

Resolutions that a Prominent Catholic Formed

- 1.) I will subscribe for only good newspapers and periodicals and induce others to do likewise.
- 2.) I will make a point of knowing what Catholic editors, authors and publishers are bringing out and I will try to help them by circulating this information.
- 3.) I will set aside as much as I can afford for Catholic literature. I will keep my subscriptions promptly paid and, whenever appropriate, will select a magazine subscription or a book as a gift.
- 4.) Remembering that it is my ideals which mould my life, I will shun such reading as would tend to render those ideals sensuous and cherish that which will ennoble them. Therefore when buying books, etc., I will give preference to Catholic authors.

Lenten Pastoral On Catholic Literature.

In a Lenten pastoral letter some time ago, Rt. Rev. Bishop Van de Ven of Alexandria, La., laid particular stress upon the reading of good literature. He says:

"We have spoken to you time and again on the great importance of good reading and the great danger of bad or questionable reading matter. As we deem this question of the utmost importance, we again most earnestly commend to all our Catholic people the reading of good books and the subscription to some good Catholic paper. We do not hesitate to say that under existing conditions, when the public press, like public opinion itself, is tainted by all manner of religious and moral errors, the reading of some Catholic publication is an absolute necessity; and we think it is high time that our Catholic societies should, beside their periodical resolutions in favor of the Catholic press, make the actual patronizing of that press one of the chief features of their membership. Little can be expected from societies composed of ignorant and untrained members. What we need in our day is intelligent Catholics, who know their religion, and are well informed in regard to all that concerns its well being; and only the regular reader of Catholic literature can belong to this class."

How It's Done.

A national lecturer of the Christian Science humbuggery came to town and delivered a lecture, says Mr. Drady. The next day the newspaper reported it in three columns, with a "five column head." A national lecturer of the Catholic Church had given a lecture for non-Catholics the same night. Not a word about that, however, in the newspaper in question. So I called up the editor of that paper, and asked him to print a three column report of the Catholic's sermon, with a five-column head.

Catholics, I pointed out, number about twenty times the size of the Christian Science body in Franciscan, why should we be ignored, and the Christian Science lecture printed, as the editorial text averred, "because of its general public interest?" Of course being a newspaper man myself, I already knew the answer to my question. Christian Scientists get out and hustle for their cult. Catholics are indifferent to the spread of their faith. Christian Scientists collect and spend huge sums of money for advertising and press propaganda. Catholics hate to support even their best and most worthy periodicals. Christian Scientists have expert publicity men and women in every large city and town. Catholics occasionally write an angry or sar-

castic or complaining letter to this editor or that editor, but they neglect even the most rudimentary means for obtaining adequate press publicity in a permanent and systematic manner. Knowing these facts, I knew also that the report of the Christian Science lecture had been bought and paid for. However, I also knew that there is a law demanding that paid reading matter be marked as such; be marked "advertising," so that people may know what they are reading. And finally, I knew that the newspaper had winked at this law, the wink being induced, of course, by the Christian Scientists not only "holding the thought" thereof, but also holding the purse wide open. Therefore, I pretended to be surprised only when the editor, after duly hemming and hawing, wanted to know how many hundred copies of the paper I would be prepared to buy, if the report of the Catholic sermon should be printed. I told him that if Christian Science lectures were of public interest, so also were Catholic sermons, and as he had not told the public that the lecture report was paid for, perhaps he would print the sermon without further haggling. Which he did.

Experience shows us that the Catholic laity, especially that portion of it known as "our wealthy and prominent Catholics," are still benumbed with apathy, lame with impotence, sluggish with the slow poison of indifference.

Only one thing can save and sweeten human society—God's religion; but God asks his children to be apostles of that salvation, and we, His children, seem strangely stupified. May God arouse us to our duty!

How To Treat A Catholic Paper.

Treat your Catholic Paper considerately and courteously. Treat it as a good friend whom you would favour if you could; and whose good opinion you wish to retain.

If there is ever a doubt in your mind, give your friends the benefit of the doubt.

Regard your Catholic paper as a co-worker in the cause. It holds up the flag of the faith. See that the standard bearer is supported.

When you do business with the Catholic paper, try to do it pleasantly, cheerfully, and with kind words. Above all—and this is the best courtesy—do business according to the business rules which the Catholic paper requests you to follow. Be sure that, if you comply, there will never be any misunderstanding.

Country Weekly a Policeman

The weekly country newspaper is the national policeman, ready to hear the people's complaint, ready to act and protest against dangerous legislation or dangerous public opinion.

The country newspaper is the national public forum; it is the concentrated expression of local thought. The country newspapers combined ARE the people and the power of the country.

There are millions of human beings to whom the voice of the country editor means more than any other voice in the nation.

As the country editor's power is great in forming public opinion, protecting public interest, influencing legislative action, so it is great as a business man and powerful as an advertising medium.

"The ready 'Thank God' in suffering is worth more than the mind can measure. You are to be at peace in the arms of God. The Holy Ghost says in the Psalms: 'Commit thy way to the Lord, and trust in Him, and He will do it.'"

—CARDINAL VAUGHAN.

The School Question in Alsace-Lorraine

(Voices de la Brière
in "La Libre Parole" of Paris.)

In our dear reconquered provinces, public primary instruction is frankly religious: Catholic for Catholics, Protestant for Protestants. The official curriculum gives four hours per week to religion: two hours to Catechism and two hours to Bible History. Every class begins and ends with public prayer. The children are conducted in a body by their teachers to religious services. The clergy exercises inspection over the municipal schools, not only to watch over the correctness of religious instruction, but also to make sure that in the teaching of the secular subjects and in the text-books Christian faith and morals suffer no injury.

The teachers receive their professional education in denominational normal schools, where a course of religious instruction, concluded (like the instruction in all other subjects) by a professional examination, prepares them to fulfill their official duties of Catholic or Protestant teachers in accordance with all the requirements of the cult to which they belong.

A part of the public primary schools for Catholic children in Alsace is under the directions of Religious. Numerous are the schools for girls which are entrusted to the celebrated Sisters of Ribeauville. This congregation enjoys an exceptional popularity in Alsace. Together with Catholic faith and piety, the Sisters of Ribeauville have inculcated into thousands of young Alsatian souls (and not without danger or without annoyance from the Germans) the ardent cult of French traditions.

What will become of this educational system when the peace treaty, confirming juridically the re-integration of Alsace and Lorraine into our national communion, will end the transitory period which the land is undergoing since the signing of the armistice and will eventually make the general laws of the French Republic applicable to Alsace and Lorraine?

It is impossible to conceive a greater contrast than that which exists between the denominational system of education established in the separated provinces and the system which the legislators of Republican France have given us since 1882, 1886 and 1904. With us, as everyone knows but too well, public primary instruction is essentially without religion: no denominational teaching may be given in a public school, no teacher belonging to a religious order may there give instruction, no religious instruction may be given in a normal school. There is a radical divorce between the public school and the religious denominations. Nevertheless, individuals remain free to open a private school in opposition to the public school, which may be avowedly denominational. The support of this free school, however, falls entirely upon those who wish it to exist and who nevertheless must contribute like others to the support of the public school. Teachers, against whom it can be legally proven that they are actually members of religious congregations, are deprived of the right of teaching in the private schools, exactly as they are deprived of this in the public schools.

This is the school system which our rulers are wont to extol as the grand political thought, the grand internal accomplishment of the third republic, its fundamental law and its cornerstone.

They cannot find expressions sufficiently lyrical and mystical to praise its greatness. They do not by any means hide their formal intention to extend the "benefits" of

this school system to Alsace and Lorraine, as soon as the two disannexed provinces may enjoy institutions which Europe envies us. These are not only promises for the future. Our French functionaries of public instruction have already found means to begin their realization, and to offer to these confiding people a foretaste of the coming school laicisation.

The rector of the university of Strasbourg, whose academic jurisdiction extends over the entire territory of the two provinces, is M. Coulet. The academic inspection of Strasbourg, or Lower Alsace, is confided to M. Schlienger; that of Colmar, or Upper Alsace, to M. Dantzer; that of Metz, or Lorraine, to M. Lhopital. All four are strangers or enemies to Catholic belief, and determined partisans of the lay regime. Their methods are not identical: there is a difference of degree between them, but the principal tendency is manifestly common to all. One or the other of them, and we cannot refuse to make special mention here of M. Dantzer, is lacking in elegance, even in manners. In his dealings with the teachers, of which he is the hierarchic chief, he seems to forget that one of our national traditions which it might be useful not to ignore is French courtesy.

To initiate the schools of Alsace and Lorraine into the methods of our country, the minister of public instruction has sent five hundred thousand text books into the reconquered provinces. Now, these books, destined for the denominational schools, belong exclusively to the official literature of the lay schools, and not to the collections in use in our religious schools in France. Furthermore, a certain number of these text books of morals and history, and collections of lectures are among the text books solemnly condemned by the French Episcopate in the collective Pastoral Letter of September 14th, 1909. Such is the significant present which our rulers offer to the little children of Alsace and Lorraine as an earnest of the joyous future!

On the other hand, as to the teaching personell, the public authorities have made a strangely rigorous use of their discretionary powers of driving from French territory those Alsations and Lorraines whose fathers were Germans. Thereby an abnormal number of vacancies has been artificially created in the teaching staffs of the public schools to the detriment of the Catholics. Witnesses most worthy of credence affirm that behind many such exclusions there was no real motive of patriotic security. The real reason was manifestly quite a different one.

It became necessary to provide for the vacant positions, and neither Alsace nor Lorraine was able, during the term, to furnish enough additional teachers to keep all classes going. Hence several shipments of male and female teachers were brought to Alsace and Lorraine from France. Most of the former were soldiers not yet demobilized, and in this improvised immigration, two essential conditions were frequently lost sight of.

Many of the new teachers are ignorant of the language used exclusively, at least until now, by nearly all their pupils, namely the German language or the Alsatian dialect. This drawback does not seem to be a slight one. What is more serious is that the new teachers are generally devoid of all religious belief and actuated by the official influences which prevail in the personell of our public primary schools.

According to the law still in force the schools in Alsace and Lorraine are still denominational ones, in which religion should hold the first place. Thus it happens that in schools that are Catholic or

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