## Catholic Record.

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

VOLUME XVII.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 7, 1895.

NO. 881.

Little Schoolhouse in the Glade. Little school house in the glade,
Where are the children's faces,—
The band that round your porches played,
And ran in merry races?
Where are the footsteps at the door!
The ringing, happy voices?
I listen; but no more, no more
Your hall with song rejoices;
O little school house in the glade,
Gone are the happy voices!

O little school-house in the glade, You bring sweet memories to me, Once I about your porches played, Ere care or trouble knew me; Once I, a careless, laughing child, Along your pathway wended,—The path that now in grasses wild And tangled weeds is ended:
O little school house in the glade, Once I that pathway wended!

O little school-house in the glade,
Your children are departed,
They leave your dear old walls to fade;
I bless them, broken hearted.
Your windows small so grim have grown;
Your pleasant ways, so dreary!
You stand like one who, left alone,
Awaits death sad and weary;
O little school-house in the glade,
Your ways have all grown dreary!

O little school house in the glade,
I knew the happy faces;
I knew the band that laughed and played,
And ran in merry races.
Some roam the world as poor as you,
And some know sorrow never;
And one, my joyous boyhood knew,
Sieeps on the hill forever;
But, little school-house in the glade,
Some think of sorrow never!

O little school-house in the glade,
The wintery winds may shake you:
Yet all the scars by seasons made
Shall only fairer make you.
My heart shall ever hold you dear.
You live on Memory's pages,—
A name that calls a happy tear,
And many a pain assuages;
O little school-house in the glade,
Your lighten Memory's pages!

O little school house in the glade,
If it be true that Heaven
Contains the jeys of earth that fade,
With all that hope hath given,—
I know that I shall find you there,
With all your happy voices,
And see your merry faces fair,
Where every tongue rejoices;
O little schoolhouse in the glade,
Safe are the happy voices!

Safe are the happy voices! -EARNEST WARBURTON SHURTLEFF.

## RIGHT USE OF PRIVATE JUDG-MENT.

Catholics do not deny the right and duty of private judgment. Cardinal Newman, in "Loss and Gain," says: "It need not be denied that those

who are exterior to the Church must begin with private judgment. They use it in order ultimately to supercede it, as a man out of doors uses a lamp in a dark night and puts it out when he gets home. What would be thought of his bringing it into the drawing There is no absurdity or inconsistency in a person

stances change duties." all claiming to be the true exponents of that revelation. It is his duty to windows or chimneys, teaching a child use his judgment in determining which to use his arms but not his legs. of these claimants is entitled to credit. This he is to do not by examining and this he is incapable of doing. very supposition of a divine revelation implies a system of truth external to us, and which we are bound to believe and accept on the authority of God Himself. Such a system of divine truth implies a divinely-constituted Where is that teacher Which of the organizations claiming to be that teacher has the best right and is the legitimate inheritor of the original deposit of faith? tion must be decided by the exercise of

marks and characteristics. There are certain marks which indicate the true Church and they are susceptible of determination by private judgment without presuming to sit in judgment on the principles and doctrines themselves. We cannot make the doctrines the test of the true Church because we must learn the doctrines from the Church which is the divine teacher. When we have decided in our minds which Church has the undoubted marks of legitimacy-the exteacher, all we have then to do is simply to submit our judgment to this divine teacher - the true Church of Christ - and believe what she pre-

private judgment and by external

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There are four marks or character istics which indicate and determine the true Church, viz., unity, sanctity, Catholicity and apostolicity. The Church is one, it is holy, it is Catholic it is apostolic. It is one in doctrine and in organization, having a head and center of unity which Christ Himself appointed and without which there can be no true unity. It is holy in its teaching and in the millions of saints which it has nourished in ages past and which now feast upon the divine banquet which is always spread in her penitent, and believing souls. It is Catholic in that it is designed to be, and, in fact, is, universal, being spread throughout the world and being dis tinguished from all the various heretical bedies that have from time to time arisen in the world. The very name Catholic indicates her character. It is apostolic in that it is united with the

and truth, and it has naught to do but to submit its whole being to the guidance and direction of that light.

This divine teacher may require faith in somethings that are mysterious that cannot be fully comprehended by the human mind. All things go by the human mind. out in mystery. It is not to be expected that the deep things of God can be fully comprehended by the finite human mind. But what has been revealed is easily understood. The humble Christian does not trouble him-self about mysteries. He has implicit faith in the infallibility of the divine teacher, whom he has chosen as his guide in the great work of saving his soul and fulfilling the end of his being. He is found, of course, to use his intellect in finding out what this divine teacher teaches-not, indeed, to judge whether it is true or not; that has been decided by the very act of chosing his teacher, but that he may become more intelligent, better instructed in the great and important truths of revelation which are embodied in the Church's system. To him the voice of the Church is the voice of God. He does not care to construct a religion for himself. He is glad to be relieved from so painful, uncertain and unsatis-factory a labor. He is glad to go out of himself and rest upon the authority of Almighty God. He trusts His divine teacher with implicit confidence, and he experiences that peace which sur-passeth all understanding and which keeps his heart and mind in Christ Jesus.—Catholic Review.

## RELIGION IN THE SCHOOLS.

Synopsis of a Sermon preached by Rev. R. F. Dixon, of St. Luke's, Hall-fax, at St. Peter's Cathedral, on 9th Sunday after Trinity.

Charlottetown, P. E. I. Examiner, Aug. 23.

"The fear of the Lord is the beginning of isdom." (Psalm exi., 10.) Education does not consist in merely cramming the mind with facts as you would load a ship or a railway car or pack a barrel with herring or apples, or fill a hole in the ground with sand. In its truest and best meaning it isn't putting anything whatever into the mind. It is developing or drawing out what is already there. Education, first using his private judgment and therefore, is the developing of the then denouncing its use. Circum- whole man. Now, man is a threefold A man is convinced of the truth of Christianity: he believes in general that God has given us a revelation of divine truth. But he sees a hundred contending sects and denominations, all claiming to be the true axponents. being. He is composed of body, mind fatally incomplete. It would be like building a house without doors, building a

And no otherwise perfectness can make up for the loss of one of these make up for weak arms. foundation won't make up for rickety walls. Our system of Common school this Dominion is consequently fatally incomplete. It neglects the very highest and noblest part of the child, his moral nature. Strictly speaking, it is unworthy of the Imagine the study of naviganame. tion without the compass and you hav system of so-called education which leaves out the most vitally im portant,—the central elements because education is first and last, and always he building of character.

Now, whose fault is it that religion and education have been divorced in Canada? It is the fault of every one It is the direct result of our sectarian jealousies. The Government is not to blame. They say, "You can't agree among yourselves, so we will solve the problem by secularizing the schools

What a thought that, in this Chris tian land, in which thousands of dollars are annually raised for providing Bibles for the heathen, we have kicked the Bible out of our own schools! children of the Zulu and the Crow Indian are, in this respect, a great deal better off than more than half the children in Canada. No wonder that crime is increasing among the young in this country, as it has, to a frightful extent, in France and Australia, where the schools have been secularized. But some will say, "What of the Sunday school?" In my opinion we have lost incomparably more than we have gained by Sunday schools. They have supplanted, instead of supplemented, daily religious education. They have supplied an excuse for banishing the Bible from the schools They have given parents an excuse for neglecting the religious training of their children at home. They have taught children to despise religion. How this last? Sunday schools have taught children that religion isn't part of the serious business of life. They get twenty five hours per week secular instruction, and only half an hour's It is religious teaching. And then such teaching-without system or discip

and it is laid aside. The enquiring so. If you believe that more than half soul has reached the center of light an hour a week at it is a loss of time, say so. But don't cloud the issue with high-

flown phrases about "home influence" and 'the mother's knee," etc.

Why are so many Protestants careless about the religious education of Why will they put their children. their political or sectarian hatreds be-fore their children's eternal welfare? Consider the case of the Roman Catholic. He says: What are political

parties, earthly prosperity and gov-ernments to my child's eternal sal-vation; and the Protestant says the same, with this difference, that it too often only ends in words.

Can you wonder that the Roman Catholic would die in the last ditch or shed the last drop of blood for his re-ligious schools? And no religious person, of whatever denomination, if he is honest, can blame him. An unbe-liever might; but no man who even respects religion can. Now, I see three solutions of this unhappy state of affairs - 1st, That all denominations, including the Roman Catholics, should agree upon some common basis of re ligious instruction ; 2nd, That, failing the Roman Catholics, a common basis might be arranged between the other denominations, including the Church of England; such as, for instance, the Creed and Ten Commandments, and the Lord's Prayer, and a simple syllabus of Bible lessons, to be arranged by representatives from all the denominations; 3rd, That a certain portion of the school time be set apart for religious instruction by the clergy of the various denominations. The second, I various denominations. In second, feel persuaded, is perfectly feasible. Such a basis, I know, could be arranged by an interdenominational conference in half a day; and I be lieve such a scheme would enormously accelerate Christian union. The vari ous bodies wou'd soon learn how much they had in common. And surely there is enough Christian forbearance among us to make such a scheme prac ticable! For myself, I am so pro-foundly impressed with the tremendous importance of religious education that I would willingly give the schools over

to the Salvation Army sooner than that they should be utterly Godless. Any religion is better than none. Any re-ligion that takes a man out of himself, that turns him from the worship of self to the worship of God, that puts duty before gain, is better than none. Any school is better than a Godless school But so blinded are we by partizan bigotry, so jealous and suspicious are we of each other, so mortally afraid are we that some other body may steal a march upon us, that we have robbed our children of this priceless boon of daily systematic religious instruction. We have relegated it to that poor, miserable, paltry thing called a Sun-day school — and wholly and solely on account of our divisions. For if there were no religious divisions religion would be taught as a matter of course. Sectarian jealousy lies at the root of it

all. We can't trust each other. Think of this, oh! Christian people of Canada!-the land of open Bibles and churches. Just ponder this fact, that not a Public school teacher in Dominion dare teach the Ten Commandments! It would be as much as his place was worth. And yet this is We prate about an a Christian land! "open Bible," while in our schools it is practically a sealed book. Not a eacher dare teach one verse of it, as a lesson. Think of that, Bible loving, Bible - worshipping Canadians. The Bible, for purposes of instruction, is as

> ousies. To get a slap at the Roman Catholics we deliberately heathenize our schools. Good, however, I believe, will come out of this poble stand made by the Roman Catholics for this sacred principle. All honor to them! And I find all over the country that thoughtful Protestants, of all denominations, are waking up to the tremendous importance of this question. They are beginning to see matters in their true They are beginning to see that it is not mere stubborness or "cussed ness" on the part of the Roman Catho lics, but loyalty to an eternal principle And they are beginning to look at home, and to realize the monstrous mis take they made in allowing religion to be banished from the schools. are signs of this on every hand. Every synod of the Church of Eng-

much a sealed book as the Koran or

And all because of our insane jeal-

the Revelation of Joseph Smith.

land in Canada that met this year passed a resolution in favor of religious education, as also did the Presbyteran General Assembly, and I believe the Methodist Conference. May we all wake up to this great burning ques-tion! "Righteousness exalteth a nation." To banish religion from the schools is to poison the well-springs of national life.

What of the rising generation of Canadians whose whole "education" apostles by a regular, legitimate suc-tession of authority from the apostles ing the three R's as we teach religion! i. e., the really serious part of it—has

and by teaching the apostolic doctrine which she has preserved and handed down from the original deposit of faith.

These four undoubted marks of the true Church are the lamp which is to guide the inquirer into the blessed mansions of truth and peace in Holy Church. When he has reached those mansions the lamp is no longer needed, and it is laid aside. The enquiring soul has reached the center of light.

No wonder children learn to despise it! consisted in the inculcating of Mammon worship? Disguise it as you may, this is the summing up of our Cauadian system of education. It is simply teaching tis tas a vile fraud. Be consistent. If you believe that it makes very little matter whether or not it is taught, say so If you believe that more than half soul has reached the center of light. ideas of duty and the higher responsibilites of life? You virtually tell him that religion is a mere side issue—that it is not part of the serious business of say, the theory which he originated to the catholic missions. An impassioned zeal for the glory of God has wrought a change, weakness itself has become it is not part of the serious business of say, the theory which he originated it is not part of the serious business of life. Can you wonder that he will grow up to regard it as a poor, paltry thing, when it is degraded so incomparably lower than his secular studies. logical consistency, the courage or the The inference to the child is irresistible. grace to follow his example. As you rate religon, so will he. I beof whatever creed or party, to disabuse High Church Episcopal minister in your minds of all prejudices in the Columbus, Ohio, some years ago, who matter. Look at it upon its own merits. was in the habit of insisting very Don't let your sectarian, anti-Roman, earnestly upon the Catholicity of the prejudices run away with you. These hatreds, when analyzed, are his church one day after the service he hatreds, when analyzed, are his church one day after the service hatreds, when analyzed, are his church one day after the service hatreds, when analyzed, are his church one day after the service hatreds, when analyzed, are his church one day after the service hatreds, when analyzed, are his church one day after the service hatreds, when analyzed, are his church one day after the service hatreds, when analyzed, are his church one day after the service hatreds, and the service hatreds are his church one day after the service hatreds, and the service hatreds are his church one day after the service hatreds are his church one day after the service hatreds are his church one day after the service hatred hatreds are his church one day after the service hatred h long struggle between the Celt and the Old Country and who enquired the Saxon. They are the outcome of respectfully if that was the Catholic base and evil passions. It is a griev- church? Spontaneously, and with unous misfortune that this great question conscious simplicity, he replied ; has become entangled with race my good man, that is the Catholic hatreds, and denominational rivalries, church, yonder, where you see that and political parties. Look at it, I tall spire with the cross on it." Of beseech you, therefore, on its own course, a moment after when it merits. Suppose the Roman Catholics occurred to him that he had so inwere contending for British connec- nocently given himself away, he was tion, would you, therefore, oppose it? quite disgusted with himself, but in My brethren, "in malice be children; that simple act he had demonstrated My brethren, "in malice be children; that simple act he had demonstrated in understanding be men." To cut the folly and absurdity of his position. off your nose to spite your face is a They may talk Catholic, and teach poor policy. Two wrongs don't make Catholic, doctrine and insist that they a right. Be honest with yourself. alone are "true Catholics — not Clear your minds of cant. If religious Romanists, you know," but they never education is right, it is right by whom soever supported. But don't try and their claim. Their Protestant friends turn the matter off by violent denunciation of the Roman Catholics, or, what cule their pretensions, while a majority is worse, by pretending that daily, systematic religious instruction is contrary to the higher interests of relig-

> As religious people, as those who be lieve the words of the Master, "What shall it profit a man if he gain the whole world and lose his own soul," as parents, as patriots, as citizens, I appeal to you to give this great question eration. Don't allow yourselves to be carried away by catch cries, or by party

EXPLAINED IN THE "LIVING

successful solution.

In late numbers of our esteemed con temporary the Living Church, a series of articles was published, under the title of "The Anglican Position," which were very remarkable for their hostility to the Catholic Church. In fact some of them were so bold and out spoken and at the same time so radical in their treatment of the Church that they became quite amusing and were calculated to awaken a smile of pitywe will not say of derision-rather then a feeling of resentment. The writer is evidently in earnest and ap parently very much annoyed by the strength of the Catholic position. seems to be specially disturbed by the universality of the application of the rue Catholic to the "Roman" Church.

He says: "In books, in conversation, in newspapers the Roman Church is referred to as the 'Catholic Church.' To the million this confusion of terms (we can't see any confusion may seem a matter of small importance. 'What's in a In this case we may truely name?' with Lord Beaconfield 'Every

We agree with our friend entirely there is 'everything' in the name Catholic, for it expresses the difference between truth and error - between the one word the difference between the true Church of Christ and all pretend-

ers of whatever name or denomination. We are not surprised, either, that ment to which St. Augustine appealed in condemnation of the Donatist schisof the present day, had set themselves up in opposition to the authority of the

The fear of the Lord is heretics themselves, and followers of Him of their substance." (S. Luke schism, when they converse not with viii. the beginning) the foundation, the seed, the root) of wisdom. their own but with outsiders call that only Catholic which is really Catholic. Divine Founder, the Church, not satis-

The folly of their contention was you, therefore, fellow-citizens, well illustrated by the conduct of the of other denominations will only ridiof even their own brethren not only reject the name, but what it stands for, and declare with all the energy of deep conviction that the doctrine which they teach under the name of Catholic is another Gospel — not the Gospel of Jesus Christ.

Yet, in the face and eyes of this fact our Living Church writer does not hesitate to declare that there are three your most earnest and candid consider great divisions of the Catholic Church, of which the English Church is one that it has always remained Catholic; that the idea that "The Old English watchwords. Keep your heads cool and clear. Don't allow yourselves to be dragged at the tail of any party contrary to your convictions. Think is all a delusion." And then, with over the matter, pray over it, and apparent unconscious inconsistency he may God guide us all to its happy proceeds to declare that the Roman Church in this country is not only not Catholic, but it is not even a branch of THE ANGLICAN POSITION" AS avers, an "Italian Mission," and "that every non-Romanist ought to know that there is no way in which he can more effectually help on the cause of Rome than by speaking of the Roman Church as the Catholic Church," and

much more to the same effect. We suppose there may be a portion of the more unintelligent readers of the that the able, and, upon the whole, the most candid and level headed of the Episcopalian journalists should have admitted such crude, illogical, pre sumptuous and absurd disquisitions to his columns. - Catholic Review.

Messenger of the Sacred Heart. LEAGUE OF THE SACRED HEART.

General Intention For September.

MISSIONARY NUNS.

Heathenism had, as all the world knows, ignored the attributes and immeasurably lowered the condition of womanhood. In the eyes of Pagan sages and economists, those of the weaker sex belonged to an inferior order, and were but degraded and despised factors in the household.

It was a merciful dispensation that of the Redeemer of mankind, and heresy and orthodoxy. It expresses in under it woman was reinstated in her former dignity. She was enthroned like a queen, and held sway in the Christian home. Her rehabilitation was complete when Mary was chosen Her rehabilitation our friend is annoyed at the universality with which the term Catholic is spontaneously and as a matter of ness, in the new economy, was to exence. He may, perhaps, remember that that was the unanswerable argu-Kingdom throughout the towns and hamlets of Judea and Galilee, she was matics, who, like the Anglican Church associated with those who accompanied the Master in His journeyings.
"And it came to pass afterwards.

Church and presumptuously called that He (Jesus) travelled through the themselves Catholics — the only true cities and towns, preaching and evangelizing the Kingdom of God, and the We must hold fast to the Christian twelve with Him, and certain women religion," said the great doctor, "and to the communion of that Church which infirmities, Mary who is called Magis Catholic, and which is called Catho- dalen, out of whom seven devils were lie, not only by those who belong to gone forth, and Joanna the wife of her but also by all her enemies. Chusa, Herod's steward, and Susanna, Whether they will it or not, the very and many others who ministered unto harvelies they will be supported by the state of the state of

For they cannot be understood unless fied with placing on woman's brow the

formed into heralds of the Gospel.

There are two things which invariably awaken an echo in the heart of a fair-minded unbeliever, a wandering savage or a half civilized heathen; his children and his sick. The missionary nun will bring up his children and nurse his sick through the purest and most disinterested love of Jesus Christ.

On this foundation-all of sacrifice and self denial-will the Kingdom of the true God be established in the souls of men. The cross, planted by the missionary priest midway between the school and the hospital, becomes an object not of aversion, but of love, placed as it is under the guardianship of these angels upon earth, whose devotedness effects more for civilization than all the civil administrations, scientific and official missions or treaty stipulations any nation could devise

In asking Almighty God this month to bless all the holy religious women who have left the comforts of home and severed themselves for ever from relatives and friends, to go forth at the Master's bidding in quest of souls to save, we shall be praying for many a member of our own Canadian com-munities. We find them already scattered over this continent, we mean through both Americas: in the north beyond the Rocky Mountains, in the south on the slopes of the Andes. Thank God, too, that He has so far deigned to honor religious congrega-tions indigenous to the soil of the Dominion, by associating them with the older religious orders, of exotic growth, in the great work of foreign missions. It is a sign of exuberant health and vigor when the vine extends its branches far beyond its own native enclosure, and its tendrils clutch at supports beyond, when its fruit hangs in tempting clusters in sight of the stranger and wayfarer.

God bless such fecundity! And may the roaming savage or untutored Indian quench his thirst for God's truths

beneath its grateful shade.

When our native land is threatened with some impending calamity, in punishment of our lown evil doing, and we have little of our own merit to interpose so as to avert the chastisement, whether the calamity be in the supernatural or natural order, contagion from without, stagnation of trade within, or, what is of greater import, the faith and morals of our little ones threatened with a compulsory and godless education, we have something to offer God more precious in His sight than ten just souls: we have the merits of the self-sacrificing apostles, who, though no longer among us, still belong to us, to hold out in pro-

PRAYER.

O Jesus, through the most pure Heart of Mary, I offer Thee all prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass, in reparation of all sins, and for all requests presented through the Apostleship of Prayer: in particular for the Missionary Nuns who, far from country and home, are toiling for the conversion of unbelievers, that their vocation may be strengthened, their numbers increased and their labors crowned with success. Amen.

## Go to Confession Often.

A young man who used to belong to the Holy Name Society said to us last Sunday after seeing the members of that excellent organization receiving Holy Communion at St. Patri Church: "I'm sorry I dropped out. find that it is much easier to go to confession often than seldom.

So it is. Confession keeps us from committing sin. For, first, on the human side, we are restrained from evil by the knowledge that we must later strive to be sorry for it and then go through the shame of acknowledging it; and, second, on the divine side, we receive strength in the sacrament itself, for it bestows not only pardon for the past but also grace for the future God uses penance to reward the humiliation attending its reception and to apply to our souls the Precious Blood of Christ-the Blood that washes away the sins of contrite hearts, the Blood that makes virgins, the Blood that, as it were, unites us to the Deity.

No wonder, then, that it is easier to go to confession often than seldom, for there is less to tell and there is more desire for the Eucharist ; there is more peace of conscience and less remorse; there is more sunshine and less bitterness in the soul.

Happy is the man who goes to the sacraments once a month, and happier still-more innocent, richer in good works and surer of Heaven-is the man who goes once a week. - Catholic Columbian.