The Catholic Record

Price of Subscription—\$1.50 per annum United States & Burope—\$1.00 Publisher and Proprietor, Thomas Coffey, LL.D.

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pproved and recommended by Archbishops conio and Sbaretti, late Apostolic Delegates to nada, the Archbishops of Toronto, Kingston, awa and St. Boniface, the Bishops of London, milton, Peterborough, and Ogdensburg, N. Y., the clergy throughout the Dominion.

lessrs P. J. Neven, E. J. Broderick, M. J. Hagarty, tay Clancy, J Murray, Mrs. W. E. Smith, Miss a Hanley, size L. Heringer and Miss Bride unders are subscriptions transact all other business for The Catholic Cond.

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well as new address. t. John, N. B., single copies may be purchased frs. M. A., McGuire. 240 Main Street, John J and The O'Neill Co. Pharmacy, 109 Brussel: street.

In Montreal single copies may be purchased from
Mr. E. O'G'ady, Newsdealer, 166 St Viateur street
west, and J. Milloy, 241 St. Catherine street, west.

LONDON, SATURDAY, JUNE 27, 1914

THE TREND OF THOUGHTFUL OPINION

From the advocates of a national system of secular education the Church has borne many a harsh criticism on her over-anxiety for the religious instruction of her children. A generation or two ago these were as frequent as they were harsh. Now, however, they have given place to many and striking testimonies direct or indirect to the wisdom of the Catholic Church in the matter of aducation.

This despatch startled London readers some days ago :

Toronto, June 11 .- "The home is ceasing to teach religion," said Rev. Canon Tucker, of St. Paul's Cathedral, London, Ont., speaking on th sixth annual report of the Sunday Commission of the Anglican "because the home itself is ceasing to be religious. As for the schools, only two of 150 entrance pupils in London knew the golden Only 50 knew who condemned Jesus to death, and most of these spelt it 'Pilot.' That gives some ide of the effect of the religious teaching as far as our schools go. This leaves it all to the churches.'

It is only fair to say that Canon Tucker explained that this report was misleading. He did not wish to convey the impression that the local schools were worse than others, but merely typical. Then all the entrance pupils were not asked the questions. but only that proportion of those who were asked answered correctly. The figures were taken from the recent survey of local conditions. The explanation does not weaken the point the reverend gentleman was making.

From another quarter comes an equally emphatic warning. The Rev. Dr. J. K. Curtis at the Methodist conference in Montreal is reported in the Star as using these impressive words :

"Defeat sure and inevitable for the Methodist church was forecasted if more success is not met in securing the faith of the children, by Rev. J. K. Curtis before the delegates of the Montreal District Methodist Conven-The future of the church de pended on the boys and girls it could train now, he said. There were not enough teachers nor enough schools, and of the 12,300 attending Sunday school only 1,666 were in training for future teaching.

If the home and the Sunday school have already become thus alarmingly less effective in the matter of definite religious education what may we expect from the inevitable progressive deterioration in a few generations hence?

It is not alone by clergymen or those directly interested in religion that education, as conceived by the advocates and founders of a purely secular national school system, stands condemned. The daily papers reflecting general dissatisfaction editorially point out that mere knowl edge is not education; not the imparting and acquisition of knowledge but the up-building of character is the essential thing in any educational system. A recent speaker asked the unthinking enthusiasts of "modern progress" this pregnant question. We have improved on the sling of David, but have we improved on David ?

Mr. Alvan F. Sanborn, a Protestant American who has devoted his life to the study of social problems and whose book "Paris and the Social Revolution" is described as "the last word on the description of the social forces at work in the French Capital," passes this simple and direct judgment on the French attempt to teach morality without re-

ligion: "The withdrawal of religious in struction from the public schools, and the closing of the schools of the religious orders, have been followed by an appalling increase in crime, particularly juvenile crime. The attempt to substitute the teaching of morals for the teaching of religion is a failure."

John Spargo, the American Socialst author, in his "Socialism" indicates that the development of the secular system on this continent will, if Socialist ideas prevail, follow French lines of development. After saying that a Socialist regime would not likely permit private

chools he continues "It would probably not content itself with refusing to permit relig-ious doctrines or ideas to be taught in its schools, but would go further, and as the natural protector of the child, as the natural protector of the child, guard its independence of thought in later life as far as possible by for-bidding religious teaching of any kind in schools for children up to a certain age. Beyond that age, religious education in all other but public schools, would be permitted This restriction of religious educa tion to the years of judgment and discretion implies no hostility to hostility to religion on the part of the state, but neutrality. Not the least important of the rights of the child is the right to be protected from influences which bias the mind and destroy the possibilities of independent judgment in later life, or make it attainable only as a result of bitter, needless, tragic approaches. tragic expression."

Shocking as this may appear, does the Socialist writer strain very much the generally accepted if imperfectly understood principle that underlies our state school system. If the State is the "natural protector of the child," why should it not "guard its independence of thought " and protect it from 'influences which bias the mind?" Among these influences why may not the State consider religion as the most pernicious?

We shall have to get back to some fundamental truths if we wish to hold what we have won in the matter of personal liberty. The parents are the natural protectors of their children, and one of God's command ments is devoted to the upholding of the natural rights of parents. And if we are to conserve Christian civilization we shall have to devise some means of co-ordinating the three great factors in education—the Church, the school and the home. It does look as though a truer conception of liberty and justice will follow the recognition of the evil tendencies as well as the evil results of a system of education purely secular.

"And justice," writes Bird S. Coler, when we have made America see what justice is—will allow religion to resume her inspiring function in the education of the child. Labor shall not drink this cup that ism holds to its lips and find the dregs bitter with blasted hope."

THE MONROE DOCTRINE

The Mexican situation has brought to the forefront once more the consideration of that elusive and elastic principle which is in practice, at least, either openly or tacitly recognized as having the force of international law. Just two months ago the London

Times said : "The peculiar obligations towards he nationals and interests of foreign Powers that the Monroe doctrine en ails upon the Government of the United States, not only condone American intervention but make it imperative."

Since that time many things have happened; but they have not tended to make clear just what are " the peculiar obligations" that the Monroe doctrine entails. It may help to understand the present situation and its possible development if we get a clear idea of the genesis and evolution of what is known under the very familiar term of the Monroe doc-

That the United States should avoid all entangling alliances was the policy enjoined by Washington. That European powers should be prevented from interfering in the political affairs of the American ontinent seems a legitimate and natural development of Washington's policy. The Louisiana Purchase and he acquisition of the Floridas were inevitable as the States grew in wealth and power. The Spanish and Portuguese colonies having declared their independence circumstances were very favourable for the famous declaration of President Monroe in 1823. France had in that same year restored the absolute power of the Spanish King, and the reconquest of the Spanish colonies with the aid of French arms seemed imminent. This and the prospective loss of British trade with South America which Spain still persisted in considering contraband, made England eagerly welcome the American declaration which, backed by England, effectively barred any such attempt at reconquest. " If France has Spain," said Canning in parliament, at least it shall be Spain without the Indies. We have called a New World into existence to redress the balance of the Old."

The principal clauses contained in the declaration in President Munroe's message to Congress Dec. 2nd 1828, are these

"We owe it therefore to candour and the amicable relations existing between the United States and these powers to declare that we should consider any attempt on their part to extend their system to any portion of this hemisphere as dangerous to our peace and safety. With the existing colonies or dependencies of any European power we have not interfered and shall not interfere. Bu with the governments who have de-clared their independence and maintained it, and whose independence we have on great consideration and on just principles acknowledged, we could not view any interposition for the purpose of oppressing them or controlling in any other manner their destiny by any European power in any other light than as the maniestation of an unfriendly disposition

should extend their political system to any portion of either continent endangering our peace and happiness; nor can anyone believe that our Southern brethren, if left to themselves, would adapt it of their own accord. It is equally impossible, therefore, that we should behold such interposition in any form with indifference.

The form of the message shows that apprehension of interference on the part of the Holy Alliance was present when framing it. The terms, however, do not restrict the warning to them alone. Indeed earlier in the same message occur these words:

"The occasion has been judged proper for asserting as a principle, in which the rights and interests of the United States are involved, that the American continents by the free and independent condition which they have assumed and maintain, enceforth not to be considered as subjects for future colonization by any European powers."

It is clear enough that foreign intervention in the political affairs of any American state is here declared to be an act which the United States is bound to consider an unfriendly act. And that further attempts at European colonization in any part of the American continents can not be permitted.

The Monroe doctrine, however, has gradually developed a somewhat indefinite responsibility on the part of the United States for peace, good order, and protection of foreign subjects and interests in American countries. Recognizing this The limes as quoted above looked upon doctrine.

The intervention, though confined to diplomacy, of Argentina, Brazil and Chili in the Mexican trouble seems to mark a new departure in the development of the doctrine we are considering. The amazing growth of South American countries in wealth, in population and in power must give them an influence in American affairs undreamt of in the past. Ex-president Roosevelt considers it probable that " the end of the twentieth century will see a reversal of the relative positions of the peoples speaking English and the peoples speaking a Latin American tongue."

Whatever be the outcome of the present negotiations of the South American diplomats their intervention in the Mexican embroglio marks a new epoch in American history, and will doubtless modify very materially the responsibilities that the Monroe doctrine has tended to develop.

ERNESTO NATHAN

Ernesto Nathan was mayor of Rome for some years. At the recent general elections his intimate allies were so badly defeated that he resigned. Now comes the news that at the municipal elections held on the 14th inst. Nathan and his anti-clerical coalition of masons, republicans, etc., were utterly routed. The entire Catholic and monarchist ticket was elected. And amongst the defeated candidates Nathan just failed to achieve the distinction of being lowest on the list; his rank is last but one.

Clothed with a little brief authority Nathan, pandering to the prejudices of the faction of which he was the head, attained the bad eminence of being the most gross and insolent of the viliflers of the Papacy. His appointment as representative of the Italian government at the Panama Exposition gave offence to American Catholics. There are always amongst Protestants sympathizers with anti-clericals for the sole reason that they are anti-clericals. These Nathan sympathizers answered Catholic protests with the

the position he holds at present. Politics makes strange bedfellows it is true. But one must know something of Roman and Italian politics to draw safely such inferences. As a matter of fact the Catholics of Rome had already given Mr. Nathan such a decided slap in the face after his shameless utterances, insulting to the Holy Father, that he and his "bloc' resigned.

Now if they have not given the coup de grace to Ernesto Nathan they have at all events given a very emphatic answer to those who called Nathan the choice of the Catholics of Rome. Nathan passes; the Pope remains and ever will remain the Bishop of Rome. Romans know it is that great fact that makes Rome the Eternal City.

RACIAL DIFFERENCES IN IRELAND

Speaking of the widespread intermingling of races in the British Isles brought about by intermarriages the Month remarks that race and nationality are distinct things. "If the land of Europe," continues the Month, " were redistributed according to races few of the present political boundaries would be intact, and, strange as it may seem, Orange and Green in Ireland would blend into one harmonious tint. It is prohable that Ulster to day, in spite of James I., is the most Celtic of the four provinces."

FAR ENOUGH AWAY

Evidently the Journal does no like either the 'Cromwellian breed' or their descendants. Why not move over to Italy?"-The Christian Guar-

A recent return prepared by the United States Government shows the number and nationality of immigrants from 1829 to 1909. The number from England during those eighty years is 3,042,785; from Ireland, 4,193,780; from Austria, 2,918,064; from Germany, 5,358,265; from Italy, 2,874,592; from Norway, 2,829,109; and other millions from other states of Europe and elsewhere.

These figures are an eloquent comnentary on the "Anglo Saxon" claim to all peoples speaking the English language. The "Cromwellian breed " is neither so influential nor so numerous on this side of the water as to make "moving over to American intervention in Mexico as Italy" at all necessary for those who rendered "imperative" by the Monroe have no love for the memory of Cromwell or Cromwellians.

AN ELOQUENT WITNESS The Niagara Rainbow, "the organ

of the Institute of the B. V. M. in America," is well named. As the rainbow in the heavens is the seal of the covenant made by the Almighty after the deluge, so this best of college magazines is an eloquent witness to the excellence of the work done by the great teaching order of Loretto. The very name of College nalist knows, a very formidable Magazines suggests the mediocre, but character. All through the history there are college magazines and col. of the paper he adhered faithfully lege magazines, and of these the to his ideals, and when success came Rainbow is in a class apart. The to him he could look back upon his imber under review was entirely in the hands of the students of Loretto Abbey, that is, of those proceeding to a degree in Arts in Toronto University. Were this information not recorded for our benefit in the magazine itself we would hesitate to believe it, as the character of the various contributions would lead one to look for the names of distinguished authors on the index page. We congratulate the young writers on the excellence of their work. They display genuine talent, and have the true literary style, and we would hazard a prophecy that some of them will be heard of later in the great field of Catholic literature. Of outstanding interest is the article on The Higher Education of Women in Many Lands," which we found a very mine of information as to the status of women students in the world's seats of learning. We learn that in England the older universities do not confer degrees on women. though they permit them to work for honors under practically the same conditions as men, the only difference being that they receive a diploma and not a degree—this notwithstanding that women have frequently attained higher distinction than men. At both Cambridge and Oxford there are recognized Catholic hostels for women students. Trinity and the National University in Ireland both confer degrees upon women, and women are on the governing body of the latter. In the colonies we find the Universities triumphant assertion that it was the much less conservative regarding sion, the Canadian Churchman re-Catholics of Rome who had made him women. Many universities in India marks; "It shows how far a man the faith which is to be fought out Catholic when being such was decidedly unpopular, but he did what

Government that appointed him to and Loretto Training College in Calcutta are affiliated with the University of Calcutta. In Italy women enjoy the full privilege of university education, but under conditions that are not always the very best as regards dangers to their faith. In Spain very few girls undertake university work. Spaniards, as a rule, not approving of public examinations for girls. In Germany all the universities conferdegrees upon women, and Catholic interests are safeguarded. In summing up the writer draws attention to the fact that in no country under the sun are more liberal opportunities offered to Catholics than in our own, for instance, although " absolute liberty is allowed in the United States and while many Catholic Colleges there are empowered by the State to grant degrees, yet they must be supported by private subscription and are obliged to have costly scientific apparatus, though they derive no support from the grants given by the government for educational purposes. Each is obliged to make his own name in spite of meager resources : whereas here, in Ontario at least, we have the combined advantage of a Catholic College supple mented by the prestige and indirectly

> known university." Space forbids more extended reference to this excellent issue of the Rainbow, although we would have liked to make many more quotations from its many interesting articles, especially from the delightful contribution of "Idris," "Waif Poetry; or Fugitive Verse." The reviewer's is not always the most congenial of tasks, but it was with unalloyed pleasure we introduced ourselves to the pages of the students number of the Niagara COLUMBA Rainbow.

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NOTES AND COMMENTS

MR. LINDSAY Crawford's characterzation of the Carson campaign in lister as "the greatest show on earth" is, as usual with the Globe's Special Correspondent to Ireland, exceedingly happy and timely. That many of the rank and file are in deadly earnest is no doubt true. The well informed in either England or Ireland are not disposed to concede as much in regard to the 'army's" leaders.

IN HIS address at the funeral Mass of Senator Coffey, Bishop Fallon laid special stress upon his high ideals as a journalist and upon his unswerving adherence to the principles laid down by Leo XIII. for the guidance of all those upon whom devolve the propagation and defence of Catholic doctrine. Senator Coffey was, before all things, a good Catholic, and his success in building up a journal like the CATHOLIC RECORD is attributable first of all to this, then to his courage and perseverance in face of obstacles of, as every Catholic jourtruggles with no taint of self-reproach, but with the satisfaction of work well done and an amount of good accomplished which can never be adequately estimated. This it is that should inspire all those who were in any way associated with him to determine that Thomas Coffey's most enduring monument shall be the paper that he made.

ONE CHAPTER in the life of Senator Coffey which is worth recalling is his association in his early days as a printer with the famous humorist, "Artemus Ward." They worked side by side in the old Free Press office in Detroit for a considerable period, and the Senator was fond of recalling the quaint humor and other lovable qualities of that genial spirit. Artemus Ward," as all the world knows, was a man of pure and upright life, and of transparent simplicity of character. It was in keeping with such a life that ere its termination he became a Catholic, finding his way to the True Church along the highway of his own inherent truthfulness and sincerity. We could wish that Senator Coffey had left on record his reminiscences of the quaintest personality in American

REFERRING TO a posthumous volume of Essays by the late Rev. George Tyrrell, in which that unfortunate man commits himself anew to theories and speculations entirely inconsistent with Christian profes-

genuine deposit of truth found in the New Testament." And yet there is no extravagance espoused by Tyrrell, no apostasy on his part from the fundamentals of Christianity which is not taught openly in the Church of England, even in high places. By the very fact of his departure from orthodoxy, Tyrrell excommunicated himself and, so far as his speculations were concerned, put himself outside the pale of Christian of the larger cities. The titles of sympathy. The Church of England, on the other hand, as events time and time again have proved to demonstration, is powerless to deal with the vagaries of its theologians, and, in consequence, there is no extravagance from the most fantastic novelty to the very limit of "free thought," that is not tolerated within her bosom.

THE CANADIAN Churchman itself, in the same issue, vouches for this statement. The Bishop of Oxford (Dr. Gore) is foremost among those who have tried to stem the torrent, and has come in for much hostile criticism therefore. His latest critic is Dr. Sanday, for whose "eminence in the world of scholarship" the Churchman attests. Yet Dr. Sanday 'takes a frankly modernist line," and while expressing his own belief in the Virgin Birth of Christ and in the Resurrection, argues for the toleration within the Church of England of contrary teachings. Or, in other words, disbelief in Christ's Divinity need be no bar to Anglican communion. And, as a matter of fact, it is

As REGARDS Father Tyrrell, for whom, in his shipwreck of faith Catholics have had the profoundest pity, an extract from a late number of the Athenæum will show how conservative thinkers outside the Catholic Church view his later speculations :

"We see, as we read these most intimate thoughts, how extraordinarily deficient so persistent a critic was in the true critical spirit; how he became more and more academic as he drew further away from the Catholic faith, and, as he began to regard sin as merely a stage in development, was less and less in touch with the facts of life. Modern destructive writers he seems to have accepte without a thought of analyzing their arguments-Schweitzer, for example with an absence of acuteness which one can only marvel. He had come to believe that Jesus Himself never dreamed of founding a new religion, or of seceding from Judaism. and that if He had a theology at all it was that of His people, full the errors and limitations which belong to every effort to bring the Boundless within bounds; and when he found a text that did not suit him, he dismissed it as a curiously clumsy and unsympathetic interpolation of early ecclesiasticism. It is with a feeling of sorrow that one recognize how even Tyrrell's search for truth fell into arbitrary and narrow ways."

In the light of subsequent events Tyrrell's faith, at any period, becomes exceedingly doubtful. In the indement of many, he never made a good act of faith in his life. To thinking men his entire career remains a mystery.

THE PRESBYTERIAN issues a call

for more "missionaries" for the Ruthenian population of Canada. We are not left in doubt as to the methods by which these people hope to entrap the Ruthenian and rob him of one of the best edited weekly journals his ancestral faith. Bogus masses and fake ceremonial have played a large part in their procedure up to the present time, and no disposition to discontinue this policy of fraud and deception has manifested itself. It is "up to" the Catholics of Canada therefore to checkmate them at every turn and this can best be done by loyal and generous support of the work inaugurated in behalf of these trustful strangers by our Bishops and formulated fully at the First Plenary Council of Quebec.

HAND IN HAND with this Presbyter-

an enterprise is the Polish Canadian

Club inaugurated by Winnipeg

Methodists. The Poles are for the most part good Catholics, and their national history in point of fidelity to their Faith and suffering because of it, is analogous to that of Ireland. We have no fear that any considerable number of them can now be lured away by the wiles of Methodism, or by this insidious hypocritical plea of "Canadianization." But attempt is being made, the Catholics of Canada must see to it that to even the weak and the worldly the temptation is reduced to a minimum. We are just in the beginning of the great battle for

moment he begins to question the | Catholic worthy of the name fail in his duty to himself and to the strangers -the little ones of Christ-whom the exigencies of civilization have driven to our shores!

> THE INCREASING vagaries of the sects, and the measure of their departure from the old sedate if gloomy conduct of public worship, may be seen by a study of church announcements in the Saturday dailies of any sermons" are often trivial and sensational in the extreme : In the Toronto Star, for instance, a Presbyterian children's service was advertised in this fashion. "Mr-will show the boys and girls at this sermon the two baby alligators he brought from Florida." As an additional attraction the female soloist's voice was guaranteed to "thrill and inspire." After this, it was no surprise to be told that " Martin Luther " was the subject of the evening sermon. If history speaks truly and his own assurance counts for anything, the said Martin could bear his part well in a carouse but would have been the last man to consider himself a fit subject for a sermon. Hypocrisy was not among his conspicuous vices. "Sin," he said, " but sin boldly."

THAT THE battle with Socialism is fully on in Canada was made evident by the great meeting in Massey Hall Toronto, last week, when Mr. Peter W. Collins, of Boston, lectured on "The Menace of Socialism" under the ausnices of the Knights of Columbus. Mr. Collins, who shares with Mr. Goldstein the honor of having brought this sociological monster to book in so far as it has appealed to the workers of this continent, was very effective in his Toronto address which it was our good fortune to hear) in laying bare the underlying motives of the founders and propagators of the Marxian doctrines. These are nothing less than to destroy the Christian social fabric, to shipwreck the home, and to drive God out of His own universe. All these indictments the socialist mob present accepted without question or demur, but came out in their true colors when Mr. Collins uncovered their hostility to labor unions and to the true interest of the workers. The Knights of Columbus have many good works to their credit-the advent of Mr. Collins to Toronto being not the least of them—and it is to be hoped that the movement thus inaugurated in this Province will be indefinitely extended. Socialism is the greatest present-day menace tobreligion and social order and the Catholics of Canada should leave no stone unturned to prevent the spread of its noxious doctrines in this coun-

SOME APPRECIATIONS

OF THE LATE SENATOR COFFEY AND HIS WORK

WALTER MILLS, K. C., MOOSE JAW, SASK.

I learned with deep regret of the death of the Honorable Coffey. He was a fine type of Christian gentleman, a prudent and fair minded friend. He had a just sense of his responsibility as a statesman, and was imbued with the spirit of altruism. The CATHOLIC been a finely conducted paper and has, under his proprietorship, been

THE REV. HUGH J. CANNING, TORONTO I admired Senator Coffey because of the firm and gentlemanly tone which he secured for his editorial pages throughout all the years of the RECORD'S existence.

I admired Senator Coffey because he kept its columns above all nationality and petty party jealousy. It might at some times be Irish or Scotch or English, but at all times it had to be Catholic.

I admired Senator Coffey not only because he succeeded in founding a high class Catholic weekly but be cause he succeeded in making it such a success that it is very doubtful if any other weekly have exerted a wider and more salutary influence.

especially through so many years. I admired Senator Coffey—outside his journalistic work—for his unfailing activity in encouraging all Catholic movements. You know that we have a certain number of uneducated but so called "leading Catholics" in Ontario who fear to identify them selves with any society or movement which is Catholic. Of course such people are not numerous and are really not worth worrying about; but what I wish to say is that Senator Coffey did not belong to this class.
As John Boyle O'Reilly said of the hind of Irish, "Every kind of Irish is my kind of Irish," so the late Senator could have said, "Every kind of Cath-

olic is my kind of Catholic."
Lastly, I admired Senator Coffey
for a reason above and beyond all
these: He not only professed to be a