

The Catholic Record

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LETTERS OF RECOMMENDATION

Mr. Thomas Coffey:
My Dear Sir:—I have just received your
letter of the 10th inst. and am glad to hear
that you are well and happy. I have no
doubt that you will find the paper of interest
and satisfaction. I have no doubt that you
will find the paper of interest and satisfaction.

UNIVERSITY OF OTTAWA

Dear Sir:—For some time past I have read
your admirable paper, THE CATHOLIC RECORD,
and congratulate you on the manner in which
it is published. Its matter and form
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RELIGION AND POLITICS.

Nothing is more amusing than the
demand of Protestant ministers for
national unity and the complete separa-
tion of religion from politics. They
know not whereof they speak when talk-
ing of unity—sowers of dissension, self-
ish, pharisaical boasters. Never con-
sistent, they advocate to day what they
rejected yesterday. And they con-
demn it Quebec what they sternly up-
held in Ontario. They cannot endure a
Catholic prelate to advise his people in
questions which directly concern religion
and education; yet they readily
turn their own pulpits into platforms,
or, abandoning them altogether, drop
the title of "rev." entirely and take to
politics with the utopian idea of cleans-
ing the provincial stables. Very much
depends with these people upon who
go into politics. Here we have a Rev.
Mr. Milne down at Ottawa harping
upon the subject—croaking we should
have said—for such it is when with
pessimistic forecast these political min-
isters see the country disturbed by the
racial problem, the thrusting of religion
into politics, and a spirit of provincialism.
These are the three points of
what the Ottawa Evening Journal
called a vigorous sermon. We are con-
fident that it was quite clear in the
mere division of the discourse what
race, what religion, what provincialism
were aimed at. So far, there was
marked unity in the composition, no
matter how it lacked ethical purpose or
kindly expression. It was a warning
rather than counsel, a threat rather than
charity, a gauntlet thrown down rather
than the olive branch of peace held out
to all. The development of the points
manifest the man. So was it with Mr.
Milne. In regard to racial animosity
the gentleman thought that the Eng-
lish speaking people had given strong
proof that they "are willing to go
along in the spirit of cordiality by
keeping in power a French Can-
adian Premier for twelve years
and by giving to him, irrespective of
party, the esteem which his character
so richly deserves." That is cool.
How thankful Sir Wilfrid ought to be.
He gives his power to the English-
speaking people. It is their cordiality
more than their strength which retains
him in his position. No remark could
be more typically English than this self-
satisfied oratory. It is to be hoped
that Sir Wilfrid will continue to com-
mand this respect, and that not only he,
but his French Canadian friends, will
see how much they owe to the cordial
and patience of the long
suffering Anglo-Saxon Canadians.
These French Canadians should, like
the Scotch Highlanders, forget the past,
"cultivate British sentiment and work
in harmony with the majority of the
people who are British in origin and
allegiance." Surely the French Cana-
dians are living up to this standard.
What is the good of such language?
No people on this continent ever showed
such steady British leanings as the
much abused French Canadians have
done. These ministers rave rather
than talk; and were it not for their
ineane vanity they would excite when
they attempt to convince. According
to Mr. Milne the danger point and
storm centre is the Church of Rome,

Bad and all as the French Canadians
are their worst feature is that they
are Catholic. If they were all good
Presbyterians something might be done
with them. "The facts," says this
Minister, "prove conclusively that the
Church of Rome through her hierarchy
has been active in fostering divisions
in our country." No mis statement is
more untrue. Neither Mr. Milne nor
any of his class can point to any case
of the kind. We challenge him to do
so. The Canadian hierarchy can rest
with honor upon their history and
patriotic devotion. "The children
over whom the Church has control,"
he says, "are not nurtured in the
spirit of patriotism." And this because
they do not get planting flowers upon
two or three graves—aping pagan
Americanism. There never was in any
country such a mushroom cultivation
of patriotism as this decoration business.
It is artificial, neither ethical nor sen-
timental, and least of all religious.
It is untrue that the children of Que-
bec or any other part of the country
are taught to rally round the tri color
rather than around the Union Jack.
We do not mind gossip, but we draw
the line at division—sowing calumny.
This poor man does not
know what he is talking about. Does
he reflect for a moment what the tri-
color means? He is a great builder
of a nation, forsooth! and unity. Here
are some more of his baseless insinuations:
"Even in the Separate schools of our
own province the feeling of loyalty is
not inculcated. The sentiment, if
anything, is anti-British." Such state-
ments are unwarranted. It is the act
of a coward to make a charge from a
stand where it cannot be answered.
There is only one answer to make to
Mr. Milne, which answer we forbear
making as we have some respect for
our columns rather than for our calum-
niator. Patriotism is hard up for an
instructor when it takes a man who is
so careless about the just rights and
reputation of his neighbors—and unity
is farther off than ever through this
man's unreliable tongue.

All Presbyterians are not of this
mind. Here is a minister in Toronto
running for the Legislature. We have
the Presbyterian organ looking upon
the action as premature, but still hope-
ful that the time will come when min-
isters will be more acceptable than
others. This suggestion is contrary to
all the previous views upon the subject
we have ever heard expressed. Much
depends upon what Church goes into
politics. If the Catholic hierarchy
went into the field, there would be a
wall of woe through the whole land
upon the iniquity of religion in politics.
Brother Milne has not a word of
criticism against Brother H. sack.
The poor man is after the Church of
Rome. That is always wrong, ever a
long-distance target. It would be
better taste for these Presbyterians to
keep quiet about any Church going
into politics. The Roman Catholic sets
an example to them all, for it is never
in politics except for the noblest
of causes.

THE ORANGE GRAND MASTER.

The Orange Grand Lodge held its
meeting at Midland on the 27th ult.
Dr. Sproule, M. P., the Sovereign
Grand Master in the chair. We are
no admirers of this Sovereign or of his
subjects. His principles are contempt-
ible and his purposes unpatriotic. He
either poses as a quack or speaks to the
gallery. Neither correct version nor
eloquent expression, either wit, truth
nor righteousness ever characterized
his addresses to these brethren. His
last effort is no exception. A usual
Rome—an imaginary institution or city,
seated not upon the seven hills only
but upon every hill overlooking the
Canadian parliament, court-house, Orange
lodge and society generally—this Rome
formed as usual an object of special
attention. Dr. Sproule is a warrior—at
a safe distance. He is not at all par-
ticular about his statements or how he
does the brethren, as long as no one
is around to contradict him. No
brother would venture to gainsay his
Sovereign. Rome, if we may listen to
the Grand Master, is making further
inroads "upon the rights of the
people." He proceeds: "The arrogance
she displays in her disregard of
law and authority is evidenced in the re-
fusal of her clergy to appear and give evi-
dence as witnesses in civil and criminal
suits." He deems it regrettable "that
Judges on the Bench under such circum-
stances seem to be afraid or reluctant to
compel obedience to the law or punish
for contempt of court." The only term
by which such talk can be characterized
is that it is brazen effrontery. If that
is not contempt of court, criticizing
judges before a secret society, virtu-
ally calling them cowards and accusing
them of yielding to religious fear and
bias in the administration of justice,
if that is not the worst kind
of contempt we misunderstand every
first principle of order. By what
distortion of respect for these

Quebec judges does Dr. Sproule call
their conduct into question before the
Orange Grand Lodge? He is a mem-
ber of the Dominion House of Commons.
Why did he not bring these judges to
the bar of that House to answer for
their conduct to their lawful superiors?
He knew better—he knew he had no
case. It might serve to excite Orange
men from the back townships; it would
be useless before men like the Premier
and the Minister of Justice. Since,
however, the Sovereign did not summon
these judges to the House, they should
summon him. No member of parlia-
ment, no ordinary citizen has a right
on public platform, still less in lodg-
addresses, to criticize judges upon the
bench. There would soon be no law or
order if this conduct were allowed to go
unchallenged. It will not do to say it
was only Dr. Sproule talking to Orange
men: no notice should be taken of him.
True, but every lodge in the country
will lay it to heart as gospel to be be-
lieved and aggressive disobedience to
be avenged. The dignity of parliament
as well as the support due to justice
requires that no member of our legisla-
ture be allowed to act thus with im-
punity.

ANSWERS.

The following questions have been
sent us: 1. Does the Church permit
the use of meat soup on Fridays and
fast days? No. Many dioceses have
special indults in this general question,
so that we must be careful. Our
answer, however, based as it is upon
general principle, suits all cases.
2. What is the difference, if any,
between the taking of soup and the
using of fat for cooking purposes?
There is a good deal of difference in
many ways. The meat soup is food, and
therefore as strictly forbidden to be
eaten as roasted meat. The quantity
consumed differs considerably. In the
case of preparing food with the fat of
animals it is a privilege granted to
countries where olive oil is expensive
or not much used. Now it is to be re-
membered that the fat is merely a means
to prepare the food, and is a condiment
rather than a nutriment. We cannot
eat lard in bits, as we would cheese, on
the days referred to. It may be used,
even at the evening meal on fast days,
as a condiment or to cook the food,
provided in the latter case it was pre-
viously liquefied.

We have also received a clipping
which contains cases against individual
priests in Italy. In order to get at the
truth or falsehood of these we have
sent the extract to a friend at Rome
with the request and in the hope that
he can throw more light upon the
subject. We therefore ask our corre-
spondent to wait for a definite reply.

A GOOD WORK.

The work of the Children's Aid So-
cieties of the Province merits the sup-
port of Catholics, because it is founded
on a fair and just recognition of the
principle that children are entitled to
be reared in the religion of their
parents. Catholic children are placed
in Catholic foster homes and Protest-
ant children in Protestant foster homes,
and where there is a dispute as to the
religion of a child taken in charge by
a Children's Aid Society, the case is
settled by a judge. There are nearly
700 Catholic children in Catholic foster
homes in Ontario, who are under the
supervision of the Neglected and De-
pendent Children's Department. These
children are looked after particularly
by Mr. William O'Connor, Legislative
Buildings, Toronto, and an effort is
made to keep in touch with them for
a few years after they are placed out, so
that, if the home of the child is not
satisfactory, a charge can be made be-
fore undue friction has arisen. During
the year 1907 23 children were returned
from their foster homes; 16 were re-
moved and 12 left their foster homes with
out permission; 36 were replaced and 80
new placements were made. The prob-
lems entering into the work are many,
and when it is taken into consideration
that each child dealt with will be a
future man or woman, they take on a
serious aspect. Fortunately the mem-
bers of the Children's Aid Societies
are attracted to the work by their in-
terest in children, and careful atten-
tion is given to each case in an effort
to ascertain what is best for the
particular child under consideration.
In Toronto there is a Children's Aid
Society composed entirely of Catho-
lics, and all towns where these
Societies exist the parish priest is in
close touch with them, for they often
prove helpful to him in removing chil-
dren from surroundings that are dan-
gerous to their moral well-being. This
is one of the most encouraging works
in which the charitably-inclined can en-
gage. The aged, the mentally defec-
tent, the sick and infirm, all call upon
our sympathies, but in the great major-
ity of cases the most that can be done

is to relieve their sufferings, and make
life a little pleasanter for them. With
the little children it is different.
They will become almost anything
that their surroundings determine.
Amid good surroundings children of
ordinary, natural qualifications, who
are possessed of good health mentally
and physically, can be made good men
and women. Amid evil surroundings it
is almost impossible for children to be
good. There are exceptions to this
rule, but the rule is as stated. The
Catholic Church has always recognized
the importance of giving children,
when quite young, the advantage of
moral and religious training. It is
on this principle that the
Separate schools are founded. Les-
sons of morality cannot be properly
taught except through the principles
of religion, and both must be imbibed
by a child when young in order to be
effective. The lessons must be supple-
mented by examples at home, else they
will be of little avail. A child's soul
is said to be like a white sheet of
paper upon which is imprinted all the
impressions received from parents,
teachers and playmates. So far as
these are good, to that extent will
the impressions be good, and the child
be better equipped to withstand
the evil influences that may
come across its path later on. Where
the conditions surrounding a child's
home are such that the child will al-
most certainly become a criminal, or at
best a useless member of society, and
a burden to the community, then, for
the sake of the child, and also for its own
protection, the community must take
steps to remedy these conditions. The
Children's Aid Society says to such
parents, "You must give your child
better training and example." If the
parents are so far sunk in degradation
that they cannot profit by such warn-
ing, then the child is removed and
placed where it will have a chance for
an honest, sober, industrious life.

A DISTINGUISHED OBLATE

THE WAY TO UNDER-
STANDING.
PRIESTS DISCOVERED PUBLIC SCHOOL
TEACHERS ON CATHOLIC VIEW OF
PUBLIC SCHOOLS.
There is nothing new for Catholics in
the statement of the Catholic point of
view regarding the public schools
made by the Rev. John Cavanaugh,
C. S. C., president of University of
Notre Dame, at the fifty-third annual
session of the Indiana State Teacher's
Association, held in Indianapolis. But
the audience to which the address was
delivered and the moderation and
"sweet reasonableness with which the
Catholic position was stated are still
scientifically novel to tempt quotation.
Father Cavanaugh set out to express
the Catholic view as frankly and in full
as was possible and prefaced it with
a just and generous tribute to the
work of those who teach in the
public schools in this country, and a
brief resume of the parochial and relig-
ious origins of the American school
system.
"The majority of the American
people," he continued, "are unmis-
takeably satisfied with the present attitude
of the public system toward religious
instruction." Indeed, they are so
strongly attached to this system that
they even consider it unpatriotic in us
to venture criticism or suggest change
in it. There is a large minority, includ-
ing great numbers of people who are
not of my faith, who feel that since
they are paying their share of the
school taxes, and since they cannot
conscientiously avail themselves of the
public schools as at present constituted
there ought to be such change intro-
duced into the system as would enable
them to educate their children without
having to bear the burden of double
taxation. They feel that the majority
has no right to be impatient with them
when they express criticism, for they
feel that as citizens and taxpayers
they have the same interests and the
same rights as others either to approve
or to disapprove. And this minority
makes it very plain that, like the
majority, it wants schools free, numer-
ous, and well-equipped, with the best
teachers, the best methods, and the
best apparatus.

MOST REMARKABLE FACT IN CURRENT

HISTORY.
It will not do to think lightly of
this position held by a large minority.
If you cannot accept the Catholic view,
it is at least incumbent upon you to re-
spect its sincerity. I believe that in
there ever was a case in which earn-
estness and sincerity were shown in
dismissing from a popular opinion this
is that case. There are a million chil-
dren in the Catholic parish schools of
this country. I believe that \$25 is the
general estimate of the cost of educat-
ing a child for one year; and, if so,
these parochial schools are doing \$25,
000,000 worth of work each year. But
suppose for the sake of security that
we set the cost of the parish school
system at the absurdly low figure of
\$15,000,000 a year, and then reflect on
what these figures mean. They mean
that our people out of their poverty
and their faith have in obedience to a
conscientious scruple prepared a sys-
tem of schools at a cost which staggers
the imagination. If we could make use
of the Public Schools generally and
divert this money into colleges and
universities instead of into primary
schools we should be able to establish
such a university more richly en-
dowed than the University of Chicago;
and in half a century we should have
such universities sprinkled over the
whole country in every state of the
union. I believe that you will agree
with me that, whether the Catholic
scruple is well founded or not, it is
worthy of the admiration of all who re-
spect manly character and loyalty to
conscience, and that in view of all the
circumstances it is the most remarkable
fact in the current history of our
country. * * *

A LAYMAN'S MOVEMENT.

It is sometimes believed that the
parochial school would disappear if the
priest lost his enthusiasm for it, and
that the laity would gladly avail them-
selves of the secular schools if per-
mitted to do so. I assure you that,
with exceptions here and there, the
contrary is the case. It is the parent
above all who demands that his child
shall attend a religious school, that he
shall receive carefully graded instruc-
tion in Christian doctrine as regularly
as in arithmetic or grammar or reading,
and that he shall grow up under a dis-
cipline of reverence and obedience as
his fathers before him did. I should like
to lay emphasis on this point. If the
laymen were not heart and soul with
the parochial school no fulfilment of
from the pulpit would be able to con-
vince and develop the parochial school
from generation to generation. It is
no desire on the part of the clergy to
stand in the way of a favorite national
institution. It is no unthinking echo
by the layman of the lesson he has
memorized from his pastor. It is a
fundamental difference in the concep-
tion of what properly constitutes the
business of a school. * * * Dr.
James A. Burns, C. S. C., President of
Holy Cross College, Washington, has
recently stated the three chief princi-
ples underlying this defense of con-
ception. I shall briefly summarize
them for you.

FUNDAMENTAL DEFECTS OF PUBLIC

SCHOOLS.
"First—There is the principle of the
moral training of the will. We are all
agreed as to the necessity of this, and
both schools do their utmost to incul-
cate such training, but immediately the
question arises, where shall we seek
for the norm of moral action in all the
details of life? If it is something
above the natural law, then it is de-
fined religious instruction which under-
lies the theory of their organization. Our
public schools are forbidden to give
the natural law, our people say that it
is wholly insufficient and their children
must be trained minutely in morals
according to the truths of Revelation
and the teaching of the Catholic
Church. It is easily seen that con-
science is involved here and that, with

the best will in the world, compromise
is impossible.
"Second—The public school, by the
very nature of its organism, cannot
give definite and systematic instruc-
tion in Christian doctrine. It is im-
possible to enunciate a single distinct-
ly Christian truth without doing
violence to the religious conviction of
a section of the people. Now we are
convinced that definite and systematic
instruction in the teachings of the
Church has an important bearing on
the eternal welfare of our children, and
if we were called upon to choose be-
tween such instruction and the most
elaborate education in mere secular
knowledge we should not hesitate for a
moment to prefer the religious instruc-
tion. Here again is an organic defect,
as we think, in the public school, and
one of such vast importance that it
cannot be overestimated.
"Third—There is the subtle and
all-powerful thing called atmosphere.
Wherever artists are sent to live and
work and talk together you have an
artistic atmosphere, and children who
grow up in such surroundings natu-
rally take to a career of art or at least
have a keen appreciation of art with-
out conscious effort. Wherever literary
people form a circle apart, there is
a subtle influence in the direction of
bookishness that touches all who come
within that circle. So, too, wherever a
school exists for the professed object
of religious training, where teachers
and pupils are of one faith, where reli-
gious songs and practices have their
place in the daily life, where pictures
and statues speak their
appropriate messages to the eye and arouse
appropriate emotions, you have a defini-
tely colored religious atmosphere, the
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