

NOVA SCOTIA SCHOOLS AND CONVENTS

To the Editor of the CATHOLIC RECORD: Sir,—I am obliged to you for the publication of my communication, in your issue of the 15th inst., on the cruel and unjust manner in which the convents and the Roman Catholics of Nova Scotia and Pictou, Nova Scotia, are treated in being separated from Government and county aid and left to shift for themselves. These convents have been established years ago, and the convent at Pictou town is in existence since a period of a few years before the present Liberal Government came into power in 1882. And it will exist when those who are responsible for the ill-treatment it is receiving will be forgotten. It has been the boast of the Liberal Government in some of the provinces of Canada that they have worked for the support of convent and separate schools. The name of Sir Oliver Mowat will ring down the corridors of time. As the friend of separate schools, Sir John Thompson and Hon. David Mills vied with each other in upholding the rights of Catholics in Ottawa. A former Liberal Government, led by Hon. W. B. Vail, dismissed a bigoted Superintendent of Education, P. H. Rand, in Nova Scotia in 1889, for his open hostility to the convent at Arichat. Hon. E. P. Flynn, who held the same position that Hon. C. P. Chisholm occupies in the Murray Government, threatened to resign as Commissioner of Mines unless Mr. Rand would be dismissed. The government yielded sooner than suffer the consequences of losing the support of Mr. Flynn. When St. Francis Xavier's College at Antigonish lost the college grants, in 1881, Hon. W. S. Fielding, Mr. Murray's predecessor as Premier of Nova Scotia, immediately after taking charge of the reins of government, resumed those grants to the Antigonish College by turning the college into an academy without impairing the dignity of that celebrated institution as a college. Why cannot Mr. Murray do with the Catholic institutions of Pictou what Mr. Fielding has so generously done in the case of Mr. Chisholm's constituency in Antigonish? The Catholics of Pictou have as good right to fair play as those of Antigonish and Cape Breton, Halifax, Digby and Yarmouth. I have shown the example of Liberal Governments previously to illumine the thorny path of the Murray Government. Mr. D. D. McKenzie, who represents Mr. Murray's constituency at Ottawa, stoutly and bravely spoke in favour of the Antigonish Bill giving separate schools to the new provinces of the West. Mr. E. M. MacDonald, M. P. of Pictou, when these convents exist and a former M. P. P., supporting the Murray Government, with warm admiration for following in the wake of Mr. McKenzie. Why multiply instances of this kind when I can quote the example of the Great British Liberal chief, Mr. Gladstone, within the memory of living men? The dismissal of the Irish Church is one of Mr. Gladstone's greatest acts of statesmanship. The Episcopal Church of England was by law foisted upon Ireland. The Roman Catholics of Ireland were compelled by law to pay for the support of the English Church and at the same time support their own. By this action of Mr. Gladstone the Catholics were freed and exempted from paying for a church they did not attend. The case of the Pictou convents is exactly like that of Ireland before the disestablishment. There is nothing now left to excuse the Nova Scotia Government if it allows the shame and gross tyranny and legalized robbery to exist any longer. It can deal with the convents of Pictou directly from the Education office and independently of the School Board.

A CATHOLIC, NOVA SCOTIA.

SEX EDUCATION

Much is being heard at the present time of the question of teaching certain matters with regard to sex in the schools and elsewhere, with the idea that this line of education will serve as a protection against particular forms of vice and also against certain physical evil effects of those vices. It is rather interesting to realize, however, that while a few physicians have joined in the movement, thinking physicians generally do not agree with the hysterical enthusiasts who are so sure that they have a remedy for evil in more knowledge. A number of doctors at medical meetings have expressed themselves as opposed to the new proposals and developments. Dr. James J. Walsh of New York is on record emphatically insisting that teaching of sex subjects is much more likely to do harm than good. Knowledge is suggestive, and suggestion is all powerful. Ideas that get into people's minds will work themselves out very often, and this is particularly true for persons lacking in character and self-control. These are just the individuals whom it would be hopeless to influence for good. Suicides described in detail in papers are often initiated. The more awful the suicides the more likely are they to be imitated. After a suicide by a leap from a particularly high building, approach to the roof of that building has to be guarded with particular care for months or there will be imitations. This is the influence of suggestion. It is particularly women's clubs and associations of various kinds that have taken up this matter. Of course their intention is the best in the world. Their fears and a certain tendency to act without due consideration is carrying them off their feet. It is extremely interesting and encouraging to find, then, that at a meeting in Boston a well-known physician, one of the professors of medicine at Harvard, set the next question in its true light before the Conference of Women's Clubs held in that city last month. President Elliot

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had so encouraged by certain foolish expressions, even more foolish, if possible, than those with regard to the so-called religion of the future, this movement with regard to sex education, that it looked for a time as though we were going to learn the danger of such profligate by actual experience. Dr. Richard C. Cabot, however, set forth the whole matter from a thoroughgoing common sense standpoint, and the editor of the Boston Medical and Surgical Journal has commented on what he said in such a way as to make it clear that the thoughtful members of the medical profession in Boston agree with Dr. Cabot and feel that in such teaching there is large opportunity for injudicious enthusiasts to do great harm. It is evident that the old-fashioned reserve in this matter has the approval of those who are best fitted to judge. Dr. Cabot said:

In connection with the tremendous problem of sex hygiene, we are in danger of seizing upon a panacea that will do us more harm than good—the teaching of sex hygiene in the schools. Although doctors and parents should know about these matters, they should not spin that knowledge out to children. The temptation to do this as a preventive measure is great, but the process is not wise. I do not believe in teaching maternity through natural history, and sex hygiene through biology. It is the influence of pure personalities whom we meet that keeps us straight, not fear nor knowledge. Hygiene has no word to say why people should behave themselves. It is obviously the field of the educator and moralist. We often believe that disease is the result of sin. There's nothing in it.

Whether people who misbehave shall contract disease depends on the money, cleverness or luck of the individual. The sin is not different, whether you suffer for it or not. There is no good science behind the idea that hygiene can guide us in this matter. It is bad morals to reason so.

If you lie you may get insomnia thinking about it, and insomnia hurts the health. Don't steal or you may get into jail, and jails are unsanitary and so injurious to the constitution. These things are no sillier than to say 'behave yourself or you may suffer for your misdeeds.'

We must not go too hastily about this business. It requires careful deliberation. The problem is as old as humanity. There's no reason to think we are worse off than humanity has ever been before. Indeed, there is some reason for thinking we are better off. Commenting on this the editorial in the Boston Medical and Surgical Journal, perhaps the most conservative, but undoubtedly one of this most scientific and dignified professional of our medical journals in this country, says: Dr. Cabot's remarks and opinions seem particularly pertinent and worthy of consideration. Because a thing is true, it does not necessarily follow that it should be immediately taught to every one, and in the teaching of sex hygiene in the schools there is opportunity for injudicious enthusiasts to do harm. Neither hygiene nor biology can be expected wholly to solve the problems of ethics. Knowledge of facts, though valuable in itself, is not always enough to determine right conduct; and in the sex education of children, it should be remembered that there are times when the letter, even of truth, killeth.

When the venerable Bishop of Syracuse said practically these same things, only as became a pastor sollicitous for his flock, with even more fatherly emphasis, there were many who felt that he was old-fashioned and behind the age. Our modern progress, like modernism generally, however, very often advances backward. Certainly the great majority of the conservative physicians of this generation and all of those whose opinion is worth while listening to, are much more in accord with the good bishop than with those who would so foolishly rush in where angels fear to tread. We shall still continue to hear of the movement, but let no one be in haste lest if something is not done great evil may follow. The evil is much more likely to follow foolishness. The present arrangements by which children from their earliest years are confronted with the ten commandments, have these simply explained to them and then confided in their consciences all that their consciences accuse them of and receive advice from him, is still the best way and it responds to the mental development of the individual and the evolution of consciousness and consciousness of evil confession to that. Some children at eight need most direction in this matter than other children at twelve. It is a personal, not a mass matter, and it may be left with perfect confidence to the present agencies which have in the past been well managed as far as human frailty and human conditions permit.—Buffalo Catholic Union and Times.

A nation is a thing that lives and acts like a man, and men are the particles of which it is composed.—J. G. Howland.

NO PILGRIMAGES THIS YEAR

TIMELY SUGGESTION REGARDING CATHOLIC ATTITUDE TOWARD ROMAN CELEBRATION. AVOID ETERNAL CITY THIS YEAR

A correspondent of the Catholic Telegraph offers a timely suggestion in connection with the exposition in Rome which was opened recently and the "celebration" of the fiftieth anniversary of the proclamation of "united Italy." In view of the incidents that occurred recently at the opening of the exposition, showing the anti-Papal hatred of those promoting the celebration, the suggestion made by this writer should be heeded by Catholics in America especially. He writes: "Every Catholic knows or ought to know what is going on at Rome during the present year. The enemies of the Church endeavor to commemorate with the greatest possible solemnity the spoliation of the Vatican, and to add insult to injury, they are bending every effort to render this a memorable occasion and to draw large crowds to the Eternal City. Strangers are particularly welcomed to visit the city of Rome, not because of its Christian antiquities and its importance as the See of Peter, but to add glory by their presence to the Rome of the recent usurpers. Considering that these men, who constantly aim to discredit the Vatican, and who are unscrupulous in exploiting means of aggrandizing their robbery and also anti-papal, no doubt, some disorders on the part of the irreligious rabble. It is natural that the Holy Father should have cancelled all pilgrimages to Rome. Whilst this may not be the express statement of facts and arrangements it is within the spirit of the above provision to observe this year 1911 as rather a year of deep sorrow and grief to the Church, whose outraged dignity and freedom still cries for redress and whose claims to justice in the last robbery case do not expire with the lapse of years. Catholics should without further explicit warning or direction, co-operate in this sentiment of the Roman Pontiff and hasten to assuage his sorrow by tokens of special devotion. From the time of our comments all over the Catholic world it is clear that the members of our Mother Church are not only abstaining from organizing pilgrimages to Rome, but have decided to devote the money which would have been spent there to the advantage of the Holy Father, towards presenting the Holy Father with a more substantial Peter Pence or good will offering than ever.

"The writer expresses his regret therefore, that one of our prominent members, who has been signally favored by the Holy See, did not find it expedient and appropriate under present conditions to have been directed in the way of his proposed Catholic tour. Even though some American prelates may have consented to lend their names to these tours, it would seem that probably they had been approached before the wishes of the Vatican were made clear, else they would not allow their names to be used. These prelates may have good reasons to visit Rome this year on a business mission, but we are of the opinion that the interests of the Holy Father are better served by Catholic pilgrims postponing their trip to Rome for another year. If an inquiry were made by those who of necessity must always try to enforce their own inclinations against the general prevailing sentiment, this would only embarrass the authorities in so delicate a matter. Surely they would much prefer to leave this to the good sense of those concerned. A prohibition would never do, because it would tend to misconstruction.

"Rather than organizing pilgrimages let the American Catholics unite in one grand effort to raise by voluntary subscription such a magnificent offering that the Holy See would be proud to have the absence of pilgrims, and that would be of little benefit to those who are now seeking to dishonor in every way conceivable the august person of the Vicar of Christ.

"Why should not the Catholic press take this matter in hand by opening subscription lists in their papers and appointing a committee of Catholic press men to forward this gift to Rome during 1911? The Catholics of other lands have pledged to do this. Should we Americans be outstripped by any one in loyalty and devotion to the Holy See?"

POWER OF A KIND WORD

Would to God, says the Rev. George A. Thomas, O. S. B., I could show my readers the power of one kind word, with the spirit of Christ behind it; would to God I could take them into the great penitentiary along the Hill-smelling hill, with great cages on either side for men made to the image of God. We would hear the guard say: "Don't go over there; don't go near that cell. That man is a brute. We have him in a straight-jacket most of the time. He will swear and curse you." But don't mind the guard. That is his business. That is the very cell I want to take you to. I want to show you the lowliest of God's creatures. I want to show you a man who has sunk lower than a dog. The man of a brute. The devil is gleaming out of his eyes; his face has grown a ghastly, sickly pallor. Great circles are under his eyes. The marks of crime are graven in the lines of his forehead. But don't turn away. I want you to wait; to wait until the guard has gone and see that devil die out of that man's eyes, see that face flush crimson red. I want you to see that man tremble in every fiber; to see his sturdy criminal limbs creep out between the bars and clasp mine like a child. I want you to see the tears roll down that hardened face when that man knows he has found one who pities a soul that is hard like iron, who understands the world with which he has battled; one who knows the temptations that assail him every hour. Would to God you could lay your head against that grated door and between the heart-

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The Bishop denounces the reverend Chancellor; but then what can a poor Bishop do? True, the licenses are issued in his name; but then the Chancellor's position is also a state appointment. He is really doing what the State permits and orders, and there you are. But what of the claim of this divided church to be a branch of the One Church Catholic?—New World.

God, in His love for us, has in all that happens to us the intention to make us happy. He turns to our good all temporal misfortunes—the temptations of the devil, the sins of other men. "To those who love God," says St. Paul, "all things work together for good."

The war we wage must be waged against misconduct, against wrongdoing wherever it is found; and we must stand heartily for the rights of every decent man, whether he be a man of great wealth or a man who earns a livelihood as a wageworker or a tiller of the soil.—Theodore Roosevelt.

The past we cannot now recall. The mistakes we make stand unobliterated in full God whom we thus offend, or our fellowmen against whom we thus sin, choose to forgive us. It is to the future that we must turn. In the future we may so act as to have even the most blameworthy past redeemed. Such a betterment of our life is wholly within our power.

REMOVAL.—We are glad to notice that Mr. J. M. Landy, of Toronto, an extensive dealer in churchgoods, has found his business increasing to such an extent that he has been compelled to move to more commodious premises at 405 Yonge St. Success has been the portion of this gentleman because he has conducted his business in a business-like manner. Such is the verdict of all who have had dealings with him. We trust this new departure will lead to a still more rapid advance in the volume of his output.

DIED. McCLEARY.—In La Salette, on April 26th, Teresa Devlin, beloved wife of John McCleary in her 36th year. May her soul rest in peace!

MARRIAGE. MULDOON-GALVIN.—At St. Mary's Cathedral, Hamilton, by Rev. Mgr. Mahoney, Edward Muldoon, Esq., of Dornoch, Ont., to Miss Mary Galvin, daughter of Daniel Galvin, Esq., 87 Colborne St., Hamilton.

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DIVORCE AND THE ANGLICAN CHURCH

The divorce question, which in the United States is the chiefest and most threatening, says the Denver Catholic Register, has a peculiar aspect in England. The Anglican Church, as the world knows, was created by the Anglican State in Henry VIII's reign and that of his daughter Elizabeth. Most of its members until now have quietly consented to the condition of the church as a department of state.

But, since the Oxford movement of the first half of the nineteenth century, there has been a stirring of the dry bones and many of the clergy and laity revolt against the servile condition of their church; they would be, they are—they cry—a branch of the Church Catholic and Apostolic.

But, alas! for their hopes and beliefs the State regulates their worship and ceremonies from the outside, while within they are a house divided. Now, the Bishop of London, who has the immemorial privilege of granting special licenses to marry, refuses to grant such licenses to divorced people; such marriages, he, in common with the Catholic Church, proclaims as adulterous; and he revokes, very properly, against being any party to them. But his revolt is against that which made him and can unmake him, the British State. In vain he kicks against the pricks.

Sooner or later he will take his medicine like a good baby. His case is made harder still by the conduct of his reverend Chancellor, whose duty it is to write out the licenses. The good Chancellor has no scruple concerning divorced people marrying again; in fact, he believes they are justified in doing so, and cheerfully goes ahead and issues the licenses at the sight of the fee.

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NEW BOOKS. "The Little Girl from Back East." By Isabel J. Roberts. Published by Benziger Brothers, New York, Cincinnati, Chicago. Price 45 cents. "Her Journey's End." By Francis Cooke, author of "The Secret of the Green Vale," "My Lady Beatrice," "The Unbidden Guest," etc. Published by Benziger Brothers, New York, Cincinnati, Chicago. Price \$1.25.

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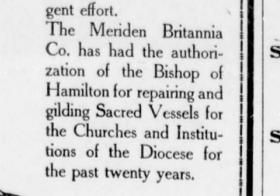
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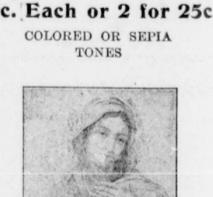
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