

The Catholic Record

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LETTERS OF RECOMMENDATION

Apostolic Delegation

Mr. Thomas Coffey, Ottawa, June 13th, 1905.

My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic 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,
DOMINIC, Archbishop of Ephesus,
Apostolic Delegate
UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey:
Dear Sir—For some time past I have read your valuable paper the Catholic Record, and congratulate you upon the fact that it is published in this matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to remain,
Yours faithfully in Jesus Christ,
F. D'ALONZO, Arch. of Larissa, Apoc. Deleg.

LONDON, SATURDAY, SEPTEMBER 6, 1918

THE DOMINION EDUCATIONAL CONGRESS

Though each province according to our constitution has exclusive control of its own educational system, it is quite natural and may be highly useful for representatives of all the provinces to come together to compare results and to discuss matters of common interest.

The recent report of the Royal Commission on Industrial Training and Technical education shows that the commissioners are deeply impressed with the importance of manual training. If the Federal Government is to give practical effect to the recommendations of the Commission some means must be devised of provincial co-operation which will not offend the susceptibilities of those who hold jealously to provincial autonomy. To prepare the way for such action was probably the principle work of the Dominion Congress. At any rate the president of the Congress was Dr. Robertson, chairman of the Commission; and the Report occupied most of the time and attention of the Congress.

There is no doubt the conviction is steadily gaining ground that mental training alone is very far from adequately meeting the requirements of education. Its advocates are certainly right in holding that manual training goes far to supplement mental training, making the child more practical and efficient by the co-ordination of mental and physical faculties. How this may be worked out is a problem for the future; the first step is to establish its desirability.

In Catholic industrial and reform schools this principle has long been recognized and reduced to successful practice.

Training, mental and physical, however, has never fulfilled the Catholic ideal of education. The moral and religious side of human nature has always held the all-important place. Experience has shown thoughtful non-Catholics the futility of attempting to divorce education from religion; the necessity of including moral training in any scheme of education is now evident from experience. The Ottawa Citizen, commenting on the work of the Dominion Educational Congress, thus refers to the question:

"There is one more stage of development needed. Education has always dealt with the mental. Now it is dealing with the physical. May it not be suggested that the time is fast approaching when educators must seriously apply themselves to the problems presented in the ethical and moral realm? This realm has been largely left to the doubtful charge of sectarian organizations. Ethical and moral results have generally been regarded as chance by-products of the educational machine."

This is quite a refreshing admission of the principle the Catholic Church has ever insisted upon in the strenuous opposition of those who would relegate moral and religious education to the home and the Sunday school. The Citizen is with us, but with a very radical reservation. The "ethical and moral realm" of education must be taken from "the doubtful charge of sectarian organizations" and handed over to the State. We shall have to have State-defined moral standards and State-taught re-

ligion. Something so broad that "sectarian organizations" may go out of business! Still this is the logical outcome of the unreserved surrender of the control of education to the State.

The Citizen concludes:

"A keen thinker and an efficient worker are both excellent, but a good man—good in the largest and best sense—is greater far, and more needed to day. It is only when educators come to regard education as the development of all the inherent force of life and recognize ethical and moral attainment as the product of the highest school, that the educational system will arrive at its climax of achievement."

Here the Catholic position is stated almost in the terms consecrated by Catholic usage. There is just one step more to take. The spiritual cannot be excluded from the education of beings composed of body and soul; and moral training not based on religion is a house built on shifting sands without a foundation. The growth of irreligion and the worship of the State may make some such attempt at teaching morality without religion possible. But the result is a foregone conclusion. Catholics true to their principles will have another proof of the wisdom of the old Church which is guided by the accumulated experience of nineteen centuries.

MORALITY WITHOUT RELIGION

In Wisconsin a special legislative "vice committee" is investigating the causes of the alarming growth of immorality in that State, with the object of devising, if possible, legislative remedies.

"It is generally recognized," said Dr. C. A. Harper, secretary of the State Board of Health, "that there is a general wave of immorality passing over the country. It is due partly to our standards of living and a deadening of the moral sensibilities."

"Lack of surveillance by chaplains, social ambitions of parents, late hours, suggestive dances, immodest dresses, automobile rides, telephones, stimulating food and drink and organizations of boys to ostracize girls from society who refuse to submit to their will, are some of the principal causes of the social evil among the better classes of citizens of Wisconsin," said Dr. Harper.

"Remedies suggested by him were stricter watch by parents, less suggestive clothes, wholesome food, early retiring hours and elimination of the automobile and telephone from use of the young women."

Dr. Harper said that reports filed at his office showed an alarming increase of illegitimate births and referred to disclosures made some time ago with regard to the High School at the Capital.

"Take the situation among the students in the Madison High School a year ago," he said, "when the community was astounded to find that twenty young girls of respectable parents were guilty of indiscretions. It was charged that a coterie of boys in the school had banded together and ostracized from the social life of the school virtuous girls who would not submit to their demands."

We have here a sad but eloquent commentary on education without religion. The three great educative influences are the Home, the School, and the Church. Each untrammelled and all co-ordinated render the highest possible service to the State. The State, however, has stepped in and in a great measure has destroyed the holy influence of home, by laws which degrade marriage to a purely civil contract to be dissolved by civil laws. With the very foundation of the Christian family removed, home education becomes less and less effective and tends to disappear with the loss of the sense of parental responsibility. The school divorced from religion finds itself powerless to inculcate authoritatively moral principles or define moral standards.

The churches which surrendered so much now find themselves without authority or influence over the lives or conduct of men who have been trained from their earliest years to regard religion as an unimportant side issue.

The Catholic Church alone is logical and uncompromising. The home, the school, and the Church must work together. Guardian of revealed truth and the eternal principles of right and wrong, the Catholic Church insists that religion permeate the home and the school. The home is holy. The family rests on the sanctity of the marriage bond. There parents realize their responsibilities and their obligations. There children form their first conception of

authority and learn their first lessons of obedience. There they learn the first lessons of civic virtue in learning to respect the rights of others. The school supplements the work of the home. Both work side by side, at the same time, on the same material; and both receive their light and guidance from the Church which was founded by Christ to lead us on to eternal life.

In this co-ordination of the three great educational influences can alone be found the force necessary to create the moral conscience without which the state is powerless to stem the tide of immorality.

Saddening as such evidence as that given before the Wisconsin vice committee must be, it should, at least, make Catholics more earnest in their loyalty to their ideal of Christian education.

PRAYERS FOR RAIN

A short time ago when Kansas was suffering from a prolonged drought the Governor refused the request to set apart a day for general prayer for rain. He said that he believed in prayer, but not where the operation of natural laws was concerned.

The Governor, no doubt, also believes in the Bible—with certain reservations as becomes a good Protestant who is his own final court of appeal in all matters of faith.

St. James V. 16-17-18 has something to say that seems very much to the point:

"Pray one for another that you may be saved. For the continual prayer of a just man availeth much."

Elias was a man possible like unto us; and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and six months.

"And he prayed again; and the heaven gave rain, and the earth brought forth her fruit."

But there are many like the Governor who have no definite grasp of fundamental truths. They consider it an evidence of enlightenment to speak of natural laws as fixed and immutable—God himself cannot change them. This betrays a vague, indefinite, hazy notion of God. The word is still on their lips, but the idea in their minds is not the idea of God. God is infinite, omnipotent and free. He is the great lawgiver who established natural laws and created the natural forces which he preserves and sustains. To say that God cannot interfere with natural laws is to set a limit to His omnipotence, to restrict His freedom. This is the denial of the very existence of God, all-powerful, free and infinite.

That God does allow us to influence Him by prayer is evident from a thousand passages of the inspired writings. It is in keeping with the ineffable condescension of the omnipotent Father who sent His Divine Son to be our Brother and our Redeemer. On His authority we pray to Him who is above and beyond all natural laws, for He it was who said "Ask and you shall receive; seek and you shall find; knock and it shall be opened unto you."

ST. AUGUSTINE'S SEMINARY

The opening of St. Augustine's Seminary, Toronto, marks another step in the great work initiated by the munificent gift of half a million dollars by that staunch Catholic layman, Mr. Eugene O'Keefe. Another step, for the stately pile, which erected under the guidance of the late Archbishop McEvoy now crowns Scarborough Heights, will be the centre from which will radiate an ever-increasing and ever-widening influence in extending the Kingdom of God.

When the divine Master had prepared the chosen twelve He gave them their sublime mission. "As My Father sent Me, so I also send you—Behold I am with you all days even unto the consummation of the world." To the consummation of the world that mission extends, to the end of time men must be found to carry on the work committed by the Saviour of men to the apostles. The adequate preparation for this, the highest and holiest of missions, will be the duty and privilege of St. Augustine's Seminary, not only for the present but for generations yet unborn.

The rapid increase of English-speaking and English-acquiring Catholics in Canada makes imperative the increase of Seminaries, where the language, the conditions and environment of life, the temperament and mentality of the people are fully understood and appreciated. Whatever be the language of Catholic immigrants now, the necessities of material conditions

impel them inevitably and irresistibly to acquire the language of the people amongst whom they have made their new homes. Their children and children's children will be English-speaking Canadians.

It is, therefore, of far-reaching importance that St. Augustine's Seminary has decided to receive the Ruthenian students for the priesthood. There the spiritual leaders and guides of that ever increasing, thrifty and prolific element of our population will receive such education and formation as will adequately prepare them for their special work, important alike for the Church and for Canada. And what is done for the Ruthenians now will, in all probability, in the near future be done for other nationalities as requirements and opportunities develop.

The great importance of the work of St. Augustine's Seminary can only be realized when we consider the marvellous increase of population and development of resources now going on in Canada and that will continue indefinitely.

That the new centre of theological learning will accomplish a large share of the great and vitally important work of supplying the Church of God with priests to carry on her work and meet the growing demands of the new conditions, is our confident belief, well grounded hope and ardent desire.

HARRY K. THAW

There is not a particle of doubt that a poor man with Thaw's record would be promptly deported from Canada as an undesirable. No healthy Canadian cares two straws what becomes of this wealthy degenerate; but no sane Canadian can see with indifference Thaw's wealth secure for him what is not freely conceded to the humblest immigrant who comes to our shores. Such discrimination would have a regrettable effect on the public mind and conscience; respect for the law and confidence in its administration would be seriously impaired.

At the present writing the outcome is uncertain. If, however, a loophole in the law be found through which this man escapes, it is well to bear in mind that no such intention animated our legislators in framing the law.

We venture to express the confident hope that in dealing with Thaw and his millions, the administration of our laws will justify the belief that in Canada even-handed justice is dealt out without respect to persons.

IN THE NAME OF LIBERTY

That Catholic Portugal has thrown off the yoke of Rome and the tyranny of monarchy, and established freedom and a republic, is in certain quarters hailed as a sign of the times, as welcome as it is significant. Christian ministers from Christian pulpits proclaim the fact as a cause for rejoicing, not to say gloating.

Our readers know that the republic is but a name, that the "freedom" is a mockery, and that tyranny, naked and unashamed, holds the unfortunate people in terror-stricken subjection. As little or nothing of the truth appears in our secular press, it will be of interest to read what the Times, the greatest and most conservative of English journals, has to say on the subject:

"The proletariat of Lisbon, perceiving that the cost of living tends constantly to increase, looks with growing impatience and diminishing hope for the promised millennium. And while the Government embitters the extremists by stern methods of repression it has failed to conciliate the moderate elements whose support will eventually become indispensable. The breach with Rome remains unhealed. It was reported that seven hundred of the clergy have now accepted the separation law, and since clergymen must live we can well believe it. But it is not denied that the majority remain irreconcilable, and that these enjoy the sympathy and practical support of the great mass of their countrymen in their refusal to accept the State pension. If these Monarchists who still reside in the country make no sign, it is because they are terrorized into silence and inactivity. The political prisoners, to whose and let Adeline Duchess of Bedford drew attention in our columns three months ago, have been granted some relief, but the long expected amnesty has not yet come. The Press is muzzled, and freedom of speech as well as freedom of thought continues to be restricted within the narrowest limits. By such stifling of liberty does Senhor Costa maintain his hold upon the reins of power."

This discloses a condition of things that gives small ground for the self-styled champions of freedom of

thought, freedom of speech and liberty of action, to acclaim the advent of "liberty" in unhappy Portugal.

The statement that 700 of the clergy have accepted the Separation Law may be taken with a grain of salt. It will be remembered that about a year ago it was claimed that 800 priests had made their submission. When the facts became known it was found that the list contained less than three hundred names, some of them the names of secretaries, some of priests dead for years!

A CARELESS EDITOR

There is something wanting in the editorial sanctum of the Toronto Star, otherwise a letter written by one signing himself "No Surrender" would have been blue penciled or thrown in the waste basket. The person who penned this article is so evidently untruthful, coarse and bigoted that gentlemen of the press should hold him at bay. Such a letter appearing in another Toronto paper would not give us surprise, but that a great daily like the Toronto Star should allow into columns such a letter as that of "No Surrender" brings us not a little astonishment. Its tone is the screech of a wild "Orange-man" just out from Belfast. For the amusement of our readers we will quote just one sentence: "And now Rome plots the breaking up of the British Empire. Cardinal Manning boldly avowed this purpose. We have, he said, to break or bend that will which nations have found invincible and inflexible. Were England, the strong hold of Protestantism, overthrown, Protestantism would be conquered throughout the world." Of course Cardinal Manning never said anything of the kind. This Belfast Orangeman is simply retailing gossip of a character similar to that which Sairey Gamp was always "disposed" to unload on Mrs. Harris. The editor of the Toronto Star ought to be more careful. If he permits the quality of his reading matter to grade low the reputation of the paper will suffer.

THE ROMeward MOVEMENT

In our article of some weeks ago we referred to the fact that prejudice against the Catholic Church is passing. This we attributed to the evolution of Protestantism, which has practically come to mean indifference. Definite dogmatic teaching has very little place in the Protestantism of to-day. Religion, as understood by the great majority of those outside the Catholic communion, is largely an attitude—we must be kind to one another. That is the whole Law and Prophets. There was a backbone to the theology of Luther and Calvin—even if it was a crooked one—but the theology of the sects of to-day has no backbone, and this principally because they have no theology. It by no means follows from this that the Protestant rank and file are any nearer to believing in our holy religion—they are only farther from believing in their own.

But the thinking classes are beginning to see the absurdity of a system, which is no system. They contrast the Uncertainty of Protestantism with the Certainty of Catholicism. They are weary of all this Negation that knows not what it denies. They want something definite in religion, and day by day they are coming to see more clearly that we, and we alone, can give them what they desire. The unique position of Catholicism attracts them. Tossed about on the sea of human opinion, distrustful of a pilot who does not profess to know the way, a voice calls to them out of the darkness, and the shadows of dying man-made systems, "I am the Way, the Truth, and the Life." And it begins to dawn upon them that they had heard something like that before. For did not He Who came to show them the Way teach as One having Authority? Did He not bid them remember that those who followed Him "walketh not in darkness." And in the light of grace they see that the successors of Him Who taught as one having authority must also have authority, and must know what it is that they teach.

This it is that explains why it is that whereas the masses have scarcely been touched as yet, the classes are coming over to Catholicism in ever increasing numbers. University graduates, authors, newspapermen, professional and business men, men from all the higher walks of life, are finding the path that leads into the City of Peace. If used to be that Intellect and Catholicism were supposed to be mutually destructive. But as men get farther away from

the swaddling clothes of the Reformation it is being brought more and more home to them that they are inseparably united, the one with the other.

COLUMBA

NOTES AND COMMENTS

In what it has to say about Catholic Foreign Missions the Christian Guardian has fallen into the common error of jumping at a conclusion. It takes the statistics of a single missionary society in the Catholic Church, and, assuming these to represent her entire activity in that direction, reads the CATHOLIC RECORD a wholesome lesson on the comparative apathy of Catholics toward the great problem confronting the Christian world at the present time, that is, of bringing heathen nations out of the darkness of unbelief into the glorious light of twentieth century Protestantism. We might offer sundry reflections upon the present day trend of that Protestantism, particularly of the Canadian Methodist wing under the able leadership of "General" Jackson. It is the conviction of many of that denomination that the old-fashioned Bible Christianity is in perilous straits in such hands, and much might be said of the losing fight waged in recent Conferences against it. We prefer, however, to pass on to a consideration of the issue which the Christian Guardian in its narrow sectarian ignorance has raised.

In METHODIST eyes apparently, the subject of missions to the heathen is summed up in the word "cash." The "Christianization of the world in one generation" is entirely a matter of dollars and cents and if only the Layman's Missionary Movement and kindred organizations can raise the necessary wind, the problem that has exercised the mind of the Christian world for almost twenty centuries is to be settled now in less time than it has taken to build the Panama Canal. There may be a certain element of what Americans have christened "freshness" in the idea, as there surely is a large infusion of cocksureness. But what matters that if only the heathen can be made to swallow the great Protestant fiction, and, incidentally, a telling blow be dealt to the old church.

WE HAVE NO hesitation in admitting that so far as Catholics in the English-speaking nations are concerned, there has not for the past four hundred years been that active participation in the foreign missionary work of the Church which characterized them in the centuries before the Reformation. Continental Europe was largely Christianized by missionaries from the British Islands, but at the great Apostasy this sphere of activity was cut off and the Catholic missionary drive to fight for its very existence. The persecution from which it so long suffered left its mark upon it, and since the coming of happier times, its every energy has been devoted to the restoring of the ancient fabric, to the safe-guarding of its rights, and to the Christian education of the rising generations. In spite of this, however, it has borne a share of the world-wide burden, and the presence of Celtic and Anglo-Saxon names in the missionary annals of every heathen country in the world is the best proof that it has given more than money or treasure—it has given of its own flesh and blood.

HOWEVER, the amount of money contributed by Catholics for foreign missions right here in Canada might surprise even the Christian Guardian were it tabulated. There are innumerable channels through which it finds its way, one of which may be instanced in the collection for Father Fraser's work which the CATHOLIC RECORD has in hand at the present time. Another is the annual collection for the African missions made throughout all Canada, and still another is the Good Friday collection for the Holy Land. Then, in one diocese or another, funds are being constantly raised for this mission or that, as the need arises, and no parade is made of them before the public. For the Church is less concerned to make imposing arrays of figures than to see practical results produced by her missionaries, and that she has not been disappointed in this may be seen by reference to the annual reports of such societies as that of the Propagation of the Faith, and even more so in the published observations of independent travellers and consular officials. If these have not come the way of the editor of the Christian Guardian, we do not envy

him his intellectual horizon. That they are much more to the point than the vulgar display of wealth which seems to be the be-all and end-all of Protestant missions, must be apparent to the intelligent observer.

THE SOCIETY for the Propagation of the Faith, although unquestionably the greatest missionary society in the world, and one whose operations extend to every land under the sun, is after all but one of many such societies in the Catholic Church. The Christian Guardian, however, has, as we repeat, fallen into the error from which a moment's reflection and the exercise of a little common-sense might have saved it, of assuming the entire foreign missionary work of the Church to be embraced within the figures it has published. Evidently it has never heard of the Foreign Missions of Milan; the Society for Foreign Missions, Paris; the Missionary Societies of Rome, Parma, Steil or Scheutweld; the Society of the Divine Word; St. Joseph's Foreign Missionary Society, an English institution founded by the late Cardinal Vaughan, or the kindred society in the United States, devoted to the welfare of the Negro race at home and abroad. Nor did the name of All-Hallows College, Dublin, occur to the dull editorial brain of the Guardian. From the portals of that institution, founded as it was in the age of persecution, and fostered and maintained solely by the Catholics of Ireland, have gone forth successive generations of devoted missionaries whose purpose it was to carry the glad tidings of the pure gospel to the ends of the earth.

ALL THESE societies and institutions, and a score of others that might be named off-hand, are independent one of the other and of the Society for the Propagation of the Faith. They have each their own means of sustenance and allotted sphere of labor. But, in contrast to the jarring sects of Protestantism, while in enjoyment of such independence, there is no clashing of interests or unhealthy spirit of rivalry to encumber them. For, like the several regiments that go to make up a great army, they have the advantage of all working under one head and over and above all personal or sectional interest, of being pledged under such direction to the furtherance of the one great cause. This, though often made their reproach, is at once the wonder and the envy of thinking men and women in the world outside. The latter, as instanced by the Guardian's rather grudging reference to the state of the Catholic Church in China, cannot shut their eyes to the evident results produced by Catholic missionary effort, and yet, if the missionary spirit is so dead amongst Catholics as the Guardian, basing its calculations upon the finances of the Society for the Propagation of the Faith alone, would persuade itself, the spread of the Catholic Faith in heathen lands is not merely remarkable—it is miraculous. Let us glance at a few figures to illustrate this.

LET US TAKE China for example. The Christian Guardian is constrained to admit that "the Roman Church has quite a following" in that country, and proceeds to give statistics. Its figures are not quite up to date, and to uninformed readers are meant to be discounted by the rather ungenerous comment that "it must be remembered that there were Roman Catholic missionaries in China in mediaeval times." But taking the Guardian's figures as they stand and comparing them with official figures of twenty years earlier, and (from the Guardian's standpoint) rather remarkable results are arrived at. The Guardian gives the number of baptized native Catholics as 1,363,697; in 1899 the figures were 542,664—an increase in twenty years of 150 per cent. Of priests, European or American, and native, the Guardian's figures for the present time (which are approximately correct), are 1,426 of the former, and 710 of the latter; in 1899 they were 608 and 329 respectively—again an increase of over 100 per cent. We do not happen to have at hand statistics of the religious orders of women in China in 1899, but the Guardian's figures for "the present time" (which are correct for six years ago), 568 European and 1,328 Chinese, undoubtedly show a similar increase from 1899. If then, as the Guardian would have its readers believe, the "Roman Catholic Church of to-day is not excessively missionary," and the contributions of its members for missionary purposes,