

The Catholic Record

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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1905.

Mr. Thomas Coffey. 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 Catholic spirit.

UNIVERSITY OF OTTAWA. Apostolic Delegation. Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey. Dear Sir:—For some time past I have read your estimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

LONDON, SATURDAY, JUNE 1, 1912

THE TEACHING OF CATECHISM

In the current number of the Ecclesiastical Review Father Cornelius J. Holland has a very thoughtful, helpfully suggestive and practical article on the teaching of Catechism, or as he styles it "How may we increase the efficiency of our Sunday Schools?"

"That the scheme here suggested is not mere fancy may be appreciated from the fact that in a large part it has already been carried out, and with satisfactory results. That it should meet with general endorsement, however, or indeed that any of the suggestions here-in brought forward should meet with general endorsement, is not expected.

A priest actually engaged in the work of teaching catechism, who realizes the all-important nature of the work in hand, could hardly fail to write a helpful article, and we repeat that Father Holland's article is eminently helpful and suggestive.

It is true that many Catholics— influential and otherwise—not only realize the danger but are actively engaged in fighting it, in endeavouring to crush and destroy its forces.

While protesting that he does not wish to reflect on the good-will and character of Catechism teachers, and paying a deserved tribute to the zeal and devotion of those who engage in the work, he says that it is lack of training in teaching religion to which he refers; and cites in proof the case of Normal trained young women who fall in teaching religion.

But with the conclusion that the catechetical form is therefore necessary, as well as the conclusion that Normal training may not be applied to teaching of religion, we take issue.

If the teachers are untrained, for the most part, then it follows that the lesson-book should be the best possible. For this very reason, it is imperative that the text-book should be the best available, not the easiest possible, for an untrained, or insufficiently trained teacher to use.

But that the lesson-book should contain certain questions and answers we heartily agree with Father Holland, and unhesitatingly disagree with some recent pedagogists. There is no scientific text-book that does not necessitate the memorizing of definitions and laws; and since there is nothing more truly a science than religion, no text-book can be required to be more scientific than one on religion.

A GREAT CURSE

In the near past we had something to say upon a most grave matter—drunkenness. At that time we quoted the great and good Archbishop Ullathorne, and several most eminent judges (including the present Lord Chief Justice) of the English Courts.

To all men it is obvious and unmistakable that in an age when energy, clear-headedness and alertness are indispensable factors from every standpoint, as well material and temporal as spiritual, and especially spiritual—in an age when anarchy and Socialism, infidelity and atheism are stalking abroad, not under cover as was once the case, but openly and defiantly pressing forward—in an age when the Church is being attacked from many sides—it is the duty of every Catholic, in every land, to raise a warning cry against a danger that is in itself a force more to be abhorred, a power more to be feared, and a weapon more to be dreaded than any or all of the aforementioned.

Are Catholics as vigorous as they should be in this matter? It is true that the great majority of them recognize the danger and disaster that lurks, like a criminal in the dark, with dagger uplifted, to let out the life's blood of his victim.

It is true that many Catholics— influential and otherwise—not only realize the danger but are actively engaged in fighting it, in endeavouring to crush and destroy its forces. But it is also true that a great many, whilst aware of the existence of this fatal curse, and the frightful disaster attending it, are, either through indifference or cowardice, or fear of offence forth to individuals, content to allow this tide of destruction—a menace to Church and State alike—to flow freely on, destroying in its march numberless homes and numberless individuals, creating widows and orphans, filling porches and jails, taxing the industrious unfairly, destroying promising lives, annihilating happiness, and threatening wholesale destruction.

It is the duty of every Catholic to heed the warnings of the Church, which in most countries is openly disapproving of the liquor traffic. Harken to the words of the great Cardinal Logue, of Archbishop Walsh, Archbishop Healey, Archbishop Farrelly, Archbishop Ireland, and several Bishops of the Irish Church—all great, clever, good, practical and fearless prelates. Listen also to the pastoral address of the Irish Bishops, Synod of Maynooth, which is as follows:

"Drunkenness has wrecked more homes, once happy, than ever fell beneath the crowbar in the worst days of evulsion; it has filled more graves and made more widows and orphans than did the famine; it has broken more hearts, blighted more hopes and rent asunder family ties more ruthlessly than the enforced exile to which this misery has condemned emigrants."

damnation of souls."—Lenten Pastoral, 1912. His Grace the Archbishop of Tuam—"In the sustained effort to work out your salvation there is nothing else will give you more effective help than the practice of the greatest Christian virtue of Temperance."

His Grace the Archbishop of Cashel.—Above all things, . . . be sober. The business men and the farmers who muddle in drink are usually unsuccessfull, and as for drunkards, their case is hopeless. . . . An easy and practical remedy in the matter is the Total Abstinence pledge, given to children on the occasion of Confirmation; and I implore priests and parents to assist our youth in keeping their pledge, and so help them to set up a habit of temperance which will insure in mature years a life of virtue and sobriety."

His Lordship the Bishop of Ardagh and Clonmacnoise.—"Have you been careful of that most necessary law which bans all drink at wakes and funerals? . . . Religion, respect for the dead, decency, proclaim the observance of this law as absolutely necessary. . . . You have the Total Abstinence Society. . . . keep its rules, attend the meetings, and be faithful to your promises. There is no greater proof you could give of your love of God and His Holy Church, and of your fitness to be a self-governed nation."

His Lordship the Bishop of Killalea—"Where you have temperance, whether in the individual, the family, or the country, you will always have innocence and purity, industry and thrift."—Lenten Pastoral, 1912. His Lordship the Bishop of Ferns—"We invite all to join earnestly in prayers for the conversion of drunkards. We deem it a duty to warn the faithful against the abuse of buying and selling drink on Sundays and holidays. Sometimes disgraceful scenes are witnessed on these days devoted to the worship of God and the sanctification of our souls."

It is not this most effective array of names—a most pronounced condemnation of the liquor traffic. Listen also to the following great statesmen whose opinions are of grave importance:— Mr. W. E. Gladstone.—"It has been said that the greatest calamities are inflicted on mankind by intemperance than by the three great historical scourges—war, pestilence and famine. That is true for us, but for Europe and civilized countries in general. . . . It is the measure of our discredit and disgrace."

Mr. Winston Churchill.—"Unless progress is made in grappling with the evils of the drink traffic, much of our social legislation will be brought to naught or long delayed. Every moral and social cause is involved in the victory of the temperance movement."

Mr. Lloyd-George.—(Speech at Edinburgh, 1908).—"If they reduced the drink bill of Great Britain to the standard of that of the United States of America—and it was high enough there—they would save seventy millions a year. It was to-day. If they reduced it to the standard of drinking in Canada, they would save one hundred and twenty millions a year and provide wholesome food and recreation and shelter and clothes, and training, and surroundings, for the men, women, and children of this land. That was what they were aiming at. That was their object—a land where they would meet no drunkard staggering on the road towards his door; a land where they would have no alms for humanity to rot in; a land with two-thirds of its prison cells empty; a land with its workhouses vanished; a land with its children well clothed, well sheltered, well trained, with their merry laughter ringing through the streets; a land where the curse of drink should be driven from their hearths."

Mr. Joseph Chamberlain.—"If I could destroy to-morrow the desire for strong drink . . . what changes we would see! We should see our taxes reduced by millions sterling a year; should see our jails and workhouses empty. We should see more lives saved in twelve months than are consumed in a century of bitter and savage warfare. We should transfigure and transform the whole face of the country."

Lord Peel.—"I entered upon the enquiry (regarding drink) without any conscious bias, and during more than three years I studied the question from many points of view. The result was, in my own mind, a deep conviction of the magnitude of the evil to be grappled with, and of the necessity of stringent remedies. If any definite improvement was to be effected."

Lord Brougham.—"Drink is the mother of want and the nurse of crime." Is not this strong language, emanating from the very individuals who mould and fashion the laws of nations; and who, possessed of great minds, clearly see the frightful destruction daily being accomplished by this implacable curse of drunkenness.

There cannot possibly be any difference of opinion as to the disgusting and loathsome sight it is to see men reeling along public streets and highways blaspheming, cursing and swearing like demons let loose upon the world to scourge and sicken it. Let Catholics, too, not be laggards in this matter of

waging war against intemperance and the drink traffic. Truth and right and justice are on their side, as well as public opinion. The heartfelt prayer of brokenhearted mothers and fathers, of children, of millions of suffering humanity—suffering either directly or indirectly through drunkenness—will ascend to heaven and will call down blessings untold upon all who put forth energy and effort, without fear or favour, in this, God's work, God's warfare, against an implacable and unholy enemy—as human nature is the same the world over.

INCORRIGIBLE

Incurable fanaticism seems to be a characteristic of some of the Methodist Episcopal clergymen now gathered in Minneapolis. More than this. One at least has given evidence of either carelessness or a desire to deliberately fall foul of the truth. It is tiresome and monotonous work week after week giving indubitable evidence of wrong-headedness on the part of some of the clergymen of the sects. Incontrovertible argument has no effect upon them whatever. They will go on in the same way repeating the old fables concerning the Catholic Church.

ANOTHER ONE—AND A RESOLUTION

A Methodist minister recently married two Catholics in North Sydney, N. S. The bridegroom was twenty-one years of age and the bride, a widow, thirty-four years. The father of the young man remonstrated with the reverend gentleman because of his action. The minister, however, makes the claim that he is obliged to marry anyone who comes to him with a license. If this is the case it is indeed a very strange condition of things. It is the first time we have ever seen it stated that a minister is obliged to marry every couple who come to him with a legal document, but the worst feature lies in the fact that he must have known the consequence of his marrying two Catholics. Doubtless he is well posted on the Ne Temere decree discussion. We know some Protestant clergymen who will not marry two Catholics; but they are the exception. It may be taken for granted that when a Catholic couple appear before a minister with a license there is good ground for the suspicion that something is wrong; that it is a clandestine escapade or that there is some impediment known to the parish priest which would prevent the administration of the sacrament by him.

At this end of the country many non-Catholic clergymen feel that something should be done to promote greater safeguards in regard to marriages. The Ministerial Association of Sarnia recently held a meeting and it was decided that hereafter every marriage performed by the clergy will immediately be made public through the medium of the press. We know some farmers who have been very careless about their property, but it is only after a valuable horse has been stolen that they proceed citywards and buy a padlock for their stable door. The Ministerial Association of Sarnia comprise gentlemen who are built upon the same lines as the easy-going farmer. What is the use, we may ask, of making public the names of parties to a marriage after the ceremony had been performed? Would it not be better to make the engagement public sometime beforehand, and not rush the ceremony before the ink on the license is dry. But the Ministerial Association went further. They solemnly resolved "that because of the great and growing menace to the purity and stability of the home and public morals found in improper marriages and multiplied divorces, particularly in the adjoining republic, agree to refuse to marry any divorced person or persons, except innocent parties, divorced on scriptural grounds, and then only on the presentation of the decree of divorce, and after a reasonable time has elapsed."

Our fellow-citizens of the Ministerial Association are indeed innocent beyond compare as to the world's ways. The writer has intimate knowledge of the fact that quite frequently there is collusion between a man and wife when making application to the Senate of Canada for divorce. Having decided to separate, having mutually agreed to untie the marriage knot and become free as air once more to pick and choose other partners, one of them pleads guilty to what the Ministerial Association is pleased to call "Scriptural reasons." Of course a solemn assertion is made as to guilt, but perjury counts for little with parties who wish to sunder a link which God Himself has forged. The "Scriptural reason" argument for dissolving the marriage tie is a weak one indeed, and has been made use of to bring about the awful conditions which now prevail in the United States and which will sooner or

POPE PIS VI.

Beloved Son: Health and Apostolic Benediction. At a time that a vast number of bad books, which most grossly attack the Catholic religion, are circulated even among the unlearned, to the great destruction of souls, you judge exceedingly well, that the faithful should be excited to the reading of the Holy Scriptures: for these are the most abundant sources which ought to be left open to everyone, to draw from them purity of morals and of doctrine, to eradicate the errors which are widely disseminated in these corrupt times; this you have reasonably effected, as you declare, by publishing the sacred writings in the language of your country, suitable to everyone's capacity; especially when you shew and set forth, thus you have added explanatory notes, which being extracted from the holy fathers, preclude every possible danger of abuse; thus you have not swerved either from the laws of the congregation of the Index, or from the constitution published on this subject by Benedict XIV., that immortal Pope, our predecessor in the Pontificate, and formerly, when we held a place near his person, our excellent master is ecclesiastical learning, circumstances which we mention as honorable to us.

We therefore applaud your eminent learning, joined with your extraordinary piety, and we return you our due acknowledgments for the books which you have transmitted to us, and which, when convenient, we will read over. In the meantime, receive our Apostolic Benediction, which to you, beloved son, we very affectionately impart. Given at Rome, on the second of April, 1778, the fourth year of our pontificate. PHILIP BUONAMICI, Latin Sec. To our beloved son, Anthony Martini, at Turin. At this Minneapolis gathering there appears to have been some rare characters. A resolution presented by Rev. Robert Stephens, of Danville, Ill., excluding from all offices in the conference men who used tobacco in any form, was carried with the accompaniment of tremendous cheering very indecorous on the part of Wesleyans. Why the resolution should be confined to officials, while the rank and file will still be permitted to smoke cigarettes, cigars and the pipe, and even chew tobacco, seems peculiar. Is it a concession to the supreme power—the Privy Council of the sects—the Pew? The latest rumor is that the battle goes on as to the advisability of keeping the brethren away from dancing, card-playing and horse racing. The burning question is, should this matter be left to the individual Methodist "conscience" or put in cold black ink in the disciplinary regulations of the church. One question we would like to ask our Methodist friends is this: If they will not recognize "conscience" in this connection what becomes of their long fondled shibboleth "private interpretation of the Scriptures?"

later make the condition of things still more shameful in Canada too. We would respectfully suggest that each of the members of the Ministerial Association of Sarnia make careful study of the Ne Temere Decree.

AND STILL THEY GO

The daily press tells us that a week ago "seven tons of Bibles, and none of them printed in English, was the shipment record of the American Bible Society. They went from the Bible House in Astor Place and were destined for South America. They were in the Spanish and Portuguese, with some in the Indian and other dialects." These well-meaning people must be credited with a tremendous amount of energy and perseverance, but when the whole case is summed up it lays bare a condition of things startling in the extreme to the sincere Christian. From the great Republic there goes out every year millions of dollars worth of printed matter calculated to bring the tidings of salvation more especially to the Latin races, a people who already possess the Christian faith in all its purity and who know not the doubts and misgivings in regard to Christianity which prevail among the people who are so solicitous about their eternal welfare. Many a non-Catholic, possessor of goodly wealth, subscribes liberally towards this work, while having serious doubts in his own mind as to the truth of a considerable portion of the holy Book. This is truly the age of hypocrisy. It never comes into the minds of these Bible house people that the Catholic Church is the only institution which has always preserved, and still preserves, the Bible in all its fulness, and teaches its holy precepts to its people, not a shadow of doubt entering the minds of either the one or the other as to its authenticity.

Surveying the whole situation, the non-Catholic Christian must surely be in a maze of perplexity. As related above, while we have tons upon tons of Bibles sent to foreign nations with the purpose of bringing people the good tidings of salvation, in London, Ont., on the same date, Rev. Geo. W. Dewey, of Empress Ave. Methodist Church, made the declaration, as appeared in the Advertiser of the 20th May: "I don't believe there is such a thing as a Christian Church. I don't know where to find one. \* \* \* I don't believe there is a Christian government upon earth or that there is such a thing as Christian civilization." We think it was Mark Twain who said, after reading an account of his death in a yellow evening paper, "The report is exaggerated." We may say the same of the statement of Rev. Mr. Dewey. His exaggerations would lead to the conclusion that he is more anxious to say things which will put him in the limelight and cause people to talk about him than to preach the simple Gospel message to his congregation. However, the pulpit utterances of the sects nowadays must lead sensible men to believe that the rebellion against the old Church three centuries ago was a sad mistake. Those who went out of her communion are now skating on thin ice out of sight of land and they do not know which direction to take to reach the shore. "Back to Rome" is their only safe course, and they will have to come to it sooner or later. Some of the brightest minds in America have already found the way.

AN EXPLODED "ENTERPRISE"

For more than a generation the non-Catholics of this country have been stirred to the depths year in and year out in regard to the great achievements of what was called the McAll Mission in France. Its agents made representation that the people, and even some of the priests of the French Republic, looked with kindly eye upon the great work being done by Rev. Mr. McAll and his army of evangelists. Money continued to flow into the McAll treasury, and as a consequence, it was hoped that ere long the flag of "evangelicalism" would fly over even Notre Dame and the Madeleine in Paris. Oftentimes have we pitied our non-Catholic fellow-citizens. The conviction has seized them that it is a blessed work to bring the "tidings of salvation" to those they are pleased to call benighted "Romanists" and their cash boxes are flung wide open whenever an appeal is made to them on behalf of such work. In France, Spain, Italy and French Canada these evangelizers enjoy the fat of the land, because of the liberal contributions coming to them from a people easily imposed upon. Of course the time will come, indeed it may be said that it has already come, when the man on the street will conclude that he should not always pin his faith to the padded annual reports of people who are engaged in a work which may not be called an honest mode of earning a livelihood. The following extract, which lately appeared in the Westminster Gazette, will be read with amazement by those who have contributed of their means towards the McAll mission in France: "According to an article in The Revue the number of Protestants in France is decreasing. They now number 700,000. The Lutherans, who numbered

more than a quarter of a million in 1870, can now boast of a membership of only 80,000 in France. The Calvinists are the most numerous sect left, numbering over half a million. But they are losing ground. At the same time the political influence of the French Protestants is out of all proportion to their numbers. This the writer attributes to their sturdy characters, to their superior system of education, and above all to their great wealth. Their wealth has, however, tended to sap their exclusiveness. They now pay less attention to their religion, and the result is, says the writer in The Revue, that Protestantism in France will in the near future be a thing of the past. This is a rather bold conclusion, and it would be interesting to know if this alleged decrease in the Huguenots is correct."

ST. MICHAEL'S COLLEGE

We have received from Toronto, bound neatly in cloth and faultlessly printed on finest paper, the Year Book of St. Michael's College, published by the Students' Parliament and edited by the Graduating Class. To all who had to do with the production of this book the greatest credit is due and we may say, too, that it is worthy of that great educational institution which has done so much for the Catholics of Toronto. The work consists of one hundred and forty-four pages and we need scarcely say to the young and the old, who have been in any way connected with St. Michael's College, it will prove of very great interest. Indeed, we cannot realize that any old pupil will be without a copy in his library. It will remind him of former days and will likewise bring no little satisfaction to note the steady progress of his Alma Mater. The illustrations, we may add, will not only prove of interest to the old pupils but will be worth preserving as the very finest specimens of half tone printing. Truly St. Michael's College boys are up to date and will reflect credit upon their teachers and upon the school. The good Fathers of St. Basil who have charge of the institution are sending into the world young men well equipped to take their places with honor in the highest and best commercial and professional life of the Dominion.

NOTES AND COMMENTS

A REGULAR contributor to the Christian Guardian quotes from a Methodist divine a paragraph on the subject of the Jews in America, which, after remarking that "the young people are cutting loose from the old moorings and venturing forth on unknown seas," asks "How can Protestant Canadians best help their Jewish and Catholic neighbors?" The bracketing of Jews and Catholics may be considered significant, and is an evidently unconscious tribute to the truth that while the mission of Judaism came to an end with the coming of Christ, and as a religion has been superseded in the fulness of time by Christianity as embodied in the Holy Catholic Church, yet it is the only religion other than Catholic Christianity that came from the hand of God. The Jews' rejection of the promised Messiah brought upon them the doom of the outcast, and their splendid past, as the chosen people of God, remains now but as a memory. All that was glorious and divine in their religion has become the inheritance of the Catholic Church, but that does not nullify the fact that their religion was in its day the work of Almighty God. In that respect Protestantism, in its every phase, as a purely human creation, is infinitely below the Synagogue, a truth that in unguarded moments its adherents instinctively acknowledge. And, read between the lines, the words quoted in the Christian Guardian exemplify this.

As to the query "How Protestant Canadians can best help their Jewish and Catholic neighbors," it might very well be answered on the Catholic behalf (Jews can best speak for themselves), by continuing the policy of misrepresentation and abuse, of slander and untruth regarding the Catholic Church, which seems inseparable from every form of heresy. It is the simple truth that the more learned and reputable unbelievers in all ages have recognized that, if Christianity is true, the Catholic Church is its only legitimate custodian and exponent. Protestantism had tried to belound this truth, and, where it has in any measure succeeded, it can best dissipate the cloud in the eyes of thinking men by continuing to give the lie to every Christian precept in the manner referred to. They may mislead the weak and the unthinking for a time, but in the estimation of the discerning there can be no surer means of discrediting their own cause than by associating it with conscious and persistent mendacity. And in the ratio that Protestantism is discredited, the beauty and consistency of the Catholic Church is impressed the more strongly upon the unbelieving mind.

WE REFERRED last week to the admitted decline of Methodism in England. That the shrinking or breaking-up process is not confined to the old land, is apparent from the "message" of the Bishops of the Methodist Episcopal Church in the United States to the