

The Catholic Record

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

Mr. Thomas Coffey. My Dear Sir:—I have read your issue of the 11th inst. with satisfaction.

LONDON, SATURDAY, MAY 18, 1912

STOP IT NOW

For weeks past the air has been thick with reports of actual and prospective amalgamations of our leading financial institutions.

JUSTIN MCCARTHY

The passing of Justin McCarthy in his eighty-second year removes not only a distinguished Irishman but a man whose name is familiar wherever the English language is spoken.

He visited this country several times and predicted with confidence the time when two great factors would make Home Rule inevitable.

When Parnell was considered to have made himself impossible as the Irish leader, McCarthy was chosen leader by the majority of the Nationalists.

"What McCarthy? Why that man has not an ounce of steel in his whole body." An ardent and faithful Nationalist, a brilliant writer, an historian of high rank, a journalist of distinction, Justin McCarthy won an enviable place for himself.

CRIME'S KINDERGARTEN—THE HOME

The retiring president of the American Institute of Criminal Law and Criminology traces the appalling prevalence of serious crime, and especially murder, in the United States, to the "lack of discipline among native-born children."

Very much to the point are the reflections of William H. Guilfof, M. D., Registrar of Records in the Health Department of the city of New York.

"We are conserving our existing infant population rather admirably; but, with Mr. Roosevelt, he thinks we are restricting the supply with unequalled selfishness and a national short-sightedness which amounts almost to a mania."

Dr. Guilfof admits the defective registration of births, and for this reason bases his calculation upon the percentage of infants in the total population as shown by the various national census figures.

Despite the twaddle about the birth rate being in the verge ratio to civilization, the doctor holds and states emphatically that births have always meant and do still mean national vitality; lack of births has always meant and must still mean decrease of national vitality.

"Native Americans, whose faith has weakened in the gospels which first made us great—the gospels of hard work, the homely virtues, domesticity, and large families—are subscribing in these days to the false gospel that real happiness can come through rapid living and excitement. These are not to be obtained at home. Large families keep folk at home. Hence in these days we avoid large families, to the decrease of real joy, to the injury of the nation, and to the inevitable degeneration of the race."

The dominant note is always the same—selfishness. There have not been wanting those who openly defend the limitation of families, and urge the plausible reason that one child properly cared for and well brought up is better than many children ill-provided for.

"The mothers of our far too frequent one-child families are undergoing a rapidly increasing physical deterioration, which bodes ill for the future of the race. The preferably childless wife is a dear member of society; the mother of one child is unlikely to be mother to a child of the best physical, mental, or moral type."

If according to the expert quoted in the beginning of this article, that the appalling prevalence of crime is traceable to lack of a disciplined childhood, we can appreciate the force of Cardinal Gibbons' answer to those who defend the one-child family.

shably by selfish parents, it must inevitably itself be selfish."

"No nation ever has progressed for long after dry rot had begun in its great middle class, and that is what has happened in America. We are not unique among the nations in this matter. Only recently I read an article in an English review of importance which pointed out the grim necessity existing there for other religious denominations to take a stand similar to that of the Catholic Church upon the matter of restricted families."

While all this is of supreme interest to Catholics, as vindicating from various viewpoints the position of the Church, there is perhaps a lesson more immediate, more practical and more pressing for all who have the care of children.

The board of trustees has likewise the right to impose the teaching in French or German of reading, spelling and literature, as provided for by the regulations of the Education Department, page 9, art. 15, year 1907.

The school question may not be solved with absolute satisfaction to all parties in Ontario; there are still ameliorations desirable in existing conditions, but the record of the province for fair-dealing in the past augurs hopefully for the future.

THE CATHOLIC ENCYCLOPEDIA—SCHOOLS

So many deservedly commendatory notices of the Catholic Encyclopedia have appeared in the press, Catholic, Protestant and secular, that it may seem ungenerous to call attention to articles that leave much to be desired.

The articles on Canada have been unsatisfactory, and far from measuring up to the general high standard that the compilers for the most part have succeeded in maintaining.

The latest volume contains a great deal of interesting, illuminating and useful information under the title of "Schools." In the treatment of this all-important subject the history of education is laid under tribute to show the vital influence of the Church in founding and maintaining schools, the later usurpation of the State, and finally, under the sub heading "The present status of the Church and State in regard to Education," we find the editors generous if not prodigal of their space with regard to Canada.

"If Ontario now possesses a system of Catholic Separate schools, it is largely due to the French Canadians of Lower Canada, whose wishes in the matter were enforced by their representatives, Catholic and Protestant."

"The law of 1833 was maintained at the time of confederation in 1867; it still governs to-day the Catholic Separate schools of Ontario."

"This last statement is not true. While constantly professing motives of purest justice and common interest, the Protestant Province of Upper Canada has continually sullied its reputation for fairness by setting an example of fanaticism, narrow-mindedness and intolerance towards Catholic schools, whilst Lower Canada, a Catholic Province, has been a model of perfect justice and charity."

of the Separate schools, few question the wisdom or desirability of the dual system.

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"It would serve no useful purpose to follow the writer through his wanderings from the early missions amongst the Indians down to the statistics of 1911. But one wonders what all this has to do with the present status of the Church and State in regard to Education."

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A RETROSPECT

The reappearance in the field of Catholic teaching in our day of necessity drop many golden ears and leave many owners uncut. Like Ruth of old, we will essay the humble role of following them to gather up what remains left anything but lost.

"The real hero of the conflict, however, was Bishop Plessis, the last bishop of the ancient see of Quebec. With the fortitude of a Hildebrand he resisted the usurpation of the civil power. When offered a revenue suitable to maintain the dignity of his position, he answered, 'They offer the Bishop an estate and revenues (all these will I give Thee if falling down Thou wilt adore me.) I do not wish to see the Bishop in splendor, but I do wish to see him above want. I do not wish to see him in the Legislature or Executive councils, but as an ecclesiastic solely entitled to the rank that is due him in society.'"

"The signal bravery of the French soldiers in the war of 1812 and the admirable loyalty of the Catholic clergy, inspired by the exhortations of Bishop Plessis, who had forgiven and apparently forgotten all past injuries in the hour of national danger, won for him and his people the outspoken encomiums of the Secretary of State for the colonies."

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the patience of the searchers rewarded. The Act of Supremacy passed in her reign was expressly stated to extend to the colonies. A section of it read as follows: "To the intent that all usurped and foreign power and authority, spiritual and temporal, may forever be clearly extinguished and never be used or obeyed within these realms or any of Your Majesty's dominions or countries, may it please Your Highness that it may be further enacted by the authority aforesaid that no foreign prince, prelate, person, state or potentate, spiritual or temporal, shall use, enjoy or exercise any manner of power, jurisdiction, authority, pre-eminence or privilege, spiritual or ecclesiastical, within this realm or any of Her Majesty's dominions or countries."

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EDUCATION IN NEWFOUNDLAND

The Daily News, of St. John's, Nfld., of April 17th, gives a report of the debate which took place in the Legislative Council on March 26th. The school problem seems to be a very live one on the Island as elsewhere. The miserable remuneration allowed secular teachers is one cause of the trouble. These people, who spend the best part of their lives acquiring equipment for the teaching profession, are doled out, in many cases, salaries that would not be accepted by men pursuing the most humble vocations in life. As a consequence many teachers do not put their whole heart in their work, and as the years go by are in quest of some vocation which would give them better remuneration."

"There are some who honestly and sincerely believe that the denominational system retards the educational growth of the country. It has been asserted in this Chamber, but in that contention I cannot agree. We are always looking to the material side of education; all our discussions have been directed to that end. While it is proper that the child should be educated to utilize talents in the material sense, if we stop there education becomes a curse instead of a blessing. What is education? It is properly speaking that which enables us to live more perfectly, which gives us a more perfect consciousness of the infinite wealth there is in life, in God, and His universe, and unless its aim be the cultivation of these ideas and principles it is not rightly taught. Education should consist in the formation of the whole man; hand in hand with development of the moral character. Teach the youth to be a good citizen; but what is more important still, teach him to be a good Christian. Some there are who honestly believe that education, divorced from religion, such as exists in the United States, is right, and that the cultivation of morals and training in religious ideals should be left to the home and the Sunday School; in other words they think these things can exist separately, which upon examination they will find is absurd. Hon. members may say that the trees in the park outside this building are separate. So they are to the superficial observer, to the shallow thinker; but look at them more closely and you will see that they are rooted in the soil and draw their nourishment from it, the soil is held by the rocks beneath it, the earth itself by the sun, and the sun by the systems of the heavens. If you separate the tree from the soil it will perish; in like manner will the moral character perish if you tear up the root which nourishes and sustains the soul of man. Religion. The godless school system of the United States is a striking example of the illustration just given. Nearly half its population profess no religion at all. In many cities ministers are deploring the fact that their churches are empty on Sunday; criminals go unwhipped of justice because of the corrupt administration of the law, and the divorce court is broken up by tens of thousands of homes and legalizing polygamy. Any system of education which educates a man with the idea that knowledge is valuable only in proportion as it is marketable, and pays no heed to the things which so far as the experienced eye can see have no value in the most of the world, is pernicious. Some of the boys now being educated in our schools will be the future leaders of the people; therefore they must, in order to be successful leaders, be instructed in the ways of truth, justice and right. Boys and girls, we are told, by exponents of a system different from our own, are encouraged in the schools that have grown up under such systems, to love righteousness, and loftiness of purpose. But how? That is the point. Why should they love righteousness and loftiness of purpose if they are not shown the reasons for so doing; that is, if they are not taught to love and fear the Omnipotent Being?"

"In the course of his address he quoted the opinion of two Protestant clergymen in regard to Godless education which we deem it advisable to reproduce: Rev. Dr. Washington Gladden, Columbus, Ohio, in an address at Yale University, April, 1902, said: 'All that saves the public school from ruin in many cities is the self-sacrificing tendency of the teachers. There is a marked tendency in these schools to lower the standard of education by eliminating God and making us a sordid, money-hungry race.'"

"The dreadful calamity looks very much like a visitation to us of the wrath of the Most High. We must get back to the guiding principles of our forefathers. There were two evils in our great country, first the sin of slavery—that we can master and are mastering. Is there, then, any evil still in the land, so widespread as to call down the wrath of God upon us? There is. Our Godless system of education is a far worse crime than slavery or intemperance. I believe that the United States is suffering from the wrath of God to-day because our people have consented to the banishment of Jesus Christ from the daily lives of our children. If to-day Christ were on earth and should enquire almost any public schoolhouse in the country, the teacher sitting under instruction would show Him the door. If, on the other hand, He were to enter any of our private (parochial) schools, He would be worshipped by teacher and scholars on bended knee. Here is our fault; here is our sin. The question now is: to what extent can we remould and remodel our educational system? Almost any system is better than the present one. It would be infinitely better to divide up the money received from the school tax among the various Christian denominations and the Hebrews than to continue the present irreligious system."—St. Paul's Church, New York City, Sep. 1901.

A GREAT AND GOOD SOCIETY

We congratulate the members of the St. Peter's Total Abstinence Society of Peterboro upon the splendid work they are doing in the cause of temperance. In no other city of its size in America, so far as we know, has the Total Abstinence movement been pushed forward with more earnestness and energy. Nothing but good can result from such work and we pray that every success and every blessing may attend the efforts of those admirable Catholics of Peterboro to bring about better social conditions. At a recent meeting Mr. W. J. Brudr, Principal of St. Peter's School, read a paper on temperance which should be printed in leaflet form and scattered far and wide. It was given in full in that excellent daily the Peterboro Examiner. The writer gave a careful study of the liquor traffic in all ages and in all countries. We append a few thoughts from this admirable deliverance: 'Whatever influence, for good or evil that affects the individual effects the State. If nations disobey and reject the laws of morality there is a punishment that will inevitably follow, sooner or later, just as surely as punishment follows when an individual violates one of Nature's laws. From the remotest times nations have suffered more or less from the evils of intemperance. The inordinate use of alcoholic liquors appears to have existed even in the pre-historic times, and its origin is shrouded in mystery.' 'The light of Rome went out in Bacthanian revels such as the world has never seen before or since. According to Pliny there were over one hundred and ninety-five kinds of wine in use, but only about eighty kinds were common. Distillation was entirely unknown in Rome. None of the writers of this period mention spirits, while describing wines in their minutest detail. The drink that swallowed up this mighty empire in a deluge of ruin was not the pure, harmless, healthful wine that is now recommended by certain savants both in Europe and America. The lesson to be learned is, if it did this for ancient Rome, with its pomp, power, magnificence and legions of conquering armies, what would the vile produce of modern times do with its potent Christian nations if the influence for temperance were allowed to wane or to be entirely withdrawn?' 'The prevalence of suicide and infant mortality so alarming in the great centres of the German Empire of late years may be traced very largely to the inordinate use of beer and spirituous liquors among the people, and recently active measures are being taken to enforce, as far as possible, abstinence from intoxicating liquors among the soldiers of the German army in order to maintain and increase that standard of efficiency among the troops, required, owing to the competition and rivalry with England, France and other first-rate powers of Europe.' 'To stem the increasing tide of intemperance, in the United States, what is known as the Washington movement and other kindred societies were established. The history of this particular movement is a deluge of blood. On the night of April 5th, 1840, twenty chronic drinkers sat in Chase's Tavern, on Liberty street, in the city of Baltimore. On the same evening in another part of the city a lecture on the subject of temperance was in progress, and in a spirit of just two of the twenty were chosen to attend the lecture and report. The report was made in a favorable report of what they heard, which led to much discussion, with the result that the debate was continued from night to night until a few days later six of the company decided to quit liquor and form themselves into a society, adopting the name, 'Washingtonians.' This movement, and signed the following pledge: 'We, whose names are annexed, desirous of forming a society for our mutual benefit, and to guard against a pernicious practice which is injurious to our health, standing and families, do pledge ourselves as gentlemen, that we will not drink any spirituous or malt liquors, wine or cider.' This movement was so successful that on the first anniversary, the 5th of April, 1841, six thousand men marched in the street procession in Baltimore. To help on the good work the women formed themselves into the Martha Washington societies in this same year. John B. Gough, an able temperance reformer, also lent his assistance, while the famous Capuchin, Fr. Fath. Matthews, who had performed such wonderful work in the cause of temperance in Ireland, came across the ocean to play an important part in this great temperance revival. He arose from a bed of sickness to come to America, and his tour through the New England States was one series of triumphs. He received the greatest honors wherever he went, and in his great meeting in Faneuil Hall, Boston, three thousand took the pledge. In all something like one hundred thousand pledges were administered in his tour of the Eastern States. After spending a year in America, he returned to Ireland broken down in health, where he soon died. But his great work lived on after him and extended even to Austr-

daily lives of our children. If to-day Christ were on earth and should enquire almost any public schoolhouse in the country, the teacher sitting under instruction would show Him the door. If, on the other hand, He were to enter any of our private (parochial) schools, He would be worshipped by teacher and scholars on bended knee. Here is our fault; here is our sin. The question now is: to what extent can we remould and remodel our educational system? Almost any system is better than the present one. It would be infinitely better to divide up the money received from the school tax among the various Christian denominations and the Hebrews than to continue the present irreligious system."—St. Paul's Church, New York City, Sep. 1901.

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