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LONDON, SATURDAY, JUNE 16, 1928

### RELIGIOUS EDUCATION IN PUBLIC SCHOOLS

We have noted from time to time the unanimity of the various Protestant religious bodies in demanding that religious instruction form an integral part of the Public school curriculum and be apportioned, like any other subject, its fair share of the time that goes to make up the legal school day. There is not only unanimity of demand but identity of language, which, it may be fairly assumed, indicates concerted action following previous agreement.

Last week the Diocesan Board of Religious Instruction, in its report to the Anglican Synod of Toronto, urged vigorous action without further delay.

"The English children know their Bible; our children do not, and we cannot teach it to them in one hour a week," declared C. H. Hale, Editor of The Orillia Packet, in the course of the debate.

The board's report was being handled by Archdeacon Ingles, who dealt with the subject of Bible teaching in the schools. He said that the Methodists, Presbyterians and Congregationalists had consented to the memorizing of the Scriptures, and he believed the Baptists had now also consented. The Baptists, he said, were the greatest difficulty, as they said there should be no religious teaching in the State schools.

The Rev. J. R. S. Boyd of Orillia introduced the following motion: "That the Executive Committee be requested to approach the proper officials of the Congregational, Methodist and Presbyterian churches with a view to arranging that in furtherance of the expressed views of those communions and our own Church on the subject of the Bible in our schools, arrangements should be made to have a deputation representing all these communions, drawn from all parts of the Province, and numbering not less than 10,000, to wait on the Government during the next session of the Legislature to ask that the Bible be given the place to which it is entitled by the importance of its influence and teaching in the curriculum of the Public schools."

In presenting Mr. Hale's motion Rev. Mr. Boyd spoke strongly in favor of a deputation waiting upon the Government to impress upon the members what the Christian people of the country wanted. There were objections no doubt in some quarters, owing to the mixed population, to Bible teaching in the schools.

"There are objections, no doubt, on the part of the Jews," the speaker proceeded, "but if we call ours a Christian land, let them know when they come to this land that they are coming to a Christian land and that they have to abide by the regulations of a Christian people. We are not going to force anything down their throats, and we will grant them exemption for a certain number of hours."

Knowledge in regard to the Bible was at present deplorable, Mr. Boyd said. He had had boys and girls come to Confirmation class who did not know whether a book was in the Old or New Testament. It was deplorable, and what was needed was not merely an hour or two in the Sunday School, but that the Bible should be part of the regular instruction in the Public schools.

Speaking as a practical politician, Mr. Boyd declared that if the Churches were anxious to have the Bible introduced into the schools they could have it inside of twelve months, but they would not get it unless they showed they were in earnest. If the Synod considered the number of 10,000 he had mentioned in the resolution as too small a deputation, he was quite willing to double it.

We have more than once pointed out that to make the Protestant version and canon of the Bible an integral part of the school curriculum would be to make the Public schools distinctively Protestant. Underlying is the fundamental principle of Protestantism that the Bible is the sole rule of faith and morals. To teach or to assume that the Protestant version of the Bible with Private Judgment is the basis of Christianity is quite as bad as to teach that the Catholic Church alone is the divinely constituted authority in faith and morals. The one is Protestant, the other Catholic doctrine. Protestants would not for a moment stand for making Catholic doctrine part of the Public school curriculum. Nor will Catholics accept the teaching of the Protestant principle in Public schools.

Dr. Hodgins, for forty years Deputy Minister of Education, in his history of Separate Schools in Upper Canada writes: "It is a matter of fact, that up to 1841, no Religious Body, or other persons, mooted, much less advocated, the question of the necessity, or desirability, of Separate Schools, as part of a general system of education," and in exonerating Dr. Ryerson from the charge of introducing the Separate School principle he says:

"That was done, as I have shown, in 1841, three years before his appointment to office. It was owing principally, as pointed out, to the well-intentioned, but misdirected, zeal of those who sought to influence the newly elected and mixed Legislature of the time, to make the Bible a class-book in the Common Schools."

And in the Legislative Council of 1841 the Hon. Peter B. De Blaquiere, a Protestant, is quoted by Dr. Hodgins as saying: "To attempt the introduction of the Holy Scriptures, as received by Protestants, as a class-book in the Common Schools, when Roman Catholics were to be educated in the same school, was worse than useless; it was oppressive; it was dangerous; and it must arrest all progress in education."

Un denominationalism was accepted as the corner-stone of the Ontario Public School System. It is the assertion emphatically made whenever Separate school supporters claim equality of treatment with the Public schools. It is offered as a good and sufficient reason for denying Separate schools their proportionate share of the taxes of Public Service Corporations. It is assumed in all school legislation and departmental regulations.

Now we are given (over the heads of the Jews) as a sufficient answer to "objections from some quarters" in our "mixed population" this justification for abandoning the basic Public school principle:

"There are objections, no doubt, on the part of the Jews," said the Rev. Mr. Boyd, "but if we call ours a Christian land, let them know when they come to this land that they are coming to a Christian land and that they have to abide by the regulations of a Christian people. We are not going to force anything down their throats, and we will grant them exemption for a certain number of hours."

Mutatis mutandis this paragraph would furnish a complete justification for the refusal of Protestant schools in the Province of Quebec. For surely the Catholic schools of that province could claim the title "Christian" with as good a right as the proposed Protestantized Public schools of Ontario.

Let us not be misunderstood. We have the greatest sympathy with the Protestant desire for religious instruction in the Public schools. But let us face the question squarely. Let us be open and above board. There are thirty or forty thousand Catholics in the Public schools of Ontario. When we go beyond the elementary schools Catholics have to support and in many cases to attend the public secondary schools. We are interested. We have rights. If what has hitherto been recognized as the fundamental prin-

ciple of the public school system is to be abandoned, then the special consideration based on that principle must be forfeited.

Even though the denominations who are acting together on this question form a majority of the population they cannot even in this Christian country override justice and right in their praiseworthy zeal for the Catholic principle of religious education in the schools. But Catholics are open and above board in the matter. We must insist on similar candor and fair-dealing from our Protestant fellow citizens.

The problem is not beyond solution, but the Rev. Mr. Boyd has not satisfactorily and finally solved it by his aggressive assumption of Christianity nor by his gracious and magnanimous pronouncement: "We are not going to force anything down their throats, and we will grant them exemption for a certain number of hours."

### OUR DUTY AS GOOD CITIZENS

The impending provincial general election imposes on all good citizens of Ontario a duty which should be conscientiously discharged. It goes without saying that this duty devolves on Catholics no less seriously than on their non-Catholic fellow-citizens. With this as an abstract proposition all will agree; though when we come to the concrete, to the sphere of actual practice it may be open to question whether Catholics take as seriously as do their non-Catholic neighbors the privileges, the responsibilities and the duties of citizenship. And it is practice, not theory, that counts in this as in other matters.

To obey the laws and respect the public officers is taught to every Catholic child as a duty binding in conscience. If they do this they are, passively at least, good citizens. But the democratic form of government under which we live presupposes and demands something more than this. We by right of citizenship make the laws and select the public officers. And we are not good democratic Catholic citizens unless we exercise these rights; it may be our duty, while obeying a law, to strive strenuously for its abolition or amendment. Good citizenship means something more than passive obedience to all just laws; it means active interest and intelligent action in every department of civic and social life.

The Archbishop of Toronto has in season and out of season urged on Catholics this view of their duties as citizens. On the occasion of Confirmation he has sought to impress it on the mind and conscience of the Catholic citizens of tomorrow. The better Catholic the better citizen. That should be true; it is always true in the passive sense; but too often good Catholics are not too often good citizens. The converse is also likely to be true: The better citizen the better Catholic. For active interest and intelligent action in the school, the municipality, the province, the nation and the empire, is apt to beget an interest in religion, starting with the parish but ever broadening until it include the needs of God's Church in every part of the wide world. Missions, home and foreign would benefit, for there is nothing so deadening—as there is nothing so un-Catholic—as the passive, selfish, individualist viewpoint of civic and religious duties and responsibilities. A public spirited man is always held in honor; but public spirit is not only something to be admired; it is something that, according to the varying measure of capacity and opportunity, should be cultivated and practised by every one enjoying the rights of citizenship.

But to come back to the Ontario election. In the welter of parties and candidates and their abuse of each other, is there any issue outstanding, anything really affecting the welfare of the province to engage the active interest and intelligent action of the average voter?

We think there is something of transcendent importance that should be, but is not, made an issue in this campaign. It is indicated by the following analysis of the vote in the last election by Observer in The Globe:

"In 1919 there were 58 ridings in which three or more candidates went to the ballot. Out of 111 candidates elected 45 were U. F. O. These 45 came from ridings having a total population of 849,808,

according to the 1921 census, which is 28.96% of Ontario's total. Adding in the 10 Labor men who supported Premier Drury, 55 members, half the House, with the Speaker in the chair, came from ridings having a total population of 1,160,688, which was 39.56% of the total population of the Province. In other words, the men who ruled Ontario represented constituencies whose population was 39.56% of the total.

"While these 55 men nominally represented all the electors of their ridings, the people who voted for them numbered little more than half the vote polled. The U. F. O. Labor alliance, 55 members, polled 51.26% of the total vote cast in the ridings they represented. In these 55 ridings the total vote was 493,914, and the total vote for the U. F. O. Labor candidates was 253,211."

"Brief consideration of these figures will indicate how hopeless is the task of trying to make any forecast. So gerrymandered is Ontario that a party may be returned to power and be able to carry on with the support of half the votes in constituencies containing less than 40% of Ontario's population, and the backing of about 20% of the electorate of the Province."

"Such a political situation is intolerable. The chances are, unless there is an unprecedented landslide of votes one way or another, that the next Government will not be representative of the people, and will have no weight of public opinion behind it."

This condition of things has been brought about largely by the multiplication of political parties. When three or more candidates are in the field in nearly every constituency the successful candidate in most cases will be elected by a minority of the voters. Even when the two old parties monopolized political life and a third candidate was the rare exception things were far from satisfactory. Often enough a party governed with the majority of the votes recorded against it. The new parties, with the consequent increased number of candidates, have but aggravated the trouble; made clear to every thinking and fair-minded voter, that the old system has completely broken down. Minority government is neither wise nor safe. Temporary advantage to any party or group should play no part in consideration of so serious a question. We do not think that any party is entirely responsible for this dangerous condition of affairs. But that the condition is dangerous, that the present method of choosing our representatives is altogether unsatisfactory and undemocratic is beyond question.

And this, we believe, should be made the outstanding issue of this campaign. Proportional Representation is the only adequate remedy. Party leaders and candidates of every or of no party should be asked where they stand on this question.

We have much to learn in this matter from the people of England. "Heckling" a candidate is not always, nor is it generally, asking questions to confuse or embarrass the speaker. Usually the voter asks a straightforward and pertinent question and gets a straightforward answer. This is a recognized and unquestioned right. Here in Canada we have heard a new Canadian from England endeavor to ask a fair question of a candidate in a public meeting and he was greeted with boos, cries of "sit down," "put him out" and other emphatic and eloquent exhortations expressive of party or personal loyalty; but utterly ignoring the dignity and rights of citizenship.

It is the right of every voter to know where the candidates seeking his suffrage stand on any question in which he is interested.

And it will help greatly if candidates as well as leaders are made to put themselves on record as to their remedy for the obvious break down of representative government. Such an answer as "an equitable Redistribution Act" is a mere evasion of the issue. People should insist on an adequate answer.

For the rest, in the choice of party or candidate, conscience and honest judgment must outweigh all other considerations.

### ARTIFICIAL EXPENSE

By THE OBSERVER

It is certain that much of the high cost of living is due to the greed of those who are engaged in the business of selling goods; from the jobber down to the final sale of the goods to the ultimate consumer. There is, however, another cause which has to be taken into account; and it is necessary to look at the question from all points of view. A review of marketing and distribution conditions in New York by a public official recently published shows what are some of the factors added to the problem of high prices by the ultimate consumer himself. There is some truth in the saying that the high cost of living is the cost of high living; by which is meant, not that all people who pay high prices are living high, but that the average cost is raised greatly by the lack of self restraint and selfishness and laziness of those to whom money is no object and also of the many who, though they are not at all well off, are always acting as though they were.

It requires 141,000 carloads of fruit and vegetables every year to supply the market of New York City. As the first step in distributing it after its arrival there, it is all dumped into one big market from which it is bought by the jobbers. The custom of ordering goods has so changed that, whereas formerly it was the usual thing for householders to buy a few kinds of fruit and vegetables now it is the usual thing to insist upon many varieties and frequent deliveries, including different kinds of fruit on different days, and frequent changes and many varieties of vegetables. "Thus," says the report, "the shipper, the jobber, the wholesaler, the retailer, and perhaps the corner store grocery, are confronted with the necessity of distributing an infinite number of part car lots, part truck shipments, part crates and split packages, and with each transfer the element of perishability increases, and the cost per unit to the ultimate consumer goes up."

A steamer load is landed in New York in the evening. All night stevedores are engaged in unloading it and arranging it for display in the central market. Space is so limited that many companies keep motor and horse trucks in line for hours to get early loads when the market opens at 5:30 a. m. The cost of unloading is estimated at \$20 a car. The shuttle loads the trucks which haul the stuff to five jobbers' markets. The wholesaler makes his purchases there and hauls them away with his own trucks. Cost at the jobbers' markets about \$37 a car; cost at the wholesalers' markets about \$80 a car. Then there comes the delivery to the retailers, at a further cost of about \$25 a car. The retailer adds the cost of delivering them to the consumer.

One sees at once that the difference between what the producer gets and what the consumer pays is largely the cost of distribution after the goods arrive at the end of the railway trip. One sees also that this cost is largely artificial and can be made, and should be made, the subject of rearrangement for the purpose of eliminating those items which are unnecessary. One sees also that to make such an arrangement really effective, the consumer must co-operate; by cutting off unnecessary expense at his end of the line; by, for instance, ordering his goods in such quantities and in such a way that the expense of providing for his orders will be as low as possible instead of being as high as possible. Some consumers are skeptical about suggestions like this, and say that the dealer will not give them the goods any cheaper in any case. It is true that the custom of trade in these days is dishonest and greedy; yet, the consumer lays himself open to unfair treatment when his method of getting his wants supplied takes on an appearance of not caring what things cost; which, by the by, is exactly the appearance and impression that a great many people want to make. And if a man will persist in posing as rich when he is not, he is in a poor position to complain when he is treated accordingly.

I have taken the case of the largest city on the continent to illustrate the artificial manner in which the prices of goods are put up; but the inferences are similar in the case of smaller distribution points. Montreal, for instance, is a very big fruit market; and the price of fruit there is likely to be affected by artificiality as well as in New York; and in fact, so far as the increase in prices is caused by a careless and costly way of buying, the situation in New York is not very different, except in regard to quantities, from the situation anywhere else.

We hear of buyers' strikes, and they are very well conceived at times; but nothing can be done that will take the place of care and thriftiness in expending one's money. The most that any man can do in the matter of high prices, as an individual, is to do all in his power to see that he gets value for his own money; and that he can do much more than he sometimes thinks. The telephone and the delivery truck have taken away from the people the good old custom of going out and buying what they want after "having a Look-see" first. It was a good and money-saving custom; and it can be made effective yet in many cases.

But there are travellers of another kind—men of open mind and independent judgment who look beneath the surface with

sympathetic insight and base their findings on the evidence. Such a man was Richard Ford whose "Gatherings from Spain," written over eighty years ago, at a time when Spain might on the other hypothesis be supposed to labor under even a heavier load of ignorance and superstition than are by a certain element ascribed to her now. The "Gatherings" was originally written as a guide book, but when published was considered to possess so many features of permanent value that it became at once a recognized authority on the people and institutions of the Peninsula, and notwithstanding some blemishes retains that status still.

THE QUALITIES which gave to Ford the unique position he has ever since enjoyed are thus outlined by one of his latest editors: "He was endowed by nature with certain substantive virtues which are essential to the perfect traveller: a quick ear and ready apprehension of languages and dialects; a firm and resolute, yet gentle and kindly spirit; a body patient of hardship and fatigue; an even temperament. Ford, it is true, inherited the full-bodied social and religious prejudices of an English country gentleman of good family, but these he never exhibited in his intercourse with Spaniards, who, being peculiarly sensitive to pride of race, were charmed with his easy grace of manner and infallible courtesy. He was equally welcomed by peasant, grandee, or insurgent chief."

### NOTES AND COMMENTS

THE PROFOUND knowledge of many of those responsible for the contents of the daily press is shown in the cable despatch announcing the assassination of the Cardinal Archbishop of Saragossa. In two of the Toronto papers Saragossa, so celebrated for its valiant defence by the Spaniards in the Peninsular War, is referred to as a city in Italy. In view of this one need not be surprised that false notions regarding Spain continue to prevail in this country.

IN REGARD to Spain, Dr. Thomas O'Hagan, the well-known Canadian writer who has been sojourning in that country, writes to the Toronto Globe in correction of the foolish prevalent idea that the Spanish people are hopelessly steeped in ignorance and superstition. "English history and criticism has done Spain grievous wrong in failing to give the world a true conception of Spain's achievement in the realm of art and letters," he says. "When you speak of Spain there immediately rise up and pass before you, like the ghosts at Macbeth's Banquet, the spectres of Spanish pirates, the Inquisition and the bull fights, as if, indeed, Spain stood for but little else. Quite on the contrary, Spain's contribution to civilization has been very considerable. Nor is Spain today as far behind in the march of civilization as it is generally supposed to be."

WHILE NATURE has been unkind in her gifts to Spain, Dr. O'Hagan sees a real democracy in the relations of the different classes, and there is a strong movement for the betterment of the primary schools. As for universities, Spain has the same number as England, while there is a university student there for every 890 inhabitants, compared with one for each 1,160 in England. As for politics, it may be they are corrupt, but the Liberals recently won the elections. Catalonia is always at war with the Government, being the home of the radicals. But it was not Catalonia that dowered Spain with its "Golden Age" in the 10th and 17th centuries; it was rather indolent, dreamy Andalusia. "Neither Cervantes, Calderon, Murillo nor Velasquez was cradled in Catalonia; nor did the bold 'Conquistadores' of the New World know aught of her shores. It is the Spain of the Golden Age that is in truth still dear to us."

IF ANY qualification at all can be made to Dr. O'Hagan's finding it is that it scarcely goes far enough. There is a type of traveller who in any Catholic country sees only what he wishes to see, and reads into everything he does not understand a meaning derogatory to the people whose hospitality it is his purpose to abuse. Borrow was something of this type, and yet he was too big a man to shut his eyes altogether to facts. Consequently in his "Bible in Spain" pictures are to be found which point to his own immeasurable inferiority in every point of true civilization to the people whose spiritual emancipation he conceived it his mission to promote.

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sympathetic insight and base their findings on the evidence. Such a man was Richard Ford whose "Gatherings from Spain," written over eighty years ago, at a time when Spain might on the other hypothesis be supposed to labor under even a heavier load of ignorance and superstition than are by a certain element ascribed to her now. The "Gatherings" was originally written as a guide book, but when published was considered to possess so many features of permanent value that it became at once a recognized authority on the people and institutions of the Peninsula, and notwithstanding some blemishes retains that status still.

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FORD, we are further told, was the first to brush aside the conventional rubbish which up to his time filled the pages of popular writers on Spanish travel, and to place the native character in a truer light. That such rubbish still holds place in some quarters there is only too much contemporary evidence. But it is confined to an element best typified by the mental and moral outlook of such institutions as the "Methodist Mission" in Rome, or the Baptist propaganda in the "Neglected Continent" as it is pleased to term South America—such outlook having nothing in common with that of observers of the Richard Ford type.

NOT TO prolong this discussion beyond the limits at our disposal Ford's conclusions may be briefly summarized, and they are these: (1) That while the heads of certain people are filled with vain imaginings of proud *hidalgos* and blood-thirsty and predatory plebeians, there is, in sober truth no country in Europe where the traveller will incur less risk of injury to person or pocket than in Spain; (2) Nowhere will he find the common people more courteous, more hospitable, or better mannered; (3) In few countries will he find the hotels, even down to the homely posada, cleaner, or less given to extortion—for, "the Spanish peasant is an instinctive gentleman, proud of his Christian blood and honorable descent." And yet, as we are told by his editor, when Ford went to Spain he fully shared the Protestant bias of his time, was firmly persuaded of the Spaniard's intolerance, and of the "dark and scowling" character of her priests, and from the bugbear of the "Inquisition" he never entirely freed himself. But when he records his own actual observations as to the daily life of the people he is trustworthy and reliable, and the Spaniard emerges from the test, always, an "instinctive gentleman."

NEXT WEEK we may have something to say of the Spaniard's reputed intolerance in matters of religion, and of his bearing towards those who do not share his simple faith.

### NEWSPAPER PRIZES

BECAUSE of its courageous attitude in the publication of cartoons and news relating to the operations of the Ku Klux Klan, the Memphis "Commercial-Appeal" has been awarded the Pulitzer Prize gold medal for 1923. The medal is awarded annually to the paper deemed to have rendered the most disinterested and meritorious public service.

William Allen White of Emporia, Kansas was awarded the \$500 prize for the best editorial and Alva Johnston of the New York Times received the \$1,000 prize for the best example of reporter's work.