

The Catholic Record

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LETTERS OF RECOMMENDATION

Apostolic Delegation
Ottawa, June 15th, 1905.

My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and is a true and faithful reflection of the Catholic mind. I therefore, with pleasure, recommend it to the faithful. Hoping you and wishing you success, believe me to remain, Yours faithfully in Jesus Christ.

Yours very sincerely in Christ,
Domenico, Archbishop of Ephesus,
Apostolic Delegate
University of Ottawa.

Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey:

Dear Sir: For some time past I have read your admirable 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. Therefore, with pleasure, I recommend it to the faithful. Hoping you and wishing you success, believe me to remain, Yours faithfully in Jesus Christ.

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ure from all previous Separate school legislation, received full consideration and assent from all parties interested, Catholics included. It is this act of 1868 which defines our constitutional rights guaranteed by the British North America Act. The Separate Schools are therefore unquestionably subject to governmental regulations and inspection. The right of the Ontario government in the premises is inalienable and inescapable. It has a corresponding duty and responsibility.

However, in 1865 the Inspector was refused permission to inspect the Register in Kingston; and late in 1871 Archbishop Lynch addressed the following letter to the Chief Superintendent:

"To our great amazement we find that our Separate schools are visited by the Inspectors of our Common schools. We take this occasion to protest against this intrusion, as it is contrary to the spirit of the Law establishing Separate Schools; and we will be obliged to give notice to the trustees not to receive those visits; not that we are afraid of them, but we do not want their interference."

In his reply to the Archbishop, Dr. Ryerson said:

"I beg to observe that the protest you make, and the intention you avow, are in direct opposition to the Separate School Act, the twenty-sixth section of which expressly provides (for such inspection) [See section xvi. R. C. S. Act as quoted above.]

"I have construed the Separate School Act to authorize Trustees of Separate Schools in Cities, Towns and Incorporated Villages, to appoint . . . the Local Superintendent of their Schools; but that does not preclude this Department from directing an inspection of the Register and condition of any Separate School."

Dr. Ryerson then referred to the General Regulations under which Grammar School Inspectors were directed to inspect Separate Schools in the neighborhood of Grammar Schools. He then said:

"I believe these visits were very acceptable to the Managers and Teachers of the Separate Schools, and the Inspector's report respecting them was most favorable. . . . But in one (Kingston) he was refused admittance . . . by the head teacher of the principal Separate school."

"A few days after I had written (to Kingston on the subject), I received a letter from the Roman Catholic Bishop of Kingston, (Dr. Horan), apologizing for the conduct of the head teacher of the Separate school, who had mistaken his duty, and assuring me that the Inspector would be courteously received at any time he might think proper to visit the school."

"I can adduce indubitable proof that I have sought to administer the Law, as much for the benefit of Separate Schools as of Public Schools, and have given the Separate Schools the advantage of every doubt, and of any discretionary power I might have to assist them."

"But while I have thus sought to aid Separate Schools to the utmost extent of my power, and to give the most liberal construction of the School Law in their behalf, I must say that I think Your Grace's protest and intimated course of proceedings are directly contrary to the express provisions of the Separate School Act—the inspection of which class of Schools, under the authority of this department, is not, as a matter of course, at the discretion of the trustees of Separate Schools, but a matter of right, provided for by law, and which every Government ought to possess, and exercise to inspect, at its discretion, the doings of every school, or institution, aided out of the public revenues of the country."

Dr. Hodgins, who was Deputy Minister of Education at the time and for years after the death of both Dr. Ryerson and Archbishop Lynch, closes this chapter with the sentence:

"No further difficulty was experienced in this matter."

It will be seen that though Separate Schools were being inspected by Protestant Inspectors during all these years, it was not, apparently, until late in 1871 that Archbishop Lynch, "to his great amazement," was informed of the fact, which, whatever else it may indicate, proves conclusively:

1. That such inspection was accepted both by priests and people without a complaint ever reaching the ears of Bishop Lynch. Moreover, the information on which he based his protest was inaccurate inasmuch as the Common School Inspectors did not inspect the Separate Schools. It was the Grammar School (later, High School) Inspectors who were charged with this duty.

2. It is only just to the late Archbishop to note that when the law governing the case at issue was pointed out to him, he acquiesced, and his intention to notify the trustees not to receive such visits was never carried out, though the government inspection went on under ex-

actly the same conditions for a dozen years after the date of his protest.

8. This protest, though based on inaccurate information as to facts and inadequate knowledge of the law, assumed, nevertheless, a form entirely consistent with the Archbishop's own dignity and respect for educational authority. To quote this dignified letter to the Chief Superintendent which gave Dr. Ryerson the opportunity, of which he availed himself, to discuss, in like manner with His Grace the grounds for his protest and the wisdom of his intimated course of procedure, to quote this letter as in any way approving or justifying the actual state of rebellion in some quarters, is, we submit, little short of a wanton insult to the memory of Archbishop Lynch, who, like Dr. Horan of Kingston, was a bishop and a Catholic gentleman. In the light of the foregoing facts, what he would have to say on the present situation, were he still alive, we leave our readers to judge.

We should like to believe that Dr. Freeland was put in possession of the Archbishop's protest, which was evidently taken from Dr. Hodgins' History of Separate Schools in Upper Canada, without having had the opportunity of reading the chapter from which it was taken. His use of the Archbishop's name and words might then be free from intentional suppression and suggestio falsi.

CATHOLIC LITERATURE

Occasionally we notice a survival of the old-time nagging of Catholics for not adequately supporting Catholic literature. Personally we have little patience and less sympathy with such a policy; it is futile if not harmful, even were conditions altogether unsatisfactory. It would be ungrateful, ungenerous and untrue for the CATHOLIC RECORD to deny the loyalty and generous support accorded it by both clergy and laity.

When we consider that our constituency is limited to English-speaking Catholics of all origins, it is not so large as the census figures with regard to religion might, at first blush, suggest. Indeed, on looking over the circulation of the various papers as given in the Canadian Almanac we are struck with the fact that few papers, secular or religious, Catholic or Protestant, receive from their constituency more loyal, more generous or general support. And the circulation of the RECORD has increased by nearly six thousand since it stood at the figure therein given.

As with papers so is it with Catholic books. The taste for Catholic reading is not formed by Catholic nagging. It is formed by the books themselves, their excellence and their accessibility. The situation has marvelously improved in the last fifty years, even in the last twenty years. A list of over six hundred standard books by Catholic authors was, a few years ago, furnished to the public library boards of the continent. And these books are not going out of print.

The catalogue of Catholic topics and authors in the Public Library of the District of Columbia fills thirty good sized pages. The complete list of Catholic works in English fills a catalogue of 157 pages, averaging 40 to the page, or 6,680 volumes, which, we think, is some proof that Catholic literature meets with a generous measure of appreciation and support.

When we contrast conditions with what we are ourselves able to remember years ago, when the only Catholic books that reached many a Catholic home were worthless compilations, (often by Jews), with high-sounding Catholic titles, sold by subscription at incredibly exorbitant prices, we are not disposed to feel pessimistic. Rather do we feel inclined to cheer. Next followed the era of high-priced Catholic books and short-sighted Catholic publishers. Catholic books are now published by all the general publishing houses.

But, while they have no longer a monopoly, there is a field and a great field for the Catholic publishing firms, of which we have a respectable number. And not alone in number are they respectable, but in keen business sense and enterprise and initiative.

The CATHOLIC RECORD is proud to lend its columns to the business management for the purpose of disseminating reputable Catholic literature. When we advertised the RECORD Standard Library for Everybody we did so not merely as a business proposition. It is exactly in line with the reason for existence of the RECORD. Those who have seen the books, their general

make-up, type, paper, binding and appearance will readily recognize that the profit, after paying duty and freight, and express or postage, is not large. But the indirect gain may be great. We are, at any rate, accomplishing a good work in increasing for the average Catholic of moderate means the accessibility of respectable and reputable Catholic literature. We are helping to form the taste for Catholic reading and the habit of Catholic reading in Catholic homes. If this influence reaches, as it must, the younger generation of our people, the progress, the great progress, which we have been making is sure to continue. There is always room for improvement; there is always need for encouragement. This is the privilege of every one, young and old.

The demand for the books we are advertising is so far and away beyond what was anticipated that we must conclude as we began. Let us stop nagging Catholics about Catholic literature. It is not only useless, it is ungrateful. There are of course numbers who need awakening to their duty to their families in the premises; but we cannot reach them through the columns of the Catholic press. Let each reader of the RECORD wake up one such neighbor and more will be accomplished in a week than by years of nagging.

The RECORD Standard Library is going to be an influence for untold good in thousands of Catholic homes. It is made up of books published by different publishing houses, and supplied by each of them at special prices. It is, therefore, different from any similar library offered by any single firm. For that reason we believe it affords a wider selection. It is a double pleasure to thank our readers for their generous appreciation, for it is another evidence of sound Catholic taste and judgment in Catholic literature.

A WORD OF EXPLANATION

We have from time to time had to explain to subscribers that we cannot give space to local news in which they are interested. Sometimes it is pointed out to us that other Catholic papers willingly publish what we feel obliged to refuse. And what they urge is true; but our policy still holds good. The reason is this. The CATHOLIC RECORD is the most widely read Catholic paper in Canada and its subscription list is constantly increasing. Some of our secular contemporaries are good enough to say that it holds first place for other reasons also. Be that as it may, it circulates in every province of the Dominion, and has some thousands of subscribers in Newfoundland and the United States. It will be readily seen, therefore, even by the disappointed ones, whose news contributions we have been obliged to reject, that news of purely local interest has properly no place in our columns. We think the reasons are obvious. Still we know by experience that there are those who find it hard to like our policy when they are personally very much interested in local happenings. Sometimes they feel somewhat hurt. Under the influence of such feeling, some one might ask is not the school trouble local?

We think not. Anything that affects the Catholic Church, interests all our readers. The claim (or charge as the case may be) so frequently made, that this is a Catholic question, if allowed to pass unchallenged could not fail to affect, and seriously affect, Catholics and the Catholic Church. Again, education is a provincial matter, controlled by a Minister responsible to the Legislature which represents the people. No agitation such as the present can be localized in its consequences. All Catholics and all Protestants are necessarily involved, at least so far as this province is concerned. The interest in such a question extends to all our readers; for there is probably none of them who has not seen reference to it in the columns of his own newspaper. In other provinces, as in the parts of Ontario remote from the scene of the trouble, our readers naturally look to the RECORD for the truth as to the facts. We would not have our friends elsewhere judge Ontario by the stage thunder of the Orangemen or by the misconceptions and charges of our co-religionists who, though dwelling in Ontario, have not yet learned the scope of our school system, nor the broad tolerance of the great majority of our population.

But is this question not of deeper and more vital interest still? We have only to recall the Manitoba

school difficulty, where, unknown or unheeded by the rest of Canada, local fires smouldered, which, neglected, kindled a general conflagration. It may well be that if the Manitoba school situation had, in time, been more generally understood, and more reasonably discussed, the Manitoba School Question with all its ugly consequences might never have been thrust into Canadian politics.

Some of those who are largely responsible for the present dangerous agitation arrogantly question our right to "interfere." Well, we do not need to justify our "interference" so far as the same people of Canada are concerned. The 150,000 readers of the RECORD are Catholics, mostly, and free-born Canadian citizens, every one.

We have not often referred to this school matter, far-reaching in importance though we believe it to be. A little over a year ago the RECORD stated its position and never receded from it. Three weeks ago, for the first time in a year, we deemed it advisable to reaffirm that position.

We may not have occasion to refer to it again. But our position will remain the same until we abandon it. Our views will remain unaltered until we see reason for modifying them. We have not expressed an opinion—though we hold very decided opinions, indeed, convictions—on the question of constitutional rights claimed by our friends with regard to the use of the French language in schools outside the Province of Quebec. We have ever held that such rights are not to be established by agitation, but by the courts. Or, there is an alternative course. If there be a case that can be stated in sober not declamatory terms, appeal to the Governor-General in Council is provided by Section 8, Article 93 of the British North America Act.

When we recede from the position taken, or modify the views expressed, it will be announced in our own columns. Silence will mean merely that we have nothing to add, or to retract, or to modify.

MUCH ADO ABOUT NOTHING

For some years a solemn High Mass has been celebrated in St. Patrick's Church, Washington, on Thanksgiving morning, in commemoration of the Pan-American Union. It was begun in President Roosevelt's time. Under President Taft's administration Secretary Knox asked the Right Rev. Monsignor Russell, Rector of St. Patrick's, to make the Mass an annual celebration. President Wilson recently promised to attend it. All this has aroused the ire of the Protestant Episcopal church. Its clergymen have resolutely protested against the attempt to convert our national Thanksgiving Day into a Roman Catholic festival. Monsignor Russell says "that he is very sorry that exception is taken by anyone, especially by ministers of the Gospel, to a celebration which has for its object peace and good-will. The object of the Pan-American celebration is to bring together prominent men of the American republic for the purpose of fostering kindly sentiments among them. It is not a diplomatic celebration: neither is it official. I cannot understand why exception should be taken to the President attending services in a Catholic church any more than to his attending services in any denomination to which he does not belong. I cannot understand how men who profess to preach peace would go so far as to stir up strife and to dictate even to the President of the United States his mode of worship, and try to prevent him from enjoying the right of the poorest American citizen."

Cardinal Newman, however, gives an explanation which may throw light on the resolving Anglicans of Washington. He says, speaking of Anglicanism: "It agrees to differ with its children on a thousand points. . . . On one dogma it may surely rest without any mistake. . . . It is 'No peace with Rome.' 'Down with the Pope,' and the 'Church is in danger.' Heresy and scepticism and infidelity and fanaticism may challenge it in vain: but fling upon the gale the faintest whisper of Catholicism and it recognizes by instinct the presence of its connatural foe." These divines who take umbrage at nothing should devote their energies to settling the dissensions and divisions among themselves and to eradicating the weak, compromising spirit that abides within the precincts of their communion. And they should be

mindful of the "good breeding" that has always distinguished them, to the extent of viewing complacently a hundred battling sects enrolled under their banners.

WANT OF DIGNITY

The people of Toronto have made selection of a City Council, the proceedings of which, as reported in the press of that city, make reading of a character which would give a shock to my Lord Chesterfield. It would appear that the government of the great city is, through the manipulation of oath-bound secret societies, in the hands of one huge Lodge, "Petty graft" and "piracy of plans" is the condition which the Globe depicts in the City Architects' Department, and a probe is going on. "The enquiry," the Globe says, "was ordered as a result of twelve charges made by Alderman Wanless accusing members of the department of 'petty graft and other irregularities,' using their 'official positions and knowledge for private gain,' 'piracy of plans,' 'lack of necessary technical and practical training of the acting city architect' and of the inspectors and other members of the staff, etc."

Following this is a report of a City Council meeting where, we are told, Alderman Sam McBride and Controller Foster "went at it hammer and tongs." Alderman McBride referred to the action of Controller Foster and Mr. Fleming as a steal. Controller Foster said that "Alderman McBride doesn't think; he explodes. He gets brain storms. He loses control of himself. He is not the kind of man we want in this council. He is an inferior member of this council." Alderman Maybee wanted the discussion ended, whereupon Alderman McBride interjected "Surely you are going to give me a chance to reply to Controller Foster?" Before the proceedings concluded Alderman McBride gave this parting shot to Controller Foster: "Talk about a cheap squirt. You are the cheapest I ever seen." Not alone for its coarseness should the latter outburst be condemned, but it should also be referred to the Board of Education. But even there the Lodge seems to control everything, and nothing would come of it. It is humiliating to think that in a city like Toronto its affairs should be in the hands of such men.