



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 none 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 State 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 instructions? 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 sell it non-sectarian, is to fall back upon that refined paganism so common in this age and to oppose Christianity itself.

RELIGION IN SCHOOLS.—We have heard much of opposition to the non-sectarian public

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 without religion; 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 condition 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 beyond 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 irreligion. 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 those 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 lad 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 un-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: "These people," said the president, "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 good music, 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 owner 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 the school. He is a man who, wherever 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 is the greatest help 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 there the lessons, emphasized and accentuated, which were whispered 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 character; and what we want to-day more than anything else is men of character. The child must be taught to think rightly, to live rightly, to do rightly. In other words, a man is not, as the German philosopher says, what he eats, but what he does. If you want a man to do what is right you must get him to love what is right, and if you want him to love what is right, you must teach him to know what is right, so from knowing, to liking and doing. That is the process; it must be started in the schoolroom, and the voluntary school system teaches this. The religion that a child was taught on its mother's knee is taught with greater emphasis in the school room, and the weapon of knowledge is put into the hands of a child, the Church comes with religion to teach that child how to use that weapon rightly. The reason why to-day I see so many of my fellow-countrymen without principle, men who are lawless, who have no backbone, uncharacter, is because the strong influence of religion is given in homeopathic doses instead of strong doses.

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 CHILDREN OF OUR LIFE, TRANSLATING YOUR KNOWLEDGE INTO ACTION.

Religion so dear to us. Sir David Gamble is here to emphasize my words (cheer heard). 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 hadst deserved less, that the proportion both of thanks and payment might have been mine."

SIR DAVID GAMBLE'S REMARKS.

—It will interest our Catholic readers to peruse the words of the noble-hearted president of that organization. He said:—

"If he (Father Vaughan) had known as much as I do about the little town of St. Helen's, I think I should have said a few more words, which he evidently could have said with very great power, as to the terrible shortness of the school life of the children of St. Helen's. If he had known more that there are more children leaving school, in proportion to the whole number, under the fifth standard; that they can practically get no advantage from their education; that they may have done from the school training, but so far as education goes they leave school before they have really learned anything that is worth keeping or that they can keep. We have, I believe, a greater proportion of children leaving school at the fourth standard than any other county borough in the kingdom; and I would impress upon you the necessity of keeping the children longer at school, so that they might get some educational benefit from their schooling. Some people think the schools ought to be paid for out of the rates, but in 1871, when the Elementary Education Act came into force, we made up a School Board. We then had 500 votes more than we required, and we made up our minds to try and keep our schools (applause). So far we have succeeded, but it has been a severe pull upon a great many of us. We have had schools to build and to staff, and the population has increased. It has been a difficult matter sometimes, but if we have schools enough for the requirements of the parish, we may still go on, and I hope we shall all be willing to find means, somehow or other, either by bazaars or some other means, not only to build these schools but to carry them on without having a School Board."

There is a splendid lesson in these remarks for our people here in Canada, as well as in the United States. The grand conclusion to be drawn is that education being a primary necessity, sacrifices must freely be made in its behalf.

IRELAND'S RECORD IN EDUCATION.

On Sunday the Feast of St. Gall was celebrated in the church dedicated to his name in Milltown, Co. Dublin. In the course of a very eloquent sermon, Father Darlington, S.J., drew a striking contrast between the pagan Picts of North Britain, and our chances of having our people placed in the sixth century we find thoroughly equipped university schools, teaching all the sciences then known to the enlightened world—the classics, Hebrew, and Gaelic; poetry, geometry, rhetoric, natural science, astronomy. To Bangor in Ulster, to Lismore, Glendalough, Clonard, Clonmacnoise, Durrow, and a hundred other schools, which civilized the pagan Picts of North Britain. From Bangor, in Ulster, went St. Columba, with twelve companions, of whom St. Gall was one, to found university schools in France, Switzerland, and Northern Italy. St. Gall has left his name in the canton and town called after him near Lake Constance. His ancient monastery there is still the richest depository of Irish MSS. on the continent of Europe. The writings of these professors from the Irish schools prove them to have been men of the greatest secular learning as well as men of exalted faith. It was through these teachers from Ireland that the pagan hordes of Europe received their higher studies. Let us turn, continuing the preacher, to Ireland of to-day. The countrymen and co-religionists of St. Gall, who gave, through their university schools, civilization to Europe, are now themselves denied an adequate provision for higher education. We have witnessed within the last few days here in the city men of wealth and position acting like the uneducated pagans of the past, banding together and using their wealth and position to deprive the countrymen of St. Gall of their right to adequate instruction, which Ireland enjoyed in the sixth century, when the Saxons were still pagans.

SCHOOL BOARD ELECTIONS IN ENGLAND.

A somewhat lengthy, but most important and education article has been written by Mr. P. J. King, chairman of the Election and Registration Committee of the South London Catholic League. The subject "How to conduct School Board Elections in London." To analyze the article, without reproducing it in full, would be no easy matter. The system explained is so elaborate, so complete in detail and so effective in results that we scarcely know how to give the reader an idea of its contents without first summarizing it as a whole. However, that would need as much space as the reproduction of the article itself. We will strive to select such extracts as may serve to let our Canadian readers know how perfectly organized the Catholic Educational League of London has become, as the system may be of service in organizing in other directions. Mr. King begins by saying:—

"The candidate, or those responsible for his selection, should see that a central committee is immediately appointed, consisting of a chairman and secretary and a number of members sufficient to supervise effectively each of the parishes comprised in the School Board area which the candidate seeks to represent."

"The first to be elected to the Election Committee should be to instruct their secretary to write to each of the priests whose parish is comprised wholly or partly in the School Board area, asking for his co-operation in forming a Parochial Committee of which the P.P. or, failing him, one of his curates should be the chairman."

After dealing with the selection of a central committee room, he dwells upon duties of an officer called the election agent. This man should be always on hand to furnish such information as voters might need, such as:—

"(a) Whether he, or she, is on the list of voters for any place in the district; (b) Where, if so, he, or she, is to record his, or her vote; (c) Time and place of polling, and instructions as to how votes should be cast; (d) For those entitled to vote, but whose names are not on the published lists, full instructions as to how they should proceed so as to have their names placed on the list made out of all the streets, lanes, courts and alleys included in their respective parishes. The list sheets should be divided into five columns: the first column giving the name of the street; the second, the total number of voters; the third, the number for (when ascertained); the fourth, the number against; and the fifth column, the number of doubtful voters."

It would be no practical utility to enter into all the elaborate details which follow. But an idea of perfection of the systems may be gleaned from the following paragraphs:—

"By having such an officer a great deal of time and unnecessary trouble will be saved; the rate collector will be spared unnecessary irritation, and our chances of having our people placed on the rate books considerably improved. Just fancy a man from each parish, perhaps six or seven of them; all tramping to the rate collector night after night, and all clamouring to have the names brought by them accepted. Conduct of this kind is not conducive to good temper on the part of the rate collector, the result would be the reverse of satisfactory. Let us suppose one man be appointed to look after

this work on a certain specified date, say a week before the day fixed on for polling, would arrange with some guardian favorable to our candidate, to accompany him, much friction would be avoided and our chances of not having the names placed on the rate books reduced to a minimum. After the rate collector has accepted the names, it would then be the duty of the removal officer to give the supervisors a list of those entitled to vote and it would be the supervisor's duty to see they were looked properly after by the parochial authorities. The chairman of the Election Committee should have the work done regularly entered up on his triplicate and should see that fair progress was made every night in the respective parishes. If the work in any parish seemed to be neglected he should at once see to it. The whole of the responsibility of seeing the election properly and thoroughly carried through rests on his shoulders."

The subject of public meetings and all the rules regarding them, that of the parochial canvasser, then the duties of the parochial chairman and secretary, the office of supervisor, that of the removal officer, the election secretary, and the chairman; these are all matters of detail which merely affect the League itself. But the very list shows how many officers there are, how perfectly harmonious must be their action, and how complete the whole organization must be. However, the last passage is one of great importance, and we would ask all who are interested in Catholic representation on School Boards, or in municipal or political affairs, to read it attentively. He says:—

"The candidate's meetings should cover the entire district. The candidate if he has a good committee should be entirely directed by them; if they be only good for spouting he should act entirely on his own. Now it would not surprise me to see that some one say, the scheme is very good in its way, but the writer does not evidently realize that, at School Board elections, of those entitled to vote, not more than thirty or forty per cent. ever take the trouble to record their vote. Indeed I do realize it, I know all about it. But instead of its being an argument against exhaustive effort, to my mind it is an argument in its favor. If only twenty per cent. of the general electorate go to the poll we should see that one hundred per cent. of the Catholic voters were accounted for. The smaller the poll of the general electorate, the greater the strength of the Catholic vote. One in fact is in the inverse ratio to the other. The absences are also used as an argument against a house to house canvass. Well if there be some parishes opposed to a house to house canvass there are others equally in favor of it. We have had evidence of this at the Dockhead meeting. Father Doubleday and the representatives from the Borough were in favor of a house to house canvass. To those who are opposed to exhaustive methods I would say 'Very well, you can get a register and simply canvass those already in the list.' The same machinery will do for both. If it could be only fully realized how much good one or two Catholic representatives could do on a body like the London School Board they would display much greater interest in the return of our candidates. In conclusion let me say that this scheme has been devised for another purpose as well as for elections for the London School Board. I am especially desirous of seeing not only every Catholic in South London accounted for, but I, and I am sure every member of the Catholic League of South London wish to see some scheme devised whereby the great leakage that annually takes place from the Catholic body may be entirely prevented. The paper read by Lady Talbot at the last meeting of the Catholic Truth Society has raised hopes that may be brought to a happy fruition in the near future."

SUCCESSFUL MISSIONS.

The Redeptorist Fathers are ever doing good work wherever they go. The accounts given of the great missions recently preached, in Michigan, by Fathers Henry Arben and Stephen L. Connolly, are of a nature to inspire Catholics with deep sentiments of satisfaction and delight. It is thus we are told about this grand work:—

"The first mission began for the people of St. Bridget's Church, Midland, Mich., September 30th, and closed October 7th. The second began October 7th at St. Henry's, Vernon, Isabella County, Mich., and closed October 14th. The third was given at Auburn, Bay County, Mich., during the week beginning October 14th, says the "Michigan Catholic." These churches are all in charge of the Rev. Denis E. Malone, a zealous and hard-working priest. The first week was devoted to the spiritual welfare of St. Bridget's parish. A large attendance rewarded the efforts of the reverend Fathers, and

many negligent ones were brought back to their duties. The second was given to the needs of the people of Vernon and Clare. The attendance in this latter place was even greater than at the first mission, owing to the fact that many non-Catholics attended the sermons. The third week was for the benefit of the Catholics of Auburn, a mixed parish of Irish and French. These missions were given mostly to the farming class, some of whom had to come a distance of twelve to thirteen miles. The large attendance of the people, as well as their great regularity at all the exercises, were most gratifying to the missionaries. In all about 1,020 confessions were heard. Great credit must be given to the pastor, Rev. Denis Malone, who for weeks beforehand had prepared his people for this great event, and who has every reason to be proud of its success. The Redeptorist Fathers of Grand Rapids are giving another course of missions which began at St. Mary's, Carson City, Mich., November 4th.