

The Catholic Record

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LETTERS OF RECOMMENDATION

Apostolic Delegation Ottawa, June 13th, 1918. My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is distinguished by intelligence, ability, and above all that it is imbued with a strong Catholic spirit.

Yours very sincerely in Christ, DONATINO, Archbishop of Ephesus, Apostolic Delegate

Mr. Thomas Coffey Ottawa, March 7th, 1918. Dear Sir: For some time I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published.

LONDON, SATURDAY, JUNE 7, 1918

NEFAARIOUS PROSELYTISM IN DUBLIN

Last week we published a letter on this subject from the Rev. Father Coleman, O. P., of Dublin, Ireland. We also received marked copies of the Dublin Irish Catholic.

As to the devilish spirit of proselytism that inspires Protestant rescue work in Dublin and elsewhere in Ireland we are in entire agreement with our reverend correspondent and esteemed contemporary. We shall, however, indicate our reasons for differing from them on the question of responsibility.

Father Coleman says: "Now I will put a few facts before you that ought to make the Catholics of Canada burn with indignation and rouse them to put an end to the scandal without delay."

After describing the methods of the Coombe School in Dublin, methods which he avers are often illegal, Father Coleman continues: "I hope that the Catholics of Canada, now that they are made aware of the system, will not allow the matter to rest. If they cannot prevent their country being made a dumping-ground for proselytized Irish Catholic children, they should at least insist on certain conditions being made for their admission."

He then outlines with considerable detail how our immigration laws should be amended to meet the exigencies of the case. Noting very properly that the Canadian inspectors have no responsibility in the matter of the religion in the Receiving Homes for immigrant children, Father Coleman concludes with the following pointed remark: "It is otherwise, however, with the Catholics of Canada and especially the Irish. I hope they will take action at once."

The Irish Catholic, quoting from a Coombe School report, also seems to think that a duty is incumbent on Canadian Catholics in the premises: "Consequently, it is also pointed out that 'this is the reason we send so many to Canada, where our agency in Ontario has the support of the Government in securing the best interests of the children amidst a good class of farming people, who welcome them into their homes and teach them habits of useful independence.' Canada, after all, is mainly a Catholic country, and we think we can reasonably promise the Coombe soupers that our exposure of their methods in connection with the Ontario establishment will evoke some unpleasant expressions of opinion in the Dominion."

The Hespeler Home does receive the support of the Government in securing the best interests of the children. If the Catholics of Dublin came to the aid of the poor children of destitute or dissolute Catholic parents, and had a similar Home in Ontario, they would have similar government support and every legal facility for placing these poor Catholic children in good, comfortable, Catholic homes. The Catholics of England have such a Receiving and Distributing Home in Ottawa through which many thousands of Catholic children have been so placed. This English Catholic Emigration Society is recognized by the government as holding the place of the parents, having and exercising all the legal rights, and assuming all the legal duties and responsibilities of parents with regard to its wards until these reach the age of eighteen years. Protestant

Societies have of course the same rights and privileges. The laws relating to our own neglected children give no ground for complaint on the score of religion and are administered in a fair and impartial manner. Catholics have every possible facility for looking after the religious interests of Catholic children. In another column is an article on the twentieth annual report of the Superintendent of Neglected and Dependent Children. There is always a Catholic officer on the Superintendent's staff. We might remind our Dublin contemporary that Ontario is seven times the area of Ireland and is only one-fifth Catholic. Yet every diocese looks after not only the orphans but the children of parents who are either unable or unfit to care for them properly themselves.

Without calling into question for a moment the truth of the allegations made against the Coombe School, they are susceptible of proof not in Canada but in Ireland. Let us suppose, however, that we are supplied with the evidence that certain boys and girls at Hespeler are children of Catholic parents, and we present such evidence to the government here asking for the various amendments to the law suggested by Father Coleman. We should have to discuss the disagreeable fact that these children were destitute and neglected, that they were rescued from destitution and neglect by the people in whose charge they now are and who are giving them a chance for a decent start in life in decent environment, and that no one had interfered with them till now. We might insist on the unworthy motive, but we should be reminded that the law gives equal facilities to Catholic Rescue Societies and that if Catholics think proselytizing is going on, and the allegation is susceptible of proof, the place to checkmate it is Ireland, not Canada.

Thirty-seven years ago the Catholics of Dublin founded the Stradbally Orphanage for this very purpose. Twenty-eight years ago delegates from the various committees connected therewith presented an address to His Grace Archbishop Walsh on his return from Rome after his consecration, giving an appalling account of the doings of the proselytizers, and proceeds as follows: "We have had sad experience that such training, when completed, strips the soul of every vestige of religion, and prepares the way to a career of sin and infamy."

"The orphanage with which we are identified was established to shelter Catholic children rescued before perversion from the horrors we have too faintly described. Ours was not a work of aggression. We sought our own; we claimed our own; we went in search of the lambs of our own fold."

"The first appeal made to us was to save the children of one who in life was a devout and fervent Catholic. We succeeded. Then we heard of other captives who were still imperiled, and were praying to God and Our Lady to set them free. They, too, were rescued. Soon it was known that we were willing and able to protect all who came to us, and dear children forced their prison doors and fled to us as slaves would flee from bondage."

"No asylum existed suitable for our rescued children. A new orphanage had to be set up. Providence selected the peaceful town of Stradbally for its site, and appointed the devoted community of Presentation Nuns to be its guardian angels. The orphanage, despite many difficulties and trials, developed and flourished, and in due time earned the cordial blessing of its chief patron and protector, the Coadjutor Bishop of Killdare, and the sympathy and support of his clergy."

"Since our beginning nine years ago—thanks to God and Our Lady—four hundred children have been rescued from the snares of proselytizers. It is something done, but not enough. There are many Catholic children in proselytizing schools who are praying to-day for their deliverance, and we will never be content till the last captive is freed from a hateful bondage and restored to the bosom of the Church."

We are indebted to a correspondent of the Irish Catholic, who signs Sagart, for the reproduction of this address from which we have taken the extract quoted.

For those of our readers who may be so remote from the influence of the Gaelic revival as to need it, we might mention that Sagart means priest; they may be more familiar with the phonetic spelling *soggarth*. This good Dublin priest thus comments on the address: "High hopes these, expressed in fine words. But the fine words have a pathetic ring as we read them now, in the light of subsequent failure. It is true that Stradbally Orphanage still exists, and does good work in a quiet way, though no mention is made of it in the 'Handbook of

Catholic Charities" or in the "Irish Catholic Directory." What has become of its committee? Whether it still flourishes or has melted away, I cannot tell; it certainly failed to realize the lofty aspirations of 1885. To-day, after the lapse of twenty-eight years, proselytism in Dublin is more rampant than ever."

After quoting from Archbishop Walsh's reply, he adds: "His Grace was destined to be rudely undeceived. The public opinion of the capital of Catholic Ireland—or the lack of public manliness on the part of Catholic Irishmen—permitted the infamous traffic in the souls and bodies of Catholic children to continue almost as before."

"What is everybody's business is nobody's business. It was everybody's business to withstand the infamous system of proselytism that was carried on by hiring Protestant; in the absence of an organization, it was felt to be nobody's business. If a strong, representative Catholic association had been formed for this purpose a quarter of a century ago; if a vigorous Catholic Rescue Society had been called into existence, things would be vastly different to-day. Tens of thousands of souls, who are now lost, might have been retained in the Church of God. Those through whose fault so many thousands of souls have been lost to the Faith, have indeed a tremendous and truly awful responsibility."

Sagart has relieved us of the duty imposed by the Irish Catholic when it promised "some unpleasant expressions of opinion in the Dominion." Sagart's letter may likewise induce the Rev. Father Coleman to reconsider the question of responsibility which, in his anger, he so pointedly and peremptorily placed on "the Catholics of Canada and especially the Irish."

THE ST. VINCENT DE PAUL CHILDREN'S AID SOCIETY TORONTO

In view of the condition of things in Dublin, revealed by the complaints and requests of some of our friends in the old land, the question of the care of our own unfortunate little ones in this great, free land of ours is of peculiar interest to our readers. It may be the occasion of teaching them in the first place to appreciate the blessings of the just and equitable laws under which we live, and can hardly fail to stimulate the careless into active interest in our manifold organizations, societies and institutions. Financial aid according to one's means is the irreducible minimum required of every self-respecting Catholic; active sympathy and personal service should be esteemed a privilege by Catholics of education, social position or influence. These should consider it a duty to exemplify in their lives true Catholic charity. In speaking of St. Vincent de Paul societies we have lately had the pleasant duty of calling attention to the active personal interest of Sir Charles Fitzpatrick, the Chief Justice of Canada, and the late Sir Richard Scott. The subjoined list of officers of the St. Vincent de Paul's Children's Aid Society of Toronto is a further example of busy men and women in all walks of life many of whom might plead the stress of public and private duties to hold them excused, but who give generously of their time and personal service.

Patron—His Grace Most Reverend Neil McNeil, D. D., Archbishop of Toronto.

President—Matthew O'Connor. Vice-Presidents—Eugene O'Keefe, Joseph J. Murphy, Thomas Long, Lawrence J. Cosgrave.

Secretary—John Boland. Treasurer—Daniel Miller. Physicians—Doctors McKenna, McKean and St. Charles.

COMMITTEE

Gentlemen—Honourable Justice Hugh T. Kelly, J. J. Seitz, Thomas B. Winterberry, J. B. Wright, Frank P. Lee, James O'Hagan, James A. Gorman, James T. Murphy, J. J. McConvey, James J. Pape.

Ladies—Lady Falconbridge, Mrs. Justice Kelly, Mrs. McLean French, Mrs. Thomas Long, Mrs. M. Weir, Mrs. Wm. A. Kavanagh, Mrs. Hynes, Mrs. Gertrude Lawlor, M. A., Miss Walsh, Miss Hart.

Solicitors—L. V. McBrady, K.C., T. L. Monahan.

JUVENILE COURT COMMITTEE

Very Reverend Dean J. L. Hand, J. V. McConvey, P. Hynes, W. T. Kernahan, James J. Pape, D. A. Glionna, L. V. Dussseau, Miss McDonnell, Miss Margaret Franklin.

Assistant Secretary and Agent—Patrick Hynes.

Probation Officer—Miss Neuhals.

Auditor—William T. Kernahan.

It is not our custom to give in detail the personnel of such executives, nor do we wish it quoted as a precedent. The connection in which we do so at present makes it serve to point a moral and adorn a tale of much more than local interest. From the President's report we take

the following interesting and instructive excerpts: After referring to the establishment of a Juvenile Delinquent's Court and the sympathetic manner in which Commissioner Starr presides over it, he says: "Heretofore, ungovernable children were punished or taken from their parents; now parents are somewhat painfully surprised to find that they are held responsible for their children's bad actions, which have resulted from the criminal neglect or the degrading example of unworthy protectors."

"Our Juvenile Court Committee, composed of seven members under the Chairmanship of Very Rev. Dean Hand, meets every Monday afternoon, to receive from our agents reports of their work during the previous week, and of the actions and results of the Juvenile Court under Commissioner Starr. The members of our Committee deserve special commendation for leaving their own business to attend the regular weekly meetings."

"Our chief agent, Mr. P. Hynes, attends all sittings of Commissioner Starr's Juvenile Court, and the rest of the day is to be found in his own office. He has reported to me that during the past year 456 cases were brought to his official notice; that those cases concerned 495 children; that 398 were from the Juvenile Court and that 58 were reported privately at this office. Also, in our history book are the names of two young women from each city parish, to form a kind of "Watch-out" Committee for children needing our assistance."

We realize fully that Children's Protection Acts, Juvenile Courts, Neglected and Dependent Children's departments and Children's Aid Societies can hope to receive but scant consideration in the congested condition of legislation in the British Parliament. But our Dublin friends will not take it amiss if we suggest their studying our legislation on such matters, in order that those interested may have their programme mapped out for the happy time drawing now so near when a Parliament in Dublin will legislate for the needs of the Irish people.

NEGLECTED AND DEPENDENT CHILDREN

The twentieth annual report of the Superintendent of Neglected and Dependent Children of Ontario has been issued. The report discusses all questions connected with the child and its home. These relate in the first place to the preservation of the normal child of its own home, or, failing that, the obtaining of another home that will approximate closely to what its own home ought to be. Then follow the feeble-minded, the defective and the delinquent children. There are 56 Children's Aid Societies in Ontario which work under the Neglected Children's Department and these have power under the Children's Protection Act to bring before a court parents who are "allowing their children to grow up without salutary parental control and education or in circumstances exposing such children to an idle and dissolute life."

The method of dealing with the children after they are made wards of a Children's Aid Society is to place them in foster-homes. This refers almost exclusively to normal children for whom good homes can easily be found. If taken from their evil surroundings when young and placed in good homes they will forget their former manner of life and respond to the example and training they receive in their new homes. The feeble-minded, defective and delinquent children are more difficult problems with which to deal, yet it can be easily understood that in the class of children whose parents have "neglected" them there is a larger percentage of defectives and delinquents than among those whose homes are comfortable and whose lives are correct. The delinquent children are committed to an Industrial School but the defectives and feeble-minded have not at present sufficient accommodation provided for them and theirs is a hard fate. The half-witted female is unable to take care of herself and is almost certain to become the prey of evil characters. The male is not in much better plight. He is imposed upon and cheated out of the fruits of his labor by those who are willing to put up with his inefficient assistance and at the best both are a continuous

burden on the public. The defective or mentally-deficient are often found among the delinquent children. They, because of their lack of sense, are the butt of their companions' ridicule and the tool of the astute ones—ready to perform any act of petty thievery because they do not realize the possible consequences of their actions, and the chances for reform among these are nil because of their mental incapacity.

However, there are encouragements. Better provision is promised for the defective and feeble-minded and a large number of normal children are rescued each year from evil surroundings. Last year the number placed in foster homes was 505 and the total number now under supervision from the Department is over 4,000. The Catholic children who are made wards of Children's Aid Societies and placed in foster-homes are under the supervision of a Catholic officer whose duty it is to assist in this placement of children and also to ensure fair treatment on the part of foster-parents toward those children whom they have taken into their homes. It is the glory of the Catholic Church that she is the Church of the poor; it naturally follows that a number of Catholic children are found among those who are put down as "neglected." Therefore it is a satisfaction to know that when children are taken from their homes for certain reasons the religious convictions of the parents are respected and their children placed in foster-homes of their own faith where their religious training, and all other training, will be better attended to than it was in the children's own homes. To some it may look like drawing a fine distinction to pay attention to the religious convictions of parents who are neglectful of parental duty and sometimes criminal; but they are themselves often the victims of misfortune and are more to be pitied than censured, but the pity must not extend to the degree of allowing them to retain their children when the environment and example in their homes will, so far as experience can guide our judgment, almost certainly cause these children to become a burden or a menace to the community. Yet our laws very justly recognize that these parents, weak though they be, have a right beyond that of all others to decide in what religion their children shall be reared.

Proselytism receives no countenance much less encouragement from our legislators nor from the fair-minded officers whose duty it is to administer our equitable laws.

A NEW AND SERIOUS CONDITION

In the older and well organized parts of Canada at any rate it can be said of every pastor, "I know mine and mine know me." If in exceptional cases the parish is so large that the pastor with his staff of assistants can not know personally those whose spiritual welfare is committed to his care, it is the wise rule of prudent Bishops everywhere on this continent to divide the parish. In these conditions an ordinarily conscientious pastor sustains no preventable losses even of the lambs of the flock. Now, however, that the tide of immigration has risen to hundreds of thousands yearly a new and serious condition confronts large cities—even the old and well organized—of Catholic immigrants of every nation under heaven. It becomes necessary, for a time at least, that every one hear his own tongue; facilities, nevertheless, must be provided to meet their eager desire to learn English. There have been cases when classes in English were the means of bringing indifferent foreign Catholics into touch with the priest and eventually to the practice of their religion. Failure to recognize this compelling desire which necessity begets on the part of Catholics of foreign tongue, often throws them into the arms of proselytizers who would fain thus fill the ranks depleted by race suicide.

In the meantime it is providential that such a community as the devoted Carmelites of the Divine Heart of Jesus has been introduced into Canada. Through such a community, speaking most of the European languages, the Holy Spirit of God renews in His Church the miracle of Pentecost. With what gratitude will these our stranger brethren in Christ repeat with wondering delight the words of the astonished multitude on the first Pentecost, "And how have we heard,

every man our own tongue wherein we were born."

The importance of the work is our reason for reproducing part of last week's article on the Carmelites of the Divine Heart of Jesus, which so providentially responds to the new conditions of the Church in Canada.

The objects of these Carmelites are: I. The taking care and training of poor or forsaken children until such time as they may earn their own living. This work is done without charge where parents are unable to pay the small fee that otherwise is expected. II. The founding of homes where little children of working people may spend the day: where school children may remain after school hours, and where working girls may spend the evening. III. Visiting Catholic families and encouraging them in the practice of their religion; also taking care of the sick and poor. IV. Finding out where there is need of a church in poor or sparsely settled districts and working for the erection of same.

We bespeak for the new House in Toronto not only generous financial aid but enthusiastic and grateful co-operation; and for the order a wide extension of its field of usefulness in the polyglot cities of Canada.

BISHOP McNALLY'S CONSECRATION IN ROME

An item which has gone the rounds of the press embodied a groundless rumor that Bishop McNally went to Rome for his consecration at the express invitation of His Grace Mgr. Sbaretti, late Delegate Apostolic to Canada.

As a matter of actual fact we know that when Dr. McNally decided to go to Rome Mgr. Sbaretti was not even aware that he was considering the question. Hence we were not surprised when we read the contradiction Dr. McNally wired, before leaving Canada, to the North West Review in which, we believe, the item first appeared. Although the Review gave even greater prominence to the denial than to the original, the latter, nevertheless, as is usual in such cases, continued undisturbed the even tenor of its way until, much to our chagrin, it inadvertently slipped into our own news columns.

CHARGES THAT MEN SELL THEIR WIVES

The following cable despatch to the Globe should afford food for reflection to those who are so very solicitous for the happiness of a few score married couples in Canada that they rail at the roundabout and expensive methods of our procedure in the matter of divorce, and advocate easier and cheaper methods:

"London, May 22.—Justice Darling made some trenchant observations in the King's Bench Division on the subject of collusive arrangements for the procurement of divorces. 'It is a disgrace to the Divorce Court,' His Lordship said, 'that some people had misconduct committed in order that divorce arrangements might be obtained. Collusive arrangements were made by which money was passed, and the men practically sold their wives for money down. It is the part and business of the Divorce Court to see that this does not happen.'"

TYPEWRITING EFFICIENCY

A "Credential Certificate" for proficiency in typewriting is issued from time to time by the Underwood Co., New York, and is regularly competed for by students from all over the United States and Canada. For the first time this much-prized document has been obtained by a Canadian, in the person of Mr. Thomas Vezina, a pupil of De La Salle Institute, Toronto, who, from entirely new matter, wrote seven hundred and thirty-one words in ten minutes. After five words had been deducted for each error, Mr. Vezina was still six hundred and twenty-six words to the good, a performance that in the most effective way testifies to the efficiency of the instruction imparted to him by his teachers.

At a recent typewriting competition in Massey Hall, Mr. Vezina again demonstrated his skill by carrying off a gold medal. Another pupil of De La Salle, Mr. James Garrigan, tied for third place in a similar competition. These events were open to all graduates of the High Schools and business colleges of Ontario, and over thirty young men and women took part in them. In face of the hue and cry that is occasionally raised by an interested faction against our Separate Schools, it will be very gratifying to Catholics to be able to point to such instances as these as a triumphant

vindication of the work done by the Christian Brothers, and by the several religious orders of women in these schools. In all the essentials of a sound commercial education, as has been demonstrated time and again, our schools have nothing to fear from comparison with any others. The CATHOLIC RECORD warmly congratulates both the Brothers and their pupils on their success in the events named.

THE OLD HOUSE IN COLLEGE GREEN

During the weary years of the Home Rule struggle the thoughts of Irishmen the world over have rested lovingly on the grand old pile in the very centre of the Irish capital, the home of Grattan's Parliament in College Green. Out in the lonely American prairie, deep in the silence of the Australian bush, above the sand hills of Table Bay, no less than mid the mountains of Donegal and the valleys of Tipperary, as the millions of the Irish race rallied to the fight for the restoration of Ireland's Parliament the memory that inspired them centered in that sacred temple of their ancient liberties, and the vision that encouraged them was the reopening of the nation's legislature in this hallowed theatre of bygone glories. It is not possible to estimate how vast an asset to the Irish cause that superb structure has been. The Dubliner saw it as he walked down College Green. In his mind's eye the exile saw it as he listened to the recital of the battle in some convention hall. At home or abroad the Celt could never forget this majestic reminder of the past. It stood for a great and glorious goal to be won at all hazards, at whatever price of suffering and sacrifice. Leaders might come and go, movements might rise or wane, but there stood the Parliament House to which all Irish thought rallied, embodying the idea of Ireland a Nation, and embodying it with a monumental splendour, a majesty and magnificence that time only made more sublime and inspiring. The money changers might dole its sacredness, but yet it was a holy place. The shades of Grattan and Flood haunted its spacious corridors. The spirits of the patriot dead hovered round its walls. Many a dollar purchased by sweat and toil was sent over the sea to help redeem it for the high and holy purpose that called it into being. Many a tear coursed down the furrowed cheek, many a prayer went up before high heaven many a brave heart now stilled in death beat faster at the thought that the day would come when the jingle of the gold would give place to ring of eloquence as Ireland came into her own. "College Green" became the watchword and the rallying cry of the forces that did battle for the restoration of the nation's liberties, and to College Green the Parliament must go back when, within the next few months, the charter of Irish liberty is re-written. Now that the Home Rule battle is all but won there are those who would attempt to disappoint this long-cherished ambition of the Irish people. Ireland may have her Parliament, they say, but not in the place of her heart's desire, because the financial obstacles in the way are insurmountable, the terms of sale to the Bank of Ireland depriving the State of all power over the future disposal of the building. But even this paltry satisfaction will be denied the enemies of Home Rule. The Irish Parliament will go back to College Green. If there are difficulties to be surmounted the Government will have to find a way, because the universal sentiment of Ireland will insist on it. It may be only a sentiment that thus enshrines College Green in the hearts of the Irish people, but surely it is a high and noble one. A sentiment of affection and reverence for the mighty patriot dead, whose memories have sanctified the arena of their genius, makes it imperative that College Green shall welcome back the long-time exiled Legislature of Ireland.

THOUGHT IT WAS AN ABBREVIATION

Cardinal Gibbons was discussing Gilmore and his band. "Gilmore," continued the Cardinal, "was famous for his playing of Mozart's 'Twelfth Mass.' On one occasion he played it in a North Carolina town, and next day the local paper announced that he rendered with great effect Mozart's 'Twelfth Massachusettes.'" — Popular Magazine.

COLUMBA

The Catholic faith alone is able to teach self-mastery.