

The Catholic Record

Price of subscription—\$1.50 per annum. United States & Europe—\$2.00.

Advertisements for teachers, situations wanted, etc., 50 cents each insertion. Remittance to accompany the order.

LONDON, SATURDAY, MARCH 6, 1920

MR. ASQUITH AND IRELAND

The return of ex-Premier Asquith to Parliamentary life and leadership may change the whole course of British domestic politics.

It is thought that Asquith's first speech in the House of Commons will be on the second reading of Lloyd George's Home Rule Bill.

It is interesting to recall his accurate forecast of the present Irish difficulties in 1912 when English Toryism was siding and abetting rebellion in Ulster.

Speaking in the House of Commons on July 31st, 1912, Mr. Asquith said: "The right hon. gentleman tells us that if this Parliament should see fit, in the exercise of what he admits to be well within its legal competence, to pass a Home Rule Bill into law in the course of the next two years, in his opinion, his deliberate opinion, it would be the right of the minority of the people in Ireland to resist the application of that measure by force."

That is the question that, in all decency, must be answered now. Again at Ladybank, on October 5th of the same year, in his most lucid and forceful style he pilloried the "law and order" gentlemen as the wreckers of Constitutional procedure, and as dealing "a deadly blow at the very foundations on which democratic governments rest."

This passage is worth quoting both for the prophetic accuracy with which he foretold the consequences of the highly respectable Tory gospel of anarchy, and for the light it

throws on the real source of the present Irish troubles:

"The reckless rodomontade at Blenheim in the early summer as developed and amplified in this Ulster campaign, furnishes for the future a complete Grammar of Anarchy. The possession of a conscience and a repugnance to obey inconvenient or objectionable laws are not the monopoly of the Protestants of the north-east of Ireland. This new dogma, countenanced as it now is, by all the leading men of the Tory party, will be invoked, and rightly called in aid, and rightly called in aid, whenever the spirit of lawlessness, fed and fostered by a sense whether of real or imaginary injustice, takes body and shape, and claims to stop the ordered machinery of a self-governing society."

A more deadly blow—I say it with the utmost deliberation and with the fullest conviction—a more deadly blow has never been dealt in our time by any body of responsible politicians at the very foundations on which democratic government rests."

Mr. Asquith's return to public life means the revival of Liberalism in England; and that means the death of the hybrid Liberalism of the Coalition type.

What this means for Ireland is indicated by the comments of the Daily News on the arrest a few weeks ago of 65 Sinn Feiners by the Castle authorities in Ireland.

"The history of the Austro-Hungarian Empire, for example, provides illustrations in abundance of repression on this model."

"The records of Germany's relations with Posen, or of Tsarist Russia with the Baltic provinces, would not be searched in vain for other examples not much less suggestive. But what in Agram and Dorpat and Posen is brutal tyranny, it is in Dublin the maintenance of law and order."

To this decent Liberalism Mr. Asquith in the House of Commons will give voice and force; and to this extent at least will tend powerfully to ameliorate the present intolerable conditions of Irish misgovernment.

"CONTINUATION SCHOOLS"—A MISNOMER

Why should rural High Schools which do precisely the same work as urban High Schools be misnamed "Continuation Schools?"

In this case there is a great deal in a name. What is the suggestion in this name—Continuation Schools? Evidently that they "continue" in some measure school work beyond the point where the elementary schools usually stop. The term links up the rural High School system with elementary schools.

Weighted and handicapped by such an appellation the rural High School system has not emerged from the embryonic stage of development. With this nondescript title few recognize that Continuation Schools are High Schools. Called by their right name the fact that they are the only provision made to bring secondary education within the reach of half the population of Ontario would be borne in on the consciousness of the general public, of the permanent officials of the Education Department, of the city members of the Legislature, of the farmers themselves, of everybody.

One consequence of this recognition of an outstanding fact would be a general willingness to redress an outstanding injustice. Every city, every town, many villages, have High Schools; have had yearly grants from the Provincial Treasury for the last fifty years.

"Continuation Schools" have had something; but if called frankly rural High Schools it would be readily conceded by all fair-minded people that the rural High Schools should be on a par with the urban High Schools in the matter of Provincial subsidies. And in the development of the misnamed "Continuation Schools" into something worthy of being called a High School system for the rural half of the population no fair-minded voter in Ontario will deny that the fact that there are nearly fifty years of arrears overdue should be taken into consideration.

about "class government," will in no measure deter the Farmers' Government from boldly remedying an educational injustice under which the farmers of Ontario have long suffered. The High School system has so far been a class system; it is time to extend it to all the people.

A Canadian Press despatch from Ottawa, under date Feb. 19th, tells of the deliberations of the National Conference of Educationists. "Rural schools and their difficulties took up much time." Then followed:

"C. M. Hamilton, member for Weyburn in the Saskatchewan Legislature, made a strong plea for some school system which would give the rural folk the chance to keep their children in rural areas after they left the public school. Children of four or five years of age were too young to leave the country to attend high school in the cities, and yet there was no option if these children were to secure higher education. He wanted children whose natural avocation was farming to have access to higher education, but, he urged, there was at present no solution of the difficulty in sight."

A very sensible and reasonable presentation of the case for rural High Schools. Every one will agree that immature children with character and habits unformed, are enormously handicapped if the home influence is eliminated from their education on leaving the elementary school.

But this gentleman from Saskatchewan, delegated to the National Conference of Educationists though he be, seems never to have heard of our rural High Schools in Ontario!

Why? Most probably because of the cumbersome and misleading term by which they are known. "Continuation Schools" evidently did not convey to Mr. Hamilton the idea of rural High Schools. Until they are called by their proper name rural High Schools will never get the consideration they deserve.

When they are rid of the misnomer which makes of them a sort of adjunct to the Public Schools, and are frankly called and fully recognized as High Schools, then no matter what Party is in power or who is Minister of Education "Continuation Schools" improved and developed will compel that consideration and sympathetic treatment which they deserve as the secondary schools of half the people.

WHAT IS OUR POLICY?

BY THE OBSERVER

A despatch from London says that it has been officially announced that no decision has yet been made on the question of a British Mission to the Holy See, because several of the Dominions have not yet made known their views on the question.

Canada is now, according to Sir Robert Borden and the Prince of Wales, a sister nation, politically equal to Great Britain. What is our policy on the question of representation? Do our wise men at Ottawa know that decision awaits their answer; and what answer do they think of making?

The question raises several interesting reflections. If such a matter is under consideration at Ottawa, how strongly are Catholic views likely to be asserted there. The Catholic Canadians have but a small representation in the Cabinet; which is not a desirable situation at any time, and especially not if Cabinet views are to be expressed on the question of representation of this Empire at the Vatican.

There are Catholics who believe, or affect to believe, that it makes little or no difference whether we are represented strongly or weakly in parliaments or governments. There are some Catholics whose ideas of the political status of Catholics is concerned with reference to the days when we were disfranchised and legislated against; and they seem to think we are very well off to have got by that stage, and are always in a flutter lest we say or do something to arouse antagonism.

Catholics do not attach the same importance to public office and official authority that Protestants do; and it is sometimes hard to persuade them that to be in a wretchedly small majority in a legislature or parliament or government makes any difference. Let us ask them whether they would wish Canada's answer on the above subject to be shaped by the Newton Wesley Howells and the Orange Lodges.

But have we a policy, as a sister nation, on this question? Are we going to say "Yes," "No," or "Please yourself, John," to the sturdy old person who, rather ludicrously, typifies our sister, Mr. John Bull?

The query suggests others: Our sister overseas is carrying on a very secret but obviously critical, dispute with our Uncle Sam, over the settlement, or unsettlement, of the Adriatic areas and the Jugo-Slav claims. Have we a policy on that? Can anyone at Ottawa tell us? Have any communications been received from London asking us what we think about that? And if not, why not?

On one occasion, an Irish M. P. had the temerity to make an extraordinary claim in the House of Commons at London. Said he: "English statesmen tell Ireland she is a partner." "Quite so," an English statesman answered him, "but England is the predominant partner," and so she was; and is; as Scotland has, in recent years, begun to realize.

Well, now, about this sisterhood into which we have paid our way with a billion and a half of dollars, sixty thousand corpses, and seven or eight million maimed and crippled; are we a full sister or a half-sister, or only a sister-in-law? Or, is there a predominant sister?

About Turkey, now; a policy seems about to be declared; and the Turks are to remain the rulers of Constantinople. Is this our policy? Surely, this Sister nation, Canada, has a word to say somewhere. Has she? We have not heard Sir Robert Borden's name mentioned in recent despatches about the Turkish question; nor Sir George Foster's; nor Mr. Rowell's; nor Mr. Meighan's; nor Mr. Doherty's. Have we anything to say? Do we care whether the bloody Turk is set up again or not, as a European power?

And then the ex-Kaiser and the several hundred persons we were to see tried, and hanged, or exiled, or something: How about them? Have we a policy? Have we any views? Have we received a letter? Have we written a letter? Does Ottawa possess any knowledge of what is going on, except from the newspapers?

Did we consent to have the War criminals tried in a German court by Germans, in Germany? Did anybody ask us what we thought about it? Does anybody care what we think?

Montenegro: A little people; with a long record of tenacious struggle for self-determination and independence. A British statesman dismisses their case, with the careless, off hand statement that they may be just as well satisfied to join another country; meaning that he doesn't care a hoot whether they are or not. Do we care? Have we a policy? Or even a word of sympathy for a little people desiring freedom and likely to lose it?

Russia: But there, have we not asked for enough information for today? And more than we are likely to get? We have been a sister-nation since last spring. At least it was last spring that members of our Government told us what had happened to us. That is long enough to have enabled us to look around a bit, and to have developed in us a mild curiosity as to whether one of the sisters is absolute boss of the house, or whether we may venture to scrape a foot on the doormat and give a deprecating cough, with something distantly resembling an intention to enter later on.

Do we really want to go in, and sit down, and talk things over? Have we within us any unsuspected depth of self-assertiveness as may some day impel us to thump our fist on the table and say "I say?"

We have a vote in the League of Nations; but who is going to do the actual voting? The principle of proxy-voting is the line of least resistance for many a weak-kneed man; but proxies would look odd where nations are the voters.

When do we cast our first vote? Do we seriously look forward to casting any vote at all, at any future time. If we do, we might do well to cast a few practice votes amongst our sisters. Parliament is now in session.

Have our M. P.'s any views on Turkey, the Kaiser, the war criminals, the Adriatic, Montenegro, or representation at the Vatican?

NOTES AND COMMENTS

MONTREAL SCOTS are said to have been perturbed over a recent performance in that city wherein twelve Toronto Chinamen, arrayed in tartan kilts, danced the Highland Fling before a large audience. The spectacle certainly was unusual—might almost be termed uncanny, after a fashion. Yet there was in it nothing dishonoring to the "garb of old Gaul." The Chinese performers were pre-

sumably respectable, and had as much right to have a little harmless fun out of the kilts as, let us say, have Canadian entertainers to masquerade as Celts. If the incensed Montreal Scots wish to see something that will make their hair stand on end let them visit Toronto on the Twelfth of July and see the Highland garb dragged through the mire of an Orange parade. The Chinamen meant no dishonor; the men who do the kilts on the "twelfth" really indict it.

THE REVERSION of Schleswig to Denmark by an overwhelming popular vote gives renewed interest to that little kingdom. As Catholics we should be especially interested in the growth and present status of our fellows in the Faith, who, in that stronghold of Lutheranism, are relatively the merest handful of the total population, yet a vigorous and aggressive handful withal. The population of Denmark just before the War, was a little less than three million, having almost doubled since 1860. In the latter year the Catholics numbered, 1,240; in 1914 they were 11,000, exclusive of Polish Catholic immigrants, an increase almost tenfold. They have therefore more than kept pace with the total population, and while yet an inconsiderable fraction, have produced many men of note, and, what perhaps is of greater significance, drawn to their ranks by conversion others from the front ranks of Danish citizenship.

THE CATHOLIC expansion just mentioned is especially noteworthy from the fact that apart from natural increase (the Polish immigration for present purposes being left out of account) it has been altogether due to conversions from other forms of belief. In other countries, the United States for example, Catholic increase has been largely due to influx from other countries. Not so in Denmark, where there has been but little change in the racial complexion of its inhabitants. Lutheranism has there been entrenched since the sixteenth century, and still dominates. But the Catholic light has not been "hidden under a bushel" all these years. Conversions, we are told, average about 200 yearly, many of them necessarily from the humbler classes, but not a few of them being persons of high rank and position. Count Johann Ludwig von Holstein-Ledreborg, for example, became Prime Minister, and Johannes Jorgenson is an author of European reputation. His latest work, on Lourdes, was reviewed in these columns at the time of its appearance in an English translation some six years ago. A number of Lutheran clergymen are also numbered amongst the converts.

It is not only in numbers, however, that this substantial Catholic advance consists, but in educational and intellectual development and in social action. Very interesting statistics under these heads might be given but they would lead us too far afield. Suffice it to say, that the all round advance, and the important position now occupied by Catholics is largely attributed to the far-sightedness, tact and energy of Bishop von Euch, Prefect Apostolic of Denmark, who celebrated his golden jubilee but a few years ago, and who may still be discharging the duties of that office. To his zealous labors, and to those of the secular clergy and religious orders, male and female, it is due that Catholic progress in Denmark has been of an enduring kind.

THE NEWS, just received, that the Jesuit College at Charlottelund, the only Catholic institution for higher education in Denmark, is to be closed, may prove a temporary setback. But the Church has not been in the habit through the centuries of succumbing to reverses, however grave, and this we may be confident, will prove no exception. The reason given for the closing is that under the plea of necessary retrenchment the Government's annual grant, which was necessary to carry on the work, has been withdrawn. It is intimated, however, from well-informed quarters that the Government's school policy is to discourage the existence of private institutions, hence the withdrawal of the Jesuit grant. Which goes to show that as in other countries the Catholic cause can be maintained only by individual sacrifice.

READERS OF THE CATHOLIC RECORD will regret to hear of the loss which Father Fraser, founder of the

Canadian Catholic Mission in China, has sustained through the death of his aged mother. Mrs. Fraser, whose maiden name was Chisholm, was a native of the Enzie, that secluded district in the Highlands which clung to the Faith through long centuries of persecution, and has in later times been the nursery of so many zealous bishops and priests. Mrs. Fraser was a typical Highland woman and throughout her long life gave practical exemplification by her good works of the faith which was in her. The prayers of our readers will, we are sure, now be given abundantly for the repose of her soul, and their sympathy be extended to the bereaved family. R. I. P.

JOINT PASTORAL

OF THE AMERICAN HIERARCHY

The following is an abstract of the Pastoral Letter of the Archbishops and Bishops of the United States, addressed to the clergy and laity of their charge, which is to be read in all the Catholic churches of the country on Sunday, February 22. It is signed by James Cardinal Gibbons, Archbishop of Baltimore, on behalf of himself and all the Archbishops and Bishops of the United States, numbering one hundred and one. This is the first time in thirty-five years, since the Third Plenary Council of Baltimore in 1854, that the Catholic Hierarchy has jointly issued a Pastoral Letter. Cardinal Gibbons is the sole survivor of the seventy-six Bishops who signed the joint Pastoral Letter issued to the seven million Catholics of the United States in 1854. There are now one hundred and one Bishops, (not counting auxiliary bishops and bishops without a See who are appointed to do special work) and there are more than twenty millions of Catholics in the United States.

ABSTRACT OF THE PASTORAL LETTER

OF THE ARCHBISHOPS AND BISHOPS OF THE UNITED STATES TO THE CLERGY AND LAITY OF THEIR CHARGE

The Archbishops and Bishops of the United States, in Conference assembled, to their clergy and faithful people—Grace unto you and peace from God our Father, and from the Lord Jesus Christ.

VENERABLE BRETHREN OF THE CLERGY, BELOVED CHILDREN OF THE LAITY:

Thirty-five years have elapsed since the Fathers of the Third Plenary Council of Baltimore, addressed their Pastoral Letter to the faithful of their charge. The interval has been marked by events of far reaching import for the welfare of mankind. The greatest of these, the World War, is finally ended. And now that God, in His mercy, has restored the nations to peace, it is fitting that we offer up praise and thanksgiving to Him for the blessings which He has bestowed on the Church at large and especially on the Church in our country.

PROGRESS OF RELIGION

Under the guidance of three illustrious Popes—Leo XIII., Pius X., and Benedict XV.—the Church has shown, in various forms, the power with which Christ endowed it for the salvation of men. Its inner life has been strengthened by a closer union of all its members with their head, the Vicar of Christ. Devotion to the Person of our Lord and to His Blessed Mother has steadily increased. The piety of the faithful has become deeper and stronger through frequent Communion and daily attendance at Mass. Works of charity have multiplied and Catholic education has grown, with fruitful vigor, in all our institutions.

We rejoice with our brethren of the clergy in the splendid results of their labors among the people—in preaching the Word of God, administering the sacraments, establishing schools and building churches. You, likewise, beloved children of the laity, we heartily commend for your faith, for your zeal in supporting the cause of religion, and for your hearty cooperation with your pastors in all good works. With great charity you have responded to their appeals in behalf of the poor, the afflicted of every class, and the helpless little ones of Christ. You have shown your faith by your works; and God will surely reward you.

CATHOLIC EDUCATION

We refer with pride and gratitude to the growth of our Catholic schools. It is an evidence of the interest which you take in the Christian education of your children. You are convinced, as we are, that religious instruction is not only a part of education but the most important part. It is the surest means of preserving our Catholic Faith and of training our children to become good men and good women. It teaches them to be as careful of the rights of others as they are of their own rights. It is the best preparation for citizenship. By supporting our Catholic schools you render most valuable service both to the Church and to our country. There is no more genuine patriotism.

We desire to encourage your efforts in the cause of higher education. In order to preserve the good results of their training in their elementary schools, our people should continue their studies in Catholic high schools

and colleges. The time which is necessary to complete their education will be spent with profit. They will gain thorough knowledge of our holy religion, together with the instruction which they need to prepare them for any pursuit in practical life.

With a view to enlarging the opportunities for higher education, the Holy See, at the instance of the Hierarchy, established the Catholic University as a center for our schools and colleges. Its development is of vital importance for our entire educational system. And we therefore record our grateful appreciation of the generosity with which it has been supported, through the yearly offerings of the faithful, the funds created by our Catholic associations and the endowments received from individual Catholics of intelligence and zeal.

We take this occasion also to express our hearty approval of the teachers who have given their lives, in a spirit of consecration, to the work of our schools. We commend them, not alone for instructing many in knowledge and virtue, but chiefly for setting an example of the devotion and self-sacrifice on which the nation as well as the Church must always depend.

NEGROES AND INDIANS

It is mainly through education that we shall improve the condition of the Negro and Indian races and enable them to enjoy more fully the blessings of religion. Both justice and charity require that they be given the fair opportunity of which they have so long been deprived. In the eyes of the Church, as in the sight of God, all men have been redeemed at the same great price; and all have need of the same spiritual guidance and the same good will on the part of their fellowmen. We therefore invoke the Divine benediction on those who are laboring in the interest of the Negro and Indian; and we deprecate most earnestly all attempts at stirring up racial hatred, which so often expresses itself in deeds of violence unworthy of a civilized nation.

A further education problem demands our attention and our united effort in behalf of those who come to our country as immigrants. For the most part, they have but vague ideas of American life, institutions and government. Hence, they are easily misled and brought under influences which would make them, openly or in secret, the worst enemies of order and of religion as well. We are especially concerned that our Catholic immigrants shall preserve their faith and, in accordance with its teachings, become useful citizens. Let them understand that respect for law is an essential part of their duty, that the Church requires it of them wherever they may be and that, to deserve the blessings of freedom, they must lead an upright Christian life.

CATHOLIC SOCIETIES

In solving our educational problems and in widening the scope of our charities, we look with confidence to our Catholic organizations. They have given innumerable proofs of their zeal; by defending the rights of the Church, by protecting young men and women against moral dangers, and by uniting their efforts for the promotion of worthy causes. They will now, in the same Catholic spirit, put forth their energies in spreading sound ideas of social and industrial reform. For these are urgently needed, not only for the guidance of our immigrants, but also for the checking and correction of tendencies which are stirring up discord among our native-born citizens.

CATHOLIC WAR ACTIVITIES

The entry of our country into the War gave American Catholics a new occasion to prove, as they had so often proved before, their patriotic devotion. The value of our associations for the public welfare was at once recognized. With the initiative taken by the Knights of Columbus, the unsolicited services of the Catholic Young Men's Association, and the enthusiasm shown by the organizations of Catholic women, we realized that it was necessary to unify our activities. With this object in view, the Hierarchy established the National Catholic War Council. Under its direction provision was made for the moral and physical welfare of our Catholic soldiers and sailors. Chaplains were supplied for the men in camp and for those in service abroad. In every possible way, our people showed their appreciation of the men who were offering their lives for our country.

How well deserved and how productive of good were these patriotic efforts is plainly to be seen from the record of Catholics in every branch of the national service. We are proud of their loyalty. We honor their heroism. We are grateful for the example they have given us. Let us pay them the highest tribute by imitating their fidelity to duty, their sacrifice of self and their devotion to the cause of freedom.

AMERICA'S FLEDGE TO THE WORLD

We went into the War and ended it in any material sense, we had nothing to gain. We fought to make the world a better place for all mankind. In proclaiming our purpose, we held up our country and its institutions as the hope of humanity. The pledges we gave must be redeemed. As our Holy Father, Pope Benedict XV., declares, the American people, "retaining a firm belief in the principle of reasonable liberty and of Christian civilization, are destined to have the chief role in the restoration of peace and order on the basis