## The Catholic Record

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ers changing residence will please give old as well as new address.

In St. John, N. B., single copies may be purch from Mrs. M. A. McGuire, 249 Maine street LETTERS OF RECOMMENDATION

Apostolic Delegation
onas Coffey Ottawa, June 13th, 1905 My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and sability, and, above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the lazechings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes. I therefore, earn-satly recommend it to Catholic families. With my bleesing on your work, and best wishes for its continued success.

Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus, Apostolic Delegat University of Ottawa.
Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey:
Dear Sir: For some time past I have read your betimable paper the CATHOLIC RECORD, and congravates you upon the manner in which it is published its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to remember the configuration of the configuration of the configuration.

† D. FALCONIO, Arch. of Larissa, Apos. Deleg.

LONDON, SATURDAY, JULY 26, 1913

BIBLE READING IN THE SCHOOLS

Australia has Bible-reading without note or comment in its public schools, and any parent can have his child withdrawn during the reading if he so wishes. The United States is looking the same way, and wondering why it cannot have something of the kind. The reading of the Scriptures was done away with to meet the obthe Roman Catholic Church, and now that church is fighting the public schools because they are 'godless.' Why should not the Bible be read ?"

We are not sure from what exchange the above clipping was taken; but it does not matter much. Similar items appear from time to time.

The reading of the Scriptures was not done away with to meet the objections of the Roman Catholic Church.

The Catholic Church is not "fighting the public schools."

That the public schools are "god less" is recognized by many non-Catholics. Reading the Bible with out note or comment will not make the schools less godless.

What Bible should he read? The Protestant version? What right has any one to impose the Protestant version on the Public schools here or in the States?

The London Daily Telegraph re cently devoted a great deal of space to the discussion of the statement of a missionary, Mr. D. Crawford:

"London has become frankly pagan city. The Londoner has ceased to read his Bible."

The Canadian Churchman in summary of the discussion says:

"Several correspondents, while not allowing that London is pagan, are compelled to admit that to a large extent the Londoner has, indeed, to read his Bible, one correspondent remarking that: "When you have a schoolboy of about ten coming to us and saying, 'My teacher says the Incarnation is a debatable question, it is not surprising that the Bible does not occupy the place in the home that it used to do.'

Whether London is a pagan city or not does not concern us particularly just now, but it does seem to weaken the stock argument for the superiority of Protestantism which is based on the greater material prosperity and progress of Protestant countries. Also it suggests another field for Quebec and South American missionaries.

The appositeness of the quotation, however, to the reading of the "Bible" without note or comment, hardly needs pointing out. What is the Rible? Where do we get it? What authority has the Bible? Are we bound to give it more credence than we give to Homer's Illiad, Aesop's Fables or Mother Goose's Tales?

Without note or comment the school-children in pagan London must answer these questions for themselves. If the pagan children discuss "debatable questions" like the Incarnation the teacher must rely on the efficacy of reading a book whose history, authority or credibility must be passed over in stlence. Even school-children must know why neither note nor comment is allowed.

Bible reading without note or

comment !

Come, honest Protestant Christians, admit that the wise old Catho-

lic Church is right on the question of religion in the schools. Any colorless, creedless, noteless and commentless Bible-reading in the schools is but a sorry substitute.

HARDY PERENNIALS

Despite the exposure of the diapolical fraud of many patent-mediine manufacturers, there are always found those who believe in the flaring testimonials of the wonder-work ing effects of these nostrums. A Mrs. Moore, San Antonio, Texas, was cured of general debility, nervous prostration and a bad cough by one of these notorious alcoholic medical mixtures. So at least certified testimonial over her signature. A newspaper investigated only to find that Mrs. Moore was dead.

Rev. W. H. Sloan, for twenty-four ears the head of Baptist missions in Mexico and India, was received into the Church five years ago and is now the editor of The Catholic Banner of Las Cruces, New Mexico. Speaking of the vile calumnies of the Menace and similar publications he says:

"We have ourselves waded through all the disgusting mire of slanderous attacks on priests and nuns; . we have painted the ignorance of Mexico and South America in the nost lurid colors, and we have reason to believe that much of the bigoted drivel now going the rounds of the Guardians of Liberty press had its origin in our sophomoric declamations years ago when we travelled through the States and inveighed against the superstitions, immoral ity, ignorance and vice as found amongst the Catholic people where we labored.

"We were not entirely to blame we were paid for doing it, and we were easily persuaded it was all the truth. We learned the truth after a while A compassionate God took violent hold upon us, lifted our feet out of the mire and placed them upon the Rock. We have since sought to know the truth before reviling the religion of any man.

Nevertheless under the pretence of curing their diseases unscrupulous patent-medicine men will continue to form alcoholic and even worse drug habits in their unfortunate victims; and under cover of zeal for religion hirelings will continue to poison the minds of their credulous dupes against God's Holy Church. These vampires that prey on human souls and human bodies will disappear only when general enlightenment will have dispelled the ignorance and bigotry under which they still too often find a suitable environment for their pernicious activity.

MR. ESSERY

The chairman of an Orange meeting in Hamilton introduced Mr. E T. Essery of London as the ablest speaker in the Orange Order. For a few years back our old friend has not been much in evidence in the matter of intemperate speaking. We are sorry to see him renewing his youth in this respect. If he would put his Orange library in the lumber out amongst his fellows and be a fair-minded man he would be more highly regarded. Said Mr. Essery: "Equal rights to Roman Catholics, Frenchmen, Irishmen, Englishmen, and all people who observe the laws of our land is the big plank in the constitution of Orangeism." These are brave words. But what is the practice? We would say to Mr. Essery : pay a visit to the city hall in Toronto and ask the official in charge how many Catholics are employed in that building or outside of it in the civic service. He will then find that Orangeism means directly the opposite of that which it professes to be. Mr. Essery wants "one school and that a national school where Roman Catholic, Protestant, Jew and Gentile stand side by side; the best of the lot being decided by their final standings on examination day." Mr. Essery and his fellow Orangemen have always been most determined enemies of the Separate school system, and he would wipe it out if he could. But he cannot. Catholic Separate schools will exist in this Canada of ours for generations after Mr. Essery is laid with his fathers and his name doing? The synopsis of his speech was published in the Hamilton Spectator on 14th of July. In the same issue of that paper the result of the departmental examinations for entrance to high schools was published, in which it appeared that 721 per cent. of the public school scholars passed and 86 per cent. of the separate school scholars, and in the

"At a recent high school entrance examination in Toronto the can-

Toronto Globe of July 16th the lead-

ing editorial article tells us:

didates from the Roman Cath olic separate schools secured a considerably higher percentage of marks than the candidates from the public schools obtained. This not the first time such incident has occurred, but it has not happened so frequently as to become Coronto is not the only city in which this has taken place this year, however, and it may not be amiss for the public inspectors, principals, and fourth class teachers of Toronto to ook carefully into the educational situation to ascertain whether they are working at any removable dis-

It is also worthy of remark that a little girl of twelve years of age, a pupil of St. Mary's Separate school, London, at the examinations held there, obtained a greater number of marks than any other child ever obtained in the history of the city. Instead of abolishing these schools would it not be more in accord with the fitness of things were Mr. Essery and the Orangemen engaged in the work of bringing the Public schools up to the same high standard But after all there is no use in wasting words with members of the lodges. They are an of view is very narrow, bigoted and intolerant.

QUEBEC AND THE DOMINION ies," etc. ALLIANCE

Quebec sixteen counties are dry and eight hundred and fifty-nine separate municipalities, and now the executive of the Dominion Alliance proposes to inaugurate a province-wide campaign against the liquor traffic. Well done, Quebec! The best way to keep what we have won in a temperance fight is to push the campaign still harder."

One might imagine that the Dominion Alliance was responsible for the no-license movement in Quebec. As a matter of fact the Quebec campaign was well under waydyears before Ontario woke up to the possibilities of Local Option. The D. L. A. outside of Montreal, where it makes a good deal of noise, but does little effective work, had nothing to do with the abolition of licensed bar-rooms in the Province of Quebec. The initiative was taken by individual priests and bishops. For some years, however, an organized movement, not confining its efforts to temperance legislation or Local Option, has extended to all parts of the province. The Anti-Alcoholic League is Catholic in its foundation, control and membership. It has the active and intelligent support of the Catholic press in its unrelenting war on alcoholic trade and alcoholic

habits. The Dominion Alliance is a bit late in the field to claim the credit of 'inaugurating a province-wide campaign against the liquor traffic."

CHILDREN'S PROTECTION ACT

ment was passed and has now the force of law :

Sec. 17. — (1) No child (under sixteen) shall loiter in any public place after 9 o'clock in the e ening. or be there unless accompanied by his parent or guardian or an adult appointed by the parent or guardian to accompany such child. child found in a public

place after the hour named in subsection 1 unless so accompanied may be warned to go home by any con stable or probation officer or officer of a Children's Aid Society, and i after such warning the child is found loitering in a public place such child may be taken by the constable or officer to its home, or the Children's Shelter. (3) A parent who permits his child

first offence incur a penalty of \$1 without costs, and for a second offence \$2, and for a third, or any second subsequent offence, \$5. 8 Edw. VII. c. 59, s. 19, amended.

Sec. 2, (k) mean a street, highway, or lane, whether a thoroughfare, or not, and a tavern or other place of public resort, and, generally, any place to which the public have or are permitted to have access.

We are glad to help in giving the widest possible publicity to this law. There is, perhaps, too often a tendency on the part of the State to usurp forgotten. But what, we may ask the rights and undertake the duties Mr. Essery, are the Separate schools of parents. This new law does not offend in this respect; it merely reminds parents of their responsibilities and properly penalizes them for neglect of duty. That the street at night is an undesirable school for children under sixteen admits of no question. But it is no secret that one, and a widespread knowledge of turn would he do for a Catholic. It its provisions will help materially in is only when his prejudices are securing its observance.

MIRACLE

Under this heading there appeared recently in the press an article describing a unique surgical operation in Fordham hospital. John Burkett, a boy seven years old, was brought in so badly crushed by a heavy wagon that the house-surgeons seeing the case was utterly hopeless rendered whatever little service they deemed possible but agreed that within ten minutes the boy would be dead. Just then a group of surgeons and physicians, who had been attending a clinic at Fordham Hospital, passed through, and Dr. Kenyon, who had been giving the lecture, was among them. He entered the operatingroom, looked at the boy and then turned to the surgeons:

"He'll not die," he remarked coolly, "bring me a quart bottle and some glass tubes."

The operation was too technical to describe here. The child recovered. The point we wish to call attention to is this. Fordham University is under the charge of the Jesuits. Dr. James J. Walsh is dean of the Medical Faculty. Dr. Walsh is Professor unreasoning community. Their point of the History of Medicine and the author of many works of popular interest, "The Popes and Science," 'The XIII.. the Greatest of Centur

> SHAMEFUL IGNORANCE OR WORSE

We have been advised that a Presovterian clergyman in St. Mary's, Ont for 12th of July purposes, read to his congregation a document entitled "The Obligations of the Knights of Columbus." If he has been guilty of such reprehensible conduct he ought to be ashamed of himself. He is either a very ignorant or a very bigoted person. He ought to know if he reads the papers that in Newfoundland and many places in the United States where this so-called obligation was circu lated the parties guilty of such abominable conduct were arrested and forced to make an abject apology or go to gaol. The writer of this article is a Knight of Columbus and man wearing the clerical garb preachknows whereof he speaks. The members of that society take no such obligation nor anything like it. This production emanates from a low, brutal mind—a miserable creature who feign would create in the minds of Protestants an antagonistic attitude towards their Catholic neighbors. It is P. P. A. Orange literature. There is nothing in the obligation taken by the Knights of Columbus save that which is calculated to promote good citizenship, Christian charity and absolute fair dealing and justice between all the citizens of our favored Dominion. We do not know if the Knights of Columbus will think it worth while taking note of this incident and enter legal At the last session of the Ontario proceedings against those who have Legislature the following amend- been guilty of circulating this abominable and blasphemous circular. For ourselves we may say tha for the public good we think it might be well to bring this matter into court with a view to the punishment of the guilty parties. Many there are who will not stop to think that Miller's assistance he claims that

THE ANNUAL FANFARONADE From subscribers in nearly every part of the Dominion we have been receiving marked papers containing 12th of July proceedings. These to violate this section shall for the deliverances are pregnant with bigotry and for the most part without a semblance of common sense. The whole scheme is simply a votegetting trust and most of the men at "Public Place" shall the head of the organization, like the heathen Chinee, as Mark Twain would say, are remarkable for "ways that are dark and tricks that are mean." It was a glorious day for the political bosses. To the mass of people before them they were most eloquent in their denunciation of the Pope, popery, brass money, wooden shoes, Separate schools, the Eucharistic congress, the Ne Temere decree, the hierarchy and the priests, Romanism in general and all its be longings; then they would turn about to their fellow office hunters and wink the other eye. The poor dupes in the rank and of the order are more to be pitied than condemned. The many weak, foolish, incompetent or higher ups are merely using them to irresponsible parents allow their get public positions. The average the fact that men clad in the clerical children to learn the lessons of Orangeman on the town line is a this evil school. The law is a wise good neighbor and many a kindly

worked upon by the office hunters

being the case we may well imagine

their Catholic neighbors.

all." For fifty weeks in the year he is an excellent citizen, but for a week before the 12th of July and for a week afterwards the Grand Masters, for their own ends, set the pot boiling for the glorious, pious and immortal memory. Then the Orangeman becomes superheated cand his Catholic neighbor would do well to pass by on the other side of the road. Poor fellow! Try as he may he finds it impossible to keep old prejudices in subjection. It comes non him like the hay fever.

oratorical efforts surpassed anything

ever before delivered on like occa-

sions in the history of the order.

Dr. Bell, mayor of the town, refused the brethren the use of the city hall and now his name will be held anathema. A preacher named Rev. Canon Walsh declared that the practices of the Catholic Church lead to immorality. "There is a bar," he continued, "against Roman Cathoic girls who seek positions as steno graphers." This is something new. Would the rev. canon kindly explain? In last week's paper we published a report from Los Angeles in which it was stated that Rev. Charles M. Sheldon, at the Christian En deavor convention, advocated the use of the confessional in all Protestant churches. He said he had used it in his own church in Topeka and found it to be of great good. And here we have a canon of the Church of England-a Church in which the confessional is largely used also - making declaration that it is a "hell-inspired institution." But we need not be surprised at this, because the rev. gentleman also declared that according to the Jesuit oath no one who murders a heretic commits murder in the sight of the Church." We beg to draw the attention of the Lord Bishop of Huron to the fact that one of his clergymen has no regard for the Eighth Command. ment. Rev. Mr. Walsh evidently believes in the abominable doctrine that the end justifies the means. It is a sorrowful thing to see a gentle-

city for the day. A person named Mr. Dane won the laurels for irrational utterances. Referring to Separate schools he said: "Once we start at the British North America Act we'll kick it to pieces and wipe out every Separate school in the Dominion." For many years Mr. Dane has been making speeches of this kind. No doubt he is beginning to think it is time his services to the cause were recognized. The only other incident worthy of mention in Toronto is told by the Globe as fol-"Detective Miller was seriously as saulted, it is claimed, by members of the Orange parade Saturday morning in front of the City Hall. He was taking a prisoner from the Union

In Toronto the lodges owned the

ing the gospel of hatred.

the document is a forgery, and such about twenty of them attacked them and before police officers came to their assistance they had been used up. No arrests had been made for what will be their feelings towards assaulting the police." Of course no arrests have been made. Who would expect such a thing? Do not the brethren own the city? They are now in a position to defy rich and poor, high and low, law and order and everything else when they embark upon their annual 12th

Express Company to the detective

office and was forced to cross through

the parade. While crossing the road

upon by a marshal with his baton. When Detective Jarvis came to

to pass through the line and was

in front of the City Hall he attempted

of July Iroquois war dance. It is all over now, however, and our civil and religious liberties are quite secure for another twelve month. This Orange nonsense will for a time, as long as mediocre politicians are out of a job, be a feature of our civic life. The fifes and drums will now be put away for another period and at the time this issue of the CATHOLIC RECORD reaches its readers Orangemen will once more be in their normal state of mind. Let them alone. Pray for them. Be kind to them and show them by word and act that their estimate of the Catholic Church and of Catholics is a mistaken one. They will then begin to realize that they have all along been humbugged by office hunters who are merely using them for ballot-box purposes.

A most regrettable feature in connection with this whole business is garb and posing as ministers of a Christian Church—as the followers of the One Who preached peace and good-will to all mankind-should be-

SAVES BOY'S LIFE BY TUBE that he becomes "not himself at uncharitable, unChristian-like and satisfactory to all parties. The Cathuntruthful towards their neighbors who are in communion with the Church of the ages established by Christ Himself. Many of the clergymen of the Protestant sects, gentlemanly and charitable and kindly in their every day life, regret this disorderly conduct on the part of some of their brethren. But there seems to be no way of disciplining these unruly members who are ever athirst for the plaudits of an unthinking and passionate multitude of misguided people. In a few places, as at Sarnia, the

Here is a remarkable example as to the manner in which Lodge rule works out in practice. It is from the Toronto Globe of the 15th:

" To what particular lodge do the men belong about whom Chief Revenue Clerk Harton of the City Hall working twenty one hours a day to get the tax bills out, and my have been working in three shifts. absolute greenhorns on the staff, men who had never seen a tax bill in their lives. I did not choose these men, I did not want them, but I had to take them."

This chapter would be more com plete if Mr. Harton gave the reason why he "had to take them." The free and independent" followers of William must have their pound of flesh when they "deliver the goods' to the Grand Masters.

DISHONESTY IN BUSINESS "Ontario has had a bad reputation amongst the apple buyers of the

Canadian West." This sentence appeared in a despatch in the Toronto Globe on July 9. The writer continues. "Western buyers are generally refusing to take Ontario fruit owing to the fraudulen manner in which it is packed and shipped. In the apple trade it is found that a layer of fine fruit is found at either end of the barrel for display purpose and the hidden contents are of a most inferior and frequently semi-rotted character." correspondent, D. R., writing from Grimsby in the Globe of the same date, draws attention to the dishonesty practised in almost every line of business, more especially by those he terms the get-rich-quick millionaires. It is also known to everybody that in the matter of public works and in the erection of structures for private individuals inspectors in some cases find it a very difficult matter to make contractors live up to their agreements. Then there are the inspectors who do not inspect and it becomes necessary to hire other men to watch them. And so all along the line the amount of crookedness in business transactions is one of the features of our day, all the more remarkable when we find such parade nade of the Godliness of the people of the province of Ontario. We do not think we state the case unfairly when we say that oath bound secret societies are responsible for a good deal of this unfair dealing. A brother who has the wink and the password oftentimes finds it a powerful lever to enhance his interests. We do not mean to say that all the members of by any means. But there are scores of them who carry easy? consciences, who become members of these societies to promote their own interests, sometimes by fair means, sometimes by foul means. If our friends of the evangelical churches would call home their missionaries in the province of Quebec and set them to work in the province of Ontario amongst the many thousands who have little regard for the ethics of Christianity it would be much more in accordance with the fitness of things.

RELIGION IN THE SCHOOLS

There will be a meeting of Presbyterian divines in September at which religious instruction in the Public schools will be discussed. Rev. J. H. Milne of Weston has given notice of a resolution which he will introduce dealing with the matter. Catholics entertain a certain amount of sympathy for these people who are reaching out for something in the nature of dogmatical teaching in the Public schools, but the introduction of such a scheme is fraught with no end of difficulties. There are half a dozen prominent Protestant sects in the country and scores of minor ones. Amongst our separated brethren may be found those who believe in the inspiration of the Scripture and those who do not-those who believe in Their failure to grapple adequately the Virgin birth and those who do with this great problem Dr. Macnot—those who believe in the divinity of Christ and those who do not, and epitomized as their churches' "social the difficulty will be to find a system come in their utterance turbulent, of religious teaching which will be sidered to lie in a "return to the

olic Church with its Catholic schools stands aloof, impregnable and united. The Catholics form one compact body knowing what they believe and teach ing this belief to their children. Outside its portals there is but confusion and contradiction. As to the necessity of religious edu cation nearly all will agree. Mr Balfour lately said that "religious education should not be severed from secular education, and religious education should be the religious education desired for the child by the parent of the child." "This ideal," remarks The Month, "has always been in the forefront of the Catholic demand." The Month continues: "The rights of parents in the first instance to determine the education of their children and especially to say in what religion they shall be brought up, are so obvious and well-founded that nothing but a wholly false theory of the functions of the State can prevent their recognition." It might be feasible in centres of population to establish a Presbyterian, a Methodist, a Baptist or an Episcopalian school, but in urban localities, where one school accommodates the children of half a dozen different sects, it would be next to impossible to impart a religious instruction that would meet the approval of the parents of all the pupils. Most lamentable are these various divisions of sectarian Christianity and most lamentable the result, for, rather than introduce any definite system of religious teaching. there are those who would prefer to see the children grow up without it and employ their time solely in the acquisition of secular knowledge. There is only one real solution and that is " Back to Rome."

## NOTES AND COMMENTS

THE SATURDAY GLOBE of a recent date gave a pleasing sketch of Rev. Father Arthur E. Jones, S. J., on occasion of his receiving from the University of Toronto the honorary degree of Doctor of Laws. Father Jones, as is well known, is Archivist of St. Mary's College, Montreal, and in that capacity has become a noted figure among the historical and archaelogical scholars of America. His contributions to the subject of the Huron Missions of the sixteenth century rank him as without a rival in that particular field, and his monumental work "Huronia," published under the auspices of the Ontario Government, may be said to be the last word on the topography of the subject. In honoring Father Jones, therefore, the University has honored also itself. This recognition of a great Catholic scholar by Ontario's chief University may be taken as a gratifying evidence of its broadening spirit under its present presidency.

THE GLOBE'S KINDLY and appreciative sketch of Father Jones is signed by "One Who Knows Him," and it gives evidence of a close knowledge of his work and ways. In one particular, however, (not, it must owned, a very important one), the writer certainly drew on his imagination. He alludes more than once to these societies are dishonest. Not Father Jones' "deep, rumbling voice," and adds that "it is a very deep and rather hoarse one." Those who have even a passing acquaintance with St. Mary's Archivist will be disposed to wonder at that classification. The present writer, whose knowledge of him extends over a period of almost thirty years, and whose good fortune it has been to spend many an hour in the "dark and silent vault under St. Mary's College," to which the Globe scribe alludes, has a memory rather of a soft and gentle voice, issuing from the lips of one whom the Globe's contributor truthfully characterizes as "one of the most thoroughly human and lovable of men."

> DR. J. A. MACDONALD, the forceful and versatile editor of the Toronto Globe, told some homely truths to his co-religionists at the Christian Endeavor Convention? recently in session at Los Angeles. He warned them of the danger of the Protestant churches becoming merely intellectual and well-to-do, and went on to ask "what does the comfortable church of the well-to-do know about the problem of work or wages? How can it hear the passionate cry of the children of America, a million of them-some say three millionscaught in the cruel wheels of our vast, heartless, industrial machine?" donald attributed to what he apostasy," and the remedy he con-