

The Catholic Record

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Published and Proprietor, Thomas Coffey, L.L.D.

Editors: Rev. James T. Foley, B. A., Thomas Coffey, L.L.D.

Associate Editors: Rev. D. A. Casey, H. F. Mackintosh.

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LONDON, SATURDAY, FEBRUARY 5, 1916

SASKATCHEWAN SCHOOLS

In referring last week to the editorial of the Toronto Daily News on Saskatchewan Schools we pointed out the regrettable assumption that Separate schools as such intensified if they did not cause the undesirable conditions, where such exist, due to bilingualism.

But The News is not fully informed of the facts of the school situation in Saskatchewan. These do not justify its charge that "the Scott Government is compelling people to support Minority Schools, which is soft-headed complaisance gone mad."

The Autonomy Act made no change whatever with regard to freedom of choice in the matter of schools. No such option existed either before or since the passing of the Autonomy Act. With the single exception of the decision of Judge McLorg the courts have always held that where there was a Catholic Separate school Catholic tax payers were not free to transfer their taxes to the Public school; nor were non-Catholics free to support Catholic Separate schools. And similarly where the Separate school was Protestant.

Decisions of Regina and Prince Albert Superior Court Judges during Premier Haultain's time always enforced this interpretation of school legislation. Judge Farrell, in 1912, at Lemberg, also decided that a non-Catholic who wished to avoid a 20-mill Public school rate had not the right to support the Catholic Separate school.

This case suggests the probable reason why the matter has never been left to the option of the rate-payers. Irrespective of religion there are tax-dodgers who would if they could escape the increased taxation, necessary at times in all classes of schools, due to the erection and equipment of new school buildings. In a new and rapidly developing country this would obviously be a matter of greater importance than in the older provinces.

But in the matter of Judge McLorg's decision itself only a garbled account seems to have reached Ontario. Judge McLorg's opinion is very far from justifying the one-sided liberty enjoyed in Ontario where a Protestant, even if he have a Catholic wife, is not free to pay his school-tax to the Separate school which his Catholic children actually attend.

The McLorg judgment gives full freedom to both sides to support the school of their choice. There are places in Saskatchewan where Catholic Separate schools would benefit very materially if such complete freedom prevailed. The strongest opposition to such a change, (for Judge McLorg's decision was a change), would not come from Catholics.

When Premier Scott declares that a certain clerical agitator in Saskatchewan resorts "to the antics of a demagogue." The News might recall the fact that it has sometimes felt called upon to characterize clerical agitation in school matters in equally forcible terms. It may easily be that both The News and Premier Scott are right. Mr. Scott probably knows both the men and conditions of Saskatchewan better than The News knows them; just as The News knows school conditions in Ontario better than writers elsewhere who have criticised The Daily News as harshly as it now criticises Premier Scott.

It is a safe and sane policy to live up to the spirit as well as the letter of the British North America Act and let each province settle its own school difficulties.

VOCATIONS

Such a book as "The Workers Are Few," by Father Paola Manna, seems timely and necessary to stir up the dormant activities of the young generation, and bring before their minds the fact that they have a duty to perform in sharing with others the blessings and benefits which God has bestowed on them. We do not know why it is, but we have often marvelled at the lack of workers in the vineyard of the Lord. Everywhere there is a crying need for priests; it is the sad wonder that comparatively so few young men are now carried away by the attractions of such an exalted calling. Of course they cannot enter God's service without being called, but is not the call more frequent than the answer? How many strive to silence and stifle His call? We have dropped into a noisily deceptive world, a world of clamor and glamour. The listening for the divine whisper requires mortifying effort; instead precocious grabbing of self-satisfaction deludes into hunger for much wealth and enjoyment. Money to spend is the will o' the wisp: not infrequently still is the morass the end of the blind running. Are the worldly prospects that dazzle so many so very finely reliable?

Experience is quick to answer—No! And the young man finds out all too quickly that he is not sure of remaining his own unswerving, happy self while making his trial of the world.

For some it can be so; but it is sorer for those who, having heard the Divine call, are firm in following it. God takes care of His own, even should He leave them long here to await His coming. The older good priests become the sunnier they usually appear. There often is a fresh sweetness about such venerable souls that makes one forget their age. Indeed, it might well seem incongruous to count the few earthly years of servants of God who are so visibly going to live forever. We have the most striking example in the young man of the Gospel. His beauty of character made the Master look on him with love. But he had wealth—and clung to it. So, when he heard what the heavenly vocation implied, he turned and went away sad. Sad, truly and sorrowful, for a little dross to leave Him Who had the words of eternal life, whose love was already the reward exceeding great. Nothing has ever been able to remove the gloom that settled down on the unrecorded fate of that unhappy youth whose worldly shackles kept him from following the Lord. The gloom involves even the countless souls whom he might have salutarily influenced, had he, like the poor fisherman of Galilee, left all and clung to the Saviour of the World.

LET US NOT BE FOLLOWS BY THE WORLD. As we go on in life nothing is more constantly astonishing to us than the goodness of bad people—unless it is the badness of good people. For the bad continue to be good in spots; and the good who happily are growing more numerous as the world grows older continue to show badness in spots; but their badnesses are so sandwiched in among their virtues that very often they themselves mistake sin for righteousness. When an earnest person throws himself heart and soul into reforming his world intolerance may grin at us over his prayer-book. We all know how such reformers talk. They say practically: "We are right; if you don't agree with us it follows as a mere matter of logic that you are wrong. If circumstances permit they may add: 'We'll make you agree with us to save your soul.'" But sometimes the reformer not only fails to reform, but he also brings about an actual increase in crime. Some good people see the way to Heaven so clearly and so beautifully across this weary, working world that they are consumed with eagerness and anxiety to make other people walk in this path of peace. "My bread of life must be your bread of life," they say. "We know what is good for your soul, because we know what is good for ours." And so they expect us to be everything they are not: from all of which we may deduce that in reforming other people it is better to educate than prohibit, for persecution never convinced the persecuted. It is easy enough to see "badness" in large bodies of people, in societies or in reform movements: it is not so easy to detect it in the good individual, especially when the individual is one's self.

WIT MODERATION

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Not that any of us call ourselves "good"; on the contrary most of us get down on our knees once a week and declare that we are "miserable sinners." Yet we don't often specify our sins to ourselves: we are simply righteous overmuch. Parents trying their best to make their children good sometimes take steps which may encourage insincerity and hypocrisy or make them actual lawbreakers—which last is, perhaps, the least bad of the possibilities. When young people who are no longer children are forced into behaviour thought to be right by their parents, they are in moral straight-jackets and nothing is gained for them in character. If only force takes a boy to church, church won't do much for him. Granting a certain amount of calm, straight-from-the-shoulder advice from their elders youth must be good with its own goodness, or else it will not be good at all. The man who forces a round peg into a square hole because a square hole is his own idea of right living is really ruining instead of forming character. People must be good with their own goodness—they must work out their own salvation, they must be ever their own poor, plain, cheap selves; for only by being real can they finally be good.

THE ONE QUESTION The most important thing in life is to get out of it with a clean sheet. Whether we make a success or a failure of it from a material point of view matters very little provided we stand right with God at the end. For the things worth while are the things of God, whereas the treasures the world takes to its heart are at best but counterfeit.

REMEMBRANCE As time goes on and we go with it—more rapidly than we like—it becomes necessary to cling to the remembrance of a few things and to let go a great many others. The mind—the average mind—has not room enough to hold all that has been learned, observed, experienced in the course of a lifetime. And the first things to forget are the failures, the disappointments, the crumbling of our idols upon their feet of clay, the hard knocks dealt us in the jostling concourse of the broad highway.

THE THINGS TO REMEMBER are the many blessings that have been our portion from the beginning; the pleasant smile, the kind affection, the thought that was taken for us even when we took no thought for ourselves, the sympathetic understanding that outran our own and found an excuse for all our shortcomings.

LET US DROP OUT OF SIGHT AND OUT OF MIND all that there is in the past that may prevent us from doing our best with the present. There is too much put into our hands to do, with each new day, to make it safe and wise for us to brood upon by-gones. Whatever we bear in mind out of the past let it be what is profitable for us here and now to think about. We may keep before us the rare, inspiring example of one who is no longer with us in the physical presence, to model our lives upon that pattern; but to grieve merely to make a luxury of sorrow does not help us and does not help the needy world.

LET US NOT BE FOLLOWS BY THE BOGEY of a past mistake that cannot now be helped. History may repeat itself if it so desires; it does not need our reiteration.

THE THING FOR US IS TO GO ON, without looking back, and if we do not like the melancholy aspect of to-day, to-morrow is before us with the sunrise just as new for us as ever. The hand of yesterday has no hold on the immediate hour.

FADS

IT MAY BE SAID that the slavish following of a fad or fashion is no new thing, and has long been an attribute of human nature. The savage tries to be as like the other members of his tribe as far as is possible; we have all lived through strange cults, as, for instance, when half of society posed as being artistic and aesthetic; or when every one careered about on bicycles; or when everyone when travelling inundated their friends with picture post cards. These fads have passed and other things have arisen in their stead. But in the present manifestations of the imitative instincts there is to be detected an extravagance and a want of sense of proportion that has not been characteristic of some of the minor crazes of the past. Only to take the phases cited, they had at least the justification of being a revolt against the ugly and commonplace in daily surroundings, of having introduced a new form of healthy locomotion, of showing to those at home some of the wonders that were being seen. In regard to many of the newer crazes such excuses are hard to make, for selfishness, naked and unashamed, is at the root of most of them. People, nowadays, must live up to the times, to the styles and the fashions, and if they cannot have the real thing why they

ON THE BATTLE LINE

THE ATTACK ON SALONIKI

The attack on Saloniki is about to begin. The Fifth Turkish Army, that which held the Dardanelles positions, has been ordered to the Greek frontier. The Bulgars, as a result of the conference with the Emperor William at Nish, have decided to take part in the campaign. With the aid of the Turks and Bulgars the German forces now in the Balkans will, it is believed, be able to invest the city effectively. The movement of the Austrian army which conquered Montenegro to the southward through Albania is intended to occupy the country east of Avlona, so that the Italians and Serbs will not be able to strike at the right flank of the army of investment across the Albanian mountains.

THE CONQUEST OF ALBANIA

The conquest of Albania and the occupation of the territory around Avlona will be the signal for the opening of the main German offensive against Saloniki. It is not probable that the Austrians will seek to dislodge the Italians from Avlona, but they will endeavor to occupy positions which will mask that city and hold the Italians passive there while the major operations at Saloniki proceed. Montenegro is quieting down rapidly, and the Austrians are making sure of their position by absolutely disarming the population.

THE WESTERN FRONT

The reports from Paris and London as to operations on the western front still emphasize the artillery actions. The Germans yesterday made an infantry attack on a salient of the British line near Loos, but were driven back. Between Loos and La Bassée Canal the German guns were specially active, and the British trenches in many places. Berlin states that the French attacked the German trenches near Neville with hand grenades, but failed to penetrate them, and, it is asserted, lost heavily.

A REMARKABLE CLAIM

A remarkable claim is made by the Germans as to the result of aerial warfare on the western front since October 1. They have lost, they say, only 15 machines, while the French and British have lost 63, including 11 which were forced to land, presumably from engine trouble or similar causes, within the German lines. The Allies, it has been shown, send 4 times as many machines scouting over the German lines as the enemy sends over the lines of the Allies. On that basis, it will be noticed, the losses are proportionately equal. The Allied airmen are unquestionably more enterprising than the German. An evidence of this was given on Thursday in an attack on the village of Freiburg, about 25 miles from Hamburg, in the estuary of the Elbe, by 2 aeroplanes which dropped 5 bombs upon the village and got away. Berlin reports that some damage was done, but that there were no casualties.

THE AUSTRIANS

The Austrians are reported to be making most extensive preparations to hold their present lines a few miles to the east of Czernowitz, in Bukovina. Many guns of heavy calibre are being brought up and mounted in such a fashion as to overshadow an intention to hold a defensive line along the Pruth, the Dniester and the Strips. The men in the trenches released by this increase of artillery defences are being sent to the north, where, it is believed, a new German offensive is being planned around Riga and Dvinsk. There has been a marked increase of German aerial activity in this region.

CONTINUE THEIR SWEEP

The Russians continue their sweep in Armenia and Persia. It is officially reported that they have crushed the Turks in an engagement east of Erzerum, and taken 17 officers, 274 men and a large quantity of stores. They are now pursuing the fleeing enemy. In Persia, also, south of Lake Urmiah, large Turkish forces, accompanied by Kurdish irregulars, were driven from their positions and many prisoners were taken. In addition thousands of cattle and large quantities of arms, munitions and medical supplies were captured. Still farther south, in the Hamadan region, the Turks and Luristan levies were driven southward. The entire Turkish line is giving way before the Russians, and this will shortly affect the operations in Mesopotamia, whence the Turks must draw men to strengthen their Caucasus battle-line.—Toronto Globe, January 29.

TELL THEM ABOUT IT

A clever writer in one of our exchanges pens these words, and they are worth remembering: "If he is a young priest and he has just delivered a good sermon that you were pleased with, tell him you enjoyed it and profited by it. This will encourage him to work the harder at the next effort. There still remains a human side to the priest of God.—St. Anthony's Messenger.

T. P. O'CONNOR'S LETTER

Special Cable to THE CATHOLIC RECORD (Copyright 1916, Central News)

London, January 29.—The collapse of the opposition to conscription in the British Parliament has already produced momentous results. The first of these is greater confidence amongst her allies of England's iron determination to make all sacrifices to win this war.

In Paris I found that French opinion was ignoring our internal difficulties and a small division was enormously impressed by this extraordinarily tranquil subversion of our national traditions.

The second result is a considerable modification in the political values of our chief public men. In this respect Premier Asquith reaps the richest reward. Everybody, in all parties, acknowledges that he alone, with his incomparable gifts of tact and persuasiveness, could have maintained the unity of his mixed cabinet and made easy the passage through the House of Commons of such a difficult measure.

One of his most adroit moves was to leave absolute charge of the bill to the hands of Andrew Bonar Law, whose able conduct of the bill has enormously enhanced his reputation. Bonar Law is now regarded as the next Prime Minister in case that accident befalls England of the services of Mr. Asquith. As things look now, however, Mr. Asquith will remain the Premier until the end of the war.

The third unexpected result of this last event is the decided enhancement of the position of the Irish party and the irony of this result. All Irish leaders had looked with grave apprehension at a struggle over conscription. On one hand they had reason to count with the intense hostility of Ireland to conscription and upon the other with a secret campaign of well paid pro-German cranks who whispered that the Irish party would betray Ireland. Of course no such thing was possible, but the bold, tactful stand taken by the Irish party and their success in getting the unanimous approval of the Ministry, including such strong opponents as Bonar Law, A. J. Balfour and Lord Lansdowne to agree to the exclusion of Ireland, has given the final blow to this always insignificant and no extent minority.

In spite of violent speeches and resolutions the general opinion now is that no labour movement or other serious resistance will confront the operations of the conscription bill, especially if the administration of it be conducted with tactful consideration. The mere passage of the measure will produce such a response as to make the application of the compulsory powers of the bill entirely unnecessary.

Some correspondents in America have asked me regarding the composition of the Inniskilling regiment which saved the British and French armies by their brave rear-guard action at Saloniki. The great majority of these battalions came from the Nationalist counties of Fermanagh, Cavan and Tyrone, but some of the battalions are mainly Protestants.

I am glad to say that these sectarian differences of home life have entirely disappeared in the trenches. A Cabinet minister asked me, beginning with the complimentary observation that I was something of a seer, what did I think might happen in England after the war. I have already repeated the remark which I first made—"We shall not be any longer able to talk of wicked dukes," which, as the Minister was Mr. Lloyd George, had just that touch of irony which makes the eyes of that great master of humor twinkle with childlike delight.

Taking up the question in a more serious mood I enter on a slight forecast of some of the possible results. I must, however, begin with the preliminary observation that no body can speak with the least approach to definitiveness on a subject so remote and so uncertain. "God knows," said a prominent Unionist minister, to me, "where we shall be or what we shall think. We shall have to revise our attitude to every subject under the sun."

This uncertainty as to the future is very much due to the feeling of national solidarity which the war has produced. The spectacles of the highest aristocrat starving a shivering, dying by the side of the miner or the docker; of the Irish or Scotch or Welsh soldier coming at the critical moment to the rescue of the English or vice versa; of the Orange Protestant on the best of terms in the same trench with the Catholic Nationalist—all of these things have helped to obliterate many of the divisions which for centuries have divided races and creeds and classes in Britain. This mingling of the highest aristocrat starving a shivering, dying by the side of the miner or the docker; of the Irish or Scotch or Welsh soldier coming at the critical moment to the rescue of the English or vice versa; of the Orange Protestant on the best of terms in the same trench with the Catholic Nationalist—all of these things have helped to obliterate many of the divisions which for centuries have divided races and creeds and classes in Britain. This mingling of the highest aristocrat starving a shivering, dying by the side of the miner or the docker; of the Irish or Scotch or Welsh soldier coming at the critical moment to the rescue of the English or vice versa; of the Orange Protestant on the best of terms in the same trench with the Catholic Nationalist—all of these things have helped to obliterate many of the divisions which for centuries have divided races and creeds and classes in Britain. 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