

The Catholic Record

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

LETTERS OF RECOMMENDATION. Apostolic Delegation, Ottawa, June 13th, 1912.

Mr. Thomas Coffey. My Dear Sir:—Since coming to Canada I have been a reader of your paper.

Mr. Thomas Coffey. Dear Sir:—For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Mr. Thomas Coffey. Dear Sir:—I have read your issue of the 27th inst. and am glad to see that you are still publishing the same.

LONDON, SATURDAY, JULY 27, 1912

THE NEW ARCHBISHOP OF TORONTO

The CATHOLIC RECORD sends heartfelt greetings to Most Rev. Archbishop McNeil, who has been translated, by order of His Holiness the Pope, from the Archiepiscopal See of Vancouver to that of Toronto.

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Archbishop McNeil was born at Hillsborough, Inverness, N. S., in 1851. He was of both Scotch and Irish descent, his grandparents coming from Barra, Scotland, and Kilkenny, Ireland, respectively.

His Grace accepted the Vicar Apostolicship of St. George's, Newfoundland, four years later, assuming the bishopric in 1904. Elected Archbishop of Vancouver in 1910, His Grace has continued in that capacity up to the present time.

Next to faith and love in the home is reverence. Indeed, this is the very touchstone of a really well ordered Christian home.

From other sections of the diocese of London come the most gratifying reports of the success of the children of our Catholic schools in this public test of their efficiency.

One truly friendly is more precious than a score of casual acquaintances.—Cardinal Gibbons.

Unselfishness and thoughtfulness usually go together. They spring from a large and generous nature and where they abide pettiness has no place or share.—Thomas O'Hagan.

ST. PETER'S SEMINARY

The establishment of St. Peter's seminary in the city of London, for the theological training of candidates for the priesthood, has called forth expressions of sympathetic approval from many sources.

It is now officially announced that a Roman Catholic seminary is to be located on the fine property secured by Mr. Philip Pocock at the north end of Waterloo street.

Affiliated with the Western University the Roman Catholic College might add largely to the opportunities of its students in some studies, and for the University the connection would mean a great deal.

Such an institution as is being established will add to the prestige of London as an educational centre. The University with its cluster of theological schools would act as a magnet to draw other denominations to place their seminaries in this beautiful, healthful, eminently central and suitable city.

On the 16th inst. the London Free Press struck the correct note in its editorial on the new Seminary: "His Lordship Bishop Fallon is inspired with the idea that this city should become an educational centre."

The head of the Catholic diocese of London has before this given expression to his views that Western Ontario is entitled to an educational importance it has not possessed, and now comes the good news that the Bishop is taking practical measures in the direction he believes not only to be possible but highly desirable.

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It has for some time been recognized that the Toronto University is unwieldy in size. London in the west and Queen's in the east should be competent to relieve the Toronto University of the surplus of students, and there should be built up here a university that will be second neither to Toronto nor to Queen's in point of efficiency.

The friends of education and of the advancement of the London district rightly see in the new Seminary a step forward not only in the development of Catholic interests but in the furtherance of the general welfare.

High School Entrance Examination. The report of the recent High School Entrance Examination of the city of London shows that our city Separate schools have fully maintained, if indeed they have not excelled, their usual high standard.

These results, while most gratifying to all friends of Separate schools, and quite possibly surprising to some of them, do not occasion any wonder amongst those who are acquainted with the work done in these schools.

At the time we pointed out that the federal system had been worked out with a great measure of success by Canadian statesmen of both parties, and that the grant of a similar measure of autonomy to Ireland would meet with the hearty approval of the large body of Canadians.

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PROPORTIONAL REPRESENTATION

Prior to the recent federal elections Sir Richard Cartwright, speaking, however, only for himself, strongly advocated proportional representation.

In the French Chamber of Deputies a measure has just been carried giving effect to the principle which it is hoped will result in a higher type of representation as well as in giving representation to hitherto unrepresented minorities.

We had in Ontario for some years a modified form of proportional representation in the county councils of the more populous counties, where two, three or four townships were combined for the purpose of electing two county commissioners.

Proportional Parliamentary representation would be secured by grouping six, seven or eight constituencies into one electoral district.

Toronto, let us suppose, would elect 6 members. The total vote is, say 48,000, the quota necessary to elect would then be 8,000 votes.

Between schools that are frankly irreligious or anti-religious, and honestly conducted Public schools as we know them, there is in the final analysis only a difference of degree.

From the point of view of Catholic representation we should stand to gain as Ontario is entitled to, at least, 15 federal members, and we have had in the last fifteen years from 3 to 6.

But however desirable it might be to have our just representation in Parliament, there are other and more cogent reasons why the system of proportional representation should receive adequate study.

Some months ago we took occasion to comment upon the impertinent and ignorant declaration of Sir Max Aitken, in which he stated that the federal system in Canada was a conspicuous failure.

The School Guardian, commenting on this, says: "The writer exactly hits the point. In many Council schools a modicum of good instruction about the Bible's contents is to be had: the teacher is a good religious person, and until recent times, has quite commonly had a religious training in a religious training college; but the aim and scope of the council school is not the teaching of religion; it is the one thing avoided.

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A NECESSARY ELEMENT IN EDUCATION

There is no true education without religion is the position taken by the Church. Hers is the wisdom governed from the experience of the ages.

The founders and advocates of the Public school system were in many cases public spirited citizens of honest convictions. They believed that a higher standard of general education would produce a higher type of character and consequently citizens better qualified for their increased responsibilities.

In France the national schools are of a different type; they are frankly irreligious or anti-religious, and the resultant wave of juvenile depravity has shocked even the infidel government, and impelled Catholics to establish thousands of voluntary schools.

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A UNIVERSAL RELIGION

With the disintegration of Protestant sects and the consequent indifference to all religion comes the recognition of the evils of a divided Christianity.

Leading Protestant bodies with no great or essential differences of belief or discipline are discussing and voting on the question of organic union.

Meredithe Nicholson, in the June Atlantic Monthly, discusses the question from the point of view of his friend Smith, the unchurched layman.

Nevertheless the Bible states nothing so emphatically or unequivocally as the fact of Christ's resurrection. St. Paul says, I Cor.: "If Christ be not risen again, then is our preaching vain, and your faith is also vain. Ye and we are found false witnesses of God."

It would be ludicrous if it were not so serious to find conferences and assemblies of Bible Christians thundering their denunciations of the Catholic Church for keeping the Bible from the people while their own people turn away from Church and Bible.

But Mr. Nicholson is by no means an irreligious man, rather he is an earnest Christian, as he conceives Christianity, who deplores "the fatality and wastefulness" of the great city churches closed tight all week and open for a few hours on Sunday.

He would not only remove wasteful and futile competition by union; but he would broaden the Churches' activities in a startling manner.

"Not only should the body and soul be cared for in the vigorous institutional Church, the Church of the future, but there is no reason why theatrical entertainments, concerts, and dances should not be provided.

In this unified and rehabilitated church of which I speak—the every-day-in-the-week Church, open to all sorts and conditions of men—what would become of the creeds and the old theology?

The seven-day church being built upon efficiency and aiming at definite results, could afford to suffer men to think as they liked on the virgin birth, the miracles, and the resurrection of the body, so long as they practiced the precepts of Jesus.

On all this, honest though the writer is and evidently sincere, our best comment is a quotation from himself: "The Church is either the repository of the Christian religion on earth, the sacred of the faith of Christ, or it is a stupendous fraud."

The tremendous fact that the eternal Son of God became man is surely an essential and fundamental fact of the Christian religion. Then the Christian Church which ignores that fact is a stupendous fraud.

There is not such a gulf between Protestant Christians who question Christ's divinity and the Persian Abdul Baha who, it is said, numbers already 3,000,000 followers. His religion, if he can be said to have a religion, is that all religions are at bottom one. Christianity and Buddhism and Mohammedanism are all one if the adherents will only "spiritualize" each his particular faith.

The experiment of a federal government upon new and untried lines was attempted and carried out with aston-

CATECHISMS OLD AND NEW

We notice that the perennial discussion as to the best method of making the Catechism class effective, is again on the boards.

First of all Butler's catechism is a brief but comprehensive synopsis of Catholic doctrine. Some may say that the answers in some instances are not simple enough. Let them try to express the same truth in simpler language and see if they will succeed.

Another advantage that Butler's Catechism possessed over many others is that the answers to the same questions are the same in the short and long catechism.

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THE POSITION OF CATHOLICS IN NOVA SCOTIA

In these brief notes nothing but the plain facts have been so far presented. Nobody can successfully challenge the accuracy of a single statement made in them.

Such a condition may result from two causes or from a combination of each. First, the Catholic body may not have the men, who, by education, by training, by industry and integrity, are capable of properly filling the places of importance which have been mentioned.

Secondly, there may be a disposition and an organized effort on the part of the majority to keep the minority out of those places of importance.

Assuming for the sake of argument that we have not the men, what then is our duty? Our plain duty is to train our young, according to their different individual aptitudes, for the positions which open from time to time. If our schools are inefficient, let us without delay make them efficient.

It is difficult to persuade oneself that our backwardness is due altogether, or to any great extent to lack of qualification. Our young men are endowed with as high an average of natural ability as any others.

Now, to the second point. There may be an invisible, well organized agency, always watchful, always at work, which makes it next to impossible for our young men to compete successfully with their rivals.

We have heard of the case of a bank manager whose first enquiry of a young applicant was whether or not he belonged to the Y. M. C. A. Leading non-Catholics have been charged with the existence of some hampering influence which operates to the disadvantage of the young Catholic who seeks employment, and no satisfactory explanation has yet been given.

One cannot speak with confidence on the point, except as to results. The Protestant churches probably give more attention to the social and material uplift of members of their congregations. More interest may be taken in the advancement of each individual than in our own churches; and the results which we see may be the results of well-organized efforts to advance their own people rather than a desire to discriminate against Catholics.

We have the remedy in our own hands. If a banking institution shows a disposition to discriminate against Catholics, we may be sure that the money of a Catholic depositor is as welcome to it as that of any other person. If it finds the deposits going elsewhere, it may experience a change of heart. If a trust company wishes to be free from all taint of "Popery," the proscribed "Papist" can carry his business elsewhere. If a political party manifests a disposition to ostracize our people, we have our votes left. We have shown, we think, the existence of a disposition on the part of both