# The Catholic Record

Price of Subscription-\$2 00 per annum. THOS, COFFEY, LL.D., Editor and Publisher

THOS. COFFEY, LL.D., Editor and Publisher. Approved and recommended by the Arch bishops of Toronto, Kingston, Otawa and St. Bonface, the Bishors of London, Hamilton, Buberborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion. Subacribers changing residence will please give old as well as new address. Obliuary and marriage notices cannot be meericd except in the usual condensed form. Each insertion 30 cents. Mesers. Luke King, P. J. Neven, E. J. Brod-wrick, and Miss Sara Hanley are fully suthorized to receive subscriptions and trans-set all other business for Tire Carnonic Record, Agent for Newfoundiand, Mr. James Power of St John. Agent for district of Niplesing, Mrs. M. Reynolds, New Liskeard.

LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 18th, 1905. Mr. Thomas Coffey :

Ottawa, June 18th, 1905. Mr. Thomas Coffey: My Dear Bir,-Since coming to Canada I have men a reader of your paper. I have noted with astifaction that it is directed with intelli-mene with a strong Catholic spirk. It is im-med with a strong Catholic spirk. It is im-med with a strong Catholic spirk. It is im-med stands firming by the teachings and author-the best interests of the country. Following the best interests of the country. Following the weithere of religion and country, and its will do more and more, as its wholesome influence reaches more Catholic homes. I the families. With my blessing on your work. and best wishes for its continued success. Yours vers sincerely in Christ. DONATUS, Archblehop of Ephesus. Apostolic Delaya.

UNIVERSITY OF OTTAWA. 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. Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleas-ure, I can recommend it to the falthful. Biessing you and wishing you success, bolieve me to remain.

ain, Yours faithfully in Jesus Christ † D FALCONIO, Arch. of Larissa Acost. Deleg.

LONDON, SATURDAY, OCT. 5, 1907.

LET US PAY.

Generally good, useful work, whether of the hand or head, is either ill-paid or not paid at all. People, as a rule, only pay for being amused or being cheated, not for being served. St. Stephen did not get bishop's pay for that long sermon of his to the Pharisees-nothing but stones.

These words of Ruskin came to us as we mused on the work of our Religions. It is quite true that their work will be rewarded. The light from the sphere beyond the grave plays around them, and shows them the way. Eternity is with them daily, sustaining them in that most exacting and laborious profession of teaching. This we We hear it at commencement know. exercises. It is the correct thing to say. But we are able to do more thus without taxing the resources either of mind or pocket. Not indeed to pay them in any adeq ate manner. But we can, if we take thought, realize the care and the vigilance, the courage and delicacy which must characterize the lives of those who handle soul-workwho are engaged in the task of forming character. When we grasp this we should be qualified to understand that our teachers are our benefactors. Their labors are for us. They spend time and talent that God may be glorified and our homes enriched by those whose souls are peopled with fair and beauteous visions and who wear what the world looks at and admires-the white flower of a blameless life. Needless, then, to say that common-place praise is sorry testimony to our pride in the work of our Religious. They should

have been, and are dispersers of the education that concerns itself with the rounded development of the cultured and Christian gentlewoman. The Religious of the Sacred Heart need not our words of commendation. In the land which saw their beginnings, and in this, dott d by so many of their institutions, they have been noted as ducators whose work is as graceful as it is solid. They have gone their way without ostentation, shunning publicity, and intent upon safeguarding the principles of their saintly foundress. And they have been as faithful to the curriculum that has given to the world

its most cultured scholars as they have been indifferent to untried theories of

faddists.

THE GRADUATE TEST.

If we wish to test their schools by the kind of women they turn out we have no hesitancy in saying that they who have had the advantage of an education whose fundamental element is religion and who have been subjected to the influence that radiates from wellbred and saintly Religious, are sturdy Catholics and an ornament and blessing to society. We need not go far afield to see them. Here in London we have samples of the workmanship of the Religious of the Sacred Heart. Many of our young ladies and matrons - the wholesome women who do not fret under the restraint of domestic lifewho, amiable and gentle, are not found on public platforms imitating the loudvoiced females of brazen front - the women, in fine, who keep the world clean, are graduates of the Sacred Heart and other institutions of the same

kind. SHOULD USE THE PRESS.

We, however, are of the opinion that these Religious are too chary of effort to

let the world know of their work. Time was when the non advertising policy did not hamper them. But it is not in touch with these days. If, then, they wish to have no empty chairs in their school rooms they should adopt modern methods. They should (pardon us the word) "push" their wares. Valgar, perhaps, this advice, but institutions thrive neither on thin air nor on praise from the few, but are dependent on the general public. Printer's ink would inform many of us that their course of studies comprises a thorough English education and that nothing, justified by experience and modern development, is neglected by them. They do not waste time on fads. In teaching the modern languages they have few peers. Their musical course fits pupils for the examinations of the Toronto and London Conservatories. It is, also, worthy of special mention that they prepare pupils for the Entrance and Junicr Leaving Examinations.

THE SAFE AND SANE SYSTEM. To quote an able educator, these ladies do not hold that religion can be imparted as is the knowledge of history or grammar: the repetition of the

catechism or the reading of the Gospel

## THE CATHOLIC RECORD.

young who have not been licked into hape by experience, or he seeks in the lives of others some excuse for his own delinquencies. It happens, now and then, that battered old rounders known to every night-hawk grow wondrous wise over the fall of others. A stranger would believe them, but to the men about town their eloquence is " hot air." But what does the fact that some pupils reflect no credit on their Alma Mater prove ? It proves, as a rule, that parents are recreant to their duty. They plunge a young girl into frivolity. They deafen her with speeches anent the necessity of marriage with anything that is attached to a cheque book. And sometimes the girl marries without the fold because,

according to her precious parents. Catholic men are too poor, or too uneducated, or too anything that may occur to the snobbish and worldridden father and mother.

THE CHURCH AND THE MODERN SPIRIT.

We received the other day a clip ping from a subscriber upon the open letter which a few priests wrote some time ago to the Holy Father. This letter was, it seemed to us when first we read it, most ill-advised and very unimportant. For this reason more than for any other we made no comment upon it. But the fact that one of our friends, if not more, would wish to hear from us upon the subject we enter upon the task. We regarded the letter ill-advised, for the spirit which animated it and the subjects it treated did not seem to have the true ring. There are things which grate upon the in-Stincts of faith, just as there are words and acts which grate, we cannot tell why, upon our feelings. The idea of a lew professors here and there advising the Head of the Church was hardly in the order of things. And even if a Bishop or two were added, and a Cardinal taken unawares into this advis ory council, we failed to see eternal fitness in their proceedings. They start off on the wrong loot. They start by quoting the Holy Father's celebrated and praiseworthy intention of "restoring all things in Christ." But they quote it against the Pope, maintaining that the Pontiff has gone off in the opposite direction. " You have," they say, " evinced as it were a horror of science and democracy which we had aimed at leading back into the Church." The Church is further accused of not trying to understand these two great forces of modern times. Her tone is unsympathetic and her civilization obsolete. The writers of this letter, so far as they themselves are concerned, believe that Christianity is passing through one of those crises which from time to time mark its progress. They have sufficient confidence that it will emerge parer and more vigorous than before. We cheerfully reply to this vague insinuation. It is a long time since the Church was first charged with opposition to science. There is not a

to widen her gates or enlarge her principles. These are not hers to narrow or magnify at will. Her pillars are fixed. Furthermore, she must be judge, both as to what her own teaching is and as to whether the deductions of science trespass upon religious doctrine. Now, as to democracy, much may be said in defence of the Church and against her opponents. We see no reason why the Church should bow to either plutocracy or monarchy, nor do we see any signs of it. Modern democracy, like modern science, has a decided atheistic and irreligious tone about its speech and action. Bearing no restraint, it mistakes licence for freedom. Pretending to be non-sectarian, it is worse than sectarian. It is based upon the false foundation that minorities have no rights ; and thus it frequently does injury to individuals and their conscience. Whilst democ racy may desire to be fair and do what is right it is sometimes more tyrannical

has the same sacraments, the same graces, the same doctrine for all. The majority of her members are from the rank and file of all nations. She never rejected any because of their lowly birth or ragged coat. All that the Church has asked of democracy is that it shall respect the rights of others and the laws of God. To no democratic movement with law and order upon its standard has the Church been averse. She has, on the contrary, shown sympa thy and given encouragement. If she looks with jealousy upon modern democracy it is by reason of it being too much imbued with French revolutionary principles. There can be no doubt that the Church has elevated the lowly and cared for the down-trodden. It democracy ever had a protecting friend, when monarchs were much stronger than they are to-day, it was the Catholic Church.

than the single despot. The Church

CHURCH AND STATE IN FRANCE

Knox College, has been giving what the reporter is pleased to style an " illum. inating" presentation of the present religious crisis in France. Whether the illuminations were views of the taking of inventories of church goods and the expulsion of venerable bishops, or whether they were of a moral char actor expressive of the Professor's clear explanation and masterly grasp of the subject, we can hardly say. If the latter is the meaning, the reporter has done the Professor justice; for, as it stands, the Professor has entirely misunderstood the whole question. Briefly the trouble in France is not one between Catholics and outsiders, but a question between parties within the Church, between what he calls Liberal and Ultramontane Catholics, or beween Ultramontanism and Gallicanism. That he knows more about it than the Pope Professor Ballantyne is not slow to tell us. Indeed he goes much farther, and openly says that the Pope single scientific truth which the Church opposes or ever has opposed. The Father) is simply telling a falsehood when he states that the quarrel is beis not religion. Religion is something Church teaches us to believe in one nore subtle, more intimate, more all God, Creator of all things visible and tween the Church and its external enemies. " The warfare stretching over the centuries," said the Professor, was not one between the Church and the Church denies the scientific docits enemies, as the Pope would have us trine of evolution. Evolution is hypobelieve, it was one between the rethetical. Supposing we maintain that the world is evolved from matter and actionary and liberal elements in the Roman Church itself, ending in the triumph of the latter." Let the conforce. Whence came matter and force ? They are eternal? This is a theory, not a truth. However, our chief fault test be stretched far enough back and the battle field will be found in heaven. with science is, that it, and not the Gallicanism, if the Professor will ex-Church, is to blame. Science is either cuse us telling him so, has about as materialistic, so that it excludes the much to do with the present French supersensible from the horizon of knowreligious crisis as an Egyptian mummy ledge; or it is pantheistic, and conhas with the overflow of the Nile. founds God with the universe. In Where is the touch of Gallicanism ? either case it is irreligious. Scientific Not in the Parliamentary majority. theories which have trespassed upon They have openly, for years, made was the domain of theology, and which in upon the Church, not with the idea of their deductions do not accord with the replacing it by a Gallican Church of teachings of the Church, may have been partial creed and similar organism, but refused. Theologians are in matters of with the idea of destroying the Church pure science merely scientists. They and erasing the name of Christ from row the teaching of the Church, and the heart of the nation and the face of are therefore more careful to avoid danger, and are better judges as to the country. Was there any touch of Gallicanism in the bishops ? Let that what does conflict with theology. solid phalanx of French bishops Another point must be attended to, viz., answer. Any man who could read that many studies are nowadays classi their devoted loyalty to Rome and the fied as scientific which do not deserve signatures of all attached, could not to be; for they are unscientific in prin think for a moment that Gallicanism ciple and method. History, criticism, was in the question. Whatever the and more particularly biblical criticism future may contain the solidarity of the are examples in point. The Church, bishops secured the victory, not as Prof. sent upon a supernatural mission, holds Ballantyne claims for the liberal party, that the same God is author of both the though that is misnamed; but the bishops gained it for Rome and the unity of the Church. It is really disgusting to see these professors touching subjects they know little or nothing about. Last year Canon Cody Anglicans at Wycliffe College. This year Knox College has Professor Ballantyne at about the same old tune. Anything to put down or keep down Rome is legitimate, whether in the French Parliament or a Canadian Col-

CRITICISM OF PUBLIC SCHOOLS. have been built, while the other kind to If the United States has an idol before which it worships and in which its hopes are largely centred it is its godless Public school system. The muni cipalities spend millions upon its over increasing demands. Shrewd as the people are in business they never question this lavishness. They turn a deal ear to all criticism, so sure are they of the great national boon which this ido! will generously bestow. Scarcely a dissenting voice ventures to point out that things are not what they seem, that there is too much show, or else that education fails, for it does not teach morals. Yet now and again we have men with the courage of conviction, men who have more patriotism for their country than admiration for this

tell the faults of the Public school system. Our own Province needs a few f them. The same fault vitiates and poisons both countries. One of the latest and most forcible denunciations of the Public schools of the United States emanates from the Rev. George C. Richardson, an Episcopalian minister, of Rochester, N. Y. Having been present at a high school commencement he was disgusted with the nature fakirs-"The Glories of Swamp Life," "Where the Wild Rose Blooms." In the whole programme there was not an inspiring moral note. Our schools differ in this detail. We have no programme at all, good, bad or indifferent. Children are kept cramming for examinations until the last minute: and the only care of the parents and the only ambition of the child is to pass the examination. Mr. Richardson arraigns the high schools of Rochester as " breeding places for irreligion, weak morals and confidence in a 'get there' spirit." Much of this critic's inspiration came from that venerable apost'e of Catholic education, Bishop McQuaid, the Bishop of Rochester. For the first time it was Mr. Richardson's good fortune to hear the Bishop upon the subject he has through his long life had most at heart, religious education. Bishop McQuaid at a convent distribution of prizes pleaded for a recognition of Gcd in all education and for a spirit of reverence in all our He condemned in no uncertain life." terms the lax, imperfect and outrageous attitude of the Public schools in regard to religion and morals. Mr. Richardson concludes with the follow-

ing contrast: "From the school of Bishop McQuaid came forth young boys and girls with reverence and love for their priests and pastors and for those set over them in authority. But in our Public schools and Protestant families what do we find. Criticism of the pastor, irrever ence for the Church and her sacra ments, carelessness about Church at endance, except for a fashionable wed tendance, except for a fashionable wea-ding now and then. Remember, our Catholic boys and girls go to Mass on Sanday before they go to Glen Haven. "But our children of to day never say prayers, never go to Church as a rule, are disobedient to parents, speak lightly of duty and sneer at authority. I am glad we have Bishop McQuaid and his splendid Church right here in Rochester.

VALIANT WOMEN. comprehension. It should have been a The Catholic Women's L subject for debat Toledo, Spain, have just set an example ence recently held at the Hague, but we hope some means will yet be found, to their Catholic sisters in this country. At a recent meeting they reby joint action of the powers, to abolsolved not to allow into their homes ish this abominable plague spot. Were poisoncus newspapers, and not to atevery one given their due, those crimtend any theatre if aware that it is to inals who own the concern should be present a doubtful play, pledging them inside, and not outside, prison walls. selves to leave instantly any representation which proved to be opposed A FAKIR IN SCOTLAND. to Christion faith or morals, if the same We have received from an advertishe attended without knowledge of its character. This is a grand example ing agency in Glasgow, Scotland, a request to publish an announcement from for the women of our country. We an individual whose name we will not would ask Catholic mothers especially print. He asks people not to worry, to keep watch and guard on the morals of their children. Most important it is because he, a modern and mystic astrologer, will supply them with oceans of to see to it that literature of an objeccomfort for the small sum of one shiltionable character be kept out of their ling. When he is written to, however, homes. The cheap sensational novels, the periodicals printed for the purthere must be sent a stamped envelope, because it would be unreasonable to pose of putting a glamour about ask him to break in upon his shilling. certain criminals, the average Amer-He will tell the people all about their ican Sunday paper, and the American illustrated weeklies which business, health, friends abroad, love give detailed accounts of the lives and affairs and chances in life. Be it redoings of the most noted characters in membered that he is a real, genuine philanthropist, for we are assured by the annals of the police courts, have done much to promote a disregard for himself that such is the case. His ambition in this life, he says, is to help the moral law in the minds of many of those in trouble, and he must not be the children of our country. We classed with the run of palmists who would say to the parents who permit use their supposed gifts to make money. reading matter of this kind in their homes that their indifference to the Therefore, ladies and gentlemen, have a care! Is it not better to deal with welfare of their children is a neglect of parental duty which will bring but a conscientious, humanity-loving genlus sorrow and bitterness to them as they of this description, for the small pittance of one shilling, rather than have move towards the great beyond. As we any intercourse with palmists whose can usually tell a man's character by gifts are only supposed, and whose the company he keeps, so may we be en. charges might be excessive. abled to estimate the worth of boys and This Dowie No. 2 will show you how tried it by a lecture to the low Church girls upon being told what kind of readyour son may prosper in business and ing matter is in evidence in their homes. how your daughter may be happy in her The Bible, " Lives of the Saints," married life. You will be required to " Following of Christ," a Catholic tell him your birth date, full name and paper or magazine and other Catholic title, upon receipt of which, he will works may be considered old fashioned by a certain class, but they are the send you a written test horoscope. books upon which noble characters Any one who is simple enough to write

#### OCTOBER 5, 1907.

which we have referred gives us imnoral nobodies, whose place in the community is ever with the medio. crities, who are but a hindrance to the welfare of the Church, and citizens whose lives count for nothing, so far as the progress of the country is concerned. -

#### THE ODD FELLOWS' SOCIETY.

Some one has asked us if it would be wrong for a Catholic to become a memper of the Odd-Fellows'. It undoubtedly would be wrong and very wrong-a grave scandal. Any Catholic who becomes a member of that, or any other similar association, forfeits all right to the sacraments. Our correspondent seems to be astonished that refusal should be made to men who for private fad-we have men candid enough to reasons join a society whose aim and purpose is union and mutual benefit. This should not surprise him, for the Church's attitude to all secret societies is one of uncompromising courage. With them she can make no truce nor accept any terms. She wishes her children to be free, to serve only God, and not to enslave themselves to organizations which, however plausible they may seem, are fatal in their tendencies and destructive in their fundamental principles. The Odd Fellows' society, in common with many others, has a religious rite and ceremony based upon paganism and naturalism. Between these latter and the Church there can be no alliance. If amongst non-Catholics Christianity is disappearing from the great currents of national life it is principally due to the influence of secret societies. Pagan and natural in principle, they transfer religion from a divine to a human creed; and, instead of divine Providence. they govern man by the principles of humanitarianism and materialism. That these principles govern the Odd Fellows is evident from their Manuals and Reviews. "We open," states one of the Manuals, " for him (a member) a field beyond the limits of his party or his Church, as well as within it, needing his labors and offering joyous recompense for his toils. No church in its present state is extensive enough in its fellowship to embrace many good men who need the ministration of kindred spirits, nor far-reaching enough to reach even its own members when distant from it, and needing aid and protection." Common brotherhood, fraternal love are high sounding words. Rightly applied they are noble, true and good ; but there is only one home where they may be found with the vocation of God and the golden bond. That home is the Catholic Church. Oats de of this divine society you may talk and dream of unity and fraternity. They are only theories, snares or dreams. The Church, therefore, not wishing her children to be deceived by

> A FRIEND sends us a clipping from the Havelock, Ont., Standard, having reference to Monte Carlo's gambling enterprise. That this inferno has been permitted to exist so long passes all

any of these false appeals to sentiment,

forbids all secret societies.

#### OCTOBER 5, 19

him may say that they fcol's paradise, that th John Sin pleton and th limate. But, to be more than surprised rot ere this placed prison bars. Anyone fcolish enongh to write money should be put i and taken care of by t

THE BLACK HAND organization existin Italians of the United the large centres reported quite freque sums of money from p If their demand is no threat of assassinatio some cases has been few days ago, the Bis Right Rev. Dr. McQ of these letters. It the writer will be d severest penalty the upon h m.

THE PERSECUTIO

ADDRESS BY THE The Abbe F. Klein in the United States olic Summer school, an address. After e sure he had derive speak of the situatio lows :

You know very has already suppre-Budget of Public cated all the prop the Church, the sen of the Bishops and of the pretext that a belonged to the n vorries us most is former properties b possibility of acqu of organizing anyt Church, because she in the form of assoc such as were provid of 1905, has no le That is to say, pr nothing can repre parish in the eye your parishes and represented, somet by the Bishops as a in fee simple. F of Chicag church property i bishop as an Arc dies, passes with any expense to hi France, now, there no rectors of the p trustee. no vestr The little wealth may happen to acc faithful may giv hand, belongs to h he dies, neither parish, but only have a right to his Do you realize

possibility of creat the Church in Fr could last? Nay, time those Bisho even taken as indi right upon the c furniture in the furniture in the they continue to and furniture, bee ill disposed as i close the church as i well that our peo ent most of then points, want to open for baptism first Communion lestivities. But the churches ? it ; they have n tion upon them ; by tolerance as ads or the parl The property ally and legally cipalities, excep belong to the S nalities can only pose of worship, ally care about when they are a fectly realize t business. So it no repairs are roofs and the as long as the the churches. The men of most as much Church itself. way out of the was arranged in "associations for the only author tions for public the prohibition are no associati Government Combes has poi the N. F. P., t ment and pro each circomst end the matt will be settled consent to take constitution of the hierarchy. religious syste lutely refuse t The Church. tremely from present time, s tion of her old v there have a until 1909 the will still get portion of th the misery will being felt, and in the country dioceses. A generosity of now has been possible to li day without possibility of funds, and wi the churches for worship. I do not kno Bishops who Church may k

From the Globe of September 25 we see that Professor Ballantyne, of stated Professor Ballantyne claims that is trying to deceive us-he ( the Holy

have our support, not only in sympathy but in money. We should help them to widen their sphere of usefulness.

#### A WORD TO THE RELIGIOUS.

On the other hand, the Religious should not fear to let the world with out the convent see and inspect their work. Printer's ink is something which they cannot afford to ignore. It may be repugnant this use of the print ing press, but they should not neglect any opportunity of bringing home to the public that they are potent factors in the progress and welfare of the community. It is said that their work in the past is their best advertisement. But many know little of their past his tory. It is not what they have done, but what they are doing, that interests us. Hence an authoritative statement of the aim of an institution, of the nature and scope of its curriculum, would be instructive to the average citizen. By abolishing the rule which safeguards the commencement exercises from all but the select few, they would confer a favor on the public. We may be on thin ice, but we cannot refrain from saying that customs which regard accidentals, and which, however suited to other lands and other envircaments, are out of place in Canada. could be set aside without disturbing our equanimity. They serve, to our health is a thing to be attended to mind, no useful purpose. They restrict the usefulness of our Religious, and may, and, as facts warrant us in things for you. There is no kind of declaring, enfeeble an institution that achievement you could make in the should otherwise be in the full-tide of world that is equal to perfect health. prosperity.

IN THE FORE-FRONT. have strayed from the fold or have A judicious use of the methods of the

been sold in the matrimonial market to children of this generation would keep the fact before us that the Religious of the highest bidder-no creed barred. But who heeds the man who dotes on the Sacred Heart are not the least cesspools? He may see things through among our educators. Workers who court not the world's applause they dark glasses, a fashion among the

pervading : it speaks to the heart and invisible. Science has not disproved the head : it is an ever living presence that truth. But in asserting this truth in the school-room. . . It must be an essential element of our lives, the very atmosphere of our breathing, the soul of every action.

GOOD DIGESTION WAIT ON APPETITE."

Another thing to be remembered is that the health of the pupils is the object of constant solicitude. Active physical exercise is insisted upon.

We infer that their curriculum is not overburdened. This is to be commended. The multiplicity of textbooks is a bar to self-activity and tends to give the pupil but a miscellaneous assortment of bits of information. To waste time on surface work is sad enough, but to waste it to the detriment of health is a meet reason for tears. It may please some parents to have their daughters abreast of the ologies, pass brilliant examinations, though she pay the price in shattered perves, but the women who are a delight to their friends and useful to society are not nervous wrecks.

Carlyle gave good advice to the students at Edinburgh when he said : ' You are to consider throughout much more than is done at present that continually : that you are to regard that as the very highest of all temporal

### JUST A REMARK.

The cynical may say that some pupils

supernatural and the natural order, that there can be no real contradiction between the two, and that of the two the natural is inferior to the supernatural, which is the healing of wounded human nature, its crown and glory. In relation to science the Church has not at all changed its stand. It encourages all study which is reverent in its attitude to God. Science, history, literature have all found a patron in the Church, and stout champions in the ranks of her children.

It ill becomes science to ask the Church | lege.