

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century

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WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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THE SHAH OF PERSIA CONGRATULATES IRELAND

Most of my readers probably noticed the news item, cabled here some time ago, of the Imperial Persian Consul's honoring the new Irish Government by making the first official call—in all the regal state of the Orient. The Irish newspapers give interesting details regarding the interesting event. M. Seropé B. Seropian, having beforehand arranged an appointment with Messrs. Griffith and Collins, proceeded in state from the headquarters of the Persian Consulate to the Dublin City Hall. He is described as wearing a truly striking official uniform resplendent with golden brocade. He was a dignified and picturesque figure. He wore a high astrakhan fez and carried a curved Eastern scimitar, with highly decorated hilt and scabbard. The Consul, in addition to other insignia, wore on his breast the medal and ribbon of the Imperial Persian Order of the Lion and the Sun of Persia, and the ribbon and star of the Order of St. Stanislaus of Russia. He represented his Imperial Master and in that character delivered to Griffith and Collins this message:

"In the name of his Imperial Majesty, the Shah of Persia, and the Imperial Parliament of Persia, I have the honour of offering their sincerest congratulations to you, Mr. President of Dail Eireann, and to you, Mr. Collins, Head of the Provisional Government of this Free State of Ireland, on this glorious epoch of Irish history. The grateful thanks of all Irishmen are due to you for what you have achieved. Following with admiration your well-crowned efforts, we hope and pray that Ireland may be one of the happiest and at the same time most progressive countries in the world."

Mr. Griffiths and Mr. Collins, in reply, asked the Imperial Persian Consul to convey to His Imperial Majesty and the Imperial Parliament the thanks of the Irish people for their kind congratulations. They added:

"We assure you that we feel very much touched by the message from such an ancient and famous nation as Persia. We hope the future will afford many opportunities for our two nations helping each other."

This was not only a signal compliment paid by the head of a very ancient nation to the head of another equally ancient nation, but it also marked in peculiar manner the interest and sympathy with which the Irish struggle for independence has been followed in the most remote parts of the world. During the martyrdom of the immortal Terence McSwiney, it was reported that a West European traveller in a very remote part of the mountains of Persia was pined with questions by the mountaineers as to whether Terence McSwiney would win out and live—the English Government would do him to death.

MRS. SKEFFINGTON AND WOMAN SUFFRAGE

Reference to the passing of compiments between the Shah of Persia and the Government of Ireland was made at a meeting of the Irish Women's Franchise League—which is agitating to get the full franchise for women. At the present time, it is only women over thirty years of age who have the vote. The Women's Franchise League asks that this limit be reduced. Mrs. Sheehy Skeffington, wife of Skeffington who was shot dead at the beginning of the Irish Rebellion, is a leader in this movement—as she has always been a leader in the movement for Irish women's rights. She and the League are at the present time harassing the new Government just as much as they formerly harassed unfriendly governments and politicians. Mrs. Skeffington is a woman of exceptional ability, both as a thinker and speaker, and what ever she puts her hand to, she generally accomplishes. It may be taken for granted that she will give Griffith and Collins no rest until they have granted full women's rights.

In the particular speech to which I refer, Mrs. Skeffington told how Griffith had been asked to receive a deputation from the League, but he found that, "owing to important business," he was unable to give a date on which he could do so. He asked them instead, to submit a memorandum on the question. Mr. Griffith surely showed himself—diplomatic—considering it much easier to face a typed sheet of paper than to face Mrs. Skeffington. Mrs. Skeffington, in her speech, warned the President of Dail Eireann that he had not heard the last word in the matter. She said that they saw recently in the papers where Mr. Griffith spent some of his precious time in passing compliments to the Shah of Persia, and she thought that the women of

Ireland, though they might be considered arrogant, and presumptuous in their demand, had just as great claim on Mr. Griffith's time as had the Persian Shah. The women of the League, she threatened, would continue, if necessary, the process of Mr. Griffith's education in the same way that they had educated Mr. Redmond and Mr. Asquith in the past.

IRISH CENTENARIANS

The Irish centenarians seem to be taking advantage of the alleged peace in Ireland to drop off. Miss Lester of Strabane, Co. Tyrone, has died at the age of one hundred and one. And Timothy Cummins, a hawker of green groceries, a native of Co. Galway, has died at the handsome age of one hundred and three. Timothy, who had 15 children and a proportionate gathering of grand-children and great grand-children, seems to have been a remarkable character. He taught himself how to read and write four languages—Gaelic, English, Greek, and Hindustani. He enjoyed life to the full, and was still flourishing when he recently met with an accident that caused his premature death.

AUSTRALIANS AND THE TREATY

My Irish-Australian papers just to hand give an idea of how the Treaty has been received among our kin at the Antipodes. The exiles there look at it in the same light as do most of those in America. They have received it without any enthusiasm, resignedly accepting it. The comment of the Southern Cross of Melbourne is typical. It says: "The Dail Eireann's ratification of the treaty has not given rise to any outburst of joy on the part of Irish sympathisers in Australia. An eighteen shilling—in the pound settlement of a debt is not usually the cause of any wild outpourings of joy and gratitude. The ratification of the treaty was, as far as we can judge, a political and military necessity, and has been accepted as such by the Irish people through their representatives in Dail Eireann. It is not a final settlement of Ireland's claims, and gives rise to no enthusiasm."

Archbishop Mannix of Melbourne was said by the cables to have been enthusiastic about the settlement. The Australian papers show once again that the British cables can sometimes make convenient mistakes. My Australian papers show the Archbishop making an address at a bazaar at Sandringham, Australia, in the course of which, speaking of the so-called settlement in Ireland, he said that while Ireland's claims had been well advanced—"Still, she had not been offered all that she was justly entitled to—namely, the same independence as that enjoyed by England herself. Again, she was not offered all that she merited on account of the great sacrifices made to win liberty and freedom. It was asked: Should they accept the offer of the draft treaty? They knew how the representatives of the Irish nation had been forced, with a pistol at their heads—in quality, at the head of the Irish nation—to sign. It was for us to leave to the Irish people themselves to decide the matter as to the draft treaty."

"SHALL MINE EYES BEHOLD THY GLORY"

One of the old-time Dublin Parliamentaries, watching a regiment of the Irish Republican army, with colors flying, and bands playing, and sun glittering on their bayonets—marching through O'Connell Street on the way to take over some of the British soldiers' barracks, was so highly enthused by the spectacle that he writes his impressions in the Dublin papers. He says it was a sight, which in Parnell's day, they hardly dared hope to see. In his enthusiasm he quotes the most beautiful poem that the beloved Fanny Parnell ever wrote.

Shall mine eyes behold thy glory, O my country?

Shall mine eyes behold thy glory? Or shall the darkness close around them ere the sun-blaze Break at last upon thy story?

When the nations ope for thee their queenly circle, As a sweet new sister hail thee, Shall these lips be sealed in callous death and silence That have known but to bewail thee?

Ah! the tramp of feet victorious! I should hear them 'Mid the shamrocks and the mosses, And my heart should toss within the shroud and quiver, As a captive dreamer tosses.

I should turn and read the cere-clothes round me, Giant sinews I should borrow, Crying, "O, my brothers I have also loved her, In her lowliness and sorrow."

"Let me join with you the jubilant procession, Let me chant with you her story; Then contented I shall go back to the shamrocks, Now mine eyes have seen her glory."

This truly beautiful and touching poem of Fanny Parnell, and many my readers should be sure to paste into their scrap-books. It will give them perpetual pleasure.

SEUMAS MACMANUS, OF Donegal.

SOME ASPECTS OF THE SEPARATE SCHOOL QUESTION

AN ADDRESS DELIVERED ON MARCH 12 IN THE LABOR FORUM, TORONTO, BY RIGHT REV. M. F. FALLON, BISHOP OF LONDON

The Dominion of Canada is the result of many conferences, much mutual understanding, and many compromises. Its constitution, the British North America Act, is much more an honorable agreement, a solemn pact, a sacred treaty, than it is a simple piece of legislation. I believe that such agreements should be kept, both in the spirit and in the letter, with the most scrupulous regard for all rights involved.

At the time of Confederation, and in the discussions that led up to it, no subject occupied a more prominent place than education. There were two minorities, one Protestant in the Province of Quebec and the other Catholic in the Province of Ontario, each insisting upon the proper safeguarding of its educational rights before it would consent to become a party to the proposed political union of the Canadian Provinces.

It is a plain historical fact that the Protestant minority of Quebec, through its recognized leaders, was far more insistent upon the protection of its rights than was the Catholic minority in Ontario. It is equally true that if the fathers of Confederation had not favorably recognized the principle of protection of minority rights, while there might not have been recognized denominational schools in either Quebec or Ontario, there would assuredly not have been any Dominion of Canada.

The wisdom, the foresight, the spirit of justice and of fair play which guided the moulders of the British North America Act incorporated in that great charter of our Canadian Dominion a certain section—No. 93, with four sub-sections—in which these great statements, dealing with question of minority rights in education, forever placed the Queen's Protestant subjects in Quebec and her Roman Catholic subjects in Ontario on a footing of equality in the matter of educational rights and denominational schools.

HOW IT HAS WORKED OUT IN QUEBEC

How have the provisions of the British North America Act regarding the educational rights of Protestants in Quebec been observed by the Catholic majority? Has the Fact been kept? Has the Treaty been observed? It is but the simple truth to say that the Protestants of Quebec have been treated not only with justice but with generosity. They enjoy practical independence in the control of their own educational destiny. They have their own primary, secondary and normal schools. They have an independent Provincial Board of Education called the Protestant Committee of the Council of Public Instruction, with a Protestant deputy minister of education. They determine their own rate of taxation and receive every dollar that is levied on the property of Protestants. Their requests for legislation made necessary by educational progress or by changed circumstances have always been promptly and favorably entertained. Two striking examples in proof of this have occurred within the last six months. The Protestant schools of Montreal receive their share of the taxes levied on incorporated companies in proportion to school attendance. Recently the Protestant school commissioners of Montreal represented to the Government that they were carrying a heavy burden in the education of large numbers of foreign children whose parents paid little or no taxes. The immediate reply of the Government was the promise to introduce legislation at the next session that would remedy the situation complained of. More recently still the Quebec Legislature, when making a grant of a hundred and ninety thousand dollars to the Catholic Colleges of that Province, voted forty thousand dollars to the Protestant Committee for Protestant higher education. This sum is much greater than could have been expected on a strict division on the basis of population, and the action of the Government called forth the warmest praise from the Protestant members of the Quebec legislature.

HOW IT HAS WORKED OUT IN ONTARIO

Has the Confederation Pact been observed in the same spirit of justice and generosity with regard to the Separate schools of Ontario? I think the question can be fairly and truthfully answered in a most emphatic negative. Let me summarize a few of the grievances under which Separate schools labor,

and which have forced Separate school supporters to ask the Government and the Legislature of this Province to give consideration to their claims.

SEPARATION

The claim that the Separate Schools Act of 1863 gave to the Catholics of this Province a complete Common School System from the alphabet to matriculation into the University has occasioned much discussion and some misunderstanding. It has been publicly stated that this claim involves the creation of another series of High Schools and Collegiate Institutes, paralleling those already in existence; and much emphasis has been laid on the evils of such duplication and the dangers of such educational segregation. Let me consider these two objections.

The duplication is already more than half provided for and legally recognized. Every Separate school in this Province has the legal right to establish and conduct a Fifth Form. Now a Fifth Form is practically much more than one-half the ordinary High school. It covers two years of advanced work and it may be taught, amongst other subjects, English Literature, Algebra, Geometry, Elementary Science, Latin, Greek, French and German. Referring to this matter the Hon. George W. Ross, Minister of Education, in his report for 1909, p. 42, writes:

"It should be remembered that there are 170 Urban Municipalities consisting of towns and incorporated villages, in which no High schools have been established, and in which large and efficient graded Public schools are meeting the demands of the locality. The multiplicity of High schools, even if regarded as objectionable, could not be avoided if no provision were made in these urban municipalities for doing work beyond that required for admission to a High school. It is not, however, only in these localities that Fifth Forms are necessary. In many rural school sections there are children whose parents are not in a position to send them away to a High school, and whose claims for consideration should not be ignored. In these days, when the 'Rural School Problem' is pressing for solution in other countries as well as in Canada, it would be a very mistaken policy to adopt any method that would force children to attend a High school after having completed the work of the Fourth Form."

The same fact is recognized by the Hon. Richard Harcourt, Minister of Education, in his report for 1900, page 26. He writes: "The purpose of this class of schools (Continuation Classes) is to give some of the advantages of secondary education to localities not provided with High Schools."

"Although not so in name the larger Continuation schools, especially those in Grade A, are to all intents and purposes High Schools."

The report of the Minister of Education for 1900, pages 262 and 263, contains an illuminating statement from Mr. John Seath, then Inspector of High Schools:

"My report," he writes, "is concerned chiefly with the High schools; but some of the Public School Courses are closely related to those of the High schools through the Entrance and Public School Leaving Examinations, at which points pupils enter the High schools. The interests of both classes of schools would, I believe, be served by the adoption of the following courses and examinations: Fifth Form Subjects: Reading, Geography, Grammar, Composition, Arithmetic, Literature, History, Algebra, Euclid, Drawing, Book-keeping, Elementary Science, (including Agriculture) and the languages (Latin, Greek, French, German) when a competent teacher is available and the organization will permit."

In his report for 1901, pages 22 to 24, the Hon. Richard Harcourt, Minister of Education, returns to the question:

"As I pointed out last year," he writes, "the larger continuation classes, especially those in Grade A, are to all intents and purposes High schools. In some localities the trustees have seen the wisdom of employing teachers holding University degrees, as well as certificates from the Normal college. In a few instances three teachers are now engaged, and the amount of work carried on is at least as extensive as that taken up in our smaller High schools. These Continuation Classes have served to diffuse secondary education among the people of most parts of the Province. Doubtless it will appear an

anomaly in having such schools regarded as Public schools. The anomalous condition mentioned is of course due to certain historic developments, and it may be difficult to secure uniformity even though uniformity should be deemed in this respect desirable. To be more specific, it would appear strange that a school with two teachers engaged in the work of secondary education should be ranked as a Continuation Class while a school in a neighbouring village with only two teachers doing exactly similar work should be ranked as a High school. It is reasonable to suppose that the former might just as well be organized as a High school under proper conditions. This is a matter, however, that would require legislation, the necessity for which does not appear to be urgent. The impression that we can have too many High schools or that too many pupils can aim to obtain secondary education has well lost any force it formerly possessed. To strive in any way to lessen the ambition of farmers' sons or others in their efforts to secure a High school education, will not receive favor in any quarter."

Now what we ask is that the foregoing educational advantages, the rights and privileges so freely conferred upon the pupils of the Public school section of the general Common school system, be not denied to the children who are being educated under the Separate Common school system. It seems to us that we are making a request for only that which the Constitution guarantees us. This arrangement could be easily arrived at in rural school sections by restoring to Separate schools their full rights under the original Continuation Schools Act; and elsewhere by adding to the already legal Fifth Form the work of the Middle School.

What about the dangers that some people see in such educational segregation? What force is there in the objection that national unity might be injured thereby? The gravest danger to national unity is to allow a class of people, or a minority of the population, to feel that their rights are disregarded and their reasonable requests refused reasonable consideration. A generous attitude of justice and good will is the most effective bond of real and lasting unity. But why lay such stress upon the necessity of educational uniformity, when we have such variety and so much separation in every other interest, political or social? Are political parties to be invited to scrap their principles lest otherwise national unity should suffer? Are labor and capital to live under the same roof and sit down at the same table?

Moreover we have educational separation and segregation now to a degree that is little known or recognized. According to the last report of the Minister of Education there are slightly more than thirty-six thousand pupils in the High Schools and Collegiate Institutes of Ontario, of whom only the very smallest fraction are Catholics. On the other hand we have almost six thousand Catholic pupils in our recognized and unrecognized Catholic secondary schools. There is not a single important centre in the Province where the number of Catholic pupils doing secondary work under Catholic teachers and Catholic auspices is not many times the number of Catholics in the local High school. For instance in the Peterborough there are one hundred and eighty pupils in the Catholic High School and about fifteen Catholics in the local Collegiate Institute; in Hamilton two hundred and forty-six as against fifty; in Kingston two hundred and eighty-five as against twenty; in Windsor four hundred and fifteen as against twenty-five; while here in the City of Toronto, while there are twelve hundred and sixty Catholic pupils in the various Catholic Secondary schools, there were last year only eighty-four Catholic pupils in all the Collegiate Institutes of the City. And it cost the Catholics of Toronto in High school taxes almost one thousand dollars for each one of those eighty-four pupils.

Notwithstanding the large number of pupils in Catholic Secondary schools and the relatively very small number in the Provincial High schools, the supposed dangers of educational separation are not strongly in evidence. And if anywhere or at any time there is a lack of co-operation between Catholics and Protestants in matters where they might well work together, the cause is not to be sought and will not be found in the fact that they are educated in different school systems.

Another consideration not lightly to be disregarded is the fact that if Catholics were in the full enjoyment of their rights, that is to say if middle school work were to be added to the Fifth Forms which we

already conduct, and if separate continuation schools were established, the result would entail much less expense on the Province at large than if all our children were turned over after the Entrance Examination to the Provincial High schools and Collegiate Institutes. The work would be done, as it is largely done now, in our local Separate schools. Our teachers, who are to so great an extent members of religious communities, would need and would receive much smaller salaries than those whose greater needs require a larger compensation; and, if we had to build at all, the construction would be either in connection with the already existing Separate schools, or at a much less expense than is incurred by the elaborate High schools and Collegiate institutes that now dot the Province.

You may ask me: Why do you not send your children to the Provincial High schools? I believe there are mainly three reasons which explain the situation. In the first place we hold very firmly by the principle that religion should accompany secular instruction throughout the pupil's school life. I know there is a difference of opinion here, and while I shall not quarrel with those who think otherwise than myself, I ask that my opinion be respected in as far as it concerns myself and those for whom I speak. Why should it not be accepted once for all that those who desire the constant presence of religion in the education of their children have as much right to respectful consideration as have those who contend that the teaching of religion concerns solely the home and the church?

Another cause keeps Catholic children from the Provincial High schools. We have no representation in their management; no control over their destiny; no effective influence in their work. One or a hundred new Collegiate Institutes may be erected in the City of Toronto; millions of dollars may be expended in their construction and their maintenance; the property and the taxes of Separate school supporters are involved in the outlay; but no Separate school supporter can cast a vote in the control of the expenditures incurred. This is taxation without representation; and wherever taxation without representation exists, a natural sense of irritation and of grievance is created in the minds of those who are without representation. The fact that Separate school boards may appoint one or two members to the governing body is no answer to our objection. Would the workers who are listening to me be satisfied to have one of their number appointed to the Board of Education, while all the workers were denied the right of voting for the other members of that body? How long would they submit to a position of such offensive inferiority? It is not that we want Catholics as such on the Board of Education. But we do want to have the right to vote for or against those who are spending our money and who are deciding the High school policy.

A third reason why Catholic pupils do not frequent the local High schools, and why we have established so many Catholic Secondary schools for their advanced education, lies in the fact that only a relatively small percentage of the pupils of the Provincial High schools ever get beyond the second year. In the report of the Minister of Education for 1920, seventy per cent. of them are found in the Lower school, and end their secondary education with the close of the second year. That means that they end it nowhere. That means that they might almost as well not have entered the High school at all. On the other hand when we keep our pupils in our own institutions of secondary education, a much larger number of those who pass the Entrance Examination continue their advanced work, and we are able to bring a large percentage of them to matriculation, to Entrance to Normal, to the very door that opens for them upon one of the learned professions. The neighbouring City of Peterborough will illustrate the meaning. Before the Catholic High school was established in that City the Catholic pupils at the Peterborough Collegiate Institute varied between forty and sixty, and this despite the fact that every effort was made to induce them to attend. Today there are one hundred and eighty pupils in the Peterborough Catholic High school and fifteen Catholics in the Peterborough Collegiate Institute. In fact the result of our efforts everywhere in this direction has been to place within the reach of Catholic pupils the benefits of a higher education and to induce a constantly increasing number to take advantage thereof. It does not seem to me that this course of action merits either criticism or reproach.

SECONDARY EDUCATION

The right to do advanced work in the institutions established under

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CATHOLIC NOTES

Catholics in England have been increasing for some years past at the rate of one per cent. of the total population in every nine years, according to A. H. Nankivell, who writes on "The Prospects of Catholicism in England," in a recent issue of The Tablet.

His Holiness has named Monsignor Eugenio Tosi, Bishop of Andria to the See of Milan, of which the Holy Father himself was the last ordinary, according to a special cable dispatch from Rome. The latest occupant of the See of St. Charles Borromeo is a member of the Oblates of St. Charles and is widely known for his erudition.

London, February 20.—Daniel O'Connor, a Catholic writer and critic, has become publisher of the "Review of Reviews," of which Sir Philip Gibbs, the war correspondent, also a Catholic, has been editor for more than a year. Sir Philip retired from the editorship of the periodical, but it is understood that he will continue his connection with it.

Chicago, Feb. 18.—Nuns at St. Joseph's Home for the Friendless here, early today fought a fire, under direction of the Mother Superior, while others took out one hundred children ranging from two to fourteen years. Many of the children were carried out sleeping, and the older ones were awakened and marched out in orderly lines, while twelve nuns worked the chemical apparatus and a hose from a bathroom faucet. The fire was confined to the attic.

Sofia, Feb. 16.—Compulsory work for women is to be imposed by the Bulgarian peasant Government. The peasant women who do manual labor, say partisans of the law, will take pleasure in "seeing those ladies in silk stockings" rustle about a bit. Premier Stambulov, justifying the new law in a recent speech, said: "A peasant woman works in the country, plowing the ground, often doing more than the husband. She spins the wool and weaves the cloth for the family's clothes. What does the town lady do? She walks and chats and does not give birth to children. We must, at least, compel her to labor for the State."

Eugene Edward Ford, jr., son of Eugene Ford of No. 14 Warwick Avenue, Jamaica, N. Y., and nephew of Supreme Court Justice Victor Dowling, has been admitted to a high school in the city. At the age of six he entered St. Mary's parochial school on Shelton Avenue, Jamaica. He completed the eight years' course in four. Last month he passed the Regents' examination with an average of 95 per cent. According to his playmates, he is not a bookworm, but a regular fellow and very fond of all kinds of sport. His father is one of the attaches at the Appellate Court in Jamaica.

Chicago, Feb. 27.—The foundation of the Elizabeth Maloney Fellowship for trade union waitresses and the Elizabeth Maloney Lectureship to interpret and carry on legislative work for the betterment of unions has been announced here by the Executive Committee of the Women's Trade Union League. Miss Maloney, who was a Catholic, died in October last year. She was a pioneer among the trade union women of Chicago and many changes in legislation that brought about distinct improvement in working conditions were due to her efforts. It is expected that the foundation will train leaders and organizers to carry on the work to which she devoted her life.

Recent news from Ireland gives us this rather startling and altogether welcome intelligence. There have been some remarkable conversions to the Catholic Church in Limerick. They included thirty-four English soldiers and three English members of the constabulary force, all stationed in the city of Dublin. Most Rev. Dr. Hallinan administered the Sacrament of Confirmation to all the converts. The ceremony was attended by a large number of clergy, secular and regular. There was an immense congregation of the laity. The reception together of so many former Protestants into the Catholic Church is an event without precedent in recent times in Ireland.

Paris, March 4.—Mlle. Blanche Netter, the daughter of the Grand Rabbi of Metz, has entered a Carmelite Convent. Her conversion was one of the results of the War, and occurred in spite of the prayers and protests of the Rabbi, who is wearing mourning for his daughter and prays every morning for the "departed one." When Metz was recaptured from the Germans, Mlle. Netter was engaged in charitable work in connection with the French Army, and became acquainted with an aged Catholic nun, with whom she held long conversations. When she reached the age of twenty-one, she decided to leave her parents and her home and devote herself to the life of the Carmelite Sisters.