

The Catholic Record

Price of Subscription—\$1.50 per annum.
United States & Europe—\$2.00.
Publisher and Proprietor, Thomas Coffey, L.L.D.
Editor—Rev. James T. Foley, R.A.
Associate Editors—Rev. D. A. Casey
H. F. MacIntyre

Advertisements for teaching, situations wanted, etc., 10 cents each insertion. Remittance to accompany the order.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Caledonia, N. Y., and the clergy throughout the Dominion.

Obituary and marriage notices cannot be inserted except in the usual condensed form. Each insertion 50 cents.

Subscribers changing residence will please give old as well as new address.

In R. John N. B. single copies may be purchased from Mrs. M. A. McGinn, 249 Main Street.

LETTERS OF RECOMMENDATION

Apostolic Delegation
Ottawa, June 13th, 1905.

My Dear Sir:—Since our meeting 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 stands firmly by the teachings and authority of the Church at the same time promoting the best interests of the country.

Following these lines it does a great deal of good for the welfare of religion and country, and it will do more and more as its wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success.

Yours very sincerely in Christ,
DUBUAT, Archbishop of Ottawa.
Apostolic Delegate
UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1900.

My 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 can recommend it to the faithful. Blessing you and wishing you success, believe me to remain, Your faithfully in Jesus Christ,
T. D. FALCONE, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, NOVEMBER 15, 1913

THE "BILINGUAL" SITUATION

We reproduce in another column the Rev. Dr. O'Gorman's interview with the Ottawa Citizen on the Bilingual School agitation, which in Ottawa has reached the amusing phase where the school children have been made the final court of appeal. Dr. O'Gorman received his early education in the Separate School of Ottawa; graduating the University he went to Europe, where he studied theology at Bonn and Munich, and took his doctorate in canon law at Rome. He is a linguist of exceptional attainments, speaking French, German, Italian and Gaelic, though his early years were spent in exclusively English schools. His views on bilingualism are, therefore, not those of a mere theorist.

In pointing out that the agitation for the use of the French language in the schools of Ontario is not a Catholic question and not a Separate School question, Dr. O'Gorman has rendered a public service. The Citizen had expressed its conviction that "the Catholic Church was behind the attempt to secure greater concession for the teaching of French." The proof the Citizen adduces is the claim put forth by some of the agitators that they are the champions of the Catholic religion and Separate Schools. As well might one conclude that the British Empire is opposed to Home Rule for Ireland, in favor of Imperial Federation, or behind any and every other conflicting bad advocated by self-styled imperialists, because, forsooth, these claim to be the true and enlightened champions of the Empire.

When the interests of the Catholic Church in Ontario or the integrity of Separate Schools are involved we may safely trust the bishops of the Province to pronounce on the question. But the bishops could not, even if they would, make the French language a matter of conscience with Catholics. The question is essentially a language question, one with which religion has nothing to do.

Let us briefly and dispassionately examine the facts. Charges were made that a large and constantly increasing number of school children were graduating from the Public and Separate schools of Ontario with little or no knowledge of the English language. In public those who assumed the right to speak for the French schools loudly asserted that they desired the French children of this province to acquire a perfect knowledge of English. The Government, to ascertain the facts, appointed a commission to investigate. Dr. Merchant's report showed that in many of the schools, Public and Separate, no adequate provision was made for the teaching of English. Public sentiment demanded some action on the part of the Government. Hence for the scholastic year 1912-13 the Department of Education issued the famous Regulation 17. This regulation was very far from satisfying those who wished to make English the language of instruction in all the schools of the province. It recognized that some districts in Ontario had become purely French-speaking, many of the children having no knowledge of English, and

was calculated to deal with a difficult problem as leniently and generously as possible. It might be well, in view of the misapprehension sometimes evidenced by the discussion, to note that all departmental regulations are subject to changes annually. It was expressly stated by the Government that Regulation 17 last year was largely experimental, and as a matter of fact it has been considerably modified this year to meet the views of those who thought the use of French as a medium of instruction was so restricted as to work a hardship in those places which had become exclusively French speaking.

The Regulation in question last year allowed the use of French without any restriction during the First Form. Here again there is from time to time on both sides an evident misapprehension. The First Form is not the first school year. The First Form comprises two years as a rule, and very often longer. Not until after the first two or three years, therefore, did Regulation 17 restrict the use of the French language to one hour a day. And, as we have already said, provision is made this year for further relaxing this restriction.

Those who realize the difficulty of obtaining satisfactory results, where English is the mother tongue and English alone is taught during the short school life of the average child, will readily concede that if the French schools of Ontario are to give the children a working knowledge of English, the departmental regulations could not well be more generous. Those, however, who contend that French is on an equal footing with English in every province of the Dominion naturally resent any interference or regulation looking to the imposition of English on French children. Indeed, a few years ago French schools were frankly called French schools; the bilingual fiction is a recent invention.

That is the "bilingual" school question, and we submit that it is in no sense a religious question; it is first, last and all the time a question of language.

It is quite true that some French-Canadians proclaim from the house-tops that the French language is the safeguard of the faith; that French is a Catholic language, and English is not only a Protestant but a Protestantizing language. Catholics of a less restricted outlook may be pardoned for drawing their own conclusions when they compare English-speaking Ireland with French-speaking France. Nearer home the staunch Catholicity of thousands of English-speaking French-Canadians gives the lie to the claim that to lose the language is to lose the faith. It is absurd to attempt to identify the Catholic religion with any race or language.

In this connection Mr. Genest, Chairman of the Ottawa Separate School Board, and the most authoritative and arrogant exponent of French rights, privileges and duties throughout this whole agitation, is the same Mr. Genest of the following interview which recently appeared in the Ottawa Free Press:

"Then," continued Mr. Genest, "the argument is raised that we are priest-ridden and that our schools and education is ruled by the Church. I say that if this is so it is because it is forced upon us. Because we are not given our rights as regards taxes we cannot employ lay teachers and we have to secure others. The Grey Nuns, the Christian Brothers and others can afford to give us their services cheaply and so we must accept them because we have no alternative. If we could afford to engage lay teachers we would do so. It is the provincial government again which is forcing us to the Church and the priest for education for our children."

Evidently those for whom Mr. Genest speaks will tolerate religion only so long as it may serve as a useful maid-of-all-work for French nationalism.

La bonne presse which becomes hysterical when an English-speaking Catholic refuses to subscribe to "neo-gallicanism," has nothing but unstinted admiration for the valiant Mr. Genest.

It is true, also, that extreme Protestants see in this language agitation "the encroachment of the hierarchy." The hierarchy of Ontario can safely be left to speak for themselves. By the extremists of both sides they are subjected to equal abuse. Nevertheless when religion is concerned they will not shrink the duty of safeguarding the interests of their people, nor are they likely to delegate their authority to those prominent in this agitation.

But it is claimed that the appointment of Protestant Inspectors is an attack on the integrity of Separate schools. There was a time when we had no Catholic Inspectors for Separate schools. Catholic inspection was granted by one of many amendments we owe to the spirit of good will toward Separate schools that has ever animated the successive Governments of this province. The Inspector is the link connecting the schools with the Education Department. If the Department of Education has the right and the duty and the responsibility of seeing that the schools are conducted according to the laws of the Province and the regulations of the Department, it has the right and the duty and the responsibility of appointing Inspectors who will honestly perform their official duty. Through these officials chiefly, if not solely, the department is kept in touch with the actual working of the schools. On the Inspectors chiefly, if not solely, must the Department depend for information as to whether the laws are obeyed and the regulations observed. In the exceptional circumstances of this language dispute, the Government considered it clearly necessary to appoint, for a time at least, English-speaking Inspectors to enforce the regulation regarding the teaching of English. Thanks to the extremely generous spirit in which Ontario governments have treated the French-speaking people of this province, the French or bilingual schools have their own Inspectors. The additional inspection is concerned exclusively with the teaching of English. Not a shadow of interference with religious teaching is even charged against the Protestant Inspectors. Yet it is stated that this is but the entering of the wedge; that the motive of the Government is anti-Catholic; that their real object is to destroy the Separate School system.

This mischievous imputation of motive is wholly gratuitous. There are in Ontario many Protestants who fully sympathize with the Catholic ideal of education, where religion permeates the whole school life of the child; there are others who honestly regret that all children, Catholic and Protestant, are not educated side by side in the Public schools; others still, who are frankly, even bitterly, opposed to Separate schools and who would abolish them if they could. But the various governments of the province have always recognized that since the principle of Separate schools was constitutionally guaranteed it was in the highest interests of the whole province to make the Separate schools as efficient as possible. With this end in view numerous amendments were freely granted to facilitate the working of the Separate School Act and to meet the pressing requirements made manifest by experience. Further amendments and ameliorations are and will be necessary to meet changed and changing conditions. The self-styled and self-constituted champions of Separate schools alienate the sympathy of friendly Protestants, antagonize the fair-minded, and strengthen the hands of the open enemies of Catholic schools. We protest against their dragging religion into their language agitation; we protest against their identifying their cause with that of Separate schools; we reprobate their methods as un-Canadian and un-Catholic.

If, as they claim, legal rights are denied them or constitutional rights invaded, redress should be sought, not in belauding the issue by pernicious agitation, but in the courts.

In the Catechism taught in the English Separate schools of Ontario occur the following question and answer:

Q. What are the duties of citizens towards the civil government?

A. To obey the laws and respect the public officers "not only for wrath but also for conscience' sake," for so is the will of God. I. Pet. II.; Rom. XIII. We should likewise pray "for all those in high stations, that we may lead a quiet and peaceful life." I. Tim. II.

We are at a loss to reconcile this plain Catholic teaching with methods which inculcate even in the children of Catholic schools disobedience, insubordination, and defiance of lawfully constituted authority.

Talent forms itself in secret; character, in the great current of the world.

Keep your mind humble and tranquil, remembering what St. Francis de Sales says, that a little performed with great love is better than a great deal performed with little love.

SOCIALISM: PROMISE OR MENACE?

The discussion of Socialism by Mr. Hillquit and Father Ryan, in the November number of Everybody's Magazine, fulfils its promise of being of great interest to serious readers. The treatment of the subject has not as yet been at all exhaustive. Indeed it has only begun. Nevertheless it has proceeded far enough to indicate the method and style of the defender of the old order that rests on ages of experience, and of the advocate of a new order that would break radically with the past and trust to the successful working of untried theory.

Mr. Hillquit's style is that of the eloquent advocate. One cannot escape the impression that he is courting the favor of the crowd, pandering to its prejudices, intensifying its sense of injustice, in order to stimulate the unrest and discontent that will secure the votes for the new order, in which poverty shall be no more, nor injustice, nor vice, but where human nature itself will be transformed and every human act proceed from the purest and highest and holiest of motives. We credit Mr. Hillquit with absolute sincerity. Doubtless the flatterers of kings, in the days of absolute power, were often sincere, though they appear to us contemptible. To the thoughtful man of the present day the flatterer of the crowd, though his motive be the same, plays a part still more contemptible. It may be due to the very sincerity of his belief in Socialism that Mr. Hillquit adopts a style so little suited to scientific discussion.

Father Ryan, on the contrary, calmly, even coldly, punctures an inflated statement of his eloquent opponent, and never departs from the sober, restrained language becoming to the scientific analysis of economic and social principles.

Following are samples of Mr. Hillquit's style:

And the nation, as at present organized, is helpless before them. (the trusts). No amount of denunciation will shake their massive foundation, no legal legislation or court decrees will curtail their tremendous powers, as the sturdy corpses of the Standard Oil Company, the Tobacco Trust, and other dissolved and disemboweled combines eloquently attest. In face of popular clamor and indignation they stand like huge giants, complacently grinning at the impotent ravings of excited pygmies, and the chances are that they may even pay little heed to the well-meant suggestion of my opponent that all monopolies "should forthwith be abolished."

This is sheer declamation—declamation eloquent, picturesque and edged with sarcasm, but declamation still.

Again:

"It is this method of wealth distribution which rears our thousands of powerful millionaires, our proud mansions and magnificent social entertainments, and it is this method also that breeds our millions of paupers with their disreputable dwellings, their filth and rags. To this capitalist system of wealth distribution we are largely indebted for our libraries, our hospitals, rescue missions, and charitable institutions of all descriptions; also for our pauperism, child labor, trade diseases, white slavery, and many other forms of destitution and its twin-sisters, crime and vice."

Here again, we have declamation, exaggeration, half-truths, gratuitous assertion and always the underlying assumption that the magic wand of Socialism will abolish all social, physical and moral evils as well as eradicate the effects of original sin; and all painted and flavored with the biting sarcasm that is invaluable on the stump, but singularly out of place in a serious scientific discussion intended for thoughtful students of a subject of vital importance.

Contrast the tone and spirit of Mr. Hillquit's presentation of present abuses, with the quiet admission of Leo III:

"And to this must be added the custom of working by contract, and the concentration of so many branches of trade in the hands of a few individuals, so that a small number of very rich men have been able to lay upon the masses a yoke little better than slavery itself."

Father Ryan, no more than Leo XIII., shirks the issue. He faces the facts of existing abuses squarely. Answering the argument, or rather assertion, in the first quotation given above, Dr. Ryan says:

"To assume that the partial dissolution of the Standard Oil Company and the American Tobacco Company by a court decree has exhausted the power of the government, is to ignore the greater part of its resources both in the field of prevention and punishment."

"Not until this plan (to utilize all the powers of the nation against Mr.

Hillquit's 'huge giants') has met with decisive failure will his pessimistic presentation of national helplessness be within measurable distance of literal and scientific statement."

Literal and scientific statement is not Mr. Hillquit's long suit. Since the articles were written Lloyd George's outline of the British Government's plan to grapple courageously with the huge giant of land monopoly in England is a further evidence that the resources of civilization are not yet exhausted.

The English land policy is inspiring. The conscious power of the people exercised through the people's government will wipe out age-long privilege and age-long abuses. Lloyd George preaches the gospel of optimism, of democratic self-respect and self-reliance. Mr. Hillquit arouses the mob instinct by picturing the "huge giants complacently grinning at the impotent ravings of excited pygmies."

Space will not permit our further exemplifying Dr. Ryan's method and style. Suffice it to say that, great as our expectations were, Father Ryan has fulfilled them all. We earnestly commend to our readers the rare opportunity that Everybody's is offering to study a most vital question, both sides of which are adequately and characteristically presented.

JOHN PURROY MITCHELL AND OTHERS

The elections across the line last week were not without some details unusually interesting to Irish Catholics. Both candidates for the mayoralty in New York city were Irish and Catholic. John Purroy Mitchell is the grandson of the Irish "rebel" of '48. Like most of the Irish patriot leaders of the last century John Mitchell was a Protestant, but his descendant, the new mayor of America's greatest city, is a Catholic. Notwithstanding the fact that his opponent, Judge McCall, was also an Irish Catholic of unblemished character and of the highest standing, we learned from the Irish World during the campaign that the Irish National societies of New York rallied enthusiastically to the support of the grandson of the Irish patriot. For his distinguished opponent John Purroy Mitchell shares the general high esteem in which New York holds the late judge of its Supreme Court. After the result was known Mr. Mitchell in his public statement said: "I have but one ambition, that is, to make New York city the best governed city in America. . . . and as Mayor I shall invite the co-operation of Judge McCall as chairman of the Public Service Commission in carrying out the plans for rapid transit in the city."

William Prendergast, re-elected Comptroller, is Irish and Catholic; George McAneny, President of the Board of Aldermen, is probably Catholic, at any rate his name is racy of the soil.

The Governor of Massachusetts, the Hon. David I. Walsh, is an Irish Catholic. The impeachment of Sulzer left the Irish Catholic, Martin Glynn, Governor of the State of New York; while the election of a year ago placed Judge Dunne in the Governor's seat in Illinois. A short time ago the interesting fact was noted that every single member of congress from the State of Connecticut was Irish and Catholic.

Those who gloat over Tammany's defeat as the death-blow to Irish influence in American politics don't know their United States—nor Tammany. The truth is that the racial genius for government places Irishmen in the forefront of all political organizations and movements. Indeed, their bitterest opponents charge, and not altogether without reason, that the Irish are also ruling the British Empire.

The race that plays so important a role in the government of a large part of the civilized world will soon, please God, be entrusted with the government of the dearly loved island home of our fathers.

John Mitchell, his indomitable spirit unbroken, writing his Jail Journal in his prison cell, and John Purroy Mitchell, the honored Mayor of one of the world's greatest cities, may serve to mark the progress of a half-century's strenuous struggle of the fighting race for a place in the sun.

THE MODERN "NEWS" PAPER

It is a habit of some enterprising individuals to endeavor to take advantage of the postal laws and obtain newspaper postal privileges to which they are not justly entitled. A case in point is now discussed by the papers. The department will not carry as newspaper matter advertisements that occupy two pages of a paper; and in this we think it is quite right. The furious commercial spirit of the day prompts some men to transmit vulgar posters to all parts of the Dominion. These posters they have set up in the job office and put the newspaper heading on them. There is advertising and advertising. If the two-page advertisement in question is permitted to pass through the mails the printed matter of Barnum's circus, topped with a newspaper caption, we will say the *Morning Screech Owl* or the *Evening Fire Cracker*, have just as much right to a place in His Majesty's mail bags. If we take a glance at the files of the daily papers fifty years ago and make comparison with those of the present day we cannot help noticing that many of our modern publications have become unbearably vulgar. With some the dissemination of criminal proceedings, repeated over and over again, has become a specialty, whilst matter with good literary meat is relegated to the back ground in the smallest type. One paper, stung by the regulation in regard to the two-page advertising, makes the remark: "The next newspaper regulation will be expected to deal with the size of type to be used and the quality and color of the ink." It would not be a bad thing if, for the general good of Canada, some regulation of this kind were made. The type used in some papers is so small that it is almost unreadable, made worse by the use of the cheapest ink. The red headlines, setting forth some great crime or some ridiculous piece of yellow news, manufactured to-day to be contradicted to-morrow, has become disgusting to a long suffering public.

There comes now to our mind a Montreal evening paper containing a pound or more of advertising posters each day, the distribution of which should be given to the bill poster rather than the postoffice. One has to search here and there for a bit of news, in many cases manufactured by newspaper syndicates for purposes which will not always bear investigation.

We might also remark that the cartoon business is overdone. These representations as a rule are meaningless and vulgar. Some of them leave a bad taste in the mouth, and, perused by the young, are apt to give us a generation of vulgar people who will look askance at the literary nuggets of our greatest and best minds, past and present. Some of the papers in Toronto and Montreal are the worst offenders. We would like to see them take the London papers for a model.

Another feature of modern newspaperdom is the activity of the reporter. He has become somewhat of a Pinkerton detective and will at times make invasion of the most sacred places in quest of "news." Premier Borden and his good lady a few days ago decided to take a trip south. This circumstance stirred up the army of reporters to activity and our first citizen could scarcely turn on his heel without beholding a reporter or a kodak. Said he:

"Here I am in New York with my wife on a quiet little vacation for a few days before going South and I am scarcely inside the Algonquin doors when your newspapers know all about it! I can't understand it."

The reporters even found out what the Premier intended to do during his short stay in New York. They informed him that it was his intention to visit Wallack's Theatre in the evening to witness a performance of "The Auctioneer." How it was found out is interesting:

"Premier Borden's evident mystification was so complete that it seemed a sham to explain how simple the whole thing was. Chas. Emerson Cook, press agent in the Belasco offices, has a telephone right on his desk. There's a telephone on the desk in the publicity office of the Liebler firm also. When even a premier gets off a train at the station platform of the Grand Central he has to walk and walk and walk, thus allowing theatrical publicity men time to don one-piece suits, helmets and boots, slide down the brass pole and telephone a third alarm to each newspaper before the visitor to our city has arrived at the Forty-second street concourse. And when theater tickets have been ordered in advance the press agents can get on the job even before the movie operators."

CARDINAL O'CONNELL

His Eminence Cardinal O'Connell is a great churchman. Dowered with magnificent talents and of forceful personality that dominates and charms all who come within its influence, he is destined not only to rule his flock but to write new pages of history. His public addresses are always couched in simple and eloquent diction. He dignifies all that he touches. On occasion his voice strikes 'anyone who maligns the Church with deadly effect. He is on the heights, exposed to every wind and storm, but we know that the personal love of the Lord, which is the absorbing passion of his soul, is his source of strength and the guarantee that his work shall be great and permanent. The potency of his word, the clearness of his insight, his administrative ability and his gift of moulding public opinion; are recognized by all, irrespective of creed. Catholics not only of Boston but of the whole country are glad that the reins of government are in the hands of Cardinal O'Connell.

TURBULENT PREACHERS

Last Wednesday in London there was a Guy Fawkes dinner in the Masonic Temple. Mr. E. T. Essery was the orator on the occasion, and, as is his wont, said some very foolish things. It is a pity to notice a man of Mr. Essery's years still following the Pope with intent to do him serious bodily harm. He has been engaged in this manner of work for sixty years, and in his declining years he is yet a man apart as it were—the legal recluse of Coates' block—much pitied by his fellow citizens because of his extreme narrowness of view, having all his lifetime confined his reading matter largely to Orange literature. Whilst Mr. Essery feigns to be the champion of Protestantism it would be interesting to know how many times within the past ten years his shadow has been thrown across the door of a Protestant place of worship. And so it is with nearly all the rank and file of the Orange body. It is a political organization pure and simple, kept alive for the purpose of getting lucrative positions for the higher ups. We think any Protestant minister of the gospel will freely admit that the members of the Orange Order as a body are not noted for the practice of that system of religious belief which they are sworn to uphold. On the occasion above referred to a Rev. Mr. Fysh, of Owen Sound, also gave a very intemperate discourse, and we think that the great majority of our non-Catholic fellow citizens will not thank him for coming to our city with the purpose of fostering bitterness between neighbors. He threw a deadly bomb at the public when he proclaimed that the editors of the press of the country were being controlled and manipulated by Jesuitical influence and referred in scathing terms to the fact that sometimes their deliverances are published in their papers. We are sorry Mr. Fysh made this declaration, because it will discourage any thought we had of giving him credit for sincerity and veracity. The press men of the country will tell any one who cares to inquire that the Bishops and priests of the Catholic Church never make requisition upon their reporters to have their deliverances spread broadcast. At times, without any solicitation whatever, reporters find their way into Catholic churches and give a synopsis of the preacher's discourse. On such occasions it will always be found that the priest, the soldier of the army of the Lord, has but the Gospel message to deliver. We know of many other places of worship where the preachers do not belong to the army of the Lord but to the army of King William, and they do not preach on the Gospel of love but on the Gospel of hatred and all uncharitableness. Despite the enlightenment of this generation preachers to Orangemen seem to be immune. Despite the rapid progress, they go slowly, repeating watchwords which have no meaning for this day. The Orange chaplain lives in the past, among the fictions and fairy stories that have been dissected by the historical scalpel. He exhibits them on occasion with much rhetorical vehemence, thinking, doubtless, that his auditors are gullible enough to accept any statement against the Church. "Give me a man," says Wesley, (we commend his words to a contemporary) "who, setting railway and ill names apart, will maintain his cause by dint of argument." But his advice is not followed. The preacher to whom he refers conjures