

**The Catholic Record**

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LONDON, SATURDAY, SEPT. 20, 1924

**CANADA AND CANADIANS**

In a recent number The Ottawa Journal takes the success of an Irish immigrant boy as a text to preach a wholesome and stimulating lesson to Canadians to the manner born.

Here it is:

"Michael Farrell, tailor, came to Canada from Ireland when he was sixteen and became a farm laborer. He died the other day leaving an estate valued at \$225,000.

"Michael Farrell teaches a lesson. It is a lesson that this generation needs to be taught, namely: that in Canada there is always room at the top, that industry, courage, perseverance, thrift inevitably find a way.

"Canada remains a land of opportunity. Not the land of opportunity that it would be were its leaders more wise, its public more active and alert, but a land of opportunity nevertheless. A land where the individual who applies intelligence, enthusiasm, thrift, integrity, can always reach the goal. A land, speaking broadly, where only laziness, shiftlessness, moral or mental incapacity, forbids success.

"Canada will never be a Utopia. It will never afford easy success, never yield the summit to the mere envious, to the mere indolent, to the mere sluggard or incompetent. But it reaches out both hands to the man who has the will to succeed, and the courage to sustain his will.

"By wise legislation, by divorce from panaceas and fads and cults, by laws that encourage individual enterprise, that do not place a premium upon unworthiness, yet protect the weak from the aggression of the strong, we must try to keep it so."

Often we hear it deplored that Canadians are lacking in Canadian national sentiment. And pity 'tis that the lack is so apparent. A pseudo-imperialism often takes the place of a sturdy Canadianism. But a sturdy Canadian national sentiment is in no sense opposed to the best interests of the Empire; rather the precise contrary is the case. Arthur Balfour spoke of the great value to Britain of the subordinate patriotism of Scots, English and Welsh. And had the history of Ireland been different he might have added, Irish. No one expects or fears that membership in the League of Nations will lessen the patriotism of the nationals of France, of England, of Italy, or of Germany. So in the British League of Nations—which points the way for the civilized world—local patriotism, national sentiment, in Australia, South Africa, Canada, and the rest, is not only desirable but necessary for the stability and permanence of the Empire.

The poet tells us that the aptest and amplest argument for common use is the example. In pedagogy great names are associated with the "object lesson." Michael Farrell is an example, an object lesson, an argument. If this Irish immigrant boy could make here a home for himself and family, could accumulate sufficient wealth to give his children an education, to start them in their chosen life work, and to provide himself with a competence for the evening of life; if Michael Farrell could do all this what reason is there for Canadians turning their backs on Canada and flocking to the United States? There is no adequate reason save the lack of that robust faith in Canada and in themselves that The Journal seeks to inculcate. This faith is an essential element in that national sentiment which the wisest of Canadians desire to foster. The national sentiment that lacks this essential element will never do much for Canada.

Some time ago we pointed to the material success of some one as a stimulating example for our younger readers. A subscriber transmitted to us a criticism she heard from an Anglican friend: "We do not measure success by money. At best that is the lowest order of success." It would be interesting to know if the critic had made a success of anything; or if he were one of those self-indulgent failures who carp at the other fellow's luck, but never recognize their own lack of pluck. We don't like to find fault; but we know so many who spend all they earn, who never own their homes, who are unable to give their children full advantage of the educational facilities which Canada provides in such profusion; who, while carping at such achievement as Michael Farrell's, can point to none of their own along other and worthier lines.

In any case the criticism is rather supercilious.

As The Journal says the Canadian who applies intelligence, enthusiasm, thrift, integrity, can always reach the goal. These are in themselves virtues; and success, even though we label it 'material,' is not achieved without the practice of the unquestioned Christian virtue of self-denial. Moreover, we have, on the other hand, the authority of Holy Scripture for the condemnation of the self-indulgent failures: "If any man provide not for his own, especially for those of his household, he hath denied the faith and is worse than an infidel."

Let the objective be wealth for worthy purposes, or let it be what you will; but let it be something definite and something *willed*; then "only laziness, shiftlessness, moral or mental incapacity forbids success." There is in Latin a distinction between *velleitas* and *voluntas*. *Velleitas* is a mere wish, an ineffectual liking for something; while *voluntas* is the firm *will* to accomplish that something. The distinction is important and instructive. Most young people have *velleitas*; few *voluntas*. And it is only the robust, virile *voluntas* that leads to the goal.

There are millions of young people in Europe who look with longing eyes on America as the only land of promise in a war-shattered world. And, whether they know it or not, we know or ought to know that Canada is the better half of America.

What excuse has the young Canadian for lack of ambition or for failure to realize his ambition? What excuse for the farmer's son who is at home—and all that that implies—where Michael Farrell, a stranger—had in a strange land, started as a chore-boy? What excuse is there for the city boy with opportunities of all kinds at his door?

There is no excuse for such failures; but there is a reason: lack of thrift, lack of ambition, lack of energy, lack of appreciation of his heritage as a Canadian. We would say to every young man and young woman whom we can reach: Have some high purpose, some worthy goal in life and resolve firmly to achieve your aim. The first step—and the second, and the third—is to save money. The self-indulgence that leads to squandering your earnings on whims and fancies and appetites and "good times" is the worst of all enemies. Thrift and self-denial will develop character, moral fibre, will-power. Persevere and success is assured.

We hope that the object lesson of Michael Farrell will arrest the serious attention of many of our young readers and of their fathers and mothers also. It may mean much for them; it may be the beginning of a career of usefulness and high purpose. For the beginning of any career is ambition; faith, then, and the *will* to succeed will ensure success.

**THE BISHOP OF HAMILTON**

The important episcopal See of Hamilton was not long vacant. It would appear that Rome had decided who should succeed the late Bishop Dowling even before the latter's demise. That is not strange in view of the fact that Bishop Dowling was long incapacitated by illness before being called to the reward of a long life of zealous service.

In the selection of a successor Rome has given the Diocese of Hamilton, the Province of Ontario, indeed all Canada reason for congratulation.

Bishop McNally was born in Prince Edward Island, that fruitful

little diocese which has given zealous priests to nearly every diocese in North America. He was educated partly on the Island, after which he was graduated in Arts, with Honors in Philosophy, from the University of Ottawa. He then went to Rome where he studied for five years, travelling extensively during the vacations and perfecting himself in the languages of Europe. As a linguist he has few equals in Canada. In French, German and Italian he is as perfectly at home as he is in English.

As parish priest he had charge of parishes in Ontario and Quebec; and spent some years in the diocese of Portland, Oregon. As pioneer Bishop of Calgary he knows the great Canadian West. Indeed there are few Canadian priests or bishops with so wide and varied a pastoral experience. At home in the maritime provinces, central Canada claimed the first zealous years of his ministry, and the West furnished the sphere of a decade of years as first bishop of Calgary, where everything had to be done.

Perhaps no member of the Canadian hierarchy is better or more favorably known at Rome. That is not strange. He studied there for years, coming into intimate contact with many now highly placed in the government of the Church. Later in an official capacity he spent some two or three years in the Capitol of Christendom.

Modest and unassuming, even self-effacing to a fault, he exercises great influence in his wide circle of friends on both sides of the Atlantic.

THE CATHOLIC RECORD very sincerely congratulates Bishop McNally on his promotion; and no less sincerely do we congratulate the Diocese of Hamilton.

As a scholar, as a Canadian, as a bishop, the Right Rev. J. T. McNally's record is the good and sufficient guarantee that Hamilton will be wisely governed; and that the episcopate of Ontario will be strengthened by the addition of a highly useful member.

**"AT LEAST YOU MY FRIENDS"**

BY THE OBSERVER

The fickleness of human affection is in nothing so well illustrated as in the forgetfulness of the dead. Human beings love strongly in life. Human affection seems a very beautiful thing in its manifestations between mother and child, husband and wife, brother and sister. But how transitory it is after all. There are, indeed, men and women who cherish strong feelings of affection for the dead who were dear to them in life, but they are the exceptions.

In truth, it must be said to the discredit of human nature that we forget our dead too soon. Mourning is becoming a past custom. The age we live in is noted for its selfishness. Second marriages are made sooner after a bereavement than was once the custom. A return is made to amusements and public entertainments in a period so short after a death that it is a veritable scandal. Selfishness no longer permits people to show a decent respect for their dead friends; a proper appreciation of the fact that the Lord has touched their family circle.

But, even if we are too selfish to lessen or give up our ordinary enjoyments for the purpose of showing respect to those whom we love during life, we have more and worse than that to answer for. You may have heard people say:—"Oh, I do not believe in putting on black clothes; or in staying away from theatres or dances or anything like that; my dead friends are not helped by all that; and they would not wish me to do it; to deprive myself of fun, and to pull a long face because they are dead." Such are the efforts made by people sometimes to excuse their own hard-heartedness. Well, suppose we take such persons at their word. Are they Catholics? Yes, sad to say, some of them are. Very well, then, you Catholics who excuse yourselves from mourning your dead, because, you say, it does them no good. We take you at your word, then. If it did them good, you would be willing to do it, would you?

Would you? How many Masses have you had said for your dead in the past year? How many visits have you made to the parish church for them in the past twelve months? How many indulgences, applicable to the souls in Purgatory, have you

gained for the holy souls in the past year? If you will not deny yourself a little for a time to show outward respect to the memory of your dead, what is the reason that you will not do as the mind and the spirit of Holy Mother Church require you to do, as the dead who loved you on earth are waiting and suffering for you to do?

It is selfishness, then, after all, is it not? You don't want to be bothered, is not that the truth of the matter? The selfishness which makes us unwilling to mourn outwardly for our dead, is the same selfishness which causes us to fail in mourning privately. We do not want to be bothered. We forget—of course; it is human nature to forget what we do not want to be bothered with. Do we forget a single one of our little pleasures? Do we forget the book we want to read, the picture we want to see, the gossip we want to spread, the new clothes we want? No, indeed, we never forget the things we care about. And, the reason why we neglect the souls of our dead in Purgatory is, that we don't care enough about them to cause us to remember. That's the sad but undeniable truth.

"Have pity on me, have pity on me, at least you, my friends, for the hand of the Lord hath touched me." 'Tis the sad cry from the depths of Purgatory; and we close our ears to it. Oh, fickle, weak, forgetful, cruel, miserable, ungrateful human nature!

One day we shall be in the same position. One day we too shall look back sadly at the earth and wonder how the hearts which professed to love us so warmly when we were in the world, have become so strangely forgetful and selfish and cold. That day will come, as surely as the sun rises and sets. That day will come, and we shall suffer in Purgatory, and will it not serve us right if the sufferings we shall have there shall not be relieved by one minute's diminution by the prayers and good works of our fickle and forgetful friends?

"At least you my friends!" What is friendship worth, we can imagine a poor suffering soul asking today, forgotten and neglected by the friends of the days on earth. What is love worth, if it stops when the last clod falls on the coffin, and the "mourners" turn away; turn away, back to the daily occupation, back to the daily pleasure, back to the daily moneys-getting; while the poor soul, saved though it be, enters into the purifying fires of Purgatory, terrible and tormenting; turn away and forget; and go on forgetting.

There is nothing sadder than this in all the long list of human weaknesses and faults. To think that our dear ones are suffering, that they can do no more for themselves; and that we can, and will not, is one of the most severe commentaries on our much over-praised humanity that the experience of mankind affords.

**NOTES AND COMMENTS**

THE DAILY press makes mention of the Duke d'Alba, a grandee of Old Spain, at present on a visit to the United States and Canada, as being also the tenth Duke of Berwick in the British Peerage, and a descendant of King James II. They do not, however, record that he is also a direct descendant, in the seventeenth generation, of Christopher Columbus.

THAT THE spirit of the Penal Laws is not altogether dead in Scotland is evidenced by the invocation in Edinburgh of an old statute of George IV., forbidding a Catholic priest to appear on the public streets in the vestments of his office. The occasion of this outbreak of intolerance was the proposal to hold an out-door procession of the Blessed Sacrament on the feast of Corpus Christi, in the village of Carfin, a mining centre in Lanarkshire, where five-sixths of the population is Catholic.

SUCH DEMONSTRATION has been held in the same village for the past three years, but some publicity having been given to it in the press this year, certain ministerial bigots got busy and invoked the obsolete though unreppealed statute referred to. Under this benighted enactment, it appears, that it is an offense for a priest to appear in the streets in the vestments of his order, punishable by a fine of £50, or imprisonment. According to one authority there is no specific

law against carrying the Blessed Sacrament in procession, as was intended to be done in London in 1908, the year of the Eucharistic Congress in that city. The project, it will be remembered, was abandoned at the request of the then Premier, Mr. Asquith, lest disturbance should occur, threats to that effect having been publicly made. The question of its legality was not raised.

THE AUTHORITIES of the Crown in Scotland in this incident are made to appear in the light of a persecuting element, though the real animus lies in the manes of the Kirk, from whence the police were instigated into action. The increase of Catholics in especially the Glasgow district has been causing much uneasiness in ministerial circles and has been the subject of discussion in the General Assemblies of the past few years. This Carfin incident may therefore be considered as the first move in the organized anti-Catholic and anti-Irish propaganda set on foot as the result of these discussions.

THAT THIS intolerant spirit is confined to a section only of the Presbyterian churches may be true, but it is capable of much mischief, nevertheless, as is proved by the success of this first move. The statute was invoked and the authorities had no alternative but to apply it. But the Catholics of Scotland have no intention of submitting tamely to this recrudescence of the benighted spirit of the Covenanters, and Parliament will be asked to intervene. That the obnoxious statute will be repealed scarcely admits of doubt. So that the forces of bigotry which have called attention to it, may in the ultimate find that they have but wrought their own undoing.

FROM TIME to time there is voiced in the Canadian press an outcry against extreme ritualism in the Church of England. The two schools, High and Low, though avowing allegiance to the same formularies, have never been able to realize the apostolic injunction as to brethren dwelling together in unity. The High churchman affects to despise the "Low" as a "Methodist," while the latter, not to be outdone in the matter of calling names, retorts with the epithet "Romanizer." And so they go on, year after year, opposite as the Poles in doctrine and practice, yet both claiming to be the true English churchman.

BUT IF, as appearances indicate, Canadian "Ritualists" have traveled far from the "High and Dry" way of doing things of their fathers they lag far behind their English brethren. Yet, even in England, Ritualism has taken on a form and formulated ideals which would have made High churchmen of the days of Maconachie and Bennett gasp with astonishment. The "Confraternity of the Blessed Sacrament" and the "Association for Prayers for the Faithful Departed" may have seemed to the outsider ten years ago the very limits to which the Anglican "formularies" could be stretched. To be undecieved on this point he has but to cast his eyes about and contemplate the doings of the "Catholic League" of to-day.

"THE CATHOLIC LEAGUE" is an Anglican organization, pledged to the de-Protestantizing of the Church of England. It has adopted the Council of Trent as its creed authority, and aims to promote an understanding between the "Anglican, Latin and Greco-Slav branches" of the Catholic Church. It advocates "unity in everything that is defined as of faith," "freedom of holding, as pious opinion, particular beliefs taught in various portions of the universal Church," charity in everything; devotion to the Sacred Heart. Its principle is "Loyalty to the Church," and hence it claims "release from the fetters and denials of the Protestant Reformation."

CONTRARIWISE, the League opposes Protestant Federation as a grave peril, as this excludes the divine authority of the Apostolic Hierarchy, the divine rights of the historical Church, the tradition of faith and Christian dogma. The reunion which it advocates is a "visible union of the Catholic episcopate, and the reunion of all with the Apostolic See." Its main

instrument of action is prayer, which it encourages by such associations as the "Rosary of Our Lady of Victories," the "Sodality of the Precious Blood," and the "Apostleship of Prayer."

ALL "PRIEST members" of the League must belong to the Sodality of the Precious Blood, which is under the patronage of so typically "Roman" a saint as St. Charles Borromeo. Its rules include celibacy, daily recital of the Latin Breviary, annual retreats and monthly recollections, the exact observance of the Roman ritual and ceremonial, the study of dogmatic and moral theology. It may be seen, therefore, that this marks the furthest outpost yet reached by High Anglicanism, and, making due allowance for a craving after novelty on the part of some, we quite agree with an overseas Catholic contemporary that the effort bears the unmistakable stamp of sincerity and divine grace. "Its rules read like God's veiled message to the Anglican Church."

**EUROPEAN STATES**

**SEEK CONCORDATS WITH THE VATICAN**

By Monsignor Enrico Pucci (Rome Correspondent, N. C. W. C.)

Rome, Aug. 24.—During the last few weeks, the Vatican Secretariat of State has been busy with preparations for the conclusion of the Concordat with Roumania. The Roumanian Government sent a special commission for the purpose, composed of Mr. Paniel, former Minister of Cults, and Mr. Paoliciu, Director General of Cults, to whom have been added Mr. Penness, Roumanian Minister to the Holy See. For the Vatican, negotiations have been in the hands of Mgr. Borgognini Duca, Secretary of the Sacred Congregation of Extraordinary Ecclesiastical Affairs, who has been in daily communication with the Pope and the Cardinal Secretary of State, Monsignor Dolci, Apostolic Nuncio in Roumania, has often been present at the sittings, and sometimes also Cardinal Gasparri.

The work is well advanced, but as there are still important points to be studied and submitted to the Cardinal of the Congregation of Extraordinary Ecclesiastical Affairs and to other congregations, sittings have been suspended till October. The necessity of concluding agreements with the Holy See is profoundly felt by all the States which have inherited the territories of the dispersed empires of Germany and Austria-Hungary. As soon as the dissolution of these countries took place at the end of the War, the Holy See declared it did not recognize the right of the new States to succeed to the privileges and agreements existing with the former States, because one of the contracting parties was lacking, and therefore the agreements had become void.

**AGREEMENT WITH BAVARIA CONCLUDED**

One Concordat already concluded and signed by the contracting parties but not yet ratified by Parliament is that with Bavaria. This pact will be submitted to the Bavarian Landtag in October.

Meanwhile, negotiations for other Concordats with Prussia, Wurtemberg and the entire Reich already have commenced. All are entrusted to the Apostolic Nuncio, Monsignor Pacelli, who has given proof through the negotiations for the Bavarian Concordat of an exceptional knowledge of Germanic rights and legislation and of diplomatic ability.

Another State in which negotiations for a Concordat with the Holy See have begun is Jugo-Slavia. An agreement formerly existed with the Government at Belgrade, concluded in 1914 on the eve of the War, late in the pontificate of Pius X. It was made, however, with the formerly small Serbia, in which were barely 60,000 Catholics, and therefore established only two dioceses, the Archbishopric of Belgrade and the Bishopric of Uskut. All other dispositions were such as could pertain only to a very small minority of the population. Now, however, the results of the War have brought a Great Serbia—Jugo-Slavia and the Kingdom of the Serbs, Croats and Slovenes. In this new State, the Catholics number more than six millions, or two-fifths of the entire population, and possess a Hierarchy with three archbishoprics and twelve bishoprics. It was therefore impossible that the old Concordat with Serbia be extended to the new and larger State.

The Government at Belgrade is fully aware of this fact, and already has initiated negotiations for a new Concordat. These negotiations, however, are developing only in the capital of Jugo-Slavia, because the question is bound up with that of the general regulating of cults in the State, which has not only large blocs of Catholics and Orthodox Church members, but many Mohammedans. As soon as the regulation of the cults has been worked out, the Government will take up the matter of the Concordat.

**THE POLISH SITUATION DIFFICULT**

Although relations between Poland and the Vatican are very cordial, opinion is not unanimous about the desirability of concluding a Concordat. The reason is the different situations in which the Catholic Church found itself in the three Poland's before the War. In Austria Poland, the Church was in excellent material condition, although Austrian legislation was animated by a spirit of the invasion of the lay and imperial power in the internal organization of the Church. In Russian Poland the Church was under a regime of oppression. Even in German Poland, the laws were oppressive, although toward the last they were modified.

In consequence of these various elements, the opinion as to a Concordat was divided. Those who did not let their personal interests intervene, ardently wished the Concordat, but those who wished to see the abuses by the civil power in religious affairs inherited from the old regimes continued were not favorable to the proposal. There are reasons to hope a calmer and clearer-sighted opinion will prevail. Austria and Hungary also have diplomatic relations with the Holy See which had developed in the greatest reciprocal friendship. But they have not concluded new Concordats, neither have they begun negotiations to conclude them. It is easy to understand the delay. Austria and Hungary are the States which lost the most territory after the War, but they have not lost the hope of regaining some of it. If they were to make treaties with the Holy See at this moment, they would be obliged to sanction morally the new territorial situation to which they have been reduced. Therefore, they are not in a hurry to conclude Concordats, and for the moment prefer to proceed in full agreement with the Holy See, without tightening their relations by a treaty.

A Concordat between Lithuania and the Vatican has been in effect for two years.

**ONE HUNDRED PER CENT. AMERICANS**

The Republican Herald, Winona, Minn.

The "one hundred per cent-ism" of Americans has been the subject of considerable discussion in the columns of The Republican Herald during the past two weeks, through the "Public Pulse" communications of Mark Elliott and William R. Walsh. Mr. Elliott has endeavored to demonstrate that members of the Catholic Church in America are responsible to a foreign power, and is their sovereign in matters civil as well as ecclesiastical, and as such cannot be classed as wholehearted Americans; while Mr. Walsh has contributed a spirited defense of the Catholic school system, of the Catholic Church as a whole, and of the position of the Catholic layman in his relation to his church and his country.

In view of the secrecy of the Klan register, disinterested observers (who in this case would appear to be those American-born Gentile Protestants who are not affiliated with the Ku Klux Klan) do not know who are the individuals comprising membership of the organization for which Mr. Elliott is spokesman. But they do know the individuals who as a composite body form the membership of the Catholic churches of Winona and vicinity, and knowing them, are not stampeded by assertions reflecting on the patriotism and Americanism of the Catholics of this country.

Winona Catholics, in common with American Catholics everywhere, need no defense of their patriotism and loyalty. It has been demonstrated so many times in peace and war, that it should be a subject beyond controversy. The pupils of Winona Catholic schools, from testimony of those who have observed them as students in those schools and in their activities as residents of the community following graduation, give the unbiased observer full confidence in their patriotism, their loyalty, and their possession of a "unified American ideal" which encourages them to be worthy citizens of this country.

The time is approaching when it will no longer be an honor to be known as a "100% American" if the appellation is to carry with it the practice of religious bigotry and class hatred. Anti-Catholic agitation is a menace to the best conduct of political affairs, breeding a very regrettable bitterness and suspicion among the fellow citizens of any community in which it takes place. Protestant churches in the best spirit of Christian charity should lose no opportunity to quiet it, and to do away with the strange anomaly of a religion of love producing hate, and a gospel of peace engendering strife and animosity.

The Ku Klux Klan, if it is not to go the way of the A. P. A.'s, the Know Nothings and the Guardians of Liberty, as well as the various anti-Masonic movements which have almost passed from memory, will do well to abandon that portion of its program which tends to discredit the Americanism of those of other creeds, colors and beliefs, and instead lend itself to wholly constructive work which will be in harmony with freedom of thought and belief for every citizen of the United States of America.

While The Republican Herald has endeavored to perform a commun-