

Linens.

of textile fab-  
richness, deli-  
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and Barnsley.

High Art Linens  
Kensington Art  
Light Blue, Light  
and Cadet, 36 ins.  
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Silver!

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Decorated Vase  
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# The True Witness

Vol. L, No. 18

MONTREAL, SATURDAY, NOVEMBER 10, 1900.

PRICE FIVE CENTS

## BISHOP McFAUL ON CITIZENSHIP.

His Lordship Bishop McFaul, of the diocese of Trenton, N.J., whose strongly-worded appeals to Catholics in the neighboring Republic to evince greater public spirit and to unite in defence of their rights which have taken deep root, has recently contributed an article to the "North American Review" on "Citizenship," its duties and its responsibilities. While the question is discussed from an American standpoint, it is now the less of great interest to us in Canada. We cannot give the full text of Bishop McFaul's carefully thought out appreciation of the subject, but we give the following extracts which will appeal to all Catholic men who are loyal to their religious principles.

**CONSTITUTIONAL RIGHTS.**—The question now naturally arises, says His Lordship:—Are Catholics in the United States permitted to enjoy their constitutional rights in their integrity; are they allowed the free exercise of their religion; does the flag guarantee and protect them in rights equivalent to those of every other citizen; are there any grievances of which, as American citizens, we ought to complain? Here I shall direct attention to our religious rights in penal, charitable and educational institutions under public control. Nothing can be more reasonable than our demands regarding liberty of conscience in these institutions. We ask that the priest be allowed to preach the Catholic doctrine to Catholic adults, and to teach Catholic children the Catholic catechism; to offer Mass, so that Catholics may be present at it; to administer the sacraments, and that Catholics shall not be compelled to listen to non-Catholic teaching, nor to participate in any worship except their own. In a word, we claim for Catholic clergymen the right to enter our State institutions, at seasonable times, to give the benefits of the Catholic religion to Catholics, and we demand that the system of worship and of religious teaching at present existing in many institutions—a system which leads to proselytism—shall be abolished.

The Constitutions of the United States, and of the several States guarantee the rights of conscience to the inmates of public institutions. Why, then, are Catholics obliged to be present at non-Catholic prayers and instruction? Why should clergymen be subjected to annoyance, and often to harshness, when bringing the Catholic inmates the consolations of religion? It is true we have succeeded in gaining a portion of our rights in some instances, but this has been the result of a long and arduous struggle against injustice.

Hence, in my letter to the Ancient Order of Hibernians, assembled in national convention, this year, in Boston, I advised that they, in union with other societies composed of Catholics, should endeavor to procure a proportionate representation of Catholics on the Boards of Management of all public institutions. This is necessary if we are to enjoy freedom of conscience; for, as only a Catholic can fully appreciate our position in relation to religious worship, religious instruction, and moral training, especially in reformatories, he alone is qualified to obtain and protect our constitutional rights.

At the same time, and in my Trenton address to the Knights of Columbus, I referred to the treatment of our Indian schools, and to strengthen my position I quoted from a letter, issued with a view to obtaining funds, which bore the names of Cardinal Gibbons, Archbishops Ryan and Kain:

"Despite the fact that religious orders and other Catholic bodies have equipped schools for the education of the Indian children, in full confidence that the government would not reverse its recognized and successful policy of subsidizing these schools—yet in the height of their success and in spite of their doing the work cheaper and better than the government itself could do—it, we find that the subsidy has been for the greater part and will eventually be entirely withdrawn, and that these well founded works of Catholic benevolence, begun in good faith and with great expenditure of time and money are to be abandoned to their fate."

Fanaticism opposed our legitimate demands, and the cry went forth: "The schools are sectarian." This is the old subterfuge to which our enemies constantly resort. They would rather have the Indian children grow up without religion than taught the tenets of the Catholic Church. Many otherwise well-informed persons are deceived by the term "non-sectarian." There is no form of religion to which it can apply, since every religion has some sort of worship and doctrine, and, therefore, even in the sense of the bigots, it is sectarian. To be non-sectarian would require the absence of all religion. To dilute Christianity beyond recognition, and to call it non-sectarian, is to fall back upon that refined paganism so common in this age and to oppose Christianity itself.

schools, and we certainly look upon it as detrimental to the best interests of the United States. Let no one imagine, however, that we are opposed to a system of public education; on the contrary, we contend that it is absolutely necessary for the permanency of free institutions. What we object to is education which is not religious; the payment of taxes for the support of schools to which we cannot conscientiously send our children. Religious education is even more necessary than secular, even if we value only the temporal welfare of the individual and society. We shall, however, be told: "Teach religion in your churches." No one, I presume, will accuse Catholics of neglect in this matter, and yet we are satisfied that such teaching alone is insufficient.

There are three great educators: the home, the church, and the school. Even these, powerful as they are, acting under the most favorable circumstances, are sometimes unable to cultivate the degraded and the obstinate. Great, then, is the danger to be feared from a defective school system. Consider the result at which this system has contributed, as shown at the present religious convention of the United States. Our population is over 70,000,000. There are from 10,000,000 to 12,000,000 of Catholics, and the most enthusiastic Protestants do not claim more than 18,000,000 to 20,000,000. The remaining millions acknowledge allegiance to no church whatsoever.

I am far from maintaining that the public school system is the sole cause of this religious indifference. It is clear, however, that people cannot be made religious without teaching them religion. When we reflect that men without religion are, as a rule, men without morality, religious education assumes great importance in the eyes of every patriotic American citizen. Tell me not of isolated examples of men who have scoffed at religion, and yet have lived apparently pure lives, have respected the rights of their fellow-men, and have been faithful to their family relations. Such qualities are not products of religion. They have sprung from Christian enlightenment, from the influence of the principles of Christianity, which have permeated society during the past nineteen centuries.

Religion is absolutely necessary for the perpetuation of our free institutions and the Catholic puts himself on record as an ardent patriot when he raises his voice in its defense, and declares that our schools should be devoted to religious as well as to secular education.

**CATHOLICS OSTRACIZED.**—Here let me introduce another subject. Why were not several Catholic members appointed on the commissions to our new possessions? They could have appreciated the civil and religious conditions of these countries, and suggested suitable measures for their adjustment. I do not hesitate to affirm that for a non-Catholic, even with the best disposition, it would be morally impossible to render an impartial report, or to make just recommendations.

Instead of approaching, in the spirit of a broad and enlightened statesmanship, the problems presented, the prejudices against our government sown by the Spaniards were allowed to be increased by the conduct of our soldiers, and the desecration of the churches wherein the solemn rites so dear to a Catholic people had been daily performed.

Again, we are entitled to a greater number of chaplains in the army and navy. So far as I have been able to ascertain, there are only three Catholic chaplains in the navy, notwithstanding that a large proportion of the marines are of the Catholic faith; in the army there are but four Catholic chaplains.

In the late war, many a brave Catholic had breathed forth his soul to his creator without the consolations of that religion which planted patriotism in his heart, simply because the men in authority ignored our religious rights. These are some of the grievances under which Catholics labor, and they are certainly serious enough to justify a movement towards redress.

**FEDERATION OF SOCIETIES.**—I cannot claim the honor of first suggesting concerted action among Catholic societies. This subject has been widely discussed for several years, and I thought proper to draw the attention of two of the largest organizations composed of Catholics to such a movement, since it certainly is our duty to select some legitimate means of obtaining our rights under the constitutions of the states and the nation. Language cannot more plainly declare than my Boston letter and my Trenton address, that I have not the remotest idea of promoting or even suggesting a Catholic political party. It will be necessary, of course, to have organization; all societies composed of Catholics should endeavor to touch at certain points so that, while each retains its identity and pursues its own aims, there may be a bond of union enabling them to exert a concerted influence; but the formation of a political party is not contemplated.

Our position is simply this. We are American citizens, entitled to cer-

tain rights, and these we must possess. Bigotry shall not be allowed to deprive us of the exercise and enjoyment of any of them. We ask no favors, we beg no privileges; but we demand that our religion shall not be made a bar to the attainment of our rights under the constitution. It is not to bring our religion into politics that an appeal is made to the Catholic laity of America; on the contrary, it is to keep religion out of politics. American citizens, because they are Catholics, are discriminated against, and we are determined to unite for the purpose of defending ourselves against this American bigotry. Nor is this a movement to obtain political office for Catholics, as such; it is, however, a campaign of education, and it extends to non-Catholics as well as to Catholics. We shall not stand alone in this struggle. I have the greatest confidence in the intelligence and justice of my fellow-countrymen; I feel assured that all true Americans will assist us to the utmost of their ability by legitimate methods to redress grievances, to obtain our rights, and to resent insult to our religion.

My experience leads me to the conclusion that a policy of silence has been very detrimental to our interests. That great man, General Grant, is related to have given the following advice regarding a certain question which was brought to his knowledge: "Get together, call meetings, get up petitions, and send deputations here, and thus they often secure their object. Now, that is what you Catholics should do. Do as they do. Get together, make out a statement of your case, and back it with as much force as you can muster." This advice is applicable to local boards, state legislatures, the national congress and other departments of government.

In what channels shall the influence of this movement or organization, manifest itself? This question will be answered in due time. Able leaders will determine upon legitimate, honorable and constitutional methods, as the cause grows and prospers, and passes beyond the stage of theory and suggestion to that practice and action.

## HOMEOPATHIC DOSES OF RELIGION.

In St. Helen's parish, London, a great bazaar for school purposes was recently opened under the presidency of Sir David Gamble. On that occasion, while introducing Sir David to the vast audience, the Very Rev. Bernard Vaughan, S.J., said: "I cannot pretend to introduce to you the opener of the bazaar to-day; it would be like introducing a child to its parent, one under heavy obligations to its benefactor, because Sir David Gamble is not only the father of St. Helen's but the benefactor of all its tenants (applause). Whenever you look you will find tokens not only of his breadth of mind but of his depth of heart. I have got to look round St. Helen's, and I see it is connected in so many ways by a golden chain to a heart that went out to it, and to-day we have an instance in point, speaking eloquently to tell us of the great interest Sir David takes in the welfare of youth; he is here as a witness of his appreciation of the voluntary schools. He recognizes what the enlightened world for all to recognize, that a bad Catholic would never make a good Protestant, but that a good Catholic if he is to be a good citizen as well as a good Catholic, must have a good education."

When leaving the narrow platform of the nursery for the broader one of the schoolroom the Catholic child should be taught the lessons, emphasized and accentuated, which were imparted to it in outline on its mother's knee in the nursery. Education is the drawing out of all that is best in a man, drawing out from his mind and his heart, and his will. Teach the child that every good helps to beget habit, and that habit is the drawing out of all that is best in a man, drawing out from his mind and his heart, and his will. Teach the child that every good helps to beget habit, and that habit is the drawing out of all that is best in a man, drawing out from his mind and his heart, and his will. Teach the child that every good helps to beget habit, and that habit is the drawing out of all that is best in a man, drawing out from his mind and his heart, and his will.

In the board schools I see a lack of religion, and in the voluntary schools I see that religion taught in definite form and with strong doses (applause). If you will take in the

lessons taught by secular and religious instructors in the schools, and go forth into the world and on the street platform, you will find that your knowledge into action, I can assure you my fellow-countrymen will think very differently of the religion so dear to us. Sir David Gamble is here to emphasize my words (cheer, hear). I am proud to be here to help a brother priest, and all the more to help a man who has shown that he has grit and substance and go in him. I say to him what many people say, not thinking, "God-speed to you." I am proud to be associated with the name of Sir David Gamble. I have never met him before, but for eighteen years I have known him in the most eloquent manner by the eloquence of his words and works. St. Helen's may say to him in the words of our great poet: "Wouldst thou to help a brother priest, and all the more to help a man who has shown that he has grit and substance and go in him. I say to him what many people say, not thinking, "God-speed to you." 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