

The Catholic Record

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strong language which public men use when they want to mean anything or nothing, according to the context and circumstances. Although the speakers included two Marquises, one of them a Salisbury, nothing was uttered that should cause Premier Asquith to lose his regular sleep.

alcohol on the various organs of the human body. Forthwith physiology and temperance are added to the school curriculum, and the poor little school-children are expected to acquire a knowledge of the human body, its organs and their functions, that hitherto was the special equipment of medical practitioners.

to restrain and correct the socialist tendencies of modern educational faddists. To curb the tendency to reform the world and the world's work by teaching all things knowable (and a few other things) to the immature child we may trust the sanity, the common sense and the experience of the common people.

NEWMAN'S APOLOGIA

In a recent editorial article, mention was made by us of the neglect of the publishers of Everyman's Library to include in their series any of the works of Cardinal Newman, and of their silence with respect to a suggestion made by this writer that some one or more of Newman's famous works might be issued in the now famous Everyman's Library.

press of Canada with very few exceptions have either condemned the course of the Ulsterites or allowed the agitation to continue without any criticism. It is hard enough to notice laymen employed in this execrable business, but when some of the clergy engage in it also it cannot fall soiling their clerical wardrobe.

But let us look at the other side of the shield. Here is the condition in Dublin:

"The population of Dublin are Catholics by an overwhelming majority. How have the Catholics majority acted in the matter of religious toleration? Let the records tell. Here are a few of them. Since 1843 there have been twenty-three Protestant Lord Mayors of Dublin. During the same period the office of Sheriff has been held by Protestants thirty-eight times; so that in Catholic Dublin Protestants have been chosen to the high office of Sheriff much oftener than Catholics.

no sympathy with the campaign it is waging. As far as I know no Jew is associated with the 'Guardians of Liberty' and I do not believe that the association will gain any followers among my people."

The Guardians will probably make a little stir until after the Presidential election. No doubt can there be that they have been, like our Orange Association of Canada, banded together for election purposes by scheming politicians. As was the case with the defunct A. P. A. it will not be long before many of them will take to the stool of repentance and profess sorrow for their temporary lunacy.

HARD HITTING

For long we have been criticizing, with deserved severity at times, the modern mode of conducting services in the churches of the sects. In some places the departures from the old standards have become scandalous. We are pleased to note that His Lordship Bishop Sweeney of Toronto has made a pronouncement along the same line, and will draw attention to the "scientific reasoning that pulls to pieces the whole Bible, refusing passages as not applicable today."

The same evils that called forth the different clauses of the Bible still exist, though in a different form. St. Jude's message still applies to the foes of the church to-day. There is the scientific reasoning that pulls to pieces the whole Bible, refusing passages as not applicable to-day. There is the foe of individualism which bids its followers to set up their opinions against the constituted authority of the church; makes them go from one church to the other, refusing to settle down in any one parish, thus destroying the solidarity of the church.

A WORD TO PREACHERS

We confess to having a sincere interest in our fellow citizens belonging to the Ministerial Association. Knowing that they will not take our advice we still feel it to be our duty to tender it. Day after day we are given instances of their irritating interference in matters pertaining especially to the Sabbath Day. We hold to the observance of the Sabbath as it was in the mind of Our Divine Redeemer. They hold to the observance of the Sabbath in that cruel and crass and narrow and heartless and un-Godlike fashion laughed upon the world in the days of old by the Puritans.

for looking over conditions appertaining to railroad matters in St. Thomas on the Sabbath Day. No doubt the Dominion Government will be asked to reprimand or perchance dismiss these criminals. But here is a nut which the Alliance, even with a sledge hammer, will find it very difficult to crack. It would make the subject for a very vigorous debate at the next meeting of the Lord's Day Alliance: "Licence Inspector Galpin, of London, assisted by a policeman, raided a house on Sabbath Day, August 29, in this city, and found a quantity of liquor therein."

The condition of some of the residents proved that the intoxicating liquid was freely used. Now the question is: "Has Inspector Galpin a right to work on the Lord's Day?" Would the business in which he is engaged justify this course? Would the alliance exonerate him on the plea that he was engaged in a laudable undertaking? And, if so in this case why not in others? But the worst of all is to come. From out their own household comes a scathing rebuke to the ministers of Toronto. Rev. R. B. St. Clair had been arrested and convicted on a charge of circulating immoral literature and sentence duly recorded by the court.

These are strong and significant words from a staunch Protestant. To sum up. It is unfortunate that our ministerial friends so frequently and so causelessly trespass on pastures outside their own domain. It may of course happen at times that the criminal authorities are remiss in their duties, but there is a seemingly way of correcting this abuse. The ballot box is, or should be, all powerful. We wish to draw the attention of our ministerial friends to another point. Scarcely a week goes by that they do not glorify this that secret oath-bound society—more especially those which assume a combative attitude towards the Catholic Church. Do they not know that by the use of the grip and the password many a time a cloak is thrown over the wrongdoing of officials in the public service.

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"Kit," (Kathleen Blake Coleman) for many years conducted the Woman's page of a Toronto paper. She is a brilliant Irish-woman and ever proud that she has Galway blood in her veins. We think we are justified in saying that in her time she was the most widely read and most highly appreciated woman writer on the Canadian press. Her contributions came to us bubbling over with the marks and tokens of a great warm heart and a cultured mind, which gave us brain work sparkling with the wit and humor, the grave and the gay, of human nature. But it was only when dealing with Irish affairs that she was ever at her best. The very name of Ireland seemed to call up in her breast the sweetest and tenderest emotions, served in word pictures which even a Dickens might envy. A pity it is that such a mind is not always young but we

LETTERS OF RECOMMENDATION. Apologetic 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 Catholic principles and rights, and stands firmly by the teaching 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 families. I therefore, earnestly recommend your work, and best wishes to you and to the success of your paper. Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus. Apologetic Delegation. UNIVERSITY OF OTTAWA. Ottawa, Canada, March 27th, 1900.

LONDON, SATURDAY, OCTOBER 12, 1912

WHAT PEOPLE ARE SAYING OF THE OUTBREAK OF ULSTERIA

The daily press has given so much space to the Ulster campaign against Home Rule, the scare-headings are so startling, the impression conveyed is that Ulster is so unalterably, irrevocably opposed to Irish self-government that civil war will inevitably follow any attempt to bring Ulster under the control of a National Parliament in Dublin.

We have been asked so often as to what bearing all this may have on the fate of the Home Rule Bill that we deem it opportune to collate the opinions of some prominent men who are in a much better position to answer the question than any on this side of the Atlantic.

T. P. O'Connor, one of the most distinguished and best informed journalists of England, and especially well-informed, because particularly interested in the Home Rule question, says in his last weekly letter to the group of newspapers which have secured him as a regular correspondent:

The Ulster celebrations, though admirably stage-managed and fully reported by a large expenditure of money and free telegrams to every journal ready to accept the full reports, produced little impression on English or Scotch opinion. Some articles in the Ulster performances appeared strongly to the Englishman's sense of humor and even the Tory journals rebuke Sir Edward Carson for accepting honors and salutes which are always reserved here for royalty, and also for the use of the national flag for party purposes and of course for the threats of treason and civil war by men holding such high positions. Sermons by Christian ministers in the bitterest sectarian strain add this intolerant spirit also and are deeply resented. Stories are getting into the English papers of the tremendous pressure used by the anti-home rulers to force unwilling people into their ranks, and some of the leading manufacturers in Belfast openly proclaim their disgust and scepticism with regard to the whole movement. In the meantime the Belfast merchants, especially in the clothing business, who do the most of their business in the south of Ireland and who send drummers to every Irish town and village, are growing very uneasy and over the return of the drummers without orders. Southern Ireland's patience at length has been exhausted by the brutal assaults on the Catholics and Protestant Nationalists in the Belfast shipyards and by such tomfoolery as the wooden cannon, nurses with ambulances and the toy rifles in the processions. The apprehension of further riots as the immediate and sole consequence of the inflammatory speeches of the anti-home rule leaders excites at once ridicule and resentment, and even the Tory organs in England accompany their comments on these outbursts with the confession from man after man on the Tory side that it is impossible to raise antagonism or even attention in England by the denunciation of Home Rule, and the further confession that even in the by-elections where the Tories have won, no Tory has found it profitable to debate Home Rule but had to confine himself to an attack on the unpopular Insurance Act.

WHERE WILL THE EDUCATIONAL FADDIST STOP?

Time was when it was confidently predicted that when education became general all the evils that afflict society would cease. The illiterate were the great menace; multiply schools, give every one an opportunity, nay, compel every child to learn to read and write and the whole mass of the population could be reached, their intelligence and conscience stirred by that mighty power for good—the output of the printing press. Well, every one can now read; but a large proportion of those who have learned to read have acquired neither the taste for nor the habit of reading. In what are these superior to those who cannot read? Yet we boast of those non-readers as compared with the illiterate of other countries. A still larger proportion, perhaps, read what is positively injurious to themselves both mentally and morally. The late Goldwin Smith called confirmed novel-readers intellectual drunkards. And he was right; these read for the pleasurable excitement of mind and imagination precisely as the inebriate drinks to stimulate his fagged mind and body. In excess it would be difficult to say which form of inebriety is the more harmful.

Universal education, as it was understood some years ago, has failed to prove the remedy for all the ills that society is heir to. No one now disputes this; but the remedy now is more education. The three R's no longer are to be considered as the foundation of elementary education. Some one conceives the brilliant idea of having the whole rising generation taught the evil effects of

the Duke of Abercorn's slogan: "We will not have Home Rule." This is not exactly an epigram, but it sounds heavy, coming from a Duke. If the speeches were guarded, so were the telegrams of sympathy from Lord Lansdowne, Bonar Law and Mr. Balfour, who were unable to appear and help Sir Edward's show along. Something was grumbled about a constitution destroyed and a House of Lords crippled beyond helping the people. A good deal was hinted, but there was nothing doing or stated that a circumspect statesman might have to face as a deadly parallel years afterwards.

Perhaps the most interesting and illuminating comment on the situation comes from a Protestant Belfast man of commerce, Sir Hugh Mack. He says:

"We Belfast men know the value of the silly resolutions and the trash which is being talked. Not a single vote will be turned, not a single convert made. The whole thing is designed to intimidate the Government and to throw dust in the eyes of the British people. The leaders do not represent Ulster feeling. They are a handful of lawyers unconnected with Ulster."

"Lord Pirrie—a Canadian born, by the way—whom this gang revile, has done more for Belfast than the whole Unionist Council ten times over."

"If they can frighten Parliament by their antics and defeat the Government Sir Edward Carson will be Attorney-General and Mr. Campbell the Irish Lord Chancellor, and other lawyers will get their jobs. "But the effect of their speeches may lead to rioting in Belfast. I have lived here since 1854, and I have seen the same thing again and again."

"This is the last frantic struggle for the ascendancy of party. When it is over we shall get Home Rule, and everything will settle down quietly."

Lord Pirrie referred to above is the head of the great ship-building firm of Harland and Wolff, and a staunch Home Ruler.

Finally, speaking for the Government Sir Rufus Isaacs said:

"I speak for the government when I say that these incidents in Ulster will not turn us one hair's breadth. We are undismayed, we are undaunted by all these performances. We shall pursue our policy calmly and patiently, with such wisdom as we can bring to bear upon the question with which we have to deal."

We may conclude, then, that all the sound and fury was as harmless as the wooden guns carried in the Orange parades, that the whole show culminating in the Solemn League and Covenant was a solemn farce, that the parasitical prayer meetings and preaching impressed the British people in about the same measure as the vapors of some Toronto pulpiteres impress the Canadian people, and, in the words of Sir Rufus Isaacs, that the Government undismayed and undaunted will not be turned aside a hair's breadth by the Ulster performances.

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"We are under no extreme necessity," says a recent educator, "of penning children in a room and chaining them to a bench and there branding the three R's upon them." Here we have a typical faddist. "Penning children in a room," "chaining them to a bench," now the school children are never kept at one time longer than an hour and three-quarters; that is the longest period in the short school day that pupils remain in the classroom. What utter rot it is then to talk of "penning" and "chaining." But there is the further cruelty of "branding them with the three R's." Just in proportion as the faddist has his way the three R's suffer. In spite of better training of teachers, better equipped schools, larger salaries and wider interest in school affairs, the schools of to-day, in many cases, give a less thorough grounding in the elements of education, all that the elementary school can or should attempt to do.

Mr. Frederick T. Gates, chairman of the General Education Board in the United States, draws a dismal picture of rural schools as they are, and advocates something stupendous as "the country school of to-morrow."

A great group of buildings; ample grounds; we shall call to our aid, of course, the experts from the chemical and agricultural colleges and universities, our schools of forestry and of veterinary medicine. They shall lecture and demonstrate before us and be in constant correspondence with us."

"Every boy and girl shall be taught what to eat, how to eat and how to cook." Then there will be lessons in farming that will transform country life into the ideal, the idyllic. The children themselves will form a community, with allotments and employments, a common social, and perhaps a common manufacturing and commercial life of their own, on these ample grounds. They shall all be demonstrators of the highest achievable results in field, garden, kitchen, sewing-room, orchard, vineyard, pasture, dairy, lawn, and meadow, not forgetful of the flowers and of the beauty of the landscape."

And again: "We shall train the child for the life before him by methods which reach the perfection of their adaptation only when the child shall not be able to distinguish between the pleasures of his school work and the pleasures of his play." Recreation is to be a new science and a new art—"Ultimately there will be professors of popular recreation."

"But the life is more than the meat as the body is more than the raiment. It is in the souls of the children that our purpose rests."

This is perhaps enough, though there is much more, quite as extravagant, not to say delirious. Leaving aside for the moment the preposterous project of teaching immature children all the complicated science and arts necessary for ideal farming, there is a fundamental element in education entirely overlooked or deliberately ignored. That is the influence of the home life as a factor in education. The home, the family, is the first school. It is God's own school system. And though we are not likely soon to attempt to realize the dreams of the distinguished faddist whose essay we are considering, still the fact that the President of the General Board of Education addressing leading educators from all over the country, can calmly outline the ideal country school, which will feed, clothe, shelter and educate, even form the very souls of the children, while excluding and ignoring the home, the family, and the duties and responsibilities of parents, is somewhat alarming. The ideal determines at least the direction in which the school system will be developed.

It is the educational ideal of socialism which would abolish the family and home education and transfer parental responsibilities and duties to the State.

Another tendency of the educational faddist is to regard as penal servitude any conditions of school life where children are obliged to practice self-restraint and learn something of self-control, obedience, respect for authority, and the discipline of orderly habits of work. The Church has always emphasized the rights as well as the duties of parents in the matter of education, and it is safe to say her influence will go far

The introduction, however, if it turns out to be unsatisfactory, may be ignored. It is the work itself as it came from the pen of the Cardinal that the public will read. It will be a reprint of the original issue and will contain those chapters on Kingsley which were omitted from the standard edition. Cheap editions in paper covers have already been published. Everyman's edition, like the other numbers of that series, will cost one shilling, and we feel it will have an extensive sale. We hope that every reader of the CATHOLIC RECORD who is not already possessed of a copy of the Apologia will procure one, and study it with the attention it deserves. It is the greatest work of its kind written in the English language.

SIGNIFICANT

At the great public meeting in Toronto to sympathize with the Ulster Unionists there was present a large gathering of the rank and file of the ridiculous Orange Order. The platform contained men whom we of course expected to see there. Hon. Dr. Pyne and Hon. Thos. Crawford were strongly in evidence, as well as Mr. J. S. Willison, Col. Denison, School Inspector J. M. Hughes, brother of the Minister of Militia, and others. It would be strange if the two Ministers of the Ontario Government were absent. They must perform swim with their constituents, but we have a suspicion that they were laughing in their sleeves at the dupes they looked down upon. The vote of the meeting was anti-Home Rule and denunciatory of the Hibernians. The Unionists and their sympathizers in Canada are largely a collection of Jekylls and Hydes. If they were to parade the streets as Sandwich men, they would on the front board have: "We are the champions of civil and religious liberty," and on the back board: "For everyone except Papists."

As proof positive that such is the case we take from the Toronto Globe of the 28th an account of the situation as it is in Belfast:

"During the recent visit of Mr. Winston Churchill to Belfast the Harbor Board there declined to permit the First Lord of the Admiralty to inspect the harbor. The result to Belfast has been the transference of Admiralty work and subsidies, for naval outfitting to Haulbowline, in the south of Ireland. But who compose the Belfast Harbor Board? It is a close borough and an exclusively Protestant body. Out of a salary list of over \$55,000 there is the name of only one Roman Catholic, who receives \$1,250 a year. The Belfast Poor Law Board has a similar record. On its list of over five hundred salaried officials—as distinct from wage-earners—this body employs only fifteen Roman Catholics, and their salaries, out of a total of \$375,000, aggregate only \$5,000 a year. The Belfast Water Board has a salary list of \$20,000 a year, on which appears the name of only one Roman Catholic with an annual remuneration of \$325. In Londonderry City \$845 goes to Roman Catholic officials out of a total of \$33,315. It is the same story all over Ulster, where the Unionists are in control. In Dungannon, for instance, where Nationalists and Unionists are about equal in population, there are two Roman Catholic employees—both scavengers—and in a salary list of \$2,875 a year the paltry sum of \$180 a year goes to Catholics, where the Unionists mean privileged class rule; Home Rule stands for equal rights for all."

And conditions are quite as bad in the city of Toronto so far as Catholics are concerned. It is notable that the

A DETESTABLE CONSPIRACY

The Guardians of Liberty, which may be called American Orangemen, are beginning to make a stir. The New York Times of Sept. 11, describes a demonstration they held in John Street Church. After prayers a person named Charles D. Haines declared that the Republic was in danger because of the appointment of a Catholic, Justice White, to the Supreme Court. And the fact that Major-General Thomas H. Barry, another Catholic, was placed in command at Governor's Island, gave cause for suspicion that the Pope had designs on the religious and civil liberties of Uncle Sam's children. Some day he may escape from the Vatican—Napoleon from Elba—and overrun the country with hordes of "Romanists," and, as a consequence "life, liberty and the pursuit of happiness" would then be things of the past. At the prayer meeting Mr. Applegate, a man prominent in the publishing business, entered strong protest against the idiotic procedure of the Guardians of Liberty. "What does this man Haines mean by this talk of blood and war between those who are of different religions?" declared Mr. Applegate. The partisans of Mr. Haines and those of Mr. Applegate appeared to be about equally divided. There was much disorder and strong words were used in the meeting house, which is supposed to be a place of worship. In the midst of the furore the choir sang the "Doxology," and the contestants gradually retired from the building. A sad reflection upon the Christian sentiment of the country is the fact that at all gatherings of this kind men who are ardent preachers of the Gospel are to be found in strong evidence. Bishop William H. Bart of the Methodist Church is, we are told by the Times, a member of the organization, as well as Daniel E. Sikes, who is known as a prominent Bull Moose supporter. The name of General Horacio C. King of Brooklyn appeared as a Guardian on some printed matter scattered broadcast by the society. This the general declared to be the case, but said he was induced to join by false representations, and that, having ascertained its real object, he had promptly sent in his resignation. It was also stated that a Jewish Rabbi, Dr. Joseph Silverman, of Emmanuel Temple, New York, as well as many other Jews, were members of, and took a deep interest in, the organization. In a letter to Cardinal Gibbons, Mr. Silverman says: "I am in no way affiliated with the 'Guardians of Liberty' and am not responsible for any of its acts and have