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LETTERS OF RECOMMENDATION
Apostolic Delegation
Mr. Thomas Coffey, Ottawa, June 13th, 1905.
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, with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following 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 Catholic homes. I therefore, heartily recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success.
Yours very sincerely in Christ,
DONATUS, Archbishop of Euboea,
Apostolic Delegate
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 pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to remain,
Yours faithfully in Jesus Christ,
D. FALCONIO, Arch. of Larissa, Apoc. Deleg.

LONDON, SATURDAY, MAY 17, 1918

ST. VINCENT DE PAUL SOCIETY

One hundred years ago there was born at Milan of French parents one whose name is destined to be linked to the end of time with the greatest charity organization in the world, the Society of St. Vincent de Paul. This Society is found wherever the Catholic Church exists. It is familiar to everyone, but the generous souls of young men must be fired with Christian charity in every generation that the ranks of its noble workers may be always filled. At the first meeting of the Society Pere Bailly enunciated the principle, now universally recognized, that the service of the poor does not consist merely in doling out alms but must be made the medium of moral assistance, and that each member should help in his special line; that we should give not only of our substance, but of ourselves. Hence personal visitation of the poor, and active, personal sympathy and encouragement, moral and spiritual as well as financial, is a feature of St. Vincent de Paul Society. The membership is divided into three classes, active, subscribing and honorary. Essentially a democratic society, men of all walks of life mingle freely at its meetings and in its work. The lawyer, the doctor, the businessman and the laborer are united in brotherly love and active, practical service of the poor and unfortunate. Amongst the active members in his parish conference, as we recently noticed, was the late Sir Richard Scott. At the centenary celebration in Quebec, encouraging and promoting by his presence, his words and his example, was the Chief Justice of the Supreme Court of Canada, Sir Charles Fitzpatrick. Particularly appropriate and telling was Sir Charles' appeal to the young men of Laval University, who are preparing for the higher walks of life, to cherish an active and abiding interest in the work of the Society of St. Vincent de Paul.

Mr. Joseph Denais, a French deputy who acts as correspondent of Le Devoir, recalls an incident significant as well as somewhat comical. Fifteen years ago the University Review of Paris, published by a group of free-thinking professors, issued an appeal to the student body to form "a society of a new order." The object of this "new order" of society was to interest the students in the relief of the poor of the student quarter by establishing personal relations between them exactly as laid down in the constitutions of the Society of St. Vincent de Paul. And the appeal ended with a vibrant challenge to the "clericals" incapable of this high conception of human solidarity despite their professions of Christian charity. Mr. Denais pointed out to one of the signatories that they perhaps plagiarized too openly. Astonished, he promised an investigation and admitted afterwards that it was quite true that the appeal was inspired by and modelled upon the conferences of St. Vincent de Paul. A colleague, struck with the beauty and simplicity of the conception of brotherly help, had suggested address to the "clericals," and the writer of the appeal allowed its insertion rather than admit the

source of his inspiration and confess his plagiarism.

May the centenary of Ozanam be the occasion of reviving in all Catholics interest and active participation in the Christ-like work of the great world-wide charitable organization, the Society of St. Vincent de Paul.

A POSSIBLE RESULT OF WOMAN SUFFRAGE

Following is a fact which may throw more light on the results of woman suffrage than volumes of theorizing on that subject which is thrust on public attention by its clamorous advocates. After an election in which the question of city playgrounds was decided, a question that should appeal with especial force to women, the Mayor of Berkeley, California, thus comments not only on "votes for women" but on the votes of women:

"There is mob violence in some countries and stident oratory elsewhere on behalf of votes for women. Here in California we have woman suffrage, and Berkeley is one of the star centers of that movement. Surely adequate playground facilities for 7,000 children is a subject for woman's thought and vote, and yet, out of 8,000 women voters, only about 1,500 of them cared enough to vote on this important subject. Where were the mothers?"

In all large cities a problem of municipal government is the influence, the unscrupulous selfishness and the solidarity of the vote controlled by the worst elements in the civic population. The saloons, the gambling dens, the houses of ill fame, the dance halls and all the enormously profitable interests connected directly and indirectly with vice in great cities are by no means indifferent in the exercise of the franchise. From the socially irreproachable pharisee who derives his (or her) wealth from the exorbitant rents of houses for the vilest purposes, down to the lowest social outcast, they are united and ready to barter their votes for privilege and protection from any party, and all parties in turn. Votes for women will greatly increase the evil influence of this vicious element, if not offset by the intelligent vote of respectable women. Is there any reason, in so far as we can judge from experience, that such will be the case?

In spite of the clamant insistence of its few noisy advocates, the great majority of decent women are indifferent on the question of the franchise, while those who are not decent will be actively and selfishly interested in exercising their right to vote.

It would seem to be the part of wisdom to go a bit slowly in this matter; whatever one thinks of it theoretically it will be safer to see how it works out in practice before thrusting on the indifferent majority of women a right which they may refuse to exercise.

PREACH THE GOSPEL

"And he said to them: Go ye into the whole world, and preach the Gospel to every creature."

"He that believeth and is baptized, shall be saved; but he that believeth not shall be condemned." (Mark. xvi. 15-16.)

Before the invention of printing, when a single book written by hand was more expensive than an edition of thousands at the present day, it was the custom to have a Bible chained in the church. Hence we had the awful charge that the Catholic Church kept the Bible chained up! Of course, the object was the same as (before the era of microbes) impelled authorities to chain a drinking cup at a fountain; not that one should use it, but that it should remain for everybody to use.

What recalls this mediaeval custom just now is the fact, every day more evident, that if our Protestant friends do not devise some twentieth century plan of chaining up the Bible there will be nothing left of it.

At the New York presbytery, the other day, four candidates for the Presbyterian ministry declared that they did not believe in the Virgin birth of Christ, nor in the divine origin and accuracy of the Pentateuch; three doubted St. John's gospel, and two were shaky on the Resurrection. Such is the somewhat irreverent way in which the press tells of the proceedings of that august body, the New York Presbytery. "Nevertheless," continues the press account, "all the students were admitted, the vote standing 71 to 10, but there was a protest against their admission."

The real and appalling significance of the incident is not that four callow young men with no serious grounding either in philosophy or theology

should be carried away by the pseudo-science of higher criticism, but that the presbytery by a vote of 71 to 10 should admit them to the ministry.

St. Paul, 1 Corinthians, 14-15, says: "And if Christ be not risen again, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God, because we have given testimony against God, that he hath raised up Christ."

But then "Paul" was a "theologian"; unenlightened by the "historic method" one can not estimate his development of Christ's teaching at its true value. In fact "Paul" is on his way to the biblical scrap-heap.

What may be required in another generation for "Ministers of Christ" and "Preachers of the Gospel" is hard to predict; but does it matter? Who will go to hear them?

Already a vast number of hungry sheep have tired of looking up to those who will not or can not feed them. The hucks that will be left in another generation will not tempt them back.

THE UNIVERSITY OF TORONTO AND THE SCHOOLS OF THE PEOPLE

OUR POINT OF VIEW

In another column we publish a communication from Professor Kylie of Toronto University, who takes exception to our comments on the recent demand of President Falconer in the matter of Matriculation examinations. We are very glad to give the University side of the question as we think that full and free discussion of the question can not fail to be eminently useful not alone to those interested in University work, but to all who are interested in education in the ordinary acceptance of that term.

To understand our position it is necessary to appreciate our point of view. What that point of view is we shall endeavor in this article to make clear.

Our whole educational system is organized, whether designedly or not, in the interests of the few. It is anything but what it pretends to be—democratic. Whether or not any University man advocates this condition of things is altogether beside the question. It is a fact. And until this fact is realized there will be no real improvement in the very unsatisfactory condition of the schools of Ontario. That the schools are in a very unsatisfactory condition is beginning to be pretty generally recognized.

Nearly half a million children are enrolled in the primary schools of Ontario; less than 10 per cent. of them go higher. Yet the one examination that has any recognized value in the primary schools is that for Entrance to High Schools. Our test of a primary teacher's efficiency is this examination. We care nothing for the 90 per cent. and everything for the 10 per cent. We proceed on the assumption that the object of primary education is to prepare for secondary education. And we persist in this absurd assumption in spite of the fact that after forty years experience only one in ten receives any other than primary schooling. True, some abortive attempts were made to establish a Public School Leaving examination. They failed because they did not take into account that primary education is a good in itself altogether apart from secondary education. The High School Entrance examination may be actually a primary school leaving, a certificate that the pupil has completed the primary course. It is not, however, so regarded. Any one with a little experience in school matters knows that thousands of pupils are deprived of the advantages of the training for this examination for the reason that they or their parents or both very naturally regard the Entrance Examination as useful only to those who intend going to the High School. There ought to be a primary school leaving examination which parents and pupils, trustees and teachers would all recognize as the examination that every pupil is preparing for from the first day at school; and that any pupil who fails to take this examination has failed to complete the primary course of instruction. The Department of Education could insist on this by making it a basis for the distribution of the government grants to the schools. In fine we should have primary education considered in itself, and not as preparatory for High School work.

Until we get this complete change of viewpoint we shall continue to hear the best and truest friends of education deplore the fact that our primary schools are stagnant if not deteriorating. Nor do we think a jot less of secondary education than those who fail to recognize the immense importance of primary education. We should be delighted to see the number in the Higher Schools of the province doubled and trebled, provided that in the High Schools they received an education worth in itself all the time and money expended on it. Now, however, the whole and sole object of secondary education is to prepare pupils for entrance to Normal, entrance to the Universities or entrance to the professions. That is to say that the whole course is shaped to this end. The curriculum is determined with this object in view. And the result is that tens of thousands enter the High Schools, and because they do not wish to be teachers, or university students, or professional men, they have no incentive to take any special course, prepare for no examination, and they waste one, two or three years. Often their High School years are not merely useless, but positively injurious; lacking the mental and moral discipline of sustained work for a definite object, the majority of the pupils fall into habits of mental indolence and physical laziness. Only a small proportion go on for the regular examinations, the rest drop out anywhere with a smattering of useless knowledge. Secondary education in Ontario will never be worth while, until it is considered as a good in itself, until its courses take shape, and its curricula are determined in the interest of and for the sake of the whole student body, and not to meet the exigencies and requirements of the few.

Two years in a High School should be a valuable and valued opportunity for extending and supplementing the education already acquired in the primary school. Of what use are two years under present conditions? Four years spent in the higher schools should suffice for a valuable secondary education. If the pupils do not prepare for some of the examinations which at present determine the whole work and curricula of High Schools, they may spend four years with little advantage. We must get back to the primary object of High Schools if we ever expect to change conditions for the better. This is our point of view with regard to primary and secondary education.

We stated it before, but while there are people who pride themselves on things as they are, it takes some iteration to get a hearing for the common sense viewpoint.

The University point of view is radically different; it would perpetuate the present system, accentuate the subordination of secondary education to the interests of the few, and aggravate the evil consequences which are already too serious to be borne without protest—from the common people.

SOME MORE PRIVATE JUDGMENT

"In the past, Bible students have not been sufficiently critical in studying God's Word." So a publication called "Bible Study Club" informs us, and proceeds to elucidate the first verse of the first chapter of Genesis. We are seriously told by the "sufficiently critical" expounder of God's Word that "the account does not begin with the creation of the physical earth as was once supposed. 'The beginning' refers merely to the work accomplished by Divine Power in bringing the waste and lifeless earth into condition for man's use."

"The earth was already in existence before the time mentioned in the Genesis account." That is, the earth was in existence before it was created!

Having cleared up this important point our critical expounder explains "Let there be Light." "There was no light on the earth prior to the time when Divine Energy brooded on the surface of the waters. The account seems to suggest an electrical influence, and a light somewhat resembling the Aurora Borealis."

As our private interpreter knows as much about Science as he does about Exegesis he reconciles the two without difficulty.

Is it surprising that the majority of nominal Protestants have no use for either Church or Bible? What another generation or two will bring forth is not pleasant to contemplate. While Protestants believed in the Bible, they retained many important truths of Christianity. As they find

they have built on the shifting sands of private judgment and their faith in the Bible itself is crumbling away, their hold on Christian truths of faith and morals is slackening so perceptibly that the end is in sight. Higher Criticism is the logical and inevitable outcome of the principle of private judgment; and the vagaries of the latter have prepared the way for the destructive influence of the former on the very foundations of Protestant Christianity.

REV. MR. CLAREMONT

The man behind the fountain pen in the office of the Ontario Reformer, Oshawa, has a bumper share of good sense. In his issue of April 25th he pays his respects to one of those roving spirits who, too lazy to make a living at a reputable occupation, takes the road and appears in various meeting houses to inform our non-Catholic brethren that the "Romish" church is no better than it ought to be. Some weeks ago we made reference to a person named Claremont, coarse of speech, who appeared in some places in Eastern Ontario with the purpose of defaming the Church of Christ and taking up a collection from persons who carry about with them a goodly complement of ignorance and bigotry. This is how the editor of the Ontario Reformer, Oshawa, treats the Rev. Mr. Claremont:

"With the town hall and the churches closed against him, Rev. Mr. Claremont failed to work out his infirmities on the non-Catholic population of Oshawa. The people of this community refuse to be misled by an adventurer who, by weapons from the garbage heap, attack law-abiding citizens."

This unfortunate is in the same class as the opium-eating ex-monk who was never a monk, who has lately assumed the role of street preacher in the capital and whose performances have become a public nuisance. He has been chaporoned by a Baptist preacher with whom nature has been niggardly in the matter of common sense. We are glad to see that our Protestant fellow citizens are becoming every day more and more distrustful of these unlovely characters some of whom have been dropped over the Vatican wall on account of gross misconduct.

THE ART OF MAKE BELIEVE

It is not a product of the New Thought. On the contrary it is as old as the world, but we have brought the science a little nearer perfection.

This is an age of make-believe. Things are not what they seem. One can buy Persian rugs, for instance, that never saw Persia, and Egyptian curios that were made in—New York. So with people—they are not always what they seem; on the contrary they are more often than not very unlike what they seem. He is unsophisticated indeed who would judge a book by the cover in this year of grace, 1913.

Some one has said "Language was given us to conceal our thoughts," and we knew a dear old Irish priest who used to say, "Tongue and thought are often not at one but at two." Shakespeare tells us, on the authority of the Prince of Denmark, that "A man may smile and smile and be a villain," and we feel instinctively how true it is that behind the smiling countenance there is often a very unlovely heart. Make-believe is not only part and parcel of men's dealings with one another but it is a part even in men's dealings with Almighty God. But if men can be thus deceived not so the Divine Reader of hearts. "Woe to you, Pharisees, because you are as whitened sepulchres that appear not, and that men walk over unawares. You make clean the outside of the cup and of the platter, but inside you are full of rapine and iniquity."

Stand in spirit at the sanctuary rail of some Catholic Church any Sunday morning, and notice how sanctimonious the crowds look sitting in their pews. But when the Holy Sacrifice is over and they file out into the work-a-day world how much of this sanctity do they take with them, or do they put it in cold storage for a week? Walk along the street, and observe the young man, well groomed, spotless collar, clothes nicely pressed, but what about the creases in his soul? See the young lady—how long, think you, did she stand before the glass to assure herself that her hat was on straight, but did she give one thought as to whether or not her soul was straight before Almighty God?

St. James tells us to have done with Make Believe where he writes, "Be ye doers of the word, and not hear-

ers only." You who read these lines, are you counterfeit or genuine? Are you like the man who looked in the glass, and presently forgot what manner of man he was? Does the teaching of Jesus Christ make about as much impression on your hearts as the image does upon the mirror—that is, none at all, for as soon as you walk away from the mirror there is nothing left of the image. Are you, too, an expert in the art of Make Believe? COLUMBA.

NOTES AND COMMENTS

DAILY PAPERS throughout Ontario have given great prominence to a letter from the general secretary of the Y. M. C. A., endorsing the work of a new organization called the "Boys Dominion." Among other things he enlarges upon the fact that it is common ground upon which boys of every creed—even "Jews and Roman Catholics"—may work side by side. Elsewhere it appears that already four hundred and sixty-seven Catholics are included in its membership.

WE HAVE no means at hand of vouching for either the non-sectarian character of the institution or of the extent of its Catholic membership. It may be all that the Y. M. C. A. secretary claims for it. But we may say frankly that experience has taught us to distrust these "unsectarian" organizations, and that we believe it incumbent upon Catholics, parents and teachers, to scrutinize the Boys Dominion closely before giving their charges into its care. We know the value of the Young Men's Christian Association's protestations of unsectarianism, and if this later institution, which Mr. Warburton recommends so highly, is in any way akin to that with which he is identified, it is no proper environment for Catholic youth.

DESPITE ALL ITS brave show of aggressiveness, its prodigal expenditure, and the ostentatious zeal for proselytism which characterizes non-conformity in England, no less than its counterpart in Canada, there is not one of its numerous subdivisions but what continues to show either stationariness or decided shrinkage in the matter of membership. This fact has been alluded to before in these columns, but has usually met with the rejoinder from the sectarian weeklies, that the figures were not authentic nor the reference unbiased. Well! what our non-Catholic contemporaries are not willing to take from us they may accept from one of themselves. Sir Robertson Nicol, certainly, cannot be accused of want of sympathy with Nonconformity in any of its multifarious phases. As editor of its leading journal, the British Weekly, and himself a minister in good standing, he is not likely to color his estimates of the position to their disadvantage. Moreover, he enjoys the reputation of being an acute and conscientious observer, to which qualities as a journalist, it may be added, he owes his knighthood.

SIR ROBERTSON NICOL, then, as the Globe's special English correspondent puts it, has thrown a bombshell into the camp of his friends. He has been telling the truth in regard to "Protestant progress" in Britain. Discussing the annual May meetings of the sects in London, he has especially directed his invective against the appalling stream of talk—vain, purposeless talk—which characterize these gatherings. We are not unfamiliar with that quality as exhibited in similar gatherings in Canada. But, having regard to their origin, aim and constitution, what else can they do but talk? Talk is the life and soul of the system, and without it, or confined within reasonable limits, its occupation would be gone. Sir Robertson's reflection is that "laymen are growing sick of talk," and he prognosticates that the "decline in membership will steadily proceed until a new spirit of devotion to plain, every day duty takes possession of our churches." Which, adds the Globe correspondent, "is only repeating an old song."

THE TIMELINESS of Sir Robertson Nicol's protest may be best appreciated by those familiar with the conditions against which he inveighs. The decrease in membership, which is the occasion of his warning, however, is, contrary to his own appraisal of the situation, due more to the decay of dogma than to any other single cause. Men, after all, are attracted to church just in proportion as they find there an antidote to the selfish-

ness, materialism and hopelessness of life's struggle. This antidote no speculative philosophy, social theory or shallow sentimentalism can supply. It is to be found only in the Gospel of Christ, as adhered to and proclaimed with Pentecostal authority. And since Protestantism has apostatized from even the pretence of such authority (the reality of course it never possessed) it follows that any hold which it ever had upon the masses, has been relaxed, and its adherents slipping away. This is the condition which has elicited such strong expressions from Sir Robertson Nicol, but the remedy for which he, any more than others concerned, fails to discern. Needless to say, it does not lie in the "lust for talk" against which the knightly editor declaims.

THAT THE decline in "Free Church" membership is real and serious is shown by figures recently compiled.

	Decrease	Increase
Wesleyan Methodists..	2,624	
Congregationalists.....	381	
Baptists.....	101	
Primitive Methodists.....	53	
Calvinistic Methodists.....	726	
United Methodistists.....	1,670	
Presbyterians.....	20	
Society of Friends.....	88	
Churches of Christ.....	163	
Independent Methodistists.....	719	
Wesleyan Reform Union.....	266	
Moravians.....	400	
Countess of Haddington's Connexion.....	100	
Disciples of Christ.....	211	
Total decrease, 6,980.	7,251	271

THESE FIGURES, writes the Globe's correspondent, suggest serious reflections, especially, as in some cases, the decline has been going on for several years. In six years Wesleyan Methodism, for instance, has lost 15,000 members. The serious reflections, however, of either Sir Robertson Nicol or the Globe writer, do not seem to go deeper than that their leaders are "completely out of touch with the mind of the age." The latter has, perhaps, a glimmering of the truth in that he concludes that in addition to the several naturalistic reasons advanced, "there is another which has been equally unkind to Nonconformity," and that is "higher criticism." The same hand-writing is on the wall in Canada.

THAT THE Church has taken on new life in Canada, and that true to her mission she is rising to the exigencies which confront her in the influx of new people to this country must be apparent to every observer. From ocean to ocean the movement inspired and encouraged by the Holy Fathers, to safeguard the faith as well as the material welfare of the Catholic immigrant, is being put well in hand, and with far-seeing vision, our Bishops are making every effort to provide him with facilities for the practice of his religion, and to ensure a Catholic education to his children. We see this in the erection of new ecclesiastical provinces, the founding of new dioceses, and the establishment everywhere of churches, schools and religious houses. It is a great problem, and, even from a human point of view, one worthy of the highest endeavor of every Catholic in the Dominion, priest or layman.

THE GREAT field of the future necessarily lies in the West, with its abounding energy and magnificent possibilities. But in the East no lesser a problem confronts us. Our foreign population is rapidly increasing and in the larger cities, such as Montreal and Toronto, new parishes are being erected for their especial accommodation, and priests of their own several races being placed in charge of them. This is the more necessary, since the sects in spite of their own dissolving tendencies, are ever active in seeking to undermine the faith of the Catholic foreigners, and are none to scrupulous in their way of going about it. As in other places, even in Rome itself, by base appeals to physical wants, or appetites they seduce young children into their schools or "mission halls," and, through the children, war upon the faith of parents also. That much and irreparable mischief has been wrought in this way no one with open eyes can fail to see.

TO MEET this crying evil there has lately been introduced into the Archdiocese of Toronto the Carmelite Sisters of the Divine Heart of Jesus, whose especial mission is to the immigrant of whatever race or tongue. We have received an article descriptive of this offshoot of the great,