The Catholic Record

Price of Subscription—\$1.50 per annum United States & Europe—\$2.00. " or and Proprietor, Thomas Coffey, LL. D.
10—Rsv. James T. Folst, B. A.
Thos. Corret, LL. D.
1ate Editors—Rsv. D. A. Cashy
H. F. Machiwtosh

J. Neven, E. J. Broderick, M. J. Hagarty Smith, Miss Bara Hanley, Miss O. Her-Miss Bride Saunders are fully authorized ubscriptions and transact all other busi-Caymous Record.

ers changing residence will please give of

s well as new address. In St. John, N. B., single copies may be purchas one Mrs. M. A. McGuire, 249 Maine street. LETTERS OF RECOMMENDATION

Apostolic Delegation

Mr. Thomas Coffey Ottaws, June 15th, 1905.

Mry Dear Sir—Since coming to Canada I have
seen a reader of your paper. I have noted with satisfaction that it is directed with intelligence an
ability, and, above all, that it is imbued with
strong Catholic spirit. It streamously defends Cath
elic principles and rights, and stands firmly by the sachlings and authority of the Church, at the sam
times promoting the best interests of the country
following these lines it has done a great deal
good for the welfare of religion and country, and
will do more and more, as its wholesome influence
reaches more Catholic homes. I therefore, commend it to Catholic families. With m
blassing on your work, and best wishes for its cotiamed success.

Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus, Apostolic Delega UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

Sit. Thomas Coffey:

Dear Sir: For some time past I have read you estimable paper the Carmolic Racon, and congravatate you upon the manner in which it is published the matter and form are both good; and a trul Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blesting you and wishing you success, believe me tor main.

Your faithfully in Jesus Christ.

† D. Falconio, Arch. of Larissa, Apos. Deleg.

LOHDON, SATURDAY, DECEMBER 6, 1918

ARCHBISHOP LYNCH'S

The following letter appeared in the Citizen. It has this merit, it contains the only shred of argument, so far as we have been able to discover, that even attempts to controvert any statement made in our modest and moderate review of the bilingual situation.

Editor Citizen: The CATHOLIC RE CORD defends the entrance of Protestant inspectors into the separate schools. Lest too much weight be given to the oracular pronounce ments of the editor of a religious weekly, I submit for consideration the following opinion of the late Archbishop Lynch: "To our great amazement we find that our separate nools are visited by the inspectors of the common schools. We this occasion to protest against this intrusion, as it is contrary to the spirit of the law establishing separ-ate schools; and we will be obliged to give notice to the trustees not to ive those visits; not that we are their interference."-A FREELAND, Trustee, S. S. Board.

We should be sorry to doubt Dr. Freeland's sincerity. But if he thinks he has made an honest use of Archbishop Lynch's "opinion" it goes far to explain his peculiar position. Lest any weight at all should attach to the misuse of the above quotation, we shall give the whole truth concerning it.

Section xxvi. of the Roman Catholic Separate School Act of 1863 reads as follows:

The Roman Catholic Separate Schools, (with their Registers,) shall be subject to such inspection as may be directed from time to time by the Chief Superintendent of Education. regulations as may be imposed, from time to time, by the Council of Public Instruction for Upper Canada."

Following is Dr. Ryerson's comment on this section:

"The provisions of this section have not existed in any previous act in respect to Separate Schools; they bring the Separate Schools as completely under the control of Public Regulations and inspection as the Common Schools.

That this was the meaning and intent of the section was thoroughly well known at the time. Dr. Ryerson (then Chief Superintendent of Education) was summoned by John Sandfield Macdonald to be present while the Bill was before the House, to give such explanations as might be required. Writing to J. George Hodgins from Quebec, April 13th 1863. Dr. Rverson says :

"The members of the Government and all parties have thanked me most heartily for the analysis and comparative view of the Separate School Law (1855) and Bill (of 1863).

On April 15th Dr. Ryerson again wrote Mr. Hodgins :

"I telegraphed you a day or two ago to get five thousand of my com-parison of the Separate School Bills of 1855 and 1863 printed and sent down, for the use of members. The Attorney General wishes the expense charged to the Department, and has written me a note to that effect, as it is the diffusion of information on this Separate School Law and School System, without reference to party. Mr. Benjamin, M. P., told me he was getting another edition printed here

In this analysis and comparison section xxvi. with Dr. Ryerson's note (immediately following the section as above) pointing out its meaning and intent, and that it was a depart. ment inspection went on under ex- seen the books, their general have only to recall the Manitoba communion. And they should be studied its wretched history, have Catholics. Reresby, a contemporary

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 imprescriptible. 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 sixth section of which expressly pro vides (for such inspection) [See se tion xxvi. R. C. S. S. Act as quoted

"I have construed the Separate School action to authorize Trustees of Separate Schools in Cities, Towns and Incorporated Villages, to appoint the Local Superintendent of their Schools; but that does not reclude this Department from direct

ing 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

. . . by the head admittance . . 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, assuring me that the Inspector would be courteously received at any time he might think proper to visit the

"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 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 suffrage, at the discretion of the of Separate Schools, but a trustees 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 experenced 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 ac cepted 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 Arch bishop 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 in line with the reason for existence But is this question not of deeper never carried out, though the govern-

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 evi dently 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 suppressio veri 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 denv the loyalty and generous support secorded 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 look. ing 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 sup-And the circulation port. RECORD has increased by the 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 marvellously improved in the last fifty, even in the last twenty, years. A list of over six hundred was, a few years ago, furnished to tinent. And these books are

going out of print. The catalogue of Catholic topics and authors in the Public Library of the District of Columbia fills thirty catalogue of 157 pages, averaging 40 trouble local? 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 highsounding Catholic titles, sold by subpessimistic. Rather do we feel inera of high-priced Catholic books and short-sighted Catholic publishers. all the general publishing houses. 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.

seminating reputable Catholic liter-CORD Standard Library for Every. body we did so not merely as a broad tolerance of the great majorbusiness proposition. It is exactly ity of our population. of the RECORD. Those who have and more vital interest still? We abides within the precincts of their been induced to join it, not having of these fully one third were foreign

make-up, type, paper, binding and ppearance 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 more neans the accessibility of respectable and reputable Catholic literature. We are helping to form the taste for Catholic reading and the tics. habit of Catholic reading in Cath. olic homes. If this influence reaches. as it must, the younger generation of our people, the progress, the great

young and old. The demand for the books we ar advertising is so far and away beyoud 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 needless. It is not only futile, 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

progress, which we have been mak-

ing is sure to continue. There is

always room for improvement; there

is always need for encouragement.

This is the privilege of every one,

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 sup plied 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 can not 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 standard bocks by Catholic authors | purely local interest has properly no place in our columns. We think the public library boards of the con- the reasons are obvious. Still the Gospel, to a celebration we know by experience that there are those who find it hard to like our policy when they are personally very good sized pages. The complete list | Under the influence of such feeling, | purpose of fostering kindly sentiof Catholic works in English fills a some one might ask is not the school

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 Legisscription at incredibly exorbitant lature which represents the people. prices, we are not disposed to feel No agitation such as the present can be localized in its consequences. clined to cheer. Next followed the All Catholics and all Protestants are necessarily involved, at least so far as this province is concerned. The Catholic books are now published by interest in such a question extends to all our readers; for there is prob-But, while they have no longer a ably none of them who has not seen monopoly, there is a field and a great 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 The CATHOLIC RECORD is proud to judge Ontarie by the stage thunder lend its columns to the business of the Orangemen or by the misconmanagement for the purpose of dis- ceptions and charges of our coreligionists who, though dwelling ature. When we advertised the RE. in Ontario, have not yet learned the scope of our school system, nor the

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 Manitobs school situation had, in time, been more generally understood, and reasonably discussed, the Manitoba School Question with all its ugly consequences might never have been thrust into Canadian poli-

Some of those who are largely re sponsible for the present dangerous agitation arrogantly question our right to "interfere!" Well, we do not need to justify our "inter ference" so far as the sane 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 advis able 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 opinionthough we hold very decided opin ions, 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 3, Article 93 of the British North America Act.

When we recede from the posi tion 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. Pat-

rick'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 Russel. 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 resoluted and protested against the attempt to convert our national Thanksgiving Day into a Roman Catholic festival. Monsignor Russel says "that he is very sorry that exception is taken by anyone, especially by ministers of which has for its object peace and good-will. The object of the Pan-American celebration is to especially on the occasion of Orange much interested in local happenings. bring together prominent men Sometimes they feel somewhat hurt. of the American republic for the 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 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, give an explanation which may throw light on the resoluting 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 Young men of our province who have reliable authority, to 12,000 men. and

mindful of the "good breeding" that reason to regret their action, and their banners.

WANT OF DIGNITY

The people of Toronto have made election 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 ex plodes. 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 interrogated "Surely you are going to give me a chance to reply to Controller Foster?" Before the proceedings concluded Alderman Mc Bride 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. In the same number of the Globe which gives these proceedings, there is also trouble reported in the Fire Department, which is charged with inefficiency. And so all along the line in the Queen City, which seems to be in the iron grasp of the Orange Association. But we suppose any shortcomings on the part of that body will be condoned on account of plished in his younger years. its claim to be the "guardian of our civil and religious liberties." It may

sometime determine not to be "fooled

be that the people of Toronto will

all the time." AN EXPOSE in the daily press from time to time, celebrations, in the effort to prove that Rome, Romanism and all its belongings are no better than they ments among them. It is not a ought to be, in a moment of weakdiplomatic celebration: neither is it ness or thoughtlessness, has placed the Orange Association in a position which would entitle it to be labelled 'Organized Hypocrisy." At a political meeting in Thorndale, Ontario, he said: "I have been begged and implored to stay out of East Middlesex because our good friend Mr. McFarlan is a brother Oddfellow and brother Orangeman." "If my own brother," strife and to dictate even to the he continued, "were in the same position as Mr. McFarlan in regard to temperance I would support Mr. Laidlaw." But has not Rev. Mr. Coburn violated his Orange oath? Is he not bound by the constitution of the Orange Association to obey orders? Does he not subject himself to a severe curtain lecture in the Lodge? In the government of this and independent—the man who has set opinions on matters of political economy—if he is unfortunate enough to be in the ranks of the Orange Association, is not free to make choice of a candidate for whom he may vote. The brother Orangeman gives the cry of distress and his neighbor, also a member of the Order. is expected to hearken to the call. may look for in that politico-religious conspiracy, which has brought the Sentinel himself. but heartburning, disorder and chicanery wherever it has taken root? amounted, according to the most

has always distinguished them, to the good citizens should give warning to extent of viewing complacently a all and sundry that this organization hundred battling sects enrolled under is but a political machine and that once a man enters its ranks and is dubbed an Orangeman he has come into possession of a very undesirable asset. It has given Canada, and Ontario more particularly, a close corporation of political intriguers somewhat similar to the worst elements of Tammany Hall.

SIR THOMAS MORE

On another page will be found a engthy extract from an address deivered at St. John. N. B., on Sir Thomas More by a leading Protestant citizen of St. John, Dr.Silas Alward, K. C. Dr. Alward's greatlearning and acknowledged position at the bar entitle anything he writes to the best consideration, but when he deals with Sir Thomas More, the great Catholic Lord Chancellor, who preferred to lay down his life rather than violate his conscience, his views become doubly interesting. More stands out forever as a shining model for the English-speaking Catholic lawyer. His exalted position, the purity of his life, his great ability and high courage should be an inspiration for all time to members of his profession and of his religion. We are glad that Dr. Alward has directed attention once again to his inspiring career, and we feel that good will come from the publication of Dr. Alward's learned lecture.

A TEACHER'S WORK

Our friend Mr. M. Monaghan, of Quebec, has done some work in his day of which he has reason to be very proud. Presently there is a discussion on Socialism going on in Everybody's Magazine between Rev. John Augustine Ryan, of St. Paul, Minn., and Maurice Hillquit, of New York. Father Ryan had been a pupil of Mr. Monaghan for three years before he graduated into Philosophy at St. Thomas' College, St. Paul. Minn-Mr. Monaghan's class contained a galazy of clever students, among whom six at least are bright ornaments in the Church-Bishops, professors of dogmatic theology, and, as John Ryan, Professors of Political Economy. Archbishop Ryan made the remark that Mr. Monaghan's students would compare with any in Yale or Harvard. His name is held in sweet memory owing to the geniuses that have shed glory on their professor. We congratulate Mr. Monaghan most heartily. Engaged as he now is most successfully in the business life of Quebec, he has, we repeat, cause to feel proud of the splendid educational work he accom-

THE BOYNE WATER Nobody can say of Orangeism what

Galileo said about the earth-"it moves all the same," for like unto another great institution that shall be nameless, but which is anathema Rev. John Coburn, of Toronto, a to the lodges, Orangeism never changes. History, as far as the brethren are concerned, begins with a little river in Ireland with King James on the one side of it and King William at the other-and it ends there also. Orangeism cannot get away from the Boyne Water, though how it ever got there is a mystery. When the "Twelfth" comes round the brethren brush the cobwebs off the lodge charter, shake their banners to the breeze, and come forth from the woods to celebrate the saving of Protestantism. And no doubt the humblest processionist not to speak of the resplendent knight on the white charger, is firmly convinced that he is keeping the anniversary of the day when his ancestors waded knee deep in Papist blood, and delivered him from an eternity of brass money and wooden shoes. But, alas and alas, they are only hugging a delusion, worshipping a fetish, even as the poor benighted Papists. There are more things in history than is dreamt of in the country the man who is truly free Orangeman's version of it. And the sober historical fact is that it was not Protestants but Papists that won the Boyne for William. We must let the cat out of the bag even if it should cause the Orange Sentinel to have afit. And we haven't made this startling discovery in the Vatican archives-or even in the Separate School histories. The veracity of the witnesses we shall call upon to Is this the type of citizenship we substantiate our statement is as unquestionable as that of the editor of

William's forces at the Boyne