CATHOLIC TRUTH SOCIETY

THIRD ANNUAL CONVENTION A GREAT SUCCESS

Annual Convention of the Third Annual Convention of the Catho-lic Truth Society of Canada held in Ottawa, September 25-28, 1923, under the Patronage and Presence of His Grace the Archbishop of Ottawa Official Report of the Third

THURSDAY AFTERNOON THE USEFULNESS OF DAILY NEWSPAPERS

luncheon of the Catholic The luncheon of the Catholic Truth Society of Canada in the Chateau Laurier, Thursday afternoon, Sept. 27, was very largely attended and was an interesting and pleasant function. Rev. Dr. J. J. O'Gorman, of Ottawa, presided. The grace was said by Right Rev. Bishop McNally, of Calgary.

Calgary.
Rev. Father O'Gorman in intro-Thomas Burke, who in the beauty of his character and in zeal was a second edition of his namesake of

Rev. Father Burke said he would be glad if he thought he could live up to the introduction given him. He said he had not come from his home to tell the delegates how to run the Catholic Truth Society, and illustrated his point by an apt story. The Society had its own knowledge and its own way of running affairs, For one thing the question box which the Society ran gave an opportunity of having known the attitude of mind of those not of the faith, through the questions that were constantly asked.

The question box gave an idea of the attitude of the non Catholic mind. Most of the questions asked seemed simple to the Roman Catholic but these questions being asked and asked again, had to be answered again and again, and so Catholic truth was made known to those who did not possess the treasure which to the Roman Catholic meant more than anything else on

Some questions were irrelevant and some were based on a false impression as to what the Roman Catholic religion was. For one thing he seldom found any non-Catholic who had a correct idea as to the meaning of the Immaculate Conception. He told the story of the man who did not believe in the Immaculate Conception. The man also did not believe in original sin. The answer was "Then you do be-lieve in the Immaculate Concep-tion?" Irrelevant questions were Irrelevant questions were nes asked when material sometimes prosperity was taken as a standard as to the possession of divine truth. Another question related to false well established.

If the truth is made known in a carries with it its own appeal to the

As to the means of spreading truth, some of the greatest work of the Catholic Truth Society had been done by means of the pamphlets they had circulated. But But there were other means for the spread of truth. In England there were loan libraries in which all phases of Catholic truth were handled. In New York there were libraries with books which dwelt on any and all phases of the Roman Catholic doctrine. These plans might be found helpful to the might be found helpful to the Catholic Truth Society in Canada. In England too, there were the Catholic Evidence Guild by means of which the principles of the Catholic Evidence demonstrated. olic religion is demonstrated.

The time might come in Canada when out of door preaching could be used as it was now in some other

The daily press should also be used, and especially the press that | tion is not effected, immigration be spreads through the country districts. New York from where he had just come had been cut off for some days from news of the world painful revelation. Canada at its through a newspaper strike and at best has been, for the last decade or some days from news of the world times such as this the value of the press was and could be well realized. The press had wonderful power which the Roman Catholic Church should make use of both in news columns and in the advertising columns.

conclusion that the daily press with its appeal to all kinds of readers might sometime be a more valuable medium of propaganda than the tree will bear. In our land of

papers devoted wholly to church affairs. Bishop McNally, of Calgary, thanked the speaker for his illum-

inating address.

THE EXTENSION SOCIETY The first paper was the work of the Catholic Extension Society in Canada which was given by its president, Right Rev. Mgr. Thomas O'Donnell, P. P. of St. Ann's, Toronta

Father O'Donnell said in part:
"Few are the Catholics who realize that they are members of a church which is really Catholic. They believe it. They even know it to be so; but they do not realize it. They have no daily practice which is based on the Catholicity of the Church. They know and often realize that in government the Church is world-wide. The existence of the Pope brings this fact home to their minds. But that Catholicity involves wide co operation or any form of activity looking beyond the boundaries of the parish and the diocese—that is what people do not Rev. Father O'Gorman in introducing Rev. Father Thomas Burke, head of the Paulist Community of New York, and a noted orator and scholar, recalled that there was a Father Thomas Burke who was provided the community of t repeat the article of the Creed, "I believe in the communion of saints,"

without attaching much meaning to it. A society like that of Catholic Extension is one effective means of bringing the practical import of this

Note.—We shall later give more of the interesting and informative details of Mgr. O'Donnell's paper.
—E. C. R.

THE NEW CANADIAN

REV. GEORGE DALY, C. SS. R.

greatest national problems. It stands today in the forefront of public attention. Undoubtedly every loyal and country-loving Canadian is interested in its happy solution. No matter what views we may entertain on a restricted or open-door policy in the matter, we should, as Catholics and as Canadians, remember that we are now confronted with facts and not theories. Immigrants are within our gates and are still coming by the thousands to our shores as to the Indusands to our shores as to the Iand of their adoption. Facts, said Cardinal Newman, are stub-born things. They manifest definite forces that are at play and have to be reckoned with. Therefore, it is in the light of facts that I would wish to deal with the problem of the in the light of facts that I would wish to deal with the problem of the New Canadian. Unless we presume to insist upon the importance of this issue, Canada is still in the making. Its future is very largely bound up with that of the New Canadian. For, the franchise soon makes him our causal in the soon makes him our equal in the government of the country and in that orientation of its future des-tinies. Our absence of policy or the tinies. Our absence of policy or the adoption of apolicy that would not be based upon facts would prove fatal both to the New Canadian and to the length of him and to the length of him and to the length of him and is being recast in a new mold. All very largely depends on the point of contact with the environment of his new country.

The contact of the Canadian with drawn from premises both to the New Canadian and to the land of his adoption.

The problem of immigration, par-

ticularly when it involves large numbers of various races, as is the mind, and the honest seeker of truth is rested and convinced. issues which necessarily affect the political, economic, social and religious order of the country of adoption. A healthy immigration policy is therefore based on three fundamental principles: a careful selection of immigrants, a wel planned distribution and settlement of these elements extraneous to our institutions and traditions, and above all, a gradual absorption and intelligent assimilation of these new elements into the blood and sinews of our national life. This absorp-tion of the immigrant into the life of the nation is of paramount importance. Immigration being mainly a result of economic condi tions both in the country the emigrant leaves and in the country he comes to, there is a great danger to consider it only as an econ problem and not as a social problem that affects the very basic elements of the nation. When this absorpcomes a menace, or is at least valueless. In this respect the figures of our last Canadian census were a so, but a landing port for America. The flow of immigration has been offset by the ebb of emigration.

The adaptation of the New Cana-DIAN to his new environment-now commonly known as "CANADIANIZA is a slow and delicate pro-"We have," he stated, "some-thing more vital and something dangers and open to misunderstandmore alive than anything in the world and we should use any and all means to make this truth gener- the root of the human soul. The all means to make this truth generally known. We should use the social, political and economic trans s to answer the attacks on the formations which accompany it, are Church made in the press and else-where and should broadcast the ethnological change which takes word of the Church as the radio place in the very depths of the broadcasted music and voices nation. As in the process of graft through the air." He expressed in ing the new shoot assumes the life

"equal opportunity," where national life presents itself untrammelled by edent the cultural heritage of the New Canadian is bound in tim the New CANADIAN is bound in time to make itself felt in the very fibre of the Canadian nation. Otherwise, the new Canadian will be but a parasite feeding itself at the expense

Among the various contributions the immigrant makes to the up-building of our Dominion, there is none more noteworthy than that of a clear and sound conscience. The moral factor is his best asset and what principally counts in his rebirth to Canadian Citizenship. For conscience is the golden thread that gives beauty and consistency, that gives beauty and consistency, that mysterious tapestry which every nation is weaving on the great loom of history. After all, it is the way a man lives that matters to society. Without conscience the law of the land is a dead letter and the most secred rights and point. the most sacred rights and privi-leges of man go unprotected. Prolegislation, educational , social service activities, settlement work, welfare bureaus are all very good and helpful. But they only touch the surface of life. To be of true and lasting value to Canadianization, they pre-supposed something more fundamental-the moral factor. In the depths of the individual conscience lies the sheet anchor which steadies the ship of state and gives to it the safety of port in the storms of un-bridled human passions that so frequently sweep the high seas of national life. Morality is just as fundamental and inherent to the existence of human society as the law of gravity is to the physical world. Nothing can take its place. The highest mental culture cannot save a nation from destruction. Was not Rome at the highest peak of intellectual and artistic life

Immigration is one of Canada's when it sank to the lowest depths of moral degeneracy But John Stewart Mill very well remarked: "The political and economic struggles of society are in the last analysis religious struggles." Conscience indeed is a matter of Religion. Therein it finds its foundation and meets its sanction. To protect, therefore, the Religion of the New Canadian is to protect the all important and basic element of Conscience. This fact receives a particularly striking endorsation when we narrow the issue under examination to those of our Faith. It is indeed an experience admitted

This duty of protecting and strengthening the Religion of the New Canadian—and with it his conscience—rests more with us than with him. His attitude to a very large extent is what we will make it. For his soul during the crucial period of Canadianization is in a state of flux and is being recast in a

the New Canadian with the New Canadian is the relation of our life to his life. The consideration of what this relation is in fact and of what it should be by right is thought-provoking and heart searching. For it is only when each and every one of us will have realized the responsibilities we bear to the Church and to the country in this stupendous problem that we will be able to grapple with it efficiently.

In point of fact what is our relation to the New Canadian? To be

frank with ourselves we admit that our contact with the immigrant is too often one of false appreciation and very frequently of

shameful exploitation.

What is indeed the general appreciation the average Canadian has of the foreigner in our land? Has he not for him but a condescending, patronizing and over-bearing air of superiority, not to say a haughty disdain and contempt? We have labelled him with names that reflect this attitude of mind. We call him "dago," a "polock," a "foreigner." And we know what sense of inferiority this last name implies. In our estimation he does not even belong to the "white people;" he is a product of an inferior order of civilization. We forget that the cultural background of the races to which he belongs is more ancient than our own and frequently far superior to our much vaunted civilization whose standards are measured in terms of wealth and commercial power. We stand aloof from our brothers and sisters in the Faith, draped in a silly and unChristian snobbishness, forgetting that today our opportunity with regard to the New Canadian is passing by. Unconsciously racial prejudice and nationalistic impressions have renationalistic

stricted our Catholicism Were our contact with the New CANADIAN limited to a false appre-ciation of his value, it would be in itself an obstacle to genuine Cath-olicism and true Canadianism. But ideas naturally tend to translate themselves into action. Therefore Therefore as a consequence of the lack of true appreciation there is a marked tendency to "exploit" the New

CONTINUED ON PAGE FOUR

GREAT AUSTRIAN AUTHOR .

EXPLAINS RETURN TO FAITH By Dr. Frederick Funder Vienna Correspondent N. C. W. C.

Vienna.-Hermann Bahr, former leader of the "liberal" or non-Christian men of letters in Central Europe, whose conversion to the Catholic Faith several years ago excited widespread attention, has recently celebrated his sixtieth birthday by publishing an autobiography entitled "Selfportrait" in which he disease. in which he discusses how he re-turned to the Church. Bahr is recognized as one of the great men of modern German literature. He has won honors as a dramatist and still more as a writer of philosophic

works and essays. Twenty years ago he was the demi-god of an enthusiastic group of Liberal and Jewish men of letters who delighted in proclaiming his glory. Just as Richard Wagner had created a school of music so Bahr created a new school of literature. As the manager of the Imperial Burgtheater of Vienna he occupied for a time the most provision. occupied for a time the most prominent place on the German dramatic estage. Even today he enjoys a prestige so great that the most powerful Liberal newspapers of Austria and Germany deem it an honor to publish his essays even though, in the meantime, he has left the spiritual camp of this school of journalists and now very frankly professes the Catholicity in which he was baptized but to which for many years he adhered only by virtue of his baptismal certificate.

HOW HE BECAME RECONCILED

In his new book, discussing his return to the faith in which he had been baptized, he writes:
"When, in 1904, after I had been dangerously ill, I remembered that I was still a Catholic, I was still too

much intimidated by a superstitious fear of the Catholic Church. Since my youth 'Church' had been for me a word of terror. We wanted Catholicism, it is true, but a home-made kind without popery. A sentence from Nietzsche cleared the matter up in my mind. In his book 'On Yonder Side of Good and Evil' I read: 'Self-determination and morality' ptechade each other.' Then I saw closely that I was obliged to choose. In the conception of morality there was already a recognition of authority. kind 'without popery.' to the Catholic New Canadian. He becomes indifferent; and with religious indifference moral disintegration sets in.

This duty of protecting and strengthening the Religion of the New Canadian—and with it bits.

The control of morality there was already a recognition of authority. The authority in the discharge of the duties his native Province of Limburg has book out of which everyone may read his own desires and into which e

'He who knows from experience that the very same book tells him something quite different each time he reads it, will be quite at a loss even if he is sure he has the book of truth—to really find this truth in it.

could not be calmed by the way of the world. Religions, even those calling themselves Christian, directed me over and over to myself. If I were sufficient unto myself. It would not want any religion. Only God Himself could help me. I felt myself relieved only when He Himself received me, when I was imbued with Him, and when I felt able to disappear more and more within myself and to grow within Him. Of all the religions I know, only the Catholic offered me all that; the others did not even dare to promise it. Besides, my spirit was too proud to permit me to obey a Church that would admit the possibility of eter-nal salvation without it. Only the Church which says of itself there is no salvation without it, is worth the effort."

> MAN NOT COMPLETE WITHOUT RELIGION

Since his conversion, Hermann Bahr has become a Catholic author whose writings reveal an almost boyish enthusiasm and delight with which he receives the Sacraments and an ardent love for the Eucharist.

He writes:
"I drank from all the wells of time and parched with thirst. In my great anguish of heart, I came to my Faith, I began to pray for inner truth and surety, to save my reason and with it my liberty, my dignity and my human nature. I implored God to give light to my reason, because, without it is there any difference between me and the animals? My prayer was granted. I learned the real use of reason. Recognition is radiation of truth dependable, from God; only when anchored in for his age. human beings. The way leads from faith to humanity. Man is not complete until he practices religion." solid vocal physic

PRIEST SENATOR

Fy Rev. J. Van der Heyden (Louvain Correspondent, N. C. W. C.)

Louvain, Oct. 1.-The Belgian Province of Limburg has just chosen to represent it in the Senate a priest, professor at the Law Faculty of the Louvain University, who is particularly well known to the numerous prominent Americans who have visited the University town since the outbreak of the Great War.
After the partial destruction of

the city it was this new Senator, Monsignor Simon Deploige, who, in Monsignor Simon Deploise, who, in the absence of the fugitive Liberal Burgomaster and his entire muni-cipal council, assumed, with his friend Canon Armand Thiery, the Capuchin Valere Claes and a few more professors of the University, the administration of the fated city and the restoration of order amon its distracted inhabitants. It quite naturally brought him into contact with the first Americans who rushed with the first Americans who rushed to Louvain with offers of assistance. The acquaintances became friends, and as time went on the friendships developed and brought about new friendships; for Monsignor Deploige—like Cardinal Mercier, whom he succeeded at the head of the Institute of the Thomistic Philosophy—is a men among istic Philosophy—is a man among men, whom those who have met him once seek to meet again and urge their acquaintances to try to meet. Before he became a priest, he was a lawyer and that explains the political nature of his first published work, "Le Referendum," written in collaboration with his friend, the ex-Minister of Justice, M. Van den Heuvel. It was followed by a long string of publications, of which the latest and most important bears the title "Le Conflict de la Morale et de la Socilogie."

In the Senate this priest succeeds a priest, the late lamented Mon-signor Keesen, and among his colleagues he will have two more priests—both social workers and authorities on social legislation— the Very Rev. Canon Broeckx and the Dominican Friar Dr. Rutten.

To the masses of his countrymen the new Senator is known for his devotion to our Lady of Lourdes. Indeed, for some thirty years he has yearly led a pilgrimage of some thousand and more pilgrims to the wonder-working Shrine of the Pyrénées. Their prayers are bound

MASONS KLAN LEADS TO RIOT RULE

New York, Sept. 29 .- At a recent service in St. Paul's Chapel, Broad-way and Vesey street, this city, at which were five hundred Scottish Rite Masons and their friends, who Prior to the eruption of that terrific alienation of mind called rationalism no one ever would have had the incomprehensible idea that he was

seem to have been organized chiefly to breed hatred; at least their success is dependent upon the deepening of the lines of prejudice. There are secret night punishments, defiant not only of religious principles but constitutional law. If you and I have anything of the spirit of Washington, anything of his sense of responsibility, of his energy and courage, we shall find a way to keep our communities and our country from these pitfalls and lapses into riot rule."

FRESHMAN ENTERS COLLEGE AT AGE OF FOURTEEN

Milwaukee, Wis., Sept. 29.—A regularly enrolled freshman in a university at the age of fourteen Bernard Pratte of De Quoin, Ill. has registered in the electrica engineering department of the Marquette university college of engineering. He is believed to be the youngest student who has ever attended Marquette.

Pratte was graduated from senior high school at Pittsburg, Kans., last June and stood high in his of high school work, his grades were exceptionally good, practically all of them being A's or B's. He started to school in the country Marquette as "quiet, unassuming, energetic, promising student; very

"LAW OF GOD STILL EXISTS'

BIRTH CONTROL ADVOCATES BLOCKED

Chicago, Sept. 28.—"The teaching of birth control is against public policy, as indicated in acts of Congress and city ordinances. against the law in many States. Its practice moreover is unquestionably against divine law, and the law of God still exists."

Basing his ruling on the above premises, Dr. Herman Bundeson, health commissioner, has for a second time refused to approve a license, asked by a number of prom-inent club women, ministers and others, to open a "parents' clinic' in this city.

following the ruling of the commissioner several months ago, refusing to allow the clinic to open.

Meanwhile the corporation counsel's office, had made an investigation and reported no State law actually forbidding such teaching. The second application, like the first was headed by Mrs. Helen G. Car-penter, a resident of the exclusive section of the city and a sister-in-law of Federal Judge Carpenter. With her are many prominent residents, who insist that the information on contraception will be given privately to married couples only, and only in cases where in their opinion, restrictions would be bene-

"The application must be disapproved," said Dr. Bundesen. approved," said Dr. Bundesen.
"In my opinion, the purpose for which it is desired to establish this clinic is against public policy, tends to corrupt morals and is unlawful.

"You apparently recognize this in the restrictions you propose to place on the teachings. But when you once impart that knowledge to a patient it has passed beyond your control and may be spread broad-

"Prevention of conception is also unquestionably against divine law. The law of God still exists, and is morally binding upon all. Moreover, such teachings would tend to destroy the State and the pation." destroy the State and the nation." For the time being, the advocates of birth control appear to be blocked in their plans for a "parents'

PRIEST-PRINCE PREACHES ON PEACE TO LARGE CROWDS

Cologne, Sept 11.-Prince Max, Duke of Saxony and brother of the late King of Saxony, who resigned his rights to the throne when he became a priest in 1896, has recently delivered several notable speeches on the subject of peace.

Last week he was heard by a crowded audience in Cologne when he spoke on "War to War; War to Hatred."

Individuals, he explained, must peaceful character. spirit must be imparted to the youth of the land through the agencies of the home and the school. must combat all the vices and the sources of vice. They must fight intemperance and the usury of cap-

Prince Max has attained a great reputation in the Catholic world for his piety and his science. He has spent much time in Greece striving to find a means for uniting the Greek Catholics with the Holy See. As professor of science at the University of Fribourg he has published works of great value. During the War he acted as an army chaplain, out after the War he returned to

FIRST SEMINARY FOR THE TRAINING OF NEGRO PRIESTS

Techny, Ill., Sept. 21.—The first seminary in the United States for the training of negro priests was dedicated Sunday (September 16) at Bay St. Louis, Miss. The Right Rev. John E. Gunn, Bishop of Throughout his four years Natchez, performed the ceremonies of the blessing of the colored Mission House—known as St. Augus-tine's—and presided at the High started to school in the country started to school in the country near Pittsburg when six years old and progressed so well, that he was also participated in the dedication although the great Scottish master although the great Scottish master of historical fiction was himself a school four years later. energetic, promising student; very dependable, rather an unusual man colored Catholic men in the United States—were present. The national officers and delegates of the order Divine Truth is humanity fully rounded out with all its noble gifts. Marquette and is taking mechanical in convention at Lake Charles, La., rounded out with all its noble gifts.

An inquisitive era has dared to make mere men out of Christians.

The result of it has become startlingly apparent in the great War, in the loss of all humanity. We must become Christians in order to be become Christians in order to be decome Christians in order to be become beings. The way leads from chanical in convention at Lake Charles, La., of Maxwell on his marriage to greeted the news of the completion of the seminary with great enthusisolid geometry, trigonometry, is a well constructed seminary, of vocal music, physics chemistry, which they may be justly proud, physical training and bookkeeping.

CATHOLIC NOTES

There are 21 kinds of Baptists; 21 kinds of Lutherans; 17 different kinds of Methodists; 10 varieties of Presbyterians.

A four day conference for the Catholic young women of Germany was held near Bonn. The confer-ence was devoted chiefly to the consideration of the equipment of young women for family life. The basis of the discussion was the encyclical letter issued by Pope Pius XI. last December.

Brussels, Sept. 28.-The Catholic Senator, M. Van Cauwenbergh, who died recently at Lierre, his native city, was the doyen of the Senate after the recent death of Mgr. Keeson. He was born in 1848 and Dr. Bundesen is backed in his studied law, was president or the bar of Malines, and in 1872 became the mayor of his city, a post he capital for many years.

John McCormack is convinced that Ireland has many undiscovered musical geniuses. Next year he intends returning to his native country to make a systematic country to make a systematic search for musically gifted children in the schools. Now that Ireland is leaving her troubles behind, she is, in his opinion, going to open a great musical era. The Free State Minister for Education was just as alive to the importance of music teaching in the schools as they were in America.

New Orleans, Sept. 10.—The Church of St. Thomas at Point-a-la-Hacht in Placquemines parish, which was destroyed by fire last November, is today replaced by a modern structure for which the pastor, Father Girault de la Corg-nais, not only drew the plans, but helped mix the mortar and saw the lumber. One thousand Catholics from three surrounding parishes helped Father Corgnais celebrate the completion of the new edifice, which will be blessed by Archbishop Shaw when the present debt is wiped off.

Lourdes, September 28.-This week was truly an international week at Lourdes. In addition to the pilgrims from various French dioceses, there were 500 English pilgrims, led by Mgr. John Vaughan, auxiliary Bishop of Salford, and Mgr. MacRory, Bishop of Down and Connor. These British pilgrims belong to the Catholic Association. They were accompanied by a large number of English Protestants who came to Lourdes to study the Cath-olic faith. A Dutch pilgrimage, with 1,400 faithful, arrived this week also, together with 400 pilgrims from Luxemburg and 1,000 from Portugal, accompanied by an archbishop and two bishops.

A wonderful answer to prayer is recorded by the Prior of the Bene-dictine monks of Caldey Island, in South Wales, formerly a community in the Protestant Church of England. Their conversion to Catholicism, and the War following immediately afterwards, with its depreciation of the natural resources of their island, involved the monks in the greatest financial distres Despairing of human Fathers called upon their friends to have recourse to prayer, and accordingly a novena was made to the Blessed Virgin and Blessed Teresa of the Holy Child. this novena was in progress, a most wonderful change was wrought in the affairs of the Caldey monks, and as a direct answer to prayer they have found their cap liabilities reduced by two-thirds.

London, Sept. 22.-The old "Ship Tavern' in Lincoln's Inn Fields in London, which has recently been demolished, is said to have had associations with the persecuted Catholics of Elizabeth's time. When the penal laws against Catholics were in force, and it was death to be discovered either celebrating or attending Mass, the Catholics are said to have resorted to the "Ship" where in an obscure back room Mass was celebrated. To guard against interruption the Catholics are said to have provided themselves with mugs of ale, so that, should the spies of the government have lighted upon them, they would have found nothing more incriminating than a gathering of persons sitting over their ale.

London, Sept. 24.-By the death of the Hon. Joseph Constable Max-well-Scott, of Abbotsford in Scotto note that many of his immediate descendants became Catholics. The late Mr. Maxwell-Scott added the name of Scott to his family name Abbotsford. His wife grand-daughter of Sir Walter Scott. Mr. Maxwell-Scott was a son of Baron Herries, whose family has been for centuries a Catholic house whose present head, the Baroness Herries, is also Duchess of Norfolk