

The Catholic Record

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LETTERS OF RECOMMENDATION

Mr. Thomas Coffey, Ottawa, June 13th, 1905. My Dear Sir—Since coming to Canada I have been a reader of your paper and have noted with satisfaction that it is directed with intelligence and ability, and above all that it is imbued with a strong Catholic spirit.

Mr. Thomas Coffey, Ottawa, Canada, March 7th, 1900. Dear Sir—For some time past I have read your estimable paper THE CATHOLIC RECORD and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole.

LONDON, SATURDAY, JANUARY 3, 1914

OUR BOYS AND GIRLS

In another column we give the Globe's report of the proceedings on the occasion of presenting Elsie Jensen with the promised prize of a \$100 for having taken the highest marks obtained in the province at last midsummer Entrance examination.

But that was not the feature of the occasion. It was the Bishop's address. We are going to risk his displeasure by saying right out that that address contained the most important, practical, helpful and constructive criticism of our schools that has been heard in Ontario for many years.

"The children should complete the present elementary course, as a rule, by eleven, twelve, or at latest thirteen years of age." There he puts his finger on the sore spot; that is the diagnosis of the radical disease of our school system. That cured, our system would be, not perfect, but healthy and worthy of the premier province of Canada.

The primary and secondary courses are not only linked together; they are intimately interdependent; and both suffer seriously from the needlessly prolonged period that, under present conditions, children are practically compelled to spend in the elementary schools.

We have seen a little girl of ten take the prize for highest standing at the Entrance examination in a township with fourteen or more schools; a boy of twelve stand highest in a county with a couple of hundred successful candidates. And we have seen in urban schools boys of fourteen, fifteen, even sixteen, applauded to the echo in spite of the fact that they had taken two, three, or four years longer than their country cousins in the ungraded one-teacher schools on the concession lines.

We seen girls pass the Entrance to Normal and have to wait two or three years before reaching the age of admission to the Normal School. And these bore their blushing honors without any advertisement or undue elation.

The rigid promotion examinations, and the attenuated grading of the classes, which compel the most alert of mind and studious of disposition to keep pace with the slowest minus habens and laziest trifier in the school are not merely silly; they are an outrage on common sense. More, they inflict an irreparable injury on clever pupils who can, nay, who must drift through the classes, losing or never acquiring habits of mental concentration or application.

This subject is too vitally important and we are too full of it to treat it exhaustively in one article. The thesis laid down by Bishop Fallon we are able to prove up to the hilt. But we shall be glad to hear from others who differ or agree; their only qualification need be a sincere and intelligent interest in our schools, public or separate, in Ontario or elsewhere.

Let us have done with the puerile boasting that has caused the judicious to be sick at heart even while it tickled the vanity of the unthinking. That the public schools, are no better, perhaps a little worse than the English Separate schools is no matter for boasting, unless in so far as it serves as an answer to some of the anti-Roman-hierarchy bigots whom, like the poor, we have always with us. We give that obstreperous but comparatively small part of the Protestant population too much importance by refuting them often. Let us rather analyse this practical phase of the school question and criticise our school system, not in the carping spirit that rejoices over defects, but helpfully, hopefully, constructively, for with all its defects we have the best school system in Canada.

GOLDEN JUBILEE

Fifty years of faithful service in the manifold duties of the Catholic priesthood is not given to everyone who dedicates his life to that high vocation.

The half-century covered by the Right Reverend Monsignor Masterson's priestly life have not only been fruitful in a marked degree, but in concrete form embody the entire history of Canada since the statesmanlike conception of Confederation was realized in 1867. We talk of the "sources of history"; the historians of Canada and of the Church in Canada will be culpably negligent if they allow the living memory of men and things, of events and movements, of triumphs and failures, of obstacles surmounted and dangers avoided, of, in short, the history of the country and the Church as known and understood by those who have lived it, to pass with the passing of men like the kindly, scholarly, active and observant Father Masterson, without securing in some permanent form the old things and new that their matured judgment might bring forth from the treasury of the experience and memories of such a life time.

The Bishops and clergy of Eastern Ontario, whose presence at the celebration of his Golden Jubilee testified how they appreciated these things which it was their privilege to learn from personal intercourse with Monsignor Masterson.

Could we venture to hope that the venerable jubilarian will crown the work of these golden years by giving in some permanent form, for the instruction, edification and guidance of the Canadians of the present and the future, the light of the experience and knowledge as embodied in this priestly life which covers the whole period of Canada's existence?

The CATHOLIC RECORD sends Mgr. Masterson its most heartfelt congratulations and best wishes.

MONSIGNOR CASEY

It is unfamiliar; we almost said we don't like it. Many like ourselves will have to realize the fact that the title of 'Monsignor' carries with it the evidence of papal and episcopal recognition of long and faithful service and of the qualities of mind and heart, that made 'the Archdeacon' seem the fitting and familiar title to denote the respect, confidence, affection and esteem of one and all, before they are reconciled to the substitution.

Circumstances give to the impressive ceremony of the investiture of Monsignor Casey by Bishop O'Brien an intensely human touch that will be appreciated by all. Monsignor Casey blessed the marriage of a father and mother of Bishop O'Brien

and baptized the man-child that followed his good blessing. With more than fatherly interest and affection did the aging priest watch the career of his spiritual son until, on the day of that son's consecration as Bishop of his native diocese, the Archdeacon's fatherly heart was filled with that joy and grateful gladness that fathers know when their sons justify the hopes and dispel the fears of the long yet all too brief years that have gone before.

Just one thing remained. The filial affection of Bishop O'Brien found its fitting expression in the solemn investiture of highest dignity in the Church, under that of bishop, on Monsignor Casey. When we think of it, we are inclined to admit that the new title may be even more fitting than the old. It will not change the scholarly tastes, nor the culture due to wide reading, nor the kindly sympathy of the gentlest of men that makes the passing of 'Archdeacon' seem a matter of regret. We feel sure that the good taste and discriminating judgment that made Mgr. Casey an appreciative reader and valued friend of the CATHOLIC RECORD will discern the spirit in which we join those who now do him well merited honor. Ad multos annos.

TEMPERANCE IN QUEBEC

The Royal Commission, after full investigation and mature deliberation, has just made its Report on the liquor traffic in the Province of Quebec. The appointment of this commission was one of the outcomes of a persistent, systematic and unremitting campaign of temperance education begun in 1906. That does not mean that temperance activity had its inception in the neighboring province only seven years ago. Local Option, which is now in force in over a thousand parishes, was resorted to in Quebec before Ontario woke up to its possibilities as an aid to the temperance cause. In Quebec the parish and municipality, being often one and the same thing, the abuse of liquor selling naturally suggested to the parish priest this effective means of putting a stop to it, especially in rural parishes. The plan for many years followed in Ontario of reducing the number of licenses in urban municipalities did not meet with so much favor or success in Quebec. However this is one of the most valuable recommendations of the Royal Commission, and one that the provincial Legislature has signified its intention of adopting. Montreal will lose no less than one hundred and twenty-three licenses. The intention is to give \$8,000 compensation to each of those whose licenses are cut off by charging an increased fee for those still granted. Montreal can afford the reduction and still maintain the bad eminence of having more licenses in proportion to population than any other city in Canada.

It is on the campaign of education, already referred to, that Quebec may base its most solid temperance hopes. Moral suasion is infinitely better than restrictive legislation. Both together are still more desirable. The three-fifths clause in Ontario, which comes in for so much abuse from those who pin their faith to legislation, is really a most desirable feature of Local Option. It renders imperatively necessary a thorough and successful campaign of education before the by-law can be adopted. Where 401 out of 1,000 voters may prevent the by-law from going into force, it is evident that the sentiment and conscience of the municipality must be overwhelming in its favor before it can carry. When it fails, it makes the educational campaign necessary again; and in such cases education is worth more than legislation. When education has progressed so far that sixty per cent. of the voting population desire to be rid of licensed bars, it is just as well as desirable that the law should aid in holding the ground already won by education and moral suasion. This condition is not operative in Quebec; but education goes on systematically and unremittingly. Temperance sermons, temperance tridiums, and temperance missions form part of that crusade. Temperance literature also plays an important role. We are in receipt of a pamphlet "Against Alcohol," one of the monthly publications of the Popular Social School. It is made up largely of medical opinions on the use of alcohol as a beverage, food, or medicine. The idea is excellent and eminently useful. Superstitions die hard; and superstitions with regard to health and medicine have an amazing vitality. None of them is

more tenacious of life than the belief in the medicinal value of alcohol in general, and its strengthening and health-giving properties in cases of enfeebled health in particular.

Six hundred and seventy doctors of the province of Quebec combat this superstition with all the authority of the expert's knowledge and practitioner's experience. We subjoin one which may serve as a specimen and at the same time preach a temperance sermon from the viewpoint of the physician:

Dr. Clarence Gray, Montreal, writes:

"I have been practicing medicine during the last ten years in what might be called a working class district, and have no hesitation in saying that the greater part of the misery and distress endured by the working class is due to their habits of intemperance.

I have seen sober, industrious men, good fathers, good providers become after becoming addicted to the regular use of the liquor, lazy, shiftless men, brutal to their children, and utterly indifferent as to their welfare.

The reason for this is not hard to find, because it has been proved that alcohol first affects the individual by attacking the nervous system. The blood constantly surcharged with alcohol (even in relatively small quantities) produces a coarsening of the brain fibre and so affects the faculties for fine work, and later affects the moral nature. The proper working of which no one will dispute is dependent upon a healthy condition of the brain.

Alcoholism is a very frequent precursor of tuberculosis, and so helps to keep up the spread of the disease to proper going people.

There is positively no food value in spirits or malt liquors. They are like the whip to the striving horse, they give more energy for the time being, but without food as well, sustained effort is impossible.

Alcohol is a powerful drug which is of value for certain emergencies, and only then when the taking of it is controlled by a second party.

It being a habit-forming drug like morphine, chloral, and some half dozen others should not be placed in the hands of ignorant youths, or heads of families.

THE CASSET'S HIGHER CRITICISM

We had no intention of noticing the Casket's rhapsodic appeal to the bishops, priests and people of Ontario to—well, we hardly knew what our maritime contemporary really wanted us to do; but we gathered that it would sternly disapprove of our becoming Orangemen, commend us if we remain Catholics in spite of all temptations, and heartily bless us if we learned French, French Canadians, French Canadian aspirations, hopes, ambitions, educational ideals, rights, privileges—and numbers (disregarding the bigoted census) as all these things are known and loved and chivalrously defended in Antigonish, Nova Scotia. The Casket's chivalry reminds us of the Irishman who, finding a general fight in progress, rushed in with the pious ejaculation: "Here goes: and God send that I take the right side."

If the insignificant remnant of Catholics in the hinterland of Quebec persist in their attachment to the language of the hated Saesannach, basely forgetting that their fathers had a language of their own; remain so perversely blind to the signs of times as not to see that the future belongs to Quebec and not to the British Empire; give aid and comfort to those recalcitrant French Canadians who are desirous that their children should learn English; stubbornly persist in clinging to the old-fashioned practical theology of Butler's Catechism; rashly question that la propagande is divinely inspired, and that la lutte is a holy war; then the Casket's prophetic eye, peering into the future, sees no hope of bringing about in the decadent British Empire that desirable state of things that obtains in the realms of the Eldest Daughter of the Church.

And now before the veil has been removed from our hearts comes the request that we allow the use of our columns to dissociate Antigonish from the Casket on this question. Though the Casket, even if it condescended to treat the question at issue, could do little harm or good in Ontario beyond misleading the malcontents as to the sentiment of English-speaking Catholics of Scotch, Irish, French Canadian, German or other origin (once or further removed), nevertheless we have not the heart to refuse our Antigonish correspondent the courtesy of our columns.

Besides, we have too many loyal friends and intelligent readers down by the sea to deny so able an exponent of their views, as our correspondent's letter proves Finnian to be, the opportunity of correcting

what he believes to be a misrepresentation of the attitude of his fellow-Nova-Scotians. Though he courteously admits that the Scots must also plead guilty to what he euphemistically terms chivalry, he nevertheless gives abundant evidence that even the Highlanders have their fair share of the proverbial canny Scot's prudence. If we ever have an article from his facile pen on the practical solution of the menacing school question of this province, there will be "a chiel among us takin' notes" before "he'll prent it."

Editor of the CATHOLIC RECORD.—There have appeared recently in the CASKET two editorial articles dealing with the bilingual situation in Ontario. I belong to the diocese of Antigonish—the home of the CASKET—and I am a reader of both that paper and the CATHOLIC RECORD. The latter I consider the best Catholic paper in Canada, and that view, I believe, is very commonly held in this part of the country. I do not hope to be able to throw any light on the bilingual situation, but I do want to take issue with the editor of the CASKET for his stand on the question, and to assure the CATHOLIC RECORD that, in my opinion, and I am sure, in the opinion of thousands of Scotch and Irish Catholics in this diocese, its staunch and reasonable Catholicity was never more clearly evidenced than it has been in the present instance. The RECORD has expressed its opinion manfully, clearly and emphatically. That done, it has refused to prolong a discussion which would have little other effect than to re-open old sores. My aim is not to provoke the editor of the CASKET to beginning such a discussion, but the CATHOLIC RECORD has been to me for years as a loyal friend and a wise monitor, and I should feel that I was doing unfairly by it if I did not assure it on my own behalf and on behalf of many others in this diocese who think as I do, that nothing which has been said on the bilingual situation has lost it any prestige.

It is not easy to take up the CASKET editor's arguments, for the very good reason that hardly any of them are to the point. The issue is clear cut. The government of Ontario, which has charge of its own educational affairs, insists that no pupils shall leave the Public Schools (and I include here Separate schools, because they are under the public authorities) without at least a fair knowledge of English. It learns that in many of the French districts the regulations respecting the teaching of English are being openly disobeyed. In justice to what it considers fair and right, and in justice also to the dignity which should attach to a government, it takes steps to see that its regulations are carried out. The French Canadians resist vehemently and bitterly. On which side is right?

There is a generally-recognized principle of both moral and civil law which states that possession confers certain rights. The government of Ontario is the possessor in this instance. It has made a regulation and that regulation is binding until it is shown that it is not constitutional, or that it should not be obeyed on moral grounds. I do not think any effort has been made to show that the regulation is unconstitutional, and certainly the CASKET has made little effort to show that it is morally wrong. The onus is on the opponents of the regulation to prove their case. Until they do so it is their duty as good citizens to obey. Have the French Canadians proven their case? If so, why does not the CASKET enlighten us? If not, will the CASKET say that they are behaving like good citizens?

But it is evidently not the CASKET's intention to discuss the case in point. Instead, the editor generalizes. He assumes that there is some bitterness and prejudice on both sides, and, if my observation of human nature is worth anything, he is right. As long as ignorance and error endure, there will be prejudices, and ignorance and error will pass only with the passing of the world. He deplores the division in the Catholic ranks which this unfortunate question has caused, and here again no one will take issue with him. But—and here comes the cleavage—he seems to assume that this is a religious question and that the English-speaking Catholic minority should give way to the French-speaking majority.

The editor of the CATHOLIC RECORD says that this is a question of language, not of religion. Allowing that the CASKET and the CATHOLIC RECORD are equally fair, I should by all means accept the RECORD's opinion as the more reliable, because the editor is on the ground and can get a closer and clearer view than is possible from the office of the clever North Sydney lawyer. But let us admit that the CASKET is right, and try to develop the point a little. Irish himself, the editor tells us, he deplores the lack of sympathy for the French Canadians on the part of his fellow Irishmen. What does this mean? I take it that he is speaking generally, and from the tenor of the whole article it would seem that he believes that the French Canadian attitude on the language question is dictated mainly by love of the Catholic religion, and the stand of the Irish and all other English-speaking Catholics by traditional prejudices against everything French. I may be wrong, but I can gather nothing else from the general tenor of his remarks. It is not necessary for me to

add that this is a grave charge to make, by implication or directly. Neither is it necessary to say that the proofs the Irish people have given, within the last four centuries, of loyalty to the faith, proofs such as no other people under the heavens have shown—proofs written in the blood of their martyrs, shown forth in the living martyrdom of the millions to whom the axe or the rope would have been a blessed relief, and in the tears wrung from the broken hearts of the exiles who left the land of their fathers for the sake of the faith of their fathers—it is surely not necessary for me to say that in the face of such proofs as these something about petty prejudices must be brought forward. The Irish, indeed, are not free from racial prejudices. Neither are their brothers the Scottish Highlanders, as I can testify, being one of them; but the idea that such prejudices will weigh down the scales against religion cannot be held by any man of reason.

But, says the editor of the CASKET, there is a common enemy—the Orangemen, and without the French we are powerless to withstand them. Well, in the matter of schools, it is hard to see what the Orangemen can do, seeing that in Ontario Separate schools are guaranteed under the British North America Act. But let me submit this consideration. The prejudices of Protestant Ontario against Catholic Quebec are not altogether religious.

They are largely racial. The two provinces are as distinct as England and France. Between England and France there is a mutual distrust that no number of ententes cordiales can take away. Between Quebec and Ontario there is a similar mutual distrust. I submit that that distrust is founded on ignorance, and the ignorance on the difference in language, habits, and traditions. The ignorance can be dispelled, in great measure, by the French Canadians of Ontario. They are asked—living in an English-speaking province—to give their children the benefit of instruction in English. They might do so without detriment to their own language and furnish the people of Ontario a living proof that a French Canadian can be as good a British subject as if his forefathers had been born in the British channel. They refuse to do so, evidently preferring to keep apart and have nothing to do with their English-speaking neighbors. What is to be expected except a strengthening of the old prejudices?

Religion! religion! cries the CASKET. They fear for their religion and the English-speaking Catholics should support them. There you are again. The French Canadian, always moved by love of religion, and a desire to strengthen the hands of the Church in her war against Orange aggression; and, by implication, the Irishman, victim of petty racial prejudices, pulling the pillars from under the edifice his brother Catholic is trying to erect. It is an ugly picture. Suppose we paint another. Behold the poor Irish emigrant leaving his native soil forever. He has lost his noble old language and adopted the (supposed) Protestant and Protestantizing language of England. Strange to say, however, he has not lost his religion. He comes to the United States. In a century he has peopled that country with millions of Catholics, and in a few more years he will make it the greatest Catholic country in the world.

[But the Casket editor will not let us forget that there are spots on the sun. He has studied the question; and there are 5,000,000 Irish in America who have fallen by the wayside! The sun is all spots; and it is high time that we should prepare to depend for light on the moon. In the same article he adds 500,000 and 50,000 respectively to the total census population of French origin to find the number of French-speaking people in Canada and in Ontario. Will he think us wanting in humility if we prefer the studies of competent American Catholic historians in the matter of statistics with regard to the "leakage" on this English-speaking continent? Ed. C. R.]

He has come to Canada, too, and established himself in the very stronghold of anti-Catholic sentiment. He is living side by side with Protestants and Orangemen, speaking their language but still holding fast by the faith. He tells them that he is willing to forget the wrongs which England has done him, for the sake of the good things the British Empire dispenses with liberal hands. And he is breaking down the old prejudices and shedding the light of truth on the dark places where the foul moods of ignorant prejudice once grew, and giving to grow in their stead the fair blossoms of tolerance and good will. It may be regretted that he has lost his language, but it surely cannot be regretted that he has learned English, when by its medium he is accomplishing such glorious results. And looking forward a little he can see that what has been already done is as nothing to what can be done in the future. One third of the habitable earth is owned by English-speaking people, and the greater part of it is still in the earlier stages of development. If English is the dominant language today what will it be a hundred years from now? And in this great chain of English-speaking countries may be the greatest strongholds of the Catholic Church. Canada's share in all this must be very large. The French-Canadian of Ontario can do their part of the work much more efficiently,

if they know the common language of the empire. The Irishman sees this and he would have his French-Canadian brother learn that language. "Keep your own" he tells him, "and you are given ample opportunity to do so, but for the sake of the work we Catholics have to do, learn ours." How think you, reader? Is not this a fairer and truer picture?

Now a word as to the value of French in Canada. The CASKET editor is very positive on this point. He sees no reason to doubt that French will continue to hold its own in Canada; nay, he says, it may still be holding its own when the British Empire has ceased to be. Here are a few facts for his consideration.

Quebec, the only French province of Canada, is surrounded by eight English-speaking provinces. English is making its way into Quebec. The French are learning it, because they realize its practical value to them, but the English-speaking people of the other provinces are not learning French. If the editor of the CASKET should happen to visit Montreal or Quebec he would be surprised, and pleased, I hope, to see how comfortably he could get along without French. The dominance of English is bound to become more pronounced as time passes. The great bulk of our immigration flows into English-speaking provinces, and the immigrants are not learning French, but English. (This, by the way, is the answer to the statement that French is as good a language as English to evangelize the immigrants.)

It is useless to speak of what has been done in the past. The French missionaries did a wonderful work in Canada, and the French clergy of to-day are nobly upholding their glorious traditions, but it is hard to see how this fact founds a presumption in favour of the French claims on the bi-lingual question. Neither does the fact that Catholics were once persecuted in English-speaking countries affect the merits of the case. We live in the present, and must look to the future. If the Church was persecuted in England two centuries ago, she is freer there to-day than in Catholic France.

I give the editor of the CASKET credit for sincerity. I know him for an educated Catholic gentleman, and I know he wishes to be fair. If he has failed to be fair in his discussion of the bi-lingual situation it is because the generous enthusiasm of the Celt for the weaker side has carried him beyond himself. Some of the saddest chapters in the history of our race would not have been written if the Celt had less chivalry in his nature. Perhaps we would not have it otherwise if we could, but in such a case as this we should try to follow the cold, clear light of reason. If the editor of the CASKET says that the Irish Catholics of Ontario are swayed by prejudices can he show reason why I should not say that the French Canadians are actuated by prejudice against everything English. I should only be copying himself if I did so. And if he admits it what becomes of his case? In so far as he pleads for better feeling between Irish and French he is right; but in so far as he supports the French claims on the ground that the Irish minority should yield and is only prevented from yielding by prejudice, I join issue with him. I hold that the Irish attitude is broader and better suited both to present and future needs, than that of the French Canadians, which tends to keep alive the spirit of bitterness, distrust and narrowness. And I hold it only fair, as I said in the beginning, that out of the thousands of readers of the CATHOLIC RECORD in the diocese of Antigonish there should come some expression of the sympathy with which we regard its manly and dignified stand on this question.

FINNAN

IT RINGS TRUE

In these days of confused thinking and slipshod if grandiloquent expression, the following resolution is refreshing. The Carleton County Board of the Ancient Order of Hibernians evidently know just what they want to say and succeed in expressing themselves in terse and vigorous English. Neither does their theology, common sense or patriotism leave anything to be desired.

MOTION

That, Whereas, attacks have recently been made in the public platform and in the press, upon the Right Reverend Michael F. Fallon, Provincial Chaplain of our Order; and Whereas, statements have appeared in the daily newspapers that are inexcusably offensive to elements of our population differing from us in race and religion; and

Whereas, attempts have been made to associate the Ancient Order of Hibernians and the Irish Catholics of this province in general with a campaign that is being waged against the Regulation of the Department of Education;

BE IT RESOLVED, that we, the County Board of the Ancient Order of Hibernians of Carleton County, declare our reverence for all legitimate authority, both religious and civil, and for those in whom that authority is vested. That we express our profound admiration for the Right Reverend Michael F. Fallon, as an eminent ecclesiastic, a distinguished Canadian, a true Irishman, and an educationalist of remarkable ability;