

The Catholic Record

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Letters of Recommendation. Apostolic Delegation. Ottawa, June 13th, 1905.

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.

Yours very sincerely in Christ, DOSTOYEVSKY, Archbishop of Ephesus, Apostolic Delegate.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 27th, 1900.

Dear Sir:—For some time past I have read your admirable paper the Catholic Record, and congratulate you upon the manner in which it is published.

Yours faithfully in Jesus Christ, T. D. FALCONE, Arch. of Larino, Apulia, Belg.

LONDON, SATURDAY, NOVEMBER 22, 1918

THE "RITUAL MURDER" TRIAL

For some time past every reader of the newspapers has been kept in touch with a famous trial for murder which has just concluded in Russia.

Fifteen years ago Father Thurston, S. J., in an article in the Month, protested against such extravagance and prejudice.

A PRESSING EDUCATIONAL PROBLEM

Education is a much-abused word. Its use in the loose sense of what is learned in school or college will probably continue to be the popular meaning of the term.

There is a deep truth in Emerson's saying that you send your child to the school-master but it is his companions that educate him.

Seeking to elicit an expression of opinion on the odious charge of ritual murder, chief Rabbi J. H. Hertz wrote His Eminence Cardinal Bourne a letter, which indicates in this particular at least, a more familiar acquaintance with Catholic Church history.

olice can boast of. It is, therefore, well worth while reproducing an extract or two:

"I venture to approach Your Eminence on a matter in which leading Catholic prelates have for centuries taken the side of truth, justice and humanity."

This monstrous fable of child-murder, so effectively used against the early Christians by their heathen prosecutors, and a generation ago by the Chinese against Christian missionaries, has never failed to inflame a world of fathers and mothers against the unpopular minority to whom this hideous crime was imputed.

Foremost among the champions who have authoritatively defended Jews and Judaism against this foul and Satanic falsehood, have been the greatest and most learned dignitaries of your Church. The Bulls against this ritual murder charge issued by Popes Innocent IV., Gregory X., Martin V., Paul III., as well as the famous rescript of Cardinal Ganganeli (later Pope Clement XIV.) have only recently been reprinted in a separate pamphlet.

It is, perhaps, unnecessary to add that Cardinal Bourne acceded to the request. It is interesting to note that in 1840, when this hoary old calumny was responsible for a terrible persecution of the Jews in Damascus, Daniel O'Connell took part in an English meeting of protest.

"Could there be any necessity for reasons? He believed it to be decidedly and manifestly false. He thought the case was weakened by argument. Every feeling of nature, every feeling of humanity contradicted the foul, the murderous charge."

Catholics, and especially English-speaking Catholics, have suffered too long and too keenly from similar baseless charges to refuse to the Jewish race their heartfelt sympathy in their efforts to cast off the unmerited stigma of so foul a calumny as that contained in the term "ritual murder."

been committed by juvenile offenders during the last two years."

A couple of weeks ago, ten girls ranging in age from twelve to fifteen years, were in one day brought before this same court for serious offences against morality. They told their stories in a matter-of-fact way, without shame, without embarrassment; and the group chatted, amused themselves and acted altogether like normal children of their age, seeming not to realize at all their sad condition.

In its account of the trial of the boy who recently shot a companion the Telegraph says: "But Judge Choquet was not greatly interested in the details of the actual occurrence. He wanted to discover what was behind it all, the recondite influences which have formed the boy's life."

The greatest weight, therefore, should be given to the deliberate judgment of one so well qualified by his experience in the discharge of his special duties as judge in a juvenile court. Judge Choquet recently said:

"There are three influences which are undermining the morality of the young in the city. The moving picture show is one, the attraction of the automobile is another, and the third is the cigarette habit."

They have in Montreal an intelligent and efficient Board of Censors for the moving picture films. The evil lies not in the immoral shows, but in the craving for the excitement that even the censored plays afford.

According to Constable Bernard, who is attached to the Juvenile Court, the attendance of young children, unaccompanied, is very large.

Judge Choquet urging the enforcement of the law which prohibits the admittance of children unaccompanied by parents or guardians, thus expressed himself:

"I am convinced that not a little of the petty pilfering which has become so alarming among young children is the outgrowth of this fondness for the 'movies,' said His Honor. The children become infatuated with the dramas, and under this strong influence think it but a small thing to steal ten cents and stay away from school to go."

The petty pilfering, bad as it is in itself, and worse as initiating children into habits of dishonesty and crime, is in our opinion not so serious an evil as that condition which justifies His Honor's statement that "the children become infatuated with the dramas," and Constable Bernard's remark, "They are crazy about them."

That automobile rides with strangers are taken even by young girls who consider themselves respectable is a sad commentary on the upbringing they receive from their fool mothers.

We do not record the opinions of Judge Choquet merely as an interesting explanation of juvenile crime. We believe they are full of helpful suggestiveness to intelligent and conscientious fathers and mothers. If these realize that there are important educational influences outside the home and the school, formative influences which they should deem it a duty to supervise, then the bene-

fit of juvenile courts will reach far and away beyond the children summoned before them. The great need of the time is a deepening of the sense of parental responsibility.

A HOT HEAD IN SYDNEY

It is unpleasant to have to refer to the coarse utterances of some of our non-Catholic clerical friends. The Sydney, N. S., Daily Post tells us that Rev. Dr. Pringle delivered an interesting and instructive sermon on the school question in St. Andrew's Church in that city. The reporter adds that the rev. doctor was in fine fettle and dealt with his subject in an exhaustive manner.

Michael MacCarthy and F. Hugh O'Donnell are threatened with an invasion of their vested rights. They have for long constituted themselves Chief Advisers and Lord High Protectors of the Catholics of Ireland, and now they had better look to their deeds and credentials, for a new prophet has arisen in Israel.

"FATHER RALPH"

Now don't expect us to tell you all about Gerald O'Donovan—indeed, bearing in mind our shortcomings, don't expect us to tell you anything about him. Please remember we were educated in one of those places where the said Gerald says they treat scholarship as a joke, so if you think we are inclined to treat Gerald as a joke, the fault is not ours.

REV. C. E. AMARON, D. D., PROSELYTISER

A subscriber sends us a clipping from a Presbyterian book entitled the Intermediate Quarterly, the author of which is the gentleman above named. As in all anti-Catholic literature of this sort he is brilliantly indefinite. Names, places and dates are studiously discarded.

"Father Ralph" is the story of a young man dedicated to the Church from his very birth, who becomes a priest to please his mother, and because his idealistic soul has had visions of the greatness of that vocation.

"Father Ralph" is hailed by the reviewers as a "sane and convincing" contribution to religious controversy. But if we be allowed to venture an opinion we would say it is the most utterly ridiculous 494 pages of balderdash that has ever been put together outside of a lunatic asylum.

This reminds us of the late Father Chiniquy's mode of doing business. We heard him telling a most pathetic story, carefully composed in novelistic form, about a poor widow woman in the province of Quebec who was unable to pay her tithes to the priest.

and Vocations in the way young Ralph O'Brien does should be placed on exhibition. And he becomes less convincing, if possible, as he grows up. Young Irish ecclesiastics do not go around gazing at sunsets after the manner of lovesick maidens, and evolving new religions out of the clouds.

MODERN MORAL LAXITY

ABANDONMENT OF CHRISTIAN STANDARDS OF MORALITY DEPLORED BY BISHOP GARRIGAN

In his sermon at the Cathedral of the Epiphany recently Bishop Garrigan of Sioux City declared that modern man as judged by the gross vices in which he indulges is not unlike the ancient Romans, who were notorious for their licentiousness and degradation.

WHITENED SEPULCHERS

"There are thousands of men who throw their wives plenty of pin money with which to buy clothes and indulge in riotous living and who think that therefore the wife should have no objection to his bestowing his affection upon other women. Men of this stamp are whiten'd sepulchers. They are often respected and prominent in the progress of the community, but internally they are rotten and filled with 'dead men's bones.'"

"This is a species of paganism which is very much akin to that indulged in by the Romans. And because of this indulgence many are not Christians and are not going to Christ. As St. Paul said of the ancient Latins, they have no excuse for their unbelief except that they do not like a God in their creed."

"There are no two standards of morality in the Bible, and there are no two standards in Christianity. There is but one God and Father who gave us the Ten Commandments, and gave us the Ten Commandments, and so there are fixed and eternal principles of truth, and but one standard of morality in religion."—True Voice.

Charity over any fault save the violation of priestly chastity? Of course there is the usual condemnation of excessive church building, and unnecessary ecclesiastical foundations, against which the people are represented as being in a state of veiled rebellion. Of this and some other matters touched on in this "sane and very convincing" book we may have something to say later.

"Father Ralph" is simply a glorification of Modernism in the guise of an attack on the supposed abuses of the Irish Church. No one out of bedlam will be deceived by its into thinking conditions are as therein represented. Nevertheless it may be well to take measures, each in our own locality, to have it excluded from the public libraries. We may say, in passing, that at least one publishing house, the Macmillan Co. of New York, positively refused to have anything to do with it.

Gerald O'Donovan, "Prophet and Reformer," as the reviewers hail him, is going to do wonders for the Irish Church. Previous attempts at reform have failed because the reformers' zeal ran away with their discretion.

"Father Ralph" is a great book, ergo Gerald is a great man. If there is anything wrong with that syllogism we ask Gerald's pardon. That is how we were taught to reason in that place where they treat scholarship as a joke.

"Father Ralph" is the story of a young man dedicated to the Church from his very birth, who becomes a priest to please his mother, and because his idealistic soul has had visions of the greatness of that vocation.

Not one whit less grotesque is the author's description of life "on the mission." Here again Gerald O'Donovan has over-shot the mark. It is too palpably exaggerated to deceive even the most bigoted. We never in all our experience met a body of priests, or even an individual priest, that in any way resembled the Bunnahone diocesan. Fancy the Administrator of the Cathedral giving a dance in the rectory during the bishop's absence? And if they had any other object in life except collecting "the dues" and angling for Mass stipends it would seem to be making love to the nuns. And this in Ireland where the people will throw the mantle of