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LONDON, SATURDAY, APRIL 24, 1915

THE ONTARIO GOVERNMENT -AND THE OTTAWA SEPARATE SCHOOLS

During its recent session the Ontario Legislature passed an Act giving the Minister of Education altogether unprecedented discretionary powers with regard to the Ottawa Separate Schools. As was to be expected a certain element of the French Canadian press sees in this legislation persecution of the champions of French Canadian rights in matters educational. What will chiefly interest the readers of the CATHOLIC RECORD is the question: Does the acceptance without protest of this Act involve the surrender of any principle constitutionally guaranteed in respect of Separate Schools or does it create a precedent prejudicially affecting our educational interests ?

Appeals to passion and prejudice by Orangemen on the one hand and French Canadian extremists on the other have unfortunately tended to create a false impression as to the real question in issue. At one time, outside of those who were on the ground and knew the facts of the situation first hand, the impression was pretty general that it was a religious question. We have always pointed out that the question was one of language, and not of religion. This is now admitted by many of the French Canadians themselves. Senator Belcourt has for a long time been the head and front of the agitation, its indefatigable protagonist and acknowledged leader. Even Senator Belcourt, in a letter to the Ottawa Even ing Journal, March 19th, abandons as untenable the position from which certain indiscreet and unscrupulous French Canadians assailed the RECORD and all Catholics who dared to disagree with them over a question on which Catholics are perfectly free to speak and write and act according to their best judgment.

"May I take this opportunity," writes Senator Belcourt. in my judgment the bilingual ques-tion is purely of a linguistic and not am concerned it will remain a ques-tion of language and not of religion."

However, the fact that their dishonest tactics are repudiated by the intelligent men of their own party will not shame certain French journals into abandoning the broad appeal to prejudice contained in the charge that Irish Catholics are allied with the Orangemen against French Canadian co-religionists. Those who know anything of Canadian political history will remember that from Confederation down to 1896 there was the closest possible political cooperation between the Catholics of Quebec and the Orangemen of Ontario. That was the right both of Ontario Orangemen and Quebec Catholics; we are living in a free country. But this outstanding fact of our political history is conveniently ignored by those who rely on vituperation rather than argument in the language question which at one time threatened to involve this province a second time in a politicoreligious turmoil. It might be just as well to remember that both Orangemen and Catholics are still free citizens of a free country ; if in the exercise of their rights as freemen they happen to find themselves in political agreement, it will not be imputed to either as a crime or a scandal by honest fellow-Canadians. In the trenches in France Irish Catholic and Irish Orangeman are fighting and dying side by side for principles equally dear to both. In Armagh where, unfortun ately political and religious lines largely coincide, there was a meeting the other day of a character unprecedented in the North of Ireland.

"Here," writes T. P. O'Connor, "for the first time in modern history, Catholic and Protestant bands marched side by side, and on the same platform there appeared Catholic priests, Protestant rectors, Presbyterian ministers and a Belgian priest, while the whole town turned out to chees the Irish Fusiliers." This and other signs of the times are hailed with joy by patriotic Irishmen, Catholic nd Protestant, as good omens of better days to come.

French Catholics of Quebec, for ood or ill, are cut off by their language from the rest of the country, indeed from the rest of the contin ent. It is, perhaps, quite natthat they should desire ural to perpetuate as far as possible Quebec conditions in other provinces by segregating their people in French speaking communities. Some ecclesiastics regard such a policy as necessary for the safeguarding of the faith of French Canadians ; and some politicians find in such conditions a leverage difficult otherwise to obtain. On the other hand English speaking Catholics live and must live amongst their Protestant fellow-countrymen. They rely on no such adventitious safeguards as language or nationality for the preservation of the faith. They realize that the religious education of their children, before and after, as well as during school life, must be of such a nature as will enable them to live in a Protestant environment and atmosphere and still hold the faith as their most precious heritage above all earthly considerations. Experience proves that this is not only possible but conducive to a faith at once more intelligent and vigorous than usually obtains in a purely Catholic environment. French Canadians educated under these condi tions are amongst the best of English speaking Catholics.

With such widely differing points of view, with ideals of Catholic education so diverse, it is not surprising that French and English Catholics should fail to agree when obliged to use the same schools. Catholics. whose mother tongue is English, and Catholics of various origins who de. sire for their children a decent elementary education in the English language, find the so-called bilingual schools wholly unsatisfactory. In Ottawa this difficulty was overcome by having two distinct sets of schools French schools for the French and English schools for the English. In recent years the French having become the majority of Separate School supporters and having secured control of the Separate School Board, while posing as champions of a persecuted minority, have shown a brutal disregard for the rights of the English-speaking minority. Finally the minority had recourse to the Courts for protection. While the action was pending the French majority delegated to the chairman full authority to discharge all the English teachers. Members of the Board stated openly and repeatedly in the press that they would turn the English schools into bilingual schools; and made it quite evident that they would not hesitate to wreck the English schools if the minority persisted in their refusal to join the holy war against the educational authority of the province. The reckless pursuit of this policy culminated last September in conditions described by Mr. Justice Lennox as "disgraceful and disas "Every Separate School in trous." Ottawa," continues the judgment, is closed, 7,000 or 8,000 boys and girls are without means of obtaining an education, and the vicious and perhaps criminal habits which some of them will inevitably acquire in a life of idleness will probably never be shaken off." . . . "Andspeaking of majority-for the plain tiffs are powerless - the Board, by their flagrant neglect to discharge the duties imposed on them by law have not only opened the way but have unintentionally invoked the action of the Court." . . "There

all that could be said on both sides. It is sometimes assumed that it is solely in virtue of giving financial aid to Separate Schools that the government has the right of inspection and regulation. This is by no means the case. The same law which provides the means of establishing Separate Schools and vests in the Board the authority for levving and collecting taxes for their maintenance, imposes, also, certain conditions, one of which (Section xxvi) reads as follows :

is a palpable absence of good faith in

not the charges made by one side

against the other, but the deliberate

judgment of the Court after hearing

the whole transaction." These are founded the Catholic Church has

"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, and shall be subject, also, to such regulations as may be imposed, from time to time, by the Council of Public Instruction for Upper Canada."

The utter disregard for this section of the Act, and the open flouting of the authority of the Department of Education by the Ottawa Separate

School Board are notorious. The "Act respecting the Board of Trustees of the Roman Catholic Separate Schools of the City of Ottawa" mere. ly reassents Section xxvi. of the Separ. ate Schools Act and protects the English teachers from spiteful dismissal or reduction of salaries by requiring the written approval of the Minister of Education in such cases. Should the Board persist in "flagrant neglect to discharge the duties imposed on them by law," to use Judge Lennox's terms, the Act further provides for replacing them by a Commission whose duty it will be to maintain and conduct the schools according to law.

It will be seen, therefore, that the Act in question is merely a special provision to meet the exceptional requirements of a special case. Some such provision had to be made or the Government had to confess its incompetence to manage the educational affairs of the province; to acknowl edge itself powerless when its authority was flouted and the regulations o its Department of Education derided. It is a very plain intimation to the Separate School Board of Ottawa that they will not be allowed to use the powers conferred upon them by law to bring about a condition of anarchy in the schools under their charge. And it is also an evidence that those who are charged with the administration of the educational affairs of this province are not going to shirk their responsibility.

AS SEEN BY A CONVERT THE CHURCH AND A VISIBLE HEAD

Sir Samuel Evans, who presides

ver the Divorce Court in England, has fallen foul of the Anglican Church Times because a few days ago he delivered himself of what that organ terms a gratuitous opinion on English Catholicism. The Church Times observes that Sir Samuel

only illustrated the wisdom of the all sects, whatever they may profess proverb that the cobbler should not and believe as Christianity, to be go beyond his last :" a dictum which. each individually, or all collectively, we are tempted to remark, the Church the true Church of Christ? Who is Times might appropriately apply to to deny to these the authority to itself; for cobbling might, we venture represent Him? To urge that the to think, prove to be more in keeping with the intellectual equipment of its editors than the self-imposed task upon which for some fifty years they have been so presumptuously em ployed. Still, it would be a pity to have the Church Times go out of business, seeing that not a few converts to the Catholic Church can trace the origin of their restlessness under Protestantism to the reading of its columns. It certainly helped the present writer on his way to the City of Peace, as its correspondence pages provided him with the most obvious and conclusive proof that Anglicanism is the City of Confusion. Having had its origin in a divorce in England, possibly a Judge of the English Divorce Court may know more about Anglicanism than even the Church Times. In a case recently brought before him Sir Samuel Evans asked the plaintiff if she was not an extremely High Church woman. She replied that she was "a Catholic of the English Branch." and Sir Samuel is said to have rejoined by enquiring whether the King or the Pope was the head of her Church. In a tone of high indignation the Church Times then continues: "Does Sir Samuel Evans really imagine that he exhausted every possibility when he implied that either the King or the Pope must be the head of the Church? We suggest for His Lordship's consideration the very elementary truth of the Christian religion, that the Lord Who

never resigned the Headship of it.

which He claimed as His own." We

hold no brief for Sir Samuel Evans

but we can imagine that should he

condescend to notice the question

put to him by the Church Times he

would reply, that never for one

utterly absurd idea that our Lord

had ever resigned the headship over

all His Church, militant, expectant,

and triumphant. What Sir Samuel

asked this woman was, whom did she

regard as the earthly head of the

Church militant; and should the

Church Times answer that the

Church militant has no earthly head.

moment did he have in mind the

the Epistle of St. James, because it is Sir Samuel might appropriately retors that Anglicanism is of itself an obvious a standing refutation of the most important part of his un Christian and ominous example of what the eaching? But many Protestant Church on earth would become if it scholars" go even further than had no earthly or visible head. Inthat—" they deny the Lord Who deed, he might fittingly point to the larger example provided by Protestant bought them." And so we ask, how can it be reasonably expected that ism as a whole. That the Church on such should know His Church? To earth has a visible head is the plainest return, however, to the question of teaching of Holy Scripture, or Holy St. Peter's position of authority in Scripture would be meaningless; and the Church : if it be asked, did St. so on this point would also be the Peter, after our Lord's Ascension, Early Fathers, and the Apostolic occupy the position of the Church's tradition. Apart from the fact that earthly head? we unhesitatingly every visible body has a visible head, affirm that he did. And our wita glance at the history of mankind nesses to the fact are. Tertullian. shows that every association, from Origen, St. Cyprian, St. James of the most widely spread kingdoms to Nisibis, St. Hilary, St. Cyril of Jeruthe narrow circle of the family, was blessed with a head, a blessing evisalem, St. Gregory of Nyssa, St. Gregory of Nazianzum, St. Basil, St. dently meant to secure unity of purpose and action. And doubly so Epiphanius, St. Ambrose, St. Jerome St. Chrysostom, St. Asterius, St must this apply to the visible Church Augustine of Hippo, St. Leo the of God. Brought together out of all Great, and others whose names we nations it is a nation the people of have not space to specify. And here which are to be so perfectly joined let us say that in a subsequent artitogether that they are "to speak the cle we shall give the testimony of same things, and to be of the same those we have named. Is it credible mind and same judgment :" in this way that these saints of the early Church keeping the unity of the spirit in the bond of peace." Is it not reason. should, on a matter so momentous, lie? What purpose would their able, then; yes, most reasonable, agreement to falsify serve ? But seethat a society whose unity is to be the ing that they lived in different counclosest in the world, a society com tries, and some of them in different posed of creatures of the world, and centuries, why should they so agree called to act in the world, and upon the if what they testify is false? And world, and to be only one body in the only one of them, St. Leo the Great, world, should have a visible, distinct, guiding, and governing head? Anwas Pope. If they lied, it cannot therefore be alleged that they did so glicanism and its kindred sects most to establish themselves in that posiclearly prove how utterly futile in tion, seeing that only one of them the world would be the Church if it occupied it. In our subsequent artihad no visible head. It is the very cle we shall also show that to keep success and unity of the Church under "the unity of the spirit in the bond its visible head that so provokes its of peace," and also to preserve and enemies to anger. The visible part assure the unity of the Church, there our Lord's authority had must be a legitimate line of sucbe perpetuated after His Ascension, and this could only cessors in the Chair of St. Peter. be done by the means He Himself chose-a visible representative, St. Peter. Our Saviour's authority was

prophetical, priestly, and kingly.

His prophetical and priestly authority

are perpetuated in a visible priest-

hood. His kingly authority could be

represented by a single person only

at a time. And in this kingly author-

ity inhere the prophetical and priestly

authority of the priesthood, the mem-

bers of which, like the officers of a

kingdom, exercise ruling authority

only by sanction of the King. If the

Church has only an invisible head

who is to deny the right of any and

text-"My kingdom is not of this

world. If my kingdom were of this

world, my servants would certainly

strive that I should not be delivered

to the Jews: but now my kingdom

is not from hence"-disproves the

need of an earthly and visible head

of the Church is to misread what is

distinctly written. This much mis-

used text plainly teaches that the

methods of His Kingdom were to be

so utterly unlike those of the King

would not fight for Him with the

veapons that earthly armies use in

defence of their kings. And the con-

cluding words of this text, "But

now my kingdom is not from

hence," surely mean that the

Kingdom He had come to establish

is not of earthly origin, and would

not be established in a worldly way.

Yet in His parables did not He liken

His Kingdom and His authority to

those of an earthly king, and did not He

Church to day as the lawful successor

of St. Peter, who first filled the office

in succession to our Lord? If in St.

Peter's day, and we have it on that Apos

tle's own testimony, there were "un

learned and unstable "Christians who

wrested (interpreted) the Scriptures

the Church in all ages? And vet.

unstable Christians of the Apostles'

read, undertook, as many do to day,

and have done in all Christian ages,

to interpret the Scriptures for them

selves. Here, certainly, is an authen-

tic picture of the New Testament

Church, and from the pen of the

relates these things, to be spurious.

liar faculty of denouncing as spuri-

ous all documents that fail to fit in

with their theories. Did not Luther

denounce as "an epistle of straw'

Scholars" of this type have a pecu-

"TRAVEL TALKS" BY DEAN HARRIS

The number of Canadian Catholic writers in English is so small that the appearance of a new volume by one of our own authors should be a noteworthy event to the Catholic reading public. But were the number fifty times greater a book by Dean Harris would still deserve attention at our hands, for the name of the veteran author on the title page is always a guarantee of "some thing worth while."

The name of Dean Harris is no stranger to the publisher's lists. In the ethnological field, in which he is peculiarly at home, he has given us from time to time learned and absorbingly interesting studies that have established his name and fame on a secure basis. But since review articles and pamphlets are more or less transitory we are glad to be able to welcome to our desk the present splendid volume.

"Travel Talks" is the modest title of a work that we have found entertaining as the most perfect novel. As the Globe's able reviewer so aptly reminds us, "this book is no mere casual account of the transient imessions of a tourist through the scenes and peoples described." Indeed the name is, to a certain extent, a misnomer, suggesting as it does something of the guide book, whereas "Travel Talks" is a noteworthy historical achievement, a learned and exhaustive study of peoples and conditions that are fast disappearing from the face of the world. It is only in after years, when the themes of which he treats are but so many memories, that Dean Harris' book apply the latter figure to Himself? And does not one in this sense rule His

will be fittingly appraised. In the preface to his volume the venerable author writes: "The romance and weird fascination which belong to immense solitudes and untenanted wilds are fading away and, in a few years, will be as if they were not. The intengible and immaterial leave no memories after them. The to their own destruction," shall not march of civilization is a benediction we likewise expect to find Christians for the future, but it is also a devassimilarly unlearned and unstable in tation before which savage nature and savage man must go down. be it observed, the unlearned and Unable or unwilling to adapt himself to new conditions and to the demands days could read and, being able to of a life foreign to his nature and his experience, the original man of North America is doomed, like the wild beast he hunted, to extinction. * * So before the old shall have entirely vanished, it is well that we should look upon what yet remains and Apostle in authority. We are quite hand down to an unprivileged future well aware that some Protestant a description and a verbal photoscholars" allege the Second Epistle graph of what the country was in of St. Peter, in which the Apostle

days gone by." This was the task he set himself to enshrine within his pages for the benefit and enlightenment of posterity the history of primitive man and primitive nature on the American continent. He has

the future will utter his name with a benediction. He has rescued from oblivion priceless chapters of history Long after the very name of the primitive inhabitants of the Sonora, Arizona and lower California has faded from memory, when even the very face of nature will have under gone a change, will we turn to the pages of "Travel Talks" for s picture of the things that were.

Of the author's style we will say but little, knowing that but little is necessary. To eulogize the Dean's phraseology would indeed be gilding the lily. Ruskin has not written more melodiously. Great is the treat in store for the reader of "Travel Talks." To the veteran author we extend most cordial congratulations, coupled with the hope that his book will have a large and ever increasing sale. We have not so many writers of our own that we cannot afford to buy their books, and we hope that it will be the Dean's happy lot to discover that the Catholic reading pub lic realize their obligation towards those who wield the pen in their behalf. COLUMBA

NOTES AND COMMENTS

REFERRING to the exclusion from the mails of such papers as the Menace the amiable editor of the Christian Guardian opines that " any bill aiming to exclude newspapers which contain bitter attacks upon the adherents of any religion would be certain to affect many Catholic journals both in the United States and Canada. From such a paper as the Guardianthat model of urbanity and propriety in its treatment of things Catholicthis is truly refreshing. It is like the Kaiser preaching mildness and magnanimity in war.

A SINGLE Catholic parish in Scotand-St. Joseph's, Dundee-has contributed close upon seven hundred recruits to the Army on the Continent. This is a record scarcely rivalled outside of the great metropolitan centres, and is more eloquent than columns of mere verbal declamation could be as to the quality of Catholic patriotism. And the mixture of Scots and Irish names throughout in the parish Rolls of Honor published by over seas exchanges is peculiarly significant of the re-fusion of the two great branches of the Keltic race which is steadily if silently being brought about in this generation.

AN ITALIAN paper-the Corrière della Sera of Milan-recently com mented editorially upon the investi gations which within the past few months have been carried on by the German Government with a view to determining the exact amount of food necessary for the average individual to maintain reasonable health and strength, as well as the actual amount that has been consumed per capita in Germany in the past. The investigation itself may be taken as the best proof that the War has made the problem a serious one to the Teuton and that even now the grim spectre

WE ARE indebted to the Edinburgh Scotsman for a translation of the Corrière's article, and as everything universal interest just now, it may be worth while summarizing the Italian estimate of the food situation in Germany. It has already transpired from the investigation that there has in the past been an excess of consumption over the real need of fully sixty per cent. "When these figures became known." says the Corriere writer, the German population could scarcely help blushing, because they felt that, without being aware of the fact, they had been guilty of senseless gluttony. They began to understand the reasons of chronic dyspepsia and other gastric troubles when they were informed that they were the biggest meat consumers on the face of the earth, and that each individual German consumed on an average 108 lbs. of meat a year, as compared to 20 lbs. for every Italian.

Now, THE Germans, he proceeds, have been informed of two factsviz: that hitherto they have consumed more than was good for them, and that, secondly, according to that standard they have to go short in the immediate future. It has been calculated that if the customary consumption were to continue and the War, as seems probable, goes on, the the floor above. The rooms, identi pinch will make itself felt within eight months, so that Imperial regulations as to what each individual may eat and drink become an immed. found rudimentary paintings - a iate and pressing necessity. And this hypothesis has, as matter of fact, habitations.

more than succeeded, and students of already been acted upon. Breakfast, lunch, dinner and supper are all being legislated for, and in particular, minute instructions have been is sued for the benefit of housewives, teaching them how to proceed when boiling potatoes, peeled and unpeeled And so on, ad infinitum.

> A MERE cursory acquaintance with the German character and with the high and mighty spirit of the war lord will suffice to appreciate the galling nature of what were times normal, would be petty and extremely humiliating restrictions. "The grease, crumbs, etc., from dirty dishes," reads one of these regulations, "must not, as hitherto, be thrown away, but must be kept for use by boiling the dishes. The fluid thus produced must be used in the making of soups and farinaceous dishes." That such precautions are vitally important is made evident by the care that is being taken to apply them universally throughout the country. Numerous pamphlets are being spread abroad explaining them in detail and in clear and concise language in order to make the nation quickly and thoroughly familiar with he new gastronomy. And while the Huns are feeling the pinch, a saner gastronomical standard may be one of the benefits which the War, in the long run, may bring to the German people.

WE HAVE recently been reading ome interesting particulars of the excavations which for some time have been carried on at Ostia, the seaport of ancient Rome. Dr. Caiza, the inspector of the work, who lectured on the subject in England a year ago, has in the interval drawn up a summary of the results that have thus far been obtained. To classical students especially, these results are of interest as illustrating afresh the manners and customs of the ancient Romans-that remarkable people which subdued the whole world to itself and by its genius for law and order providentially paved the way for the higher genius of Christian civilization.

THE LATER excavations have lain between the Theatre and the Temple of Vulcan and have resulted in the uncovering of the Republican Decumano, or chief street; the locating of a number of shops; the placing of the Imperial Forum : and the unearthing of two important groups of houses of the Middle Empire. The Decumano lies at a depth of about 2 feet, exactly under the Imperial one, and consists of irregular blocks of tufa, with a deep furrow in the middle caused by the traffic. It is not supposed to date back to the early days of the Republic, or it would be at a much deeper level, traces of other roads of the early Republic having been found at Ostia more than 3 yards below the present soil.

THE SHOPS, which are situated to the east of the Temple of Vulcan, are situated at a depth of 61 ft. lower than the Imperial City. It is to be regretted that fuller information is not given as to the character of these shops. From the Roman correspondbearing upon the great conflict is of ent of the London Standard we gather only that they consist of 4 rooms measuring about 13 ft. square, and are of great antiquity, being believed to date back to the times of the Gracchi (between 200 and 100 B. C.) or even earlier. In the Pompelian excavations shops were found fully stocked with wares and their occupants, keepers and customers, in their places caught with appalling suddenness and buried by the flowing lava and efalling ashes. The cases are, however, entirely dissimilar.

> IN A FINE street, 161 feet wide, running parallel to the Decumano, are to be found two groups of houses with their second floor still standing. The thresholds of these houses were about a yard above the level of the street, and were reached by an outside staircase of which traces have been found. The facade had 5 entrances and many windows, the central and largest door measuring 101 feet by over 81 feet high. In the houses nearest to the Temple of Vulcan the entrance staircase is perfectly preserved, the steps being of marble and over 5 feet wide. Three apartments open upon a landing from which three are staircases to cal in all the houses, are somewhat small, with strong walls covered with plaster, on which are to be common characteristic of Roman