

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen"—(Christian is my Name but Catholic my Surname).—St. Paclan, 4th Century.

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AN OVERWORKED WORD.

Practical, like that blessed word of other days, *alm*, like reactionary in our own, is overworked. So far as we can see, practical means to many the bright star that leads one into the land of money. Anything, therefore, devoid of the sheen of gold is impractical. The poet, who weaves soul-stuff into lyric tapestry, is impractical, and so, also, is he who binds up the wounds of the stricken with never a thought of recompense. But we are not so sure of this, and we are impractical enough not to accept as truth what is said by the man of money. Lives' value is not measured by the dollar. And we think that the practical man is he who transmutes his actions into gold that will ring true in the sphere beyond the grave. Let us be as practical as we wish, but let us not beguile the children into believing that money is the one thing to strive for, to be had whatsoever the effort, and that the wealthy, before whom so many of us stand, cap in hand, represent the highest civilization. Teach them to be thrifty and not to spend money on self-indulgence. Impress upon the young man that he cannot afford to drink, and this for various reasons. If I were to compress into one sentence, said a celebrated man, the whole of my experience and offer it to young men as a rule and certain recipe for success in any station it would be comprised in these words: "Duty first, pleasure second." From what I have seen of young men and their after progress I am satisfied that what is called "bad fortune" is, in nine cases out of ten, simply the result of inverting the above maxim.

A MERRY WIGHT.

In his time Thomas Hood was a merry jester. He tickled Englishmen into laughter and into tears, for masters of humor, however joyous their eyes, have sad souls. His jests are remembered by the bookish only, but some of his poems are quoted the world over, not because they embody art, but heart. His terrible arraignment of social conditions in "The Song of the Shirt" is not forgotten. The pitiful cry of the needle-woman,

"O God that bread should be so dear
And flesh and blood so cheap"

has an echo in myriad homes in our great centres. The woman, sewing at once with a double thread, a shroud as well as a shirt, has her counterpart at our doors. Every victim of the sweat-shop can say that they work till the heart is sick and the brain benumbed, as well as the weary hand. Socialists point to these conditions and ask us, "What are you going to do about it?" We may smile at them and get into a maze of argument, but when the verbal clouds are away, the bleak places where abject poverty sits hard by the taller are none the less bleak. Our business to show that Socialism is not necessary.

THE DYING NATIONS.

The Evening Post, New York, had, in a recent number, a review of a book on Latins and the Anglo-Saxons. The author controverts the assumption that the future is entirely in the hands of the Northern races. England at various times has been so corrupt and contemptible that it is ridiculous for her to plane herself over Spain, for example. Spain held the hegemony of Europe in the sixteenth century, but who can say that her fall was any more calamitous than that of England may yet be. The book is naturally strongest where it deals with the grasses and refinements of civilization. If international epithets are to be flung about, Florence and Paris have as good a right as London or New York to apply the term barbarians. And even in the matter of moral soundness the author puts up a stiff defence. He quotes German authorities to prove that Paris is less immoral than Berlin, London or New York. The Post says that a certain arrogance of Anglo-Saxons in the presence of Latin races is as ill founded as it is ungracious. By both parties to the dispute about superiority it would be well to cultivate tolerance, and above all an effort to understand each other.

THE MEANEST HYPOCRITE.

We are informed that the Chinese custom of binding a criminal to a dead body and exposing him to tropical heat,

to putrefaction, and vermin has been abandoned. We think, however, that the lot of some wives is somewhat akin to that of the one-time Chinese criminal. We refer to the women who are bound to men designated as "street angels and household devils." Urbane to strangers, but gruff to the wife, with a smile for the street and a frown for the home, they are dead to every manly instinct, the most despicable of human beings. They are hypocrites and cowards, defiling the home and making it a place of torture. And the one barrier between them and public detestation is the suffering wife who will not give to the world the details of the grim tragedy that is enacted daily in the home. The writer must have had these blackguards in mind when he said that when the hypocrites are stripped of their shams even the devils will laugh.

THE WITNESS PREACHMENT.

It is discouraging, this praise of Giordano Bruno, by the Montreal Witness. We cannot understand why the editor should place himself among those who regard the Philosopher of Nola as their patron saint, nor why he should fail to see that his monument in Rome is nothing but a symbol of anti-clerical hatred of the Papacy and the Church. We regret to see him disporting himself in the company of modern infidels and secularists. And we are astonished to hear a gentleman, who is regarded by many as an ideal editor, telling his readers that Bruno "only sought after the truth, and for so doing the Church in the name of religion smote him." When heard from a ranter such words do not astonish us, but when an editor of repute endeavors to whitewash an historic blackguard, he not only avows his ignorance of Bruno's life and works, but he is also bidding for notoriety that is shunned by the gentleman and scholar. Not content with sinning against truth, the editor disregards the canons of social amenity, when he says that Bruno's "opinion of Romish mysteries was too advanced for his time." This scurrilous epithet is not in honor among scholars, or, as Wesley puts it, it is a name which Catholics do not take to themselves but one fixed upon them by way of reproach, without their approbation or consent. The comparison of Bruno with Latimer must have grated on the ears of his Protestant readers.

THE FACTS.

For the benefit of our readers we give some facts as set forth last year by our esteemed contemporary, Rome: "Bruno's writings show with horrible clearness the kind of man he was. He oscillated in terms between atheism, pantheism, scepticism, very much after the manner of his modern admirers. He loved freedom of thought so much that he pronounced other heresies who differed from his way of thinking to be worthy of persecution, murder, extinction less to be pitied than wolves, bears or serpents. He was such a hater of tyranny that he could hardly find language to express his adulation of the miserable Henry III. of Valois, or of Elizabeth of England, who was for him a nymph of heavenly essence. His ideas of women are so foul and revolting that they will not bear quoting; his description of the masses or proletariat consists of a long string of abusive adjectives, and he exhorts the nobles of Wittenberg to crush those foreboding beasts the peasants. His comedy, 'Il Candellato,' so reeks with filth and obscenity that it would not be tolerated by the lowest audience in any English speaking country."

And yet the editor has the hardihood to say that Bruno is of those who have made our present liberties possible.

AN IRIDESCENT DREAM.

When Socialists say that they mean to improve social conditions, they call forth no adverse comment. When, however, they give the means proposed to that end, they prove that they do not condition themselves by the facts of human nature. They mean to have law, much law in fact, in their state, but how this will make men sober and honest, in a word, worthy citizens, is not stated. Proclaiming morality by machinery has been tried many times since the revolution of the sixteenth century, and always with indifferent success. Socialism, says a writer in the Nineteenth Century (February) has no lever whereby to raise the soul. Blind to the fact that life develops from within, it supposes moral regeneration to be attained through the instrumentality of a purely external organization. It would make the State the mainspring of character, whereas it is character

that must always be the mainspring of the State. Idealising man into some thing far better than he is, it leaves him with no restraint of discipline for those private passions whose centrifugal energies have so often perturbed society. Far from encouraging in us that which is manly and brave and self-reliant, it panders to slothfulness, to moral cowardice and to infirmity of will and purpose. The writer goes on to say that in well considered social reform lies our best hope. It is our individual lives which in their sum make up the life of society at large, and it is by trying to strengthen the physical, moral and intellectual energies of the units that we shall best serve the welfare of the whole. The man who is honestly devoted to serve the cause of gradual reform will pin his faith to no nostrums, whether of State or of private manufacture. He will do all that in him lies to quicken around him a sense of justice, of social duty, corporate membership and moral responsibility. In other words, we must prove that socialism is not necessary. The proof must be in achievement not in argument; in life, not in books.

THE NEW JESUIT SHRINE.

CONTINUED FROM ISSUE OF MARCH 14.

WEIGHING THE EVIDENCE.

When there is question of deciding between conflicting statements it becomes a matter of judicious inquiry to determine the reliability of the persons who bear evidence. Here we have an estimate of distance from Ste. Marie I. to Ste. Ignace II) where on the one side a single witness gives less than a mile and a half, and on the other several witnesses give about six miles. The discrepancy is out of all proportion to the insignificance of the distance involved. In the present instance, both parties must be held to be truthful, inasmuch as none of them intended to deceive. We must seek the cause of the difference elsewhere.

Christophe Regnaud, as a domestic "help" may never have left the precincts of Ste. Marie I., or visited the village of Ste. Ignace II) What his other qualifications for judging the distance correctly were we cannot tell. At all events, his testimony is given twenty-eight years after the event and twenty-eight years after he had left Canada. On the other hand, it is true that Father Jacques Bruyere, the writer of Malherbe's obituary, had never set foot in Huronia. He landed in Canada only in 1666, but he was superior of all the missions of New France from August 1693 till August 1698, and consequently had easy access to all the records.

On the subject of supreme importance, his testimony is fully borne out by the authorities who vouch for the distance between the first and second village, and that between the second and third, as seen under (a) and (b) Among these were Father Paul Ragueneau, who was the local superior of all the Huron missions, and who had occupied that position from 1644 to 1650, that is, until the Huron missions were almost entirely abandoned. He had first come up to Huronia September 1, 1637, but went down to Quebec in August 1640. Returning to the mission, August 14, 1641, he remained there until the end. His office, as superior, obliged him to visit at frequent intervals all the missionary centres of Huronia, so that he was well informed as to their situation.

Father Charles Garnier, arrived among the Hurons August 13, 1638, and remained there uninterruptedly until he was slain, December 7, 1649. Ragueneau says of him: "There was not one mission in the whole country of the Hurons where he had not been, he had started many of them, and to mention one, the mission where he met his death." (Rel. 1650, p. 13, col. 1.)

Father Francesco Giuseppe Bressani began his missionary career in Huronia in the early autumn of 1645. Towards the end of the summer 1649, he was sent down to Quebec to secure assistance and supplies for the mission. Half-way on his return trip, in 1650, he met the Huron flotilla of canoes manned by three hundred Indians and bringing with them the whole French colony, missionaries and all, who were abandoning the country forever. Bressani published his "Breve Relatione" at Macerata in 1653.

The accounts of these three men were written contemporaneously with the events related, and were written on the spot with the exception of Bressani's Breve Relatione. There is no other evidence, at first hand, bearing on the subject. Can there be any hesitation in preferring the testimony of such men to that of Christophe Regnaud?

MR. ANDREW HUNTER'S FASHION OF WEIGHING.

I am sure, Mr. Editor, you are desirous of knowing what decision Mr. Hunter arrived at after reading the authorities quoted above, absolutely the only ones bearing on the question of distance in our case. It is a ponderous decision, but he does not descend to enlighten us, poor non-experts, as to the mental process by which he reached it. He says: "The records left by the early Jesuits distinctly tell us: (according to any rational interpretation of their words) that the position of Ste. Ignace was some three miles nearer than this place (The Martyrs' Hill, lot 4, Conco. VII., Tay) to the Fort Ste. Marie on the Wye, and a site at the distance they

give, answers the description very well."

It is painful to have to expose not only the illogical conclusions of Mr. Andrew Hunter, but what is more, the seeming inability to master the meaning of a simple statement. At times, he seems distinctly, in a phrase, exactly the reverse of what is asserted, witness the above. It would be meaningless question to ask Mr. Hunter where is the site "which answers the description very well." If he means one that lies at half the distance at which it should lie from Ste. Marie I., such a site can never be that of Ste. Ignace II).

If, however, Mr. Hunter shows a weakness for any of the writers mentioned above, it is rather for Christophe Regnaud, provided he can manage to make him say what he never said, and judging by the expressions used never intended to say. Here then is a sample of "rational interpretation." Regnaud said, if you remember, that Brebut and Lalemant had "set out from our cabin (cabane) to go to a small town (bourg), named Ste. Ignace, distant from our cabin a short quarter of a league, to instruct the savages and Christian neophytes of the town."

Turning to page 17 of Mr. Hunter's monograph on Tay, I read: "The latter writer (Christophe Regnaud) uses the name 'St. Ignace' (really applied to the mission among all these villages, as Ragueneau tells us) for the village to which the two missionaries had set out, and does not mention the name of 'St. Louis.'" By means of this manipulation Mr. Hunter hopes to be enabled to conclude that Regnaud really meant that the village of Ste. Louis and not Ste. Ignace was about a short quarter of a league from "our cabin." Had Regnaud said "to go to Ste. Ignace," and restricted himself to that expression, then, in the order of things possible, he might have intended to mean "to go to the mission of Ste. Ignace." But "St. Ignace" is qualified by Regnaud, for he says expressly "to a town named Ste. Ignace."

The word town being made use of twice in the phrase; and what makes the real sense still clearer, the word town is also qualified; "to go to a small town named Ste. Ignace." Now if in this phrase I substitute "mission" for "town" the phrase will read "to go to a small mission named Ste. Ignace," which conveys a meaning historically false, for the mission of Ste. Ignace was anything but small. To stop to consider the risky scaffolding, reared with much effort on this insecure foundation, would be a waste of time; and after examining the evidence produced above, nobody is going to believe that the village of Ste. Louis was but a mile from Ste. Marie I., nor that Ste. Ignace II) should be identified with the Newton Farm about three miles from the ruins of the Old Fort.

If Mr. Hunter wishes to account in great measure for the existence of the extensive Indian remains which litter Ste. McDermit's farm, Lot 15, Conco 4 (Tay, p. 17, a), his chosen site of Ste. Louis, let him turn to Relations 1649 (p. 5, 2, col. 1).

"A part of those who had escaped from the storming and the burning of this mission of Ste. Joseph (H.) came and sought refuge near our house of Ste. Marie. The number of those killed or carried off as captives was well on to seven hundred souls, mostly women and children. The number of those who made good their escape was very much greater. etc." The opening of Chapter IV., Rel. 1648, p. 49, 1, col. 1, is also suggestive; while the following is quoted from Rel. 1649 (p. 25, 2, col. 1): "Since those public calamities, which began to afflict us not a year ago, we have received into the houses of this mission of Ste. Marie more than six thousand destitute Christians all told; and every day the number is on the increase, and so is their wretchedness."

BACK TO THE MINOR PREMISES.

This long digression, prompted by a sincere desire to help Mr. Hunter to see how untenable his theory is, may have made your readers lose the thread of my reasoning. I had undertaken to prove that east half lot 4, concession VII., Tay Township is absolutely the right spot: (1) Where the configuration of the ground tallies perfectly with the description of Ste. Ignace II), given in the Relations and Bressani, (2) which at the same time lies at the proper distance, and (3) in the right direction from Ste. Marie I., otherwise the Old Fort. I have made good number 2, and leaving number 1 for the last, will tackle forthwith number 3.

GEOMETRY BOTH PLANE AND PLAIN.

(3) Ste. Ignace II, lay almost on a straight line drawn from Ste. Marie I. through Ste. Louis (Dacoreux's map can be of very little use here, as all are agreed that the Ste. Ignace which is there marked is Ste. Ignace I.), and precisely because it lay very little out of the straight line, it lay almost in the same direction. I have already, higher up, touched upon the question of direction, but wish to put the demonstration within the reach of the least educated of mortals, so that the youngest may understand.

If three dots (points) A, B, C, marked anywhere on a slate (or plane surface) be joined by three straight lines the dots will always be at the points (angles) of a triangle thus formed, except in one case only; and that is, when the sum of any two of these lines (that is the total length of the two lines set end to end) is exactly equal to the remaining line (that is, measures the same in length). Then, of course, the lines will coincide, that is, will become one and the same straight line, and can form no triangle. In this latter case, the three dots will lie all three on the straight line, and

consequently will lie in the same direction.

But let any two of the lines (which join the dots) when added together be greater in length, even ever so little, then the third line remaining, then one of the dots, say B, will lie to one side or the other of the third line, and a triangle can be formed.

TO BE CONTINUED.

ANOTHER CONVERT FROM P. E. MINISTRY.

REV. J. B. HASLAM OF THE COMPANIONS OF THE HOLY SAVIOUR BEGINS TO ENTER THE CATHOLIC CHURCH.

Philadelphia Catholic Standard and Times.

Rev. J. B. Haslam, for the past four years one of the Companions of the Holy Saviour, a Protestant Episcopal order, whose headquarters is at St. Elizabeth's P. E. Church, 8, 10th and Millin streets, has resigned from the ministry to enter the Catholic Church. He aspires to the priesthood, and hopes to be received into the Paulist community. When asked by a reporter of the daily press why he took such a step, Mr. Haslam said:

"I am going over because of the positive side of the Roman Church. I believe it to be the Church of God."

He did the adoption of canon No. 19, on the open pulpit, by the last general convention of the Episcopal Church influence you?" he was asked.

"No, but the adoption of that canon accentuated the dissatisfaction which exists among the High Church party by throwing open the pulpits and handing over the Episcopal Church to Protestant revivalists during Lent. In connection with the open pulpit, too, the increasing domination of the laity is a growing and alarming feature. It was the laymen who really compassed the passage of canon No. 19."

Born in Manchester, England, thirty nine years ago, Mr. Haslam went to Canada at the request of his uncle, Canon Fletcher, of the Toronto Cathedral, and studied at Trinity University in that city. After ordination he labored in Victoria, British Columbia, St. Paul, Minn., and in Chicago, where he was dean of the Cathedral of St. Peter and Paul, and where his work in the slum districts and his labors to uplift the poorest and most unfortunate classes of that metropolis won him a wide reputation.

Mr. Haslam relinquished his work in Chicago to come to Philadelphia and take the vows of poverty, chastity and obedience as a Companion of the Holy Saviour.

During the recent mission for non-Catholics in the Church of St. John the Evangelist, by Fathers Burke and Kennedy, Paulists, Mr. Haslam called several times to consult the former. Mr. Haslam will reside in a short time at the Paulist Father's house, 415 West Fifty ninth street, New York city. He will be formally received into the Catholic Church in a few days, and will then go to the Paulists' House of Studies at Washington, where he will prepare to enter the priesthood.

NON-CATHOLICS CAN FIND THE TRUE CHURCH.

FOR THE CATHOLIC RECORD.

The Catholic Church has existed throughout the ages from the day of her foundation, and has been a shining light to all who have volunteered to have their vision opened, within the vast compass of her rays, and who have followed unreservedly the directions that her light has made plain to them. The brightness and the glory of this great Church still illuminate the darkness of the earth to day, and will, in accordance with the promises of her Divine Founder, still shine on undimmed until time shall be no more. But, alas! thousands to day, as in the past, willfully close their eyes, and blind themselves to her beacon fires, lest their false ways should be made manifest, and their evil deeds revealed.

There are others, who, though not willfully blind, are nevertheless still walking in darkness. They are unaware, through circumstances over which they have had no control, of the guiding lamp, whose lustre encircles their path. They long for certainty, they crave for the true and narrow way, they yearn for the light which shall mark for them the road that leads to their eternal home.

There is a vast difference between these latter people and those who will fully shut their eyes to the light of truth; for they who remain willfully in darkness, know of the light, but refuse to open the windows of their souls, lest the glory of the gospel of Christ should shine upon them. And they are indeed worthy of condemnation.

The other class are objects of pity, nay, more! of compassion, of sympathy and of mercy. They have eyes, but they cannot see; for the blinding dust of a past revolution has blown into the eyes of their fore fathers, rendering the succeeding generations of their children hereditarily void of spiritual vision, and hence they have wandered into the trackless wastes of doubt and uncertainty. They have natural eyes, but they lack the spiritual insight into the mysteries of the Kingdom of God. They search the Scriptures, they study history, if peradventure they may find the way of life, but to them nothing seems clear. All is to their minds involved in mystery. Many of them pray, and pray earnestly, but their prayer seems but to turn again into their own bosom, and they find not that for which they seek. Prayer is the remedy, but it must be the prayer that

comes from the heart, and not only from the lips, and the prayer of the heart is also the willingness and determination to correspond with everything that the Giver of all grace demands, in order for the soul to obtain an answer to its petitions. And what does that Giver demand? Our Blessed Lord Himself has made it clear. "He that doeth the will of God shall know of the doctrine whether it be of God." Here is the key to the mystery. St. John the Baptist foretold these divine words, when the multitudes flocked to him to be baptized, and as to how to prepare themselves for the reception of grace which the Redeemer was about to offer them. "What then shall we do?" said they; and he answered, "He that hath two coats, let him give to him that hath none." And to the pharisees he said: "Do nothing more than that which is appointed you." And to the soldiers, he said: "Do violence to no man, neither calumniate any man, and be content with your pay." In short, his meaning was, "Begin to amend all that in your respective lives is contrary to the commandments, and the will of God, and you will in this manner render yourselves fit for the reception of divine grace."

But men do not strive either to ascertain or to perform the will of God with all the zeal that is required of them. They read much, they study much, (both of which modes of action are not only good, but necessary.) They want to know the divine will. Nay, more! they earnestly pray for it, but whilst they pray they make no serious effort to set right the actions of their daily life. They expect God to do it all without their making any strong endeavor to remove the obstacles that obscure their spiritual vision. It is the will of God, then, that men should keep His commandments. This is the condition that men must fulfil upon their part, if they desire to enter into life; and the only sure way for non-Catholics who seek the truth is to begin by making a firm and steadfast resolution, whilst they pray and search for light, to avoid all that they know in their hearts to be against the divine will, and to perform to their utmost all that they know to be of His injunctions, and the fountains of sacramental grace shall be opened unto them, the glory of the gospel of Christ shall shine upon them, and they shall know of the doctrine of the Catholic Church that it is undoubtedly of God. G. F. F.

CATHOLIC NOTES.

The Catholics in Germany number 23,000,000.

Boston archdiocese to-day holds 2,000,000 Catholics whose century ago the number was 1,000.

Archbishop Burne of London, says there are 5,500,000 Catholics in England looked after by 4,075 priests.

Archbishop Ryan has issued a pastoral letter to the priests of the Archdiocese of Philadelphia in which he denounces dancing at Catholic entertainments for religious and charitable objects.

The proposal to build a Catholic university in Boston attains headway. Already nearly \$200,000 has been subscribed for the purpose and it is expected this will reach \$500,000 within a year.

Father Thomas Brehony, of Wilkes-Barre, Pa., at seventy nine was deeply interested in the Paulist mission to extend the Catholic educational movement among non-Catholics and give his life savings a few years ago—\$10,000—to found the Apostolic Mission Houses.

At the coming centenary celebration of the establishment of the Catholic Diocese of New York, one of the features will be the Solemn High Mass at the Cathedral, at which four thousand trained children from the various parochial schools will sing.

Giuseppe Alia, the slayer of Father Leo Heirichs, is declared absolutely sane in a report submitted to District Attorney A. Stieger to-day by four experts in mental diseases, who examined the prisoner for several hours. The physicians agreed that Alia has no mental delusions whatever.

An interesting ceremony recently took place in the Cathedral in Constantinople, when the Apostolic Delegate united in marriage the daughter of the Turkish Minister of Agriculture, Selim Pasha Melhame, and the German Baron Wilderich von Fuerstenberg. Though holding the high office in the Turkish Government the Minister is a Maronite Catholic.

It has been a matter of marked comment how much attention Pius X. has paid to the prelates of the Greek Orthodox Church, who went to Rome for the celebration of the centennial of St. John Chrysostom. The Pope received some of them in private audience several times, and even had dinner in his apartments with two or three of them. The impression is that some progress is making toward healing of the rupture between the Greek and the Roman communions.

Many seem under the impression that Holland is decidedly a Protestant country as contrasted with its Catholic neighbor, Belgium; in reality, writes Dudley Baxter, in the Ave Maria, Holland is now almost as much Catholic as Calvinist, the actual proportion being two-fifths; and every year this happy change becomes more emphatic. The number and splendor of Dutch Catholic Churches afford quite a remarkable surprise; in every town and in many villages, often almost side by side, new edifices arise in place of the old fabrics taken from us centuries ago.