

# The Catholic Record.

VOL. 6. FOR THE WEEK ENDING SATURDAY, SEPT. 6, 1884. NO. 308

### CLERICAL.

We make a specialty of Clerical Suits, and turn out better fitting and better finished garments than any Western House.

**N. Wilson & Co.,**  
136 DUNDAS STREET

The Nativity of Our Lady.

SEPTEMBER 8.

1. Summer suns forever shining,  
Flowers and fruits forever twining,  
Silver waters ever flowing,  
Soft breezes ever blowing,  
Sung like groves forever ringing,  
With a low, melodious singing:  
Infant Mary! Joy of earth!  
We with all this world of mirth,  
Light-hearted and joy-laden,  
Greet the morning of thy birth,  
Little Maiden!

2. Angels round the Throne adoring,  
Newest songs of praise outpouring,  
Bursts of wonderful thanksgiving,  
Worshipping the Everliving,  
All the vast angelic nations,  
Lauding Him with gratulations:  
Infant Mary! Joy of earth!  
We with all this world of mirth,  
Light-hearted and joy-laden,  
Greet the morning of thy birth,  
Little Maiden!

3. God with each untold perfection  
Brooding o'er thy sweet election  
Glorified by wondrous lilies,  
Sitting in his calm abodes,  
As if some new-born emotion  
Ripped His uncreated bosom:  
Infant Mary! Joy of earth!  
We with all this world of mirth,  
Light-hearted and joy-laden,  
Greet the morning of thy birth,  
Little Maiden!

4. Father, Son, and Holy Spirit,  
Blazing thee with matchless merit,  
Wondrous graces on thee raining,  
And thy dread omnipotence designing  
To rest in thee as in no other,  
Daughter, Bride, and Spouse Mother:  
Infant Mary! Joy of earth!  
We with all this world of mirth,  
Light-hearted and joy-laden,  
Greet the morning of thy birth,  
Little Maiden!

5. Thou thyself a world of brightness,  
Flower of more than angel's whiteness,  
Revised now with greater Heaven  
Than to angels hath been given,  
Grandest worship in creation  
Is thine infant adoration:  
Infant Mary! Joy of earth!  
We with all this world of mirth,  
Light-hearted and joy-laden,  
Greet the morning of thy birth,  
Little Maiden!

6. Splendor of the pearl-like morning  
O'er the vision in thine dawn,  
Golden visions hovering  
Near Heaven's portals before them,  
Sudden transports newly given,  
Sweeter than the words of Heaven  
Infant Mary! Joy of earth!  
We with all this world of mirth,  
Light-hearted and joy-laden,  
Greet the morning of thy birth,  
Little Maiden!

7. Joachim and Anna kneeling,  
Looks of rapture and adoration,  
High in ecstasy uplifted,  
Father, mother, grandly gifted,  
Weeping throes in their gladness,  
Tears of rapture, not of sadness:  
Infant Mary! Joy of earth!  
We with all this world of mirth,  
Light-hearted and joy-laden,  
Greet the morning of thy birth,  
Little Maiden!

8. Ah! the first sight of thee sleeping,  
And the first sound of thee weeping,  
How the rapturous tears-drops glistened,  
How she smiled, and how she dawned,  
Feeding fondly thy breast:  
Infant Mary! Joy of earth!  
We with all this world of mirth,  
Light-hearted and joy-laden,  
Greet the morning of thy birth,  
Little Maiden!

9. All the joys upon God's mountain  
Gushing out from thee, their fountain,  
All the gladness of the golden  
Hosts of heaven and the dawn  
Of salvation's happy morning:  
Infant Mary! Joy of earth!  
We with all this world of mirth,  
Light-hearted and joy-laden,  
Greet the morning of thy birth,  
Little Maiden!

10. Babe of Anna! Little Maiden!  
Spirits full, hearts almost broken,  
Joy which can not be outspoken,  
We thy birthday greet the dawn  
Of salvation's happy morning:  
Infant Mary! Joy of earth!  
We with all this world of mirth,  
Light-hearted and joy-laden,  
Greet the morning of thy birth,  
Little Maiden!

—F. W. FABER, D. D.

sin. Neither does the uncertainty proceed from any want either of resources or of the will to apply them, on the part of the Church, to pay to the last farthing the debt of atonement still due to God by the soul in purgatory. For, the Pope, in granting this indulgence, presents to God from the *Theaurus Ecclesiae* satisfactions fully sufficient to free the soul at once from the pains of purgatory. From this point of view the indulgence is plenary. Finally, the uncertainty does not, we suppose, result from want of compliance with the conditions necessary to gain the plenary indulgence, which include only the offering of Mass at a Privileged Altar for the departed soul. But the uncertainty comes from the manner in which the Church applies this and other indulgences to the dead. The indulgence is granted *per modum suffragii*, that is to say, the Church presents full satisfaction to God for his acceptance, but we cannot be absolutely sure in what measure God accepts this offering, or that he applies it, if accepted, to the relief of the particular person according to the intention of the Pope. This depends on the good pleasure of God.

From the definition just given of a Privileged Altar, it is manifest that, in order to gain this plenary indulgence, we have need, in the first place, of an altar that is duly privileged, and, secondly, we must celebrate Mass at that altar. We will arrange under these two heads our notes on this subject.

The conditions usually required for a Privileged Altar.

Compliance with certain conditions is always insisted on, before an altar can be privileged. The conditions may vary from time to time, so that in each case the most trustworthy source of information as to what they are, is the document authorizing the erection of such an altar. Even after the conditions are known, a question might arise as to their interpretation, and we hope to anticipate the answer to difficulties of this kind by explaining the conditions that are ordinarily found in the Indult granting a Privileged Altar.

The usual conditions are two, namely: 1. That the altar is itself fixed. 2. That there is not already in the church or chapel a similarly Privileged Altar. Formerly it was usual to add a third condition requiring a certain number of Masses to be said at the Privileged Altar.

A Privileged Altar is always understood to be a fixture unless the contrary is expressly stated. This point has been decided by the Congregation of Indulgences:

"Quaeritur si a S. Sede indultum locale altaris privilegiati conceditur, neque ulla facta sit mentio nec in supplicibus, nec in rescripto de qualitate altaris, sine fixum scilicet, vel portatile; an altaris censeri possit privilegiatum, etiamsi sit portatile?"

S. C. Indult. resp. "Negative, excepto casu indult altaris privilegiati personalis, quo frui potest sacerdos in quocunque altari sine locali sine portatili celebraturus." 15 Dec. 1841.

It is not necessary that the express statement of the portable nature of the altar be contained in the Rescript granting the privilege. It suffices to mention it in the petition, provided that what is asked in the petition is granted in the Rescript. This point also has been decided by the Congregation.

The reader will remark that we speak of the altar as a *fixture* rather than as *fixed*; because it is not necessary that a Privileged Altar should be, in the strict liturgical sense, a fixed altar. In a fixed altar, properly so-called, the slab and the base on which it rests are equally essential parts, and it is, moreover, necessary that both these parts should be permanently united. Accordingly, they must be anointed at their juncture, to signify that they, when thus united, form the altar. Now a Privileged Altar need not be in this sense fixed. This has been decided by the Congregation of Indulgences:

1. "An in resolutione, data a S. Congregatione Indulgentiarum, Rescriptis praescriptis die 16 Dec. 1841, per verba *altare fixum seu locale* intellexit altare fixum prouti supra scriptoribus de rebus liturgicis definitum est?"

"Et quatenus affirmative?"

2. "An vox *altare portatile*, in eadem resolutione habet eandem significationem quam ex hisdem scriptoribus superius indicavit orator?"

Resp. S. Cong. Indulgentiarum, &c.

Ad 1. "S. Congregationem intellexisse altare fixum quidem quod a loco demoveri non possit, sed non tamen cuius superior pars sine mensa sit ex integro lapide, vel adeo calce conjuncta, ut lapis consecratus amoveri non possit; secus enim, diruto altari, quod privilegiatum concessum erat ob altaris sancti imaginem, post novam constructionem, novo indiget privilegio."

Ad 2. "Intellexisse altare, ut dicitur, *portabile*, quod constat tantum ex unico lapide integro tautae magnitudinis ut calcis pedem cum patena, saltem quoad majorem partem, capere possit, vel quod de uno in alium locum transferatur." 20th March, 1846.

It is certain, then, that this condition requires, not that the altar should be fixed in the strict liturgical sense, but that it be a *fixture*. By this is meant that the structure, whether of stone or wood, is to be of a permanent kind, such as is ordinarily to be seen in most of our churches, and which we commonly speak of as the altar. The fixture is opposed to a mere temporary altar, that is raised for a particular feast or occasion, or for a passing season of devotion, such as the month of May, and which is removed as soon as it has served its purpose.

itself explained the meaning of this plenary indulgence of the Privileged Altar:

"Episcopus S. Fiori in Gallia quaerit utrum per indulgentiam altaris privilegiati anexas indulgentias sit indulgentia plenaria animam statim liberans ab omnibus purgatorii penis, an vero tantum indulgentia quaedam secundum Divinae Misericordiae beneficentiam applicanda?"

S. Congregatio resp. "Per indulgentiam altaris privilegiati anexas, si spectetur mensa consecrata, et usus clavium potestatis, intelligendum esse indulgentiam plenariam quae animam statim liberet ab omnibus purgatorii penis: si vero spectetur applicationis effectus, intelligendum esse indulgentiam cuius mensura Divinae Misericordiae beneficentia et acceptationi respondeat." 28 Jul. 1810.

See also Van de Burgt, *De Celebratione Missae*.

The following is a copy of a Rescript, granting a Privileged Altar to a certain convent in Ireland. It was obtained, as will be seen by the date, less than a year ago:

"EX Audientia Sanctissimi habita die 21 Novembris, 1880.

"Sanctissimus Dominus Noster Leo Divina Providentia P. XIII., referente me infrascripto Sacrae Congregationis de Propaganda Secretario benigne declaravit in perpetuum privilegiatum altare majus sacelli Monialium a Presentatione in civitate—*diocesis—*dummodo aliud altare privilegiatum non adest, pro cunctis Missae Sacrificiis, quae in eodem altari a quocunque Presbytero Saeculari vel cujusvis ordinis Regulari celebrantur.

"Datum Romae ex aedibus dictae Sacrae Congregationis, die et anno, etc."

S. C. censuit declarari: "Constare de privilegio, etiamsi mentio de altaris portatilitate in supplicibus tantum libello sit expressa, minime vero in concessionis rescripto." 21 Jan. 1843.

The decision referred to is the one quoted above. (15 Dec. 1841.)

TO BE CONTINUED.

### DIOCESE OF PETERBOROUGH.

PASTORAL LETTER OF HIS LORDSHIP THE BISHOP OF PETERBOROUGH—PUBLISHING THE ENCYCLICAL LETTER OF HIS HOLINESS, POPE LEO XIII., ON FREEMASONRY.

JOHN FRANCIS JAMOT.

BY THE GRACE OF GOD, AND BY THE APPOINTMENT OF THE HOLY SEE, BISHOP OF PETERBOROUGH.

To the Venerable Clergy, the Religious Communities, and the Loyal Laity of our Diocese, Health and Benediction in our Lord.

DEARLY BELOVED BROTHERS.—On the 20th of April last, our Most Holy Father, Pope Leo XIII., happily ruling the Church of God, published an Encyclical Letter (*Humanum genus*), directing the Bishops of the Catholic world to warn their flocks against the dangers of the Masonic Society. Our duty is to promulgate that Encyclical, and to call your attention to the momentous admonitions which the Holy Father gives to His children all over the world.

As far as we are concerned, we have hardly on occasion to deplore the evils of the Freemasonry. We have ascertained that not a single member of our flock belongs to it in our Episcopal city. We believe that we may say the same, or pretty much the same, of the other parts of the Diocese. Still, were there one single individual, who would have had the weakness to allow himself to be entangled into that society, it would be a sufficient reason for us to do our utmost to draw that poor soul from such sure way to perdition.

But, as the Holy Father says in His Encyclical, Freemasonry has invaded many countries, principally in Europe, waging war against God, against the Church, and against the authority and the safety of legitimately constituted Governments. Is it not to that society, dear Brethren, that we must attribute the sad state of affairs which we deplore in Italy, in France, and until lately in Belgium, and in many other countries of Europe? For instance, those infamous laws in France, which pretend to banish from schools the name of God and every emblem of religion, which take those schools from the influence of the clergy, and of religious orders, have been first discussed and carried in the Masonic Lodges. That impious system tending to shape religious belief according to the narrow intelligence of man, removing every obstacle which would prevent corrupted nature from following the bent of its depraved appetite, which shakes or puts aside altogether the sanctity and indissolubility of marriage, all these errors, and many others, attacking immediately God himself or His divine perfections, as we will see by and bye, are the direct or logical consequences of the doctrine of Freemasonry.

To substantiate what we have just stated, we beg to make reference to a book entitled: "The secret warfare of Freemasonry against Church and State," published by Burns, Oates & Co., London, in 1875, and in a special manner to the 4th chapter: "The covert war of the secret society against christianity," where we find abundant proofs showing that in several countries, as in Germany, England, France, and Belgium, prominent members of the confraternity have publicly announced at their meetings that they do not believe in the holiness of the christian religion, that they do not consider that the Bible is sacred, the fountain-head of truth, that Christ is truly God, and the Son of God, that it is the duty of all to contribute in maintaining and spreading Christ's kingdom. No wonder. Do we not know that the Lodges are opened to all alike, to the Infidel, to the Atheist, to the Jew, to the Mahomedan?

At page 69 of the same work, we read that a prominent officer of the Grand

Orient of France, Brother de Brannville, is reported to have spoken as follows, at a meeting of the Lodge:—"The religious tenets of Freemasonry are only a continuation of the Egyptian doctrines transmitted to successive generations by the priests of the temple of Isis." Further on he adds: "It is an authenticated fact \* \* \* that the craft reaches back to the mysteries of the benedict Goddess Isis. We know that Isis was a feminine deity representing the moon."

Let us come now to England. At pages 71, 72 and 73, of the same book, we read that an English organ of the sect, the *Freemason's Quarterly Review*, represents, first, the struggle which for centuries was carried on between Paganism and Christianity, then remarks that "after the Crusades an association was formed in Europe in opposition to the creed of Rome and of the universal faith of Europe, that association took upon itself to recognize the existence only of a God whose being is coeval with that of matter, who is incapable of admitting the plurality of persons, who is not subject to human infirmities, and, consequently, neither has died, nor can die; \* \* \* that miracles must necessarily be rejected as a violation of the eternal and immutable laws of the universe, that Christ could not have been God, but was merely a being of superior intelligence, a philosopher, a sage, a benefactor of humanity." Then it adds: "these doctrines are the fundamental principles of Freemasonry." In other words, as the English organ says: "the fundamental principles of the sect are to deny the eternity of God, and to teach materialism and naturalism, since the existence of God is, according to this principle, coeval with that of matter, to deny the plurality of the Persons, or the mystery of the Blessed Trinity, to deny the Incarnation of the second Person of the Blessed Trinity and the Redemption, since the second Person could not become man, and could not die, and Christ is nothing more than a being of superior intelligence."

This we find the principal mysteries of Christianity denied by the organ of Freemasonry, in its name and with its approval, and the lowest form of natural religion given out as the only system admitted by that society.

We might also ask how is it that Freemasons reckon time, not from the birth of Christ, as all christians do, but in accordance with the Jewish manner, from the creation of the world. This instead of 1884, they say 5884, reckoning 4000 years before Christ, and 1884 years from the birth of Christ. This negative of the christian era speaks volumes, and is a subject of boast for the craft.

The Holy Father admits, that in the ranks of the society, and, as we know is the case in this New World, especially in the lower grades, individual members may be found who would not consent to go to such extremes. They would indignantly repudiate many of the impious principles above enumerated. But, how is it that they do not see, that by the very fact they swear a blind obedience to their chiefs, when they bind themselves by oath to comply with laws and regulations, before they know them, they announce, to say the least, their manhood, they sacrifice their christian liberty, and become the slaves of the leaders of the sect?

Far from it; like free and intelligent men, let us not bind ourselves to observe regulations, before we know them. Let us keep intact that christian liberty, the fruitful source of a meritorious life in the sight of God, and of man, which is a strong argument adduced to increase the members of the Masonic body, is to represent it as a benevolent and charitable society, proclaiming loudly that, in the hour of need, the members and their families will be well provided for. Is there any christian charity in the doings of those Masons who consider it their first duty to protect a brother of the craft, when they know him by means of signs peculiar to them, even at the risk of inflicting a serious injury to a third and innocent party? Is there christian charity in screening a guilty brother Mason, at the sacrifice of the first moral principles of christianity, and in opposition to the just laws of the land? Is there christian charity in those powerful associations, who overlook, to a certain extent, the competency of many of their employees, provided they consent to occupy a subordinate position in the Lodge, where they are supreme rulers themselves, though those employees, by joining the society, would go against their conscience and the teaching of their church?

They come to the assistance of a brother Mason and of his family at the hour of need? A little pamphlet, giving the following statistics in the Province of Quebec from the year 1870 to the year 1880, represents that something over \$24,000 was the amount received in that Province during that period; that \$14,000 were spent to pay for regalia and for the salaries of officers, and the sum of \$2,500 was given to needy members, a very small percentage indeed, for charitable and benevolent purposes.

Dear Brethren, let us always be docile to the teachings of the Church. As you have done in the past, continue to keep away from such dangerous associations, not only from the Masonic society, but also from those kindred confraternities, more or less modeled on the Masonic system, in which similar secrets and solemn promises are exacted, concerning certain duties, before you know them.

A wise rule for each of you would be to join no association without asking first the advice, and obtaining the permission, of your confessor, or of your Parish Priest.

various societies of the Blessed Virgin, or the Scapular, the Rosary, \* \* \* the society of St. Vincent de Paul \* \* \*

The best and surest way to provide for old age and the time of sickness, is, every one according to his condition of life, to employ your time well, to practise temperance, to secure a home wherein you and your children will live in peace and comfort; or to deposit your savings in some of those safe institutions under the guarantee of the Government. Those ways of investing your money are a great deal safer than to intrust it to societies which offer little or no guarantee, and which will first pay well their numerous officers, or which will fail much sooner than you expect.

In an instruction issued by the Holy Office on the 10th May last, the Holy Father gives, for one year, to be computed from the day of the publishing of the Encyclical in each Diocese, to all the priests approved by the Ordinary to hear confessions, all the faculties necessary to absolve from censures and to reconcile to God the members of the Masonic body, provided they be sincerely sorry for that great sin, and renounce Freemasonry.

The Holy Father wishes also that proper instructions be given for the purpose of explaining the doctrine of the church concerning such condemned societies.

For the rest, we refer you to the admirable Encyclical *Humanum genus*, of which you have heard so much lately, and which we shall send to the priests as soon as we get the authentic translation which has been prepared by special directions from the Pope Himself.

This Pastoral Letter is to be read in all the churches of the Diocese the first Sunday after its reception, as well as the Encyclical, which we shall not fail to forward to you, Rev. Brethren, as soon as we receive the authorised translation.

Given at our residence, Peterborough, under our hand, and the counter signature of our Secretary, this 18th day of August, 1884.

JOHN FRANCIS JAMOT,  
Bishop of Peterborough.

By His Lordship's command,  
P. CONWAY, Secretary.

### FROM MERRITTON.

LAYING THE CORNER-STONE OF A NEW PAROCHIAL RESIDENCE—AN INTERESTING CEREMONY.

On Sunday evening, Aug. 24th, the village of Merritton turned out en masse to witness the ceremony of blessing and laying the corner-stone of the new parochial residence which the Rev. A. P. Finan, P. F., aided by his generous parishioners, has undertaken to build here. At the hour announced for commencing the ceremony, 7 p. m., some four or five hundred persons must have been on the grounds, many having come from St. Catharines and Thorold, attracted no doubt by the eloquence of the preacher who had been announced to speak, as well as to pay a gracious compliment to the esteemed pastor of the place.

Punctually at the hour announced, a procession issued from the church and proceeded to the south-west corner of the building, where Rev. A. P. Finan, assisted by Fathers Harris and Sullivan, blessed and located the stone with the usual prayers and ceremonies. In a cavity prepared for their reception were placed a parchment with a long inscription, copies of the leading daily and local papers, together with a variety of Canadian coins. The corner-stone which is of artistic design and elaborate workmanship, is a present from Mr. Cartmell, of Thorold, and was prepared especially under his own supervision. It is of the best quarry stone, highly polished, with two raised crosses that can be seen a long distance from any approach to the building.

Punctually at the hour announced, a collection was taken up, and a handsome sum realized. So large was the assemblage that only a portion of them could be accommodated in the church. Accordingly, contiguous to it, a platform had been raised from which Rev. Father Harris proceeded to address them. As the Rev. gentleman spoke for three quarters of an hour, we cannot attempt even an outline of his learned and eloquent discourse. He spoke of the sacrifices which the Savior made to redeem a fallen world, and gave a beautiful and succinct description of his life and labors. From this he drew practical lessons for his audience, pointing out their duties in contributing to build churches, schools, parochial residences etc., and in imitation of him, the necessity of making sacrifices to extend the religion so dear to him and so necessary to eternal salvation. The fact that the audience stood throughout the discourse without evincing or manifesting any symptoms of fatigue is the best proof of the beauty and interesting character of the sermon. Benediction of the Most Blessed Sacrament, given by Rev. Father Sullivan, terminated the imposing proceedings. The building committee and the members of the Emerald B. A. and the C. M. B. A. were unremitting in their attention to the visitors, and contributed much to the success of the evening's ceremony. The choir was in its best voice and sang at intervals some beautiful and choice selections. Mr. Smith, with his usual courtesy, placed a number of street cars at the disposal of those who came from St. Catharines. The building promises to be very beautiful and commodious. It will be constructed of the best red brick, cut-stone facings, etc., and will cost about \$2,500.

There is paid, as it is estimated, \$10,000,000 for liquor, by the people of Glasgow, while those of Paris spend \$115,000,000 annually for the same delectable (!) stuff.

### "MONUMENTAL" CHURCHES.

NOTES ON SOME OF ROME'S FAMOUS TEMPLES.

The following churches were declared by the decree of the 16th of July to be "monumental": St. Peter in Chains, St. Mary of the Angels, with the adjacent Portico of Michael Angelo and the house of the Carthusians; Santa Maria del Popolo, Santa Maria sopra Minerva, St. Augustin, SS. Agnes and Costanza, with the adjacent ruins and Catacombs; St. Sebastian, with the adjacent ruins and Catacombs; St. Pancratius, with the adjacent ruins and Catacombs; and St. Paul, with the annexed cloister.

According to Benedict XIV., St. Peter in Chains was the first church dedicated to God in Rome, by St. Peter. It is entitled the Eudoxian Basilica, from having been rebuilt by Eudoxia, the wife of Theodosius the Younger, who received from the Patriarch of Jerusalem the two chains by which St. Peter had been bound, and sent them to Eudoxia, the wife of Valentinian, Emperor of the West, who deposited them in the year 440 in the church which she rebuilt on the site of the present basilica. The Feast of St. Peter's Chains is held on the 1st of August.

Saint Mary of the Angels is formed of the ancient pinacotheca of the celebrated Baths of Diocletian, in the building of which the Emperor employed many thousands of Christians as slaves. When peace was granted to the Church, a portion of the edifice was consecrated to the true God. The Basilica of St. Agnes was erected by the Emperor Constantine at the instance of his daughter Costanza, who here founded a convent for herself and other noble ladies. Tradition states that the Church of Santa Maria del Popolo stands on the site of the sepulchre of the family Dormitii, within which are deposited the ashes of the Emperor Nero. The church was built from the offerings of the people, hence its name, and dedicated to the Blessed Virgin. It was in the monastery attached to it that the author of the Reformation, the Augustinian monk, Martin Luther, resided during his sojourn in Rome. Each of the churches referred to in the Ministerial decree are of great and interesting history of its own which ought to inspire respect at least in the minds of the Italian rulers.—Liverpool Catholic Times.

### WHY THE FREE MASONS HOWL.

New York Freeman's Journal.

The knowledge that the majority in the Belgian Legislature will be Catholic has made the Free Masons furious. In Brussels, the mob showed its impotence by rioting. The New York Herald shows great sympathy for the disorderly chaupions of what it calls the "Belgian" government of M. Frere-Orban. It is enough for the Herald that M. Frere-Orban would have led a Belgian Kultur-kampf, if he dared; it considers mob rule better than "clerical" rule, and writes, under the heading of "Commotions in Belgium," one of the silliest articles that has ever appeared in the silliest editorial page in the country. It concludes with the assertion that the Belgian clericals can do much mischief in office. They can ruin the corn laws. They can restrict the suffrage. They can bring about a civil war. Americans are concerned to wait for their overthrow," etc., etc.

It is very evident that the New York Herald, and the other sheets whose contributors try to fill space, are unaware that the maligned clericals are the true friends of liberty of education. The Free Masons and Radicals are rioting because the Catholic majority propose to give parents freedom to have their children taught religion in the schools. But, though the majority of Belgians are Catholics, the Free Masons threaten life and property simply because the rightfully elected deputies propose a new school law, which shall not impose atheistical schools on the people.

From the text of this proposed new school law, we discover that this law is more liberal in the best sense, more in consonance with the natural rights of parents, than any of the boasted school laws of these United States.

This "clerical" law proposes that each district (commune) shall have a school in some convenient place. The district can adopt and subsidize one, or several private schools. In this case the law, with the advice of the standing committee, can dispense the district from the obligation of establishing and maintaining a district school. This dispensation can not be accorded if twenty heads of families having children of an age to attend school demand the establishing or the maintenance of a school for the education of their children.

Mark that. These twenty heads of families may be Christians, Jews, or Infidels. Nevertheless, the detested "clericals" will give them a school of their own, in which their children can be instructed according to the principles of their parents. The Free Masons do not want this freedom for other people. They want atheistical schools for all.

These "clericals" want the children of the poor to be gratuitously educated according to the wishes of their parents. It turns out that the "clericals," who propose a most wise law, against which the despotic Free Masons are "kicking," are willing to grant a larger measure of freedom than is even given to dissenters in the United States, from the doctrine that a child in school should know no God.

"Dar's many a rule," says Uncle Sam "wat won't work bofe ways. Whiskey won't produce whiskey."