

The Catholic Record

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LETTERS OF RECOMMENDATION
Apostolic Delegation
Ottawa, June 13th, 1905.

Mr. Thomas Coffey
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 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 has done 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 all Catholic families. With my blessing on your work, and best wishes for its continued success.

Yours very sincerely in Christ,
DONATO, Archbishop of Ephesus,
Apostolic Delegate

LONDON, SATURDAY, MARCH 15, 1913

AN INTERESTING LECTURE

When Germany is mentioned nowadays many good people in our peaceful and peace loving country hear of wars and rumors of war and can already see the famous New Zealand with his sketch-book making his way to the broken arch of London bridge.

However one may regard the "German Peril," the authorities of Trinity College, Toronto, are to be congratulated on the fact of having provided a lecture on Germany by a German.

"It is the want of knowledge of each other that makes great nations suspicious," Mr. Platon Reich, Ph. D., delivered the fourth of the series of Lenten lectures at Trinity College, Toronto, on "Germany of To-day." He made the foregoing quotation from Lord Haldane's "Germany in the 19th Century."

Dr. Reich dealt comprehensively with education in Germany. One could wish for greater detail than the newspapers gave to his treatment of this all-important subject, but one phase of the question is made clear in the report of the lecture by the Toronto World.

Evidently in Germany religion is not divorced from education; rather it is treated, quite as a matter of course, as the greatest educational influence.

The following paragraph, which we take from the World, will be of great interest to our readers:

"There are three state churches in Germany, the Protestant, Roman Catholic and Jewish. Two-thirds of the population are Protestant. Clergymen are appointed by the state, they being semi-officials. All are entitled to pensions. The Protestant church is losing ground to-day, said Mr. Reich. In three years 17,000 secessions were handed in, in Berlin alone. Reasons for this the lecturer thought were that the clergy were inclined to become too academic and lacking in sympathy. The clergy scarcely ever visit. Socialists charge them with being state officials first, teachers of Christianity after. Every child when fourteen years of age is allowed by the state to choose his own religion."

"Referring to the Roman Catholic Church the lecturer said you will be surprised at its power. The storm of 1873-1891 ended with Bismarck's defeat and the triumph of the church. The increase in forty years was from twelve to twenty-three millions. Religious feeling here is far from being on the wane. Reasons for this are that the Catholic church has unity, the priest is the friend of the people, his training is even more severe than that of the Protestant clergy, and the state does not interfere with the discipline of the hierarchy. The Catholic clergy get only half of that received by those of the Protestant Church, but the bishops refused an increase from the state, saying it would lead to the loss of the simple life for the priests. The Jewish church has the same rights as others with regard to levying taxes."

That is not re-assuring for the Ulster "Unionists" who threaten, in the event of Home Rule, to annex themselves to the "greater Protestant nation on earth."

Statistics show that not only are German Catholics keeping pace with the growth of population, but that proportionally they are gaining even in Prussia.

It is still more gratifying, however, to know that conditions are such as to justify the hope that ere many

generations pass away the land of Luther will be brought back to the unity of the faith once delivered to the saints.

A WOMAN'S LOGIC

In connection with the women's suffrage movement a great deal of emphasis is laid on the fact that man is more logical than woman; that man reaches his conclusions by pure reason, while woman, though quite as rational, is so largely influenced by her feelings that her conclusions are not logical, but the result of reason modified to a greater or less extent by her emotions. Hence we have grown familiar with the terms, man's logic and woman's intuition.

That in many cases feminine intuition is right when masculine logic is far astray, only shows what from the beginning of things has been admitted, that the two should go together as a general rule. Whether this is an argument for or against the vote for women we shall not attempt to determine. Neither shall we venture an opinion as to how far it is true that woman's emotional nature affects her judgment.

But that men at times may be hysterical, the Ulster campaign bears eloquent testimony; and that women, even suffragettes, may be coldly logical is put beyond question by the following:

Mrs. Pankhurst was the chief speaker. "Although I am not here to incite," she said, "I am here to talk about incitement to violence on the part of leaders of other political parties. When I take my place in the dock on April 1, by my side there ought to be certain leaders of the Unionist party, Bonar Law, F. E. Smith, Sir Edward Carson and Walter Long. Acts of violence in Belfast following on the speeches of the Unionist party can as plainly be traced to those speeches as any acts of violence can be traced to speeches of mine."

That strikes one as being a forcible presentation of well known facts, and a master of dialectics would be put to it to controvert the logical conclusion indicated by Mrs. Pankhurst.

OATHS—BOGUS AND BLOOD-CURDLING

In the distant future men may laugh at the superstitions of the present generation; but we have no very good reason for believing that they will have any right to do so.

Compared with any past age the twentieth century has its full quota of credulous people swayed by superstitious fears.

Perils, yellow, Russian and German, come and go, but the "Roman Peril" is perennial, and will last as long as ignorance and bigotry beget superstitious fear of Rome in the minds of timid Protestants. There is little sign of the approach of the time when Protestants will be sufficiently enlightened and have sufficient self-respect to treat with contempt the ridiculous appeals to their fears of the Catholic Church. In every Protestant community there is found all too large a proportion of the people grotesquely like the children who are in mortal terror of imaginary bogies.

"And the Gobelins will git you, ef you don't watch out."

The latest "gobelin" to put terror into the hearts of Protestant children is the "oath" taken by the Knights of Columbus. Needless to say it is blood curdling. In England, where there are no Knights of Columbus, the "oath" of the Ancient Order of Hibernians is the gobelin that points its gory finger at the horrors of Rome Rule in Ireland.

Millions of the bogus K. of C. oath have been circulated in the United States and no doubt many have found their way to Canada. Whether or not it was worth while to trace the libel and punish the bearers of false witness, was for some time an open question.

However, in St. John's, Nfld., Grand Knight Charles O'Neill Conroy instituted an action for criminal libel against Charles A. Swift for printing and circulating the alleged K. of C. oath.

The prisoner admitted the charges, expressed deep regret, and apologized to all concerned. He had never seen the alleged oath until shown him by Henry Bloch who had induced him to print and circulate the slander. He had since learned that it originated in a paper called The Menace.

By the way The Menace, a vile anti-Catholic sheet, was owned by J.A. Wayland, who recently committed suicide rather than face the consequences of his acts in the courts.

Swift, having explained and apologized, and given proper information, the counsel for the Knights declared that his clients desired the proceedings to go no further against this particular person. If he had justified his conduct or attempted to set up the truth of the alleged oath the prosecution would have been pushed to the extreme limit.

The Knights of Columbus of Philadelphia have likewise succeeded in tracing the publication of the infamous oath to Charles Megonigal, a printer, and Clarence H. Stage, both of that city, and have instituted criminal proceedings against them.

The Christian Advocate of New York, "having been supplicated so earnestly to denounce its horrible terms," says of the "oath": "We have never believed in the genuineness of the absurd document and cannot understand how even the most inveterate anti-Romanist could be cajoled into accepting it as an authentic instrument."

But the very Christian Advocate adds that it is probably a Jesuit trick.

"It would be not at all opposed to Jesuitical practice for one of their order to circulate such a fiction among Protestants, exciting them to an attack upon Rome, which could be defeated on the final exposure of the fiction to the humiliation and chagrin of the Protestant controversialist."

That ought to satisfy the "suppliants;" at any rate it is the best the Christian Advocate could do in view of those pestilent knights taking the matter into the courts.

And the Christian Advocate "cannot see how the most inveterate anti-Romanist can be cajoled" into believing in the bogus oath! Cannot understand how Protestants can be so silly as to be afraid of this bogus oath goblin; but while the wily Advocate, under the outward and visible appearance of sound common sense, points out the absurdity of the "oath," it slyly whispers to its inveterate anti-Romanist dupes, "it is a gobelin after all, a Jesuitical gobelin, and that's the worst kind. They have often been seen by Methodists."

Not only has the "oath" been exposed in the courts, but was brought before congress in a memorial of Eugene C. Bonniwell, objecting to the right of Thomas S. Butler to sit for the Seventh Congressional District of Pennsylvania. The ground of the objection was the circulation of the "oath" by Butler's agents. Butler admitted its circulation but denied having anything to do with it; and the congressional committee thus expressed itself:

"This committee cannot condemn too strongly the publication of the false and libellous article referred to in the paper of Mr. Bonniwell, and which was the spurious Knights of Columbus oath."

The silence of the daily papers of Canada on this subject makes it tolerably certain that history will repeat itself; and that the miserable forgery which was used so largely in the recent American elections will reappear in places where it will do the most good when our own elections are held.

We have a lot of voters who can easily be persuaded that the gobelins will git them if they don't watch out.

SEPARATE SCHOOLS IN SASKATCHEWAN

When the opponents of Separate schools raised a clamor over recent changes in the School Act of Saskatchewan we obtained from the Department of Education of that province the following copy of the amendment, which in the name of liberty was so strongly objected to:

3. Subsection (2) of section 45 of the said Act (The School Act) is amended by adding thereto the following proviso:

"Provided that in the case of any Separate School district having heretofore been or hereafter being established within which a Separate School is maintained in operation, the ratepayers of the religious faith of the minority supporting it shall hereafter be assessable for Separate School purposes only, and the ratepayers of the religious faith of the majority constituting the Public School district as established shall be assessable for Public School purposes only."

Very naturally we thought the Amendment introduced some change into the law as it had obtained up to that time. And since the amendment leaves no option with the ratepayers as to whether they will support the Separate or the Public school, concluded that hitherto such option existed as in Ontario.

As a matter of fact no such option was ever considered to exist either before or since the passage of the Autonomy Act. With the single

exception of the decision of Judge McLorg, the courts have always held that where there was a Catholic Separate School, Catholic ratepayers were not free to transfer their taxes to the Public School, and non-Catholics could not elect to support the Separate school. Similarly where the Separate school was Protestant, all Protestants in the district were obliged to support it, and could not transfer their support to the Public school controlled by Catholics.

Contrary to this accepted interpretation of the law, Judge McLorg decided that regardless of religion ratepayers might elect to support either the public or the Separate school, Catholics supporting the Protestant Public school or Protestants supporting the Catholic Separate school as they deemed expedient.

This being an altogether novel interpretation of the law, at variance with all other decisions handed down from the Bench on the subject, the Scott Government simply removed all doubt, and confirmed the uniform practice by the amendment in question.

We are indebted to Mr. McCarthy of Regina for the information and gladly make room for his interesting letter.

It will be noted that it was not at the instance of Catholics, but merely to remove all doubt consequent on Judge McLorg's decision that the amendment was passed. It is quite evident that there is no advantage to Catholic Separate schools that is not shared equally by Public schools and Protestant Separate schools.

Regina, Feb. 24th, 1913.
THE EDITOR, CATHOLIC RECORD:

Dear Sir,—As I have been a reader of your esteemed paper for over a quarter of a century I could not fail to notice your reference in last issue to "Separate schools in Saskatchewan."

Your opening remarks indicate that your youthful contemporary, American, published in New York, had erred in its report or deductions regarding recent school enactments here.

Not having read America's article I assumed that it had fallen into the trap laid for the credulous by ignorant or designing anti-Walter Scott papers who state that Saskatchewan law hitherto permitted Separate school ratepayers to send their tax to the Public school.

This statement was made here by a few new arrivals from Ontario, when Parliament was closing, and one or two rabid Provincial papers enlarged on it, but the law and the practice were so plain that they were simply laughed out of court and it is now for the "down easter" to get the overflow.

I am sorry to read that you say

"Hitherto in Saskatchewan as in Ontario, Separate school supporters might at any time transfer their taxes to the Public school."

Now I hope that you will correct above statement at once as it certainly puts an unfair and untrue argument into the hands of our enemies by Catholic papers making same.

We have had Gratton Roman Catholic School District in operation here for the past fourteen years and this question has been continually before us during that period. Every year we have had cases before the Court of Revision and except on three occasions the only question ever raised was as to the religion of the ratepayer, not his desire.

In some few cases the Town (now City) Councilors, under advice from ex-Ontario Solicitors, thought it only just that desire should rule, but when any case got past them to a Judge their opinions were invariably reversed until in one case District Justice McLorg, at Vonda, gave an opinion that Separate School ratepayers might elect to support the Public school, and Catholic ratepayers elect to support the Separate school. This opinion, provided it were good law, would be highly pleasing to us here in Regina at all events, but it being from a lower Court Judge we did not hear of it.

It seems, however, that Hon. Walter Scott, Minister of Education and Premier of Saskatchewan, heard of the opinion and that he also saw the possibility of further contradictory deductions from the Territorial law handed down to him in 1907 and so he inserted a declaratory clause rather than an "amendment" which left no room to doubt what the law always has been under the provisions of the B. N. A. act.

My claim that the law of the North West Territories never gave school ratepayers the right to dictate where their taxes should go is supported (to my own knowledge) by decisions of Regina and Prince Albert Supreme Court Judges during Premier Haultain's regime and only last year by Judge Farrell at Lemberg when he denied to a non-Catholic the right to avoid a 20 mill Public School rate by desiring to come under a much cheaper Separate School rate.

Our enemies, ever true to their principles, only quote the one side of Justice McLorg's opinion which was that we had "Unrestricted Reciprocity" in school taxation matters.

A few Regina lawyers saw a curtailment of their litigation fees

through the Premier's clear cut "amendment" and with a number of Protestant Ministers and Public School officials waited on Premier Scott in protest, but they got a real, nice set-back as it was shown that the Catholics had not asked for the legislation and that it was more in the Public than Separate School interest.

There was, however, a real amendment passed at last session which supporters of Separate Schools desired which is shortly to the effect that they can get a fair start of companies' (soulless corporation) taxes. Formerly the provision governing this was unworkable in the words of Rev. McKinnon, one of the "deputation" who objected to Premier Scott giving a "handle" to Separate schools, but we now have a real handle to a hitherto clumsy provision.

I have good reason to believe that it is this financial provision which really aggravates our good friends the enemy but they are ashamed to say so openly so they pretend their great anxiety is to emancipate some poor defenceless Catholics, but they forget that if non-Catholics could legally divert their taxes to us we would be the ones to benefit.

I request you in the interests of truth and justice to correct your last week's reference.

Very sincerely yours,
JOHN MCCARTHY.

UNFAIR TO CATHOLICS

We are more than surprised to note that the editor of our contemporary the Ottawa Citizen is marching in step with the majority of the Toronto papers when dealing with matters pertaining to the Catholic Church. Bigotry is a fearful disease. It laughs at all manner of anti-toxins. Some few years ago a clergyman of the Church of England, actuated, we doubt not, by the best of motives, brought a colony of Anglicans to the North-west for the purpose of settlement. His scheme received acclaim on every hand. Now let us see how the apostles of "equal rights for all and special privileges for none," show the white feather when they should be loyal to their banner. The Citizen says:

"A despatch from Winnipeg states that Father Giroux, a Jesuit priest, is colonizing a certain section of the Peace River district with several thousand Catholic immigrants from the United States. Already the advance party has arrived upon the spot, and preparations are being made to bring the others early in the spring. This despatch spells a distinct danger to Canada. The importation of any class of settlers in bulk, and their settlement in bulk, is a bad policy. It means a lump in the national dough-dish that will resist the permeation of the Canadian yeast. Assimilation is necessary to homogeneity, and this method of segregation is fatal to it."

So it seems there is danger when Catholics make settlement in bulk, but as in the case of the Anglicans, it is altogether admirable when non-Catholics take a slice of country to themselves.

We wish it were possible that our Protestant fellow Canadians would employ the scales of justice when dealing with their Catholic fellow citizens. It oftentimes pains us to draw attention to this regrettable condition in our civic life. There is not only a note of bitterness in our contemporary's comments, but, as well, a little coarseness, which ill becomes a first-class daily newspaper.

Says he: "Too much has been done by steamship companies, Salvation Army officers, and Jesuit priests, Mormons and all the sundry and various organizations, that in every case make secondary that which ought to be primary, namely, the future strength, unity and stability of this country."

Would not our contemporary think us ungentlemanly or coarse were we to put the Anglican clergymen side by side with, we will say, the Dowieites. But not alone in this respect has our contemporary shown bias. He shows a lack of information in dealing with the school question. He finds fault because Quebec and Ontario are placed in the same class as regards the Educational Guarantees of the British North America Act. "As a matter of fact," he says, "Quebec is in a class by itself, both on account of its religion and its language. In such case the English Protestant minority needed a guarantee of equal rights. In Ontario no such conditions were provided for. Catholic schools were separate, as the name indicates. The other schools were not Protestant, but public in every sense of the word, and a normal part of the public organism of the Province." We say to our contemporary in all honesty and seriousness that the English Protestant minority in Quebec needed no guarantee so far as their rights were concerned, but that the Catholic minority of Ontario would now be

in a sorry plight had such guarantees not been given on their behalf, for from the very inception of the Separate school system in the Province, indeed almost up to our own day, every amendment made to the Separate School Act which would render it workable was given most grudgingly, and many a time there had been an agitation to wipe out the Separate school system altogether. This would have been done had it not been for the Provisions of the British North America Act which stood in the way.

Our contemporary tells us that the Public schools are not Protestant. This may be taken as a half truth. While in many cases they are not Protestant, in a few localities they are semi-Protestant. A glance at the advertising columns of the Globe will show the editor scores of advertisements for teachers for Public schools in which the condition is laid down that the applicants must be Protestants.

It is with the utmost regret that we have so frequently to draw attention to the unfair treatment of Catholic subjects by the secular press. The fountain pen is too frequently filled from a bottle of bigotry.

HOW IT WORKS

"Eighteen thousand dollars, according to the evidence given yesterday in Judge Winchester's Court by Robert Jessiman, is the sum which the city has lost through the alleged neglect of contractors to carry out their contracts on Board of Education work in the different city colleges and public schools. Moreover, in his testimony regarding the defects in Balm Beach School, Mr. Jessiman said that a capable inspector should have found any faults in the work in that school, and that such would not be a matter of careful investigation. Mr. Jessiman and Mr. Craddock were to go over the work of the different contractors, and this is the result of their investigation."

"In forty-four public and high schools of Toronto Mr. Jessiman found that contracts had not been carried out according to specifications. In a great many of them hemlock and spruce have been substituted for pine and oak, cast iron weights in place of lead sash weights, whitewash for plaster, and that the concrete work was an inferior quality.—Toronto Globe, March 1.

And the fife and drum band continues to play, "Croppie Lie Down," "The Boyne Water," "We'll Kick the Pope Before us," and "God Save the King."

P. S.—"No Surrender."

CATHOLICS IN CANADA

From a return brought down recently in the Senate we are enabled to publish the following table showing the Catholic population of the different provinces of the Dominion:

Alberta.....	62,193
British Columbia.....	58,397
Manitoba.....	73,994
New Brunswick.....	144,889
Nova Scotia.....	144,991
Ontario.....	484,997
Prince Edward Island.....	41,994
Quebec.....	1,724,683
Saskatchewan.....	90,992
Yukon.....	1,849
Northwest Territories.....	4,962

THE FUTURE OF IRELAND

As we pause on St. Patrick's day to do a little national stock-taking, we find in looking back over the past that although there is much to deplore, and very much more to weep over, yet there is nothing in all the long history of Ireland of which children need feel ashamed. We have to deplore the sad fate that has played such cruel pranks with her: we cannot but weep over the many blood-stained chapters in her annals; but although she may be poor and in rags, those who have eyes to see will find that it is success, not failure, that is written at the end of the page. For above the long night of her suffering her twin-star rises resplendent. Fidelity to her two-fold ideal has ennobled even her failures. Her double gifts of pure-souled patriotism and religious consistency have crowned as with a halo her every action. Religion and patriotism have been the inspiration of her people. God and country—these were her ideals, and through smiles and through tears, in sunshine and shadow, she has never for an instant lost sight of them. It was a hard rough road that she had to traverse. There were many temptations along the way. She had to deny herself many things that the world prized. But she did so cheerfully, for in her view it was worth the price. Her's was a choice the highest and holiest that can animate the human heart. For the love of God epitomizes all we hope for in the life to come, and the love of country embraces what is sweetest and most

precious in the present life. For the one the choice spirits of humanity, the saints and martyrs, have made the greatest renunciations; the other has had its martyrs also, and the poets and patriots are its canonized saints. As the soul is more and greater than the body, so is the measure of Ireland's success greater than that of earthly empire and the pomp and power of proud humanity. She has preferred to live for heaven—to build for eternity. She has ever deemed it her highest glory to endeavor to teach the world the beauty of the things of the spirit. Alone in the midst of a materialistic world she has been a witness to the Unseen. The worldly wise have dubbed her a dreamer and visionary, but

"A dreamer lives forever
Whilst the toiler dies in a day,"

and when the deeds of the empire builders have crumbled into dust beyond the portals of time, the dreams of the dreamer will be clothed with life in the sunshine of eternal day.

But though Ireland's inspiring past has been mostly a Calvary, it would seem that at long last the hand of time is about to roll back the stone from the sepulchre of her disappointed hopes. The dawn of a new era is breaking above the hill-tops. Before many months the sun of Liberty will shine upon her in all its noonday splendour. How shall she use her new found freedom? Will she be true in prosperity, as in adversity, to her twin-ideal? We are not of the number of the doubting Thomases who think she will swerve somewhat from the old paths. To do so she would have to tear out her very soul. For the Irish mind is essentially spiritual. The very atmosphere is religious. The winds and the streams speak to her of the Promise. Patrick still keeps watch and ward over his people, and until the sands of time have run their course his people will be true to Patrick. The faith that waned before the sun of prosperity had never taken root in the peoples' hearts. But Patrick planted deep, and the Promise made to him when the seed was still young in the ground he had tilled, still holds good:

"Many a race,
Shrivelling in sunshine of its prosperous years,
Shall cease from faith * * *
But over time God shall the shadow
Of His hand extend,
And in the night of ages teach to her
That song,
Which when the nations wake, shall
Sound their glad deliverance."

There is still work for the children of St. Patrick to do. The new era will but increase their possibilities. And with the wider field that will be theirs will also come greater responsibilities. We have no fear that they will not acquit themselves worthily in the days to come. To fail were to betray the heritage of centuries of glorious deeds for faith and fatherland—to forget the days when their motherland was the missionary of Europe and the teacher of the world. The world to-day has sore need of teachers and missionaries. Christianity has to contend with enemies more relentless than Hun or Vandal. And the nation that gave battle to the one will not shrink the conflict with the other. The race of Columbia and Scotia is not dead.

COLUMBA.

NOTES AND COMMENTS

WRITING SHORTLY after the election of the new President of the United States we remarked that, judging by certain incidents in his career, the Catholics of the great republic had every reason to look forward to his administration of that high office with hope and confidence. His inaugural address the other day seems to us to give point and emphasis to this estimate of the man. Conceived in a lofty vein, and distinguished above ordinary Presidential deliverances by the grace and dignity of its expression, it gave voice to ideals which, if even tolerably approximated to, will make for the elevation of public morals and the purification of the political life of his country.

IT IS SOMETHING at least to have a high sense of public duty, and, in putting one's hands to the plow, to determine upon a straight furrow, President Wilson passes from the Governorship of New Jersey to the higher office of the Washington Executive with a reputation for rectitude and self-reliance which fits in well with the sentiments of his inaugural. That he may be enabled to adhere to them and, as he himself expressed it, "square every process of the national life with the standards so proudly set up at the beginning,"