

The Catholic Record

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COMMON SEPARATE SCHOOLS

With regard to Separate Schools in Ontario there is on the part of many Protestants a hostile attitude of mind that is not based on reason but is nonetheless traditional and habitual.

It is on this fact that demagogues and mountebanks rely when they attempt to arouse unreasoning opposition to the most reasonable requests for amendments entirely in accord with the spirit and intent of the Separate Schools Act. "What you have is final," there can be no further concessions," is a favorite parrot cry of theirs. They rant of "finality" in a way that makes the Medes and Persians seem modern and progressive.

There is perhaps not a single act in the statute books of sixty years ago, educational, municipal or what not, that has not been amended scores of times to meet changed and changing conditions; or superseded by another that will more effectually attain the desired object. The Separate Schools Act, too, has been amended, but never without an outcry of which the authors themselves soon become ashamed.

An example may best illustrate our meaning.

For many years the inspection of Separate Schools was casual, almost hap-hazard. They were not visited by the Public School Inspectors and there were no Separate School Inspectors. In places where there were both High School and a Separate School the High School Inspector often paid a semi-official visit to the Separate School. To end this unsatisfactory state of affairs the Mowat Government appointed a Separate School Inspector, a few years later adding another as the work was too great for one.

Mr. Meredith speaking in London in 1890 violently declaimed against such brazen wrong-doing, adding: "That may be a small matter, but it is a matter of unfairness and injustice to the tax-payers or people of this Province."

In the same speech Mr. Meredith said:

"No man who was not a traitor to his country would have assented to legislation which admitted the right of the Church to define the limits of its jurisdiction and to hand over directly to the Church the control of the educational affairs of any portion of the people of this Province."

Now these two criticisms as a matter of obvious fact are in absurd contradiction. Inspectors are appointees of the Government and officials of the Governmental Department of Education. They are the sole means of effective control of the schools by the Department of Education, a control in matters purely educational, as distinguished from religious, which no one disputes.

But his judgment, warped by prejudice, or relying in a political appeal on that habit of mind to which we have referred, Mr. Meredith rants against his political opponents, for surrendering control of the Separate Schools when they had adopted the ordinary and only means of making their undisputed control effective.

It is the same today. In the matter of the claim for an equitable share of the taxes on public utilities, for instance, it might clarify the judgment of certain unreasoning opponents to weigh these words of the Rev. Dr. Egerton

Ryerson, the founder of the Common School System of Ontario:

"When a Municipal Council chooses to apply the portion of Clergy Reserves Fund apportioned to its Municipality to Common School purposes, it ought to do so in the equal interest of all the ratepayers, and not in a way to exclude any portion. If the Common School Law allows portions of these ratepayers, (both Protestant and Roman Catholic,) to have Common Separate Schools, they are acting under the law in availing themselves of this permission, as much as those who avail themselves of the permission to establish Common Schools. For a Municipal Council to apply the share of the Clergy Reserves Fund placed under its control to aid one class of these schools and not the other, is as clearly to exclude one class of ratepayers from their rightful share of that fund as if they were proscribed by name. Some Municipal Councils have acted very justly and fairly in regard to both classes of Common Schools; and if any other Councils have done, or should do, otherwise, the Legislature should surely protect rights of the minority against such proscription."

The italics above are ours. Dr. Ryerson expressly recognizes the equality of function and of right of the Separate Common Schools and of the general Common Schools. They therefore should, he argues, share in an apportionment of the Clergy Reserves Fund to school purposes.

It might plausibly be argued that this of all funds, which was distinctively Protestant by its very nature, origin and intent, should not be applied to the support of Catholic schools. But Dr. Ryerson recognized that when secularized, as it was, this fund ceased to be religious in character.

Now the street railways, the steam railways, the banks, public utilities of all kinds, which are in their very nature the property of all the people or owe the possibility of their existence as lucrative monopolies to the charters granted not by Public School supporters, but by the representatives of the entire population, all pay taxes for school purposes.

By a parity of reasoning, applying the same principles of elementary and obvious justice as in the case of the Clergy Reserves Fund, we may paraphrase Dr. Ryerson's words:

"To apply these taxes, which belong to all the people, to aid one class of these Schools and not the other, is as clearly to exclude one class of ratepayers from their rightful share of these taxes as if they were proscribed by name. The Legislature should surely protect rights of the minority against any such proscription."

THE PARAMOUNT ISSUE

"I have not found so great faith in Israel" said our divine Lord when the centurion manifested his simple, unshakable belief in His power and authority. The words and the incident are recalled by the following quotation from a Protestant writer:

"Democracy is but a side issue. The paramount issue, underlying the issue of democracy, is the religion of Christ, and Him crucified; the bedrock of civilization; the source and resource of all that is worth having in the world, that is, that gives promise in the world to come; not as an abstraction; not as a huddle of sects and factions; but as a mighty force and principle of being. The Word of God, delivered by the lowly Nazarene upon the hill-sides of Judea, sanctified by the Cross of Calvary, has survived every assault."

Born over eighty years ago Colonel Henry Watterson lived through great events and did a man's share in shaping them. In the great upheaval of the American civil war he fought with the South, and lived through the periods of reconciliation and reconstruction to see the development of the Union into that mighty country which Northern and Southern alike love and cherish as the home of the free. As a journalist he played no mean part in keeping his native country true to her ideals. It comes fittingly and forcefully from such a man at the end of a strenuous life to speak of the religion of Christ as the paramount issue, the bedrock of civilization, the source and resource of all that is worth having in this world.

The Catholic knows that Christ founded His Church to carry on His message to the end of time; that He is with it always as He promised; and that the Holy Ghost guides and sustains it in the fulfilment of its divine mission.

Christian civilization was created by the Catholic Church. Through the mists of prejudice and the distortions of history due to the revolt of the sixteenth century that fact now emerges as a result of impartial historic research. That the Catholic Church can alone save the civilization that she created is beginning to be realized. The thinking Catholic knows it. In a tottering world he feels the stability, the indestructibility of the Church built upon the Rock.

And yet, is there always amongst Catholics that robust faith which one not of the household has given expression in the passage above quoted?

Comparing themselves with Henry Watterson and, thank God, countless others, whose faith the "huddle of sects and factions" has failed to quench, may not many Catholics take to themselves the rebuke implied in Our Lord's words: Amen I say to you, I have not found so great faith in Israel.

THE CATHOLIC WOMEN'S LEAGUE

The Catholic Women's League of the Diocese of London held its first diocesan convention in this city last week. The daily papers gave generous space and prominence to detailed accounts of the proceedings which very fairly reflected the earnestness and enthusiasm of the delegates. We reprint elsewhere in this issue a sufficiently extended summary of the press accounts to give our readers a general idea of the work accomplished or projected by the League.

Nevertheless the average reader of the CATHOLIC RECORD whose interest is aroused may ask why there is such an organization? Is it because women now have the suffrage? Is the object political? Have we not been told that woman's sphere is the home where sacred duties of vital importance should claim all her attention?

These and many other such questions may be asked, are already asked; and by indicating the need, the opportunities and the scope of the activities of the Catholic Women's League we believe they will be satisfactorily answered.

The fact that all women are now entitled to vote has little or nothing to do with the need for the organization of Catholic women. At least the need would remain a pressing one if the vote were still withheld from women. Though, as a matter of course, the right to vote implies a corresponding duty on the part of all women, Catholic, Protestant, Jewish or Agnostic. Where legitimate Catholic interests or Catholic principles are involved there is a special duty incumbent on Catholic women who exercise the franchise. And this again implies the obligation of informing themselves sufficiently to discharge their duties as voters intelligently.

Such an organization as the Catholic Women's League can hardly fail to be the source and medium of such information when the occasion for it arises. But politics, in the sense of furthering the interest of any political party, can never come within the scope of the Catholic Women's League; it must and will be rigidly excluded. It is natural and desirable that Catholic women as well as Catholic men, should be found in the ranks of all parties. But there is a very broad field—and it is ever widening—for legislation on matters that do not divide political parties; and there are means more effective of influencing our legislators than even the vote.

In the wide field of education, in the innumerable matters covered by the term social welfare, questions arise again and again that demand careful study before either approving or condemning the legislation proposed. Such proposed legislation originates not with the politicians but with groups or organizations of men or women who give time and thought to the subjects. It is no reflection on the intelligence, the honesty of purpose or the fair-mindedness of these to say that it would often be a decided advantage to them as well as to us to have their projects discussed in the light of definite Catholic principles.

Public opinion is a potent influence in initiating or shaping legislation. The Catholic Women's League will often wisely supplement, sometimes counteract, the activity of non-Catholic associations of women. There is a vast body of public opinion that is often unheard and unmet; the Catholic Women's League when fully organized and properly functioning will make articulate the same opinion of Catholic womanhood.

Last week while the Catholic Women's League was in conference in London there was another conference in New York under the auspices of the Voluntary Parenthood League. A notorious advocate of birth control from London, England, was present as a guest of the Voluntary Parenthood League. Regarding one of several books of which she is the author, a Protestant clergyman writes us:

"[This book] I have had the opportunity of reading and regard it as on the one hand most insidious, the appeal being based upon alleged high idealism and sympathy for the poor, particularly the mothers among the poor, and on the other hand as obscene in a very high degree and decidedly more objectionable in circulation among the rank and file of the people than books that are written expressly for the purpose of corrupting morals."

Next week "The First American Conference on Birth Control" will be held in New York under the auspices of a Committee of which an American woman—also notorious—is chairman.

"I understand," continues the clergyman quoted above, "that it is the intention of these two organizations to institute at once a carefully planned campaign to secure the repeal, the one of the federal law prohibiting the teaching of birth control, Section 211 of the Federal Penal Code, passed in 1873; and the other the repeal of similar laws in the various States."

That surely points the moral without further elaboration.

True we are not quite so "advanced" in Canada; but we are not so very far behind. We have had already to animadvert upon the crudities of ill-informed eugenicists in addresses to Canadian women's institutes.

There are not wanting advocates of sex instruction in the schools. Was it not in North Toronto that the subject was actually introduced? When the mothers—presumably all Protestants—realized just what it all meant there was such a vigorous and emphatic assertion of Christian decency that the subject was forthwith banished from the curriculum of that school.

Such things point to the need for informed Catholic opinion that will make itself heard and felt on many such matters, when their trend and purpose are fully understood, there will be between Protestant and Catholic women cooperation, not conflict. And should they clash it will be the conflict of honest opinion or conviction, and that, in the long run, will have a wholesome influence.

It will be seen that in the complexities of modern civilization the Catholic woman must often go outside and participate in the manifold activities which form public opinion in order that she may the more effectually safeguard the sacred trust that is hers as queen and mistress of the Christian home.

These are but a few of the considerations that make us regard the Catholic Women's League as an organization most opportune, most useful, and almost a necessity of the time.

THE BUSINESS SIDE OF THE ASCENDENCY

BY THE OBSERVER

Recently, I told the readers of THE RECORD what rewards had come to the members of "The Provisional Government" which was organized in Belfast in September 1913. The members of that government were all members of the House of Commons. They have all received high political rewards; such rewards as are only too commonly the main object of a political career.

Were they pure patriots? Were they anxious and earnest champions of their religion? Were they sincere in their "last-ditch" speeches? Are they happy now; with their State-paid salaries ranging from \$10,000 to \$50,000 a year; in nearly all cases for life?

Does it bother them to know that, whilst they are snug and comfortable

for the rest of their lives the passions and the animosities they unleashed and inflamed are tearing and rending the unfortunate island which pays the life salaries of some of them and contributes to those of the others?

One is justified in taking them for selfish and interested politicians who stirred up hate and strife and then retired to high and well-paid office, leaving their dupes to fight out the quarrel they began.

I have noted and emphasized the political rewards of these eight gentlemen; together comprising the whole personnel of the "Provisional Government" of 1913, for the reason that this disgraceful chapter in the modern history of "The Ascendancy" is altogether similar to a hundred other chapters in that long and wretched story.

Justin McCarthy tells of being at a banquet in Ireland when he was a young man, when a young lawyer, in his speech, hurled sarcasm and invective at the Irish Government of the day. Mr. McCarthy remarked to an elderly lawyer, sitting beside him that it was too bad that that young man should prejudice his future by such an unnecessary making of enemies. "Make enemies," was the cynical answer; "he has made his fortune." And so it turned out.

In Ireland, it has always been profitable to attack the Government; provided you did not at the same time favor Home Rule or "Popery." English government has never had more than minority support in Ireland; and to placate and solidify that minority, English politicians have always been prepared, not only to accept minority suggestions and to reject majority suggestions, but also to pacify trouble makers amongst the minority with the highest and most lucrative public positions at their disposal.

Such is one of the most interesting phenomena of the unnatural policy of establishing a minority Ascendancy Party; England has had to cater and pander to that party, or else abandon the policy, and admit the majority public opinion of Ireland as a determining factor in the governing of the country. England has never been prepared to do that; and is not willing to do it now.

Why was that policy established and why has it been maintained? Because England was not content with a military conquest of Ireland. She attempted also a conquest of religion; a conquest of private ownership, which had as its direct aim the elimination of the whole Irish people from the ownership of any land whatever, and as its indirect aim their expulsion from the country; and, thirdly, a conquest of commerce; in the course of which the industries of Ireland were legislated out of existence.

This triple conquest was the policy of England. In the nature of things it was impossible; but its impossibility is not even in 1921 fully recognized by all people. Catholics are still excluded from two-thirds of the public appointments made by the Crown in Ireland and by the Government Boards; that is about all that is left of a condition which was for a century established by law.

The financial conquest has now become a struggle by some powerful financial interests against the abolition of the Board system and the establishment of responsible government. The land conquest has begun to turn back in its course, and though only a portion of the land is yet bought out, and the scheme bids fair to break down, the days of land-noble and land-serf are gone forever; at least the change is great.

Only the military conquest may be said to yet stand complete; and recent events have even tended to throw some doubt on that. The policy of conquest on the other lines has broken down; and the most that is now hoped for by the "last-ditchers" is to keep Dublin Castle going for a few years more; to take a few more profiteering dividends out of the country; and to hold on to the jobs and the jobbery for a while longer.

That is what Belfast and what is called "Ulster" stands for today; and that is all it stands for. Its sole remaining strength is in the Orange Lodges, the London money-lenders, and English bigotry; and none of them can save it much longer; unless it can enlist leaders who are able enough to thoroughly arouse the bigotry of the English middle and lower classes.

And we have seen that all their leaders of 1913 have taken their rewards and disappeared.

NOTES AND COMMENTS

AN ANGLICAN church in Toronto advertises "week day services and confessions as usual." Also that on a given Sunday the Lord Bishop will "pontificate." Certainly, if mere terms count for anything, this is progress, not, of course, retarded by the fact that officially, the Church of England not only disowns, but anathematizes the whole business.

THE SAN FRANCISCO Chronicle published a photograph with letter-press explanation illustrating the methods of a recent forgery and the defects of the forged signature as contrasted with the genuine. It was a graphic demonstration of "how not to do it." This photograph was reproduced by newspapers all over the United States. It is difficult to understand the motive that lies behind publicity of this kind, which may easily prove to be the best education in crime which the evilly-disposed have had for many a day. Knowledge of this kind should be confined to the authorities. As with eugenics, as understood by present-day faddists, publicity is but showing the way.

LIBERIA, THE Negro Republic on the West Coast of Africa, is suffering from a chronic epidemic of what a leading American periodical designates as "squabbling sects," and "denominational bigots," Baptists, Methodists, Episcopalians, Presbyterians and Lutherans being the chief participating factors. The result, writes an editor, John H. Reed, of the Liberia Methodist is "a menace and a handicap to the highest welfare of both the Christian Church and the Nation," the "Church," in this instance being that vaporous nondescript, made up of the "squabbling sects" indicated and the multifarious other divisions embraced under the general name of "Protestant."

THE TROUBLE is that in Liberia, as in other countries that might be mentioned, the representatives of these various sectarian bodies, whose energies at home are largely devoted to explaining away what it has become fashionable to term the "dead husks of worn-out tenets, dogmas, creeds and antiquated doctrines," are bent upon overlapping one another, each claiming to be the "one and only." This overlapping, which has been going on for three-quarters of a century, is further characterized by the aforementioned editor, as "a fruitless effort at so-called redemption within this Republic."

HERE, FURTHER, is his indictment of the situation: "Altar against altar, five struggling churches and congregations where there should be one, is the sad story of missionary operations of the denominations along the seacoast of Liberia, where one is piled on the other with the din and confusion of church bells, calling together the remnant of a shattered civilized population in the struggling attempt to perpetuate the denominational unit, while the extensive heathen population, numbering fully 87% of the whole population of the Republic, still stalks the hinterlands in the aimless and hopeless quest for the Unknown God."

In a nutshell this must of necessity be the story of Protestant endeavor everywhere. It is so in our Canadian Northwest, and it is so right here in this Province of Ontario. In startling contrast to the neighboring Province of Quebec, where villages cluster around one church, with its cross-crowned steeple pointing to the sky, in any town or village of equal size the traveller is confronted with the spectacle of half-a-dozen or more rival churches, mutually opposed in doctrine, each claiming to be Scriptural, and finding a bond of union only by disclaiming the peculiar tenets which were, in the first place, the reason for their existence. Small wonder is it that the more penetrating and religiously-minded among them realize the scandal. And if so in Canada, how much more so among a heathen people like the Liberians.

HERE is another excerpt from Editor Reed's indictment: "Finally, the most significant fact in

connection with such a movement is that Liberia stands as the only open door into which the various denominational benevolent boards can enter without let or hindrance on part of the government. Europe is in Africa, as already indicated, carrying forward the mightiest industrial and commercial propaganda, possibly, in the history of civilized nations. Liberia is the last expression of self-government and self-determination on part of the darker, backward peoples, and therefore demands not ecclesiastical and denominational segregation, but instead complete unification for the successful outcome of the Black man at nation building. Anything else becomes a fearful travesty upon the Church of Jesus Christ, which stands as the fountain-head of the world's highest and best civilization. Let there be concord, peace, harmony, not discord, war, separation. Where the Church leads, the Nation must follow." How pitiful it all seems in presence of the essence of Protestantism, there or elsewhere—this reaching out after a unity which can be attained only by the sacrifice of former convictions.

THE PRESENCE of conflicting sects with some soul of tradition behind them is but one of Liberia's troubles. The situation is complicated by the presence of "independent" missionaries, whose sole stock in trade is described as "a claim to a complete monopoly of the oracles of God and gift of the Holy Spirit to the exclusion of other denominational bodies." These independent propagandists, we are further told, "find a fruitful source of income in the American public, and thus divert much money from authentic channels." How like the Baptist propaganda in South America! one involuntarily exclaims—a propaganda that has thriven on dishonesty on the one part and gullibility on the other, and appears not to have yet spent itself.

FAVORS EXORCISM

London, Oct. 15.—A curious incident showing how some of the Anglicans are, consciously or unconsciously, working round to the Catholic position, occurred during the recent conference of the Spiritual Healing Fellowship.

The organization is Anglican. The conference was presided over by an Anglican Bishop, and the aim of the Fellowship appears to be the restoration of spiritual healing of physical afflictions as part of the work of the Church. Among the speakers was Dr. Montagu Lomax. The subject of the Doctor's discourse was "Spiritual Healing in Relation to Mental Disease," and in the course of his paper the speaker said—speaking from a scientific point of view and as a medical man—that he believed that insanity was sometimes much more than uncontrolled riot of the subconscious mind.

Developing his theme, the speaker gave it as his conviction that in many cases, especially those of epilepsy, acute mania, and melancholia, the subconscious mind of the moment was not uncontrolled, but that it was controlled by an evil and obsessing discarnate entity!

Admitting that this view was not held in medical circles, Dr. Lomax maintained that this was his belief, and on that ground he asked if there were no ritual or office of exorcism, which could be brought back to the Anglican Church. A ritual, he said, which existed in the Catholic Church, and one which could be rendered in the private chapels of asylums.

This matter of Religion and Science has been raised again by Mr. Hilaire Belloc, who falls foul of a sceptical reviewer in the current issue of The New Statement. The reviewer in question committed himself to the statement that: "Such advantages as Religion may have formerly derived from the alleged infallibility of Church or Bible count for little now among people of intellect and education."

"Nothing hitherto established by scientific proof," says Mr. Belloc, "contradicts any doctrine defined by the infallible authority of the Catholic Church. Further, if any process of scientific deduction should in the future propose the contradiction of any such defined doctrine, then a Catholic will accept the authority of the Church against such an affirmation, however strong each link in the chain leading to that conclusion might appear."

As to the assertion that people of "intellect and education" make little account of these things, Mr. Belloc says:

"If it be maintained that such an attitude is impossible to people of 'intellect and education,' I answer that, in the plain meaning of those two English words, myriads of highly-intelligent and fully-educated people do, as a matter of fact, adopt it. Even in our local English society, where Catholics are but a very small and scattered minority, any man of fairly wide acquaintance could quote you a score."