

The Catholic Record

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LETTERS OF RECOMMENDATION.
Apostolic Delegation.

Ottawa, June 13th, 1905.

Mr. Thomas Coffey.

My Dear Sir:—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit. It strenuously defends the Catholic position and right of the Church, at the same time, and in a very judicious manner, it points out the errors and weaknesses of the world. It is a great deal of good for the welfare of religion and country, and it will do more and more, as its influence increases among Catholic homes. I therefore, earnestly recommend it to all Catholic families. I believe it to be a most useful work, and best wishes for its continued success.

Yours very sincerely in Christ,
Dionatus, Archbishop of Ephesus.

Apostolic Delegate.

UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 17th, 1906.

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THE CONCENTRATION OF CAPITAL

In a leading editorial, the Toronto Globe, discussing the forthcoming revision of the Bank Act, states in a very graphic manner, a fact too little realized, but none the less of immense importance:

"The Canadian banking system is a highly efficient but also a greatly centralized machine. There are but five and twenty banks in the Dominion. Their paid up capital—if that of the Sovereign bank, now in process of liquidation, be excluded—is a trifle over \$11,000,000. They hold in deposits in Canada more than \$1,000,000,000. This represents practically all the savings of the people available as the foundation of the country's credit system. There are savings in the form of life insurance accumulations and deposits of loan and mortgage companies, but they are not liquid, being for the most part invested in loans on real estate that run for years and cannot be converted quickly into actual cash."

"Speaking generally, therefore, twenty-five banks control all the available liquid savings of Canada. There could be gathered into an ordinary room in the cities of Montreal or Toronto all the men who really command this vast reservoir of the nation's capital, for banking is becoming more and more a one-man power, and almost all the banks have some dominant individual in control. It is quite clear that to prevent absolutely autocratic rule on the part of the money interest the people, who provide nine-tenths of the capital used, must reserve large powers of direction, supervision and inspection."

The Globe considers the question with especial reference to the handicaps under which farmers labor with regard to bank credit, a matter of vital importance in itself; but we shall confine our attention to the main fact that capital is concentrated in the hands of a few. The control of over \$1,000,000,000 is vested in a few men "who could be gathered into an ordinary room." But it is the people at large who contribute this enormous sum in the form of bank deposits.

The Globe eliminates the savings of life insurance accumulations and the deposits of loan and mortgage companies as these are not available for short credit loans. But it is an astounding fact that these companies control about \$2,000,000,000 more of Canada's funds. Here, as in the case of the banks, it is the people who provide nine-tenths of the capital used.

Have these facts any significance to us as Catholics? Well, Catholics are 42 per cent of the people, and the people contribute the money. But of "the men who really command this vast reservoir of the nation's capital" not 42 per cent, not 20 per cent, not 5 per cent, not quite 2 per cent, are Catholics.

We think that this is a fact of tremendous importance; that the first step towards the amelioration of this condition of things is to realize the fact. Later we may consider its bearing on Catholic interests.

"NO SURRENDER" PREACHERS

The Winnipeg Ministerial Association recently held a meeting. At such gatherings we usually look for announcements of a somewhat awkward, bigoted and intolerant character. It may be taken for granted that before going to the meeting the majority of the members have it in their minds, and dearly love the thought, to say something uncharitable and un-Christian-like about the Church of their Catholic neighbors. Presently the Catholics of Winnipeg have to pay their share of the municipal tax for the support of Public schools, and as well they voluntarily pay another tax for the maintenance of parochial schools. It has been rumored that the Winnipeg School Board proposed to take over the Separate schools, that is, to pay for their support out of the general tax, the schools in return conforming to certain regulations of the Board, the rev. gentlemen comprising the Ministerial Association will have none of it. Or in other words, they would prefer to have children in their every day school hours deprived of all manner of Christian teaching rather than have the dogmas of the Catholic Church imparted to the children. The proposed action of the Board has brought tears to the eyes of members of the Ministerial Association and ruefully they declared that this course would be tantamount to the establishment of Separate schools. They declare also their belief that such a change would be a violation of the law. Dearly do they love the law and sigh for its enforcement when it presses heavily upon their Catholic fellow citizens. The report further tells us that the good will of the Association towards the Catholics is expressed in the latter part of the report in the following words: "This Association will ever be ready to meet with them (the Catholics) to devise methods making public education the best possible on a basis of human reasonableness and common citizenship."

These rev. gentlemen profess to wear the livery of Christ Our Lord, yet they will have no Christ in the schools. Human reasonableness and common citizenship! Oh! what a backboneless, meaningless, Christless declaration. Surely our good Lord must have no

place in His divine Heart for men possessed of such rancor towards their neighbors. They would have children educated along the line of acquiring the dollar only, rather than see them brought up in the Catholic faith. They would have brotherly love for the Mormons, the Christian Scientists, the Spiritualists—anybody and everybody save the Catholics and their church. But we will allow one of their own to deal with them. Mr. R. P. Shepherd, of Indianapolis, one of the editors of the Christian Board of Education, recently delivered an address on the separation of religion from Public school education, in the course of which he said:

"The educational world is now in an upheaval scarcely second to that in politics."

"Protestants have defended the public school system against every criticism and suggestion which the Roman Catholics have been making. Only occasionally has some bold soul dared to lift up his voice against the abuses which have crept in through worship of the educational system. The 'Ladies Home Journal' of current issue has begun the public revolt, which will not stop until public education in America centres on the individual soul and its insalubable rights rather than in the sacred standard of the worship of systems."

"Church and State are separate in this country, but no man is able to separate religion from political, industrial, educational and all other relations which have to do with human welfare. Revolution in one department of social activity inevitably will fall except where it is a part of concurrent revolution in all other departments."

"The rising generation must be taught Christian truths if we are to preserve the nation and its true ideals."

"And as the years roll around, and married men and women will no longer choose to deliberately close their eyes to the numerous traps and pitfalls in the big world, and growing daily more numerous—traps and pitfalls which their children cannot escape unless trained to some understanding of Christian virtues and strengthened by Christian fortitude, we may expect that a Christian environment during the first score of years of youth will, in due course of time, be considered by many of greater importance than a dozen ornamental accomplishments. That day, I believe, is not far off."

And the Anglican Bishop of New Brunswick, Right Rev. Dr. Richardson, at a meeting of the synod held in St. John on November 5, made reference to religious education in the public schools. "It was his conviction," he said, "that the lack of religious instruction would result in the breaking down of the moral standards of the people." He made complaint, too, that their efforts to bring about religious teaching in the schools were defeated by other denominations. The action of the Winnipeg ministers is all the more surprising when it will be remembered that at their own doors occurred recently something which demonstrated the fertility of their "human reasonableness and common citizenship" programme. In the Macdonald election they were given an exhibition of boodling and corruption which would have made even Hottentots blush, and worse still, a law officer of the crown not only defied the law but gave expression to blasphemous utterances which were wont to hear from the lips of the rowdy element. It would be well were the ministerial association to consider to what degree the public school system is responsible for these conditions.

LODGE RULE

A great meeting of moral reformers was recently held at Massey Hall, Toronto. These gentlemen mean well and we hope their work will produce abundant fruit. Toronto has taken to itself the title "God's," but the revelations made at this meeting led to the conclusion that, so far as immorality and uncleanness of civic administration are concerned, it is no better than the other large centres of population in the United States and Canada. A notable feature of this movement is the fact that it is not the foreign but the native element that is giving those gentlemen so much concern. The place of amusement which is in the limelight because of its salacious representations is conducted not by foreigners but by natives, and the law officers who are accused of winking at its performances are to the manor born. Various were the schemes set forth to correct the evil dispositions of some of Toronto's residents. Many resolutions were adopted with great applause, and many were the speeches delivered by clergymen and laymen criticizing in cutting fashion, and deservedly so, those who are responsible for the conditions now prevailing. But they did not get down to the seat of the disease. The civic administration of Toronto is almost entirely in the hands of men enrolled in oath-bound secret societies. Indeed it was a difficult matter for anyone to climb to civic prominence in Toronto unless he knows the grip and the password. Did it ever occur to the clergymen and laymen at the Massey Hall meeting that this condition of affairs is largely responsible for the lax administration of the law. We do not mean to assert that all members of oath-bound secret societies are dishonest or dishonest men; many of those people stand well in the community. They hold themselves above the low doings of the inner ring, but there are

those in plenty who take advantage of their membership in these societies to lend a helping hand one to the other in transactions that will not bear the light of day. Brother Brown, we will say, gets into trouble. Brother Jones may be in the Mayor's chair, on the aldermanic or education boards, on the jury, or on the policeman's beat. Brother Brown makes a sign of distress and Brother Jones takes it into consideration. The gentlemen in Massey Hall would have a housecleaning and they would see to it that at the next election immaculate candidates are placed in the field. This is a beautiful theory, but in practice it never works out. Put up the best man in Toronto who is not affiliated with the lodges for the highest position in the city and we find the day after the election the newspapers will announce the return of Brother So and So. The lodge members work as a unit. The bulk of the best citizens are indifferent when voting time comes, and King William marches once more across the Boyne water waving his sword in triumph. We can see only one remedy for the existing state of things in the Queen City, namely, those who have in their hands the administration of the laws of the land should be deemed unfit for that position if they are members of any oath-bound secret association. We would ask the reverend and lay gentlemen at Massey Hall meeting to think this matter over. If they study this phase of the question we think they will agree with us that this is the only salutary cure for existing conditions. There should be an awakening amongst the citizens at large and the question ought to be, "Should the lodges or the people rule the city?" It is lodge rule that forced Toronto's citizens to meet in Massey Hall.

A BENEFACTOR

It is to us a matter of gratification when we find occasion to record the splendid generosity on the part of one of our wealthy Catholics in various parts of the country. There is a French Church in New York City called after St. John Baptiste. It is now nearing completion. The cost of the sacred edifice will be \$1,000,000, and the whole of this sum will be a gift of a wealthy Irish American Mr. Thomas F. Ryan. The church is being assigned to the care of the Fathers of the Blessed Sacrament. The announcement of Mr. Ryan's gift was made on the 2nd of November by Rev. Father Letellier of New York. The old church of St. Jean Baptiste, located in East 76th street, is widely known as the church of miraculous cures. It possesses a relic of St. Anne. To its shrine thousands of crippled and suffering Catholics made pilgrimage and the crutches and surgical appliances abandoned by them form a large collection, which is exhibited at the church.

The announcement states that the new church at 76th street and Lexington avenue will be one of the largest and most imposing Catholic structures in America. It will accommodate 8,000 persons and is in the shape of a Latin cross with three naves, two twin towers and a great dome. The towers will be 150 feet in height and the dome will be 180 feet. Mr. Ryan has taken personal interest in the work for the Society of the Blessed Sacrament. He built and endowed its seminary at Suffern, New York, where young men are trained for the priesthood. Fifteen priests from the seminary will be required at the new Church of St. Jean Baptiste. Father Letellier and the old members of the order at the church here are French Canadians and came from the Mother House in Montreal.

A blessing will surely come to the great Irish American millionaire of New York for his whole-hearted and bountiful bequests to Catholic institutions. We hope his example will be followed by many both in Canada and the United States who could if they would be more generous to the needs of that sacred institution established by Our Divine Lord Himself, which ever points the way to Heaven. The wealthy man who thinks not of the needs of God's Church and God's poor during his lifetime, and who leaves nothing for either in his will, is a sordid creature, of the world worldly.

BAPTIST "MISSIONS"

In a recent issue we made some reference to the doings of the Women's Baptist Missionary Union of the Maritime provinces touching their little proselytizing establishment at Grand Ligne, Quebec. The more this wee enterprise is inquired into by men of common sense the more will it become apparent that it is a gross humbug, kept alive at the expense of \$25,000 a year by people who love a comfortable salary with very little to do. The Antigonish Casket has made some timely observations upon this incident which we deem it opportune to publish. Referring to the little mission that paper says:

"Last year we sat in an observation car while the sight-seer's trip through Quebec; and the conductor called our attention to the smallest church in the province, facetiously offering at the same time a prize for the one who should first see it. Indeed, there was some danger of its escaping our eyes. It was so pitifully small and insignificant. If any 'rays of light' are 'streaming' forth from that little place, hardly big enough for a hencoop, it is to be seen only in the darkness of the great Catholic basilica, or the magnificent Church of the Franciscans, or into the old, battle-scarred Church of Notre Dame des Victoires or into any of the score or so of 'Romish' strongholds in the grand old Catholic city of Quebec."

Our contemporary then draws a comparison between the Baptist sect and the magnificent work which the French Canadians have done for the faith of Christ:

"What do those Baptists know, anyhow? Have they, in their inner consciousness, any dim notion at all of how the French-Canadians despise them for their ignorance? What have they ever done for the propagation of God's truth that they have impudence to show themselves in a community which has the glorious history which makes the French-Canadian heart beat proudly? French Canada has seen her martyrs torn limb from limb, roasted by fire, their fingers torn out one by one by the cruel savages, for the love of Jesus Christ. The French-Canadians have blazed the path of civilization all the way across this great continent, leaving the name of the Lord in every savage camp along their way. They have slept in the snow, waded the rivers, braved Nature in her sternest moods, suffered all that the human frame may endure, to carry God's Name, His Word, and His Love, into the dark places of a wild

and untrod new land. French Canada is still serving God as faithfully as Jogues and Lallemand and all the brave band who came long ago from old France, to suffer and die for Jesus Christ in the wilderness, taught it to see; a thing of the day before yesterday; the laughing-stock of the more enlightened even amongst the Protestant sects, meeting in Conventions, carting around job-lots of printed matter; talking 'rays' and 'light' and 'heaven,' making believe that God and the Bible are understood and truly revered by them but not by the Catholics of Quebec, the inheritors of the piety and pure faith of centuries, the proud possessors of the treasures of learning of a great and intellectual race. But, when all is said and done, it is funny. Ye, let us be good-natured about it. It is funny! Let us laugh, and say no more."

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