

JANUARY 14, 1922

grasped their hands, and tears ran down their cheeks as their old C. O. wished them well.

The great leader is intensely religious. All have heard the stories of his refuge in prayer when days were darkest. A devout Roman Catholic, Foch always attended Mass, usually choosing the simplest service. At the same time his liberality impelled him to the utmost regard for the religious convictions of others, and his demeanor was intensely respectful no matter what the form of ceremony at which he was present.

Foch traveled light. Two locker trunks and a pair of suitcases were all he required. His uniforms were the horizon blue field attire and the dress uniform of a field marshal.

The Marshal was seventy years old on October 2nd, but he looks not more than sixty. His health on the trip was excellent. In the early stages he did not even have a cold, although he was subjected to all the rigors of our changeable November weather in all parts of the country. His personal physician, Dr. Andre, who was by the Marshal's side throughout the War, accompanied him.

What chiefly interested Foch? Every distinguished visitor to our shores has this question fired at him as he comes up New York harbor. The conventional answer is "tall buildings and the American girl." Now, the Marshal has a mathematician's interest in great buildings and the average man's eye for a pretty girl. But his tastes are broad and varied.

The great steel works at Homestead, Pa., were immensely interesting to him. Colonel Frank Parker, who accompanied him on the trip, said that Foch asked more questions there than at any other spot—what was the daily output, how were the men treated, what were their hours and wages, how did they live, how long did they last?

Always was the Marshal interested in people. He was a student of the characters of those about him on the trip. In a surprisingly short time he knew the faces of everyone and bowed pleasantly when he ran into them, either on the train or away from it. He commented frequently on the youthful appearance of Americans and their genius for large enterprises.

"I can understand the greatness of the American doughboy after seeing his parents and his wife," he burst forth enthusiastically one day.

RELIGION IN SCHOOLS

CARDINAL WARNS AGAINST PREVAILING TENDENCIES IN TEACHING

By Rev. Dr. Wilhelm Baron von Capitaine

Cologne, Germany.—In a pronouncement addressed to parents and teachers, Cardinal von Faulhaber of Munich reviews the history of religious education and urges German Catholics to insist upon their right to provide religious training along with secular instruction in the schools.

"On our side, we demand that the Church and the State go hand in hand in regulating and controlling educational affairs," says Cardinal von Faulhaber. "On the other side there is rejection of any connection between Church and school, and a disposition to give the state absolute power in the new 'Normal school'."

"This fight over the schools is like Constantine's battle here are the hosts of 'axentius' with their legionary eagles representing the state idea; in the clouds above is the flaming cross representing the religious idea. Our school problem is not an original or independent question but a manifestation of the general spirit of the age."

"While in the medieval period the Church and the State were intimately united, the present age seeks to eliminate little by little the Church and religion from public life. As in the field of charity, where, instead of the ecclesiastical agencies of former times, we now have civil organizations in the state at large and in local communities with more money and stricter book-keeping but less of charity, so in other affairs there is the same intention and direction—civil marriage without the blessing of the Church, students' societies anathematizing all Catholic and confessional students' unions, and the modern school instead of the Christian school."

AMERICA'S PECULIAR POSITION

"America is a modern state which did not undergo the medieval development, and therefore she could arrange her school system on the modern basis. But European states had first the union of Church and State, and when they sought to dissolve it had to move more slowly in every undertaking for school reform. It was France that first dismissed the Church from the school; after her other states, especially England, experienced the demand of those who wanted the establishment of a purely secular school. But France was not the first voice, but only an echo in the controversy over the religious school."

"The French state school was a decisive failure. The German people hope that the religious conditions in their country will insure the retention of religion in their schools. We must not forget, how-

ever, that the spirit of the age and the prevailing opinion have in them something of the irresistible violence of the lava-stream, breaking over every barrier of logic and right. Whatever may be done as between the Church and the State in future, religion now has an inalienable right in the school, and that for three reasons, namely, the relation between religion and the child, between religion and the aims and purposes of education, and between religion and the teacher."

Turning to the elementary schools, which, he says are the most important and for the most part the only schools that many children attend, Cardinal von Faulhaber continues: "There are profound natural relations between religion and the scholar, who, in every phenomenon, sees the finger of God. The child derives all from God and refers all to God. It were a sin to cast an innocent child from that heaven. The young plant, striking root in the warm zone of religion in the religious family up to the sixth year of its age, may not then be transplanted to the harsh climate of a school without religion."

ROUSSEAU—AND AFTER

"It was Rousseau who declared that a child might not hear of God and religion before his eighth year, and in 1807 in an English periodical, The Nineteenth Century, there appeared a proposal that, about the confirmation, that is, about the twelve year, should children receive religious instruction. Is it to be said that the human soul should not be susceptible to the mysteries of our Holy Faith till the moment approaches when the sons of Adam and the daughters of Eve begin to undergo a bodily and spiritual transformation and to meditate on the mysteries of Nature? No instruction can be better for the younger children than that of the Child of Bethlehem and no music can be more melodious to them than that of the Christmas chimes of the Christian religion."

"Most of the modern school reformers endeavor wholly to eliminate religion. They even dare say: 'The more religion in the school the less religion in life.' Those who think thus understand nothing of religion. Religion must and will be more than an exercise of memory; it must and will be translated into life to fulfil the Divine Will for the Odyssey of human life."

"It is an error also to make religion a matter merely of sentiment, as Schleiermacher would. Feeling, understanding and will, all these, the whole man, must be penetrated and moved by religion. It may be true that in Kiel only 12 of 500 children—not quite 3%—declared religion to be their favorite study. In some schools and under some teachers religious training can be made a torment for the pupils, but there must be no generalization from this. The same could be said of scientific or technical studies. And do not forget: Religious instruction strains all the forces of the child and reminds him of ethical duties, and that seldom wins the approval of the majority. The aims and purposes of religion and the school must be considered. The purpose of all education must contemplate the last end of man. The history of education demonstrates that. It is not sufficient that a child should be religious during the two hours of religious instruction every week nor for the duration of school, either; it must be for his whole life. Religion must be the center of all other branches of education. Therefore, in natural history and science all must be explained from the religious viewpoint. We must not build fragile houses of wood, but staunch structures of stone to brave the storms, not schools of instruction, merely, but schools for education."

THE EDUCATION OF CHARACTER
"Christian religion is the education of the character. There is now talk of sex hygiene. Statistics prove that most of the moral delinquencies are traceable to the age when the child is obliged to attend school. At a meeting held in Mannheim, 1907, to deal with problems of sex, Professor E. W. Foerster, well known in America and Germany, had the courage to call religion 'a potent force in sex hygiene.' But that must not be a religion without dogmas and sacraments; without blood and bones, but a religion with dogma and sacraments such as confession and Communion. The greatest success in school work is self-education, the highest moral liberty to be obedient to God's commandments. The Cross, the sign of mortification, is also the state law of sex education. Whoever demands sex education in the schools demands also religion in them."

"With social education it is the same. The school must educate for life, for the recognition of social duties towards individuals and of national duties towards the whole body within the same state. But the duties of social morality in the last analysis are based upon religion. Egoism ultimately can be shut out only by religion which has faith in a personal God."

Don't worry about what you can't help for it will do no good. Don't worry about what you can help, but go to work and help it.

WHEN GOVERNMENT WAS RUN "ON THE RUN"

Literary Digest, Dec. 21

There is a story, mostly untold, of what the people of Ireland did, without firing a single shot, to set aside the rule of England. There were plenty of shots fired by Irishmen, of course, in the period that preceded the Anglo-Irish agreement, and a great deal has been written about these fighters. Behind the Irish "army," however, there was a "hide-and-seek" sort of Irish government. Its attempt to run the country while the British Government was still very much "on the job," constitutes "a comedy without bloodshed, an extravaganza without violence," in the words of Samuel McCoy, who calls it "the strangest story I ever heard, and found to be true." The actual attempt of the Irish to govern Ireland goes back, says Mr. McCoy, to September, 1919. It was then that "the job of conducting a brand-new nation began, in a land where there was already a government in full swing, and possessed of all the machinery of government." Writing in Leslie's Weekly, Mr. McCoy goes on to give a brief history of this anomalous enterprise, now recognized as the legitimate Irish Government.

Three million Irish people had made up their minds that they would have none of that other Government. They had elected a Congress of their own they call it Dail Eireann in December, 1918, and from this Congress their governmental cabinet was formed in the following spring. The delay was due to the fact that thirty or more members of the congress had been kept in English prisons until then.

The first thing the cabinet did was to appoint a "commission of inquiry into the resources and industries of Ireland."

You might ask why this was done. Surely, you say, the English Government has had plenty of time in which to examine and report on the resources and industries of Ireland. Yes, it has. It has appointed commission after commission, has issued report after report. It has catalogued every-

thing. But—and this was a very large "but"—

The people of Ireland weren't satisfied with these reports. They wanted their own experts. They maintained that they can develop their own coal-fields, peat-bogs, water-power and agriculture far more satisfactorily than they have been developed under English rule. They knew that to make a new survey of their own of all these things would require years, but, they said, we should worry about time. We are here to stay!

So the commission got to work at once. Its first job has been to make an exhaustive survey of the coal resources of Ireland. The job took two years. The report has just been published.

The total coal resources of Ireland, anthracite and bituminous, are estimated at two billion tons. Previous estimates placed them at half a billion tons!

The people of Ireland use very little coal for domestic purposes. They depend upon peat fuel, which grows at their door-steps. If you want a fire, you simply step outside your own door and carve a chunk of fuel out of the ground. Therefore, at the present rate of Ireland's consumption of coal—about 5,000,000 tons yearly—the coal deposits of Ireland, if the Irish survey is accurate, will supply the nation for four hundred years to come.

Until this report, the Irish had always believed what English and Welsh coal operators had told them—that they must depend upon imported coal. It may be true the Irish coal is not of as high quality as that of coal-exporting nations, but, at the worst, they figure, it will be cheaper to mine and use it in Ireland than to import coal. All that is needed is capital to mine it.

There was not much of the dramatic about this work of the commission although one might mention that when it went to hold its sessions in Cork in the city hall, a detail of British soldiers at once swooped down upon the building and drove them out at the rifle's point; and that when the members of the commission then withdrew to another building, they were chased out of that place also; and that since then it has collected all its statistics by dint of evading the vigilance of "the Military."

Imagine "that dignified body, the Interstate Commerce Commission of the United States, skipping about by back alleysways," suggests Mr. McCoy. "In order to conduct hearings without interruption from a body of scrapping Marines!"

The Irish commissioners proved that it could be done. With dry humor, their official bulletin remarks: "For some time this obstruction continued, but the commission found little difficulty in circumventing the attempts to render its efforts abortive."

The gleeful game of hide-and-seek was well on its way. I used frequently to meet young Darrell Figgis, the secretary of the commission, on the streets of Dublin. Figgis, who collated the reports of the coal experts for publication, had been arrested so many times by the British for his political opinions

that they had grown tired of arresting him. And it was easy to "spot" him, too—he being adorned with a flaming red beard which he refused to sacrifice under any circumstances. Figgis is the originator of The Figgisian Theory, which is that empires must tremble before a bold front.

Elusive and triumphant as a mosquito, the Commission collected data and reported on the Irish dairy industry, the breeding of dairy cattle, the manufacture of industrial alcohol, and on the sea fisheries of Ireland, in addition to its report on the coal-fields; the British giant all the while making tremendous wallops at the pesky mosquito and striking heavily on thin air.

This was all well enough, but it didn't satisfy the 3,000,000 Irish who wanted their own government to get going, and get going quick. So they instituted their own law courts.

If there was any one thing which rubbed the Irishman against the grain, it was that he could never enjoy a legal fight with another Irishman without taking it into a court which was not of Ireland's creating. "The British law courts, more than any other British institution, brought home to Irishmen the fact of British rule."

"We'll soon change that!" said Mr. Austin Stack, with a confident grin.

When he met that Austin Stack, was behind the bars of a British prison when he made this cheerful prediction discouraged neither himself nor any of his constituents.

Austin Stack is the husky chap who captained the famous Kerry football team years ago when it licked every football team in all Ireland—and there seem to be more football teams in Ireland than in all America.

When he was arrested for his political opinions he was Minister for Home Affairs in the Irish Republican Government. The proposed establishment of Irish courts, in rivalry with the British courts in Ireland, fell within the province of his department. These courts were decreed by Dail Eireann in June, 1919, but not until May, 1920, after the veteran football star had made a sensational dash out of prison, were the details of the scheme worked out.

Try now to visualize the conditions under which this apparently mad project was to be carried out.

There were, on an average, 3,000 British soldiers and constables, the latter operating as troops, in each county in Ireland. They held the stone barracks in a hundred different centers; they swept along every country road in armored cars and military trucks. There was not a public building in all Ireland in which a "rebel" meeting could be openly held.

Were the Irish overawed for a moment?

Well, in May, 1920, Austin Stack announced that national arbitration courts were to be set up immediately by the Irish themselves; and, at the end of the following month, a land settlement commission was decided all disputes about land and a system of civil courts with jurisdiction in criminal cases were simultaneously established. Every Irishman might choose between them and the British courts. By the end of August, 1920, the new system was in full operation all over Ireland.

The British Government, of course, did their best to break up these rank infringements on their legal prerogatives. But even though they were "underground," the people patronized the Irish courts to such an extent that the British courts "convened in empty halls."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA
THE FAITH IN THE CANADIAN WEST
(Written by E. G. Underhead for Catholic Register)

"And on this Rock I will build my Church, and the gates of hell shall not prevail against it." (Matt. xvi, 18.)

In 1892, from the town of St. Vallier, France, a missionary set out on his long journey to the Northern fastness of the Canadian wilds. No doubt he looked with longing eyes on the fast receding shores, and contrasted, probably, the two countries in his mind. His heart, as evidenced by his later work, must have burned with that heroic out of ordinary mortals—the love of his Lord, and the propagation of the Faith amongst the Indians and Eskimos.

This missionary was the Reverend Father Gabriel Breynet, now Vicar Apostolic of the Mackenzie River District, with a jurisdiction larger than some European countries, comprising 1,242,224 square miles of territory, whose rivers and waterways reaching from Fort Smith to the Arctic, is approximately 2,525 miles, with a population of 5,000 whites, half-breeds and Indians speaking at least ten different dialects, and reached by crossing the Canadian West to Edmonton, thence by Peace River or McMurray, Alberta. For nine years he laboured at Fond du Lac on the eastern arm of Lake Athabasca, building missions, teaching, healing and working with mind, heart and hands among the Indians. Often musing it in the summer and in the dog-train and snow-shoe in the

winter, going from post to post, from Indian tepee to white man's cabin, irrespective of race or creed.

In 1901 his work was so well known, his and that of his brother priests, that he was appointed Bishop for the Mackenzie District and on the 6th of April, 1902, was consecrated by Bishop E. Grouard.

Up to this time his labours had included the Yukon Territory and one has but to look at the map to realize what he and his priests had to do. Long journeys through the trackless forests, shooting the various rapids at the risk of his life and limb; teaching, building, establishing missions and sowing the seeds of the Faith which today have blossomed into a flower of rare loveliness. In 1905 the Yukon was separated from his jurisdiction, it being almost impossible for one Bishop and a handful of priests and brothers to serve such a vast extent of country. These priests and brothers are Oblates of Mary Immaculate.

For over seventy-five years the work of the Church has been carried on in this Territory. The first missionary was Father Grollier, and although he has long since passed away his memory is still verdant in the traditions of that great country. Where one may travel from post to post in the Territories in the summer, in electrically lighted steamboats, the early Fathers fifty years ago had to do it on foot. Where there were roads, the ancient ox-cart slowly creaked its way—the predecessor of the automobile.

Today the work of those faithful few is exemplified in the fact that at every Port from South to Arctic Red River, within the Arctic Circle, Mass is said every day. Nine or ten different tribes including Chipewyan, Yellowknives, Slavey, Dogskin, Rabbitskin, Soucheux, and Esquimaux, through the efforts of these good Priests and Brothers now know of the true God and His Church.

Let us picture for an instant, if we may do so, the interior of a Northern church during Mass. One is struck at first with the devotion and apparent piety of the natives. Their brown eyes follow the priest at the altar, with that impassive stare at the Indian, which seems to see nothing and yet loses nothing. Some of them follow in their Prayer Books, printed in their own dialects (this also the work of the priest). The squaws, with their bright coloured dresses and new moccasins, in honour of the day, are squatting on the floor—some with their paposes in the curious moss cradles in which their infants seem to be tightly laced. A brother is serving the priest at the altar; his moccasined feet visible beneath the black robe of his order, as he genuflects, from time to time, during Mass. At the right, a small prie-dieu is occupied by the Bishop, a stately and benign figure in his robes of purple—and over all the sun shining through the open window, while the soft tones of a small organ, played by one of the nuns, tend to make it a scene that lingers in the memory like a glimpse of something not of earth.

And the altar. As one sat there and remembered the wonderful altars in some of the famous churches in Europe and America, costing thousands of dollars, and contrasted them with this one—a lump of stone in one's throat. It was truly a labour of love. The wood of which it was made had evidently been cut from the surrounding forest and carefully planed and carved. The altar cloth was quite evidently the work of patient fingers and one felt the nuns and their pupils had fashioned this fabric. The attempt to cover the rough ceiling over the altar with some white stuff and the effort made with limited resources, to beautify the side altar of Our Lady by artificial flowers—evidently but no doubt an acceptable display with less true devotion. Yet, the place was rich—in blessings, and one felt here the "Real Presence."

TO BE CONTINUED
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CATECHISM COURSE BY

CORRESPONDENCE

Helena, Mont., Jan. 2.—Corres-

pondence catechism courses for children preparing for first Communion have been introduced into the

Helena diocese to give children whom the pastor cannot reach otherwise an opportunity to prepare for the sacraments.

The courses have been prepared by Monsignor Victor Day and each lesson consists of an explanation of the subject and the consideration, picture, a series of questions, based on this explanation, which must be answered in the child's own words, the questions and answers of

the Baltimore catechism, a prayer and one or two anecdotes illustrating the points made in the lesson.

The children, with the assistance of parents or friends, will read the story part of the lesson, study the picture and answer the questions proposed in their own words on a printed question sheet. They will then return the questions and written answers to the pastor and finally they will memorize the questions and answers, as well as the prayer printed in black-face type at the end of the lesson. Corrected answers will be sent back to the children by the pastor. The pupils later will return these corrected papers and they will be filed for inspection by the bishop.

The courses have the approval of Bishop Carroll and promise to be of great advantage. The diocese of Helena, which comprises the western part of the State of Montana, includes 51,922 square miles and has a Catholic population of about 100,000 or little more than one Catholic to the square mile. There are more than 140 mission stations in the diocese.

FATHER FRASER'S CHINA MISSION FUND

There are four hundred million pagans in China. If they were to pass in review at the rate of a thousand a minute, it would take nine months for them all to go by. Thirty-three thousand of them die daily unbaptized! Missionaries are urgently needed to go to their rescue.

China Mission College, Almonte, Ontario, Canada, is for the education of priests for China. It has already thirty-five students, and many more are applying for admittance. Unfortunately funds are lacking to accept them all. China is crying out for missionaries. They are ready to go. Will you send them. The salvation of millions of souls depends on your answer to this urgent appeal. His Holiness the Pope blesses benefactors, and the students pray for them daily.

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