

# MANCIPIA

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THE REPORT OF THE CRUSADE OF SAINT BENEDICT CENTER



## SLAVES OF THE IMMACULATE HEART OF MARY



“TO SERVE HER IS TO REIGN”



# TO FRIENDS OF THE CRUSADE:



Br. André Marie, M.I.C.M., Prior

## LIBERALISM: BAD FOR RELIGION, GOOD FOR EDUCATION

At Saint Benedict Center in Cambridge, Massachusetts, our forefathers had a saying that epitomized their apostolate in the academic circles in which they mixed: “We are against liberalism in religion, but we are for liberal education.” This was in the 1940’s. At the time, the Jesuits were parting drastically from the traditional *ratio studiorum* of their

institutions of higher learning, modeling them instead after those institutions they were sending their young scholastics to, institutions like Harvard. Their education was evolving from a classical “liberal” one to its opposite, a “servile” education. The preservation of a Catholic Education worthy of the name was an important goal of the Center in Cambridge, so Father Feeney and his followers were anti-liberal in religion and authentically liberal in education. By contrast, the Jesuits — at least at the institutional level — became educationally illiberal and dogmatically *ultra*-liberal.

What does it mean to say that we are “against liberalism in religion” but “for liberal education”?

To answer that, I’ll begin with the *con* and move to the *pro*.

Most of us regard liberalism as an evil, and so it is as a philosophical and theological construction. “The basic concept of liberalism is liberty, taken as emancipation and independence of man, society, and State, from God and His Church.” Readers may consult “Liberalism: An Evil Defined” on page 5 for a fuller explanation. Liberalism of this philosophical and re-

ligious nature is something we execrate as an error. In fact, Liberalism is a sin.

I invite readers to study that above-cited definition carefully. Many of us garner our understanding of liberalism from the partisan politics of the day; therefore, we have a poor understanding of it. Much of what passes for “conservative” in our nation is really old-fashioned liberalism. And this is not a mere matter of preference; it concerns truth versus error. Remember: Liberalism is a sin.

What is this *good* kind of liberalism — this liberal education? We can summarize it in this wise: *man educated*

*as man*; that is, man’s rational faculties brought to their perfection by acquiring the habits that lead him to contemplation, the summit of human happiness. This is contrasted with servile education, that schooling that makes man into a servant: a carpenter, a lawyer, a dentist, a bus driver. Note, I mixed up blue collar with white collar jobs. It matters not: both are servile; both are functionaries in society. By contrast, liberal education educates a *free man*. Brother Francis explained this kind of education in several places, two of them being his “Plato and Liberal Education” and this brief excerpt from the first volume of his *Philosophia Perennis*:

“The seven Liberal Arts — divided into the three disciplines of Trivium and the four disciplines of Quadrivium — form part of the traditional wisdom which has been handed down from the ages of Faith. These arts work in harmony with

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What does it mean to say that we are “against liberalism in religion” but “for liberal education”?



This is one of the rock walls that Russell LaPlume built. The niche on the right side is for a statue, yet to be procured.

## CONVENT CORNER



Sr. Marie Thérèse, M.I.C.M.,  
Prioress

### I DON'T HAVE TIME!

**F**or what? What *do* you have time for? What is time, anyway?

Let's start with what time is. Time is a creature of God. Technically, it is co-created with matter. This means, that when God created the material universe — earth, water, atmosphere, plants and animals, and, finally, man — time was created with it. Angels, who are immaterial beings (they don't have bodies), have no need for time, so we say that they were created "before time," since they were created before the material universe brought with it the co-creation of time. A material being is, philosophically speaking, an *ens mobile*, a "being in change." This becomes significant as we finally arrive at the philosophic definition of time.

Time is "the measure of change in a material being." As an example, a kitten changes in many ways all very familiar to us. We measure these changes in "time." When it is a few days old, it opens its eyes. After a few weeks, it begins to eat solid food. At one year, it is able to have its own litter of kittens. By these changes, God intends the kitten to reach its full poten-

tial, its maturity. In summary, the kitten must take nutrition, grow, and reproduce more kittens to perfect its nature as God intended it. The total amount of time allotted to a cat to perfect its nature is roughly fifteen years. Then, it is substantially changed at death and no longer exists as a cat. That change, the last in a cat, precludes any more changes that require time. Time is no more for a dead cat.

If the kitten "didn't have time" to eat, to grow, or to generate other kittens, you would certainly wonder what it was using its time for!

For human beings, life is more complicated than simply getting nutrition, growing, and reproducing. This is primarily true because human beings have a purpose that is beyond the materiality of human nature itself. What do I mean? The perfection of a human being, who has a spiritual intellect and free will, and who will, therefore, never cease to exist (unlike the kitten at death), is of an everlasting nature. So we speak of everlasting life and everlasting death for human beings. Human life doesn't simply cease with the death of the body.

Everlasting life is the true end of man. This end requires something that man does not have by nature: grace, and a new resultant nature. We receive this new nature, this new life, at our supernatural birth into God's family; namely, at the reception of the sacrament of Baptism. From that point on "in

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### IHM School Patrons

Support traditional Catholic education! Immaculate Heart of Mary School needs your help to provide an affordable education that will enable our growing numbers of students to reach their full potential: mentally, physically, and spiritually.

We are hoping to find patrons for IHM School: individuals, families, or businesses that would help with contributions. These could be given monthly or whenever is convenient. Will you help us? All patrons receive: 1) a framed, autographed picture of the students and faculty of Immaculate Heart of Mary School; 2) a remembrance in certain special daily prayers; 3) a school yearbook; and 4) our eternal gratitude!

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to sign up or for more information.*

# FOUNDERS' COLUMN



Brother Francis, M.I.C.M.

## EPISTEMOLOGICAL CONSIDERATIONS

**E**pistemology is the study of knowledge. Most modern philosophies begin with an explicit or an implicit denial of the very fact of knowledge. There are three fundamental principles that epistemology rests on:

One: The fact of knowledge; we know that we can know. You can't prove this self-evident truth. You can't reduce it to any

other principle.

Two: My own existence. Nobody could doubt his own existence.

Three: The principle of contradiction: When one thing is true, its contradictory must be false.

The whole false philosophy of Georg Wilhelm Friedrich Hegel's dialecticism is based on the rejection of the principle of contradiction.

It is because being declares itself that reality can be known. Truth is declarative being. Every being somehow has a tendency to declare itself. And every intelligent being is equipped with powers of receiving that declaration. These are some foundational truths of perennial philosophy, you see, and it was when modern philosophers started tampering with them that we got all the different problems of bad thinking that we suffer from in the world today.

Pilate asked Our Lord: "What is truth?" Unfortunately, he did not wait to hear the answer.

Take the materialists — their universe is only material, what they can handle

with their hands, what they see, smell, feel, touch, and so on. And when they die, they think they die like the dogs and that's the end of it. That's the picture that has been painted for the secular world today; even if people don't exactly put it that way in words, that's the way they live. Reality is so far beyond that.

What wisdom teaches us is that this material world is only a shadow of the total reality, only the little tip of an iceberg. Our reality is so much greater because we know that material reality is not the only reality. Metaphysics, the highest branch of philosophy, is the study of the immaterial. Materialism gives us Communism, Freudianism, Darwinism, and all the other false *isms* that lead men to behave like animals and even worse than animals. That's what is happening in our schools. If you convince boys and girls that they are nothing but animals, they will behave like animals. It's very much easier for a man

to become a monkey than for a monkey to become a man.

Epistemology studies the act of knowledge; it is the science or the theory of knowledge. Knowledge seeks truth. When you accept something in your mind that is false and you think that you have knowledge, you don't have knowledge. It has to be true to be knowledge. What is truth? Truth is the conformity of the mind to reality.

Error is a *positive* deformity. So the fact that we don't get the full reality — that the mind is not fully conformed to the totality of things — is not error, it is just a limitation of the human condition. But when there is *positive* deformity, when you affirm something that isn't so, or when you fail to affirm something that is, that's error. The world is far more abundant in error than in truth.

We have excellent reasons to know that reality is infinitely greater than even the extensive universe open to our eyes, and ears, and touch, and the other senses; yes, it is infinitely greater. In this total reality there are the immaterial things we don't see with any of the senses: the angels, the souls of all those who have died — their souls are still part of reality — and then there is God.

There is nothing more important on this earth than truth. Probably the greatest historic question was the question that Pilate asked Our Lord: "What is truth?" Unfortunately, he did not wait to hear the answer. Imagine how much he missed! Probably the most important, positive statement ever made, the most positive judgment ever made, was when Our Lord said, "I am the way, the truth, and the life."

There can be truth about any one of us. If I tell you what year I was born, that's a truth. I could tell you how much I weigh. I could tell you some things I studied, some things I did not study. All these are truths. But could I say, "I *am* the truth"? Only one Person could have said that, and only one human mind could have been in conformity with that reality. That Person was the Son of God incarnate, and that mind was the mind of Jesus Christ.

We define our eternal happiness in terms of knowledge. The beatific vision is knowledge. The vision of anything *created* would not make us eternally happy. It has to be the Reality that is infinitely beautiful, and infinitely good, and infinitely satisfying. So you see in what sense only one Person on this whole earth, and in all the human history, could say about Himself, not, "I am true," or "You can know some truths about me," but "I am the Truth." Only Our Lord Jesus Christ could say that. You know the scripture, *This is eternal life that they may* — what's the verb? **Know** — *know Thee, the one true God and Jesus Christ whom Thou hast sent*. Eternal life consists in knowledge. Without knowledge, there *is* no eternal life. That tremendous truth should let us know that, when we are studying knowledge, we are studying a most important subject.



## SPECIAL FEATURE

### LIBERALISM: AN EVIL DEFINED

Note: The following excellent explanation of liberalism is taken from: Parente, Pietro; Piolanti, Antonio; and Garofalo, Salvatore, *Dictionary of Dogmatic Theology*, translated by Emmanuel Doronzo, O.M.I., S.T.D., Ph.D. (Milwaukee: The Bruce Publishing Company, 1951) pp. 163 and 164. I have provided one small note in brackets. — Brother André Marie

**L**iberalism. A doctrinal current, quite complex and changeable, which has had various interpretations and practical applications, not easily definable. The basic concept of liberalism is liberty, taken as emancipation and independence of man, society, and State, from God and His Church.

Born of Encyclopedism, liberalism finds a philosophical justification in Kantianism (q.v.), and gains strength with naturalism and rationalism (q.q.v.); with the French Revolution it enters the sociopolitical field and manifests itself as exaggerated democracy (sovereign people), as separatism with respect to the relations between Church and State (“A free church in a free State”), as indifferentism in matters of religion and worship, and as abstentionism (noninterference) of the State in economics (“Leave everything to private initiative”) [This form of liberalism is known as “libertarianism” in American politics].

In the first half of the past [19th] century this dangerous and erroneous current made great inroads among Catholic ranks, assuming a more moderate form and insisting especially on the separation of Church from State and on broad-mindedness with regard to a liberal spirit. Characteristic in this connection was the Catholic-Liberal movement in France, led by Félicité

de Lamennais, and followed enthusiastically by Lacordaire, a Dominican, Montalembert, and others. These sought, with the best of intentions but to no avail, to Christianize liberalism, fundamentally adverse to revealed religion. The Church was forced to intervene, first warning, then condemning.

The principal documents of the Church *magisterium* are: (1) The encyclical, *Mirari vos*, of Gregory XVI (1832). (2) The encyclical, *Quanta cura*, with the attached *Syllabus*, of Pius IX (1864). (3) The encyclicals, *Immortale Dei* and *Libertas*, of Leo XIII (1885 and 1888).

In the *Syllabus* (q.v.) is found the explicit and detailed condemnation of liberalism, whether philosophical, theological, religious, or sociopolitical. Certain modern tendencies with a more attenuated liberal tinge are to be distinguished from this classic liberalism.

Leo XIII, in his two famous encyclicals, confirms the condemnation given by Pius IX in the *Syllabus*, maintaining vigorously the rights of God and of the Church with regard to the individual and the State, which cannot divest itself of interest in the religious problem or put the Catholic Church on a par with other cults. But, in consideration of contingent difficulties, he does not condemn the government which, for reasons of freedom of conscience, permits in its territory — even where the majority of citizens is Catholic — the free exercise of other religious forms. This is a tolerance, therefore, of practical necessity, similar to that with which God tolerates evil by the side of good in the world; but the principle remains intact, namely: the truth and the right of the Catholic religion and Church in its relations with the individual, with society, and with the State.



Saint Paul's House with the new rock wall and the metal roof being put on. The landscaping is still a work-in-progress.

## PREFECT'S COLUMN



Tertiary\* Brother John  
Marie Vianney

### COMING SOON: 14TH ANNUAL CONFERENCE

**A**nother opportunity presents itself this fall to come to Saint Benedict Center in Richmond, New Hampshire, and refuel your spiritual engines at our annual conference. The conference this year will be held Friday and Saturday, October 8 to 9, the perfect time of year for the best New England weather and the peak week of our spectacular foliage. For those who can stay over

Saturday night there will be two Masses on Sunday morning with Rosary preceding. Brunch will be after the second Mass. Most of the conference speakers will still be here Sunday and they, and the religious, and our local third order community, will all be present and available. You can relax and enjoy the festive atmosphere that complements every SBC conference, where good conversation, food and drink, and plenty of solid Catholic erudition and camaraderie will be yours for the taking. Don't forget to invite a friend.

**General information:** This is our 14th annual conference. Friday and Saturday will both be full days. There will be eight presentations in addition to the introductory comments of the master of ceremonies, our Prior, Brother André Marie. The registration fee for all six meals and the two days of talks will be \$100. I have it from reliable sources that the meals will be home cooked. SBC information tables, with a variety of crusade and devotional material, will be set up for your convenience, and our bookstore will be open almost continuously during the whole weekend. If you wish to attend for a single day and take care of your own meals, registration will be \$40. All the specific information you will need about speakers and nearby hotel accommodations are given in our ad on the back cover of this *Mancipia*.

Our past conferences have led to a number of vocations to the Slaves of the Immaculate Heart of Mary, several good Catholic marriages, and many new third order members. We also use our annual conference as an occasion to grant diplomas to those who have met all the requirements of the Saint Augustine In-

\* Third Orders, whose members are called "tertiaries," are associations of the faithful established by religious orders. Most M.I.C.M. tertiary are lay folk.

stitute of Catholic Studies program.

**Wisdom:** The theme for this year's conference is *The Romance of Wisdom*. We know that the concept of *wisdom* is presented to us in different ways, natural and supernatural. It is both a thing and a Person. We speak of "conventional wisdom," "the wisdom of the ages," "the wisdom of Solomon," "the wisdom of the world," etc. Holy scripture gives us the idea of Wisdom as a Person, indeed as most highly desirable for the intellect; therefore, the Holy Ghost inspired the sacred writer to paint Wisdom as the Beloved Spouse: *Her have I loved, and have sought her out from my youth, and have desired to take her for my spouse, and I became a lover of her beauty* (Wisdom 8:2).

Recall the second question in the catechism. Why did God make us? The answer is: To know Him, to love Him and to serve Him in this life and to be happy with Him forever in the next. How, then, can one seek God, who is Wisdom, in order to "know, love, and serve" Him in this life if one does not desire to hear about Him, read about Him, spend time with Him?

How, then, can one seek God, who is Wisdom, in order to "know, love, and serve" Him in this life if one does not desire to hear about Him, read about Him, spend time with Him?



Brother André Marie giving the opening remarks at last year's conference

**A course on Wisdom:** Our teacher, Brother Francis, gave an entire course on *Sapientia*, Wisdom, in which he explained how holy scripture is filled with overflowing praise for wisdom — not the wisdom of the world, but the wisdom that consists in choosing the best means, and acting in accordance, in order to arrive at our ultimate end: eternal life. *More precious than all riches: and all the things that are desired are not to be compared with her* (Proverbs 3:15). And, again, *Get wisdom, because it is better than gold* (Proverbs 16:16). Brother's six lectures on *Sapientia* (MP3 CDs are available at [www.store.catholicism.org](http://www.store.catholicism.org)) examines both supernatural and natural wisdom in the light of the inspired word of God. Wisdom is the highest value of both orders: natural (that is to say, philosophic) wisdom, and supernatural (for it is the highest of the seven gifts of the Holy Ghost). The lessons covered in these six lectures serve as an inspiration to imitate the saints, the wisest and happiest of all who have walked this earth.

**The spirit of SBC continues on:** In a sense, our conferences mirror the spirit of the early Center, when Father Feeney, Sister Catherine, and Brother Francis would impart their Catholic wisdom to large crowds of students, while other SBC regulars would be preparing, for all, spaghetti and meatballs in the kitchen. Last year, in spite of a torrential downpour,

our program went along perfectly even through a brief power outage. Oh, yes, I almost forgot, thanks to the sisters, we also had musical entertainment during and after dinner with the Richmond-renowned Immaculate Heart of Mary School fiddlers. We wish that there could be more than just one conference a year; no doubt, if we were still headquartered in Boston, there would be. But Boston would not have such a treasure, so a wiping of the dust from the shoes was necessary, and SBC moved in 1958 to the farm country of Still River, Massachusetts. Eventually, Brother Francis ended up giving his final years of classes in the SBC hilltop monastery in rural New Hampshire. Thank God his talks are preserved for us now, and for posterity.

Still, it is more inspiring to take in the words of a good preacher, teacher, or inspiring storyteller when he is speaking to you in person. And so I leave you with this invitation to try and make it to this year's conference. Only God knows how many opportunities remain to be part of this wonderful convocation of like-minded Catholics, which, after fourteen years, has now become a tradition. I hope to see you in October.

*Email Brother John Marie Vianney  
at [toprefect@catholicism.org](mailto:toprefect@catholicism.org).*



## Queen's Tribute

*Every one as he hath determined in his heart, not with sadness, or of necessity: for God loveth a cheerful giver* (2 Cor. 9:7).

The Queen's Tribute program is a donation plan whereby benefactors pledge a fixed amount every month. It was instituted over twenty years ago and has helped us erect our buildings, purchase equipment used for evangelization, and produce our publications. Widows' mites are welcome, and all donations are tax-deductible.

The funds help us recruit and form religious brothers and sisters, support the heroic priests who assist us sacramentally, and maintain and expand our operation in Richmond, New Hampshire. The religious pray for our donors daily, and regular Masses are offered for them as well. We can't do our work without our supporters. God reward your charity!

**Call our bookkeeper, Russell LaPlume, at (603) 239-6485, or email him at [rlp@catholicism.org](mailto:rlp@catholicism.org) to join or for more information.**



# The Holy Habit of a Slave

*Put me as a seal upon thy heart, as a seal upon thy arm... .*  
(Cant. 8:6)



Hand-made monastic leather belt.



The capuche, or monastic cowl, is the hood with the small cape to which it is attached.

**The Tunic:** O Lord, clothe me with the angelic habit and make me a new man, who according to God is created in justice and holiness of truth.\*

**The Belt and Rosary:** Gird me, O Lord, with the cincture of purity and quench in my heart the fire of concupiscence, that the virtue of continence and chastity may abide in me. While I call to mind the cord with which you were bound, bind me to your heart and to your service, and arm me with the weapon of the Holy Rosary.

**The Capuche (kə-'poosh):** Place, O Lord, on my head, the helmet of salvation, that I may resist the assaults of the devil by the maternal protection of the Immaculate whom I bear in my heart and over my heart.

*\* Text taken from the clothing prayers the brothers recite when dressing. Each garment is first kissed.*



The tunic is the main garment.



Crucifix imported from France; rosary hand-made by our sisters.



## **An External Sign of our Consecration**

“Put on the new man” (Eph. 4:24) as a Slave of the Immaculate Heart of Mary. Live the consecrated life of poverty, chastity, and obedience under the Augustinian Rule, in an apostolate dedicated to the conversion of America and the preservation and restoration of Catholic tradition. Ours is a “mixed” life of activity and contemplation, at the service of the Queen of Heaven for the glory of the Holy Trinity and the extension of the one, true Church — outside of which no one at all can be saved.

**Are you called? Give  
the Prior a call at 603-  
239-6485 or email  
[bam@catholicism.org](mailto:bam@catholicism.org).**



## KELLY FORUM



Mr. Brian Kelly

### THE WALSH QUARTET

As I was looking over my Catholic calendar last month, which was devoted to Our Lady's Immaculate Heart, I noticed that in addition to feast days for three great doctors of the Church — Saints Alphonsus (August 1), Bernard (the 20th), and Augustine (the 28th) — there are also six major feast days in August for saints

who died in the thirteenth century.

Whenever I read the words “the thirteenth, greatest of centuries,” ironically, I think of historian Gary Potter's fascinating article called “The Great Nineteenth,” which appeared in our last issue of *From the Housetops* and is posted on our website. Gary, in his singular way, was noting in his own title that Dr. James Walsh's masterpiece, *The Thirteenth, the Greatest of Centuries*, did not imply that there were not other centuries wherein the Faith and Catholic culture were gloriously manifested in the lives of many saints and the achievements of great thinkers, doctors, and artists. The explosion of sanctity in the nineteenth century, which followed in the aftermath of many masonically-orchestrated revolutions, is a perfect example of how God can draw good out of evil. In fact, it is said that the greater the evil God permits, the greater the good that He will draw out of it.

As you can see from all the acronyms following his name, James Joseph Walsh, M.D., LL.D., Litt.D., Sc.D., was an accomplished physician, scholar, and man of letters. He was born in New York City in 1865 and graduated in 1892 from Fordham College where in 1894 he earned his first doctorate. He received his medical degree from University of Pennsylvania in 1895. After postgraduate work in Paris, Vienna, and Berlin, he settled in New York, where he died in 1942. He was quite prolific, writing numerous articles and books on Catholic themes, but the bulk of his literary output was in his field of medicine.

Walsh's scholarship gave him an intense appreciation of the harmony that must exist between all true science, ethics, and art, in their pursuit and expression of the true, the good, and the beautiful.

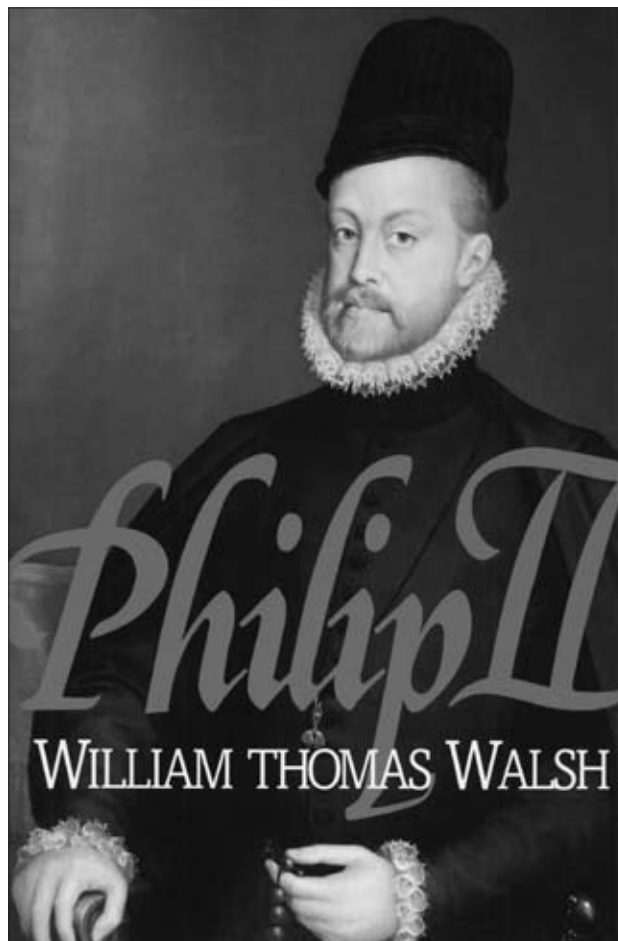
Here is a list of some of his works, which he managed to write while practicing medicine: *Makers of Modern Medicine*, *The Popes and Science*, *Education*, *Old-Time Makers of Medicine*, *Psychotherapy*, *Religion and Health*, *The Catholic Church and Healing*, and *What Civilization Owes to Italy*. But his most important literary contribution to the Church, and that for which he is most renowned, is *The Thirteenth, the Greatest of Centuries*.

“It had great thinkers,” Walsh writes, “great rulers, great teachers, great poets, great artists, great moralists and great workmen. It could not be called the material age in any special degree. It was equally poetic, political, industrial, artistic, practical, intellectual, and devotional. There was one common creed, one ritual, one worship, one sacred language, one Church, a single code of manners, a uniform scheme of society, a common system of education, an accepted type of beauty, a universal art, one common order of ideas — including intel-

lect, moral duty, action and the soul. It may be doubted if that has happened in Europe ever since.”

M.I.C.M. Tertiary, Sister Marie Pierre, reviewed this classic book for us. You may find it at the book review section of our website.

Equally prolific, although more specific in the scope of his expertise, was Catholic historian William Thomas Walsh, who was a generation younger than Dr. James Walsh. Both, however, were New Yorkers. All of the books by William Thomas that I am familiar with were masterpieces. These include: *Isabella of Spain* (1930), *Philip II* (1937), *Characters of the Inquisition* (1940), *Saint Teresa of Avila* (1943), *Our Lady of Fatima* (1947), and *Saint Peter, the Apostle* (1948). When Walsh's greatest work, *Philip II*, came out in 1937, a dinner honoring the event was held in the big city. Father Leonard Feeney, then editor of the Jesuit magazine *America*, attended the publication gala. After reading this most explosive of Catholic historical books, it is astonishing



Philip II, available from our online and walk-in bookstores



to think that there was a time not many years ago when such uncompromisingly Catholic work was heralded by the Church in America rather than blacklisted.

After reading this most explosive of Catholic historical books, it is astonishing to think that there was a time not many years ago when such uncompromisingly Catholic work was heralded by the Church in America rather than blacklisted.

Walsh's book on Fatima (1947) was the first one written in the English language about the apparitions. He was permitted an interview with Sister Lucia, during which he asked her about Our Lady's request that Russia be consecrated to her Immaculate Heart. He specifically asked if Pope Pius XII's consecration of the world to the Immaculate Heart in 1942 satisfied that request. She did not comment on that question. However, the author wrote, that she did say, with deliberate emphasis: "What Our Lady wants is that the Pope and all the bishops in the world shall consecrate *Russia* to Her Immaculate Heart on one special day. If this is done, she will convert Russia and there will be peace. If it is not done, the errors of Russia will spread through every country in the world."

"Does this mean, in your opinion," Walsh didn't hesitate to ask, "that every country, without exception, will be overcome by Communism?"

"Yes," she answered."

Walsh continued:

"It was plain that she felt that Our Lady's wishes had not yet been carried out. People must say the Rosary, perform sacrifices, make the Five First Saturday Communions, pray for the Holy Father."

When it came to fifteenth and sixteenth century Europe, William Thomas Walsh was *the* Catholic authority. He was awarded the *Laetare* Medal by the University of Notre Dame in 1941 (in recognition of distinguished accomplishment for Church or nation by an American Catholic), and he was honored by the Nationalist Spanish government in 1944 with the highest cultural honor of Spain: The Cross of *Comendadore* of the Civil Order of Alfonso the Wise. This award was given by Franco's government in gratitude for Walsh's work in dispelling, for the English-speaking world, the Protestant myth of the Black Legend. His four books, *Philip II*, *Isabella*, *Characters of the Inquisition*, and *Saint Teresa of Avila* earned him

the highest accolades. He was the first North American writer to receive the Cross of Alfonso the Wise. The great author passed away in White Plains, New York, on February 22, 1949. One of his six children lived as a Sister of Mercy — Sister Mary Concepta — at the Sacred Heart Convent in Belmont, North Carolina.

There are two other great Walshes whose names I want to mention: Bishop James Edward Walsh and Bishop James Anthony Walsh, both of the Maryknoll order. The latter, James Anthony, co-founded Maryknoll (also called the Foreign Mission Society of America) in 1911 with the saintly mystic Father Frederick Price. Daniel Sargent, a Catholic writer and contributor to *From the Housetops* magazine in the 1940s, wrote a biography of Walsh, published in 1941, which he titled *All the Day Long*. The former Walsh, James Edward, entered the first class of Maryknoll in 1912. In 1915, he became the second priest ordained in the new society. Three years later he was assigned to the China mission with the first band of Maryknoll missionaries. He was consecrated a bishop in China in 1937. The Chinese faithful called their beloved shepherd *Wha Lee Son* (Pillar of Truth). At the death of the society's co-founder in 1936, Bishop James Edward Walsh returned to Maryknoll's mother house for the funeral and, a few months later, he was elected to succeed him as the second Superior General.

In 1948, one year before the Communists took over China, Pope Pius XII summoned the Maryknoll superior to return to the Chinese mission. In 1951, the government ordered Bishop Walsh's Bureau closed. This Irish missionary was one tough character. When his superiors back home expressed concern for his safety, he replied with no little indignation: "To put up with a little inconvenience at my age is nothing. Besides, I am a little sick and tired of being pushed around on account of my religion." I love this quote.

In 1959, Bishop Walsh was finally arrested and sentenced by the Reds to twenty years' imprisonment, of which he served twelve. Two of these were spent in solitary confinement in a hole in the ground. Through the diplomatic efforts of the US State Department (the Maryknoller's brother served as Attorney General of Maryland for a time), the Bishop was released in 1970. He returned to Maryknoll mission headquarters in Ossining, New York, where he died eleven years later at the age of ninety. A year after his release from prison I had the unforgettable honor, thanks to the influence of a friend of my mother's who was miraculously cured by the missionary, to serve his Mass in a private chapel at Maryknoll. My mother faithfully wrote to the Bishop almost every year after that, especially when she needed his powerful prayers for a difficult intention. He always answered her in his own hand. My mother passed away in 2004 and my sister keeps those letters in a very safe place.

Email Brian Kelly at [bdk@catholicism.org](mailto:bdk@catholicism.org).

# THE SONS OF CHARLES LE MOYNE

BY RUSSELL LAPLUME

Charles le Moyne, whose life was related in the June/July *Mancipia*, died at Montreal in 1683. His firstborn son, also named Charles, became the patriarch of the family. His decisions and advice, although not strictly binding, were respected and usually followed by his younger brothers. The Catholic principle of patriarchy as practiced by the Church and given to us from God is an established doctrine — one, when practiced with charity for the weal of the family — will always bond the family in its proper hierarchal order.

This particularly close family was effective because the proper patriarchal order was observed, and the roles assigned to the siblings were accepted as given by God Himself.

Of the tidbits of recorded history concerning the le Moynes, evidence of this principle is openly displayed: first, by the love and obedience of the children to their father, second, by their love for one another and the emulation of the younger siblings for their older brothers, and thirdly, by accepting, in this patriarchal order, that Charles had an inherent right to succeed his father after his demise. This particularly close family was effective because the proper patriarchal order was observed, and the roles assigned to the siblings were accepted as given by God Himself. The modern world scoffs at this principle as being archaic, enacting laws of supposed equality, which in reality destroy the family unit by

cutting off its head. The fruit of that tree — the emasculation of man — is greatly manifested today.

As mentioned before, Charles, born in 1656, succeeded to the seigneurie at Longueuil and, in short time, made it the model seigneurie of New France. He assisted his brothers when their needs arose, was shrewd in business, and was considered by all of his associates to be a financial genius who created a fortune for himself. His brothers were considered men of action, but undoubtedly the finances needed for their epic adventures were provided by Charles. He renovated the buildings at Longueuil, built by his father, by replacing the wooden structures with stone — an unheard of novelty in Canada where buildings were constructed of logs. The outside stone walls were two hundred feet in length by one hundred and seventy feet in width — each corner with imposing towers. In short, it was a self-contained fortified colony, magnificently built, efficiently designed, and the envy of all the other seigneuries. In recognition of this magnificent architectural work, and more importantly for his service in fur-

thering the interests of New France — considered, as he was, a far sighted-man, cool and prudent — he was created a baron. He also served successively as governor of Three Rivers and Montreal.

At first glance, it appears that there was a marked contrast between father and son — one the doer, the other the administrator. Surely, the father would have taken the son along as he roamed wide and far through those wild, virgin forests. All the woodcraft the father possessed would have been taught to the son, but, unlike all his brothers who embarked on heroic adventures (except for one mention of his being at the defense of Quebec in 1690 where his younger brother went down in glory), Charles would diligently build up the patrimony of Longueuil, securing the home that comforted the entire family. I like to fancy that Charles one day reflected on his accomplishments, considering if some work needed to be done that he had neglected and, upon considering that, he said to himself, “Yes, there is one thing left for posterity and the le Moyne name that needs to be done” — then he went out in true le Moyne fashion and did it. He was killed in action at Saratoga — aged seventy-three.

## Jaques

Of the second son, Jacques, born in 1659, there is scant written history to draw upon, but what is known makes him a worthy son of his father. From youth he was trained as a soldier and, in turn, trained his more famous brother Pierre in the art of warfare. He was killed in the defense of Quebec while repulsing an attack of thirteen hundred British with only two hundred men, all volunteers. He was greatly mourned by the whole colony, but his courage and valor can be seen in the testament given him by the Iroquois, who released two captives to honor his memory.

## Pierre

Third in line was the great Pierre, born in 1661, master woodsman, soldier, sailor, explorer, and worthy successor to LaSalle; it was Pierre (d’Iberville) who was the colonizer and prime mover in the occupation of the lands at the mouth of the Mississippi. He made it possible for his younger brother, Jean-Baptiste, to found the great city of New Orleans. There is no physical description of this heroic figure — just legends of a broad-shouldered, long-haired man, chivalrous and courteous — whose daring secured many victories on land and sea. He roamed the forests at ease, and like all the le Moynes, had an aura that attracted the admiration of the Indians. His deeds run rampant through Canadian history. First he is seen at Montreal with his brothers fighting the savage Iroquois; then he appears at Hudson Bay where he emerges as the expedition’s leader capturing three British forts; then again at the St. John’s River, where, as commander of a naval squadron, he sinks an enemy ship and captures the town of Pemaquid; then off to Newfoundland to subdue that land for the French. And



that's not all. Next we see him commanding a ship at Fort Nelson where he confronts three British warships, capturing one, sinking another, and driving the third into retreat. In most of these actions, he was outnumbered, but always he achieved victory — and always with incredible daring.

His reputation, legendary in Canada, now began to grow in the French court of Louis XIV; so much so, that he was put in charge of re-finding the mouth of the Mississippi, which LaSalle had failed to do in his attempt to colonize Louisiana. It must be remembered that LaSalle, traveling by canoe, had discovered the mouth of the great river coming south from Canada. The great explorer had erected a large cross on the riverbank to mark the occasion. On LaSalle's subsequent colonizing trip, via the eastern seaboard of America into the Gulf of Mexico, he miscalculated the co-ordinates, ending up in Texas, where he was murdered by his mutinous crew. Pierre was of a different stamp, for he steered right to the true mouth of the great river as if guided by heavenly help, and traveling further upstream, marked the location of his future settlement — which, in time, became New Orleans.

Death took our hero at a young age. His story ends so abruptly. After the finding of the mouth of the Father of Waters, we find him sailing in the Caribbean with his brother

Joseph, where he anchors in Havana because he suspects the plague has spread among his shipmen. The disease is confirmed, and in a short time he falls ill. He is taken to shore and placed in quarantine where he worsens, then dies. He is placed in a death cart, hauled away and buried in an unmarked and never identified grave. The bright star he had been following (or was it following him?) suddenly crashes and burns. There are no monuments, no testimonials, just great deeds of valor whispered in the Canadian cabins by those who loved him.

All the le Moynes were intensely Catholic and all of them thirsted for adventure, but I fancy this Pierre, as he gave up the ghost, launching himself to the judgment seat and exclaiming to the great Judge — “Lord, with your leave, I have come to explore the heavenly country!”

In the next issue, we will present the concluding narrative of the incredible adventures of this magnificent French family until their children disappear in the shadows of less remarkable offspring and fade out of the history books of the New World.

[Editor's note: Thomas B. Costain's, *The White and the Gold: The French Regime in Canada*, provides much of the information for this article.]

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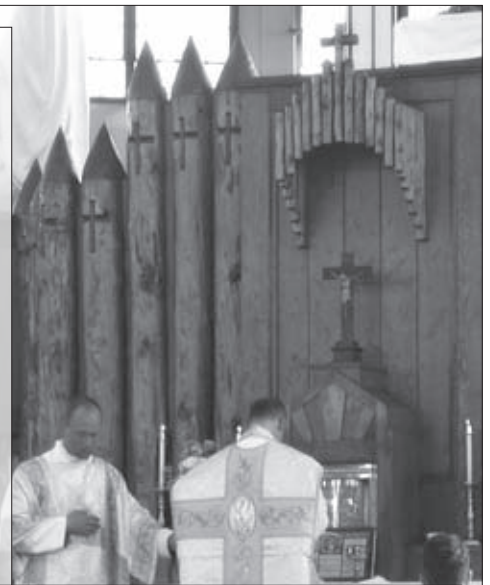
## For Real Catholics: Auriesville, NY, Pilgrimage September 22 to 25

Join us for the fifteenth annual Pilgrimage for Restoration, which takes place September 22 to 25, 2010. This year's theme is “Restoration of True Devotion to Mary, Queen of Missionaries and the Reconquest of America.”

The pilgrimage begins at the Lake of the Blessed Sacrament (a.k.a., “Lake George”), New York, and ends at the Shrine of Our Lady of the North American Martyrs, in Auriesville, New York. Pilgrims walk, sing, and pray along the paths traversed by the North American Martyrs — venerating as they go the places these heroes of God sanctified by their blood witness to Christ and His Church. High Mass in the traditional Roman Rite is offered daily, and priests are available for confession and spiritual guidance throughout the pilgrimage. The journey terminates in a beautiful Solemn Mass offered at the Shrine of the North American Martyrs on Saturday, September 25.

Pilgrims can go the entire distance — seventy miles over four days — or come for the last day's seven-mile walk, which starts at the Shrine of Blessed Kateri in Fonda, and terminates at Auriesville. Transportation for weary pilgrims is provided throughout as are trained medical personnel and a safety escort. In addition, there is a “modified pilgrimage” for seniors and parents with young children.

Hoping to see you on this year's pilgrimage... .



**Register or find out more:**

[www.national-coalition.org/pilgrim/](http://www.national-coalition.org/pilgrim/)

**(610) 435-2634**

[lloydg@national-coalition.org](mailto:lloydg@national-coalition.org)

National Coalition of Clergy & Laity

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## TO FRIENDS OF THE CRUSADE:

### LIBERALISM: BAD FOR RELIGION, GOOD FOR EDUCATION

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scholastic philosophy (*Philosophia Perennis*) to give the man who would be wise his basic intellectual formation. Liberal education is contrasted with specialized or professional education, the latter being that which prepares a man for a craft or profession whereby he may render a service to society and thus earn a living. Without diminishing the nobility of service, from the Catholic point of view there is implied in the attribute 'liberal' another great value: namely, the education of man as a free person; as a value in himself; and for his own perfection and happiness. A person being educated liberally is truly treated as a prince or princess.

"In contrast to liberal education we may talk of servile education, which we may also call ministerial education. Both are necessary, noble, and can make us virtuous. For this reason Christians do not despise service. Man is meant in this life to serve, and especially to serve his fellow men. This is why we call the Order of the priesthood 'ministerial.' Our Lord taught us this value when He said to His disciples: 'The kings of the Gentiles lord it over them; and they that have power over them, are called beneficent. But you not so: but he that is the greater among you, let him become as the younger; and he that is the leader, as he that serveth' (Lk. 22: 25,26).

"When a man seeks training to be a dentist, he does so because he is going to take care of his fellow men's teeth and somehow make his living doing it. Dental school is training him for a service. When a man is trained to be a smith, this is also to do some service — some human need for which he is going to provide. It is technical knowledge, and it is acquiring skills that are useful to society. The kind of good that is aimed at in non-liberal education is the useful good, also called 'utility.' Utility is truly a good, but it is not the highest good. This last statement cannot be emphasized too much, because somehow one of the biggest fallacies that exists today is the fallacy of utilitarianism. This fallacy can be simply defined: It is the exaltation of utility over all else. This fallacy has reached such a critical state that utility is the only good about which most of those we call 'thinkers' actually think.

"One of the prophets against utilitarianism in America was Henry David Thoreau. Thoreau said that this country's biggest problem is preoccupation with means; we never think of ends. People in America are so excited because they have connected Maine to Texas by wireless, but what if Maine and Texas have nothing to say to each other? We build roads and bridges. People are rushing to the right and to the left, rushing everywhere. And where are they going? They are not going to, they are going from. They just want to move. This is a country of means, one of utilities, and one of efficiency. The most pointed way to say it is this: Efficiency has taken the place of wisdom, and utility has come to be the highest good.

"When a man is educated liberally, he is being prepared to be a value in himself. He is being prepared for the joys

of knowing for the sake of knowledge, for contemplation, for being perfect. This perfection is not moral perfection but ontological perfection, to be developed according to all the potentialities in him."

While they must reject the evil of religious liberalism, Catholics dedicated to tradition ought to encourage a liberal education for their children. Why? It's traditional! Read the lives of the saints. So many times, we read, "after receiving his liberal education at (name of city), he went on to take degrees of doctor of philosophy and theology at (name of city/university)." Besides, in giving man critical thinking abilities, a liberal education also has the practical value of helping him to make proper distinctions, to appreciate current events in a broader setting, to navigate his way through the sound bites of the moment, and be governed by higher principles. Too many of us lack critical thinking abilities and shoot from the hip. In religious matters this can be dangerous, subjecting us to all manner of error.

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Saint Paul's house upgraded with new siding and windows



## CONVENT CORNER

### I DON'T HAVE TIME!

*continued from page 3*

time,” we need to use time to grow to maturity in our new life, by getting spiritual nutrition, growing spiritually, and being fruitful spiritually. The maturity of this spiritual life is union with God, the source of our life, otherwise called “sanctity.” The ability to strive for this eternal goal is essentially rooted in time and ends when our immaterial soul leaves our material body at death.

As with the kitten, if a human being said that he didn’t have time to eat or grow or pass life on to others, we would be right to wonder what he could possibly be wasting his time on! Let’s take these faculties in their highest, most truly human sense. “Eating,” for the child of God, means taking in knowledge of eternal truths; “growth,” means more strongly uniting the human will with God’s will in divine love; “passing life on to others,” means helping other human beings to come closer to God. (Yes, that *was* stated very simplistically! And for a reason. We ought never to lose sight of the simplicity of our vocation to eternal life.) Do you see how these acts of spiritual growth entail change (which time measures)?

And so, back to “time.” I entitled this article, “I Don’t Have Time!” You are right, you know. You don’t have time . . . *to waste on transient things or to abuse by sin*. You have only exactly enough time to become a mature child of God, a saint. You have not one minute for anything else.

Every day, you must use every minute to get spiritual nutrition, grow spiritually, and spread the Faith. Prayer, spiritual reading, sacrifice, study, the frequent reception of the sacraments, and the practice of virtue while doing your daily duties are ways to fulfill these necessary *life* functions.

Just for starters, let us ask ourselves: do we pray the Rosary every day, meditating on the mysteries as our heavenly Mother told us to? What is that you said? You *don’t have time* to pray the Rosary every day, and meditate on the mysteries? Ah! My poor little “starving kitten”! What are you using that precious time for? You will die before you ever reach your maturity: sanctity — and everlasting life. You will never grow. No, sadly, you have decided you just don’t have time for that.

*Email Sister Marie Thérèse at [convent@catholicism.org](mailto:convent@catholicism.org).*



The new roof on Saint Paul’s house



Improved entrance on Saint Joseph’s Hall (with temporary handrails)

## A PRAYER FOR THE CONVERSION OF AMERICA

O Mary, Mother of mercy and Refuge of sinners, we beseech thee, be pleased to look with pitiful eyes upon poor heretics and schismatics. Thou who art the Seat of Wisdom, enlighten the minds that are miserably enfolded in the darkness of ignorance and sin, that they may clearly know that the Holy Catholic and Apostolic Roman Church is the one true Church of Jesus Christ, outside of which neither holiness nor salvation can be found. Finish the work of their conversion by obtaining for them the grace to accept all the truths of our Holy Faith, and to submit themselves to the supreme Roman Pontiff, the Vicar of Jesus Christ on earth; that so, being united with us in the sweet chains of divine charity, there may soon be only one fold under the same one shepherd; and may we all, O glorious Virgin, sing forever with exultation: Rejoice, O Virgin Mary, thou only hast destroyed all heresies in the whole world. Amen.

Hail Mary, three times. (Pius IX, Raccolta No. 579)

## EXTRA ECCLESIAM NULLA SALUS

*Ex Cathedra*: “We declare, say, define, and pronounce that it is absolutely necessary for the salvation of every human creature to be subject to the Roman Pontiff.” (Pope Boniface VIII, the Bull *Unam Sanctam*, 1302.)

## CALENDAR NOTES:

- The 15th annual Auriesville Pilgrimage for Restoration will be September 22 to 25, 2010. See the ad on page 13; visit [www.national-coalition.org/pilgrim](http://www.national-coalition.org/pilgrim); or call (610) 435-2634 for details or to register. We hope to see you there.
- The 14th annual SBC Conference will be October 8 and 9, 2010, at Saint Benedict Center in Richmond, NH. See the ad below for details.

## OUR CRUSADE:

The propagation and defense of Catholic dogma — especially *extra ecclesiam nulla salus* — and the conversion of America to the one, true Church.

For more information:

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Our bookstore website:  
[www.store.catholicism.org](http://www.store.catholicism.org)

And our conference website:  
[www.SbcConference.com](http://www.SbcConference.com)

Slaves of the  
Immaculate Heart of Mary  
Saint Benedict Center  
Post Office Box 627  
Richmond, NH 03470

[info@catholicism.org](mailto:info@catholicism.org)  
(603) 239-6485

Now accepting registrations!

## 2010 Saint Benedict Center Conference

Theme: *The Romance of Wisdom*

*Her have I loved, and have sought her out from my youth, and have desired to take her for my spouse, and I became a lover of her beauty. — Wisdom 8:2*

**Who:** Gary Potter, Dr. Robert Hickson, Dr. William Fahey, C. Joseph Doyle, Sr. Marie Thérèse, Sr. Maria Philomena, Brian Kelly, and Christine Bryan.

**Where:** Saint Benedict Center, 95 Fay Martin Road, Richmond, New Hampshire, 03470.

**When:** October 8 and 9, 2010. This year, Friday and Saturday, will be full conference days.

**How Much:** \$100 for both days (Friday and Saturday). This includes meals. Single days without meals are \$40.

There is a limited number of Saint Benedict Center community members who are willing to host conference attendees on a first-come, first-serve basis. There are hotels in the Keene vicinity, but reservations should be made early because of tourism during the foliage season. Some area hotels include: Best Western Hotel & Suites (603) 357-3038; Holiday Inn Express Keene (603) 352-7616; Days Inn (603) 352-9780; and Super 8 Keene (603) 352-9780.

**Call (603) 239-6485 to register or for more information.**  
**[www.cat.catholicism.org](http://www.cat.catholicism.org)**