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The Catholic Record

LONDON, SATURDAY, AUG 17, 1907.

THE MONTREAL STANDARD AND THE ACADIANS.

In a historical sketch of Canada in the Standard, June 29, Mr. E. S. Biggar shows that so far as the Acadians are concerned he confines his reading to Parkman or his imitators. He says that the year 1749 " saw the first muttering of the spirit of rebellion on the part of the Acadian colonists that six years later rendered altogether anadvoidable their complete expatria-

The Standard with an astonishing disregard of fair-play, endorses this view. Believing that the charge against the Acadians has been proved, it permits a writer, whose self-assurance is far greater than his knowledge kitchen gossip and the tales of disof history, to proclaim its belief. To expulsion and deportation of the Acadians were altogether unavoidable. The cruelty and rapacity of Governor Laurenco are no alluded to. The persistent but fruitless effort of the English to drive the Acadians into revolt are forgotten. But the writer has a case to make out, or rather repeats with a finality of tone that is positively bewildering an old calumny against a Catholic people. The Standard editor man should read Edward Richards' "Acadia: Missing Links of a Lost Chapter in American History."

Be it remembered that from the Treaty of Utrecht 1713, to the date of of the Boston reformers. A suggestion the Separation in 1755, the Acadians never wavered in their fidelity to Great Britain. To the French general, who ordered them during King George's war, to deliver up their arms they replied : "We live under a mild and tranquil Government, and we have all good reason to be faithful to it." In a letter, December 1744, Governor Mascarend says :

"To the timely succor received from the Governor of Massachussets and our French inhabitants refusing to take up arms against us, we owe our preserva-tion. If the Acadians had taken up arms against us they might have brought three or four thousand men

This Governor does not hear rebellious mutterings nor does Governor Hodson, in a letter dated July 23, 1753, to the Lords of Trade, discern the disloyalty which, according to the Standard writer, began in 1749. Another fact is that the English Governor set at naught the fourteenth article of the treaty of Utrecht which stipulated that the Acadians had liberty to "remove themselves within a year to another place as they shall think fit, with all their movable effects. Bet ween 1713 and 1730 the Acadians made several attempts to leave the country, but the English would neither allow them to use English ships for this purpose nor permit French ships to enter the ports of Acadia. They built thei vessels, but their equipment was forbidden. They tried to leave by land, but again the Governors barred the way. They were kept in the country against their will and in defiance of the terms of the treaty of Utrecht. It is quite true that their oath of allegiance was qualified, that is, it did not bind them to bear arms against their compatriots and kinsmen; and this exemption found favor in the eyes of Governor Phipps. Laurence, however, had his eyes on the fertile lands of the Acadians. But how to get them was the question. The Acadians were loyal. They obeyed his orders, however harsh. He harried them, but still no rebellion. They consented to take the oath of allegiance without qualification, but were not allowed. Finding that these peaceful Catholics could not be goaded into disloya ty, he plays the role of an unprincipled rob-He despoils them of their property and deports them. Eight thousand of them perished. This was the reward for their years of fidelity to Great Britain. And this brutal despot who held that faith should not be kept with the Acadians and who insulted, persecuted, robbed and murdered them was but the actor in a scene that, ac cording to the Standard, was " alto gether unavoidable."

FORGET HIM.

to hear a non-Catholic contemporary referring to D'Aubigne as the his-

we sometimes find in modern writers, like D'Aubigne for example.

MARK TWAIN STIRS THEM UP. It is amusing to see how Mark Twain's fulminations against the King of the Belgians are received in some quarters. As a wielder of the picturesque adjective and a fire-works artist he is not inexpert, and as such would not be looked at askance by the Congo Free State Administrators. Anyone,

of course, can look at a King and throw hard words at him without hurting much besides common decency. And Leopold of Belguim is the target for all manner of verbal sharp-shooting. What he has not done in the line of depravity is not worth mentioning; that is, if we are gullible enough to believe the scribes who batten a appointed politicians. We do not mean should not stir up unduly the members of the Congo Reform Association of Boston. For these gentlemen must have rest. We cannot afford to have their health interfered with by even a distinguished humorist because we need them for "copy," and as possessors of the vision that sees atrocities afar and of the hearing that catches the faintest groans of the oppressed natives of the Congo. Judging from his language Mark should be a good golf player. Let him woo the links and cease manipulating the scorching phrase that agitates the jangled nerves may be in order. If they must work the atrocity business, and incidentally the public, may we suggest that in climes in which the water is not filtered and the air heated and the natives

WHY THEY AGITATE.

ern civilization.

It is quite probable that the Belgian officials are not marvels of propriety, but that they are the monsters depicted by the anti-Congo agitators is not vouched for by men who have seen the country at close range. Mr. James Gustavus Whitely, Consul General of the Congo Free State, punctured the "cruelty bubble" in a series of communications to the New York Tribune. The testimony of Professor Frederick Starr, who travelled through the country and heard both onaries and the jealousy of the Liverpool rubber merchants are responsible for the agitation. The mission aries regarded any Catholic movement as fair game, and the merchants, fearing for their monoply of the rubber trade, began a campaign of calumny against the Belgians. But they have gained nothing save the contempt of those who believe in fair play.

A FEW FACTS. There are individuals, who, thanks to the " creepy literature" published by the agitators and the lectures of missionaries, are quite sure that the Belgians are undesirable citizens. Of what has been done for the Congo they know nothing. They are not aware of the fact that the Congolese have, under Belgian tutelage, made rapid progress in the arts of civilization. If told that the Central Africa which arouses their compassion had a railway telephone and postal service ; beautiful cities peopled by the natives who are educated by Catholic nuns and priests, they might dismiss it as special pleading. But it is a mere statement of things as they are. And, moreover, at one of the Jesuit missions, Kisantu, there is a printing office which publishes a monthly review in the Con-

golese tongue. St. John's Quarterly, January, tells us that the country is divided into six religious districts in charge of different Belgian religious orders. They attend one thousand two hundred and fifty two churches and chapels and are constantly In this enlightened age it is startling | extending the field of their Apostolic zeal. They teach elementary subjects in four hundred and forty schools. torian ol the Reformation. Among They have seventy-five primary schools

and ungrounded representation which thousand names of Christians and cate- THE MIRACLE OF ST, JANUARIUS.

Men who know what these people were in 1876, and what they are to-day, are not niggardly in their praise of the Belgians.

THE BALLOT THIEF.

Carlyle observes that man is somewhat of an owl. We don't know what was in the mind of the illustrious dyspeptic when he penned the words, but e are of the opinion that they may be applied to citizens who vote for or as sist Catholics who are a disgrace to their religion. True, they make profession of devotion to the Church, but these professions are dictated by political expediency. Aiming at hood-winking and cajoling the people, they scatter words that have no meaning for those who know aught of the lives of the speakers. Their words are empty, their actions attest its mind the question is settled—the to put Mark in this category. But he nothing that we may boast of. They are Catholics but in name; defilers of the faith; objects of derision to the non-Catholic. With their petty schemes and bar-room ideals, they reveal the abyss of infamy into which men without principle can fall. They should, of course, be driven out of public life. They should be taught that love of country is not fashioned out of greed and ambition, and that a vote, the 'kingliest act of freemen," is, like honor and virtue, unpurchasable. The private records of these buyers and sellers of votes do not concern us. They may be kind and generous, even as the rum-seller is kind and generous with his easily earned money, but their public record excites the sorrow and indignation of the Church. But what an insult to common sense it is to tell us that men who are the prey of sordid passions in the forum and who are the brown or black, the white man may friends of organized fraud, are honordisport himself indecorously and blame able men at their own firesides. We, it on the weather. This theory was however, cannot shut our eyes to the advanced by United States medical public record of the Catholics who buy authority the time Uncle Sam's soland sell votes. We who know that diers gave the wondering denizens of the Church pleads for honor and the Philippines a few lessons in westpatriotism are ashamed of this record. We who understand that a vote should be cast for the good of the country and that the proper use of it is a sacred duty, have a profound contempt for such Catholics, with the public record that few criminals would care to own. But we should not confine ourselves

> obliged to contribute our quota to right government, we should do all in our power towards the formation of an unselfish patriotic spirit among the people. As a first step let us refuse to support the men with records of systematic rascality. Let us show the corrupt politician who calls himself a sides, is distinctly favorable to the Belgian officials. The general opinion purity of the ballot means nothing is that bigotry of some Protestant mis | that we do not acknowledge them as tands for honor and patriotism, truth and justice; he who bribes, and buys and sells votes, stands for injustice and dishonor, contempt of country and recreancy to duty. Is a man who will not submit to the teaching of the Church a Catholic? Is a man who hangs on to the Church which he attempts to disgrace, deserving of support? Is he even worthy of decent social companionship? And yet, these individuals, with professions that are but the maunderings of the hypocrite, and harangues that reek with the odor the saloon, have the effrontery to tell that they are Catholics. We, however, have no patience with assertions of wholesale bribery at our elections. That it occurs we know, but not to the extent that pessimists would have us believe. And in this connection we mind us of the Grecian philosopher who, pointing to a rotten apple which he held in his hand, cried out to his countrymen, "There is the condition of our country." Cutting the apple and finding the seeds intact he said: "It is not all rotten; the seeds are sound." We may, then, be apathetic as to current issues, but we are not so pledged to party and so blind to our best interests as to leave our selves at the mercies of the political obbers and tricksters, who are qualify.

ing for the lock step and prison stripes

A traveling man with the drink habit was persuaded to try oranges as a cure. He says his physician advised the use of oranges, and the trial began with the patient eating one before breakfast and one every time thereafter that he thirsted for the stimulant he had been using. Gradually the desire succumbed to the treatment and now for more than

AN AMERICAN WITNESS REFUTES AN OLD CALUMNY OF DUMAS AND JUSTIFIES
THE PIOUS PRACTICE OF THE

The Sun, New York, published the

following interesting letter; Your Naples correspondent, in his ac count of the liquefaction of the blood of St. Januarius, reproduces an old cal-umny of Dumas and sets it down as historically true, although it has been re-

futed times without number.
While in Naples two years ago it was my privilege, through the courtesy of Bishop Cosenza, of Caserta, the Papal representative on the occasion, to be present at the public ceremony in the Church of Santa Chiara on the first Sat urday of May, within four or five feet of Cardinal Prisco, who held the am-pullae or vials containing she blood of St. Januarius. I saw the coagulated substance in the ampullae, hard and solid looking when the Cardinal first held it in his hand and showed it to those around him, and then after several minutes I saw it gradually, but on this occasion only partially, liquely. Naturally I was much interested, and as I remained two months in Naples, held there principally by my interest in two phenomena, Vesuvius and the miracolo of St. Januarius; and, moreover, as I had elerical friends in the city, it was faction was regarded, not only by the

people at large, but by the clergy and educated laity. As to the absence of trickery or deceit of any kind, I am as certain as I am of anything in the world. The liquefaction of the coagulated substance, said to be the blood of St. Januarius, takes place, and without any human agency, that is, without any conscious human agency. Whether the change is wrought by supernatural power, that of course is the question at issue. I found, too, that the phenomenon has been studied most thoroughly, and as scientifically as was possible without analysis of the substance, and that science has no explanation to offer. Naturally Catholics, who believe that the great God who created and rules all things can still exercise His power in His creation, finding no known natural cause for the phenomenon, refer it to the Almighty, who thus for His own wise ends glorifies His martyr saint. It is needless to say that there is no abligation of faith on Catholics to is no obligation of faith on Catholics to is no obligation of faith on Catholics to believe that the liquefaction is a mir-acle: it is simply a question of evid-ence. There may be priests and schol-ars of the Catholic laity who are not fully persuaded that it is a supernat-ural manifestation, but I found none in

Now as to the story told by your correspondent of the French General Championnet, who it is alleged brought about the liquefaction by a threat to about the inquefaction by a threat to shoot the officiating prelate. "When this episode became known," your cor-respondent declares "belief in the mir-acle was considerably shaken, but evi-dently with the passing of time it was to mere denunciation. As citizens forgotten and subsequently it was re-ported to be absolutely false." I re-gret that I have not at hand a broch ure published only a few years ago by a learned Neapolitan priest on this very story, which he conclusively proves to be made out of the whole cloth. We notices the story and traces it in its good.

present form to Dumas.
In January, 1799, while the French under General Championnet were holding Naples, the so-called Parthenopeian Republic was formed, and, so the story goes, Championnet was still in com-mand on the following May 4, one of the three times in the year when the relic of St. Januarius is exposed to public veneration and liquefaction takes place. According to Dumas, on May 4, 1799, the liquefaction did not take place as usual, and the people, attributing the failure to the presence of the French, became greatly agitated. General Championnet, who was watching the ceremony from a gallery and saw that unless the accustomed marvel was per-formed a riot or rebellion would en-sue, called an aide de-camp and whispered something to him. The aide took his place in the line of those who were waiting to venerate the relic. his turn came he devoutly kissed the reliquary, but while doing so grasped the priest's hand. Dumas thus dramatically relates what took place:

"Father a word with you."
"What is it?" asked the priest. "I must say to you on the part of the general commanding, that if in ten minutes the miracle is not accomplished, in fifteen minutes your reverence shall

The canon let the reliquary fall from his hands. Fortunately the young of-ficer caught it before it reached the ground and gave it back with every mark of profound respect. Then he arose and returned to his place near the general.
"Well?" said the general.

"All right, general," officer. "In ten minutes the miracle will take place."

The aide-de-camp spoke the truth; evertheless he made a mistake of five minutes, for at the end of five m nutes only the canon raised the reliquary

aloft, exclaiming. "Il miracolo e fat-to." The blood was completely lique-

"The writer of the Catholic World

before May. His successor in the command was General, afterward Marshal, McDonald.

The diary of the Tesoro chapel and the archiepiscopal diary, in their accounts of the exposition on Saturday May 4, 1799, both mention the preof General McDonald and sence o

According to the same authorities, the liquefaction, so far from being long delayed, that day took place after a lapse of only ten minutes

They indicate the very respectful demeanor of the French general and his expression of reverence, expressions which, by the way, he confirmed afterward by presenting to this Tesoro chapel a beautiful silk mitre, rich in shown in the sacristy.

5. Finally, to clinch the whole mat-ter, the following extract from a contemporary letter, published at the time temporary letter, published at the time in the official organ at Paris—the "Mon-iteur," No. 259, of date 19 Prairial, Year VII. (June 10, 1799), is quoted: "Naples, 21 Floreal (May 13)—The festival of St. Januarius has just been

celebrated with the customery solemn ity. Gen. MacDonald (witnessed the re nowned miracle. As it took place some what sooner than usual, the people think better of us Frenchmen and do not look on us any more as atheists." So much for the story of Dumas re-

vived by your correspondent.

While on the subject I may be allowed to express my surprise that such a pother should be made by men like Goldwin Smith about the liquefaction of the blood of St Januarius, the manna ulous occurences. The Catholic Church does not stand or fall by them. These phenemena and all apparitions, miracles and revelations merit only such belief as the evidence demands. It showed shallowness, therefore, in the religious inquirer who turned away from an vestigation of the claims of the Cath-olic Church because, as I know to be the case in one instance, he read that poor people of Boscotrecase, when Vesuvius was in eruption last year, placed the statue of St. Ann between the town and the oncoming flow of the molten lava, which heeded not the statue, but pursued its destructive course. Nor need the multitudinous and grotesquee ex voto offerings at the Church of Santa Maria del Arco, also on the the Vesuvian slope, blind him to the solid truth of the "Communion of

to some massive tower of the olden time these pious practices and legends weave themselves around the old Catholic faith, adding indeed nothing to the strength of the edifice, but making it vastly more picturesque and more attractive, at least to certain minds. But these clinging vines of legend and superstition and exaggerated belief, ne one retorts, hide the real beauty some one retorts, hide the real beauty of the building, the fine lines of arch and window, the delicate tracery of ornamentation, and therefore they whose duty it is to bring others to know and love the old religion should tear away these parastic growths. Softly! They whose duty it is to watch and ward know from centuries watch and ward know from centuries of experience that these things you complain of are not real obstacles; that they who search with good heart will surely find. Moreover, they know that if ruthlessly they tore away these have, however, in English a very complete study of the liquefaction, made, if I mistake not, by the late Mr. Binse and published in a series of articles in the "Catholic World" more than thirty made and published the series of articles in the "Catholic World" more than thirty the "Catholic World" more than thirty the series of these articles in the "Catholic World" more than thirty the "Catholic World" more than thirty the series of these articles in the series of the world will surely find. Moreover, they know that if ruthlessly they tore away these pious beliefs and practices which you condemn without fully understanding, some simple souls might be unsettled. ne and no "So the wise old Church calmly allows things to go on that a man made Church might fear or wish to conceal. Down at Amala there is shown the skull of St. Andrew, at St. Peter's, in Rome, there is another. What then? It is simply a matter for the historians to settle, and if they cannot agree, as agree they cannot about more important things, no harm s done. The Church knows her own mind: her children understand her, and that is enough. Every day weary hearts are coming to her for rest and peace, even as the other day, in the midst of the tempest of persecution, the Frenchman, Huysmans, who, like Paul, was once among her enemies, came home to her to die. VIATOR.

Passaic, N. J. June 7.

WHY SOCIALISTS DESIRE " FREE

In a paper on "The Socialist Family of the Future," in the Stimmen aus Maria-Laach (lxxii,3), Rev. Victor Cathrein, S. J., who has written the best existing book on Socialism from the Christian Christian point of view, shows by number of quotations from acknowl edged Socialist writers that Socialists unanimously advocate "free love." Can this be purely accidental, he asks, and proceeds to answer the question as fol-

This is in itself very improbable. But it is easy to show, in addition, that the Socialists idea of marriage flows logically from the fundamental principles of Socialism. Modern "scientific" Socialism is

Modern "scientific" Socialism is not only an economical system; it is a complete world view. This must be patent to any one who has obtained a clear conception of the historical materialism underlying the system of Karl Marx and forming its fundamental nasis. Name this materialism basis. Now, this materalistic concep-tion of history is nothing but the materialistic positivistic theory of evo-lution applied to the history of man-kind. As man has developed gradually The writer of the Catolic world and three grammar schools. They take stories he has a place, but he has none as an historian. Hallam warns his readant to be misled by the superficial and three grammar schools. They take to the creatment and now for more than a year the patient has felt no inclinated to the creatment and now for more than a year the patient has felt no inclinated a year the patient has fel

mortality, and similar ideas are but the

reflection, the phantastic mirroring of economical conditions in the minds of men—only that and nothing more.

It is not difficult to perceive that from the coign of vantage of this materialistic world view, the indissolubility of the marriage tie cannot be made to appear as a duty. No human being but desires to be

perfectly happy. None can uproot the natural desire of happiness from his heart. If a man gives up belief in immortality, and consequently relin-quishes hope in a future life, he must eds concentrate all his desire for happiness upon the gratification of his passions here on earth. Now the in-dissolubility of the marriage tie is bound in innumerable cases to probatacle in the hot pursuit of terrestrial pleasures. Why should not a man who has thrown away faith in the supernatural, rebel against such

"slavery" and shake off the yoke with all his might? Perhaps he will be told that the institution of marriage as such, and con-sequently the welfare of humanity, is ourd to suffer serious injury if divorce be permitted or even left to the whim if husband or wife. This he may not be disposed to deny; but who can put upon him the duty of surrendering his own happiness for the sake of the com-mon weal? You may persuade him that it will be better to prefer the welfare of society to one's own; but you have no motive strong enough to compel him to do this as a duty. The happiness which every man seeks is not the happiness of humanity, but his own

individual happiness.

The believing Christian, whose hopes center upon the world beyond, takes an entirely different view. He too may be so unfortunate as to contract a marriage in which he does not find much earthly happiness. But this does not mean that he must relinquish true happiness altogether. He knows with the certainty which his faith gives him, that a faithful discharge of his duties, coupled with patience, is the sure road to perfect happiness in a better, unending life beyond; and that all the sacrifices he makes for the sake of duty here below will be generously rewarded in heaven. This conviction gives him in heaven. This conviction gives him strength to bear patiently and with resignation all the sufferings which the

married state may involve.

But the man who does not believe nor hope in a better beyond — what shall move him to drag the heavy chain of an unfortunate marriage all through life and to make innumerable sacrifices Like the ivy that clings caressingly for which he will receive no conpensa tion?

CATHOLIC NOTES.

The death is announced of the Very Rev. Father Gordon, S. J., rector of Stonyhurst College, England. He is spoken of in the mortuary notices as one of the greatest ornaments of the Jesuit Order in the British Islands.

The French missionaries, at foreign stations, outnumber those of all other nations combined. Out of sixty five thousand priests on the foreign missions, at least forty eight thousand, or sions, at least forty eight thousand, or eighty per cent., are French. There are, besides the priests, five thousand men belonging to the Religious Orders engaged in work that range from agri-cultural labor to technical teaching. The French Sisters number more than twelve thousand.

Will S. Hays, the famous Southern Will S. Hays, the famous Southern song writer, author of "Mollie Darling," "Norah O'Neill," "Little Old Log Cabin in the Lane," "Sweet Evangeline," "Way Down Yonder in the Cornfield" and a multitude similar, died last week in Louisville, Ky. For full forther was he on parcoral. full forty-five years was he our personal friend," says Father Deppen, editor of the Record, of Louisville. "In years gone by he always lovingly assisted us in entertainments for church or charity. At heart our friand was a Catholic. May he rest in God."

Lord Arundell of Wardour, who was a priest, and for many years was in charge of the Catholic Church at Westcharge of the Catholic Church at West-bourne, Burnemouth, England, is dead. His Lordship, who died in his 73rd year, only succeeded to the title in October of last year, on the death of his brother, the 12th baron, without issue. Lord Arundell was the head of one of the oldest and most distinguished Catholic families in Europe. Wardour. Catholic families in Europe. Wardour, which has been the seat of this ancient family since the reign of Henry VIII., is about afteen miles west of Salisbury.

The Eucharistic Congress to be held at Metz on August 6 is to be a most imposing manifestation of Catholic de-votion to the Blessed Sacrament. The Volks Stimme, the Catholic organ of Metz, announces that several Cardinals and more than twenty Bishops have already signified their intention of being present. The municipal council of Metz has decided, by a unanimous vote, to take part in the official reception of the Cardinal Legate, Monsignor Vannutelli, who will represent the Pope. The municipality will establish a via triumphalis (triumphant route), and will cause la Mutte, the great bell of Metz, to peal forth for the occasion.

The Sun Never Sees the Dark Side of

If college life did nothing else but to show the student that there is something better in life than mere money making, than the part of a sordid aim and piling up of the better it would justify its ing up of it would justify its exitence a d times over.

Of all passio, jealousy is that which exacts the han est service and pays