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## LABOR DAY

With labor's millions throughout the American continent celebrating their annual holiday, it is almost inevitable that men of good will, no matter what their work in life, should join at heart in the spirit of social brotherhood that marks this festive day. Between labor and the Church of Christ there are imperishable links of sympathy. Our Lord worked in a carpenter's shop, and throughout His life He was poorer than any worker on this continent to-day. He conferred a new dignity upon labor and poverty. When He addressed the rich it was to remind them of the responsibility of riches and of their duty to their less wealthy brethren. The whole Bible is full of reminders to employers on the need of justly treating their employees.

Among the champions of the cause of labor, Leo XIII. was conspicuous. He favored no selfish individualism. "If there is anything," he wrote, "in the conditions of work that is a menace or injury to good morals, to justice, to man's dignity, or to the domestic life of the work people, public authorities should intervene in a wise and temperate manner to protect the true interests of the citizens." (Address to French workmen, Oct. 18, 1887, III, 14.) "The rich classes," said Pope Leo, "must not treat their workmen as if they were slaves, mere muscle and force, a mere source of income. On the contrary, they are bound to respect the personal dignity of the work people, to see that they have the opportunity of living a rational and religious life, and of properly attending to the welfare of their families." In countless other wise sentences, Pope Leo XIII. showed his love for all the world's great army of workers. He stood for the minimum living wage.

So to the joyous thousands who are holidaying on Labor Day, our hearts must travel with a cordial greeting and congratulations upon one more year's round of work. Only workers know how to enjoy a holiday. It is God's blessing upon their lot. And it is at times life's path seems hard and monotonous here, there need be no hopelessness or undue sadness. Christianity brings new light to the worker's life. If indeed this life on earth were all, some toilers might think with justice that their lot is hard in comparison with wealth's ease and leisure. But this life is only the beginning. In the next life, we shall be rewarded for every good day's work that we have done as servants of Our Divine Master. In the kingdom of heaven the rich may be comparatively few, but of earth's great toiling hosts there will be no lack. Indeed, the reason why many will reach Heaven lies in the fact that they had work on earth which required self-sacrifice and thereby developed noble qualities.

## UNDER WHICH FLAG?

While the war in Europe drags slowly to the goal that will determine the fate of empires, it is imperative for British-speaking Christians to consider what a British triumph or defeat would mean to the future of Christianity. The progress of a religion, from a merely natural standpoint, depends largely upon the character of the nation which its ministers are seeking to convert. Now what are the present characters of Great Britain and Germany? We will not discuss the question of France, for French speaking people are equal to that.

Great Britain stands to-day as one of the world's strongest believers in religious toleration. She is no longer the Britain that desired to include all mankind in the pale of her

island church. That ideal perished in the light of unbiased history. Her national church includes a goodly number of ministers and laymen, of whose cordial feelings towards the Catholic Church there can be no question. Old hostilities to Rome were due to unfitted prejudices. Past generations travelled little and consequently to many sincere people the Church of Rome seemed a distant and mystical figure. But travel and study remove prejudice. What Britain coming to Canada, with an open mind, does not learn to admire the work of Catholic missionaries? And this heaven of new tolerant thought has spread from her sons on this side of the Atlantic to thousands in the British Isles. In Great Britain to-day there is a widely spread desire for truth, and what greater link with the Catholic Church can there be than a people's desire for truth?

Nor in Great Britain's love of toleration is there anything substantially opposed to the mind of the Catholic Church. No man can be made a Christian by compulsion. Christ never persecuted. Past persecutions have been the work of prejudiced and misguided persons. The greatest minds of the Church are unanimous supporters of religious liberty. The spirit of persecution is utterly opposed to the spirit of Christianity, the first law of which is charity. There have been Catholics who persecuted Protestants, and Protestants who persecuted Catholics. But they did not persecute because they were Christians, but because they had imbibed the false principles of paganism and had made their religion a mere name for a personal acceptance of the world-spirit.

But Catholics in Great Britain to-day, some critic may observe, only number two millions. Well, it is only comparatively recently that the British working man has enjoyed a certain measure of liberty. The people of Great Britain never knowingly rejected the Catholic Church. They were robbed of it by past rulers. The whole English "reformation" was simply a vast royal "graft."

Henry VIII. and his officials plundered the Catholic Church under pretext of reform. Prosperity became synonymous with a reception of the State religion. The poor were forced to attend the State Church because their employers belonged to it. But after many years the labor union arose, and with it returned some of that liberty for which the Catholic Church in England had fought in the days of "Magna Charta." With labor unions brought under Christian influences, the return of the British working man to the Catholic Church is sure.

Conversions to the Catholic Church among the educated classes in Great Britain are one of the most striking features of the day. The Anglo-Catholic party in the Anglican Church believes in the Apostolic character of the Catholic Church and is linked to it by many common tenets. The King and Government of England are free from the spirit of persecution. All these are factors that make Great Britain a most promising field for the future of Catholicism.

And what of Germany? With the history of Germany, during the last forty years before one's eyes, it is difficult to think of a Prussian triumph without alarm. The triumph of Germany over France in 1870 was soon followed by the "Kulturkampf," one of the cruellest persecutions that have assailed the Catholic Church since the days of Diocletian. One of the first steps in this godless policy was a law which handed over to the State the control over all educational establishments of every kind, whether private or public. By the law of "Kanzelparagraph" the criticism of the government was forbidden. Then came the persecution of the religious orders. In June, 1872, the Reichstag passed a law prohibiting the Society of Jesus and other "affiliated orders" throughout the whole extent of the German Empire. Not only the Jesuits were ruthlessly driven out of the country, but also the Redemptorists, Lazarists, Barnabites, Theatines, Christian Brothers, Sisters of the Sacred Heart, Ursulines, and other religious orders and congregations, whose only offence was that they devoted themselves to the education of Catholic youth and the instruction of the people. The Prussian ministry went so far as to interdict the "Association of Prayer" and devotions to the "Sacred Heart of Jesus." In vain did the Bishops of Germany remonstrate against these outrages. The spirit of persecution spread. In 1873, Dr. Falk, the new minister of

public worship, introduced into the Prussian Land Tag a series of bills, known afterwards as "the May Laws," which purported to regulate the relations of Church and State, but which in reality aimed at the complete dissolution of the Catholic Church in Prussia. These laws claimed the right of the State to domineer over the Church. God was to be second to the State. Bishops and priests who refused obedience to unjust and iniquitous enactments were fined, imprisoned or exiled. The Archbishops of Posen and Cologne were imprisoned, and among other distinguished victims of the Prussian persecution were the Bishops of Treves, Munster, Paderborn and Breslau. Hundreds of faithful priests were imprisoned or made homeless. In 1878, all episcopal sees, save three, had become vacant by death or were deprived of their bishops by exile or imprisonment, while hundreds of parishes were without priests. And all this was done in the name of progress and enlightenment.

It is true that the fear of Socialism has led the Prussian government to accord better treatment to day to the Catholic Church. But with a triumphant Prussia, who would be vain enough to hope for reasonable treatment? A triumphant Prussia would mean the absolute godship of the State. The Lutheran Church has no power or wish to dispute the godship of the State. It is honeycombed with rationalism and its attitude towards the Catholic Church is one of unbelief and lack of sympathy. In a triumphant Prussia, the Catholic Church would have no earthly friend. Her very claim to be God's representative on earth would enrage the war-lords beyond question. Between militarism and the Sermon on the Mount could there ever be a lasting sympathy? In a triumphant Prussia, we may be certain there would be no room for Christ.

## WHY THE MASS DRAWS CROWDS TO CHURCH

Among the many mysteries that fascinate the human mind, few to an outsider can compare with the problem of the power of the Roman Catholic Church.

Of all the western Christian denominations, it is the least known externally, and this too, though it outnumbers all the rest. To the exterior world its whole life is an enigma that while it baffles with its strange admixture of cloistered contemplation and missionary zeal, never once since its foundation has ceased to haunt mankind. Go where one will, the spell of Rome is never far off. In all places where men gather, as soon as the theme of religion is raised, it is upon Rome that the argument will turn. What is the secret of the Church of Rome's influence? asks the outsider. How is it that wherever you go on this continent her churches are crowded Sunday after Sunday, while in the week day, morning after morning, there are scores of worshippers in her churches at early and inconvenient hours of the morning, and this too at a day when the church-going spirit in most quarters is said to be waning or dead?

What is this Mass of which Catholics talk so much? some non-Catholic asks. The Mass is the Church's central act of worship. It is the sacrifice of the New Law, and is really an epitome of Our Lord's life. It is a great action of which He is the central figure. No wonder that it has fascinated all varieties of minds.

"I could attend Mass for ever and not be tired," once wrote Cardinal Newman. "To me," he writes, "nothing is so consoling, so piercing, so thrilling, as the Mass. It is not the invocation merely, but if I dare use the word, the evocation of the eternal."

The Mass is the Church's great quadruple act of adoration, thanks, giving, penance and petition. It is full of thought-compelling details, each with its own significance. The action is quick, the words hurry on. "Quickly they go," writes Cardinal Newman, "for they are awful words of sacrifice; they are a work too great to delay upon, as when it was said in the beginning: 'What thou doest, do quickly.'" Quickly they pass, for the Lord Jesus goes with them, as He passed along the lake in the days of His flesh, quickly calling first one and then another; quickly they pass, because as the lightning which shineth from one part of the heaven into the other, so is the coming of the Son of man. Quickly they pass, for they are as the words of

Moses, when the Lord came down in the cloud, calling on the name of the Lord as He passed by. And as Moses on the mountains, so we too "make haste," writes Newman, "and bow our heads and adore. So we, all around, each in his place, look out for the great Advent, 'waiting for the moving of the water,' each in his place, with his own heart, with his own wants, with his own thoughts, with his own intentions, with his own prayers, separate but concordant, watching what is going on, uniting in its consummation; not painfully and hopelessly following a hard form of prayer from beginning to end, but like a concert of musical instruments, each different but concurring in sweet harmony, we take our part with God's priest, supporting him, yet guarded by Him."

What a wonderful service it is! From the opening "Asperges" to the final Thanksgiving, the Mass grips the mind with unique insistence. As the Gloria sounds forth there rises in memory the song of the angels who appeared to the shepherds and accompanied them to the stable at Bethlehem. By the Collects are represented those nights of prayer which He spent, beseeching for mankind the mercy of God. By the "Sanctus" is recalled His triumphal entry into Jerusalem on Palm Sunday, when the populace cried: "Blessed is He that cometh in the name of the Lord. Hosanna in the Highest." And as these words are sung in Latin, the congregation kneels. The last solemn scenes of His life and death draw near. The Last Supper, the lifting on the Cross, pass successively in typical acts before the mind's eye. And then the shadows pass. Glorified and immortal, He is once more united to His Church in the communion. Once more He comes mystically, but really, truly and substantially, to strengthen the faithful with His presence. They kneel in thankfulness for their pledge of eternal life. His sacrifice is accomplished and its fruits have been applied. And then in the closing Benediction is recalled the blessing He gave to His disciples as He passed from this earth to Heaven. Such is the service upon which countless volumes have been written and the doctrine of which forms the central belief of Catholicism.

## THE MODERN BOY AND HOME TRAINING

Are you training your children by any definite methods? is a question that might nonplus a number of parents, but it is a question that requires a clear answer. The training of children is not to be wholly left to school teachers as if it were not a part of a parent's province. It is true that a great part of a child's education is received at school, but a great part too is received at home in the shape of mental and moral impressions. A child's ideas on things in general largely depend upon what his father and mother are and think.

From the other side of the line come complaints that the training of children is neglected, with the result that many grow morally crooked, self-conceited and socially undesirable. That is a danger against which the parents of Canada must guard, not merely for the sake of their children, but for their own sake and for the sake of the Canadian nation. Honestly should be a principle honored in every household and every father and mother should impress it upon their children that honesty is one of the chief virtues necessary for salvation. For no one can enter Heaven without charity, and no dishonest person can justly claim that virtue.

One of the greatest sins of modern times is business dishonesty. The remedy is to start a boy properly at home. He should be told that so-called smartness in business is usually another name for theft, and that to be a thief is to lose all claim to respect and to endanger prospects of Heaven. There is great need for the truth to be told on this point, for some of the magazines to-day, with their exploitation of get-rich-quick heroes, are spreading the idea that a rogue's life is about as good as any.

One of the things that a boy can be taught at home is to be respectful. He should never be allowed to speak of his teacher in any other but a respectful manner. A boy who is permitted by his parent to speak disrespectfully of a teacher will soon learn to turn with disrespectful contempt upon that parent himself. It is a safe rule that a teacher's authority should always be upheld. Any other course will turn a boy into a

sneaking mollycoddle, running to his mother's apron-strings for protection against a punishment that he deserves. In the end, such a boy will deride the authority of that self-same mother, because she spoiled him instead of telling him that he must obey his teacher.

The first object of education should be to develop our character and to help us on the road to Heaven. This is a truth that should be emphasized in every home. It is true that education should enable us, if necessary, to earn our living, but it is well to tell a boy that good as it is to earn a living it is even more important to earn it in a way that shall not endanger his eternal welfare. The order of thoughts is important. Once a boy has grasped the fact that the chief aim of his life here should be to attain eternal life in Heaven, he is on the right road. From that truth, it is an easy step for a boy to believe that his every day work should be offered up regularly to God. And in the strength of that belief, a new note of dedication would be imparted to each boy's life. What better basis of conduct could any boy have than the belief that for the use of life he is responsible to God?

The benefits of Catholic education need hardly be emphasized to thinking Catholics, yet so inestimable are these benefits they can scarcely be too often recalled. To receive a clear and accurate knowledge about God and His relations to mankind, to learn the laws of God and His Church, as stated in the Catechism, to be brought into touch with the sacramental life amid the routine of education—all these are benefits which only Catholics fully enjoy. If these benefits be supplemented by wise home training, they will produce men and women whose lives and example will be a blessing to all who know them. It was Catholic education that helped to produce the saints. What higher aim could education have than the production of saints?

## THE PERIL OF SOCIALISM

Socialism recognizes only too well that its one enemy is Catholicism. Everywhere it manifests the most deadly hostility against the Church; everywhere it defames her priests, denounces her doctrines, and destroys the faith of those unfortunate it lures into its fold. There are some who would have oil and water coalesce—who endeavor to reconcile Socialism and Catholicity. But it is only fair to the Socialist leaders to say that they stoop to no such subterfuge. They proclaim clearly enough the inherent antagonism between the two. The well-known Socialist, Paul Lafargue, thus expresses himself:

"The Catholic clergy, with its novenas, its pilgrimages, and its other mummeries, is of all clerics that which practices most wisely the art of brain destruction; it is also the best equipped for furnishing ignorant brothers and sisters to teach in primary schools, and nuns to stand guard over women in factories. The great industrial capitalists, on account of its manifold services, sustain it politically and financially, in spite of their antipathy for its hierarchy, its rapacity, and its intrusion into family affairs."

And here is a more lurid arraignment from the columns of the New York Call:

"And last, stealthiest, most sinister, and unscrupulous of all the foes of Socialism, humanity, evolution and civilization comes the so-called Holy Catholic Church of Rome. The priests of this great business corporation and religion are, by training and through self-interest, opposed to any system of political, industrial and social reform and regeneration, whose fundamental ideas and ideals are liberty. For Romanism is built upon autocracy, dogma, ignorance, inequality, enslaved thought, blind credulity, dog-like obedience, and hostility to all forms of human enlightenment and progress. The Papacy has invariably fought truth to the last ditch, and its history is a record of fanatical intolerance, hatred, greed, falsehood, and blood-lust."

For us to read this stuff is but to smile. But what of the half-educated young Catholic, from some rural Ontario settlement, who finds himself in New York or Chicago or Cobalt, working side by side with people who believe all this, and spare no pains to make him believe it also? Will the questions and answers of Butler's Catechism suffice him then?

We should see to it that our young men, when they go out into the world, should be able to give a reason for the faith that is in them. They would be only too ready to defend it from attack did they only know how to do so.

Whose fault is it that they do not know that the great Pope Leo was the champion of the working classes? Have they ever had explained to them his splendid encyclical on Labor? Why are they ignorant of the patent fallacy of Socialism? Why do they not know that Socialism would destroy everything that makes life worth living: that it inculcated free love, and boasted of its intention to "put out the lights of heaven," in other words to destroy all belief in the supernatural? Why were they never taught that the right to possess private property is a natural right? That from the very nature of things there must ever be inequality? That if Labor has rights it also has responsibilities? That Capital and Labor are not mutually destructive but mutually helpful? Here is work for the leaders and teachers of the Catholic body. When we debate, discuss and study such things then will our palatial club rooms be worthy of the prefix Catholic.

COLUMBA.

## NOTES AND COMMENTS

THE JESUIT system of education has been too long before the world, and been too thoroughly and variously tested to require elaborate vindication at this late day. Its value has been testified to by educationalists of as diverse sympathies as Rosmini and Thomas Arnold, and philosophers of the eminence of Brownson, Spinoza and Sir James Mackintosh have united in testifying to its essential merits. The latter it was who, in the interval before the restoration, said that since the suppression of the Society of Jesus education in Europe had perceptibly declined. With just as much truth it may now be asserted that the restoration ushered in a new period of development in the science, and that not Catholic schools alone but every institution devoted to the education and training of youth, whether in sympathy with Jesuit ideals or not, has benefited thereby.

THESE REMARKS are occasioned by the appearance a few months ago of a new work, "Teacher and Teaching," by the Jesuit Father Richard H. Tierney, published by Longmans, Green & Co., (New York.) The volume treats of the much discussed problem of Christian Education, and by its direct simplicity the author gives currency to his ideas in a channel best calculated to produce the results aimed at. He has ably specified the essential traits indispensable to the vocation of a teacher, drawing a well defined distinction between education as such, and mere instruction. Mere efficiency in the subject matter will not suffice to produce the highest results in the student. The teacher, as Father Tierney demonstrates, to be successful must be an individual of trained character, whose mind and heart are equally consecrated to the work. The one essential task of the true teacher is to cultivate the nobler traits of character latent in the youth, as well as to rightfully shape the mind; he should be the exemplar of all that is held up to the young mind as worthy of attainment, and in order that the pupil may reap the fruits of the gradual unfolding of the various noble units which constitute the true man, the personal equation should never be suffered to fall into the background.

THE TWO distinctive characteristics of this useful little volume which may earn for its author some title to the quality of originality, are, first, the rather novel method of analyzing the classes, whereby the student may be taught to appraise their intellectual value; and, secondly, the stress laid upon the axiom that little or no benefit is to be derived from mere paraphrase or memory. Father Tierney does not undervalue either of these features in the training of the mind, but he has sought to place them in their proper position relative to the more essential qualities treated in other portions of his book.

THE INDISPENSABLE part of religion in true education forms the theme of a very interesting chapter in "Teacher and Teaching," and, controverting the erroneous notion of some modern pedagogues, who have essayed to demonstrate the incompatibility of religion with the proper scope of education, Father Tierney brings them to book and makes sorry work of their specious theories. Learning without religion simply diverts the natural bent of the intellect to the higher life. It has been repeatedly and well said

that to develop the intellect at the expense of the heart and the conscience is but to produce a race of monstrosities calculated finally, like another Frankenstein, to turn upon their maker and destroy him. From such a fate modern civilization may well pray to be delivered.

THE TIMELY discussion on Vocations which rounds out Father Tierney's volume furnishes new light on that much debated, and, to some, much dreaded subject, and should prove of immense assistance to all those who aspire to the religious or ecclesiastical state, and to those whose office it is to direct others. The same may be said of the book as a whole for all those, clerical, religious or lay, whose calling it is to have a part in the education of youth. The vocation of the teacher is really an art in itself, properly understood, and to have shed some light upon so momentous and far-reaching a subject is no small achievement. This, we think, Father Tierney has succeeded in doing. His book is not a mere collection of platitudes as may be said of so many modern works treating of education, but a thoroughly digested treatise by a teacher of experience and of trained mind. He has fully tested the expediency of his own maxims, and the result cannot but be beneficial to all concerned in the education of youth.

THE PROPOSED union of the Presbyterian, Methodist and Congregational churches in Canada has received much discussion in the public press within the past few years. It has been hailed as a fulfilment of Christ's prayer that "all may be one," and is likely, if consummated, to usher in a new era for religion and godliness in Canada. The aspiration is in itself laudable, and in many hearts no doubt springs from a sincere desire to put an end to the scandal which a divided Christendom has so long presented to the heathen world. But that does not do away with the fact, so potent, one would think, as to preclude misconception, that the sects referred to essay the impossible. There can be no lasting union of such diverse elements except by the sacrifice of individual convictions, which for generations have sustained the devout-minded amid a wilderness of negations.

SOME SUCH thought has inspired an interesting and well-written letter to the Toronto Mail and Empire. The writer we assume to be one of the dissenters from the proposed scheme of union, and his principal objection is to the elimination of every fixed dogma from the basis agreed upon by the interdenominational committee to which that task had been allotted. Here are his own words:

"In the proceedings of the second conference on church union (page 19) certain questions were recommended to be asked a candidate for ordination. Question (c) is as follows: Do you believe the statement of doctrine of the united church, as you understand it, to be agreeable to the teachings of the Holy Scriptures, and is your confession of faith in agreement therewith, and as a minister of the Church do you pledge adherence thereto? This would mean of course, that a minister in coming into the church not only accepts the doctrinal statement as his confession of faith, but also during his ministry he would teach in harmony with it. At this stage the Congregational Committee approached the Doctrinal Committee with the request that his question should be left out, because Congregational ministers do not subscribe to a creed. To prevent their withdrawal, which was threatened, the question was dropped, and now the basis of union does not require any minister to promise that he will teach in harmony with the doctrinal statement. Hence it is not an organic part of the basis. It is only a condition for entrance to the work of the ministry, not a regulation principal in teaching. Thus it is spectacular rather than vital."

He then goes on to ask:

"2. Do the people know that, if a minister who, at ordination accepts the doctrinal statement, afterwards ceases to believe it, and becomes a Unitarian, a Universalist, a Christian Scientist or a Roman Catholic (all of whom claim to teach in harmony with the Bible), the proposed basis furnished no means of discipline to protect the people from such teaching?"

The notion that a man might "become a Roman Catholic," and still remain a Presbyterian or a Methodist, or nothing, is of course fantastic in the extreme, and could emanate only from one densely ignorant of Catholic Faith and practice. But it demonstrates conclusively the extent to which dogma has been dethroned in the Protestant idea of religion, and that the "religion of the future," so