

**THE NOVA SCOTIA SCHOOLS AND CONVENTS**

To the Editor of the CATHOLIC RECORD:  
 Sir,—In concluding my communication in your issue of the 29th April, I intimated that the Nova Scotia Government can deal with the convent schools of Pictou County and in such centres as such schools may be established in when not receiving the justice and fair treatment accorded to Common Schools. I would be unfair to blame the government of Nova Scotia for the individual action of bigoted and intolerant school boards like those of Pictou and New Glasgow, while the government is kindly and fairly disposed to do justice to convents recognized by school boards like Sydney, North Sydney, Sydney Mines, Glace Bay, Halifax and Inverness, Antigonish, Digby and Yarmouth. The Government of Nova Scotia will, no doubt, be both happy and willing to grant the Pictou convents even handed justice. But while the Protestant School Board refuses to allow government and county funds and aid to reach the convents, in their blind bigotry they forget or do not realize, that they are making the Protestant taxpayers pay more for their own schools. The portion of county funds based on the grand total school attendance in Pictou county, to which they are not entitled by their own attendance, and is a burden and a tax upon the Catholics and Protestants alike to serve a purpose not contemplated by law and in defiance of equality and justice. The loss in this way between the two towns amounts to several hundred or about \$1,000. How would New Glasgow and Pictou towns like to be taxed \$1,000 or more for the rural schools from Sunny Brae to River and Capri John and on and down to Lismore and Bailey's Brook? It would be just like the struggle and legal strife we often in Nova Scotia meet between the incorporated towns and municipalities. Whatever government will be in power after the pending elections in Nova Scotia, will have to deal with this question, just as the powers at Ottawa had to deal with the Manitoba School question. A fair and equitable practical solution, an ethical question, and requires and demands a solution, or the Roman Catholics of Nova Scotia will have to make an issue of it, as was done at the federal election of 1896 in the case of the Manitoba Separate schools. As far as Premier Murray is personally concerned, he is known all over to be liberal-minded, fair and generous to Catholic institutions. It would be wrong and unjust to blame his administration for the action of a bigoted Separate school board. The Opposition leader is a resident of Pictou, and were he in power he would be confronted with a difficult problem let him be ever so fair-minded. The president of the school college, in Ford hall, in Charlottetown district. The president of a Jesuit college, speaking at the instance of the Baptist Social Union, and setting forth the reasons of the opposition of the Church to what is popularly understood as Socialism, furnished an adequate reason for the audience which, by 6:30 p. m., packed the hall to the doors, and half an hour later made necessary a conspicuous sign on the building: "No more admitted." Probably one-half of the audience which filled the seats and the standing room, and accounted for the thousands outside unable to gain admission, were Socialists of one variety or another, and they had come to hear about "The Dangers of Socialism" from a Jesuit! The distinguishing characteristics of Father Gasson's address were its clearness, candour and courtesy. He admitted without hesitation at the outset that there is something wrong in society at the present time, with its colossal fortunes and its depths of poverty. In so far as Socialism means to benefit humanity, to lessen poverty, and to make life brighter for the mass of mankind, we are all heartily in accord with it. Father Gasson as a member of an order in which all goods are held in common, no one receiving a salary, every one spending himself in the service of his fellow men, while all the goods of the community, above its modest maintenance, are promptly distributed among the needy, is peculiarly able to appreciate the conditions of the time and the good intent in many forms of Socialism.

But what is Socialism? How would it rectify the admitted evils above noted? Father Gasson granted that Socialism is a shifting name. It may be, he said, that the Socialism of whose dangers he would warn his hearers is not the Socialism in which they believe. The system against which he would speak is that which makes the state the owner, producer and distributor of all goods, and among its authoritative exponents are Karl Marx and Engels. Reform of present social and economic conditions is a clamorous need, but this reform must come through legitimate channels. As proposed by the Socialism of Karl Marx and his disciples it means the overthrow of society, its principles being subversive of personal integrity, domestic integrity and national integrity. Father Gasson showed that there can be no abiding personal integrity where the future life and personal accountability to God are shut out from men's consciences. There can be no domestic integrity where the wife and child are not sacredly safeguarded. Now many of the Socialists advocate what have been called "trial" or "temporary" marriages, and, in the extremely probable event of the dissolution of these the taking over of the child by the state itself. As the nation is, in the ultimate, only an aggregation of families, it is easy to see that disregard for the marriage bond and the lack of home training for the child, means the destruction of the state itself. The equality of men as preached by many Socialists, is a visible delusion. Men are equal before the law and in the sight of the Creator, but it is plain that they are not equal in size, physical strength, beauty and intellectual gifts.

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**SUNLIGHT SOAP**

**STRANGE HAPPENINGS**

**A JESUIT LECTURES UNDER PATRONAGE OF BAPTIST SOCIAL UNION**

One of the strangest things which ever happened in Boston was the recent address of the Rev. Thomas L. Gasson, S. J., president of the Boston college, in Ford hall, in Charlottetown district. The president of a Jesuit college, speaking at the instance of the Baptist Social Union, and setting forth the reasons of the opposition of the Church to what is popularly understood as Socialism, furnished an adequate reason for the audience which, by 6:30 p. m., packed the hall to the doors, and half an hour later made necessary a conspicuous sign on the building: "No more admitted." Probably one-half of the audience which filled the seats and the standing room, and accounted for the thousands outside unable to gain admission, were Socialists of one variety or another, and they had come to hear about "The Dangers of Socialism" from a Jesuit!

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Father Gasson defended private ownership in property as a natural right and an incentive to the diligent employment of human energy. So that, apart from the moral evils of the extreme forms of Socialism, the types which insist on absolute equality, state ownership, etc., are impractical. After Father Gasson had spent about an hour in a clear, authoritative and reasonable presentation of Socialism he remained for another hour to answer any question which might be put to him. George W. Coleman, courteous chairman, had apparently ruled two to each inquirer, but they came fast from every side, and to every one of them Father Gasson gave a friendly and lucid answer. One asked why Catholics and Protestants could not unite on certain reform objects. Father Gasson answered that such union was not only possible, but actual, as in recent efforts of public-spirited citizens, without regard to religious differences, to improve conditions in the South End. Another wanted to know why the good accomplished by the Socialists in Germany could not be duplicated elsewhere. Father Gasson, who speaks German and is extremely familiar with conditions in Germany, anticipated the question, and reminded his hearers that he had been emphatic for the rights of labor. He quoted from the great Encyclical of Pope Leo XIII, as to the capitalist's duty to give the wage-earners wherewith to live in decent comfort, and reminded his hearers that the Catholic clergy have, as a rule, championed the cause of labor. He could cite distinctly Protestant testimony to this glory of the priesthood. Father Gasson was called upon to define the "free love" which he had condemned, and to show that Socialism would be more destructive to family life than the present economic pressure. On this latter point he maintained that we must add distinctly to the economic pressure in order to judge justly. Some irrelevant questions were asked, as for example, why France, so long a Catholic country, had a lower birth rate than it has now as an infidel country.

Father Gasson courteously told the questioner that the contention was incorrect. German colonization, and not infidelity, is responsible for the present rising birth rate. There is never any race suicide among practical Catholics. Again, "Why are the Russian, the most ignorant people in the world, the most religious?" Father Gasson promptly denied the statement and its implications. Again, "Are not Catholic countries, such as Spain, Portugal and Mexico, backward in civilization and abounding in illiterates?" Wherefore, Father Gasson replied: "There are parts of the state of Kentucky showing more illiteracy than any other part of the world." Asked about free love and the turning over of the children to the state, as deduced from Karl Marx's book, "Das Capital," Father Gasson said the deduction was inevitable. Another was fair, to present Socialism as against capital, which represented money, scripturally termed the root of all evil—the questioner should have said the love of money—and asked why, then, should the Church oppose Socialism? Father Gasson calmly answered: "Because she wishes to safeguard humanity." Another asked what would befall him if he went to confession to the speaker of the evening and avowed himself a Socialist. Wherefore the priest answered: "I should require an investigation into the special brand of Socialism you favor." So it went on. There was no impatience nor unreadiness, however, irrelevance or far-fetched the questions. As in many like cases, the entering soothers were graver in departing, and it is not at all beyond likelihood that Father Gasson may see some of them again—peacefully and perhaps professionally.—Catholic Universe.

Cultivate the great art of leaving people alone, even those you think you have a right to direct in the minutest particular. Injustice is in itself, to every generous and properly-constituted mind, an injury of all others the most insufferable.

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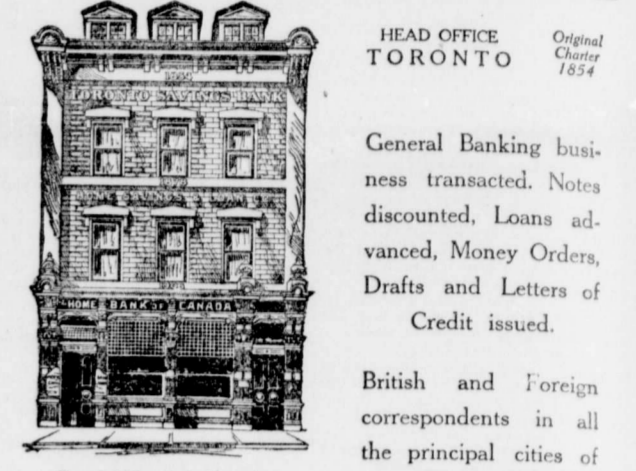
A beautiful and impressive ceremony took place on Thursday morning, April 20th, at Loretto Abbey, Toronto, when six young ladies received the religious habit. Arrayed in bridal attire and attended by maids of honor the future spouses of Christ with reverent tread entered the beautiful convent church and advanced toward the altar to the Chalmers strains of the organ professional. An unusually large concourse of relatives and friends had assembled to witness the ceremony which was conducted by Very Rev. Mgr. McCann according to the ritual prescribed by Holy Mother Church. The aspirants then left the chapel to return shortly afterwards, each clothed in the humble garb of a religious of the Institute of Mary. At the conclusion of the ceremonial, an eloquent, convincing and appropriate sermon was preached by Rev. Joseph Schonhart, C. S. S. R., after which High Mass was celebrated by Rev. D. F. Kehoe of Kenilworth, the glad Easter canticles harmonizing with the joyous andor of those favored souls who had received the gracious call to leave all to follow Christ.

The solemn beauty of the occasion was enhanced by all that the Church presses into her service to assist in raising man's mind toward heaven, even through what is seasons and material—the sonorous roll of the organ, the light of myriad tapers, the aroma of rare flowers, the exquisite grace of pure Romanesque architecture—for indeed the Abbey Church, like its prototype, St. Paul's in Rome, is a gem of that style.

Those who that day entered their novitiate were Miss Annie O'Connor (Sister M. Aileen), Ottawa; Miss Stella Street (Sister M. Rose Francis), Ottawa; Miss Genevieve Wall (Sister N. Imelda), Chicago; Miss Agnes McGilliuddy, (Sister M. Borromeo) Miss Lucy McGilliuddy, (Sister St. Charles) Kenilworth; Miss Crescentia McCann (Sister M. Aldegond), Guelph.

The religious of the Institute of Mary, popularly known in Ireland and the colonies as the "Ladies of Loretto" and in Germany and Austria as "Dia Englischen Frauen," belong to the most ancient of unclerical orders and the first to devote itself entirely to teaching. They have foundations in every continent and almost every country of Europe. The Mother House in America is Loretto Abbey, Toronto, so justly celebrated as an educational institution throughout the length and breadth of the Dominion.

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Behind every foreground of action lies the background of character on which the action rests and from which it gets its life and meaning.—Phillip Brooks.

May not the complaint that common people are above their station, often take its rise in the fact of uncommon people being below theirs?—Charles Dickens.

Favor Recalled—A subscriber wishes to return thanks for favors received through the intervention of St. Anthony.

**C. M. B. A. Branch No. 4, London**  
 Meets on the 1st and 4th Thursday of every month at eight o'clock, at their Rooms, St. Peter's Parish Hall, Richmond Street. P. H. KARANAN, President, JAMES S. McDONAGH, Secretary.

**TEACHERS WANTED**

WANTED AN ENGLISH TEACHER FOR THE Catholic school of the Indian village of Gull Bay on Lake Superior, twenty-five miles from Sault Ste. Marie. Salary \$300. Apply to Rev. J. R. Richard, S. J., Sault Ste Marie, Ont. 1909-11.

TEACHER WANTED FOR S. S. NO. 6, HUNTERLEY, holding a Normal certificate. Application received up to June 30th. Duties to commence after midsummer. Salary \$200 per year. Apply, stating qualifications, recommendations, etc., to Rev. Father C. Belanger, S. J., Wilmewong, Ont. 1909-11.

WANTED A CATHOLIC MALE TEACHER for Wilmewong Boys Industrial school. Duties to commence on 15th of August. Apply, stating qualifications, recommendations, etc., to Rev. Father C. Belanger, S. J., Wilmewong, Ont. 1909-11.

WANTED MALE PRINCIPAL FOR ST. MARY'S school, Regina, Sask. First class certificate required. One capable of teaching German preferred. Applications, stating salary and experience received not later than June 7th. L. L. KRAMER, 204 Broad St., Regina, Sask. 1909-11.

WANTED YOUNG LADIES FOR ST. MARY'S Training School for Nurses, Pueblo, Colorado. For further particulars apply to Sister Superior, 48 Park Place, Detroit, Mich. 1909-11.

WANTED A GOOD CATHOLIC GIRL FOR a good home for the night girl. Salary \$100 per month. Inclusive of board. Apply Mrs. Albert Taylor, Box 909, New Liskeard. Apply Mrs. Albert Taylor, Box 909, New Liskeard. 1908-9.

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