

The Catholic Record

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THOR. COFFEY, L.L.D., Editor and Publisher. Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

LETTERS OF RECOMMENDATION. Approved Delegation. Ottawa, June 13th, 1905. Mr. Thomas Coffey. 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.

LONDON, SATURDAY, MARCH 26, 1910. OFFICIAL ANNOUNCEMENT has been made that the consecration of Rev. Dr. M. F. Fallon, as Bishop of London, will take place on the feast of St. Mark, Monday, April 25th, in St. Peter's Cathedral.

THE RESURRECTION

To-morrow is the great day which the Lord made for Himself and for all the world. Let us be glad and rejoice. No sorrow can darken its joy or trouble thwart its song of triumph. What a change! He who but a few hours ago had hung upon the tree of shame, and had then lain in the grave wrapped in the shroud of death, now stands forth robed in immortal glory. His enemies are completely baffled, His friends most divinely consoled. What His persecutors had thought to be the end was but the beginning. Where the crucifixion was intended to close the life of Jesus it served a deeper purpose by opening a vaster plan for the higher life of the world. The Cross becomes the power and wisdom of God. Death gives up its prey. The gravestone is rolled aside as if there were a pebble in the pathway of a Conqueror's march. The silence of the tomb gives place to the voice of life. Sorrow dries her tears. Her hopes are fulfilled. He whom the fervent watcher seeks is no longer there. The living are not to be found amongst the dead. He is not here. The grave was never His home. Death, now and forever conquered, hath no more dominion over Him. No such morn had ever dawned upon those hills before. A sun had risen which would never set; a day had broken which would know no night. Easter is the seal of the other feasts as the resurrection is the seal of our Lord's divinity. All about it is so supernatural that for this reason, more than others, we should dwell upon its reality and its consequences. These are times when rationalism is striving might and main to destroy the supernatural and deny the Divinity of our risen Saviour. A supernatural fact seems to them contradictory in terms, not so much because they would deny a fact in the natural order as because, denying that the supernatural has any possible reality, they refuse to admit its existence as a fact. Yet no fact in history is more certain than the resurrection of Christ. No fact has stood the test of criticism so well. Nor is any fact so convincingly attested by unimpeachable witnesses. Angels and men testified to it. Friends and enemies—the very means which had been taken to prevent deception—all are united to vindicate the indisputable fact that Jesus Christ rose from the dead the third day after His death. Why do men wish to deny the fact? Pride of intellect makes them shut their eyes to the brighter light which the resurrection throws upon life and soul, upon time and eternity. It is the consequences flowing therefrom which startle and turn them back. If Jesus Christ berisen from the dead then is He God. The supernatural wins. Faith takes the place of reason. Christ becomes the hope of the soul, its portion in the land of the living. The witnesses of the resurrection were no mere visionaries or dishonest people with ulterior motives. They did not receive it second hand. They saw our Lord, heard Him, touched Him several times. They proclaim the resurrection in the very place and at the very time it occurred. Multitudes were in Jerusalem whose interest it was to contradict them, yet they did not.

The Sanhedrin which had in cold blood plotted the life of the innocent Messiah would not have spared any trouble or expense to belie the fact. Useless, for the fact was undeniable. It is impossible to admit the veracity of the witnesses who maintained their statements amidst tortures and persecutions. Here then is the indisputable fact upon which rests our faith in the divinity of Jesus Christ, His doctrine, His law and religion. If higher criticism were not so destructive or if it would be less dogmatic, and limit itself without prejudice to the great central fact, it would find abundant historical proof which places the fact of the resurrection beyond dispute. Christ did rise from the dead. And He rose from the dead for our justification. Not merely was the resurrection His own glory and reward for all that He had done and suffered—it was the cause and model of our own. This life is not all in all. Here is the seed time. The harvest is in the land of eternal day where this mortal shall put on immortality, where faith will change to vision, and grace will change to glory. Suffering, which is the larger portion of life, has no such meaning. Failure does not look so hopeless; and the struggle against passion takes confidence that it may die to sin and live to Christ. Far beyond all these individual aims the Precious Blood and the Cross and the Passion and the Death have a depth of loving purpose and a joyful victory in the Resurrection they could never otherwise possess. Why did He suffer and die if He were not going to rise again? It is by the light of Easter morn we read aright the life, the death, the law of Jesus Christ, the Saviour of the world.

A GREAT NEED

There is an economy in charity to which not nearly enough attention is paid. Frequently the kind-hearted and benevolent give their alms without any more consideration than that it was the right thing to do, and that by it the hungry were fed and the naked clothed. Such things should be done. They are of prime necessity. Without the relief they bring no message can appeal to the needy. These acts of kindness are only the knock at the door. We should not grow weary with the well-doing which these errands imply; nor discouraged by the slight returns which the improvement made upon a class so often ungrateful and shiftless. Our duty is derived from a higher source. Our merit depends not upon our material success but upon our motive, our generosity and our spirit of sacrifice. There is the necessity of people visiting the poor. One half of the world does not know how the other half lives. When we approach this point we cannot help blaming ourselves at seeing how unmindful more especially our young people are in regard to the poor. This heedlessness is brought into bolder relief by the zealous organizations amongst the various other denominations. We can see in any of our cities numbers of cheap lodging-houses, and homes for working girls. We find agents of these places working in harmony with other towns, so that if a poor stranger wishes to go here or there he can without difficulty find himself under the protection of a roof and with a feeling that he is not alone. With immigrants this need is severely felt. They land upon our shores unknown and without knowledge of the customs of the country. Their fellow passengers are met by members of benevolent associations who welcome them and take them to lodging houses which in turn have bureaus of information concerning Canada. What is more natural than for many of our poor girls and young men as soon as they had accepted the hospitality which too often is a snare to entrap their faith? No Catholic met them at the boat. There was no Catholic office in the whole port at which to apply. They did not like to go to the presbytery—for they were strangers. It may be humiliating to admit it, but it is nevertheless reproachfully true that our immigrants are coldly treated. We have no system such as we ought to have, and such as we could easily have if we paid attention to it. Colonization in any form is an important aid in the spread of the Church as well as in the happiness of the colonists themselves. The first step toward the formation of this salvage corps is to be taken at the various ports of landing. Our laity and our clergy there should arouse themselves and under the episcopate organize a zealous campaign in the divine work of saving to God and His Church the strangers who come to make their home in our midst. That is not enough. It is only the beginning. Every Catholic diocese and every Catholic town can have a bureau of information to send these ports, so that the immigrants may know where to go, what prospects they will have, what religious provision they may expect. There must be a chain of communication open from St. John to Victoria, and from North to South. Every diocese is interested in it. With it the future of the Church is concerned. No better temples can be built than the faithful living souls who are landing in such large numbers in

Canada. The field is vast—every Province of this broad Dominion. The plains are white unto harvest, though the workmen are few. Now, then, let it not be said that we Catholics are less zealous and less charitable than our neighbors,—that we sit idly in our selfishness without extending a welcome to the newcomer or protecting him from the dangers of proselytism. There are plenty of associations amongst us with earnest workers. All we really need is organization and solidarity. Catholic Truth Society, St. Vincent de Paul Society, Church Extension, Knights of Columbus, not to mention the very life of real Catholic worship, sanctification and protection which upon the whole fabric depends, viz, the episcopate—all afford ready at hand ample means to render efficient service in this undoubted work of charity. We are glad to learn that the Bishop of St. John is already organizing a bureau of this kind. One bureau at one point or two will not accomplish much. Every point in the Canadian compass is interested. Much can be done and should be done for the sake of these poor souls and for their future happiness and protection. Information concerning all matters relating to the Church in Canada, to the demands for servants and mechanics, to the accommodation these strangers can expect in the locality which they may select—and other care which will help them, pecuniary aid. An immigrant shed is a cold shelter for the stranger without some co-religionist to meet and welcome him and guide him in his first landing. Let us try what can be done. Perhaps some of our Western friends may suggest something. The links are ready: who will form the chain?

FRENCH SCANDALS

France is undoubtedly a spectacle to men and angels. Scarcely is the property of the religious communities sold or liquidated than grave scandals show where the money goes. The prospect held out to the people was that the sales of these lands and buildings would be divided amongst the citizens. So far from this hope being realized the liquidators are unblushingly using their office to fill their own pockets. One of these evil servants, M. Duez, is short in his accounts about \$2,000,000. Stock gambling was the heaviest weight which dragged him down. Other shabby enterprises likewise have been discovered in which he was engaged. He subsidized about one hundred and fifty members of the political, journalistic and social world. He exacted a receipt from each; but the signature was in cipher. One receipt for \$2,000 endorsed by Duez bore the fictitious name of a newspaper. An accomplice of Duez when arrested admitted embezzling \$400,000 from St. Stanislaus' College. Suddenly his memory failed him; he had no knowledge where the money had gone. When it was first proposed to seize the properties of the teaching communities whose realization was expected to be \$200,000,000 for the State. This tremendous sum subsequently shrank to one quarter of the first figure. The sales have realized so far only \$19,000,000, of which more than two-thirds is taken up with counter claims and expenses of various kinds. It leaves about \$5,800,000 to the State, without making allowance for frauds and graft. When these are taken into account and the division finally made, each man, woman and child in France will hardly get twenty cents apiece. The scandals were brought up in the French Legislature. M. Briand, the Premier, promised to probe the scandal to the bottom. It looks to us like another Dreyfus affair—sham and boasting. The poor people are cheated, the Church robbed, the pieces of silver gone to betray religion and country.

GAMBLING

How far acts of parliament will make a people moral is a practical question. The latest lot to which moralists are laying siege is race-track gambling. Guns are pointed at it from pulpit, platform and the editor's chair. Some of the arguments against gambling are strong, although others advanced are ridiculously weak so far as their ethical value is concerned. Every act takes its morality either from its object, from the circumstances surrounding it, or from the end in view. Gambling, whether race-track, cards or otherwise, is not so immoral in itself as it opens the way to more serious evils and quickly forms habits most demoralizing. From a Catholic standpoint it is one of those proximate occasions of sin which do more harm to individuals, and especially to the young, than a serious crime. The latter is not committed all at once. It seldom presents a temptation. On the other hand, gambling is nearly always appealing in tones, more or less audible, to that deep seated passion of the human heart, the love of chance. As long as the bet is fair, there can be no harm. Fraud is so frequently associated with the game that what began in innocence ends in guilt. Every man is presumably owner of his own property, whether it be real

or personally. If therefore two people stake an agreed amount between each other upon a race there can be doubt about the morality of the act. The contract of giving or receiving is quite sufficient without any material equivalent. All that can be attributed to the fact that there is no labor is that it imposes both winners and losers to an immoral desire for money, a readiness to use money of which they have not the ownership. Circumstances surrounding gambling are generally shady. Sport becomes profession; profession induces fraud, and fraud changes gambling into the simple bet and habitual gambling are soon traversed. The ease with which money changes hands, with winnings turning the heads of the successful and losses discouraging the others, is an aggravated danger. Then there is the race-track organization—a system of the evil which allures the simple and despoils both winner and loser. Another danger is the fraud which underlies so much of the racing and other forms of gambling. If the race-course were kept free from this evil there would be much less to complain of, although there are other consequences which render this form of gambling most injurious to the habits and character of young men. As long as sport confines itself to its lawful bounds and as long as it keeps itself on amateur grounds the dangers arising from it are slight. The difficulty and the objection are that sport has become professional and semi-professional and that gambling has become fashionable—the immoral elements ignored and money grabbing encouraged by those who should set a better example. It is the scandals of many kinds which are to be most severely condemned in the race-track gambling.

A GRAND WORK

A new life appears to be infused into the work of the Catholic Church in the Province of Ontario. Accessions to the Catholic population can be noted on every hand, churches, educational institutions, and works of beneficence, have in a short space of time been multiplied, and there is an earnest desire on the part of the hierarchy to keep abreast of the times. Progress, guided by prudence, seems to be the watchword. On a recent visit to Rochester diocese, in New York State, we were amazed and gratified to note the splendid work that had been done there in the past generation. We remember well the time when Bishop McQuaid, viz, consecrated his determined to build a seminary for the education of priests, and for this purpose purchased a very valuable property on Lake avenue. The beginnings were small, and there were those who thought the venture was premature. Events, however, proved that the Bishop was wise in his generation. At first the number of students was comparatively small, but year after year a gratifying increase was noticeable, until a few years ago the Seminary had to double its capacity. At the present writing over two hundred young men are studying for the priesthood in St. Bernard's. The movement lately inaugurated in Toronto by His Grace Archbishop McEvoy for the establishment of a Seminary for the education of priests calls to mind the history of the Seminary we have named in the neighboring republic. It may be truly said that even brighter prospects are in evidence for the Toronto institution. Even London diocese alone sends each year, to places distant, twenty young men to make their course in theology. Every other diocese in the Province sends a greater or less number. It will thus be seen that there is a bright prospect in store for the magnificent work undertaken by His Grace of Toronto. The new seminary will not be, we are glad to say, inaugurated with those modest surroundings and equipments which were of necessity in the old days when our people were few and far between. Its beginnings will have something decidedly substantial from the monetary viewpoint. For this the credit belongs to a Catholic citizen of Toronto, Chevalier Eugene O'Keefe, who has donated the magnificent sum of \$150,000 towards the expense of erecting the new seminary, work on which will be commenced in the spring. All praise to the great Catholic heart that has prompted this splendid donation to the honor and glory of God's holy church. To him belongs the garnered wisdom of years, and temporal prosperity has been his portion. Unlike many others, he has not placed his wealth where the moth and rust may consume it. He has given it for a purpose which will bring him a blessing in this world and a rich reward hereafter. A splendid example, indeed, has been that of Chevalier Eugene O'Keefe, and there are other Catholics throughout the length and breadth of the Province who will, we trust, follow in his footsteps as their means may permit. The establishment of burses by some of our well-to-do Catholics would be a grand undertaking. We look forward with confidence to the time when the seminary in Toronto will

IRELAND'S DAY

Throughout the length and breadth of the Dominion, the Irish people on the 17th of March gave evidence of the great veneration in which they hold the Saint who brought Christianity to the Green Isle. In every centre of population, as well as in rural districts, the shamrock was in evidence. Most fittingly, too, was the day observed, by attendance at Holy Mass. Time was, not long ago, when the celebration of St. Patrick's Day brought to the mind of the Irish people on this continent the fact that conditions in the land of their birth reflected not a little dishonor on the British Empire. Tyranny, injustice, poverty, misery, the people ground to the earth by the outrageous exactions of a heartless absentee landlord aristocracy, who laughed at justice and knew not mercy, was the portion of the Irish people. Within the past few years, however, a change for the better has set in. The English people have become acquainted with the miserable system of government in the sister isle, and they have in large numbers evinced a desire to bring about a change. Legislation having in view the transfer of the land to the people who cultivate it has already brought a degree of prosperity to Ireland, and when the time comes, a generation hence, when the Green Isle will once more belong to the people of Ireland, it will be a happy and prosperous country. But with this change must come a generous system of local government, otherwise bad feeling and friction will be sure to continue. In the present condition of political affairs in Great Britain, the prospect for Home Rule is brighter than it has been for fifty years, and we trust that before the celebration of many more St. Patrick's days Grattan's Parliament will be restored to the Emerald Isle.

To CALCUTTA is a long way to go for a dissertation on the glories of pre-Reformation Scotland, but a contributor to the Catholic Herald of India furnishes as concise and informing a sketch as we have seen for some time. He dwells particularly on Elgin Cathedral and the Abbey of Kinloss and Pluscardyn.

Elgin is well-known to every visitor to the North. Its foundation dates back to 1224, but its destruction by fire and pillage in 1270 and 1390 necessitated its rebuilding on a scale of increased grandeur in 1414. What remains therefore of its superstructure has braved the iconoclasm and the elements of five centuries. One of the thirteen cathedrals which bore testimony in old Catholic Scotland to the reality of the nation's faith, was St. Mungo's, Glasgow, which alone escaped destruction in the awful devastation of the sixteenth century. Elgin was conspicuous alike for its architectural beauty and its hallowed associations. All this, however, was of no effect upon the blind fury of the misguided horde let loose by Knox upon Scotland. That it escaped entire destruction is, under the circumstances, in itself remarkable. What remains, so eloquent of its departed glories, is likely to be the scene of increasingly numerous pilgrimages as the Church comes gradually back to her own.

A PROSPEROUS DIOCESE

We lately had occasion to visit the city of Peterboro, and were agreeably surprised to find there a condition of affairs in regard to church matters which brings satisfaction to every Catholic. In the city itself, the grand old cathedral erected many years ago still holds a prominent place in the city's architecture. In addition to this there lately has been completed a second church of splendid proportions, a church, indeed, that would be deemed a large one in cities such as Toronto and Montreal. Besides the valuable church property there is Mt. St. Joseph, the beautiful home of the Sisters of that name. They are doing a splendid work as teachers of the children in a separate school, and, besides, have brought a blessing upon the city by their noble work in the cause of charity, having a House of Providence in their keeping. The sick, too, have not been forgotten, and the splendidly equipped hospital managed by them is recognized as a boon, not only by Catholics, but by the citizens generally. Truly the good news of the St. Joseph community are a benediction in every diocese in which they have been established. Not alone is there advancement in Peterboro city, but in every parish throughout the diocese may be found zealous and apostolic priests who are ever faithful to their trust. In Peterboro there is a total abstinence society which counts in its ranks one thousand men who have given up the use of drink for the love of God, for their own good and as an example to their fellow citizens. We congratulate the good Bishop of Peterboro, Rt. Rev. Dr. O'Connor, on the splendid work he has accomplished for the faith. God alone knows what he has done for His church. It is not many years since he had a diocese as large as some of the countries in Europe, and the zeal which prompted him to visit every place where souls could be saved, travelling on horseback and by canoe, calls to mind the heroism of the Jesuits in Canada three centuries ago. Long may he be spared to his priests and his people, all of whom love him as a fond father.

THIS LATTER predicament of obtaining money under false pretences, is not, unfortunately, monopolized by the Presbyterians. The reckless and malicious mendacity of the Methodists in Italy and the Baptists in South America is one of the signs of the times. But the amazing thing is that shrewd men of the world who appear to have a high sense of honor in business affairs, or Ministers of the Gospel, so-called, who in the ordinary walk of life seem to be men of integrity and straightforwardness, should lend themselves to the encouragement and propagation of the vile falsehoods dealt out to them by the canting hypocrites who in South America live on the products of their slanderous pens. It is impossible to believe that men of intelligence do not know such tales to be untrue.

NEARER HOME

NEARER HOME we have perhaps a more striking example in the glib talk that is served out to Baptist missionary societies about South America, "The Neglected Continent". Stepped to the eyes in vice and ignorance is Latin America, according to these emissaries, and the lower the state of the missionary treasury the more deplorable the condition of the unhappy native. Nothing is so conducive to a full treasury as a good story about priestly arrogance, well dressed out in a fashionable head-dress. How, otherwise, would the missionary live?

THE TERM "PRESBYTERIAN"

THE TERM "Presbyterian" has been generally regarded as synonymous with that of Scotsman. It has been supposed by many that John Knox made the Catholic faith a thing of the past in Scotland, that in fact, as a result of his valorous if somewhat trunclent campaign against the old order, it was buried beyond all hope of resurrection. That doughy champion and his delectable crew certainly succeeded for the time being in making a desert of as fair a country as the sun shone on. Catholics and abbots, and universities, every mark, in fact, of that higher civilization which produced saints and scholars, heroes and patriots whose names are the cherished possession of the whole world, were ruthlessly destroyed and every idea of beauty even sought to be expunged from the minds of the people. Thus far the work of man, and it must be owned, as the "Reformers" saw it, it was well done. For three hundred years Scotland became a byword to the nations and a prey to one of the most ill-favored forms of heresy. Well might the prayer of the Prophet Ezechiel have been re-echoed over the hills of Alban: "Dost thou think these dry bones shall live? O Lord God, Thou knowest."

Montreal scenes such as have in recent years disgraced the Eternal City, a gang of anarchistic hoodlums, led by a "Reverend" apostate who doubtless for monetary reasons dubs himself a Methodist, made a raid upon the Church and attempted to break up the services. It was clearly a breach of the peace and a diabolical outburst of atheistic fanaticism. Fortunately, however, the pastor had been forewarned by previous experiences and the police were on hand to squelch the miscreants. The leaders were landed in the lock-up, and doubtless will be dealt with in due process of law. That was all.

THE INCIDENT itself is scarcely worth commenting upon any more than other ebullitions of rowdism which occur from day to day in the centres of population. It may however help the Canadian and American public to understand the attitude of the Holy Father toward the Methodist propaganda in Rome and the unenviable position in which ex-Vice-President Fairbanks found himself by reason of his identification with it. It is not improbable that the "Reverend" leader of the Montreal riot is a graduate of that same institution.

BUT WE started out to comment upon the scare-headings of the daily press to this very delectable news item. They are typical of the methods of the secular press in dealing with matters in which Catholics are in any way concerned. The heading is made to tell a tale which is not borne out by the facts that follow. In this particular instance the impression that very naturally would be derived by the casual reader is that the Catholic Italian are a mere "faction," and, as such, participated in the desecration of a Christian temple. The incident is placed on a par with any drunkard's row that might be precipitated in a construction camp of mixed nationality, whereas it was a wanton assault, by hoodlums, upon a congregation of men, women and children, intent solely upon their devotions. Had the positions been reversed, and an unthinkable thing) a body of Catholics attempted to disturb the peace in any meeting house of the sects it requires no great effort of the imagination to see the glaring headlines: "Brutal Assault," "Atrocious Attempt," "Religious Freedom," "Outrage in Montreal," or something of that sort, with which the news would be heralded all over the continent. It makes all the difference whose ox is gored.

THAT WE are not over-stating the case must be evident to anyone who will recall past incidents of the kind. Some one makes a statement that seems to reflect upon a member of a religious order in Europe—the item is pounced upon by the ubiquitous Foreign Correspondent, is cabled to this country under the auspices of the Associated Press, magnified into an arraignment of a whole institution and then dressed up for publication in the daily press with a heading that would indicate a wholesale degeneracy of conventional morals. The shameless charges against the Salesian Fathers of Turin a few years ago is a case in point. They originated in the brain of just such a fanatic as this Montreal "John Kenist", were given world-wide publicity and then, upon impartial investigation, found to be what well instructed Catholics knew them to be all along, a tissue of malicious fabrications.

AN AMUSING incident is related in connection with the great parade of Holy Name Societies which took place in Jersey City some weeks ago. Several men from a small town in the interior of the State went into the city to witness the demonstration, one of the number being a non-Catholic, and another a whole-souled son of the Emerald Isle who was proud of his faith and not at all backward in giving expression to his feelings. As the mighty body of men, representing different sections of New Jersey and in the aggregate numbering many thousands, moved majestically past the view-point of our friends, the non-Catholic expressed his surprise at their numbers and exclaimed: "I never knew there were so many Catholics in New Jersey!" "Sure, that's nothing," said the Irishman "Them's only the fellows that don't swear. You ought to see the gang that does." The parade certainly was an object lesson. But has not the rejoinder a lesson too?

UNDER THE HEADING

UNDER THE heading: "Italian Factions Fight in Church," in one Toronto daily, and "Squabble in a Church" in another, the insolent and unprovoked intrusion of a mob of atheists upon the sanctity of a Catholic Church in Montreal is recounted. No better illustrations could be found of the characteristic attitude of the secular press towards things Catholic, whether at home or abroad. It is a fair inference that the impression desired to be conveyed to the casual reader is that Catholics had participated in an unseemly squabble in the name of religion, whereas the very reverse is the fact. A mission was in progress in the parish, directed, as all such events are, to the spiritual and moral welfare of its members, with no reference to outsiders except possibly by way of warning and instruction. But under the impression perhaps that they could reproduce in