

but every day, and the whole training of the child is permeated by such religion, the State, under the Constitution, must not prohibit you from doing so. This Bill if enacted will prohibit you from doing so. The Bill is manifestly unconstitutional."

A protest from the Catholic Civic Rights' Association, which has been filed with the Secretary of State, recites the history of private schools in America from colonial days, and declares that one of the chief elements of strength in the American government has been its guarantee of religious liberty.

The opinions of public men, including that of Philander Claxton, former U.S. Commissioner of Education, are cited in support of the value of private schools, and it is pointed out that such men as Woodrow Wilson, Theodore Roosevelt, Senator Lodge, and Senator Underwood received their education in such institutions. The fact is brought out that the private schools give the same courses of instruction in civics and American history and other subjects as those prescribed for the public school curricula, and in addition offer many advantages in an educational way which cannot be adapted to the public school system. No foreign language is used as a medium of instruction in any of the private schools in Oregon, it is asserted, and the vast majority of the children of the foreign-born attend the public schools.

Attacks on the Irish Bishops

We do not imagine that anybody is simple enough to think that all the Irish Bishops were, during history, stout defenders of the Nationalist cause, but it is certainly unjust to say that they were all on the wrong side always, as some critics have said and still say. It is a strange fact that this charge is made not only by Sir Edward Carson but also by certain intransigent Republicans who regard Rory O'Connor and Erskine Childers as better guides than staunch and proven patriots such as Bishops Fogarty and Hallinan. Republican papers have even gone as far as to denounce the Bishops (in mass) as traitors to Ireland, just as Carson denounced them as traitors to England. As the matter is of no small importance we here give prominence to a reply which appeared in the *Catholic Times* from the pen of the Rev. Owen McGuire, D.D.:

"Carson had declared that it was the bishops who did not want peace, who destroyed the Partition settlement of 1916; and his associates, in high circles and low, have taxed the hierarchy with every evil, in their estimation, which has since occurred. But Carson was later out-Carsoned in attacks on the hierarchy by some writers in *An Poblacht*, the organ of the anti-Treatyites. Two writers, both of them professing Catholics, seemed to have got the hierarchy on the brain. According to these writers the Irish Hierarchy has never been politically right. They have betrayed the nation in every crisis of its history since the landing of Strongbow, or at least since the fall of Limerick. They did not follow Wolfe Tone in '98. They were against the patriots of '48. They condemned Fenianism in '67. They opposed the Land League. They banned the Plan of Campaign. They were lukewarm, or, in individual cases, hostile, to the Republican movement before the Treaty was signed; and after the Treaty was signed they failed in their manifest duty to denounce the signers and the majority of the nation who thought that in the circumstances they had made a fairly good bargain. They should have followed the wise leadership of Messrs. Childers and Barton, de Valera and Rory O'Connor, who spoke for 'the soul of the nation,' denounced 'cowardly reason' and the 'craven fears' of the majority, and claimed openly that 'in a period of revolution' elections could decide nothing, that an army was 'autonomous,' and that if a majority even of this autonomous army, led by 'cowardly reason' and 'craven fears,' went over to the majority of the nation, a subsection of the army became *ipso facto* autonomous, with the right to impose its will by force. And the bishops are declared traitors to nationality by two Catholic writers because they did not canonise these doctrines! And we Americans were expected to canonise them!

"Bad and Dishonest Arguments.

"But the arguments used to prove this are really no worse than those put forward to show that the Irish bishops were always politically wrong and had always deserted or betrayed their people. In themselves the arguments are historically false and manifestly dishonest, although I would not charge these two writers with personal dishonesty. I had followed the literary career of one of them with admiration. They were suffering from brainstorm, which clouded their intellect, kept their eyes fixed as in an hypnotic state on their own ideal only, shut out the field of Irish history generally, and blinded them to its most luminous facts. It is surely a narrow-minded and short-sighted view of Irish history, or of any history to expect that bishops in the 17th, 18th, and 19th centuries should have gone ahead of all political leaders and proclaimed the political principles which are generally accepted to-day. Yet it is for not doing so that the Irish bishops above all are now denounced, whereas above all other bishops they had in the awful circumstances of these periods to be cautious and prudent, if the lives of their people and the very existence of the nation were to be saved.

"The Bishops' Ideal.

"And without doubt it was, under God the Irish bishops who saved both. The Irish bishops never either lost or betrayed their ideal of an independent Ireland. How to obtain it was a very different question. If it was not obtained in the Confederacy, the failure was certainly due more to the political and military leaders than to the hierarchy. And the same may be said of the Williamite wars. But if we take especially the period that succeeded the darkest night of Ireland's thralldom, which ran from the fall of Limerick to the advent of O'Connell, we can see what Ireland owes to its hierarchy and also the root-reason why Irish labor and the hierarchy are in agreement to-day. It was the darkest night of Ireland's thralldom. The cause of Irish nationality and of the Catholic religion in Ireland had become identical. The people saw that the extinction of the one meant the destruction of the other. Their oppressors saw it, too, and shaped their policy accordingly. Mr. Belloc says that the survival of both is 'miraculous.' Edmund Spenser, Froude, and Macauley came to practically the same conclusion. They did not say 'miracle,' but they declared the fact to be inexplicable. A miracle it truly was, as running counter to all the known laws that govern the relations between historical cause and effect.

"The Bishops Saved the Faith and the Race.

"According to these laws Irish Faith and the Irish race should have perished. That they did not is, under God, most certainly due to the Irish hierarchy. The military and political leaders had expatriated themselves. The only leaders left were the hierarchy. They preserved the priesthood and preserved and fostered its discipline. Without a priesthood and discipline the battle was lost; and with a courage and sacrifice even to martyrdom, sharing the sufferings of their people to an extent never realised in the history of any other hierarchy, the Irish hierarchy preserved both. They saved the nation and the Faith; and if they had not stood to their post both would, humanly speaking, most certainly have perished.

"Without Political and Military Leaders.

"I have said that the identity of view taken by the hierarchy and the Labor Party to-day is both suggestive and instructive. And it is; for the Irish Labor Party of to-day, more than any other Irish party, represents the Irish nation as it existed in the awful conditions of the period. They were a nation of toilers, penniless and propertyless, who earned their bread in the most adverse circumstances in the sweat of their brow. They were left to suffer when their political and military leaders were dead or expatriated. But the bishops remained with them to share their sufferings. They thought first, in virtue of their office, of the spiritual and eternal welfare of their people; but secondly, or rather at the same time, of their lives

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