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 Publisher and Proprietor, Thomas Coffey, L.L.D.
 Editors: Rev. James T. Foley, R.A.
 Thomas Coffey, L.L.D.
 Associate Editor: H. P. MacIntosh

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LONDON, SATURDAY, OCTOBER 16, 1915

TEACHERS' INSTITUTES

Last week we noted the wholly uncalculated attack on Separate schools made in very bad taste and in very bad English by the Rev. Mr. Riddiford while he was the guest of the East Middlesex Teachers' Institute.

The matter, however, is of sufficient importance to call for further notice.

It may be as well to reproduce here the extract from the address in question given the Free Press account of the morning's proceedings at the Institute.

"What we need in Canada to-day is not Separate schools but national schools, where everyone can sit down together and be united into a glorious whole. Let us teach religion in the home and in the church, but leave the Public School, as representing the State, to do its part in the nation building untrammelled with the necessity of laying awake at night in an effort to split theological hairs." Such was the statement made at this morning's opening session of the East Middlesex Teachers' Association at the county buildings by Rev. W. C. Riddiford, pastor of Egerton Street Baptist Church, in an address on "The Contribution of the Public School to the State and the Church."—The Free Press.

It may serve more than one purpose. The children amongst our readers, whether Public or Separate school pupils, may find it a useful exercise to decipher the meaning and put into decent English Mr. Riddiford's elaborate effort to be at once smart and grandiloquent.

But we owe something to the sense of decency which evidently plays its part in editing even the news columns of The Free Press. A Catholic teacher present at the meeting writes us as follows:

Mr. Riddiford mentioned the "characteristics" he would require in the teacher of his own boy and girl and reached the climax in the statement: "And I would not want a Roman Catholic so long as they believe in teaching religion, in the school and having their schools separate from the State."

This jumble of words bears intrinsic evidence of being Mr. Riddiford's very own. Singular and plural jostle each other as usual; there is the usual Riddifordian confusion of thought; and Mr. Riddiford's customary snarling bark at Catholics.

Now Separate Schools are constitutionally guaranteed in Ontario. "National schools" is a term without meaning in Canada. Each province has its own school system, and is guaranteed the right, with certain reservations, under the British North America Act to manage its own educational affairs. Ontario is not a nation and cannot have national schools. The B. N. A. Act, which is Canada's constitution, reserves to Catholics in Ontario the educational rights enjoyed under the Roman Catholic Separate School Act of 1868. The Separate Schools of Ontario are practically an urban system. In no town or city of Ontario is there a school where "everyone can sit down together and be united into a glorious whole." There would be separate school buildings even were there no Separate schools. In urban municipalities Separate schools work no injury to Protestants. On the contrary, emulation between the two sets of schools has benefited both. For many years the English Separate Schools have set the pace and spurred the Public Schools to more earnest endeavor. We have comparatively very few rural Separate schools. As a rule they come into existence in sections where the Riddiford conception of the Public School prevails.

Separate Schools are an integral part of the school system of Ontario. They do precisely the same work as

the Public schools; their teachers have the same qualifications as the Public school teachers; and they do their full share in forming the children of foreign-born parents into good Canadians.

Outside of the Separate schools Catholics have perhaps an equal number of children attending the Public schools, continuation schools and High schools of the province. To all these schools Catholics contribute their full proportion of the cost of maintenance. We are not complaining, but we are not going to be read out of the ranks of Canadian citizenship by the Riddifords who are invited to speak at Teachers' Institutes.

Teachers' Institutes are also an integral part of our educational system.

The Department of Education issues a volume entitled "Regulations, Courses of Study and Examinations of the Public and Separate Schools." Under the heading of "Teachers' Institutes" provision is made for bringing the teachers of the province together during two days of each school year, during which two sessions must be held each day and one evening session. The idea is an admirable one, and the regulations governing Teachers' Institutes are fully justified by the results achieved.

For certain classes of teachers there is no option in the matter. They must become members. They must attend the meetings.

Section 4, subsection (1) of the Regulations reads as follows:

(1) "The Public School, the lay Roman Catholic Separate School and the Continuation School, Grade C, teachers, whose schools are situated within the Inspectorate or Inspectorates constituting an Institute, shall become members thereof, and shall attend all the meetings promptly and regularly."

(2) "Registration as members of, and attendance at, an Institute on the part of teachers of Roman Catholic Separate Schools, who are members of Religious Orders, are optional, but are strongly recommended by the Minister of Education."

To these regulations no exception can be taken. Indeed we consider that it is highly desirable that our religious teachers should attend the Institutes. In London the teachers of all schools, Public, Separate and Industrial, as well as the Collegiate Institute come together on such occasions. And it is only fair, but perhaps unnecessary, to say that nothing has ever occurred offensive to our teaching Sisters.

Both in the case of Religious teachers in the Provincial schools and High School teachers where attendance is left optional it is strongly recommended by the Minister of Education. Obviously a recommendation is a wise one and might well be developed into an obligation. The work of the Teachers' Institutes is intimately related to the matter of teachers' qualifications.

The Program of the East Kent Teachers' Institute contains this paragraph:—

"The teachers are paid for these days and are absolutely required by the Regulations to attend on both days. A teacher who is absent on either day may stand suspended until his or her certificate is renewed by the Minister."

The scope and object of Teachers' Institutes, their importance, and the Regulations governing them being understood, it becomes quite evident that Catholics have a right to be protected from such insolent and boorish incidents as the Riddiford address before the East Middlesex Institute.

Inspector Thompson, it is true, at the conclusion of Mr. Riddiford's address, reminded him that it was a mixed convention, that all could not agree with him, and that presumably he was expressing his own personal views. We are credibly informed also that several Protestant teachers were indignant but expressed their indignation privately. This form of protest, we imagine, is altogether too mild to teach pschydermatous individuals of the Riddiford type that an invitation to address a Teachers' Institute does not dispense them from the observance of the amenities of social intercourse.

We want something more. We want the Department of Education to take the necessary precautions against the recurrence of such incidents in any part of Ontario.

The overbearing brutality of the man of wealth or power and the envious and hateful malice directed against wealth and power are really at root merely different manifestations of the same quality.—Theodore Roosevelt.

THE FORCE OF EXAMPLE

This local item points a moral of very general interest:

The parish church of Brechin, Ont., has been the scene of a number of solemn and impressive ceremonies. In the thirty years since the parish was established five of its members have been raised to the dignity of the priesthood, and have returned to celebrate on its altar their first solemn Masses. Father James Quigley of the Servite Order was the first in point of time, then followed Fathers Thomas and William Roach of the community of St. Basil, and Father S. McGrath, the present pastor of Schomberg, Ont. The fifth priest is Father John Sheridan, C. S. B., who was ordained on Sept. 26 and celebrated his first solemn Mass on Oct. 8. This latter occasion was the more notable because nearly all the clergy who assisted at the ceremony are natives of the parish. Father Hayes, the pastor, acted as assistant priest. Father E. McDonald, cousin of the celebrant, officiated as deacon, and Rev. E. McCormick, C. S. B., as sub-deacon, whilst Fathers T. Roach, C. S. B., and S. McGrath assisted in the sanctuary, the latter preached an eloquent and instructive sermon from the text of Ecclesiasticus: "With all thy soul, fear the Lord and reverence His priests."

Five priests from one small parish is a record to boast of. It is not unprecedented. It is not unsurpassed. Yet there are many parishes in Canada, composed of good practical Catholics of clean blooded stock, which have given not even one to the service of God's Altar. Without attempting to determine the extent of all the contributory causes one strikes us as outstanding. A parish may be and may remain for generations a barren fig-tree in this respect; but rarely, indeed, does a parish count one son only in the ranks of the priesthood for any considerable length of time. The force of example draws others. Boys receive a powerful incentive to think of consecrating their lives to God's service in the priesthood. Others share the holy joy of the parents of the young priest when he offers up the Holy Sacrifice on the altar of his native parish church. The holy ambition to give a son to the service in God's army comes to them also. Vocations are conceived and fostered; inspirations of the Holy Spirit of God are cherished; the priest's first Mass in his native parish sows fruitful seed on good ground.

There will be an especial reward for pastors and parents who are the first to redeem their parishes from the ranks of those which may with justice be called barren.

TWO WEIGHTS AND TWO MEASURES

John Redmond, in an interview with the London correspondent of the New York World the other day, expressed great indignation at the statements from America published in England that the Irish are supporting the pro-German propaganda in America.

"Those of us who are intimately acquainted with America know the individuals concerned and their remarkable insignificance," said Mr. Redmond, "and, of course, treat their efforts with contempt, and even the English people who have paid any attention to the subject are quite aware that 95 per cent. of Irishmen in America are in complete sympathy with the attitude of the Irish party on war, and the 5 per cent. opposed to our position are, with one or two exceptions, merely shriekers and kickers who have never given us anything except annoyance and trouble all through the Irish movement."

No unprejudiced observer could fail to be impressed by the fact that not a single prominent American of Irish origin has identified himself with the anti-British propaganda. And Irishmen have achieved prominence in all walks of life in the States. Still not a man, who in other circumstances would be considered representative, is identified with the pro-German movements.

As for the Irish at home Mr. Redmond gives some surprisingly convincing evidence:

"They (the anti-British Irish-American clique) profess to be Home Rulers, but they won't allow Ireland to rule herself in this matter of the war if they can prevent it. People in all parts and all parties of Ireland were never so united before as on this subject."

"We are entirely of one way of thinking, and the statements to the contrary published in one or two so-called Irish-American newspapers are lies from beginning to end."

"There is not a single municipal corporation in Ireland, north or south, that has not declared itself in sympathy with our view of the war. The same statement holds good of every county council and district council, and every elected body of every kind in every part of the country."

That is a good and sufficient answer to the Irish-American anti-Britishers even if they were much more numerous and important than they are: "They profess to be Home Rulers but they won't allow Ireland to rule herself in this matter of the war if they can prevent it."

"Every elected body of every kind in every part of the country" must be fairly representative of Ireland.

Referring to the prosecution of certain cranks and the grotesque exaggerations of these facts in a couple of so-called Irish-American papers Mr. Redmond characterizes the latter as absolutely ridiculous lies, and continues:

"The truth is, Ireland is in profound peace. No meetings are or have been suppressed, and freedom of speech has not been interfered with. Three or four men have been imprisoned for short terms for open pro-German declarations, for which in a similar case they would have been sent to Germany."

"Indeed, my only regret is that they were lifted out of their obscurity by being prosecuted, as they are incapable of doing any real harm. The Nationalist party is holding meetings and conventions all over Ireland, many of which I have addressed myself, and from the time the war started until now not a single voice has been raised at any of them in criticism or opposition to the attitude of the Irish party."

With regard to recruiting the Irish leader said:

"The total number of Irishmen under arms in the British forces at this moment cannot be less than 245,000. We have now three full divisions raised in Ireland, in fact an Irish army corps in addition to the men who enlisted in older Irish regiments in existence before the war."

And he added that recruiting is still going on at the rate of 4,000 or 5,000 a month.

Now let us turn to the consideration of another class of British subjects who publish literature quite as objectionable as any to be found in the suppressed Irish sheets.

Before us are some pamphlets published by the National Labour Press, Limited, 30 Blackfriars Street, Manchester; St. Bride's House, Salisbury Square, Fleet St., London, E. C., in this year of our Lord, 1915. This is an extract from "Nationality and Patriotism," by G. H. Norman:

"The reluctance to enlist which has been exhibited in many parts of Britain, apart from the growth of a deep seated conviction that all wars are vulgar and immoral, has been partially caused by the knowledge, which is slowly dawning on the British masses, that, however desperately and courageously they may fight any foreign foe, the enemy within the gate will not guarantee them any portion of British soil except a pauper's grave. Speaking in 1896 Lord Rosebery said: 'During the last twelve years you have been laying your hands with almost fantastic eagerness on every tract of territory adjacent to your own or desirable from any point of view. In twelve years you have added to the Empire, whether in the shape of actual annexation or of dominion, or of what is called a sphere of influence, 2,600,000 square miles of territory, twenty-two areas as large as the United Kingdom itself.'"

"Yet the housing problem is as great as ever, and the British workman has not benefited by these expansions of Empire, though he has played a great part in depriving the owners of them. It is surely becoming plainer to the average Englishman that, supporting Britain conquered and occupied Germany, not the slightest benefit would accrue to the British workman."

"If the ruling classes really heeded the call of patriotism, which they are always preaching to others, one would have imagined they would have financed the war with their free capital, without asking for interest. There is no such act of patriotism upon record in a European country, because the wealthy classes seize upon a war as a means of further enriching themselves at the expense of the working classes."

Elsewhere he quotes from the "Selected Speeches on Foreign Policy" of John Bright:

"Listen to Mr. John Bright speaking in 1859 words which ring as true to-day as they rang then: 'The more you examine this matter, the more you will come to the conclusion which I have arrived at, that this foreign policy, this regard for the liberties of Europe, this care at one time for the 'Protestant interests,' this excessive love for the 'balance of power,' (and now for the 'neutrality of Belgium') is in reality more than a gigantic system of outdoor relief for the aristocracy of Great Britain.'"

Speaking of British Militarism he cites instances of "atrocities" in Egypt during perfect peace as late as 1906 which are too horrible to reproduce here.

It is not our purpose to disentangle the error from the admixture of truth in these disloyal and unpatriotic appeals to the prejudice

and over-developed class consciousness of the British workmen. It is not necessary to point out that their effect may easily be more mischievous and far-reaching than any puny Sinn Fein sheet or anti-British Irish-American paper. But it may be useful to ask our anti-Irish fellow-countrymen why they have two weights and two measures? Why an insignificant Irish ranter achieves newspaper fame while serious and mischievous appeals of English labor leaders rest in obscurity?

Happily there is only the dregs of this anti-Irish class remaining. It is more agreeable as well as more useful to turn to this picture with which Mr. Redmond closes the interview quoted from above:

"No more remarkable or significant pronouncement as to Ireland's political and social future has been made in years than by Bishop Bernard, the Protestant Bishop of Osnabrück, at the Synod of his diocese last week."

"Bishop Bernard is one of the most eminent Protestant divines in Ireland and was one of the two prelates chosen to succeed to the archbishopric of Dublin, now vacant. 'In an eloquent address he made a touching reference to the northern regiments and the Irish Guards, the Dublin and Munster and Inniskillings, who have died in the same trenches for us and each other.'"

"We Irish Church clergy don't forget that the first Irish chaplain to be killed was a Roman Catholic chaplain of the Dublin Fusiliers, who went to his death like the brave man he was because he would not be separated in action from those to whom he was sent to minister."

"We shall never forget these things. Their memory ought to soften the bitterness of political antagonism by and by. I don't mean that on one side or the other we should abandon old convictions or yield weakly to what our better judgment refused to approve, but it is unthinkable that Irishmen should draw a sword on Irishmen because of political differences after the war is over. 'That pronouncement is symptomatic of what is going on in Ireland to-day and of the bright future for Home Rule.'"

THE IRISH WORLD AND IRELAND

The Dominion authorities have withdrawn the privileges of the mails from the Irish World newspaper of New York. In excluding this rabid pro-German journal from this country they have the support of every right-thinking Canadian. The Irish World has, of course, a perfect right to espouse the German cause, but it has no right to preach hatred of Britain in this free Dominion. No doubt the paper in question will raise a great furor about the tyranny of the Canadian government in thus interfering with the freedom of the press, but do the handful of Irish irreconcilables think for one moment that an organ as rabidly pro-British would be allowed entry into the Fatherland? In our opinion the Dominion authorities have been altogether too tardy in taking this step.

Nothing in all the surprising developments of the present times is more startling than the right-about-face of the great journal founded by Patrick Ford. Having accepted the leadership of Mr. Redmond, and after giving its benediction to the Home Rule Bill, now on the statute book, it immediately, upon the outbreak of war, swallowed itself. Like its friend the Kaiser it advocated disregard of the treaty between Ireland and England. The Home Rule Bill it had solemnly accepted, was, like another famous international agreement, simply "a scrap of paper," it only to be torn up and consigned to the waste paper basket. For was not England's difficulty Ireland's opportunity, and was not now the acceptable time for Ireland to make common cause with the enemies of the Empire, and thus wreak vengeance upon the power that had so long oppressed her? This was the code of honor the Irish World would have Irishmen make their own. But the Irish irreconcilables reckoned without their host. They did not know Ireland. It is unfortunately true that England had robbed her of many things, but like Belgium she had kept her soul. And the soul of Ireland revolted against this black treachery. She had pledged her word, and she would keep her pledged troth. Even the vials of the Irish World's wrath could not lead her to break her treaty with the democracy of Britain. The Irish World might execute the right-about-face, but it could not drag down an entire people into the depths of dishonor.

It is true that the Home Rule bill is nothing to throw up one's hat about. But, good or bad, it had been accepted as a settlement of the Irish question. It was so accepted by the

Irish World in July, 1914. It was denounced by the same organ a month later as a worthless scrap of paper. We think Mr. Redmond and the Irish people may be pardoned for not being able to think with the lightning rapidity of the New York newspaper editor. Had they chosen to be false to principle the story of British misgovernment need never have been written. According to the Irish World this loyalty to principle was all right when it brought the Irish people into antagonism with England, but all wrong when it brought Ireland to England's side. The reasoning of the Irish World is, at best, a little twisted.

A fixed gospel of hatred is a poor policy to preach to a people. The best friend of England cannot defend her treatment of Ireland. But now that she is honestly endeavoring to make amends are we to continue to live in the past? And what has England ever done in the past that is any blacker or more heinous than the things that Germany is doing to-day? How has the Fatherland treated its subject peoples? Let Poland answer, and Alsace, and Belgium. Have not the pitch-caps and hangings of 1798 had their counterpart in the Belgium of 1914-15?

We deny the right of any hyphenated Irishman to dictate Ireland's course of action. The Irish people in Ireland are the people to say what Ireland's national policy should be. They have made their choice. It remains for the hyphenated gentlemen to support that policy or sit still. They deserted the ship and thereby forfeited all right to determine its course. As well might a shareholder who withdrew from a firm because he dreaded its bankruptcy presume to determine that firm's method of doing business.

COLUMBIA.

NOTES AND COMMENTS

IN THE course of a discussion in Toronto Board of Education as to the terms upon which Catholic children would be admitted to the Public schools of that city, a member of the Board stated that it was the "better class of Roman Catholics" who avail themselves of this privilege. Very much depends upon what is meant by the term "better class." If it be construed to mean those who having in the struggle of life acquired a competence or at least a pretty fair share of this world's goods and whose one aim is to cut a figure in "society," the statement may be substantially correct. But if it be taken to mean those who have a living interest in their Faith, and who are more concerned that their children should be good practical Catholics and upright citizens than that they should be doubtful ornaments, to what passes for good society the statement is grotesquely untrue. There are, unfortunately, some who give color to the Toronto trustee's assertion, but they are not to be found among those to whom the Church may point with pride as her children.

THE FAVORITE Protestant tradition attributing to the Catholic Church hostility to the circulation of the Holy Scriptures among the people was commented upon in these columns last week. The utter fallacy of the notion finds additional illustration in the recent publication in Oregon of a translation of the New Testament under Catholic auspices, into the Nez Perce dialect. This is the work of a Jesuit, Father Joseph Cataldo. The magnitude of the task thus brought to a successful issue may be imagined when it is recalled that that language contains over 200,000 inflections of the active verb, and no less than 51 tenses, to say nothing of the numerous sub-divisions and multiplied forms used as mediums of expression. Father Cataldo spent five years of unremitting toil upon the task and the result surpasses all previous achievements along that line.

WHAT is rather an amusing story under the circumstances has managed to elude the vigilance of the German censors and made its way into the countries of the Allies. It concerns the imprisonment of Madame Carton de Wiart, wife of a member of the Belgian Government. It having been stated that this lady had been released at the instigation of His Holiness, Pope Benedict XVI., the Prussian Governor of Brussels deemed it necessary to issue a formal denial of this by proclamation. Quite contrary to the disposition of other Belgian prisoners, the Governor announces, Mme. de Wiart has made no endeavor to have her penalty mitigated, but rather otherwise,

and must, therefore, continue to languish behind prison bars. The incident lying back of this determination on the part of the authorities has not, it need hardly be said, appeared in the Proclamation.

ON THE evacuation of Brussels by the Belgian troops, Madame de Wiart remained behind, occupying the Ministerial lodgings, but from the day that the German officials took possession, she confined herself to the upper story. No attempt was made to interfere with her personal movements, but she was subjected to rigid surveillance, and every time she left the house a German officer followed her. Becoming tired of this annoying espionage she one morning, accompanied by some of her children, issued forth very early, and made her way to one of the parks in the outskirts. The officer, who was still enjoying his bed, when informed of this, hastily donned his uniform and set out in pursuit. Locating his quarry after a long chase, he was just in time to see them sit down upon the grass in a pleasant spot and begin a good breakfast—to which, of course, the "Boche" was not invited.

THERE BEING no restaurant nearby, the officer, rather than risk losing sight of the lady, remained fasting, buoyed up by the hope that she would presently make up her mind to return home. Not so, however, for Madame and her companions were out to make a day of it. They did not remain in one spot, it is true, but took another long walk and then sat down to lunch. This operation was repeated in the afternoon, and the evening meal partaken of in the same way, and finally, late in the evening, the little party made its way back to Brussels, the Colonel, mad with rage and hunger, still dogging their footsteps. It was this incident, reported with embellishments to those in authority, that prompted the arrest of Madame de Wiart, and her deportation to Germany, under the pretext that it was crime enough against the majesty of German rule, and a sufficient reason why she should be detained until the end of the War.

ATTENTION has been called to the remarkable prognostication of current events made by the late Cardinal Manning more than forty years ago. In the "Internal Mission of the Holy Ghost," commenting upon the iniquitous May Laws, then being put into force against the Church by Bismarck, the Cardinal thus expressed himself: "We see a country which, intoxicated with an excess of material power, is now daring, as a precursor to its own chastisement, to persecute the Church of Jesus Christ. A fatal extinction of supernatural light, the aberration of false philosophy, the inflation of false science, the pride of unbelief, and a contemptuous scorn of those who believe, are preparing Germany for an overthrow or suicide." And again: "The intellect of man, in revolting from God, loses its own perfection; it thereby darkens itself, and having lost the light and the knowledge of God, loses also the knowledge of His law."

WHAT NATION, it may well be asked, has gone further in deifying materialism, and in leading other nations to the very brink of the same chasm, than the Kingdom of Prussia—"as a precursor to its own chastisement!" And it is not a little remarkable, as a contemporary sanely remarks, that it should have been left to a great Catholic prelate to discover the German mind long before any of the world's statesmen even cared to give it a serious thought.

THERE is a newspaper edited, printed and circulated in Belgium which is said to have baffled at discovery every effort of that heroic little country's present masters. It appears regularly without the knowledge of the censors as to its origin, and, necessarily, without their permission. And it is said not to mince matters with the oppressors. The military Governor, Von Bissing, never fails to get his copy, nor are other German officials passed over. A reward of 15,000 francs (\$3,000) has been offered for the name of its editor, but, notwithstanding that several individuals under suspicion as being answerable for its appearance, have been arrested, *Libre Belgique*—for such is its name—continues to appear. If sought for by the authorities in Brussels, the paper appears in Liege; when looked for there it turns up in