

The Catholic Record

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Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Oshawa, N. Y., and the clergy throughout the Dominion.

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

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

It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country.

Following these lines it has done a great deal of good for the welfare of the people. Therefore, I will do more and more as its wholesome influence reaches more Catholic homes. I therefore earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success. Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus.

Apostolic Delegate. University of Ottawa, Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey: Ottawa, June 13th, 1905. My Dear Sir—For some time past I have read your admirable paper THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good, and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to remain, Your faithfully in Jesus Christ, D. FALCONIO Arch. of Larissa, Apoc. Delec.

LONDON, SATURDAY, MARCH 14, 1914. ST. PATRICK'S DAY 1914

The day that the Irishmen throughout the world celebrate with such love and loyalty differs in this year of grace, 1914, from those of the past.

The hope deferred that maketh the heart sick gives place to joyous anticipation of the victory which this year will crown the century of struggle for the national self government of the motherland. That victory is complete, absolute. It is not bound up with the fate of the Home Rule bill now before Parliament.

In all human probability the Home Rule bill will become law this year; but if it should not, disappointing though such an eventuality would be, there is no reason why it should be disheartening. Let us glance at the position attained. Men are still living who knew the mighty O'Connell. Fresh from the horrors of the French Revolution he had learned one great lesson that he was to impress on his countrymen and on the world: that grievances should be redressed by constitutional agitation within the law rather than by armed and bloody rebellion against the law.

Over unjust and oppressive. Six millions of Irish Catholics paid taxes and were obedient to the laws, why should they not share in spending the taxes and making the laws? Irish soldiers had fought and won the battles which determined the course of history; but Irish Catholics could not sit in Parliament, and were excluded from the higher military and civil offices. Catholics at that time protested mildly, some amelioration of their disabilities had been secured, but O'Connell decided that concessions should be demanded as rights, not requested as favors. When the Irish people "placed the strength of all the land as a falchion in his hand" their great leader stormed the portals of Parliament which had been barred and bolted by a timorous Protestantism whose chief reliance was, as usual, in the strong arm of the State. And he opened the way for Catholics into that Parliament that had been created by Catholics.

From that time to the present day in this ancient institution Irishmen have contributed mightily to restore Parliament, which had become the stronghold of class and caste and privilege, to its original function of safeguarding the rights of the people. In the memorable words of Lecky:

"A majority of the Irish members turned the balance in favor of the great democratic reform bill of 1832, and from that day there has been scarcely a democratic measure which they have not powerfully assisted. When, indeed, we consider the votes they have given, the principles they have been the means of introducing into English legislation, and the influence they have exercised upon the tone and character of the House of Commons, it is probably not too much to say that their presence in the British Parliament has proved the most powerful of all agencies in accelerating the democratic transformation of English politics."

Since Lecky wrote, with the indispensable aid of Irish votes the House of Lords which had become the great bulwark of hereditary privilege, the effective means of thwarting the will of the people, has had its powers enormously curtailed, and will never again be able to render nugatory the will of the people as expressed by the House of Commons.

All this time the Ascendancy faction voted consistently with the reactionaries and against every extension of democratic power.

The Home Rule movement since 1870 is unparalleled in the Parliamentary history. Only in the manliness, independence and cohesion of the German Centre party do we find anything to compare with it.

The marvelous fidelity to principle, the utter disregard for all that too often successfully appeals to selfish human nature, the unity and cohesion of a whole people in the inexorable demand for their national rights, have exemplified to the world the efficacy of O'Connell's great substitute for armed rebellion, and taught the oppressed of the world the mighty power of constitutional agitation.

Between 1874 and 1877 there were only eight English Home Rulers in Parliament. To-day, after all the organized power of Great Britain to suppress the movement has been overcome, the majority of the voters as well as the majority of their representatives in England, Wales and Scotland have been won over to the unquenchable cause of Irish nationality.

The people of these countries know now that their cause, the cause of the people as against the privileged classes, owes a tremendous debt to Irishmen. And even if the vicissitudes of politics should again delay the fruition of their hopes, the Irish cause is won. Nothing can lessen the magnitude of that victory. Indeed, should the party of unequal privilege be successful in its unscrupulous appeal to religious prejudice and intolerance, the ultimate victory of equal rights and real civil and religious liberty will be all the more firmly bound up with the cause of Irish nationality, and the day of reckoning not long postponed.

Had Gladstone succeeded in carrying Home Rule in 1886 or in 1893 the Irish Land Purchase scheme would have been difficult if not impossible for an Irish Parliament to finance. And it was the success with which Irishmen grappled with and cast off the incubus of Irish landlordism that made English land reform not only possible but inevitable. History will repeat itself. If the party of the privileged classes succeed in again delaying justice to Ireland, British democracy, allied with the invincible cause of Irish nationality, will, in the near future, exact a higher price.

But we may well take a more hopeful view of the present legislation. Despite the rancorous opposition of Ulster Orangemen, due to the appeals to religious passion and prejudice there is every reason to believe that Orangemen and Catholic will soon co-operate heartily for the welfare of their common country. It is well to remember that Isaac Butt, the first Parliamentary Home Rule leader, was one of the rabid and supposedly irreconcilable opponents of the Disestablishment of the Irish Church.

The Rev. T. A. Finlay, S. J., who has been closely associated with Sir Horace Plunkett in the agricultural regeneration of Ireland, thus writes of co-operative meetings where Catholics and Protestants, Orangemen and Nationalists, ministers and priests all unite to promote the common welfare:

"A co-operative meeting is an unique phenomenon in Irish life. There the militant Ulsterman sits down with the Irish Leaguer of the South or West, the Chaplain of an Orange Lodge with the Munster or Leinster Parish Priest; and the only rivalry between these strangely assorted colleagues is in the effort to do most for the common cause. The friendliness generated in the parties to these deliberations necessarily reacts upon their social relations in other spheres. It is beyond question that in the districts where co-operation has been introduced into rural industry the traditional animosities of Irish public life have lost much of their rancor and party strife much of its bitterness. You cannot to-day meet a neighbor in friendly conference as your ally and your adviser in your most important material concerns, and to-morrow denounce him as an unscrupulous knave. You may differ from him profoundly in matters non-industrial, but you must at least respect his character, and give him credit for honesty of purpose. When these allowances have been made, party controversy is reduced to rational argument, and can be conducted without exciting personal enmities."

This, on a larger scale, will be precisely the effect of Home Rule. Let us hope that another St. Patrick's Day will see Orangemen and Catholic, not only with mutual toleration but with mutual respect and confidence, rival each other only in the service of Ireland, their common country and the motherland of millions of the sea-divided Gael.

THE HON. CHARLES R. DEVLIN

In the death of Charles Ramsay Devlin a remarkably varied public career has closed prematurely.

The old County of Ottawa (now Wright and Labelle) though overwhelmingly Catholic returned the late Alonzo Wright to Parliament from Confederation down to 1891 when it elected its first Catholic representative in the person of the late Mr. Devlin. He held this seat in the Federal House until the county was divided, and was then elected for Wright. In 1896 he voted against his leader and party in favor of the Conservative remedial legislation for Manitoba. Though elected at the ensuing election as a liberal he accepted in 1897 the position of Canadian Commissioner to Ireland. In 1908 Mr. Devlin was tendered the nomination for Galway City and was elected by acclamation, being one of the first of the numerous contingent of Canadians to sit in the Mother of Parliaments. In 1906, having resigned his seat at Westminster, he returned to Canada and was elected to the Federal Parliament for Nicolet, and in 1907 was returned for the Quebec Legislature where he became Minister of Colonization Mines and Fisheries, a position he filled with credit to himself and benefit to his native province until his untimely death at the age of fifty five years.

Genial, generous, warm-hearted Irish Canadian that he was, few men in Canadian public life had a wider circle of acquaintances or warmer friends than the late Hon. C. R. Devlin. Many will endorse Hon. George P. Graham's estimate of his old friend:

"He was able, eloquent, fearless and honest. As a member of the Quebec Government he was a marked success and Sir Louis Gouin will find it no easy task to secure a real successor to him."

THE CAPITAL TRUST

The phenomenal success of the Capital Life Assurance Company during the two years of its existence augurs well for the future of the Capital Trust Corporation which has just begun business under the presidency of Mr. M. J. O'Brien the well-known millionaire contractor. Indeed the whole board of directors is made up of Catholics who have emphatically made good in their respective callings.

It should be remembered that in the Banks of Canada there are about a thousand million dollars of the people's savings. This constitutes practically all the liquid capital of the country. About twice that amount is represented by the accumulations of Life Assurance and Trust Companies. Those who control this vast reservoir of Canadian capital have it in their power to advance or retard, to build up or to cripple any financial undertaking. There is not a doubt in the world that Catholics contribute their full quota to these accumulations of capital; but it is equally beyond doubt that Catholics have little or no control over their disbursement.

To finance the building of churches, schools, convents, colleges, hospitals and all such works necessary for the varied activities of the Catholic Church in this rapidly growing country requires in the aggregate a stupendous amount of money. Ultimately it is to those who control the accumulations of capital before mentioned we must look for financial aid and encouragement. If even a fair proportion of Catholic savings were under Catholic control it goes without saying that approved Catholic undertakings would meet with more sympathetic consideration.

Again, there are immense accumulations of capital under Catholic and even religious control in Europe. A Canadian financial institution such as the Capital Trust Corporation could be the intermediary to bring to Catholic Church undertakings in Canada a proportion of that European Capital seeking safe foreign investment. It will not be difficult to convince those interested that Catholic Church funds in Canada are the safest kind of investment. Success along this line means a lowering of the interest paid by Canadian Catholics, a direct benefit to them and one permitting further and more rapid expansion to meet the crying needs of religion in Canada.

We can not too strongly urge priests, and indeed all who are concerned in the financing of Catholic works, to investigate the claims of the Capital Trust Corporation on their interest, good-will and active encouragement.

We subjoin the concluding paragraphs of the first annual report:

"In conclusion our directors beg to express their pleasure at the results

obtained, and to express their thanks to the Archbishop who has so kindly consented to accompany one of the vice-presidents of the company to Europe to assist in establishing financial connections with the Religious corporations who have money to invest. This trip will be undertaken in the course of a few weeks.

"In the first year of the company's experience, shareholders can materially assist the management by keeping them informed as to prospective business coming under their notice. The directors thank those shareholders who have rendered assistance in the past and solicit a continuation of their co-operation in the future."

AN ITALIAN SEPARATE SCHOOL

We reproduce in another column the News' report of Bishop Scollard's exhortation to the Italian Catholics of Sault Ste. Marie to send their children to the Catholic school.

Considerable prominence has been given to that part of His Lordship's address in which he referred to the superiority of Separate over Public school teachers. We well remember the time when no one apologized for quite as emphatic assertions of Public school superiority. The common test of efficiency furnished by the departmental examinations has demonstrated that, so far as English Separate school are concerned, we may court comparison in results.

Hardly a Protestant clerical gathering of any sort takes place without discussion of the immense responsibility resting on "the Church" in Canada with regard to the new element in our population due to the immense influx of immigration. Where the children of Catholic immigrants are taught in Catholic schools this problem is solved. No greater service to Canada is possible than to provide these children with a religious education. The Italian Catholics desire purely English schools for their children, so there is nothing lost on that score in having them educated in Separate schools, while there is the immense gain, even from a purely Canadian point of view, in having them thoroughly instructed in the principles and practice of their religion.

We are in a position to state that Bishop Scollard's extemporaneous exhortation was not intended to reflect on Public school teachers as a class, but rather to emphasize the fact that the secular work of the Sister's school would in no way suffer because of the religious instruction and atmosphere; and that experience proved that in the purely secular work of the school religious teachers were more uniformly conscientious than secular teachers.

Indeed, almost at the same time, the Hon. S. H. Blake expressed himself in terms even more emphatic and unequivocal than Bishop Scollard on the necessity of religion in Education. It may be worth while to reproduce here an extract which we quoted last week:

"In a letter to Dr. John Seath, Mr. Blake regards the charge as most grave, and as true as it is grave, that our people, as a body, do not now seem to possess an adequate knowledge of the Bible and of the principles of morality. He quotes the late Lord Justice Bowen's remark that a system of education which omits religion educates its children to become 'skilled villains.'"

FLORENCE NIGHTINGALE

Amongst the many things said of late about Florence Nightingale some prominence is given to the fact that notwithstanding her love for a man of suitable social position and fine character she refused to marry him. Analyzing her motives she tells us that "though the marriage would satisfy her 'passional' and intellectual nature she found that her 'moral and active nature' would not be satisfied in sharing his life. Her decision not to marry, says a newspaper before us, benefited the whole world. We are not disposed to quarrel with this somewhat exaggerated estimate of the historic life of a noble woman. It suggests, however, the vast army of generous hearted women who, likewise, give up marriage to devote themselves to a career of usefulness in the service of God and mankind.

Speaking of the question of the proposed marriage Florence Nightingale says:

"I could not satisfy this nature by spending my life with him in making society and arranging domestic things. To put it out of my power to be able to seize the chance of forming for myself a true and rich life would seem to me like suicide."

Her natural attraction for the alleviation of suffering induced her to learn all that could be known of nursing and the management of hospitals both in England and on the continent. After a course of

training with the Protestant Deaconesses of Kaiserworth she went to Paris where she studied nursing and management in the hospitals in charge of the Sisters of St. Vincent de Paul. The Crimean war gave her the occasion "to seize the chance of forming for herself a true and rich life," filled with the benedictions of a grateful nation. Though one may read much of Florence Nightingale without coming across a single reference to Catholic nursing Sisters, she, herself, bears testimony to their invaluable assistance that made her work in the Crimea possible.

The magnitude and success of that work may be gauged from the fact that the mortality in the army hospitals before she went out was 42 per cent. and some months afterwards it had fallen to 2 per cent.

"To put it out of my power to be able to seize the chance of forming for myself a true and rich life would seem to me like suicide." Taking these words of the illustrious woman with what Catholics might call her vocation for nursing her turning away from marriage was, all things considered, wonderfully like the motive that impels tens of thousands of young Catholic women to give themselves entirely to similar works of usefulness. There is this difference, the Catholic girl thinks little or nothing of a career, of a true and rich life, of the esteem of this world, but first consecrates her life and work to the service of God in the obscurity of a religious community, and then takes her place in the ranks of that vast host of women who quietly, effectively, and systematically devote themselves to that sort of work which, when attempted in an amateurish way, is heralded as social service.

"And the unmarried woman and the virgin thinketh on the things of the Lord: that she may be holy both in body and in spirit. But she that is married thinketh on the things of the world, how she may please her husband." (I Cor. vii 34.)

MISREPRESENTED

L'Action Sociale of Quebec quotes an article of the Dublin Leader on the language question in Canada. It is easy to understand how a writer in Ireland could lack information as to the contention or proposal of Cardinal Bourne at the Eucharistic Congress in Montreal; but no such allowance can be made for L'Action Sociale. The latter knows perfectly well that the Cardinal is completely misrepresented by saying that he, "paying his first and only visit of a few days to the Dominion, said that the future of the Catholic Church in Canada depended on the spread of the English language." As if there were any possible doubt about the spread of the English language in Canada! If the future of the Church in Canada depended on this condition, then that future would be secure beyond the need of care or effort. The English Cardinal, did not say anything so foolish. What he did say was that, west of Lake Superior, and his detractors always omit to state that he referred only to the Provinces west of Lake Superior, "no one can close his eyes to the fact that in the many cities now growing steadily into importance throughout the Western Provinces of the Dominion the inhabitants for the most part speak English as their mother tongue, and that the children of colonists who come from countries where English is not spoken will none the less speak English in their turn." Can anyone who knows the Western Canada deny the truth of this statement? And what inference did the Cardinal draw from the facts? Was it that Catholic missionaries should be zealous in propagating the English language? Nonsense! No; he recommended zeal "in making known to a great part (the Western part) of the Canadian people in succeeding generations the mysteries of our faith through the medium of our English speech." He had gone through the West to the Pacific, and had spent weeks there, not "a few days" altogether in Canada, as the Leader writer puts it and L'Action Sociale shamelessly quotes. He knew what he was talking about, and he used the words of Catholic common sense. In 1911, and during many previous years, English speaking Canadian priests were doing the hardest kind of missionary work in the Dakotas, in Minnesota, and other States, because the Bishops of those States had sought them. They did not go to find easy or lucrative positions. Scores of them went from the Province of Prince Edward Island. In the Directory of 1910, out of 407 priests

in the Prairie Provinces of Canada, we can only find 8 whose names suggest that their mother tongue was English, including the priests in the Jesuit College at St. Boniface. There was evident need of a word in season, and the Cardinal uttered it. Then, and since then, he has been treated as an enemy of the French language, especially by L'Action Sociale!

WHERE IGNORANCE IS PITIFUL

Scarcely a day passes that we are not reminded of the amazing ignorance of Catholic doctrine that passes for knowledge with critics of our holy faith. And this ignorance is not peculiar to any class or condition. The refined and cultured, those tolerably well versed in other branches of knowledge, are just as much at sea when it is a question of Catholic belief as their less favored brethren to whom the field of science is a terra ignota. And every time that we are brought face to face with this phenomenon it excites within us not only wonder and amazement, but also the reflection that if these good people did but know the truth as we know it they would not tarry long in the City of Confusion, but would hasten into the one, true Church of Christ.

Only the other day we shared our seat in a crowded railroad car with a gentleman well known on the Toronto Stock Exchange. We were finishing our Office for the day: he was deep in the latest issue of a popular magazine. From time to time, as we turned over the pages, we noticed our friend regarding us furtively over the top of his favorite monthly. Scarcely had we closed our breviary ere he had ventured into conversation, and as is usual with non Catholics, he gradually led it round to religion. "Do you know," he said, "I see much that is good in Roman Catholicism. I am an Anglican, but if I found myself of a Sunday in a place where there was no English Church I would go to your service. We have much in common. The great difference between Roman Catholics and ourselves is, I take it, that we believe in being saved through Jesus and you through Mary." This little incident reveals such a woeful depth of ignorance of Catholic teaching that we are sure many of our readers will pronounce it a fiction. Unfortunately, however, it is sober fact.

The London Tablet, in recent issues, gave prominence to a rumour that the Pope was prepared to relinquish his claim to the Papal States provided the Law of Guarantees was internationalized. An American Protestant organ sees in this an admission that papal infallibility was not held to be of divine faith. "Such a change of front," says the journal referred to, "is, of course, irreconcilable with the Papal claim of infallibility." Here we have an influential Protestant paper soberly assuring its readers that the dogma of Papal infallibility rendered it altogether impossible for the Pope to change his mind about a question of policy. If these be your gods, O Israel, small wonder the average Protestant is so pitifully ignorant of even the elementary truths of Catholicity. The smallest Catholic child who has studied the Catechism could readily tell our brother editor that the attitude of the Pontiff regarding the temporal power had nothing whatever to do with infallibility. Since when did the possession of the Papal States become a dogma of our faith? As the Tablet observes, the temporal power was only necessary to safeguard the independence of the Holy Father in his government of the Church. The mere suspicion that he was unduly influenced by any secular power would be so detrimental to the exercise of his authority that the Pope could never consent to recognise an arrangement that gave the smallest ground for such a suspicion. Hence he could never accept a law that depended on a mere chance vote of the Italian Parliament. But were such a Law to have the further sanction of the European powers it would then become a question as to whether or not the Holy Father might not accept it in lieu of the temporal power. All this is, of course, obvious to even the most uneducated Catholic. But after we had read the interpretation put upon it by our Protestant contemporary we almost ceased to wonder at the strange version of the Redemption attributed to us by our friend in the railroad car. If the average Protestant teacher, for the editor of a respectable journal is surely a teacher, knows no more of Catho-

licity than our friend who has detected a contradiction between infallibility and the relinquishment of the temporal power, we are not surprised their pupils hold such grotesque views of our belief and practice.

Let us learn from such incidents as the above to have a great spirit of charity towards our separated brethren. Very many of them would be numbered amongst the children of the Church did they but know her as she is. They are in good faith. Of this we are convinced. But how, you ask, when the schoolmaster is abroad, can intelligent people still look upon the Catholic Church as the Beast of the Apocalypse? When we consider their early training and present environment the mystery is no longer so very mysterious. If it were only a question of logic or willingness to believe, the schoolmaster would have little difficulty in convincing them that their conception of Catholicity is but a product of the imagination that has been cunningly worked upon for a purpose. But they have been nurtured in an atmosphere of prejudice. From youth upwards they have been ensnared in the meshes of a huge conspiracy against the Church and its teaching. The text books placed in their hands at school, the Sunday school instructions, the bigoted novels, the falsified histories, the sly allusions of the minister, the oft-repeated insinuations of their companions, the reading of the ultra-Protestant press, all combined to steep them in a very ocean of unconscious prejudice. Is it any wonder that after years of such a training they should ask themselves, "can any good come out of Nazareth?" Is it not plainly next to impossible for them to divest themselves of their inherited animus against things Catholic? Recognizing their difficulty we will be filled with a pitying charity towards these victims of circumstances. But we will not rest at mere sympathy. True charity manifests itself not in word but in deed. We will, therefore, take advantage of every opportunity to correct their views of Catholicity. Every day sees many such opportunities presented to the Catholic laity. Such people as we have described have an ingrained distrust of the priest. He might expound the Catholic position till doomsday, but he would only succeed in convincing them anew of the cunning and deception of the emissaries of Rome. Their attitude towards the layman is altogether different. He can dissipate prejudice where the priest would only augment it. Here, then, is a field white with the harvest of immortal souls. Let but the Catholic laity rise to the occasion and they will lead many a tortured heart into the blessed certainty of the City of Peace. "COLUMBA."

NOTES AND COMMENTS

AS INTIMATED in our last issue we have received a communication from Rev. Laurence Skey, of Toronto, with regard to his recent lecture on Ireland. We proceed to make a few reflections upon the same.

MR. SKEY'S chief ground of complaint against us seems to be that, as he holds, we have indulged in personalities instead of combatting the statements against the Catholic clergy of Ireland for which he has made himself responsible. We may say at the outset that, as our readers can bear witness, we made no attempt to do either, but contented ourselves with a dispassionate protest against what is, under the circumstances, a cruel slander against as devoted and self sacrificing a body of men as there is in the world and a reflection upon the peculiar conception of ministerial duty which could inspire it. If it is a personality to have brought this home to Mr. Skey we unhesitatingly plead guilty to the charge.

BUT ON THIS SCORE of personalities where does Mr. Skey himself stand? Let us look at the question in the light of the events that occasioned his remarks. The Irish people, after a long and bitter struggle extending over several generations, are, as they believe, about to enter into their inheritance. Starting with an almost universal prejudice against them on the part of their English neighbors, they have little by little so impressed the more enlightened statesmanship and public opinion of the latter with a sense of the reality of Ireland's wrongs and the justice of her cause as to have brought a great political party to espouse it, and the great body of the English democracy independent of party affiliations to be prepared to ratify the necessary legislative enactments