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THOS. COFFEY, I.L.D., Editor and Publisher

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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. I have noted with satisfaction that it is directed with intelligence and Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teaching and authority of the Church, at the same time promoting the best interests of the country. For 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 and more of its readers. I earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success.

Yours faithfully in Christ, Donatus, Archbishop of Ephesus, Apostolic Delegate

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1905.

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. 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 remain, your faithful servant, F. D. FALCONE, Arch. of Larissa, Apoc. Deleg.

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. The Canadian Bank of Commerce, we are told, has absorbed the Eastern Townships Bank; the Royal Bank and the Traders Bank have joined their forces by a combination of their capital and an exchange of their stock, and finally, we are informed that the Bank of Montreal proposes to swallow up the Union Bank, the Royal Bank and the Traders Bank, "to give Canada the third largest bank in the world." While these prodigious financial transactions are being accomplished by a few individuals, it might be pointed out without undue impertinence that these gentlemen are dealing in a surprisingly assuring way with the money of the people of Canada. It is its deposits and not its capital or its directors that give essential strength and power to a bank, and it is consequently the interests of the depositors that should primarily be considered. No one pretends for an instant that the least attention is being paid to the rights of depositors. They are treated as quantities out of the count. So long as larger dividends are assured to shareholders, and unlimited power, for ends defensible or dubious, is placed in the hands of the bank directors, the depositors may go hang.

We shall return to this subject in subsequent issues. For the present, let us simply say that the plainest kind of duty devolves upon the Minister of Finance. He has the power, or if he have it not, it can easily be given to him, to deal effectively with this attempt to concentrate the control of the money of Canada in the hands of a few captains of high, and it may be, frenzied finance. Let him stop it now. Later will be too late.

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. A great journalist, he worked at his calling in the United States for five years, from 1868 to 1873. He was editor of John Bright's London newspaper, The Star, and of the Daily News, in his time the foremost Liberal organ. He contributed to a great many other newspapers as well as to magazines and reviews. He wrote excellent fiction, but is best known as a historical writer. His "History of Our Own Times" is a work of permanent value and is perhaps his best known and most widely read work. Closely allied to it are his other historical works, such as "A History of Sir Robert Peel," "The Epoch of Reform," "The Prime Ministers of Queen Victoria." To the International Series of Public Men he contributed Leo XIII., a study of the great Pope as a great public man.

He visited this country several times and predicted with confidence the time when two great factors would make Home Rule inevitable, viz. the labor representation, which was then almost nil, and the break-down of the present parliamentary system from inability to cope with the public business.

When Parnell was considered to have made himself impossible as the Irish leader, McCarthy was chosen leader by the majority of the Nationalists. In this capacity he was not a great success; lacking the fighting qualities that were especially necessary in those strenuous days, he justified Parnell's estimate of him. When he heard that McCarthy had been chosen leader he exclaimed,

"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, and before being gathered to his fathers had the happiness of seeing the dawn of victory for the cause he served with such fidelity; for though not the type of man for a great leader in times of strenuous fighting, he undoubtedly gave to Ireland unsparingly his time, energy and versatile attainments. May he rest in peace.

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." In virtue of his office, a close student of criminal statistics, this expert deliberately discards the commonplace explanation which lays the responsibility on "the influx of aliens."

Since crime is essentially a disregard for the rights of others, it is natural and logical to trace its origin to the ill-bred, undisciplined, selfish childhood of those who have not been taught to care for the rights, the convenience and the feelings of those about them.

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."

Observe the expression "unequalled selfishness;" and selfishness is the source, the forcing ground of crime. 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. The birth-rate is steadily decreasing among the native stock in New York city and throughout the country, but is most marked in the North Atlantic States.

Despite the twaddle about the birth rate being in the verse 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 North American family of thirty, forty, or fifty years ago included anywhere from half a dozen to a dozen children; the typical family to-day among native-born Americans is either without children or with few. A generous average would admit that the best of us draw the line at the third child. But the instinctive moral and the acquired religious principles of the American people have been blunted in late years. The American father and mother, who once might have been pointed out as fine examples to the world, are not models in these days—far from it. A startlingly selfish element has crept into the national character, and has grown in it and permeated it until we are in rapid process toward becoming the most selfish people in the world, I think."

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. Indeed, an English writer contemptuously refers to the Christian ideal of a family as "a glorified rabbit hutch." But we may assume that Dr. Guilfof knows whereof he speaks when he says: "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. What these things will mean to future motherhood in the United States is not difficult to prophesy but is difficult to contemplate with any equanimity."

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. His Eminence pointed out that the home where many children are found is the most effective training school in selfishness, in self-sacrifice, and consideration for the rights of others, the very basic principles from which spring all civic virtues. While, on the other hand, "the influence of the 'only child' upon our national psychology cannot be good. The 'only child' is almost certain to be selfish. It is conceived in selfishness and reared in selfishness; trained self-

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

Dr. Guilfof does not hesitate to say that more children are being ruined by too much attention from their relatives, than are being ruined by too little care. Self-indulgence, effeminacy, selfishness in all its forms, make up the very atmosphere in which the pampered child is reared. While the claims and rights of brothers and sisters are the first school to teach the elementary virtues that will later develop into good citizenship and Christian manhood, Dr. Guilfof discusses the subject from the civic rather than the moral point of view, but every closely reasoned conclusion brings him to the eternal principles of morality of which the Catholic Church is the vigilant teacher and guardian.

"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. There is something greater than the annoyance to others caused by the pampered, ill-bred, selfish child, there is the certainty that in such a child the seeds of moral deterioration, if not of crime, are already sown, and this usually long before school age. There is no sin on the part of the child, but surely the responsibility is heavy on those who allow the home to become crime's kindergarten.

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. Be that as it may, we deem it decidedly useful if, as must be assumed, the editors note well-founded criticisms in order to eliminate the occasion for it in subsequent editions.

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. In the seventeen columns devoted to Canada there is, necessarily, much that is interesting, more, however, that is wholly irrelevant, much that is trivial, inaccurate or misleading, while there are some statements that are positively untrue. Passing over the mass of ill-digested details lacking in correlation and perspective, we shall call attention to one or two statements that should not be allowed to pass unchallenged.

"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."

This unsupported statement might go as a matter of opinion. The anxiety of the Protestant minority in Quebec to secure their own schools, as the writer of the article in another place admits, was the determining factor in the situation.

"The law of 1863 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."

This may be the honest impression of an ill-informed outsider. But Ontario Catholics know that again and again we owe to the fairness, good-will and sense of justice of Protestants important amendments and ameliorations of the school law according as changed conditions made them necessary or desirable. This is the more creditable to our Protestant fellow-citizens, as especially in times past they as a rule honestly believed that the dual school system was detrimental to the best interests of the province. They took the ground that since we must have Separate schools public policy and fair play alike demand that they should be enabled to be conducted with efficiency. At the present time, owing to the undisturbed success

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

We have no desire to detract from the Province of Quebec an atom of the credit which is her due in the treatment of the Protestant minority. But the cases are not altogether parallel in the two provinces. In Quebec the public or common schools, as our author admits, are Catholic, and there is the further fact of great importance, they are French schools. Evidently to compel English Protestants to support and use French Catholic schools would be somewhat difficult. But the qualifications of the writer to give useful information on the school system of Ontario may be judged from the following:

"The Catholic schools of Ontario are called Separate schools. They do separately, in fact, for school purposes, the Catholic minority from the Protestant majority. They make it possible for Catholics to withdraw their children from the public schools, which are by law Protestant."

The italics are ours. Now the writer knows of such schools as the Ontario Public Schools, for in describing the schools of Prince Edward Island he says they are "strictly neutral or non-sectarian."

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."

The writer's keen desire for accuracy leads him to admit that "accurate statistics" could not in some cases be obtained, so he omitted them altogether, "as approximate figures are apt to be misleading!"

The vexed question of bi-lingual schools is solved by this illuminating statement:

"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 French Canadians availing themselves of this right have the French language taught in 250 schools, frequented almost entirely by their children."

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.

Those who believe in the vital necessity of religion in primary education may find much profit in the study of Ontario's solution of the problem; but we cannot advise them to look for their information in the Catholic Encyclopedia.

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. Having threshed out the gleanings we will offer our measure of wheat, that we may please the Master of the harvest as Ruth found favor with Boaz.

One would imagine that the field covered by the Ne Temere decree had been so closely out and so thoroughly horse raked that not even the stubbles would be left on the ground. Yet a rich corner has escaped the reapers. When the member for Lincoln, in introducing his now famous bill for the enactment of a uniform marriage law in Canada, stated that it was unlawful for any foreign potentate to exercise jurisdiction within His Majesty's Dominions, no doubt his hearers looked upon his utterances as the echo of a dead past more in keeping with a 12th of July oration than a parliamentary speech. His statement, however, was not without some shadow of foundation, and recalls some very interesting proceedings in the early history of Canada.

When the terms of capitulation were drawn up between the French and the English after the surrender of Quebec in 1763, the French stipulated, as they had done more than a century before with Sir David Kirke, for the free exercise of the Roman Catholic religion. During the three years of martial rule that followed before matters were permanently adjusted by the Treaty of Paris, no official attempt was made to interfere with His Majesty's new subjects in the exercise of their religion. In the treaty the terms of capitulation in regard to freedom of worship were incorporated, but there was added, at the instigation of a bigoted element among the British colonists, the restrictive clause "As far as the laws of Great Britain permit." Now in Great Britain the penal laws were still in force, for emancipation did not come till 1829. Consequently His Majesty's Catholic subjects in the mother land did not enjoy any freedom of worship. But, much to the chagrin of the aforesaid British colonists, legal authorities decided that the penal laws did not extend to the colonies unless such was definitely stated in their enactment. Then began a search for some penal law that would affect the colonies. Not till the reign of Elizabeth was reached was

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." In a further section it was enacted "that all ecclesiastical and spiritual jurisdiction should henceforth and forever be united and annexed to the Imperial Crown of the realm." Thus the Queen or King, as the case might be, became the supreme Ordinary in whom was vested the power of settling all matters of discipline and doctrine in the Church. This act made the ruling monarch head of the Church and the Church a department of the State. Then followed strange anomalies, for we find a Catholic King James II. head of a Protestant Church. How could the Catholic Church complain if a Protestant King was its head? In Canada the anomaly was still more ridiculous, for the same King was head of the Anglican establishment and the Catholic Church.

From 1763 to 1774 the authorities at Quebec strove to enforce the Elizabethan statute, which was altogether contrary to the spirit of the treaty of Paris, and which even in England was not enforced, as it avowed too much of persecution. The people and clergy refused to take the oath, which, however, was modified by the Quebec Act of 1774. The supremacy of the king in matters ecclesiastical was still, however, retained, and successive governors sought to make the Church and its ministers dependent upon the State. To enumerate the incidents of the conflict that ensued is unnecessary. Suffice it to say that they constitute some of the brightest pages in the history of the Church in Canada. In that conflict the names of General Murray and Sir Guy Carleton stand out in bold relief by reason of their tolerance and high sense of justice. On the other hand, the names of Ryland, secretary to many governors and a bitter hater of the Catholics; Lymburger, the delegate of the U. E. Loyalists, who travelled to London to influence the Imperial government to repeal the Quebec Act and make English law supreme throughout the province; and lastly, Baron Maseres, the spokesman of the intolerant little band at Quebec who would forever deprive the French Catholics of any voice in the government of the colony—these names, stamped with obloquy, remain as synonyms of a spirit that cannot endure in a free land.

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." Again, when offered a pension from the government by Sir George Prevost, he replied: "I am obliged to declare beforehand that no temporal offer can induce me to renounce any part of my spiritual jurisdiction. That jurisdiction is not mine. I merely hold it, as a deposit of the Church, which I am in no ways permitted to dissipate, and of which I must render a good account."

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. The Bishop himself was granted by the Prince Regent one thousand pounds per year as a testimony of the loyalty of himself and his clergy. Soon after he was officially recognized as the Roman Catholic Bishop of Quebec, with the title of "Lord," and a right to a seat in the Legislative Council of Lower Canada. Never since then has the question of Royal Supremacy been mooted in Canada, at least as far as the Catholic Church is concerned. By acts of Parliament new dioceses have been incorporated "in communion with the See of Rome," and everywhere the Pope's jurisdiction in things spiritual is recognized.

It ill behoves, therefore, the lineal descendants of Ryland and Maseres to revive the discussion of the old Elizabethan code that is as obsolete as the flintlock and as extinct as the dodo.

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. The Hon. P. T. McGrath paid high compliment to the Christian Brothers for the work they had been doing. Knowing them as we do we are not surprised at this. The world over their reputation as teachers stands upon the very highest plane. Nor could it be otherwise. Their whole lives are devoted to the work, and the love of God and the welfare of His little ones in this world are ever their guiding motives. The Hon. Mr. Gibbs, a Protestant gentleman, took the same line of argument in regard to religious education as that taken by Senator Coffey, publisher of the CATHOLIC RECORD, in the Senate of Canada a few months ago, in discussing the Manitoba Boundary Bill. The Hon. Mr. Gibbs spoke as follows:

"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 will be found to be 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 deplored for 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."

Rev. W. Montague Geer (Episcopalian) before the Sons of the Revolution, in New York City, just after the death of President McKinley, said:

"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. It 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 million 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 read and the favorably 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.' The 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-