

The Catholic Record

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

Mr. Thomas Coffey 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 strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church. We have information of carelessness in a few places in the part of delivery clerks who will sometimes look for letters only.

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pute and the good name of the city is dishonoured. Let this ugly fact come home to Mayor Hocken and the City Council and to all decent citizens: Toronto is a place where immorality, indecency, and obscenity may flaunt themselves publicly, under public license, and recognized by the police authorities, and yet those responsible for the proved villainy and uncleanness are, by the verdict of a Toronto jury, acquitted.

How utterly disgusting is this whole business! The verdict of the jury reads like a self-contradiction. Their verdict is "not guilty," brought in, as they say, "with exceeding great difficulty." And then they add: "The jurors wish the citizens to know that they feel that the proprietors and those in charge of show houses cannot be too strongly censured for allowing such plays as this, suggesting anything that is immoral, indecent, or obscene." Then, in the name of intelligence, reason, and the sanctity of their oath, why did not the jurors make their verdict agree with what they say "they feel"? Out of their own mouth the jurors condemn themselves as well as the defendants whom they pronounce "not guilty."

It stands to the public discredit of the Chief of Police, Colonel Grasset, and to the public discredit of the Board of Police Commissioners, to whom the Chief and the censor were responsible, that for more than ten years "immorality, indecency, and obscenity" have been allowed under their license and censorship, and that it was finally left to private citizens, almost in defiance of the paid officials of the city, to set in motion the law which it is the sworn duty of the police authorities to administer. As Mr. Justice Middleton so rightly said: "The Department of Justice has been brought into disrepute."

While endeavoring to get some clue by which we might begin to unravel this mystery, a Sherlock Holmes at our elbow says: "Sanctity of their oaths." "Sworn duty!" There are oaths and oaths entailing conflicting obligations. If you wish to solve this apparent mystery, begin by finding out the lodges to which—

But the suggested solution could not be true in Toronto. A mystery the verdict must remain.

Some time ago we read in the press that a Montreal judge, investigating a case of juvenile delinquency, refused to accept the evidence of several children eye witnesses, because they did not understand the nature of an oath. Could not some Toronto jurymen be induced to give special summer courses to Montreal children on the subject?

While the Stair verdict may reveal a condition that might easily become a festering sore on the body politic, there are consoling features in evidence. Where the self-stultifying verdict calls from the Bench such stern rebuke, and from the press such outspoken and fearless criticism, things are far from being as bad as they might be. One could almost pardon the jurymen for providing the occasion.

THREE CENTURIES OF ROMANISM IN SOUTH AMERICA.

Our old friend Robert E. Speer, of the Student Volunteer Movement for Foreign Missions, has published a book about South America in which he gives his readers an impressionist picture of a Futurist Inferno. And the Presbyterian Witness of Halifax finds the book much to his liking and warmly commends it as wholesome spiritual reading, while it solemnly warns good Presbyterians against Pastor Russell's private interpretation of the Scriptures.

Robert E. Speer it was who a couple of years ago proved his favorite thesis of the moral degradation of the clergy and people of South America by producing an encyclical from the Pope recognizing that conditions were such as he had described them. After two years of patient effort, Father Martin of Cleveland, Ohio, traced this bogus encyclical to its foul source. And even Mr. Speer ungraciously acknowledged that he had been humbugged.

The Witness says that "no church in any land or in any age has had such opportunities for dominating the life of a whole continent" as the Church of Rome, which has been "the established church, with unrivalled powers, in every South American country for more than three centuries."

This is probably the honest opinion of the Witness. If so, it only shows that ignorance, dense and crass, of the history of South America, is not a critic's best equipment.

But let us take up one charge at a time, for instance the "unparalleled unprogressiveness of South America." 1. How did the Protestants of North America solve the Indian problem? Why in the simplest and most effective manner. They exterminated the aborigines. Some remnants of the ancient possessors of the continent, it is true, still remain, but they give no trouble.

In South America there are millions of the aboriginal races, probably a majority of the whole population, civilized and Christianized. That they are not so enlightened, nor so progressive as white races with a thousand years more of Christian civilization, is not so very surprising. Meditation on the subject of the treatment of the native races, South America compared with North America, is recommended to the Witness as a cure for pharisaism.

2. Tropical climate has always had, and always will have, its effect on tropical civilization. The temperate zones, where the necessity of providing food, fuel, clothing, shelter, affords a constant and un-failing stimulus to activity, will always produce the most energetic races.

3. The flood tide of immigration, during the past century, was directed to North America, principally to the United States of America. To this is due the marvellous development of the resources of the United States. Until quite recently Americans pointed to the woeful lack of progress in British North America. Now Canada is getting her share of immigrants. So is South America. The consequent development of natural resources is not less marked in South America than in Canada.

Taking into account the foregoing considerations it would not be so very astonishing if the South Americans were as unprogressive as Speer and the Witness say they are. But can we accept the testimony of those who glory in the shame of bearing false witness against Catholics? All looks yellow to the jaundiced eye. In rebuttal we shall summon just one witness, a Protestant, and one of Canada's ablest sons. We quote from our own columns a resume of an interview given by John S. Ewart to the Ottawa Evening Journal:

Mr. John S. Ewart, K. C., is just home from an extended trip in South America and is much impressed with the evidences of development in that part of the world. He says: "The twentieth century belongs to Canada, but the South American Republics will loom largely in the pictures."

In 1910 the exports and imports for the ten Republics amounted to \$1,750,000,000. Coming home a number of young Brazilians travelled with Mr. Ewart on their way to American universities. A considerable number come up each year mainly to study engineering, for which the development of these countries opens up an immense field. Mr. Ewart believes that in the larger countries, at any rate, the period of revolutions is at an end, and one of great development under stable government is assured.

It is interesting and gratifying to know that from close observation this distinguished lawyer gives us a better impression of South America than is usually conveyed by returned missionaries.

Where the jaundiced eye of ignorance and bigotry sees yellow, unprogressiveness unparalleled in any nominally Christian land, Mr. Ewart's clear vision sees in South America the rival of Canada, whose assured rapid development is attracting the world's attention. Sixteen years ago Canada's foreign trade was \$250,000,000; now it is over a billion. A few years ago the statement that "The Twentieth Century belongs to Canada," was considered a picturesque and patriotic if somewhat pompously exaggerated profession of faith by a great and optimistic Canadian. Now no one smiles at its extravagance. The world recognizes that it expresses a great and sober truth.

And looming largely in this picture of Progress will be the "unprogressive" South American Republics!

BY WHAT AUTHORITY

From the Presbyterian Witness we clip the following: "On another page will be found a letter from Rev. A. F. Thomson, calling attention to the character of Pastor Russell's 'Studies in the Scriptures,' which his agents are diligently palming off on good Presbyterians and others as a trustworthy commentary on the Bible. These books are utterly worthless as an exposition of the Scriptures. They are the veriest trash, useful only as an illustration of the absurdities of which an ill-balanced and uneducated mind sometimes runs. We would advise those who want to know more about this Russell and his methods to write to the Brooklyn 'Eagle' for a copy of their issue giving an account of the divorce trial of 'Pastor' Russell and some of his advertising and other schemes. It is amazing that any person of ordinary intelligence and who has any knowledge of the Bible should be taken in by the grotesque fads and fancies of Millennial Dawnism as set forth in 'Pastor' Russell's 'Studies in the

Scriptures.' Mr. Thomson has only referred to a few points of Russellism; but he has said enough to show that this teaching is utterly anti-Christian."

The right of every man to interpret the Bible for himself is the fundamental doctrine of Protestantism. Pastor Russell is simply exercising that right. If in accordance with sound Protestant principles he feels called upon to add Millennial Dawnism to the long litany of sects, can he not claim for it the same foundation as the others, namely, the impregnable rock of Holy Scripture? In what do his credentials fall short of those of John Knox?

Divorce, forsooth! Have not the greatest Reformers of religion been mixed up with divorces?

Money making schemes! In contending that Protestantism is the best religion, have we not offered as proof positive, conclusive and final, the fact that Protestant nations are wealthier than Catholic nations?

Dishonest! So in every wealthy nation the colossal fortunes of the few and the degrading poverty of the many are evidence of dishonesty wholesale and systematic.

No, no! Even though we begin, at this late day, to insist on honesty and moral character in the founders of new religious sects, we must at least preserve something. So long as Pastor Russell claims scriptural warrant for his preaching we must concede that he stands well within his rights as enunciated by the great Protestant principle of Private Judgment.

SCHOOLS IN QUEBEC

A subscriber sent us a marked copy of the Presbyterian Witness with comments which we shall not publish. This paper exemplifies a type of pharisaism, naked and unashamed, that happily is passing away. It is quite possible for Protestants to discuss their differences with Catholics without sanctimonious cant or a too conscious self-righteousness; but the Witness has not discovered the way.

South America and the Province of Quebec are happy hunting grounds for the editor. There he sees what he wants to see. The mercury falls low in Quebec, or rises high in South America; Voila! the "reactionary," "obscurantist," "blighting" influence of Rome! (We could these few adjectives from the editorial columns of the Witness.)

Just now in common with "all who realize the importance of education," the Witness is "seriously concerned" about "the deplorable inefficiency of the common schools in the province of Quebec."

Witness—"The percentage of illiteracy in the province of Quebec is higher than in any of the other provinces of the Dominion."

So is the birthrate; if the illiterates include those under school age, what does it show? Simply that in Quebec there is a high conception of wifehood and motherhood. Race suicide, which degrades wifehood beyond the power of decent language to describe, begetting the callous selfishness which shirks motherhood, has no place in the Province of Quebec. "Rome" again, dear Witness!

Another important little point might be noted with regard to these remarks about illiteracy in Quebec. They are not borne out by the census figures. Where does the Witness get its information?

Witness—"The average attendance at school is less than two-thirds of the number on the roll."

Horrible state of affairs; due, needless to say, to the blighting influence of Rome.

In Ontario the average attendance is still lower, 60.84 per cent; and we were congratulating ourselves that we have steadily increased every year since 1867, when the percentage was 40.82.

Witness—"Many of the teachers are poorly equipped. In some of the districts six out of ten have no certificates of any kind, and, of those who have permits, a large proportion are classed as incompetent."

If those who have permits were not comparatively incompetent, it would not say much for the regular training. We have had the same difficulty in Ontario. In Quebec the facts noted are not less true of the Protestant than of the Catholic schools; and this takes the point from the Witness's remarks.

Witness—"The salaries are too small to be an inducement to young men and women to fit themselves for the teaching profession."

The salaries are pitifully small, we admit, especially in rural districts; but does it follow that the teachers are correspondingly incompetent? Or that the people set a low value on

education in so far as this is provided in the schools?

Perhaps there is some other explanation. We venture no opinion for the moment.

We have, however, a very distinct recollection of emphatic statements that large numbers of Protestant ministers receive totally inadequate remuneration for their services; that many of them receive less than is earned by manual laborers.

Does it follow that the class of men that fill the pulpits are correspondingly incompetent? Or that their hearers set a low value on their services?

Perhaps here, also, there is some other explanation. But the inference should hold good in one case as in the other. What is sauce for the Catholic goose ought to serve for the Protestant gander.

We have no desire or intention of making the Quebec schools better than they are. We do not feel called upon to justify or explain the situation in Quebec with regard to primary schools. The Catholic schools in that province are in any way inferior to the Protestant schools, will not be maintained by Quebec Protestants who know whereof they speak.

The whole problem is a concrete one, not to be solved by prejudiced theorists, ignorant of conditions that must necessarily be taken into consideration.

That the people charged with the solution of this concrete problem are alive to its importance is evident from the active interest of the government, the increased grants to schools, and the constant discussion of principles and conditions carried on in the press and elsewhere. There is no reason to doubt that the problem will be worked out in a manner satisfactory to the people most, if not exclusively, concerned.

ERRATUM—In "A Restricted View of History," last week's issue, the Catholic Englishman's defence of his forefathers should have read: "The English people did not apostatize; the faith was stolen from them."

AT LAST

After weary years of waiting and despite the bitterest opposition on the part of the Orange garrison in Ulster, and the mass of the English electorate who were purposely kept in ignorance of the real condition of things in Ireland, the Home Rule Bill has passed the House of Commons by the handsome majority of one hundred and ten. It has been sent to the House of Lords, but there is no hope of its passing that body. Inside of a year it will be adopted again by the Commons and will then automatically become the law of the land. There are of course threats of violence on the part of the misled people of North-East Ulster, but few think they will go to that extreme. They know the consequences. A 12th of July demonstration is very different to real war. One of the most inexplicable conditions of our day is the fact that otherwise sensible men can be used as pawns on the political chess board by such charlatans as Sir Edward Carson. Men like him who, for selfish purposes, seek to perpetuate religious hatreds of long ago are but criminals of the meanest type. After the passage of the Home Rule Bill the Irish leader, Mr. Redmond, made a notable speech.

He reiterated what he had stated during the debate on the first reading of the bill, i. e., that the Nationalists accepted the bill as the final solution of a vexed question. He thought it would lead to the reconciliation of all the interests at stake between the north and the south of Ireland.

Regarding the financial provisions of the bill, although they were less liberal than had been expected, they had come automatically to an end and there would be no opportunity of revising it.

Mr. Redmond declared that the Nationalists refused to regard Ulstermen as anything but brothers, and he invited them to join with the Nationalists in the emancipation and the government of their common country. He went on: "I believe that in spite of the House of Lords the Home Rule Bill is going to pass into law within the lifetime of this Parliament. The House of Lords, we know, is going to throw it out, but although the Lords still have teeth they cannot bite."

Mr. Redmond concluded: "For myself and my colleagues this is a very serious and solemn moment. Many of us have sat in this House with one single object in view for more than thirty years. We have met with disaster, defeat and discouragement, but never, even when faced with the tragedy and the loss of our greater incomparable leader, the late Charles Stewart Parnell, did we despair of the arrival of this day.

I believe there is not a people or a country in the civilized world which will not welcome as glad tidings of great joy the announcement that this powerful British nation has at last been magnanimous enough and wise enough to undo an old national wrong. In the words of the late William E. Gladstone, "the tide has once more run out and the star of Ireland has mounted in the heavens."

Prolonged cheers greeted the Irish leader at the close of his speech.

A MISSIONARY

We had the pleasure of a visit last week from Rev. P. H. D. Casgrain, of Quebec. The good priest was in excellent health and brim full of enthusiasm in the splendid work he has on hand touching the settlement and welfare of Catholic immigrants arriving at the ancient capital. It were difficult to estimate the amount of good that has been accomplished by the hard, earnest and persistent work of this apostolic missionary. Indeed his labors forcibly remind us of what we have read of the achievements of those great men who labored for Christ in the early days of New France. It is his intention, we believe, to appeal to the Knights of Columbus for assistance, that the work which he has in hand may be carried on with more effectiveness and that the poor Catholic immigrants coming to the Dominion may be given a new start surrounded by the protection of the priests of the holy faith in which they were born. Father Casgrain is a true missionary, for he voluntarily gave up tempting prospects in the material world that he might devote his life to the cause of religion. From a soldier of the King he became a soldier of Christ.

After taking grades at Kingston College he served in the North-west rebellion in '85. Gazetted as lieutenant in the Royal Engineers in the same year, he became captain in 1894 and major in 1902. He took service in the Manipur, India, expedition and in the South Africa war, where he won two medals. He was for some time a British embassy attaché in Japan. He retired from the army in 1911 and soon entered the priesthood. He is a clever linguist.

We shall be much mistaken if that splendid organization the Knights of Columbus will not enter heartily into the work Father Casgrain has in hand and lend him material help.

In another part of this week's issue we publish a lengthy account of the work he is doing in Quebec.

A REAL YELLOW JOURNAL

Some one has sent us a marked copy of a Montreal paper containing an article dealing with some statements of the official organ of a mischievous politico-religious secret society. We ask to be excused from noticing anything contained in that paper. It has a mission—a mission to lift into high places some men who are not noted for personal worth or talent, and whose only hope of attaining their ends is to roundly abuse the Pope and their Catholic fellow citizens. The existence of this order is a bad asset for the Dominion, but the men on the town lines will, we hope, not allow themselves to be humbugged all the time by these Canadian Sairey Gamps. Our Protestant fellow-citizens in centres of population, too, especially in Toronto, judging by reports in the daily papers, will be forced to take steps to put a term to the undesirable conditions brought about by the schemes of some of the members of this foreign-born conspiracy against good neighborhood and good citizenship.

THE TWO MEMBERS FOR FADS

Mr. J. H. Burnham is member for West Peterboro and Mr. Edw. A. Lancaster member for Lincoln and Niagara. Both gentlemen have attained some notoriety in the House of Commons from the fact that they are in the habit of introducing from time to time measures of a highly original character. Some people call them freak bills. They are not party measures—not calculated to create any uneasiness amongst the front benchers on the right of the speaker. They are put forward merely to give an opportunity to the honorable members, when holding forth on their constituency platforms, to make boast of independence from party thraldom. Mr. Burnham believes that titles of honor are getting tacked on wrong people and that the principles of the best democracy in Canada demand their abolition as far as possible. To abolish titles of honor in Canada is the heading of his little bill. Be it remembered that it was not fear

of any such mark of distinction coming to the member for West Peterboro that prompted him to promote unadulterated democracy in our favored Dominion. What we cannot understand is that men who glory in the traditions of the past, who strive to make the old flag hang high at all times, who revel in imperialism and who dearly love a Lord, should speak so slightly of insignias of worth distributed from time to time by good King George. But, after all, as long as the world endures, we may expect to have fads and faddists.

THE OMNISCIENT EDITOR

It is surprising with what facility some newspaper men can dogmatize on points of Catholic doctrine. Let it be Ne Temere, bogus Jesuit oaths, or apocryphal encyclicals, everything is grist that comes to their mill. And as for the most part their only qualification for their self-constituted office of censor is a superlative degree of ignorance of the subject in question, they generally succeed in making themselves ridiculous. A very good illustration of this is supplied by a recent paragraph in the Toronto News. It would seem that a poor unfortunate victim of the drink habit, after indulging in a drunken carouse in an Ontario village, was run over by a train and instantly killed. To quote the writer in the News: "He was very drunk."

Now it is the invariable discipline of the Church to refuse Christian burial to those who die in public sin. In accordance with this custom the unfortunate man in question was buried in an unconsecrated grave. One would naturally think that there was nothing very sensational about all this. But the News was on the trail of a sensation, and, of course, found it. The parish priest of this victim of intemperance, knowing from sad experience the dire results of continued indulgence in liquor, felt it his duty to warn him against it, but in vain. "His disobedience of the priest," says the News, "cost him not only his life, but his privilege of Christian burial." What subtle reasoning. We are to suppose that the priest had the train waiting there especially to kill him? But not only did this terrible priest run him down with the train, but, to quote another Toronto journal, he "ordered that he be buried in an unconsecrated plot, that no headstone or other sign should mark his grave, and that his wife, upon her demise, shall not rest beside him."

Now if these worthy knights of the pen had even a nodding acquaintance with what they were writing about, they would know that the priest in question had no more to do with depriving this man of Christian burial than they had. He was buried in an unconsecrated grave, not because he disobeyed the priest, but because he died in public sin. The omniscient editor goes on to remark: "What right has any man to take on himself to curse another, not only in this world, but in the next, for giving way to an appetite which, perhaps, was inherited?" May we be permitted to answer his question by asking another? What right has every penny-a-line scribbler to lecture the heads of a Church that for nineteen hundred years has been striving to uplift humanity, and that was teaching mankind when the ancestors of some of its modern journalistic guides were writing their impositions on their arms and legs? And we would also respectfully ask him to tell us how does it follow that, because in accordance with the discipline of the Church, the priest refused him Christian burial, therefore he was cursed "in this life and the next?" In our opinion there is nothing in the nature of a curse implied in the priest's action. The Church does not presume to judge the souls of men. She merely refuses to show the same respect towards the remains of public sinners and those who strive to follow the light of conscience. Like any other merely human society she punishes an infringement of her rules. And it is not so long ago that we read that the Anglican Church was about to copy her example by making a change in its burial service so as to put an end to the absurdity of pronouncing a beautiful eulogy over the remains of those whose lives were notoriously bad. It would seem as though the writer in question would hold all acts blameless that proceed from an inherited weakness of the will. To that case he might as well advocate the abolition of the law courts, for is not all the evil in human nature the result of our inheritance of original