you to join me in placing our royal mother under the protection of the holy woman (St. Elizabeth), image of heroic motherhood, and the little babe of the House of Orange under the protection of the angelic patron of youth (St. Aloysius).

"L. STEEGER, S. J., Rotterdam, 30 April, 1909."

## Ruthenian Catholics.

### Canadian Priest Adopts Rite in Order to Minister to Them.

The question of the religious integrity of the many thousand Ruthenian Catholics in Western Canada was strongly presented at the Missionary Congress held at Washington, before the missionary leaders of America, Father Callaghan, of Montreal, emphasized the proselytizing carried on among these people by the Protestants. "They are in manifest danger of being Protestantized," said Canada's representative.

This is not a cloud without a well-defined lining, however, says the Central Catholic, Father Sabourin, the valiant young French-Canadian who

adopted the Ruthenian Rite in order to minister to these people, has just returned to the West, after giving a number of conferences throughout the province of Quebec. The object of these lectures is to develop among the young ecclesiastics of that Catholic province a spirit of evangelization in behalf of the unfortunate Ruthenians. The many Catholic journals of Quebec are lending every possible aid to the development of such vocations among French Canadians.

It is further hoped that part of this demand for clergy of the Ruthenian Rite will be met by the youth of that people. In order to enable young men to pursue the necessary studies, the Knights of Columbus in many points in the West have donated scholarships. The many Catholic journals of Quebec are lending every possible aid to the development of such vocations among French Canadians.

But every ounce of energy, talent and grace possessed by the entire body of the Canadian Church must be put out into this and kindred problems resulting from immigration, or a generation or two hence we shall have our Canadian bishops repeating the appalling statement made by the Bishop of Trenton. The American Church, by devoting the flower of its clergy to the preaching of non-

Catholic missions, is making conversions at the rate of 23,000 a year. But against this must be placed the fact that since 1845—when the first great wave of American immigration began—there has been a defection of about 20,000,000 souls from the Catholic Church in the United States, averaging an annual loss of about 300,000. These are facts to cause the Canadian Catholic, and especially the Western Catholic, to tremble with his responsibilities for the future, facing an immigration of Catholic people ever growing.

## Holland's Royal Babe.

### Descendant of Saints, Says a Jesuit Writer.

The Record, of Louisville, Ky., edited by Rev. Louis G. Deppen, publishes the following interesting correspondence from the Rev. L. Steeger, S. J., Rotterdam:

Of course it will be no news to your readers to be told that a little princess is come to Holland, which is a source of joy and gladness to good old sleepy Holland, as it seems to have been, judging at least from the newspapers, in all the civilized world. But I have my doubts if our Catholics have any idea that our future queen is a lineal descendant of one great saint and a blood relation of another.

I recently read you an article from the first page of the great Dutch Catholic newspaper, "De Maasbode," of Friday, April 30, 1909, the great and memorable day for Holland, on account of the birth of a royal princess, who will live, as we hope, to continue the house of Orange.

The article I send you gives:

First. The genealogical tree showing our young princess to be a lineal descendant of St. Elizabeth of Hungary.

Second. View of relationship existing between the houses of Orange, Thuringia, Gonzaga (Wilhelmina, St. Elizabeth, St. Aloysius.)

The Record's correspondent sends also the following copy of an address:

"To the Catholics of the Netherlands: The glad birth of the new Princess of Orange-Nassau, Duchess of Mecklenburg, causes us Catholics of the Netherlands joyful, to raise our voices in unison with all our Dutch compatriots, because we now have the sweet hope that the blessings, which the sensible and peaceful government of the House of Orange has given to the Catholic Church in the Netherlands in these days of opposition against altar and throne, may be continued.

"This grateful, this thankful adherence may perhaps become stronger by the knowledge of the historical fact, shown, that the House of Orange is connected with St. Elizabeth, Gonzaga, and with St. Aloysius of Gonzaga, the patron of our Christian youth.

For this reason I pray you to join me in placing our royal mother under the protection of the holy woman (St. Elizabeth), image of heroic motherhood, and the little babe of the House of Orange under the protection of the angelic patron of youth (St. Aloysius).

"L. STEEGER, S. J., Rotterdam, 30 April, 1909."

## IRELAND NOT POOR THE FIGURES PROVE

### DISTILLING NOT ONLY BUSINESS

Bank Statistics Show Substantial Increase in Deposits Over Previous Year.

A stranger might almost think these days that we had no industry but distilling and no commerce but measuring out "half wans" and pints across counters, says a writer in the Dublin Leader.

We want Home Rule and an equitable adjustment of our international finances, but it must exercise a very depressing effect on the nation to be constantly whining about our poor distressful country; it must predispose towards emigration and apathy, and increase our lack of faith in ourselves and our lack of enterprise.

Are we so poor as we think we are? If barley growing is hit, will our agriculture be killed? If distilling is checked, is the death-knell of our industries sounded? If a few hundred petty hungries are shut down, will there be no commerce left in the land?

### THE BANK STATISTICS.

Though emigration is still growing ahead, our banking statistics are going up. At the end of last year the deposits and cash balances standing in the joint stock banks amounted to £52,379,000, an increase of £1,689,000 over the preceding year. Twenty years before the figures was £30,979,000, so that in the twenty years since 1888, it has increased by upwards of £22,000,000, whilst the population has considerably decreased.

During the same twenty years the deposits in the Post Office Savings Bank have gone from £3,239,000 in 1888 to £19,837,000 in 1908. In addition there was £2,337,000 in Trustee Savings Banks, making a total in all of £13,274,000. This total represented 590,223 accounts, so that more than one in eight of the entire population has an account in a savings bank, and the average account is nearly £23.

Upwards of £22,000,000 in deposits and in cash balances in the Joint Stock Banks and upwards of £13,000,000 in the savings banks, though they may reflect to some extent on the comparative industrial stagnation, are emphatically not "poor, distressful" figures.

### THE IRISH FARMS.

The same post that brought us the department's banking statistics also brought us particulars of our crops for 1908, and these particulars throw a good deal of light on our "poor, distressful" country. The total area under tillage has gone down a little, notwithstanding the work of the department, but, then, if the department had not been at work, how can anyone say that it would not have gone down very considerably more? In corn crops, oats covered 1,060,301 acres, a decrease of a little over 15,000, and barley and here covered 154,536 acres, a decrease of 15,825. If we imported no foreign beer and whiskey, surely there would have been a 50% increase rather than a decrease in our acreage under barley, but Mr. Bung never cried out very loudly about that. There were increases of 3952 and 4992, respectively, in the acreage under turnips and mangel wurzel, which, we suppose, is explained by changes in cattle raising 587,144 acres under potatoes marked a decrease of 3854 acres. Taking it all round our poor distressful farmers had comparatively a very good year in 1908.

### THE POTATO CROP.

In potatoes we are supreme; here we beat England and leave Wales and Scotland nowhere. Last year was a great year for potatoes, for on a less acreage we raised a very increased yield. It is strange that in this matter of potatoes, where we beat all the rest, our average yield per acre is less than all the rest. We suppose the habit and the fact that potatoes are raised largely for consumption on the premises, as distinct from realization in the market, have much to say to this. In 1908 we raised 3,199,678 tons of potatoes; England raised 2,719,569, Scotland 1,048,559, and Wales only 151,707. We have a very small importation of potatoes, whilst in 1907 we exported over 100,000 tons, value at £394,937. Evidently £3 a ton is under the mark as a price for potatoes, but if we take it at that our potato yield in 1908 was £9,499,104, and we are nearly six of them ourselves. After all, if we do spend £13,000,000 in drink, it is satisfactory to know that our bill for potatoes is a substantial one also.

### An Interesting Incident.

"Rome" relates an interesting incident at Rome the celebration of the jubilee of the American College in Rome, which closed recently.

"One Sunday morning in 1802 an emigrant ship from Ireland landed in New York—Her passengers were more dead than alive. They had a dreadful voyage, which lasted six weeks, and during which three times narrowly escaped shipwreck three times. But some of them were determined at all costs to hear Mass on their first Sunday on American soil. In those days New York was not even a diocese, but the emigrants were easily directed to an unpresiding church where the Holy Sacrifice was offered up. At the end of the Mass the priest found in the offertory plate a shining gold sovereign. "It was put in the plate," said the sacristan, "by a poor man. He looked as if he couldn't afford to give it. His clothes are worn and ragged and it seemed to me that he stood in need of a good dinner." Here, take it back to him," said the priest. But Nicholas Devereux refused to take back his gift. "I meant it as a thank-offering to Almighty God for preserving me," he said. Fifty years later the same Nicholas Devereux was one of the foremost advocates for the founding of a Catholic College in Rome for the education of American priests, and he was able to promise his thousand dollars as one of the first founders. He was helped in his campaign by the great McMaster, editor of the New York Freeman's Journal, and though he did not live long enough to carry out his promise, his two sons did it for him, subscribing each \$500 of the \$50,000 with which the college was founded."

## Eminent Jesuit Dead.

### Passing of Great Priest Irreparable Loss.

In the recent death of Father Eugene Portalic, S. J., The Catholic Encyclopedia loses a brilliant contributor. It was he who wrote the masterly article "Augustine," in which is condensed material enough for a large volume, all handled with an astonishing skill and a grasp of the subject bordering on genius. Father Portalic was known to the general public chiefly by his learned articles in the Etudes. To the clergy he was still better known as a preacher of ecclesiastical retreats in which the holiness of his own life revealed itself by the persuasiveness and earnestness of his call to clerical perfection. To the younger members of the Society of Jesus his name stands for eleven years of enthusiastic teaching of scholastic theology. To the Catholic Institute of Toulouse, where he taught Positive Theology for nine years, he was the embodiment of enlightened zeal for the changeless truth. To all who came under the charm of his manner he was the ready consolator, the willing helper. As the Rev. Canon Maisonneuve said in his eloquent funeral discourse, "to all professors and students, he showed a face illumined by zeal and beaming with kindly indulgence. He seemed incapable of the melancholy, the dryness, the coldness sometimes attributed to men of learning. What shone forth in all his person was that sincere and lovable charity which captivates human creatures to hand them up to God." Yet, with all his southern enthusiasm and amiability, he had a keen scent for fraud and error.

When most French Catholics were deluded by the so-called revelations of Dr. Boullé in "Le Diabole au XIXe Siècle," Father Portalic was one of the first to brave obloquy by piercing the "Dianna Vaughan" bubble. "It was also one of the first to detect in M. Loisy's books the congenies of heresies afterwards condemned by Pius X. in his "Pascenti Gregis." As he had been prepared for this detection of latent error by his exhaustive study of French Protestantism, he could safely affirm of Modernism three years before it was so named by the Holy Father: "As to this apologetic measure now to us in France, it has, for an entire century, lain fallow in the books of Liberal Protestantism, from Schleiermacher in Germany to Sabatier, through E. Scherer, Astie, Pouvier, Leopold Monod and M. Mégnier."

### Where Missionary Zeal Shows Itself.

The "Annals of the Propagation of the Faith" (June) contain the report of the association for 1908. Of the \$1,240,000 given in 1908 by the Catholic world to this great missionary appeal, France gave nearly \$600,000.

The United States came second with a contribution of \$190,000. Italy, Spain and Portugal together gave \$73,000. Ireland gave \$34,000 and England \$8000. England has many wealthy Catholics, (the Duke of Norfolk's rent roll is \$1,300,000 a year), but the English have many calls for new chapels and churches at home and they are sensible enough to first regard the domestic appeal.

Catholic Belgium comes next to the United States. It gave \$75,000 last year to the Propagation of the Faith. Austria gave \$12,000. We do not find Germany on the list, but little Switzerland comes down with \$10,000. Catholic South America is coming to be heard from. From that quarter came \$60,000.