

The Catholic Record

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LONDON, SATURDAY, JUNE 11, 1921

CATHOLIC EDUCATIONAL RIGHTS

Last week the Catholic Education Committee interviewed the Ontario Government with the object of presenting their reasons for such amendments to the school laws as will carry out the intent and purpose of the Fathers of Confederation with regard to Separate schools.

As the term itself indicates, Confederation or Federation implies a treaty (foedus, foederis—a treaty). The Dominion of Canada was made possible only by agreeing to certain treaty rights as part of the fundamental law, as articles of the Constitution. These rights were embodied in the British North America Act, which constituted the Dominion of Canada and which, therefore, is Canada's Constitution.

During the years of negotiation and discussion no subject was more seriously considered, none more fully debated than that of the safeguarding of the educational rights and privileges of the minorities in Ontario and Quebec. It is important to note that with many the desire, indeed the determination, to protect the Protestant minority in Quebec was the primary consideration which led inevitably to the concession of similar safeguards to the Catholic minority in Ontario.

So these treaty rights were made part and parcel of the solemn pact of Confederation.

Without this condition there would have been no Dominion of Canada. The fact that, notwithstanding the example of Canada, the Australian provinces did not unite until long afterwards, and the fact that Newfoundland is still outside Confederation despite cogent imperial reasons to the contrary, show conclusively that the formation of the Dominion of Canada depended on the adjustment of difficult and delicate questions, mutual agreements on certain treaty conditions, amongst which the safeguarding of the aforesaid minority educational rights was one of the first importance.

These are considerations which must be taken into account when dealing with Separate school problems; the nature and spirit of the Confederation pact must be borne in mind if discussion of these problems is to be fair, reasonable and dispassionate.

The clause in the British North America Act which confers on the Legislature the exclusive power to legislate for the educational needs of the province, withholds the power to affect prejudicially rights and privileges of denominational schools. But no sane man would contend that a school law framed nearly sixty years ago was to be the last word in Separate school legislation.

Changed and changing conditions have made modifications of the school laws imperative. The law has been freely amended, new laws enacted to meet the new needs due to changed conditions, or to render possible the growth and development of the school system which was barely initiated at the time of the Separate Schools Act.

Though some important amendments were made to the Separate Schools Act many years ago, little or no consideration of the needs of Separate schools has been taken into account in the school legislation of recent years. Hence the Separate schools have not kept pace with the development of the school system as a whole.

Yet they are an integral part of the whole school system. The Catholic Separate schools educate one-

sixth of the school population of Ontario. Education is rightly regarded as a public utility. No one who has given any attention to the matter at all will pretend that the Separate schools have been given equal facilities with the Public schools for carrying on their share of the great work of education. No fair-minded man or woman will deny that in justice and equity the Separate schools are entitled to every right, to every facility, accorded to the Public schools. They do the same work as the Public schools; and this work is equally important for the educational welfare and progress of the province as a whole. Such was the intent, the purpose, the spirit of the Confederation pact that made Separate schools for the minorities of Ontario and Quebec an essential part of the fundamental law.

Any other interpretation of the law ignores the basic fact that it was designed to protect two minorities, one Protestant, the other Catholic. An interpretation of the law, looking on Separate schools as a necessary evil to be hampered and restricted in their development, is not only narrow and intolerant but conceived in a spirit foreign to the founders of Canada, and calculated to frustrate the object of the Constitutional guarantee, to make a scrap of paper of treaty rights.

It is true that many fair-minded Protestants who have had no occasion to go into the matter seriously are under the impression that Catholics are fairly treated in school matters. This is especially true of High schools. They think that the co-education of Catholics and Protestants in the Secondary schools tends to promote greater good will due to better understanding, and consequently is an ideal preparation for that co-operation in citizenship that is necessary for the general welfare.

It is impossible not to sympathize with this point of view. We shall give it further consideration at another time.

But if this is an honest conviction those holding it will concede that an absolutely essential condition for attaining the object they profess to desire is that Catholics and Protestants must meet in the Secondary schools as equals, enjoying the same rights as well as bearing the same burdens.

Such is emphatically not the case. Protestants are the privileged controllers of the Secondary education in Ontario; Catholics are branded as inferior, fit only to bear their full share of the burdens, but unworthy of equal vote and influence in the management of those schools which they are obliged by law to support.

The situation in London illustrates clearly this anomalous condition to which Catholics are condemned. We referred to this in these columns before; but its apportionment as a concrete illustration of the inferior status of Catholics makes repetition highly useful.

Last year the London Collegiate was burned down.

The question then arose as to whether it should be replaced by one large central school, or whether three smaller buildings, each with its own staff and equipment, should be erected in different quarters of the city.

When before election day the local papers told all and singular that "Three Collegiates will be the issue in a Hot Campaign in the Board of Education Election."

And a hot campaign there was. The question of increased taxation supposed to be involved in the three unit schools was the dominant consideration with some; others held that the increased cost, if any, would be fully justified by the greater efficiency of the smaller schools.

The whole city was deeply stirred; arguments for and against each proposal were heard on all sides; at length the final court of appeal, the voice of the people speaking through the ballot box decided the issue.

But "the people" were the Public school rate-payers exclusively. The six thousand Catholics of London cast not one single ballot for or against either proposal; had no voice whatever on the matter of the taxation involved.

Yet every square foot of Catholic property is pledged for the debentures necessary to erect the sort of building the privileged Protestant rate-payers decided upon; and every single Catholic will be called upon to contribute dollar for dollar with his Protestant fellow-citizens to equip, staff, and maintain it.

Apart from the question of cost, and far and away above it, was the question of which plan would best serve the interests of Secondary education in London.

On the decision of this great issue not a single Catholic vote was cast. And it is such schools, in the control of which Catholics are debarred from exercising the elementary rights of citizens and rate-payers, that are to promote good-will and foster co-operation between Catholics and Protestants in the common duties of citizenship!

It is true that the Separate School Board appoints one or two members to the Board of Education; but this does not in any measure make the Board of Education representative of all the people.

We could allow the Grand Orange Lodge or the Local Lodges to appoint one member or two to every Separate School Board in the province without giving the Orangemen a particle of control of Separate school affairs.

A High School Board should be elected by all the people if all the people are to be taxed to maintain High schools.

Then and then only, would the Board be representative of all the rate-payers. Even if there was not a single Catholic elected, each and every member of the Board would have to secure Catholic votes or be elected in spite of them.

In that case, and in that case only, can Catholics exercise their full rights of citizenship and have their full measure of influence in the control of Secondary education.

As it is at present it is a clear case of taxation, without representation, without representation in the slightest degree effective. The present arrangement so far from lending itself to the promotion of good-will and the training of co-operation in citizenship, brands Catholics as inferior, subjects them to humiliation, and deprives them of their elementary right as citizens and rate-payers to voice their approbation or disapprobation of the course pursued by the members of the Board who spend their taxes, control their schools, but who render an account of their stewardship only to a section of the rate-payers, and can snap their fingers at the Catholics who must pay but may not vote.

THE IRISH RELIEF FUND

Though Catholics have been the greatest sufferers it is a malicious falsehood to represent or to insinuate that the deplorable conditions in Ireland are due to the division of Irishmen along religious lines.

A few quotations from eminent Protestant Irishmen will go far to clear the situation from the befogging influence of bias and unworthy prejudice.

FRANCIS JOSEPH BIGGER, Protestant resident of Belfast, member of the Royal Irish Academy, well-known antiquarian and author, says:

"I am perfectly satisfied that there is urgent need of relief in Ireland, especially where creameries and other industrial works have been wantonly destroyed, and in places like Belfast, Lisburn, Cork, Balbriggan and many others where havoc has been wrought, and also in cases of families where the bread-winners have been interned without charge or trial."

MR. ALEC. WILSON, son of the former owner of the Queen's Island Shipyard, Belfast, Belfast capitalist, Justice of the Peace for County Down, says:

"When a big man knocks down a small man and rolls him in the gutter it is a neighborly act to help set that small man up on his feet again, wash and bandage the cuts, wipe the mud off his clothes, and get him a new hat. If the neighbor does not do it, the small man will have to try and make the best of the job himself, for he will be in no mood to go begging of the man that hit him. So Ireland."

"Our case is bad enough these days, in all conscience, without being unduly overstated. Men have been executed for political offences. They are hanging men and women for the wearing of the green. Once more very many innocent persons have suffered in mind, body and estate without offence given or trial afforded."

"But the country is not all in ruins. The spirit of it is far from being broken. Were Ireland today at liberty to begin spending her own revenue upon her own work of repair it would not be long until material damage done would be paid for. Meantime, however, she is not allowed up out of the gutter, is not

permitted to clean off the mud, and the losses fall on individuals.

"There is no known means of obtaining compensation for a farmstead burned out by the forces of 'law and order' upon the unproven suspicion of undue sympathy among the inhabitants for an Irish Republic. A well-meaning charitable fund has been the sole means of maintenance for several thousand of Ulster Roman Catholics—of whom it is known that more than a thousand are ex-soldiers of the Great War driven from their work and from their homes in and about Belfast for a like reason. The panic fury of a sectarian mob-law in, say, Lisburn, works out for the unhappy sufferers strangely like the operations of the force of the Crown in, say, Tralee or Cork."

"To rebuild—to pension, I trust, where necessary—to restock, to start men and women again in a way of living; these things we are trying to do, in Ireland, and I do not think we would accept the charity of others, if we had access to our own pockets. But as things still are, there is need, even dire need, for the generous offers of help that are coming to us from America. We will do our best to ensure that the money is wisely and properly spent in ways that we may hope will do lasting good. Even though it be true that all damage done can never thus be paid for in the material sense, those who contribute toward the repair fund will surely appreciate this—that Irish gratitude, Irish thanks to America, will be far more for the kindness of the thought for us, the generosity of the spirit which would help us up again, than for the number, be they never so many, of dollars received. It is the interest on that capital of the spirit that will yet repay those who now come forward to act as our neighbors."

PROFESSOR CULVERWELL, Senior Dean and Fellow of Dublin University, member of the General Synod of the Church of Ireland, says:

"Understanding that statements have been cable to America that there is no distress in Ireland such as would call for relief by your Committee, I desire to say that those statements are not only unfounded but, considering the facts, are cruel. In the conflict between the forces of the Crown and those of the Irish Republican Army there has been widespread damage which has dislocated the economic life of the country."

"I accept as reasonable the estimate of this damage cable to you by Mr. Franco and I regard it as of the greatest importance that speedy measures of reconstruction should be taken. Otherwise the present grievous distress will be greatly aggravated in the near future."

"I see no means of doing this comparable with what might be effected through your Committee. I am satisfied that the great majority of the Irish people, irrespective of religion or politics, heartily approve and welcome the proposed assistance."

It is with peculiar pleasure and with a sense that we are but doing justice to Irish Protestants whose good name has been besmirched by the poor Orange dupes of interested factionists, that we call these few from the many messages sent by scores of eminent Protestant Irishmen to the American Committee for Relief in Ireland.

Those of us who are proud that generous Irish blood courses in our veins will not harden our hearts to the cry of distress from our kith and kin in the motherland.

ST. PETER'S SEMINARY

On May the twenty-first the annual ordinations of the diocese took place in St. Peter's Cathedral when His Lordship, Rt. Rev. M. F. Fallon, D.D., ordained twelve Deacons to the Priesthood and conferred Subdeaconship, Minor Orders and Tonsure upon three Seminarians. The remarks of His Lordship on that occasion cannot but be the source of great joy and consolation to the priests and people of his diocese who so nobly responded to his appeal for their cooperation in establishing and maintaining St. Peter's Seminary.

Referring to the ceremony which had just been concluded, the Bishop called attention to the fact that never before in the history of the Church in Canada, outside of the Archdioceses of Quebec and Montreal, had so large a number of candidates been raised to the priesthood at the same time for one diocese. He added that it was necessary to defer the ordination of three other deacons

of the same class because they were under the canonical age and then gave a brief resume of the work of the diocesan Seminary.

In the Council of Trent the Supreme Authority of the Church directed the Episcopate of the world to establish, wherever possible, diocesan seminaries for the fostering of vocations to the priesthood and the preparation of young men for that high calling, under the immediate supervision of the Bishop of the diocese. No better example of the wisdom of this policy can be found than in the history of the Seminary of this diocese. Prior to the establishment of this institution, the largest number of theologians preparing for the work of the priesthood in the diocese, in any one year, was twenty-one. St. Peter's Seminary was opened in September, 1912, with an enrollment of eighteen students, and this number increased until at one time there were thirty-four theologians following the course of studies. In the nine years of its existence it has given to the diocese forty-seven of the one hundred and five secular priests now at work in the parishes and it will soon send out three more. Nearly 60% of the priests ordained from the Seminary have received their entire education within the limits of the diocese. It is a matter of no small importance that our diocese is equipped to give an education which requires at least eight years of serious study after the passing of the Matriculation examination.

The Seminary has done more than merely provide a theological education for those who have completed their college course. The noticeable increase in the number of boys entering Assumption College to prepare for the Seminary is evidence of the manner in which the diocesan Seminary has brought home to our Catholic people the high ideal of the vocation to the Priesthood. It has made them realize that there is a great need for more priests, not only here in the diocese but also in those distant lands where the true faith is yet to be preached. They see more and more clearly that the harvest is indeed great and the laborers few and that it is intensely practical to pray the Lord of the harvest by deed as well as by word so that this diocese may begin to repay to the lands of the missions the debt that was contracted when it welcomed the Missionary Fathers of the Old World.

ANGELICAN CONCERN FOR THE SANCTITY OF MARRIAGE

BY THE OBSERVER

Following Bishop Richardson, of Fredericton, and others, Archbishop Worrell, of Nova Scotia, took a fling at the Church of Rome last week on the subject of marriage. Taking his text from the decision of the Privy Council in the Tremblay marriage case, he denounced in great wrath and in strong terms the supposed arrogance and lack of respect for law, of the Catholic clergy in respect of marriages which are legal. An Anglican prelate is never so much at home as when he is speaking for the law. That is the most natural thing in the world. The Church of England was created by the English Parliament. She owes her existence, not even to a popular parliament like those we know in these days; but to a Parliament which was hidden over rough-shod by the tyrannical sovereigns of the Tudor dynasty.

Henry VIII. was the first Head of that Church; and he had views on the marriage question. His Vicar was Thomas Cromwell; and after a time Henry cut his head off; which was a curious way for the Head of the Church to deal with his Vicar. Elizabeth said to a bishop who displeased her: "Proud prelate, I made you; and I can unmake you."

All of which goes to show how deeply, in its very formation, the idea of law as the highest thing in human affairs, was impressed on the new national and royal church which the Tudors set up in England. Law, in its most tyrannical sense: law as the expression of the arbitrary will of the Sovereign. Such was the idea stamped upon the new church in its making; and she has never got over it.

How could she have got over it? It is true, kings are not what kings once were. George V. cannot send for members of parliament who differ with him, and tell them he will have their heads as "seven-wined Harry" could do; but the Church of England is still the creature of the law, as she has always been.

The Premier of England appoints his bishops in that country. Acts of

Parliament surround her on all sides. Her clergy have been forced to violate her canons by action in the courts of law. Courts composed of lay judges defied her doctrine on Baptism in the Gorham case; and incidentally drove Henry Edward Manning into the Catholic Church.

She was made by law; she exists by law; she is called "The Church by law established;" and the title is peculiarly accurate. What wonder then, that Anglican bishops should appeal to the law, and should venerate civil courts as the last authority in spiritual matters.

What is the idea behind Archbishop Worrell's rather coarse and low attack on the Catholic Church? Why, simply this; that the Catholic Church is still standing just where she was when she refused to oblige Henry VIII. with a divorce and a new wife; and the Church of England, standing still for law, as the ultimate authority in spiritual matters, is as angry with us as her founder, Henry VIII., was with the Pope of his day.

Archbishop Worrell wants us to accept the law as the gauge and test of membership in the Catholic Church. He rails at us because we tell a Catholic it is not enough for him to comply with the statute law but that he must meet the requirements of the Church; or else we will not treat him as a married man morally, though he may be a married man legally.

Does he hope to see us coerced into doing, under free democratic government, what the founder of the Church of England, Henry VIII., with all the power of a Tudor Sovereign, could not make the Catholic Church do in his day?

The law of all the English-speaking provinces satisfies the Church of England. Indeed it is hard to imagine what sort of law would not satisfy the Church of England. She has never made a genuine stand against any law; however bad. She accepted the deceased wife's sister act; she will accept anything; she will swallow any divorce law that may be passed. Why shouldn't she; she who is a mere creature of human law and tied to law for her very existence?

Archbishop Worrell's proposition is just this: "We adjust our theology to suit the law; and you must do the same."

Well, we will not.

NOTES AND COMMENTS

THE 250th anniversary of the founding of Kingston, which will occur in 1923, is to be celebrated by the holding of an historical pageant under the auspices of the Kingston Historical Society, in which other similar societies in Ontario and Quebec are to be invited to participate. It is felt that as the oldest organized community in the Province, with a history touching every event of importance bearing upon our development as a self governing people, the occurrence of such an anniversary concerns not Kingston alone, but every municipality and every section of Ontario.

OF THE THREE oldest settled communities in the Province—Kingston, Niagara and Windsor—Niagara alone enjoys the distinction of bearing a name redolent of a romantic and not inglorious past. There are dozens of Kingstons and Windsors throughout the British dominions, and it is matter for legitimate regret that the Ontario cities so named, and others following their example, should have so easily succumbed to the sycophancy of early governors and magistrates sent out by the Colonial Office, whose chief efforts in this country were apparently directed to the currying of favor with Court circles at home. Hence we have the map of the Province dotted over with old country names which to outsiders give no indication whatever of racial or national affinity, the expressive and euphonious nomenclature of their Indian progenitors being at the same time practically ignored.

THE CAPITALS of the Dominion and of the Province are happily exceptions to this rule, the names Ottawa and Toronto being therefore instinctively recognizable abroad as of Canada. Toronto early in her history put aside the name, York, given to her by the first Governor of Upper Canada, and returned to the earlier, more distinctive and, certainly much more musical name which she has since borne. Ottawa, on being selected as the Dominion capital, wisely followed this example. Hence in their respective seats of

government, the Dominion of Canada and the Province of Ontario have names which harmonize with their own.

IT WOULD lead us too far afield to pursue the idea further. Suffice it here to say that our own city of London is one of the worst transgressors in this respect. What must be the impression of a new arrival from England to find himself in London on the Thames, in the County of Middlesex, with names of streets and places all about him slavishly imitative of the great city at home! Happy would it have been, to our thinking, if at an earlier period revelation had been had to the great Shawnee chief, Tecumseh, or to some other person or place whose name had direct association with the foundation or early history of this now thriving community.

THERE is no place in Canada, however, where the change of name backwards is more to be regretted than the beautifully-situated and historically-interesting city of Kingston. Students of Canadian history know that Kingston was originally Cataragui, a name that, had it but been retained, would have given a distinctiveness and individuality to the city which its modern name decidedly does not. There are, as already said, at least a score of Kingstons in the British dominions, and the old capital of Ontario is but one of them—abroad easily confused with the others and to that extent lost sight of. Why, then, should not the occasion of the 250th anniversary of her founding as a civilized community be signalized by reversion to either the sweet-sounding aboriginal name of Cataragui, or to Frontenac, the name of its founder, the heroic Governor of New France, which as a fortified post it bore all through the wars for supremacy on this continent? To those who believe that Kingston, sometimes called a "sleepy" city, has a future, and that its past glories will find an echo in the affairs of the nation to be, the change at this time would be propitious and significant of the determination of Canadians to rear a commonwealth in all things, even in the matter of nomenclature, consistent with the character of a sovereign people:

"Who hath not owned, with rapture-smitten fame,
The power of grace, the magic of a name."

NEWMAN CLUBS

Washington, D. C.—To meet many requests for information regarding Catholic clubs in non-Catholic universities, the Bureau of Education, National Catholic Welfare Council, has just issued, in mimeograph form, a paper by Professor A. I. duPont Coleman, president of the Federation of College Catholic Clubs, on the aims and purposes of such organizations in non-Catholic institutions.

There are nearly 100 Catholic clubs in the universities, colleges and normal schools of the country. Many of them are from fifteen to twenty years old. The most flourishing are in large universities like Harvard, Yale, Princeton, Pennsylvania, Cornell, Columbia, University of California, University of Iowa, etc.

Many of these organizations are known simply as "The Catholic Club"; some bear names of such men as Brownson, Pastur and other Catholic leaders of thought, but the great majority show a disposition to adopt the uniform name which, it is felt, ought soon to be known all over the United States as representing a firm and definite type of character—the name of John Henry Cardinal Newman, or as "Newman Clubs."

At first the organization of these clubs was a defensive movement. The purpose was to protect the faith of Catholic students amid un-Christian pathos surroundings. It is now of a more important nature. It is an enrollment of loyal Catholic men and women working shoulder to shoulder in promoting the interests of religion and morals as well as culture.

Describing the objects and benefits of the movement, the Bureau of Education says:

"It means the enlistment in a well-organized body for active Catholic work. It will help to make the Church known among the students in the non-Catholic majority. It will induce every Catholic student and instructor. It will get in touch with every new Catholic student, and be a big brother or a big sister to him or her. It will stand there ready to take interest in their welfare, in every phase of it, and to make them feel that they are not away from home because the Church is there. It will use the means provided for religious instruction that coming from regular attendance at Church, to deal with philosophical, historical, and sociological questions in a way specially suited to Catholic college men and women. It will be a social, recreational, and