

The Catholic Record

Price of Subscription—\$1.50 per annum. United States & Europe—\$2.00

Publisher and Proprietor, Thomas Coffey, L.L.D. Editors (Rev. James T. Foley, B. A. Thomas Coffey, L.L.D.)

Associate Editors (Rev. D. A. Casey, H. F. Mackintosh, H. F. Mackintosh)

Advertisements for teachers, situations wanted, etc., 50 cents each insertion. Remittance in accompany the order.

Approved and recommended by Archbishops of Canada, the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

Obituary and marriage notices not inserted except in the usual condensed form. Each insertion 25 cents.

Subscribers changing residence will please give old as well as new address.

In St. John, N. B., single copies may be purchased from Mrs. M. A. McGuire, 249 Main Street.

LONDON, SATURDAY, MAY 28, 1914

OUR BOYS AND GIRLS

We have been very insistent on the necessity of curtailing the needlessly long elementary course usually inflicted on pupils regardless of the consideration of industry or mental capacity. If it would be absurd to make a delicate child take precisely the same course of physical training as a sturdy young athlete, or to limit the latter to what is suitable to the former, it seems not less but infinitely more absurd to make all our boys and girls take precisely the same time to complete their elementary course of studies.

Discussing this question the Rev. John M. Waldron, in America, says very pertinently: "If twenty years of school attendance is asking the unreasonable and, for most of our people, the impossible, we are confronted with the problem of gaining one and if possible two years somewhere in our system. In Europe, it is the rule, rather than the exception, for the collegian to get his first degree before he is twenty. Why should we exceed this by two or three years? We are not prepared to admit that our pupils are less gifted, neither can we claim that their parents are financially better able to carry the burden of this drawn-out process. In Europe most children begin their foreign languages in their tenth year. In America our children begin this work in their fourteenth or fifteenth year. Why this delay? Most college men will agree that it is possible to bring a well-prepared boy to his college degree within three years of academic and four years of college work. Many of them would prefer to have their pupils begin several of their academic studies at twelve rather than at fourteen. As a matter of fact a number of our best Catholic colleges can point to a large number of their successful graduates who have finished their studies within the limits of the European time allotment."

There is another serious consideration which should be taken into account. Our boys now leave the elementary school in their sixteenth year quite as often as in their fourteenth. That is when they complete the course; far too many leave before that. This is the worst possible period of the boy's life to throw on him the decision as to whether he will enter on the secondary course. For, after all, the boy himself has a good deal to say in this decision. He is just undergoing physiological changes. He is usually somewhat shy. He is unsettled. He is not a man, but he feels he is no longer a child. A few years later he will not feel so old. This has been called the "hobble-dehoy" period. Could a more unsuitable time be chosen for him to determine whether or not he will continue at school? Nay more, take up a new course of studies? If he had been already a couple of years in high school or college he would continue as a matter of course. And a couple of years earlier he would, also as a matter of course, be in a much larger measure, guided by the wishes of his parents and by the advice of teachers and friends.

Without pressing the matter too closely we submit to all interested our conviction that only by shortening reasonably the elementary school period shall we materially increase the number of those who will begin a college course, or having begun, will persevere to the end.

If this be true, it is obvious that present conditions very materially lessen the number of available candidates for the priesthood. This is a consideration which in itself makes the question of unnecessary long detention of our boys in primary school work one of great practical importance and one which we are sure will engage the earnest attention of zealous priests.

AN INCOMPLETE STORY

While the Kikuyu controversy was raging so furiously in the English press that despatches to our own papers assumed an alarming tone the Canadian Bishop Du Vernet's Canada contributed a soothing and very hopeful letter to the discussion. This contribution was from the Anglican Bishop Du Vernet of British Columbia who stated that some years ago in Prince Rupert he invited all to come and receive Easter Communion. In his own words: "The scene on that Easter Day was a memorable one. Roman Catholics, Orthodox Greeks, Lutherans, Presbyterians, Methodists, Baptists, as well as Anglicans, came. Together we sang most heartily 'The Church's one foundation is Jesus Christ her Lord.' Together we knelt side by side and partook of those sacred elements which, variously interpreted, meant for each and all the Holy Communion, the Fellowship Divine."

This, doubtless, was calculated to reassure the insular and frightened 'Catholic' Anglicans "at home" that Kikuyu pointed the way to real reunion. Indeed Prince Rupert appeared modestly to suggest that Kikuyu was nothing new and only a weak imitation of what was going on elsewhere under the Apostolic Anglican Bishops in distant parts of the Empire. The Times' head-line saw the point and Bishop Du Vernet's letter appeared under the heading "A Canadian Kikuyu." But the head-line of the Thunderer saw more than that as he clearly indicated by the sub-heading: "Roman Catholics at an Anglican Eucharist."

Yes, there was virtue in that sub-heading. Orthodox Greeks, Lutherans, Presbyterians, Methodists, and Baptists of course; we are comprehensive enough to include these at home; at least we have sections if not sects in Ecclesia Anglicana which would fain fraternize with Orthodox Greeks, and others with the Baptists. But "Roman Catholics at an Anglican Eucharist" is a consolation to all. Roman Catholics are so logical, so simply consistent, that their position compels consideration from too many Anglicans. So "A Canadian Kikuyu" with a pointed sub-heading was just at the time most opportune as well as very consoling.

Catholics, however, were not so easily duped. The London Catholic Times wrote the Catholic Bishop Bunoz, Prefect Apostolic of the Yukon, now resident in Prince Rupert. Bishop Bunoz referred the query to a committee of pioneer Catholics who sent the following reply:

Prince Rupert, B. C., Feb. 27th, 1914. Editor, The Catholic Times:

Dear Sir: We the undersigned members of the Catholic congregation of the city of Prince Rupert, who have been resident here since the inception of this city, hewn from the primal forest, have had our attention drawn to correspondence sent to the London Times and Daily Mail of London, England, signed by F. H. Du Vernet, Bishop of Caledonia, of the Anglican Church, stating that Catholics had associated themselves with other religious denominations in receiving the sacrament of Holy Communion at an Anglican ceremony in this city some five or six years ago. We absolutely and unequivocally contradict the above statement and unhesitatingly pronounce it an interested falsehood, which does not contain a scintilla of truth so far as Catholics are concerned, and we challenge Bishop Du Vernet to name one Catholic who has participated at his Communion Table since 1906. Prior to that date the town-site of Prince Rupert was an unbroken, uninhabited forest.

Yours faithfully in Christ, DANIEL W. MORRISSEY FRANCIS W. KELLY GEO. J. MORRISON HUGH McEACHERN PATRICK DOHERTY.

Bishop Bunoz vouches for the fact that the signatories are "good Catholics and irreproachable citizens." He adds, also, the following interesting and relevant fact:

"Five or six years ago when Prince Rupert was only a railway camp and Catholics were only a few, they had not immediately a resident priest. Yet these few Catholics when Easter time approached sent for a priest five hundred miles away in order to have an opportunity to make their Easter duty. At their request, Rev. Father Thayer, O.M.I., came from Vancouver for that purpose, and they received Easter Communion from his hands. These men surely did not go to the

Anglican Church hall for communion. In fact, although I have been here four years, I never heard of such an apostasy."

The Catholic Times of course published the answer to Bishop Du Vernet's riddle. Its great namesake, however, condensed the letter into a fair enough summary but gave the paragraph space in an obscure corner without startling heading or significant sub-heading.

It can not be supposed that Bishop Du Vernet was guilty of deliberate falsehood; but he must now be aware that he was grossly deceived by somebody. Prince Rupert has a short history; and the Bishop's vivid recollection of the "memorable scene on that Easter Day" should furnish clues to some Anglican Sherlock Holmes eager to vindicate the Bishop's veracity. True, of the vast numbers who read of the "Canadian Kikuyu" a large proportion will not have seen the repudiation by the Prince Rupert Catholics of the doubtful distinction thrust on them by the Times' sub-heading. This is a consideration which, we hope, will not weigh with Bishop Du Vernet. If he was in good faith when he made his picturesque contribution to the Kikuyu controversy he should now add to this story a short concluding chapter which might not inappropriately be entitled—Moral Courage.

In fact we have been waiting for this chapter; but lest it should be too long forthcoming we give the incomplete story, with the promise to add the missing chapter when it is written.

WEAK AND UNORGANIZED

The Globe quotes E. B. O. who writes the notes on Canadian affairs in the National Review an English Tory source of information and enlightenment:

"The political influence of the Orange lodges is altogether out of proportion to their numerical strength, large as it is. It is invariably exerted in favor of the Imperial connection, and that is why the Canadian Orangeman is generally—though not at all times and in all places—a staunch supporter of the Conservative party, whose Imperialism cannot be questioned. In comparison with the Orangemen, the Irish settlers from Roman Catholic Ireland are weak and unorganized. In Canada, as in the United States, these men are seldom settled on the land; the great majority are wage-earners, navvies, and so forth, and wage-keeping is the only industry of which the more intelligent can be said to have a grip. There are, of course, brilliant exceptions."

This must be interesting and instructive reading for English Tories who are just now showing such patriotic and unselfish devotion to Imperial interests. They will be delighted to know that "Imperial connection" is safe at the Canadian end.

It is no less interesting to Canadians. It is consoling to read that "the political influence of the Orange lodges is altogether out of proportion to their numerical strength." But is it true? If political influence be measured by the political promotion of individual Orangemen, it is verily true. After that—well Orange lodges can be kept busy in repelling attacks on "Imperial connection." As a matter of fact there is an element in the voting population of Canada so easily and so often humbugged as the Orangemen?

"The Irish settlers from Roman Catholic Ireland are weak, and unorganized." That is in a sense probably true enough. But one of the stock arguments to keep the Orangemen "organized" is that the Catholic Church is a huge political machine controlling absolutely the votes of its members. Religious weeklies ring the changes on the same old song. It helps to make it easier for the boss-ridden Orangeman to resist any temptation to independent thought or action. But then it can't be true that we Irish Catholics are "weak and unorganized" and at the same time so controlled by the "Roman hierarchy" as to make the Church a huge political machine. No, E. B. O. was writing for British consumption. And the Orange political bosses have in view the importance of making it appear that the galling yoke of politico-religious "organization" is necessary for Canadian Orangemen. And it is—for the political success of some of them.

It is quite true that there is no freer vote in Canada than the Irish Catholic vote. It is free from pulpit appeals to religious prejudice; free from childish religious fear; and free, thank God, from anything approaching the "organization" of the Orange lodges. To that extent it is "weak and unorganized." It may be a regrettable thing from the point

of view of a certain type of politician; but it is a good thing for Canada.

Irish Catholics navvies! Well that was in a measure true a couple of generations ago. Now, however, the great majority of the successful contractors are Irish Catholics, while the navvies employed by them are British born when they are unable to get a better type of laborer.

The Globe commenting on E.B.O.'s Canadian notes says:

"Such gross libels embitter the Irish question and make its solution difficult. As a matter of fact many of the leaders of Ontario's intellectual life are Irish Catholics, while in trade and commerce they have held their own with the best of their competitors of English and Scottish descent. The libel of E. B. O. is on a par with much of the rubbish that takes the place of argument against Home Rule."

It is the sort of rubbish that defeats its own object in the long run.

A POLICEMAN'S SERMON

The disappearance of some London girls, and subsequent "white slave" talk on the duties of policemen brought out this from a policeman to an Advertiser representative:

"The trouble with a great many people is that they let their daughters run loose on the streets before they are of an age to take care of themselves," said one police officer. "There may be something in the white slave talk, but how can the police act if there is no notice given of a disappearance until weeks after the parents have known of it. The officers are just as human as anyone else. They would not hesitate to act if they could get the necessary information, but usually there is not a fact upon which to work. Girls may have left the city of their own accord. Some of them may have been enticed away. If this happens it would seem necessary for the police to provide an escort for every susceptible child that walks the streets. Let the mothers of these girls give them the proper attention and you will not hear much of disappearances. Why I see 'bums' on the streets with girls who come out of good homes. I warn the girls, but they seek out the same companions again. It's time the loafers who ogle girls were made an example of."

Now there seems to be a good deal of common sense in the officer's view of the question; a good deal that mothers and fathers, too, should take to heart. If the law is to be invoked in the premises it is the parents who should be made an example of.

The New York Times tells of a league of mothers and fathers in that city which seeks to establish more wholesome standards for children yet at school. The president, Mrs. John Henry Hammond, admits that they "are still thinking somewhat nebulously, rather than concretely, along many lines." Some of the evils appear to be anything but nebulous. Concretely they are "indiscriminate theatre-going and the dissipation involved in late hours at dancing and other parties and in excessive social activity of all kinds." The heads of boarding schools confess that on talking with a group of boys and girls after a vacation one is "struck with their poor physical condition, with their talk of social gatherings they have attended and with the demoralizing character of the plays and musical comedies they have seen and heard."

Mrs. Hammond very naturally but somewhat nebulously and helplessly remarks:

"It seems to many of us that not only New York life, but our whole national existence sadly lacks the spiritual note in education and elsewhere."

The object of the league seems to be to establish some sort of gregarious sentiment that will lend moral support to "conscientious parents who thoroughly disapprove of the tendencies of the times but who find themselves pulling against the stream." An apparently insuperable difficulty as things are is that "their children say truthfully: 'All my friends have been allowed to see that play' or 'if I come home from the dance at 11 I shall be the only one to do so, and besides, the dance will hardly have begun.'"

These are not the problems of the struggling poor. No, the names of the officers in the Mothers and Fathers League are the names of those who are first in wealth and social position. Their groping after "simpler domestic and social life" for their children, their recognition that their unrestrained license and fevered fun are plainly unwholesome and unhealthy, though no great concern of ours, nevertheless affords an interesting and useful social study. These are the people whose philosophy proclaims that it is better to have few children who shall be well reared, well educated, well-trained

mentally, morally and physically. The only reference to religion in the lengthy dissertation on their aims and methods is this:

"There are those among us who are trying to go deep into these matters, and who feel that what we really need is a working and a workaday religion which will lead, through definite activities, rather than through abstract philosophies, toward lives of actual service."

Here we have an echo of the vague but still dogmatic talk of "the religion of the future." We can learn nothing of the past, we are afraid to look the present squarely in the face, we are concerned with the future. Our children may be going to hell before our eyes, but what of that, their great-grand-children will be properly born when the eugenic policeman shall have had time and opportunity to properly mate the parents. Meanwhile the unfit are eliminating themselves, and it is a pretty safe prediction that those who are frantically concerned with the religion of the future, the ethics of the future and the children of the future will have left not a trace of influence on future generations which in all probability will be descended from the same people of the present generation who live in the present guided by the experience of the past.

It is not to mothers' leagues or to policemen or to futurist preachers or to vaguely sonorous resolutions that we must look for the preservation of wholesome standards of child life and progress in civilization. It is to a realization on the part of parents that God's commandment "Honor thy father and thy mother" imposes the sacred and binding duty of conscientiously exercising parental authority not less than the correlative duty of filial obedience. It is not the religion of the future that is going to help us but the religion of the present. The only religion of present or future that can heal human ills is none other than that established by Christ the Son of God, definite in its standards for young and old, and vitalized by God's Holy Spirit. "Behold I am with you all days even to the consummation of the world."

BOYCOTTING

The other day we read of an English committee that visited Ireland and on returning denounced Nationalist "misgovernment" in the Catholic South. The English visitors discovered cases of "boycotting" amongst the trembling Protestants.

On the value of such an opportune "discovery" we are not in a position to form an opinion. But Harold Searge, an intensely Protestant but honest Englishman, wrote this:

"After spending many weeks in Ireland, after going here, there, nearly everywhere, after meeting numerous people circumstantially to know the truth of Irish social life, I returned to England with not one single case of Catholic persecution in my notebook. Among all the good and earnest Protestants I met in Ireland, none could tell me of a single story of Catholic bigotry. It is most important for the liberal-minded English Protestant who reads this chapter to remember that no Irish Protestant ever complained to me of Catholic persecution, or hinted at Catholic intolerance."

Now read Lindsay Crawford's letter in another column of this paper. Mr. Crawford quotes the Rev. J. B. Armour, a sturdy and white-haired Ulster Presbyterian clergyman who has, nevertheless, the courage of his political convictions, and is a staunch and uncompromising Home Ruler:

"It may surprise you to know," replied Mr. Armour, "that for the past twenty years or more I have never been invited to occupy a pulpit outside my own Presbyterian. The boycott against men like myself has never been withdrawn, and I do not now anticipate any change for some time to come. Some Presbyterian clergymen have been forced out of the country altogether. One case I know where the clergyman refused to hold a Covenant Day service, and one of his elders held the service over his head. That minister subsequently went to the American continent to enjoy the liberty of conscience which the so-called champions of civil and religious freedom denied him in his native land."

A PROTESTANT AMONG CATHOLICS

A Protestant councillor of West Clare, Ireland, Mr. W. C. Doherty, goes on record in the Freeman's Journal as follows: "I am a Protestant living in West Clare, which has a population 98 per cent. Catholic. Yet this community, intensely Catholic as it is, has elected me for six years a member of Kiltross Rural District Council and Kiltross Town Commissioners. In one of the contests I was elected as head of the poll against Catholics."

A PROPHECY FULFILLED

Those who do not look deep down into the soul of things are apt to affect a very superior air at the sight of some old Irish peasant woman "telling the beads." Week-end trippers have smiled a pitying smile at the simple ignorance of the people that attributes something supernatural to a mere string of beads. Passing by the open cabin doors of Ireland they hear the mechanical repetition of the Hail Mary, and thank God for the superior intelligence of Protestantism. And yet, did they but understand, the brown beads passing through the fingers of a grey haired daughter of the people as she sits by her cabin door, is one of the strongest proofs of the divinity of the Catholic faith. Soon after Gabriel had announced to Mary that she was to be the mother of God the Virgin went over the hill country of Judea to visit her cousin Elizabeth. And after Elizabeth had marvelled at her condescension in coming under her roof, and had saluted her "blessed amongst women," Mary broke forth into the sublime prophecy of the Magnificat, "Behold from henceforth all generations shall call me blessed."

The old woman with her brown beads is but fulfilling this prophecy. Take away the Catholic attitude towards Mary and the prophecy of the Magnificat is void, for the Catholic Church alone calls Mary blessed. Yes, indeed, all generations, since that first day among the Judean hills, have pronounced her blessed among women. Elizabeth and the Irish peasant woman are linked across the ages by the bond of faith. Many, having eyes, see not, for the foolish and the little children confound the worldly wise. Thank God for the faith of the Mothers of Ireland, for the church that proclaims itself the church of Mary's Son in so much as it honors the Mother of Jesus. COLUMBA.

LETTER FROM FATHER FRASER

The following letter will interest the generous contributors to the Father Fraser Fund. Evidently the far off Chinese fields are white with the harvest. Each one of us should consider it a privilege as well as a duty to help at least by prayer and financial aid according to his means. Father Fraser speaks of the sacrifice made by those who have come to his aid. The glimpse of his apostolic life afforded by his letters will surely inspire others to make some little sacrifice that will give them a share in his heroic missionary work. Catholic Mission, Taichowfu, China, April 3, 1914.

Dear Mr. Coffey,—I have just returned from a month's absence in a city forty miles from here which is also in my parish. As the route there is infested with brigands I left orders that no correspondence should be forwarded, which accounts for the delay in answering your well come letter of Feb. 10, containing the generous subscription of the RECORD friends to my mission \$1,320.80. I am very thankful to you for making an appeal in my behalf and to them for their exceeding kindness. I am sure this sum represents many a great sacrifice. May God reward the donors and give them everlasting life!

In the city above mentioned I am building a big church to accommodate the hundreds of converts who have recently embraced the Faith. It is the first church in that city and neighborhood. This sounds well, does it not, for the propagation of the Faith? I laid the corner stone on March 15 and hope to complete the structure in two months. It is of brick, 114 feet long by 50 feet wide. Father Yao my native assistant and I planned the church, and now we are overseeing its construction between us. He went there today. I also bought, a few days ago, a piece of land in a town ten miles still further away where there are many converts with the intention, if my friends aid me, of erecting a church. I would like to build a hundred churches. I think this would be a most efficacious means of confirming in the Faith the newly converted and attracting many others. For the Chinese pagans do not pay much attention to what they hear but only to what they see. The big church I am putting up is creating a great stir among the population. The people here have any number of pagan temples and very magnificent ones and if all I have is a barn to offer them in which to adore God our religion appears too miserable for them even to give it a thought. The time is now ripe for every kind of missionary endeavor. We must show the pagans by word of mouth, by example and by building churches that our holy religion is superior to theirs in every respect. They will be drawn into the Church for they are now for many reasons losing faith in their idols. May God send us help,

more missionaries, prayers for our intention and temporal aid. Yours faithfully in Christ, J. M. FRASER.

FOR THE TRUTH-SEEKER

Here are a few interesting questions Catholics may with justice ask of their Protestant fellow-citizens who are inclined to give any sort of credence to the Menace Islanders.

Did you ever hear of a Catholic priest who had been a Protestant clergyman maligning his former co-religionists? He was always willing to present arguments and present them forcefully; but did he ever attempt to soil his nest?

Did you ever hear a Catholic priest assert that the Protestant clergymen as a class were lecherous beasts, in the company of whom good woman-kind was unsafe?

Did you ever hear a Catholic priest or Catholic layman say one single word against the character or even against the sincerity of the Methodist or Lutheran deaconesses, or an Episcopalian nun?

Did you ever hear a Catholic of any kind say, as did Spurgeon of Des Moines, that he hoped for a revolution that would sweep the Protestant voters off the lists and deprive Protestant citizens of their rights to citizenship?

Did you ever hear a Catholic state that it was no crime to kill a Protestant minister, as did the same clergyman recently in Denver? Did you ever state that it was impossible for a Protestant to be a good citizen of his country; and that, in case of war with a Protestant country, he would be found on the side of his co-religionist, rather than on the side of his country, right or wrong?

To sum it all up, Protestants as well as Catholics claim to be Christians, to love the religion of Jesus Christ, to practice the precepts which the Master gave, not only for His time, but to the very end. Chiefest amongst these precepts is that of charity. Who violates the command of charity? Who tells his co-religionists to hate those whom they admit to be their fellow Christians in the name of a God of love? Who publishes, month after month, not in one, but in a dozen periodicals, the vilest lies concerning their neighbors and applauds every effort to do these neighbors an injury? Standing square on the Tenth Commandments and the teachings of Holy Scripture, who seems to love the commandments the more and follow Scripture the closer?—Chicago New World.

"IS ONE RELIGION AS GOOD AS ANOTHER?"

SERMON PREACHED BY THE VERY REV. WALTER ELLIOTT C. S. P., IN THE CATHEDRAL, PHILADELPHIA

It does not make any difference what a man believes, says my non-Catholic friend, as long as he behaves himself like a Christian. I am opposed to religious creeds and dogmas. Let us imitate Christ's life, he adds, and not quarrel about His doctrine or teaching. Now, my brethren, if I were a member of any Protestant Church, I should resent having a creed imposed on me. Protestants are agreed that not their Church but their Bible, gives them their rule of faith. But being a Catholic, I look upon my Church and her creeds very differently. St. Paul expresses my view, who says of Christ's society that it is the "Church of the Living God, the pillar and ground" (which might call it the foundation "of truth." (1. Tim. iii, 15).

It is reasonable for our non-Catholic friends to make little of religious differences. What else can they do, since after three hundred years of earnest endeavor those differences are deeper and more perplexing than at the beginning? Three hundred years of failure is failure indeed. Meanwhile our Protestant friends in a number of cases really love Christ's truth, and would gladly know it and follow it if they could only make sure of it.

But you might say you Catholics go to the other extreme. You are very intolerant. I say in answer that Catholics, indeed, have the greatest possible aversion for error in religion—an untrue statement about the teachings of Christ is to them simply abominable. But so is liver complaint to a doctor. He hates the disease in proportion to his love for the patient. The individual non-Catholic—O God help us!—we hate him not at all, but feel bound to love him; and what love is so admirable as a pitiful love! Now tell me, are not your Catholic friends good natured? The kindest man in any town is the Catholic priest; the Sister of Charity nurses, Jew or Turk, Protestant or Agnostic, with equal affection. We dare not lodge any individual. "By his own Lord he stands or he falls." (Rom. xiv, 4). But when there is a question of the truth or falsehood of a certain principle in religion, the Catholic Church and all her members, candidly take sides for the truth. To Catholics there is such a thing as Christian faith. To us it makes every difference what a man believes about the religion of Christ. We cannot, we dare not, say that one Church is as good as another, for we know and we are amply able to prove that Our Lord organized