

The Catholic Record.

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THE ALLIANCE AND DIVORCE

The Pan-Presbyterian Alliance has elected the Rev. Principal Caven, D. D., of Toronto for its President till its next meeting, which will take place in Liverpool in 1904.

SECULAR EDUCATION IN JAPAN.

The Japanese Government has adopted the American system of purely secular or godless education, and has withdrawn sanctions and privileges hitherto extended to schools in which any religion is taught.

The Protestant missionaries find themselves in a peculiar dilemma in consequence of the law, for though in America they have always been the advocates and upholders of purely secular education, in Japan they have given religious instruction in their schools.

RABBI FRANKLIN ON ZIONISM

The Rabbi Leo M. Franklin of Detroit is not a believer in the advisability of the Zionist proposition which has been advocated by many prominent Jews of Germany and other countries to establish a new Jewish nationality in Palestine, with Jerusalem as the capital.

A STARTLING STATEMENT.

An associated press despatch appeared in the Toronto Globe of the 5th which contains information that will be received with astonishment by those people who think the Philippine Islands a good field for Protestant missionary effort.

states, "without any qualifying exceptions, the most moral and the most religious people I ever saw."

A GOLDEN WEDDING.

On 3rd October Sir John and Lady Carling celebrated the fiftieth anniversary of their marriage. Sir John Carling has for nearly half a century been identified with the affairs of our Forest City, and also, in a broader field, as member of Parliament and as Minister of the Crown.

The writer has known him from the early days of London's history, and, both as a young man, and as one now advancing into life's autumn, always recognized him as a model for our youth.

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THE WINDSOR SCHOOL QUESTION.

The Toronto Globe, in two editorial articles which appeared in its issues of the 29th of September and 4th October, takes exception to the course of the Right Rev. Dr. McEvay, Bishop of London, in insisting on the establishment of a Catholic Separate school in Windsor.

Mr. D. J. Donahue very properly points out that the Bishop is within his right when insisting that Windsor should have a Separate school under the Separate School Law.

In reply to Mr. Donahue, the Globe says: "Our opinion is that there is oppression if the people of a community desiring to have their children educated in one way are faced by a threat of excommunication to have them educated in another."

In dealing with this matter, we have not a word of blame to say against either the Catholic or Protestant people of Windsor for the arrangement which they made many years ago, and which in practice has worked fairly satisfactorily so far.

Here it has been said by those who wish the present arrangement to be continued: "If the schools are working satisfactorily, why should the arrangement not be continued?"

The Bishop has answered this question in a way which must commend itself to every thoughtful person.

The arrangement is contrary to the laws of the Province, which, however, afford a legal means whereby the Catholics may secure their object of giving a suitable education to their children without breaking any law.

The Windsor school system has this radical defect, that it is illegal, and for that very reason the time will certainly arrive when it will not be tolerated any longer.

The Bishop wishes that this difficulty be met without unnecessary delay, and his decision is undoubtedly a wise one. The interests of the Catholic children attending the schools should be the chief consideration in the matter.

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The Catholic education of Catholic children is a matter of much obligation, and it is the right and duty of the Bishop to see that it is properly carried out. He has, therefore, the moral right to direct his flock to fulfill this obligation.

Before closing this article we deem it right to say a word on the anxiety of the Globe to have the Catholic people free to select either the Public or the Separate school for their children as they see fit.

We have already many times in our columns shown that Catholics are not at liberty in conscience to send their children to Public schools.

These efforts have always had the effect of exciting recriminations and dissensions—for, deprecate the fact as we may—it remains a truth that there is a section of the Ontario people who are ready to applaud and support any agitators who endeavor to cause discord.

But while the Globe is so very solicitous that Catholics should not be threatened with excommunication if they disobey the laws of the Church, why has it not some solicitude for its own Protestant co-religionists on the same score?

We have known cases where Protestants preferred to send their children to the Separate schools, sometimes because they wished the children to profit by the moral teaching given in them, which could not be had in the Public schools.

Is the Globe not aware that these Protestants have not the liberty to support Separate schools under penalty of excommunication? In fact, to become legally Separate school supporters, they must sign a declaration that "We are Roman Catholics."

MR. CHARLES COWLEY.

This gentleman, a resident of Orangeville, has written a letter which appeared in the Toronto Mail and Empire of the 7th instant. It has reference to the so-called Windsor school trouble.

And the editor proceeds to lay on the whip as follows: "This is a matter of consequence to all; it is not, as has been suggested, merely the concern of the Roman Catholics."

We may here draw particular attention to the words we have placed in italics. A time there was, and not many years ago, when the Mail and Empire bent all its energies to the work of destroying Catholic schools.

We can assure our contemporary that its reference to "Minister McEvoy" will be rated by the Catholic priests and people of the Province as an unwarranted impertinence.

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DREYFUS AND CANADIAN POLITICS.

It has been in the past the fashion with some politicians to endeavor to create a race hatred on the part of the English-speaking population of the Dominion, and especially of Ontario.

These efforts have always had the effect of exciting recriminations and dissensions—for, deprecate the fact as we may—it remains a truth that there is a section of the Ontario people who are ready to applaud and support any agitators who endeavor to cause discord.

We regret to notice that there has been recently an attempt of the same kind as those to which we have made reference. La Patrie, Mr. Israel J

Tarte's paper, has had of late several articles on the Dreyfus trial at Rennes, which do not accord with the general tone of the English press in denouncing as an outrage the verdict of the second Court-martial against the ex-captain of artillery.

The manner in which the trial was conducted is a matter of foreign administration of justice regarding which, surely, we in Canada have a right to pass judgment according to the light that is in us.

We have ourselves freely expressed our opinion on the Dreyfus case, and in doing so we have not followed the lead of the Francophobists. While not presuming to pass an absolute judgment on the guilt or innocence of the accused, we have pointed out that the judges were obliged by the circumstances of the case to hear probably the most direct and important evidence of the matter in secret sessions.

There is certainly no want of patriotism toward Canada in our holding this opinion, nor even if we had maintained, as La Patrie has done, that the general outcry which has been made in regard to the Rennes verdict has arisen from hostility toward France.

From these considerations it will be seen how unjustly as well as ungenerously some parties have circulated La Patrie's article throughout Ontario, accompanied with an anonymous circular appealing to the anti-French prejudices of the people on account of the article itself.

We have said that La Patrie's article is not offensive. It goes no further than to uphold and vindicate from the attacks made upon it the court-martial which condemned Dreyfus, to express its sympathy with France amid the universal denunciations which have been hurled at her on account of the Rennes verdict.

Along with La Patrie's article and the circular of which we speak, there is also a letter of Mr. Beaugrand, formerly Mayor of Montreal, which gives expression to considerable indignation against the press which has spoken evil of France and belittled French justice in connection with the Dreyfus episode.

Mr. Beaugrand may be somewhat extreme in the profession of adhesion to French ideas, but we should remember that it is natural that even though a French Canadian is a British subject, he should remember with pride the glories of the country of his origin.

The circular has, however, evidently another object in view beside arousing hostility against the people of Quebec, La Patrie, being owned by a French-Canadian member of the Dominion Cabinet, an opportunity is afforded to the anonymous writer to attack very lamely the present Government, on the

plea that its chief is also a French Canadian.

We are not, and the CATHOLIC RECORD has never been, a partisan of either the Liberal or Conservative party, but purely a Catholic journal; however, we must strongly protest against an attack upon the Government based upon the fact that one of its French Canadian members will not join in unjustly abusing a country which is at peace with us.

A VIRULENT ASSAILANT ANSWERED.

"RITUALISTS WERE SEVERELY SCORED." This is the heading under which in the Daily Mail and Empire of the 6th inst. an account is given of the reading of a paper by the Rev. W. J. Armitage, Rector of St. Paul's Church, Halifax, N. S., on "The Crisis in the Church of England."

Wickliffe College is a Low Church institution, having been established purposely to counteract the High Church tendencies which are supposed to exist in Trinity University. It might be expected, therefore, that at a gathering of the Alumni of this hostile educational institution there would be some manifestation of the hatred which exists between the High and Low factions of Anglicanism.

Truly, the Rev. Mr. Armitage scored his brethren of the Ritualistic school "severely," if unreasoning abuse is to be accepted as argument.

The substance of the charge brought by Rev. Mr. Armitage against the Ritualists is contained in the following words: "The cause of this crisis in the Church of England is the existence of a body of well organized laity who had as their object the Romanizing of the Church."

On a memorable occasion Portius Festus said to St. Paul in the public hall of audience at Caesarea: "Thou art besided thyself: much learning doth make thee mad."

Notwithstanding that the learned Alumni of Wickliffe appear to have appreciated highly the Rector of Halifax's vapors, we are compelled to believe that a very much smaller amount of learning than the Apostle of the Gentiles possessed, combined with much vanity, induced him to make this surprising statement that the Church of England is being "Romanized" by "surpassing Rome itself" in Roman observances.

A public speaker who makes the pretensions of the Rev. Mr. Armitage should be at least a little more cautious than to make such "random assertions. His hatred for Ritualism and the Ritualists evidently carries him beyond the bounds of reason.

But the Rector has much more to say in his discourse so annihilatory of Ritualism, in his own opinion. He has more to say, but we can scarcely detect a single thought of his own in his whole tirade. His entire speech is made up of the thoughts of other