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LETTERS OF RECOMMENDATION
Apostolic 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 strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interest of the country and the good for the welfare of religion and country, and it will do more and more as a wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success.
Yours very sincerely in Christ,
Donatus, Archbishop of Ephesus,
Apostolic Delegate

LONDON, SATURDAY, MARCH 22, 1913

THE CATHOLIC SLAVS

Under the heading "Cosmopolitan Winnipeg" the Manitoba Free Press is publishing a series of articles on the various races, peoples, tribes and tongues that make up the cosmopolitan and polyglot population of the Gateway of the West. Judging from the one before us on the Slavonic People, the writer, if not altogether sympathetic, gives evidence of a desire to deal fairly with this new element of our population.

Napoleon prophesied Slav domination of Europe. Jeremiah Curtin, who translated the works of the Polish novelist Sienkiewicz, and who had a deeply sympathetic knowledge of this people, their history and characteristics, was convinced that the Slavs would play a very much more important part in Europe than was then generally believed possible. Their recent success in the Balkan war has in a startling manner convinced the world of this possibility.

Millions of Catholic Slavs of Austria-Hungary and Germany were deeply stirred by the victories of their Orthodox brethren of Bulgaria and Servia.

The possibilities emerging from this new stirring of racial sentiment and ambition enable us to appreciate Mr. Curtin's knowledge of these people, and forcibly recalls the prediction of Napoleon.

The Slavs, then, bring to the up-building of the new Canadian nationality characteristics and qualities which we hardly appreciate.

In Winnipeg alone, according to the Free Press, there are 32,750 of these people.

The education and assimilation of the foreigner is a favorite subject of academic discussion. We must make them good Canadian citizens, we are told again and again, by pulpit, platform and press. The practical education in the duties of citizenship is somewhat different. After speaking of the patriotic aspirations of the Slav at home the Free Press writer caustically adds:

"The selling of himself to a party he must learn in Canada, the kind of liberty and (and) slaves. Here is an actual conversation: 'What did you get for your vote?' 'Ten dollars.' 'Don't you know it is wrong to sell your vote?' 'It is all I get out of it.' 'Would you sell it at home?' 'No,' with disgust. He is told here that a certain party gives him his 'government paper' and is threatened with loss if he does not vote for said party. Is it any wonder that it takes time for him to appreciate the franchise? Said one, 'To go through an election campaign with these people makes one ashamed to wave the Union Jack. Those who framed the British constitution for the benefit of British subjects did not imagine that such vile travesties would be made of its privileges by the creatures of political organizations.'"

Nevertheless the writer believes that those who come to stay will in time make good citizens. "In Winnipeg the Slavs are a people of large possibilities if rightly instructed and properly environed."

In religion the 20,000 Ruthenians in Winnipeg are, according to Mr. Vincent, the writer of the Free Press article, "70 per cent Greek Catholics under Bishop Budka's leadership; 10 per cent 'Independent,' sometimes called Presbyterian 1 per cent Bap-

tist, and the remaining percentage indifferent to all church affiliation."

"Sometimes called Presbyterians" is a particularly good and non-committal way of passing over a disgraceful phase of peculiarly contemptible proselytism. Our readers will remember that certain Presbyterian missionaries, in their unholy zeal to seduce the Ruthenians from their Catholic faith, actually got some Ruthenian converts to pretend to be priests and to travesty the Holy Sacrifice of the Mass. Those thus seduced they called Presbyterians.

"Greek Catholics" is not so apt a term. The Ruthenians are Roman Catholics of the Ruthenian rite. Bishop Budka was sent to them by our Holy Father Pius X. The term Greek Catholics is sometimes used in even a looser sense still, to include the schismatics, who, however, never call themselves anything but orthodox.

"Educationally, the Ruthenian is rather surprising. He is discovering a remarkably active brain. The writer once taught elementary English to 6 of these 'Galicians,' as we then called them. They worked hard all day, but were eager to learn at night. He never had to repeat the same thing twice, so retentive were their memories. To-day 20 young men are in St. Boniface college and 8 in Manitoba college, taking the arts course; 10 are taking the matriculation course; 5 are in Normal school; 2 are articled as law students, and 2 are studying in the engineering course; many are in the collegiates. There would be many more in college if they had funds."

This is reassuring, and rather discounts the sweeping assertions of those who would picture the degrading effects of their religion on these people.

"The two Greek Catholic churches, and the one Orthodox Greek or Russian church have parochial schools. The St. Nicholas school has a large building on Flora avenue with ten class rooms. The Baptists and Independents send their children to the Public schools. The sentiment among the Ruthenians generally is in favor of the Public school, and if they could have an hour for their own language there few would attend church schools."

If it could be brought about by sincere believers in the educative and assimilative influence of Public schools that few of these foreigners would attend church schools, it would be the worst possible thing for the foreigners, and the worst possible thing for Canadians.

This is well illustrated in the article itself by what is said of another Slav group—the Bohemian:

"He (the Bohemian) is the Irishman of central Europe with all his genius and with all his strong passions. He also has back of him similar bitter traditions of landlord robbery. Is it any wonder if he is a Socialist, or anarchist, or 'agin the government,' in both religion and politics? A clergyman said of the Bohemians: 'They are Catholic by birth, infidel by necessity, and Protestant by history and inclinations.'"

Well, the Irishman, the real Irishman, is not only neither Socialist nor anarchist, but he is the strongest force for law and order, the upholder of civil authority justly exercised, without which civilized society is impossible. And he is such because of his religion.

Now note what Mr. Vincent has to say of the Bohemians and their religion:

"The majority of the Bohemians in this city are Catholics. A few are Baptists, some are Methodists, and a large number are indifferent or infidel. In the U. S., out of 35 secular papers among them, 33 are propagators of infidelity in an intense spirit. It is said that 300 societies in Chicago are infidel promoters. To these the lodge takes the place of the church. In Winnipeg there has been but one club among them and it has become extinct through emigration."

This calls for a word of explanation. At home the Bohemians are Catholic. In a total population of 6,458,389, the Catholics number 6,210,385.

There are in the United States about half a million Bohemians, more than half the number being American-born. These are divided into two strongly antagonistic camps: Catholics and atheists or free-thinkers. Only an insignificant number of Bohemians are adherents of Protestant sects, though Protestants have expended great labor and large sums in proselytizing amongst the Bohemians. The atheists are chiefly those who have apostatized from the faith of their fathers.

The epigrammatic clergyman who told Mr. Vincent that Bohemians are "Protestant by history and inclination," would be better employed studying the actual facts concerning this people.

When we are told that "in the United States 33 out of 35 secular papers among them are propagators of infidelity in an intense spirit, we are told, probably in good faith, a misleading half-truth. There are many Bohemian Catholic papers, among them the Katolik (The Catholic) published twice a week, which we are told is by far the best periodical in the Bohemian language in the States. There is also a Catholic daily. Bohemians on this continent being either Catholic or infidel, their press is either Catholic or infidel. The only force that can counteract infidelity among them is the Catholic Church.

Honest Protestants who sincerely wish to see the growing foreign element educated and Canadianized should weigh well the consequences of seducing them from the Catholic faith. They are merely recruiting the ranks of infidelity and Socialism. The Public school plays a comparatively small part in education; the home and the Church are more important factors.

The Church school which permits the co-ordination of all three is of the greatest possible benefit to the foreign element and to Canada. The restraining, civilizing and refining influence of religion is nowhere more needed than amongst the foreigners during the perilous time of their assimilation.

For the Catholic Slav the only religious influence is that of the Catholic Church. For the Schismatic, the Orthodox Church school is infinitely better than the Public school. Patriotic Protestant Canadians must choose between leaving the Slav under the influence of his own Church, or taking the responsibility of pushing him into the arms of Socialism and infidelity.

ORANGE SOLICITUDE FOR QUEBEC

At a public meeting held in Windsor, Ontario, by the Orange Grand Lodge, Mr. Hoeken said:

"Marriage laws in Quebec are a disgrace to the empire. Not a marriage of Roman Catholics but can be invalidated on some pretext. This church is in itself a divorce court. You couldn't go to Reno and get a judge to annul a marriage on such grounds."

Readers of the RECORD know that there is no divorce in Quebec. The civil courts everywhere pronounce on the validity of a contract; if some essential condition or element of a valid contract be lacking, the court declares the supposed contract null and void from the beginning.

Marriage is a contract; if the marriage contract is invalid the courts, in accordance with the marriage laws of Quebec, declare the supposed marriage null and void from the beginning as to its civil effects.

Now read again Mr. Hoeken's grotesque comment on Quebec marriage laws, bearing in mind that there are more divorcees, or applications for divorce from Toronto at this present session of Parliament than there have been declarations of nullity of marriage on any and every ground in the Province of Quebec in the three hundred years of her history.

And Mr. Hoeken is mayor of Toronto.

THE RELIGIOUS CENSUS OF CANADA

The census of 1911 shows an increase of the Catholic population of 603,441 or 27.06 per cent, for all Canada. Catholics in 1911 were 39.31 per cent of the total population as compared with 41.51 per cent in 1901. Taking into account the vast immigration our proportion of the population is reduced much less than we expected. With the larger proportion of Catholic immigrants that may be expected during the present decade we should retain our present proportional strength.

In Ontario the number of Catholics in 1911 was 484,997 as compared with 390,804 in 1901. While the general population of Ontario increased by 15.5 per cent, the Catholic population increased 24.5 per cent. Of the total increase of 340,327 in Ontario's population, 27,82 per cent is Catholic. Our relative strength in Ontario is thus increased from 17.8 per cent in 1901 to 19.2 per cent in 1911.

The return gives a table showing the increase in the four original provinces of the Dominion, i. e., Ontario, Quebec, New Brunswick and Nova Scotia to be 748,194, 56,77 per cent, of which is Catholic.

92.40 per cent of the increased population of New Brunswick is Catholic.

In Quebec the Catholic increase was 86.37 per cent, of the net increase, and in Nova Scotia 47.04 per cent.

In every one of the older provinces Catholics have made marked gains both relatively and absolutely, with the exception of Quebec, where the proportion remains about the same as it was, namely 86 per cent, Catholic.

Curiously enough, in an editorial reference the other day the Advertiser stated that the Catholic gain was chiefly in Quebec, the only one of the older provinces that shows no relative gain; but Quebec accounts for 295,423 of the total net increase of 603,441 in the Catholic population of Canada.

In the four western provinces Catholics have increased by 182,250; but this is only 16.32 per cent, of the increase of western population in the decade.

The specified religions for 1911 are 79 in number as compared with 57 in 1901. And still there are some others not specified.

The total number of Catholics in 1911 is 2,833,041; the next largest denominations are the Presbyterians, Methodists and Anglicans with something over a million each.

Altogether the religious census of Canada is very satisfactory from the Catholic point of view.

COMPULSORY EDUCATION IN QUEBEC

Presbyterian "missionaries" to Quebec in conference assembled solemnly put themselves on record by resolution that they are in favor of compulsory education in Quebec.

We presume their object is to secure a better attendance at school of the children of the province.

As matters stand at present the average school attendance is as follows:

	Per Cent
Ontario.....	60.84
Nova Scotia.....	64.03
New Brunswick.....	62.33
British Columbia.....	71.27
Saskatchewan.....	52.30
Quebec.....	77.53

If the Presbyterian missionaries to Quebec are really concerned about increasing the average school attendance in Canada, they should, after studying conditions in Quebec, return to Ontario and let us know how it is that in Quebec, without compulsory legislation, the average school attendance is 77.53 per cent, while in Ontario, with compulsory legislation, it is only 60.84 per cent, which by the way is the highest percentage we have reached since Confederation.

The absence of a compulsory law in the Province of Quebec is a favorite subject for some of our petty little pharisees. The reason of course is evident. Quebec is Catholic, Ontario is Protestant. Children are not compelled by law to attend school in Quebec; they are in Ontario. Therefore—

Ask one of them how compulsory legislation works out in Ontario, and you will find him totally uninformed. Tell him that compulsory legislation in Ontario has given very satisfactory results, while from higher motives Quebec has attained a much greater measure of success, and from the depths of an ignorant prejudice he will pity you.

He may, perhaps, give more credence to the report of the Minister of Education, Province of Ontario, 1911, (the last report issued) from which we take the following extract, page XI, under the heading "Compulsory attendance of Pupils":

"As the population grows the school attendance increases, but it is greatly to be feared that in certain portions of the Province the enforcement of the law requiring compulsory attendance leaves much to be desired. In 1910, as will be observed in the statistical tables, 215 urban school centres out of 287 sent in reports of the truancy officer. There appear to be 72 towns and villages which have no such officer, or, at least, neglect to make reports. In most of the rural areas the local authorities have not appointed such officials, although empowered by the act to do so. The economic conditions affecting farm labor may account in some measure for irregular attendance of boys and girls at school, but, whatever the cause may be, the result is not satisfactory. The enactment of more stringent legislation to improve matters is, at best, a doubtful remedy, unless there is a strong public opinion to enforce it, but some method of withholding a portion of the legislative grant in cases where attendance is found to be neglected, may have to be devised."

"The enactment of more stringent legislation to improve matters is at best a doubtful remedy unless there is a strong public opinion to enforce it."

Without compulsion, but from higher motives, Quebec has secured

the very desirable object that Ontario with the aid of the law and its penalties has admittedly failed to attain.

And this very fact that the people of Quebec have, of their own free will, recognized their duty in the matter of education, is infinitely more to their credit than if the same result were obtained by means of compulsory legislation. Conscience is the best truant officer.

Without any prejudice in favor of Quebec's school system, we do feel disposed in simple justice to refute some of the petty and spiteful allegations made by those who reflect no credit on our own system of education.

One amongst many of the evidences of interest, intelligent, practical and ever-growing, in educational affairs in the sister province, is the meetings of school boards.

Last week at Joliette representatives of every school board in the two counties of Joliette and Berthier, some of them driving twenty-five or thirty miles, held one of these conferences. The Superintendent of Public Instruction, the chief Inspector of the province, the local inspectors, members of Parliament, Conservative and Liberal, were all present to testify to their interest in school matters, to address the delegates, and discuss with them the practical details of school management and educational improvement.

The Superintendent of Public Instruction, in the simplest and clearest terms, showed the advantages which the provincial legislature accords those municipalities that desire to increase the salary of teachers, and pointed out the justice and desirability of the different hygienic regulations now exacted by the Government. He made an energetic and moving appeal for better remuneration of the teachers, urged the establishment of school libraries, and insisted on the importance of rural schools inspiring the children with a love of the country life.

To give, even in outline, the proceedings of the day, is hardly possible or necessary here. What strikes one most is the eminently practical treatment of actual questions, and the presence of the school trustees from every school-municipality in the two counties.

The primary schools of Ontario are in some respects unquestionably superior to those of Quebec; in other respects we may learn much more from Quebec schools than we shall ever learn from their conceited, ill-informed and narrow-minded critics.

We can conceive of no measure for improving educational conditions in Ontario, more practical or more necessary than such meetings of the school trustees as we have described, addressed by the leading educationists and public men of the province. What an inspiring object-lesson on the importance of education, what a broadening effect it would have on boards of trustees too often sadly in need of it, what an impressive lesson for the pupils, such conventions would undoubtedly be; but could we have such meetings without compulsory legislation?

THERE COMES TO US from the diocese of Sault Ste. Marie, with the warm approval of the Right Rev. Bishop of that diocese, a little book entitled "A Child's Confession." It will be found of inestimable value especially in the extensive missionary field in which good Bishop Scollard and his faithful priests are spending themselves in heroic fashion in spreading the Faith.

A MISCHIEVOUS GATHERING

Our fellow citizens the Orangemen assembled in Grand Lodge in Windsor last week and their proceedings, as usual, were characterized by many things laughable and many things ridiculously inconsistent. Roman Catholics, we were assured, had nothing to fear from Orangemen, these good people being, as far as words are concerned, equally solicitous for the freedom of Catholics as of Protestants. We thank them most sincerely for their kindly attitude towards us and we hereby beg leave to throw a bouquet at them also, with our visiting card attached upon which is written, "the same to you and a great many of them." It is incomprehensible that well-meaning, sensible people, but who, we regret to say, read much and think little, will give countenance to this politico-religious organization. The leaders declare that it is non-political. As well might the same claim be made by the Conservative and Liberal associations throughout the country. If those who contend that it is non-political would

read the speech of the Hon. Edward Blake delivered in the House of Commons in 1884 their eyes would be widely opened. He showed by incontestable proof that Orangism is simply and solely a political machine operated by the bosses entirely for their own use and benefit, the innocent yeomanry of the town lines being coaxed into the ranks on the plea that the Pope needs continuous watching. Orangism is distinctly a menace to the happiness and prosperity of the country and we take it that it will exist so long as simple-minded people will allow themselves to be humbugged by those who claim to be the defenders of our civil and religious liberties.

A notable characteristic of Orangism is the fact that while its members essay to be the champions of these liberties, they swear away their own, for an Orangeman makes solemn oath that he will never become a Catholic, that he will never marry a Catholic woman and that he will not send his children to a Catholic school. Orangism is not a healthy asset in the community. If proof be demanded we have only to point to the civic government of Toronto. There will be a tremendous effort made to keep this detestable society alive so long as, through its influence, public office and municipal jobs may be secured by its leading spirits.

A SUBSCRIBER IN CEYLON, ONT.

A subscriber in Ceylon, Ont., sends us a clipping from a Collingwood paper in which it is stated that a priest in New York had left the Catholic Church and joined the Episcopal communion. The report is quite correct. We have full knowledge of the case, and we say to our subscriber that the unfortunate man referred to needs our prayers more than anything else. His life has been erratic and inconsistent. The troubles of the authorities of the Episcopal Church will now begin. The cloak of charity was thrown about him over and over again by his Superior, but all to no purpose. Each day revealed some new and irritating phase in his character.

A GREAT LOSS

We send our sincere sympathy to the Bishop-elect, priests and people of Charlottetown, because of the destruction by fire of their grand cathedral. This very sad event took place on the 7th of this month. The sacred edifice cost \$250,000 and there is only an insurance of \$100,000. We have faith in the Catholic people of Prince Edward Island and believe that they will at once rise to the occasion and contribute liberally towards the restoration of their cathedral. A press despatch tells us that the rebuilding will be commenced at once. The attitude of our separated brethren in this time of misfortune for their Catholic fellow citizens is worthy of the highest praise. With the first donation of a \$5,000 cheque received from a Methodist firm the old Zion Presbyterian Church has been purchased as a temporary building. A \$6,000 subscription has been received from Frank R. Hertz, a Methodist, nephew of Rev. Dr. W. H. Hertz of Amherst. Another prominent Protestant gave \$10,000. A canvassing committee is now working among the Catholics, and subscriptions are coming in freely. The damage to the Bishop's palace by water is covered by \$20,000 insurance.

A NEW NOVEL BY CANON SHEEHAN

The appearance of a new Canon Sheehan book is an event of importance in the Catholic publishing world that does not always receive the notice it warrants. From past experience we always count on a Canon Sheehan book being "worth while," and his latest contribution, "Miriam Lucas," is no disappointment in this respect. The venerable author has an ideal and a purpose in all his works, and the purpose of "Miriam Lucas" is especially timely and opportune. It is a delightful story—considered merely as a story perhaps the most interesting that has yet proceeded from his gifted pen, but it is more than a story. It is a merciless exposure of the fallacy of Socialism as a cure for the ills of the working classes. The heroine, baptized a Catholic but brought up as a Protestant, mistress of an old country mansion, with no companion save an invalid father, is brought into very close relations with the poor people of the estate, with the result that a great bond of love, begotten of a sympathetic observation of their blameless lives, springs up between them. She is ostracised by society for some reason of which she is ignorant, (but which

later she discovers to be the fact that her mother became a Catholic.) Thus the first seeds of hatred of the existing social order are implanted in her soul. Moving to the Irish capital she becomes a contributor to a socialistic journal, meets with some Trinity under-graduates who are the power behind the throne in a great conspiracy having for its object the uprooting of the present social fabric, and the substituting for it of a system based on the inherent equality of man. A strike is proclaimed, only to end in defeat for the masses, who find that they have been duped by the English agitators who, under the guise of warring against the injustice of Capitalism, were really actuated by hatred of religion, and at the very time that they were denouncing the classes were discovered to be in their pay. Miriam proceeds to America and there has her eyes opened to the fact that this inequality that is the stock-in-trade of the agitators is more apparent than real. How all this works out—how she discovers from experience how true are the words of Father Hugo, the chief opponent of the forces of disorder, that it is the rich, not the poor, that are to be pitied—that the dome of the rich often covers hell, whereas the rafters of the poor lean down on heaven, makes a story that is not only interesting but sublimely inspiring as an epic poem. Those who have read and enjoyed Canon Sheehan's other books will not hesitate to order this latest child of his fertile brain. Those who have not yet made the acquaintance of the most gifted Irish writer of the day, and one of the great Catholic authors of the age, will be well advised to make a beginning with "Miriam Lucas." Having done so they will not be able to resist the temptation to read more of his truly excellent works. And although they constitute quite a little library of their own there is a pleasing absence of that sameness which is characteristic of many prolific writers. Every page is fresh as the breeze that blows through the quiet garden at Doneraile—the garden that he has immortalized in his "Under the Cedars and Stars."

Clothed in the most perfect English, redolent of real genius, teeming with the choicest literary allusion, they come to us stamped as the product of an unusually cultivated mind. It used to be that the works of Catholic authors were set down as inferior to those written by non-Catholics. Whatever truth there may have been in former days it is true no longer. We now have Catholic authors whose works are in the very front rank of the world's best literature. But how seldom do we see them in the list of the "best sellers?" It would be well for us to do a little soul searching in this regard. Are we acquainted with the works of our leading Catholic novelists? Do we ask for them when we visit the public libraries? If we find that they are not there do we forget that it is the demand that creates the supply? Let us answer these questions and act accordingly. COLUMBA.

NOTES AND COMMENTS

THEY HAD A "Bible Sunday" last week in Toronto under the auspices of the Canadian Bible Society. Over 50 pulpits, we are told, were devoted to a glorification of the work done in the past hundred years in translating and distributing the Word of God. One preacher told his hearers that 2,000 Bibles are printed every working hour of the day; another, that the sacred book has been translated into 440 languages, and that each translation has cost something like \$150,000. Furthermore, we are told, that this prolific circulation of the Bible is "the secret of the greatness of the greatest of modern nations,"—a statement that is said to have emanated originally from her late Majesty, Queen Victoria.

OF COURSE A celebration of this kind would not have been complete without the usual reflections upon the supposed indebtedness of mankind to the "Reformation" for the Bible and all that it contains. The Church had, as usual, to be held up as a Bible-suppressing Church, her Pontiffs as inimical to progress, and the ages in which her sway was more generally acknowledged than it is now, as the "Dark Ages." Fiction of this kind is delectable to Protestant ears, and it mattered little how truth suffered in the process, if a good point was to be made by harping on the tune of old string.

IT MATTERED little, we say, how truth suffered in the telling of so unct-