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MORALITY AND PUBLIC SCHOOLS.

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Bourke Cockran and President Schurman Debate the Issue in America.

Before the People's Forum in New Rochelle on Sunday afternoon, W. State contribute to their support. Bourke Cockran assailed the public Cornell University. The clash came in the course of a debate on the question, "Should Religious Instruction be Given in the Public Schools?" The debate was held in the New Rochelle Theatre, which was crowded from pit to dome by adherents of both points of view.

affirmative side of the question, which consumed over an hour, Mr Cockran denounced the public schools as agnostic and anti-Christian.

"The germ of democracy, the form of government which our system of education must preserve, was planted," said Mr. Cockran, "on shores of Galilee, when the Saviour proclaimed that all men are equal in e sight of God. While despotism and autocracy are based on human frailty, the essence of democracy is belief in human virtues and the capa city of man for almost infinite perfectability. Neither despotism nor servitude could survive among a people trying to follow the Christ example, for justice and equality are the inevitable fruits of Christianity. As a democracy cannot survive except these fruits of Christianity flourish, public education must inculcate a knowledge of the moral law upon which the government is founded.

NOT COMPLETE TEACHING.

"The present system is inadequate to the necessities of the State. Education of the intellect alone is insufficient to cultivate loyal obedience to the will of the majority. Moral instruction removes the disposition to infringe the rights of others. I don't want the State to assume the burdens of a religious propaganda because to do so would necessitate those who think as I do would be the first to oppose such a thing. The is increased by separation, but the State has no right to penalize moral instruction or to devote the taxes of those who believe in moral instruction to the support of schools which are agnostic, and anti-Chris-

The present system is discredited on all sides, and every man of any consequence sends his children to private schools. The public school is becoming, as it is in England, the poor school."

The next speaker, Senor Bulfin, editor of the Southern Cross of Buenes Arms

STATE'S SOLE DUTY.

In opening, President Schurman raised a laugh by remarking that in spite of the fact that "every man of any consequence sends his children to private schools," he already had four in the public schools and more were coming.

est concerns," said he, "but it n't follow that government has any warrant to interfere with the beliefs of individuals. Our educational system must confine itself to imparting the things we believe in common, and it must be left to the parents and the churches to make of religion a But first we must have a moral re-

only educational agency. 'In religoon some final court of appeals is necessary, different creeds having different courts, and it logically follows that if the State is to impart religious instruction it must determine the lind of religion a to be taught, which would mean a conthodoxy of public school instruction. You can't give religious instruction in the schools without invading the which the modern State has aban-

NOT ANTI-CHRISTIAN. "All the moral virtues are already mometed by the public schools. I the name of Heaven why don't you teach it to your children yourself, or

have your churches do it?
"If you don't want to pay taxes for the support of the publis schools, why not object to being taxed for the support of the courts, which may not be conducted on a basis to suit you. The State goes ahead in its secular work, and if you choose, set up your rival institutions, but neither directly nor indirectly will the

"The result of our system of secu Bourse Cottan It was defended by school system. It was defended by lar instruction challenges the admi-resident Jacob Gold Schurman, of ration of the world, and we do not propose to adopt any retrograde methods."

PLEA FOR GAELIC.

Commissioner McAdoo presided at In the course of his speech on the State of New York in Carnegie Hall. New York, on a recent Sunday, and made a strong appeal for the movement in Ireland to restore the Irish language and build up a true national spirit. He spoke of the literary revival in Ireland, and remark-

"I think it will be admitted that there is some hope for the police of this city, when one of them is brought into the greatest literary

movement of the age." The Commissioner appealed to the Irish of to-day not to speak slightingly of the civilization of old Ireland, but to be proud of their birthright as Irishmen.

"The crushing out of that civilization by a ruthless invader," he said, "was a crime against humanity as well as against the Irish people.

"We are met to-night to arouse "We are met to-night to arouse marriage tie by saying with her the intellect of a nation. Ireland Founder that "What God hath joinhas a message to give to the world, but she must deliver it in her own tongue and Ireland to-night is trying to gain back her own speech that she may deliver that message.

"In Irish cabins children are learning the Irish tongue; letters dressed in Celtic go through the postoffice; Celtic names are taking the place of English names tha meant nothing or something bad. The soul of Ireland is aroused, an the selection of the best religion, and issue is being forced on England, and we shall soon have a true race of Irishmen in the island in place efficiency of both Church and State a hemming and hawing Englishman with monocle in eye.

"This movement for a national life deserves encouragement and if the founder of this hall knew as much about the movement as I do, would sell the place and give the proceeds to aid in the return of the Irish speech among Irishmen—at least he would give us something better than Mrs. Chadwick's checks."

nes Ayres, who is very Irish in spite of his residence, spoke on "Irish Nationhood and How to Achieve It." He said :

"The language is the key to the situation, for we must be Irish in speech before we can be Irish thought."

Senor Bulfin made an appear for funds to build an Irish university in "Religion and virtue are our high- which to train men to free Ireland, inhuman crime except at rare He ended by saying:

"I hold that in the last analysis there is but one source of freedom; that is the sharp edge of the sword. vital matter. The State is not the volution. You cannot dragoon mind; you cannot sabre a soul."

HOME LOVE OF THE IRISH CELT.

What does the exile remember? Have you not met him, the American citizen who comes back rich, energetic, successful, boastful, to see once more the old spot of his birth? There is a secret longing with the quiet old days, yet with the eagerness of days that are new, a secret longing ed by the fear of offending modesty, to see again the spot of the old and of imparting knowledge where home. From his thoughts now dis-

weeds. The song of the brook is in Interesting Christmas Customs of the old, old home. He sees them now, those whose love follows him for ever in life, those whose love owns him for ever in death. He sees them now, but his eyes are dim, and there is a choking in his throat. He uncovers his head and looks up to heaven. He takes one last silent look at the ruins. Then he turns away, but he is now another man. What in his dreams he had remembered in exile, has come back to him fresh and real with the sight, the sadness, the lesson, the love of the old, old Fatherland, the Frenchman worships his beautiful France; the Switzer can never forget the beloved valley under the mountains, the Englishman truly and nobly cherishes his comfortable home; but there is a pathos and a meeting of the Gaelic League of the a purity in the Irish peasant's home love that is dearer than them all. In exile he cannot forget it. To him heart-love, and never in exile can he find his home. To the Irish Celt in his own Ireland there is one spot above all others spots dear and sa-In exile or in Ireland, to his thought, to his heart, to his soul, 'there is no place like home."-Rev.

THE CHURCH AND MARRIAGE

By Cardinal Gibbons.

The Catholic Church has purified society in its very fountain, which is the marriage bond. She has invariably proclaimed the unity and sanctity and indissolubility of the ed together let no man put asunder.' Wives and mothers, never forget that the inviolability of marriage contract is the palladium of your womanly dignity and of your Christian liberty. And if you are no longer the slaves of man and the toy of his caprice, like the wives of Asiatic countries, but the peers and partners of your husbands; if you are no longer tenants at will like the wives of Pagan Greece and Rome, but the mistresses of your households; if you are no longer confronted by usurping of rivals like Mohammedan and Mormon wives, but the queens of domestic kingdom, you are indebted for this priceless boon to the ancient Church and particularly to the Roman Pontiffs who inflexibly held the sacredness of the nuptial bond against the arbitrary power of Kings, the lust of nobles and the lax and pernicious legislation of civil governments. . .

The Catholic religion has proclaimed the sanctity of human life as soon as the body is animated by the vital spark. Infanticide was a dark stain in Pagan civilization. It was universal in Greece with the possible exception of Thebes. It was sanctioned and even sometimes enjoined by such eminent Greeks as Plato and Aristotle, Solon and Lycurgus. destruction of infants was also very common among the Romans. Nor was there any legal check to this every year to free Ireland many as an evidence that human nature does not improve with time and is everywhere the same unless it is fermented with the leaven of Christianity, the wanton sacrifice of infant life is probably as general today in China and other heathen countries as it was in ancient Greece and Rome. The Catholic Church exposure and murder of innocent She has denounced it as a crime more revolting than that of Herod, because committed against one's own flesh and blood. She had condemned with equal energy the atrocious doctrine of Malth who suggested unnatural methods for diminishing the population of the human family. Were I not restrained by the fear of offending modesty,

In an Old Spanish Country House.

I have spent Christmas in some odd places in my day-once in the Red Sea, once in the famous old Dak bungalow at Delhi, and once in the mountains of Tenerife—but by far my most interesting experience was in home. The German dearly loves his in an old Spanish country house at the village of Solidad de los Ranchos, near San Luis Potosi. It was a brick, with a patio surrounded with stone benches, and flower-beds that were an untidy jungle of lemon trees, roses, and heliotrope. A huge pepper tree with light feathery foliage and graceful coral red berries there is only one country of his just opposite my window was a shaded an ancient draw well, trellis covered with masses of the beautiful pale blue convorvulus called poetically by the Mexicans la manta de Maria. High above the adobe walls rose the tall pink tower of the village church, with its green-tiled cupola and ponderous bells.

The Mexicans are the most devout and fervent Catholics it has been my lot to meet, and I looked forward to Christmas to see some quaint and interesting religious customs. was I disappointed. On Christmas eve, then, having seen that the doors were securely barricaded. set forth shortly before midnight for the church. Myriads of stars spangled the frosty sky, of great size and brilliance, and low down on the horizon was shadowed the dark outline of the mountains of the San Pedro range. The streets, usually silent and deserted after dark, were thronged with people hurrying to the midnight Mass and when we reached the church it was already full. According to the Spanish and Mexican custota the main body of the building was in soft shadowy darkness, all the light being concentrated on the high altar, which was radiant with countless tapers. The light shone reflected on the throng of swarth faces turned eagerly towards it, with a weird Rembrandtesque effect which would have fascinated Mr. Mortimer Menpes. It was a strange scene to

our eves. From all parts of the lonely Sierras these pious peasants had flocked in to hear their Christmas Mass; wild looking herdsmen and shepherds, many of marked Indian type, wrapped about in many-colored zarapes, with dusty sandalled feet, and fringed leggings of dressed deer-skins. All were kneeling on the bare stone floor, or on the broad brims of their higherowned charros. Presently sacristan came in bearing an image of the Divine Infant, which he laid on the altar before the tabernacle. Then, precisely at the stroke of midnight, the venerable parish priest appeared vested in white and gold, and Mass began. When it was concluded, the priest took the Infant in his arms and held it for a moment

for the congregation to see. aid that enough Irish energy vals. The father had the power of of the church, the people falling backs was wasted in the United States life and death over his child. And Officeach side to make way for him as he presented the Nino de Dios to each one in turn. All crowded round; young men and maidens; old men and children; grayhaired fathers with their stalwart sons; women with their babies; all kneeling with ardent devotion and adoring reverence to kiss the Divine Child. To the deep fervor and unquestioning has sternly set her face against this faith of these simple people it seems less a ceremony than the real thing. Had they been the shepherds and nad this been the stable at Bethlehem on the first Christmas morning they She | could not have shown deeper emo tion. Finally the image was borne away and deposited in the place prepared for it.

There was no crib, but an altar had been placed within the sanctuary decorated with small fir trees and pine branches, in the middle of which no data to go upon. prometed by the public schools. I deny that they are agnostic or anti-Christian. They are only non-Christian. They are only non-Christian. They exert an elevating moral influence without any talk about it, If you want the catechism taught, in see those ruined walls, those rank i which says, "Thou shalt not kill."

It was necessary, he added, to 24th Dec., 1904:

On one side, and on the other St. study heredity before educating certain sections of the community in lodging and breakfast. Irish, 271, and holding his staff with its calabage or water-gourd attached. Mary lift you want the catechism taught, in see those ruined walls, those rank i which says, "Thou shalt not kill."

Was the bed of straw. Mary knelt on one side, and on the other St. study heredity before educating certain sections of the community in lodging and breakfast. Irish 271, French 144, English 36, other nationalities 29. Total, 480.

Major Darwin, the chairman, moving a vote of thanks to Professor Pearson, said that feeble-minded chil
Was the bed of straw. Mary knelt of anti-natal infanticide which is in settions of the community in locations of the community in sections of the community in locations of the community in sections of the community in locations of the community in sections of the communi was the bed of straw. Mary knelt

ty of the Mexicans had adorned her with a shepherdess's hat of straw, with a little bunch of pink roses at the side. It had, however, slipped off her head, and was supported by the strings, which hung loose round her neck. The priest laid the Infant

High Mass was at 10 o'clock. The distinguishing feature of the ceremony was the music, which was singular in the extreme. It seems it is the privilege of the street boys at Christmas time to provide the music They whistle it on birdcalls to an appropriate accompaniment on the organ. The effect at first is startling; but when it is done well (and the boys seem perfectly to understand their part), it is extremely pretty, and sounds precisely as if a joyous melody. This music is called "los Pastores"—"the Shepherds" why I do not know. I must add that the Mexican carols are the prettiest I ever heard, and quite original In the afternoon we went by mule train to San Luís Potosi to visit some Spanish friends. In the sala was an altar tastefully decorated with frosted branches of fir, colored ribbons, silver balls; and on a lacefringed satin cushion in the middle was a wax image of the Holy Child. The children of the house had ranged it all themselves, and showed it us with great pride; and we were told that in every house, rich or poor, was a similar altar. seemed a combination of the English crib and German Christmas tree idea. At the Epiphany the ceremony of clothing the Nino takes place with many quaint customs, but it would take too long to describe them now. -Exchange.

PERSONAL.

Rev. Frank Singleton has been appointed curate of St. Agnes parish. Mr. John I. McCaffrey, choir master of St. Agnes' Church, was presented by the members of the choir with a diamond pin on Christmas

MYSTERIES OF HEREDITY.

(The Daily News, London.)

"If you knew absolutely everything about the parents, you would be able to predict what the child would be." So said Professor Karl Pearson, F. R.S., in his lecture at Bedford Col-

Professor Pearson some time back evolved some remarkable theories respecting temperament in relation to the color of the hair. In dealing with heredity, one must be a collateralist as well as an ancestrian. One must examine one's aunts and cousins, and especially the cousins, as well as parents and brothers.

If two sets of a man's cousins were found to have similar characteristics said Professor Pearson, it would be fairly safe to say that the man's own character was also similar. With the aid of a large number of diagrams, the Professor argued that if He then descended the sanctuary steps and advanced down the centre the offspring would be certain to ing tribute to Mr. McDonald, and so foolish as some supposed to take an interest in one's ancestors.

With regard to sisters, Professor Pearson said that after an examination of 2014 'pairs' of sisters, he found a striking resemblance of sister to sister, both mentally and physically. The resemblance between parents and offspring was .5; between two brothers or two sisters slightly less; and that between brother and a sister less still.

There was no difference between a man and a thoroughbred racer as regards inheritance of color. Whether this was so with insects was not known. He thought the difference very small. He was himself experimenting with snails at the present time, and already had grandchildren of his original snails. dying off, however, so that he had

dren were now being specially educated, so that in after life their imbecility would be thinly veneered with education. The result would be most undesirable.

her neck. The priest laid the Infant between them, and the ceremony was St. Mary's Young Men's Society

St. Mary's Young Men's Society, neld their first reunion and debate last evening at their rooms, 985 Notre Dame street. The place had been tastefully hung with Chinese lanterns, and the members turned out in full force. Previous to the commencement of the evening's enjoyment, Mr. Duncan McDonald, manager of the Street Railway Com-pany, entered the hall, and was pretty, and sounds precisely as if a greeted with enthusiastic applause, whole woodful of wild birds had sud- At 9 o'clock the chairman, Rev. Father McDonald, called the meeting to order, and explained the object the Society, which is to elevate the moral, social and religious tone of its members. He thought there was nothing better for intellectual development than debates, and he had much pleasure in opening the first for St. Mary's Society. The subject of the debate was : "Resolved, that winter is more congenial to the sportsman than summer." The affirmative was taken by Messrs. T. Norton, G. J. Fox, J. McDonough, T. Mitchell, B. McIlhone, the negative being sustained by Messrs, J. C. McLaughlin, J. Heffernan, P. Døyle, T. O'Rourke, J. P. Purcell, D. Mc-It Laughlin. The debate was opened by Mr. Norton for the affirmative, who gave a glowing account of the many winter sports of this Canada of ours, and their healthful action upon the body. Mr. J. C. McLaughlin answered for the negative, and spoke of the summer sports, such as baseball, lacrosse, fishing, rowing and camping. Mr. G. J. Fox made an able plea for the winter sports. His concluding words were: "The velopment of stamina, that vital strength so necessary to all of us, without which we cannot hope to realize any positive success, is obtained with better results in winter, than in summer."

Messrs. O'Rourke, McIlhone, Purcell and Doyle spoke for their respective sides and as the members had been roused to enthusiasm over Canada's national game, lacrosse, and the mention of the Shamrock crosse team, the majority of the members voted that summer, the good old summer time, was the bet-

Mr. Duncan McDonald made a capital speech, full of practical knowledge. He was glad to be present at the reunion, and complimented the speakers on their able speeches. He always looked back with pride the day, some 25 years ago, when he was a member of St. Mary's Young Men's Society, and was very glad to be able to say that he was there to-night as a pioneer of the old society. He gave the members some practical pointers, and at the end was loudly apolauded.

Rev. Father R. E. Callahan spoke at length on the necessity of such society, and he hoped that all would

was glad to see him occupy such an important position in our midst.

The meeting then adjourned.

St. Gabriel's Temperance Meeting.

The St. Gabriel's Total Abstinence and Benefit Society will hold its regular meeting on Sunday next, im mediately after High Mass, when the initiation of the officers for the coming year will take place.

Christmas Dinner at Notre Dame Hospital.

The Christmas dinner at Notre Dame Hospital, held on Tuesday evening, was a great success. Mgr. Racicot presided, assisted by Mayor Laporte.

ST. BRIDGET'S NIGHT REFUGE. Report for week ending Saturday,