

The Catholic Record

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LETTERS OF RECOMMENDATION

Apoteotic Delegation, Ottawa, June 13th, 1913.

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.

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ence, must, in common with others in high office in the Republic, have had numerous opportunities to utilize his position for his own aggrandizement. Not necessarily by corrupt acts, or by permitting the use of his name for the promotion of mercantile or monetary enterprises perfectly legitimate in themselves. But, as all know, high interests are disposed to smile upon those in eminence and to smooth their path to the "good things" that are going. And, if we credit the current gossip of the "man in the street," the thing called "graft" is among the subtlest and most widespread of latter day influences, from the temptation to which no man in office is entirely exempt. That Judge Harlan, therefore, by whom the ownership of vast sums was decided during his judicial career, should have died a poor man, may surely be accepted as testimony to the existence still of conscience and principle as vital forces. As a journal of the day has remarked, Judge Harlan's poverty is more honorable to him than the fortunes of Rockefeller and Carnegie to them. And it is honorable not alone to Judge Harlan, but to the court of which he was so distinguished a member.

BISHOP BLAIR of the Falkland Islands—the Anglican Bishop of the "largest diocese in the world, embracing as it does the major portion of the continent of South America," threatens resignation because his appeal to the English public for funds has not been responded to. We had occasion to refer to this appeal at the time of its appearance about a year ago. It will be remembered that he asked for £100,000 for the purpose mainly of enticing South Americans from their allegiance to the Catholic Faith. But to this alluring prospect he tarried on the most seductive promises in the way of "sure things" in financial investments, markets for British manufactures, and fat dividends. It was certainly the most audacious attempt to commercialize the Christian religion that has been made in this generation, and it was made apparently without any sense of its indecency or of its dishonor to the person and office of the Redeemer, under whose Name it masqueraded.

IT IS SATISFACTORY then to be informed that the appeal failed miserably. It was doomed to fail. Humanity has been duped often enough, and the English public has more than once fallen a prey to fatuous schemes and arid delusions. But neither its innate sense of the decorous nor its shrewd commercial instinct could be expected to succumb to so ill-concealed a bait, and, with the scheme blocked at less than £6,000, this "vast" Bishop has thrown up the sponge, and given vent to some rather ill-natured remarks as to the mental calibre and Imperial outlook of the race. Meanwhile, we may console ourselves with the thought that, this ecclesiastical Colonel Sellers notwithstanding, the welfare of South America as a Catholic country is in good hands, and that its legitimate, divinely-appointed Bishops go about their work with the one desire of saving the souls of those committed to their charge.

SIDE BY SIDE with the never-ending tirades against Separate Schools in Ontario should be read the details of an investigation recently made as to the state of Protestant Schools in the Province of Quebec. Among other things it shows that nearly half the teachers in rural schools are unqualified; that salaries paid are ridiculously low; and the number of pupils attending the schools has been reduced almost to the vanishing point. Further, it has been shown that the term is often only four months in the year; that the school equipment is totally inadequate, and that Protestant public interest is, as the Globe correspondent expresses it, a negligible quantity.

THE CHIEF CAUSE of this undesirable state of affairs, to our thinking, lies in the difficulties which confront a minority in undertaking to support a proper educational system. Such difficulties are not unknown to the Catholics of Ontario and they have here been aggravated by the hostile attitude of a considerable section of the public towards not only our schools, but to the Church and her institutions. The Protestants of Quebec have not had this additional burden to reckon with, for it is matter of history that both the Government and the Catholic people of the Province have ever shown to a spirit of friendliness and consideration. But, in the nature of the case, there have been difficulties to contend with in maintaining their own schools, and if, as this investigation goes to show, the issue has not been happy, it is, we opine, because they have lacked that spirit of unanimity and economy of resources which have enabled the Catholics of Ontario, in spite of difficulties even greater, to organize and carry on a system of schools which does not suffer by comparison with the vastly wealthier system under Public auspices. The report of this investigation should make instructive reading for those who look

with unfriendly eyes upon the Catholic Separate Schools of Ontario.

THERE is an element of grim though undesigned irony in the Globe's summary of the investigation thus far into the workings of Protestant education in Quebec. Even to a greater extent can it be read into the cablegram sent from England to the officers of the Methodist General Conference, by their representative sent to recruit candidates for their ministry in Canada. Circumstances taken into consideration it is surprising that Canadian Methodism should have to send abroad for preachers—much more so than that, as their agent reports, they are not to be had in England.

METHODISTS ARE spending large sums upon foreign missions, and other large sums on missions to Catholics in Canada and elsewhere. It is their grand boast that a very liberal share of the wealth of the country is now in their hands. Their merchant princes are lavish in their display, and, besides, are liberal givers to the schemes of their church. They are particularly ostentatious in their zeal for the Canadianizing, as it is called, of foreign-born Catholics. And yet, as Dr. Woodworth's cablegram shows, the axe has been laid to the root of the tree and the end cannot be far away. As a dogmatic religion Methodism has already ceased to be, and the only call that could draw men of character to their ministry has therefore disappeared. How else then can their lavish expenditure upon missions to the heathen and assaults upon the Catholic Church be viewed than as a wanton, even criminal waste of substance. But that after all is their own affair.

A CANADIAN POET In another column we print a poem on Locheven from the pen of an accomplished Canadian writer, Dr. John Reade, F. R. S. C. This poem—as will appear from a perusal of it—was written in the lifetime of Queen Victoria; and it is so finished in literary form and so sympathetic in feeling that no apology is necessary in giving it again to the public.

In spite of Dr. Reade's modesty—for modest he is—his work has won the commendation of Whittier, Longfellow and Matthew Arnold. It can be said of him, as Johnson said in his epitaph on Goldsmith, that he touched nothing that he did not adorn. Dr. Reade conducts the department, "Old and New," in Saturday's issue of the Montreal Gazette.

TORONTO AND THE MARRIAGE LAWS

The following press despatch appeared in the Canadian newspapers on August 7th: "Ottawa, Sept. 6.—Twenty notices of application for divorce to come before Parliament next session have been filed with the Government. Toronto leads with 12; Montreal has 3; Winnipeg, Hamilton, Trenton, Nanawee and Regina one each."

Can it be possible that Toronto, the storm centre of so much of the agitation against the No Temere decree—Toronto whose pulpits and public halls rang with so much denunciation of the marriage regulations of the Catholic Church because, forsooth, these regulations mean the breakup of so many virtuous families and happy homes, is the same Toronto that leads so triumphantly in this procession to Parliament? Twenty applications for an unloosening of the marriage tie, and twelve of them for Toronto! Where are all the pretend- ing champions of domestic concord now? Twelve bright and happy homes in Christian Toronto are threatened with disruption, and no indignant preacher or indignant populace to raise a protest. Parliament will probably dissolve the twelve Toronto couples, and some of the clerical assailants of the regulations of the Catholic Church will assist them to repeat the marrying business. Where marriage is regarded as merely a civil contract it is attended with sorrowful consequences.

A RUTHENIAN BISHOP

As will be seen in another column under the heading "Acts of the Holy See" the Roman authorities have taken steps to provide more abundantly for the wants of the faithful in the great North-West. The Holy Father has, according to Rome, "instituted in the Consistorial Council a new Section or Department which is to be entirely concerned with the spiritual interests of Catholic emigrants. Every year over a million Catholics leave their native land, mostly from European countries, to begin a new life in the United States, Canada, the various republics of South America, Australia and Africa. English-speaking countries receive the majority of them, while only a very small minority have any knowledge of the language, customs and spirit of English-speaking countries. Hence the great interest of the present innovation for the Bishops and clergy especially of the United States and Canada. Hence-

forth the Holy See takes directly upon itself the care of the spiritual interests of this immense migratory multitude. Emigrants of Oriental Rite are not affected by this provision, but propagated, which is still charged with their welfare, shows once more that it is alive to the necessities of the situation by appointing a Ruthenian Bishop with ordinary jurisdiction over all the Ruthenians who have settled in Canada. The new Bishop has plenty of hard apostolic work before him to counteract the wiles of Protestant sects among his countrymen, and his appointment will certainly bring great joy to the Ruthenian settlers of the Dominion."

IN TORONTO they have an overplus of professional gamblers, that unearning increment which forms a pest in every community. The performance of an honest day's work at an honest calling is unknown to them. They are polite, well-dressed, gentlemanly loafers, and their occupation, putting the money of other people in their pockets, not having any just claim to it. Some of them were lately brought before the court and fined in sums of \$1,000. It is a pity that there is not some way of compelling these undesirable to go out and work in the harvest fields of the North-West. Would it not be a good plan were the Government to establish something like unto the Prison Farm for their benefit, where they would be forced to work and taught to be honest.

WHO WILL BE PRESIDENT?

We have been asked by a subscriber in the United States what we think of Woodrow Wilson, one of the candidates for the Presidency, in view of the fact that many years ago he wrote some books in which unfair and unfriendly reference was made to the Catholic Church. We are loath to write anything that would appear as if we wished to take part in the contest, and, besides, one who is not upon the ground, and knowing all the conditions, should not be too ready to give his opinion, as he might say something out of plum. The question, it seems to us, is this: Should Catholics, because Mr. Wilson many years ago showed animus against the Catholic Church, cast their votes against him for President of the United States? The non-Catholic practical politician will, amongst bigots, make this a point in his favor. The Catholic practical politician will use it as an argument against him. It seems to us that this phase of the question should not be brought into the contest at all. What Catholics should consider is the present day attitude of Mr. Wilson in their regard. They should ask: Will that gentleman make a good President of the United States? In the administration of its affairs will he deal out even-handed justice to Catholics as well as others? It may with truth be said that many of the past Presidents of the Republic held quite strong opinions inimical to the Catholic Church, but yet were always just towards it and towards the Catholic people. Will Mr. Wilson be an exception? It may be that as the years come to him he has realized that he was ill-informed in his reference to the Catholic Church many years ago. We have read that some of the Know Nothings of the old days had years afterwards become Catholics. Judging by his treatment of Catholics as Governor of New Jersey it does not look as if Governor Wilson, when President of the United States, would ignore their claim to equitable treatment in the distribution of offices. The Syracuse Catholic Sun of Sept. 6, gives a list of many appointments of Catholics made by the Governor and they were not of the minor kind. Looking at the contest from the purely national point of view, we are inclined to the opinion that Mr. Wilson is by all odds the best man in the field. Past administrations have been more or less controlled by the men of high finance, whose gambles have pressed heavily upon the poor. They have practically been ruling and ruining the country for their own aggrandizement, and their money bags have been freely used to bring about such conditions. The Republic needs a President who will not be influenced by any worldly consideration to do the wrong thing. This is our view of the matter. As we have already said, not being on the ground, we may be mistaken in our estimate of Mr. Wilson. May the best man win!

A LUCRATIVE BUSINESS

"The Neglected Continent" is the title of a very attractive booklet published in Toronto under the auspices of the Evangelical Union of South America. The secretary, is Mr. Geo. Smith and his place of business 135 Isabella St. The booklet is finely printed with half-tone illustrations, one of which shows Mr. Elder's church and house, Tres Arroyos. Mr. Elder is seen in front of his church and the church has a cross upon it. The pamphlet is just what we expected. The heading of one of the articles is "Romanist Idol Worship in Peru." It seems there was a Holy Week procession and the events of that sorrowful time were symbolized by the devout people. This is called idol worship. It would not avail telling the writer of this article that the representations referred to were merely symbolical and that no divine attributes were held by the people to belong to pictures, statues, etc. He knows better. He would have his non-Catholic world believe that Catholics were idolaters. The dishonesty of some sectarians ill accords with their professions of Christianity. Many an honest fellow believes that Roman Catholics are idolaters. He has been told so by his preacher. That is enough. He will not inquire further. Mr. Frederick C. Glass, in a paper bearing the title "Sowing and Reaping in Brazil," is an adept in the manufacture of "drawing" literature. By "drawing" we mean the act of impelling many foolish people to untie their purse strings for the pursuit of will of the wisps. Says Mr. Glass: "By chance they called at the house of the fanatical Bible hating priest who deluged them with torrents of abuse, declared their books only fit for burning," etc. Mr. Glass never knew, or if he knew is not honest enough to admit, that in every Catholic Family Bible is published, bearing the Pope's signature, an admonition to read and study the Holy Scriptures. If the priest referred to made protest against the impertinent intrusion of Mr. Glass and his companions into his parish to circulate what Catholics believe to be a corrupt edition of the Holy Book, and tracts which we doubt not were of a most insulting character, we need not be taken with amazement. It is the old story: Commercialism in the guise of evangelization. Mr. Geo. Smith has done well to open an office in Toronto,

investigation shows that nearly half the teachers in the Protestant rural schools in this Province are unqualified; the salaries paid are ridiculously low; the number of pupils attending the schools has been reduced to almost the vanishing point; the school term is often only four months in the year; their equipment totally inadequate, while the public interest in educational matters is a negligible quantity."

Would it be fair, then, on the part of Catholics to make declaration that the Protestant Ministers of the Province of Quebec were opposed to education and desired to keep their people in ignorance? Because some of the Catholic schools in rural Quebec were not up to the mark we were told that the Catholic clergy were behind the age, and entirely indifferent to the educational needs of their flocks.

A GREAT TEACHING ORDER

From the Christian Brothers of Toronto we have received a very neat booklet giving a description, in good taste as well as in good type, of the great work they have in hand. On the first page appears a blessing from our Holy Father: "To the beloved Junior Novices of the Order of the Brothers of the Christian Schools, to the zealous priests, Brothers, and laity who are occupied in their recruitment, to the families who consecrate them to God in the congregation of St. John Baptist De La Salle, to the Directors and Masters who educate them in the holy fear of God, we impart with all our heart the Apostolic Benediction." It is only necessary for us to say that what the Christian Brothers have done for Catholic education, what they have done to keep the boys noble, true and good, thus giving us typical citizens in every country of the civilized world, is only known to the Author of All. Their work never takes up much printers' ink in the daily papers. They are satisfied if the blessed results of their endeavors are printed on the hearts of their pupils. It is very true indeed, as Bishop Dupoulay says, that "intellectual, moral and religious education is the highest work that can be performed." As the life of the teaching nun is a benediction for the girls, so is the life of the teaching brother a benediction for the boys. May the order spread and cover the land so that in every centre of population on the continent their influence will be felt for the glory of God and country. The writer is not speaking at long range, nor merely wishing to pass a compliment. He knows whereof he speaks. With Bishop Fallon he can say: "I am an old Christian Brothers' boy. The foundations of whatever education I possess were laid by the Christian Brothers." We sincerely trust the Brothers' classes for 1912 and '13 will be bumper ones.

A LUCRATIVE BUSINESS

"The Neglected Continent" is the title of a very attractive booklet published in Toronto under the auspices of the Evangelical Union of South America. The secretary, is Mr. Geo. Smith and his place of business 135 Isabella St. The booklet is finely printed with half-tone illustrations, one of which shows Mr. Elder's church and house, Tres Arroyos. Mr. Elder is seen in front of his church and the church has a cross upon it. The pamphlet is just what we expected. The heading of one of the articles is "Romanist Idol Worship in Peru." It seems there was a Holy Week procession and the events of that sorrowful time were symbolized by the devout people. This is called idol worship. It would not avail telling the writer of this article that the representations referred to were merely symbolical and that no divine attributes were held by the people to belong to pictures, statues, etc. He knows better. He would have his non-Catholic world believe that Catholics were idolaters. The dishonesty of some sectarians ill accords with their professions of Christianity. Many an honest fellow believes that Roman Catholics are idolaters. He has been told so by his preacher. That is enough. He will not inquire further. Mr. Frederick C. Glass, in a paper bearing the title "Sowing and Reaping in Brazil," is an adept in the manufacture of "drawing" literature. By "drawing" we mean the act of impelling many foolish people to untie their purse strings for the pursuit of will of the wisps. Says Mr. Glass: "By chance they called at the house of the fanatical Bible hating priest who deluged them with torrents of abuse, declared their books only fit for burning," etc. Mr. Glass never knew, or if he knew is not honest enough to admit, that in every Catholic Family Bible is published, bearing the Pope's signature, an admonition to read and study the Holy Scriptures. If the priest referred to made protest against the impertinent intrusion of Mr. Glass and his companions into his parish to circulate what Catholics believe to be a corrupt edition of the Holy Book, and tracts which we doubt not were of a most insulting character, we need not be taken with amazement. It is the old story: Commercialism in the guise of evangelization. Mr. Geo. Smith has done well to open an office in Toronto,

The circulation of his book in a large city where there are many wealthy people who have, through a narrow, faulty system of education, become possessed of what we may call brutal bigotry, will cause many cheque books to be brought from the pigeon holes and filled out with goodly sums to aid in the work of snatching the South Americans from the "thralldom of Romanism." Of course it will never occur to Mr. Fred. C. Glass and his co-workers that there is a deal of work for evangelistic effort within a stone's throw of his office in Toronto, in a place called "The Ward," a district in which, we honestly think, there will be found more degradation, drunkenness and crime of every description than in any spot of equal size in South America. Work in "The Ward," however, would not appeal to bigots in the same manner as work amongst the "Romanists." As an offset to Mr. Geo. Smith's money-coaxing pamphlet we would ask our readers to peruse the following from a paper published in the Sept. number of the Rosary Magazine. We are sorry we cannot publish the whole of the article:

"It is a common mistake to associate the Catholic Church with the materialism of South American governments. Only recently a 'missionary' to one of these countries published broadcast an interview in which he said, in part: 'Catholic priests for their own enrichment have held the people back. The Church has taught seditious and riot, it has taught the people despotism and ignorance. As soon as the power of the Catholic Church is broken they will in a comparatively short time be ready to govern themselves.'"

"It is in this dogmatic fashion that the question of the South American instability of government is generally dismissed from discussion. The impression prevails that these are Catholic countries, and the glib explanation that something known as 'the despotic teachings of the Catholic Church' is readily accepted by those ignorant of the historical development of Latin America. Nothing could be further from the truth than that these are 'Catholic countries.' It is true that in many of them the Catholic religion is still recognized as the religion of the State, but 'liberalism' has developed so strongly there, that, what with indifference and open opposition, the Church finds but little hope for the future.

To get at the historical facts underlying the political unrest in South America to-day, one must go back to the very beginning of colonization in Latin America, because it is there that the harm was done. The wars of independence aggravated the disease that was already prevalent, and the abuses committed by the so-called patriots who broke Latin America away from European control brought down upon those countries a curse of God.

"The three classes of common people who formed the first populations of these countries, the peasants, the vagabonds and the convicts, formed a strange mixture for the revolutionary 'patriots' to work with. The corrupt colonial policy of Spain made all classes restive, but a strong appeal had to be made to gain the support of all the common people, and the leaders found this motive. To win the confidence and inspire the trust of the masses, the Masonic leaders of these revolutions were known to hide the insignia of the Grand Orient and wave a rosary at the head of a brigade. They went even farther. Masonic leaders even established the Catholic Church as the religion of the State in many cases, in order to keep the confidence of the people, and, as an ulterior motive, to gain control of the seminaries and turn the Church to their own advantage. Their plot was so successful in Brazil that Masons even became priests there; and it is only recently that the extension of Papal authority in that country has been his to check the abuses of the Grand Orient.

ment; and there is not a single member of the opposition sitting in the congress to defeat it. "The history of South America is not known in this country, and without knowing the history it is folly to attempt to pass judgment on prevailing conditions. There are plenty of misguided individuals touring this country every year in the interests of various missionary societies, who are willing to bear testimony to the immorality of the clergy, etc., but 'it always happens in the next county.' A good examination of conscience and a little study of history will correct a good many mistaken impressions about Latin America."

BISHOP MORRISON