

The Catholic Record.

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

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THE ROVING RANTER STYLE.

The correspondents who write us on Prohibition and Local Option should remember that their views can be set forth in mild and just language. This question can be discussed so as not to engender a suspicion that they look upon themselves as omniscient and infallible. And it is a waste of time to write reams on things admitted by every Canadian. Our friends should not copy the methods of the roving ranters of speech interperate, who strive to make his cause ridiculous and to please the people who never grow up.

OUR PROGRESS.

We do not, as a rule, attach any importance to addresses at festive gatherings. They are but playthings of the passing moment. The most of men are content to strut the dinner stage as comedians with quips and jokes, but occasionally a speaker essays to make us think rather than smile. When he descends on our progress he brings into play, now and then, an overheated imagination, with the result that we have a display of scholarship whose badge is not accuracy. True we have done things. We are not idle now. But if we desire to retain the ground conquered by our forbears we have much to do. And if we wish to safeguard the Catholics who are seeking homes in the open spaces of Canada we have need of workers who will not grudge the toll of self-sacrifice. It is an old story, and true, that communities which should be Catholic are anti-Catholic—to a frenetic degree oftentimes—because the sects sowed them over and over, and without opposition, with the seeds of prejudice. The men who founded them retained the faith in many instances, but their children, through mixed marriages, lack of Catholic literature and priestly ministrations strayed from the fold. We need not have a repetition of this history.

A BARRIER TO PROGRESS.

When we hear remarks about our progress we think of the army of boys who are flung into the world to rise or to sink, to pit their untrained and feeble habits against temptations and poverty. We see them around the docks—in the cities selling newspapers—gamblers who are taking a post-graduate course in the University of the Street. Towards them many of us adopt the Pagan policy of: "Don't care." We should care, of course, but we either forget them or remember them only to chide them for being unmanly. And these lads grow up beyond the pale of our sympathy and help, and we talk of the brotherhood of humanity. Many of them are lost to society and the Church because the charity which exhorted the admiration of the enemy of other times is bodied forth now a-days in speech but not in deed. Needless to say that to allow children to leave school at an early age—to permit them to drift into the lowest places—is to diminish the influence of Catholicism as a social power. To sell our children into economic slavery is to prevent them from being carefully instructed Catholics and intelligent citizens.

PARENTAL FOOLISHNESS.

Many parents have no common sense in this matter. Doubtless they would be shocked were they denounced as slave owners. But we see not how parents who push the boy into the streets may be otherwise designated. Instead of planning to have their children as the crown and glory of their old age they permit them to learn what they ought never to know, and to be, if not trained, no credit either to themselves or to their religion. And yet they are willing to spend money for the education of the girls. These must be pianists or artists, etc., so as to enable the proud mother to proclaim to admiring friends the story of their daughters' accomplishments. But the boys are away doing odd jobs and beginning the education of a tough.

THEIR EXCUSES.

The invariable excuse is that the money is needed. In the most of cases this is but a sordid attempt to clear themselves of the charge of murder—a clumsy lie to cover their inhumanity. For what chance has a child in a world that is none too safe for the nature.

The father may wash his hands after the manner of the hypocrite, but the fact remains that if he did not waste his earnings and if he did not waste the earnings of his boy would he be in school. The elimination of gawgaws for the girls, of a few drinks for the father, would more than compensate for the pittance earned by the boy.

AN AID TO PROGRESS.

It is rather wearisome this talk on higher education. That it is necessary we admit, though here in Ontario we are chary in giving substantial manifestation of our belief. We have a University, but unendowed and unassisted by the support accorded by the non-Catholic to his halls of learning, its feet are not on pleasant paths. Schoolmasters are expected to wax fat on country air, but a university must have a stronger diet. To enable it to be a not ignominious competitor in the field of education it must not be hemmed in by monetary difficulties—in short, it must have money. It cannot subsist on criticism and disquisitions on the glories of the universities of other days will not free it from the thrall of debt. Queen's and Toronto would not be on the plane of prosperity had they been left to plough their furrow unaided and alone. They would not be able to furnish this country with what it values and rewards if the wealthy non-Catholic had had opened his mouth instead of his purse. Ottawa is not insistent in its demands. We can give or refuse it our assistance. But if we wish to have a centre of influence, the equal of other halls of learning, we must assuredly be willing to make sacrifices to this end. Otherwise we may become hewers of wood and drawers of water, mere Gibsonites, serving the temple of national prosperity but fed on scraps and leavings. If our friends think we are pessimistic we ask them to look over the ground and judge our assertion by the light of facts.

ENGLISH COINS.

The public interest aroused by President Roosevelt's Godless money, says The Quarterly, has served to direct attention also to the recent omission of the words, "Defender of the Faith," from English coins. Henry VIII., as is well known, wrote, or, at least, caused to be written, by Wolsey, a work on the Seven Sacraments against Martin Luther. As a recognition and reward the Holy Father conferred on him the title "Defender of the Faith," which all English sovereigns, however anti-Catholic, have since continued to use. But to pander to English agnostics and atheists the motto was recently dropped, quietly and unostentatiously.

THE MODERN TOURNAMENT.

In the course of the Gentle and Joyous Passage of Arms, of Ashby, described by Sir Walter Scott, four knights died upon the field, thirty were desperately wounded and several more were disabled for life. In the modern tournaments the knights of the pike are as gentle and joyous as the cavaliers of old. Instead of boring a hole through an opponent they tap him on the head, unadorned unfortunately by the iron pot of other days, or dent some other part of his anatomy. A contestant may be disabled for life, or escape with a few bruises, but we give of our money to witness the game and incidentally to risk an onslaught of influenza. At Ashby the heralds cried out: "Fight on brave knights!" nowadays we shout, "Kill the Umpire," or, "Hit him in the slats." In ancient tournaments the Queen of Beauty and Love rewarded the champions: in ours the newspapers weave rhetorical chaplets for the victors and exhibit their war-worn features in their columns.

Newman's Last "Dear Brother."

By the death of Father Ryder at the Birmingham Oratory the last left of the group of friends to whom Cardinal Newman dedicated the "Apologia" has passed away. Henry Ignatius Dudley Ryder ends the list of those "dearest brothers" who had, Newman avowed, been "so sensitive of my needs, so indulgent to my failings, so cheerful under discouragements of my causing." The whole passage covers a page and is entitled from George Elliot a marginal note as interesting as itself: "I hardly know anything that delights me more," she wrote, "than such evidence of sweet, brotherly love being a reality in the world." Father Ryder was a grandson of the well-known Anglican Bishop of Lichfield of his name, and was easily the handsomest man in the ranks of the Roman clergy.—London Chronicle.

THE NEW JESUIT SHRINE.

CONTINUED FROM ISSUE OF FEB. 29.

Elroy M. Avery, Ph. D., LL. D., too well and too favorably known in literary, scientific and historical circles to need any introduction to the Canadian world of letters, has shown his high appreciation of my latest map of Huron and its Indian Village Sites, by re-illustrating it in colors at page 161, vol. III, of his great work in fifteen volumes, "A History of the United States and its Peoples." This publication has reached its third volume, which appeared in 1907. The Burrows Brothers of Cleveland, are the publishers; and it may be said that no work in this line heretofore given to the public can bear comparison with it, in its wealth of historical illustrations, its faithful reproduction of rare old maps and prints, and its typographical finish of this superb edition "de luxe."

MR. HUNTER'S MODEST CONTRIBUTION.

Even Mr. Andrew Hunter, in his monograph on Tay Township (p. 24) did not hesitate to print: "The Rev. A. E. Jones, of St. Mary's College, Montreal, has a wide acquaintance with the literature of the missions." Doubtless this does not mean that I am thoroughly equipped as an expert in Indian Archaeology, so I must not flatter myself; but persons competent to judge "know full well what silly blunders certain experts may perpetrate when not well versed in the history and customs of the American Tribes.

Before passing,—and it will be a relief to something less personal and far more interesting, Mr. Editor, I wish it to be clearly understood that my aim is not to have any one of my arguments accepted on extraneous authority. If I have cited those all too flustering testimonials, it is merely to restore, if needs be, an unimpaired frame of mind to those interested in this subject, and identification of the site of St. Ignace II, so that they may pigeon-hole for the nonce the certificate of incompetency awarded me, with much circumstance, by Mr. Andrew Hunter, and proceed along the line of reasoning I shall follow, whether I show the fallacy of your correspondent's objections, or to make good my own contention.

MR. ANDREW HUNTER'S PURPOSE.

It is fortunate, Mr. Editor, that Mr. Andrew Hunter should have let us into the secret touching the object he had in view when he sent his circular letter simultaneously to so many Ontario papers. I say "secret" advisedly, for his would have conjured that it was really such as it is put forth. "This (letter) he avers," is merely a plea in plain language for historic truth; and the use of common sense in matters of archaeological inquiry." The language is plain enough; as for the common sense, the public, like any other analytical expert, with patience and perseverance, will not doubt succeed finally in detecting a trace. And though your correspondent pleads that it is used, I am an optimist enough to feel confident that it will come out all right in the end, not much the worse for the wear and almost as good as new.

Others, not so felicitously endowed, have been denied the use of common sense in matters of archaeological inquiry. Many have been led astray, for they could not get the knowledge of the locality and the circumstances at first hand, and had to fall back on newspaper accounts in their search for historical truth. Now, this self-confessed champion of verity is coming to the rescue. He is to set them right and correct the deplorable mistakes in regard to the position of the scene of the massacre of the Jesuit Missionaries. The reader must be no longer "at the mercy of such writers." And he does his purpose achieving this desirable result, so that the benighted may secure their knowledge at first hand. How? Why? It is simple enough—by more newspaper accounts. This then is historical knowledge at first hand? Mr. Hunter's only possible reply must be—well, if it is not exactly the article asked for, it is just as good. Now, Mr. Editor, a man takes himself too seriously who claims that his word in such matters, when pitted against that of many others who have had opportunities at least equal to his, may be accepted as evidence at first hand, and preferred in consequence to theirs.

MEANS TO AN END.

The earnest believer in any given theory, and who is actuated by a sincere desire to have his readers, for instance, come into possession of truth does not to set himself by imputing at the outset, base-despicable motives to those who may honestly differ from him in opinion, so as to discredit in the eyes of the public a loyal adversary. He only belittles himself, and self-respecting men of his own way of thinking would whisper to one another "Non tui axillio." While the public at large are sorely tempted to cry "Shame."

What, Mr. Editor, does your correspondent mean when he pens a phrase like the following? "No sooner did the Rev. Fr. Labreure through ill health abandon the scene of his arduous parish labors than the promoters of this new and, as it were, rival memorial, began operations last summer." The obvious insinuation is too innane to deserve any other answer, than to assure your readers Mr. Editor, that its originator is Mr. Andrew Hunter, of Barrie. MEMORIAL CHURCHES AND SHRINES. As for rivalry there is none, nor was there ever any. I myself had the honor of delivering the address at the inauguration of the Memorial Church at Penetanguishene, and this at the invitation of the Reverend Father Labreure. Those who were then present may bear witness as to whether it was sympathetic or not.

Penetanguishene holds the Memorial Church, and stands within sight of the first landing of Champlain, Brebeuf, and others; it is not all the early Jesuit Missions; it stands midway between the very first and the very last mission centre of the region, and for these and other such reasons it was chosen as the site of the Memorial Church, which itself serves to perpetuate the memory of one and all the pioneers of Christianity, one and all the stirring events which took place among the Hurons during an interval of not quite a half century.

A shrine, when not taken in its original and restricted sense of a scrinium or receptacle for the bones of martyrs or such like, is a place of pilgrimage, a place hallowed from its history or associations with some special religious event, or, as in this instance, by the blood shed there of a Christian hero or a servant of God. Mr. Hunter, in quite a friendly mood forewarns us that "The Memorial Church at Penetanguishene had already been erected in this way (viz., on general principles) and there is no particular advantage to be gained by exploiting a forest of Memorials, that is not advisable to establish several shrines. Without being a prophet, or the son of a prophet, I can foresee the time when this part of Ontario will be dotted with them. They may be in the beginning of modest proportions and very unpretentious. The first is already established at the Martyrs' Hill. The second will be raised at St. Joseph, where Daniel was struck down; a third, near Van Vleet, for it was in the neighborhood of the mouth of the Nottawauga that Chabanel lost his life; a fourth will be erected at Etharita, the St. Jean of the Patons, possibly in the northernmost parts of Mulmur or Melancton, in Dufferin County, but more probably in Osprey Township, County Grey, whenever Garner's last resting place shall have been discovered; and what is more, without Mr. Hunter's likes or dislikes being consulted in the matter.

A CRUCIAL TEST OF MR. HUNTER'S PURPOSE.

No sincere champion of truth, however thoroughly he may be convinced of the soundness of his own views, ever stoops to misrepresent the arguments of an opponent. A man, confident in the strength of his position, lays before his hearers the proofs, in support of the contention contrary to his own in all their undiminished force, strong in the sense of his ability to refute them. Nor is there a sorer sign that a cause is hopelessly weak than when its promoter is seen to have recourse to this dishonorable expedient, if he may ensure a short lived triumph there where his peculiarities are unknown, and until his opponent is granted a hearing. It is this unpardonable proceeding that vitiates all Mr. Hunter's pleading in his attack upon me by spoiling but unfair argument, to win a passing triumph but not to vindicate truth. In palliation of this infringement of the accepted laws of honorable debate, Mr. Andrew Hunter can plead but one excuse, namely, that he is incapable of grasping the significance of a line of reasoning or of gauging the weight of its conclusions; in other guise, the poor excuse, that he did not know it was loaded.

UNFAIRNESS LAID BARE.

As we have now reached the most important point in all this discussion, the very marrow of the case, let me rehearse in full Mr. Andrew Hunter's masterly summary of my argument:

"The exploitation (sic) of this shrine has been advertised so much that the general newspaper reader may be disposed to take for granted as true what is utterly without proof or probability. . . . It is not necessary to go farther than the published statements of the first person who put himself on record in support of the site, viz., the Rev. A. E. Jones, S. J., of Montreal, to whom the 'Identification' in question is said to be due, in order to see the lack of substantiality in the case. In this lengthy article on the subject he says: 'I left ashed, the most reliable indication of Indian occupation out of the count.' Further he says: 'We could not without serious damage to the standing grain attempt to reach the very brow of the hill.' These special statements, showing a total independence of inquiry, and of direct observation to prove his 'thesis', and avoiding any appeal to evidence of the usual village debris, actually appeared with many others of a like nature in a Government publication which was issued to give Observations and to be an annual record of work in this line, viz., the Ontario Archaeological Report for 1902. These statements are a multitude of others, in themselves are enough to arouse suspicions in the minds of right-thinking persons. Such was the proof he advanced to support the imagination." I have quoted all this lengthy passage less Mr. Hunter should complain that I have distorted his words.

The first idea that presents itself to my mind after reading the above summary is that Mr. Andrew Hunter's "imagination" must be powerfully "supported," for scan as I may its every clause, I see no attempt at proof in all the many lines which immediately precede his words "such was the proof he advanced."

TO BE CONTINUED.

By one keeping the heart free from stain, virtue and right and wrong are seen clearly as forms in a mirror.

AN EASTER GIFT FOR FATHER LAMBERT.

A correspondent of our esteemed contemporary, The Catholic Universe, suggests an unique way of showing to the Rev. Father Lambert, the valiant and dauntless editor of the Freeman's Journal, whose long life has been spent in the service of God and his country, the esteem and love in which he is held by the Christian people of this country. After pointing out the inestimable service Father Lambert rendered to Christianity in his defense of it against Col. Ingersoll, the writer adds:

"David of old was made King by the Israelites. What have we done for Lambert? His head is whitened now by the snows that never melt. Daily, as editor of the Freeman's Journal he lays and slays each new born infidel reptile. What shall we do for Lambert? He needs not wealth. He awaits no ecclesiastical preferments. Let the Catholic people build him right now a monument that he can enjoy. Let every admirer of Father Lambert send him an Easter letter this year. Let us write him at least one line, saying, 'I for one am grateful to you. I will say for your intention a pair of beads.' Priests might offer a Mass. I myself promise to write, and I want 100,000 letters to accompany mine. Let him have a carload from Catholics and non-Catholics express his gratitude. Let us address him at his humble home, Rev. L. Lambert, Scotchville, N. Y. No one is more deserving of our appreciation of God fearing men, especially his co-religionists, than Father Lambert, and it is to be hoped that the suggestion will everywhere meet with approval, and the scholarly New York editor learn from the response, how firmly he is established in the hearts of his countrymen.—Catholic Telegraph.

HOME RULE FIRST ON IRELAND'S PROGRAMME.

We commend to the study of our readers the appeal published in last week's issue of The Pilot, from the National President, Michael J. Ryan Esq. of Philadelphia, to the members of the United Irish League. Especially would we emphasize his warning against "ancient feuds" and "old men's quarrels;" and his reminder that Home Rule must not be made subsidiary to any other movement in Ireland's interests, however intrinsically meritorious. "Without political emancipation," says Mr. Ryan, "increased trade, new enterprises and real intellectual progress are absolutely impossible of lasting prosperity or enduring advance."

It is unfortunate that, in Ireland itself, a variety of movements, all good in themselves, have been made use of by enemies of Irish legislative independence to divert the minds of the people from that supreme object and even to cause unriendly rivalries among them. Efforts have been made for a like scattering of energies and division of minds among the friends of Ireland on this side of the Atlantic. The enemies of Irish Nationalism will give the Irish people anything but their right to govern themselves.

We have called attention to a very striking attempt at killing off the interest of Irish-Americans in the cause of Home Rule in Mr. F. W. Rolleston's recent article in the North American Review, "The Crisis in Ireland." It is addressed directly to the friends of Ireland here; for its writer knows the value of American help, at least, financial. We think, though, he forgets the moral influence which the Irish Americans have been exercising with ever-increasing force on their kindred in the Old Land. Ireland is not so far away now as it was at the great immigration of sixty years ago, when those who stayed at home, never expected to be held again on earth their departing ones. The children and grandchildren of these exiles are now numerously well-to-do, and sometimes rich American citizens. The trip to and from Ireland is to-day short and comparatively inexpensive, and the Americans visit Ireland and the Irish visit America in greatening numbers, year by year.

Scarce an Irish family without its American branch, and interchange of communication goes on without ceasing. As to Ideas of Government, etc., Ireland has been much affected by American convictions; and not the least of the gain is in the sharpening of the wits of the people against the wiles of their enemies, and the impressing on them of necessity for subordinating all other interests to the main issue. When the evil spirit of disunion was rife in the land, the strongest influence in exorcising that demon was American. To-day, Irish-Americans set their strength against all false sentimentalism that would interfere with the plain, practical business of Home Rule. Living themselves in self-governing communities and participating in the Government, they have learned the hard, practical lessons of reserve, persistence and union of energies for the end in view; and the Irish in the Old Land have profited by their kinsfolk's experience.

President Ryan's appeal will strengthen the union between men of Irish blood in both lands for an object of vital importance to Ireland. American material assistance and American moral influence will have their part in what we may hope to be the last phase of the Home Rule struggle. The income of the Irish-American in American affairs has made it dangerous for non-sympathizers with a principle so

thoroughly American as Home Rule to attempt to ridicule or in anywise belittle the Irish cause. No true American would be so lacking in inconsistency; and no Englishman finds the old devices profitable.

American sympathy for Ireland is the lion in the path. If by any chance or means it could be gotten rid of the ancient Tory methods of keeping the Irish people in subjection would be far less difficult. Hence, Mr. Rolleston's appeal. Let Irish Americans continue to prove to him their satisfaction in frustrating all his schemes.—Boston Pilot.

PRIESTS TO BE KILLED.

MORE ASSASSINATIONS SIMILAR TO DENVER ONE EXPECTED. Associated Press Dispatch.

Chicago, Feb. 26.—"A murder will be committed in Chicago within a month similar to the Denver assassination, where the Rev. Father Leo Heinrichs was shot down while administering Holy Communion in St. Elizabeth's Roman Catholic Church," asserted Chancellor E. M. Dunn of the Chicago Archdiocese last night. "I am positive that Anarchists, anti-clericals, or whatever they call themselves, have prepared lists of priests and clergy to be killed, and I am certain that some Chicago man has been marked," he said. "I am the most logical man for assassination, and although I have thousands of friends in the Italian colony I also have many bitter enemies." Father Dunn said if he was chosen to be murdered the other candidates would be either Archbishop Quigley, the Very Rev. F. S. Angelucci of the Church of the Assumption, or the Rev. Father Francis Gordon, Provincial of the Church of Resurrectionists. Detectives Barnocchi and Longobardi reported to Chancellor Dunn at the Canopy office, and told him they were instructed to serve as his personal bodyguard.

CATHOLIC NOTES.

One hundred and fifty Catholic gentlemen of New York, have undertaken, in conjunction with the clergy, to raise \$100,000 to pay off the debt on St. Patrick's Cathedral.

The Pope has excommunicated Dr. Schurz professor of Church history and ecclesiastical law at the university of Munich, for criticizing the Papal Encyclical against Modernism in a Berlin magazine.

King Leopold of Belgium has conferred upon Cardinal Gibbons the Grand Cross of the Royal Order of the Crown, as a mark of his personal esteem, and also in recognition of his great services to the cause of Christianity and humanity throughout the world.

St. Vincent de Paul's Society of Dubuque, Iowa, has taken up a new line of work, that of sending prayer-books, religious articles and religious matter to State institutions, and along this line done much during the past year.

It is rumored in Boston that Mrs. John L. Gardner, art collector and millionaire, the lady who bought an Italian palace and had it transported bit by bit and reconstructed in Boston, has embraced the Catholic faith. Mrs. Gardner herself refuses to affirm or deny the rumor.

Cardinal Gibbons states that the new laws relating to marriage in the Catholic Church, which have recently been issued by the Holy See, will not change in any important particular the existing laws in the Church in this country. The new laws are aimed to prevent hasty and ill advised marriages.

St. Louis generosity calls for more than a passing notice. Besides the two \$100,000 chapels of the big Cathedral being already donated, one charitable gentleman has subscribed \$10,000, another \$5,000, and seventeen more have given \$1,000 each to aid in the building of a Catholic Newsboys' home.

Bishop McFall, of Trenton, New Jersey, addressing 14,000 members of the Holy Name societies, said: "No people can assert themselves unless they manufacture public opinion. Read your Catholic publications. If you don't support a Catholic paper, how are you going to be abreast of the times on Catholic questions?" Edmund Gardner, whose study of St. Catherine of Siena and her times, is beginning to attract a good deal of notice among the better critics, both here and abroad, is an Englishman and Catholic. He received his education at a Jesuit school at Beaumont, near Windsor, in England, from which he went to Cambridge, where he won his master's degree with distinction.

Approximately every third person in Upper Michigan is a Catholic. A census taken by the priests of the various parishes in the diocese of Bishop Eis, whose jurisdiction comprises the entire peninsula, shows that there are situated with the Catholic Church some 95,000 communicants who are residents in the district. The estimated population of the peninsula is approximately 300,000.

Archbishop Bourne, of Westminster, has published a statistical account of the progress of Catholicity in England up to the end of 1907. According to it, there are now 5,500,000 Catholics in England, and the priests number 4,075, about 50 more than in the preceding year. Archbishop Bourne, who soon is to be made a Cardinal, has been very active in his work, both in the diocese of Southwark, which he governed before, and in the Archdiocese of Westminster, which he rules at present.