

# FATHER POWER'S SPIRITED DECLARATION

## On the School Question.

The Hawera Star of December 23 gives the following report of the references which the Very Rev. Father Power made at the distribution of prizes at the Manaia convent school to the ill-judged and intemperate remarks made by the Chief Justice in reference to religious schools and to those who are opposed to the godless system of State instruction:—

Both the Sisters and myself, said Father Power, owe a deep debt of gratitude to all the people of this district, and it must be our constant endeavor to repay that debt by turning out year after year from this school children who will do credit to their town and to their country. But to do this we must ever keep a high standard of life and duty before the minds of our pupils—not such a standard of mediocrity and dull vulgarity as that which the Chief Justice of New Zealand held up before the pupils of the Auckland Grammar School last Thursday, and circulated through the press of the Colony. To live amicably and peaceably together in such a pitiful peace and in the bonds of such a false and fragile friendship as he described, and at the cost of every religious principle, is, with all due respect to the Chief Justice, not one of the higher duties of citizenship.

I value and respect the duties of citizenship as highly as Sir Robert Stout does. I love and reverence fraternalism; Oh, how sweet and pleasant it is for brothers to dwell together in unity. To knock down the high walls of partition that have hitherto separated class from class, to wipe out the old prejudices and hatreds of warring creeds and nationalities, to stand shoulder to shoulder and heart to heart in every high and noble cause, to unite in mutual fellow-feeling and good-will—this is a spark of the heavenly flame

that adorns human life and sheds the light of joy around it. Such peace, such fraternalism, such citizenship is most desirable, but it is certainly not by itself a sufficiently high ideal to hold up before the young, nor is it to be secured in the manner nor at the price recommended. Our own experience, the common-sense of mankind, and the clear voice of history all declare that he is supremely foolish who says it is only by sitting on the same school forms and MNNN the same school forms and by being brought up under the same school system that children whose parents belong to different classes, have different religious beliefs, or have come from different nations, can be trained in the higher duties of citizenship.

No nation that we know of has ever acted on such a principle. But is it not more than a folly, is it not a wickedness, to add that religious bodies like ourselves, who establish Christian schools at very great expense, are setting creed against creed and thereby tending to weaken and destroy the national life? Should not I be guilty of great wickedness if I accused Sir Robert of treachery towards his country because he sent his own child to a convent school? And yet he would tell me that because I establish a convent school at Manaia I am a traitor to the country, that I am setting creed against creed, and nationality against nationality, that my friend Mr. Rawnsley and myself are to be henceforth deadly enemies, that the Sisters are to hate Mr. Law and his able colleagues, and that the Catholic children of this town are to be so many bigots, despising and spurning their little neighbors who attend another school. From the very depths of my soul I loathe and abominate bigotry, and I wish to show towards all

men what I expect from them—peace, tranquility and respect for individual rights and sincere convictions. It is not by sacrificing these convictions and uniting in a common paganism, but by mutually honoring them, that men are brought together and bound in bonds of common friendship. The Catholics and non-Catholics of the Gordon Highlanders and the Dublin Fusiliers were brought up under vastly different school systems: some of them sat under Jesuit masters, others, both in Ireland and Scotland, were brought up in the tenets of true blue Protestantism; others still in schools in which religion was not taught. Yet they lately faced together the hill of Glencoe with its sweltering fire, and performed together for love of the Empire what has been described as the most brilliant deed in the records of the British army.

It would seem that to die for one's country is not one of the highest duties of citizenship! The Protestant Lords Roberts and Kitchener, and the Catholic Kenny-Kenny and Clery, and—greatest and bravest of them all—the Catholic Sir William Butler, were brought up under different school systems, and yet their common ambition was to emulate the deeds of their countrymen, the great men of Erin, in shedding lustre upon the Empire to which they belonged.

But the set speech which Sir Robert Stout has been delivering to the girls of Wellington and the boys of Auckland for years, and without the change of a punctuation mark, would deny the patriotism of these men. Lord Russell of Killowen was the most eminent Chief Justice this Empire ever has seen, but he was brought up under a different school system from many of the non-Catholic judges who in a humbler way

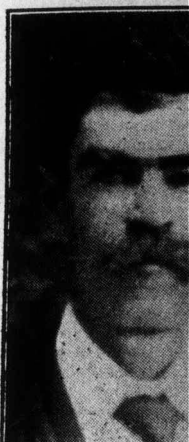
did their best to serve the Empire; our Chief Justice thinks that one little school system is necessary to make good citizens and patriots of the children of New Zealand. He is more loyal than the King, who a few months ago advised his Irish subjects to develop their own characteristics, and thus continue to give that sterling service to his throne which they could not hope to give if their sentiments and ideals were absorbed by and thus lost in ideals and sentiments that were Scottish or English. To sit in a common school from which religion is excluded is, according to Sir Robert Stout, the means of producing worthy citizens; but as he appealed in proof of this to the men who made the English nation and the United States of America, it may not be out of place to remind him that in the opinion of the Duke of Wellington, "the instructing of children without religion is the bringing up of little devils," that Mr. Gladstone declared that "every system of education which placed religion in the background was pernicious," and that "reason and experience forbade George Washington to expect that national morality could prevail in the exclusion of religious principles." But the Duke of Wellington and Gladstone and George Washington were pygmies to the morality-teaching Chief Justice of New Zealand.

Let me but say one other word in conclusion to you, my dear children. If our country is to be great and memorable, something quite other than a mere desire to live in peace must make it so. True history soon loses sight of nations whose only distinction lies in the enjoyment of peace. Refuse to become "solidified" with the common herd, preserve your genius of the race from which most of you have sprung. No wise man

proves his loyalty to the new by forgetting the old. Love warfare better than an ignoble peace; there will be always enough around you to war against. There will be the low aims, the low tastes, the low principles, the low desires of the multitude, and the low morality of those in high places. You are invited to submit to and accept such pagan and immoral principles for the sake of peace, but I preach to you the principles of a holy war: "Wage fierce contention with your time's decay." The Founts of Justice draw their purity from God, and whoever obscures God pollutes them.

You were born of Christian parents in this country not to sink down to the level of an immoral paganism, but that you might rise above your surroundings. Persuade yourselves that you were born to rule, to teach, to lead, and then you will find palpitating within your breast that ceaseless impulse to progress that has been the glory of every race that has attained to greatness. Let others sigh after an ignoble peace, let others be content with the mere material good of the State, but as for you have the soul of a child of God that can soar above the mountains of heaven and the starlit skies and gaze upon the uncreated Beauty. Against Sir Robert Stout I invoke the genius of history, and I ask her to declare that every life that is noble, be it the life of an individual or the life of a state, has its origin in those far distant regions. To raise any other standard of life and of duty before the young is to poison the wells, is to cramp and dwarf the God-given soul, and is immoral and damnable, and from my utmost heart I say: God pity the nation whose judiciary is presided over by one who would drag down to false ideals the noble aspirations of that nation's youth!

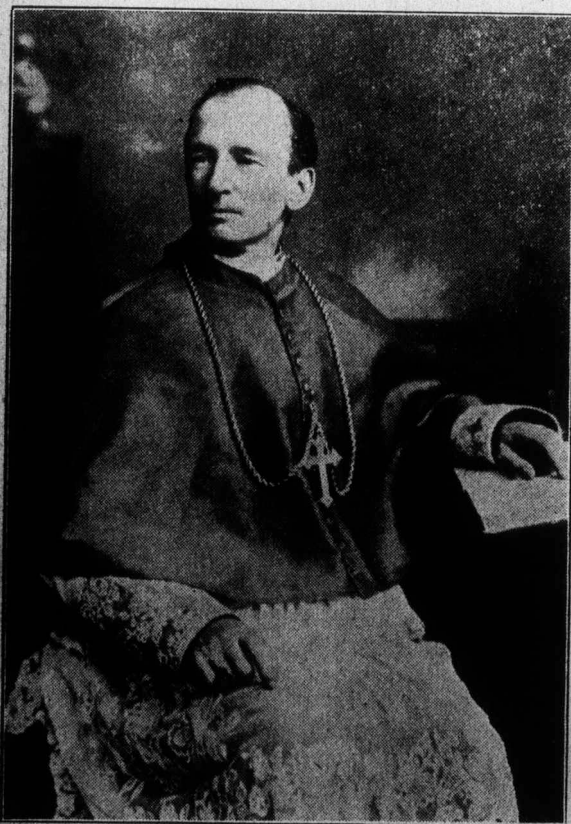
IN  
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MR. RANDELL McDEVITT, Hon. Pres., Gaelic League.

tions of the Old Country of preserving and perpetuating the language of the sea-divide. For somewhat over a Gaelic class has been established in this town, but it was not till last autumn that it took definite shape. In...

### MGR. BEGIN, ARCHBISHOP OF QUEBEC.



RIGHT REV. L. N. BEGIN.

There is not a grander figure in the Canadian episcopacy than His Grace, Mgr. Louis Nazaire Begin. In presenting his portrait this week to our readers, we draw their attention to one whose deep erudition and remarkable virtues have raised him, by the will of God and the favor of the Apostolic See, to the

exalted dignity of Archbishop of the oldest See in Canada. The Archbishop of Quebec was born at Levis, on the 10th January, 1840, of the marriage of Charles Begin, a farmer, and Luce Paradis. Thus on Wednesday last Archbishop Begin celebrated his sixty-fourth birthday. Although well advanced in years, he

is still a young man, in point of view of strength, both physical and mental, and may be considered, in all human probability, as destined to consecrate many more years of his life to the sublime work that has fallen to his share, and for the performance of which he is so eminently qualified.

After commencing his studies at the schools of Levis and St. Michel, he completed them in the Quebec Seminary, and at Laval University, where he took his diploma in Arts, and was the first to carry off the Prince of Wales prize. He began his theological studies at the Grand Seminary, when Laval decided to establish a faculty of theology, the professors of which should make their course in Rome. Young Begin was selected to occupy one of the chairs of Theology, and was sent to study at the Roman College. He left Quebec in 1863. In Rome he was ordained, in the Basilica of St. John of Lateran, the 10th June, 1865, by His Eminence Cardinal-Vicar Patrizi. The following year he received the degree of Doctor of Theology.

Having obtained leave to prolong his stay in the Eternal City to study Oriental languages, he consecrated the greater part of the years 1866 and 1867 to this work. After the ceremonies of the centenary of St. Peter's death, Abbe Begin went to Innsbruck to follow a course of German at the University there. In the month of September, 1867, he left for the Holy Land. After spending five months visiting all the sacred places of the East, he returned to Innsbruck to continue his studies. During the previous years he had spent his vacations visiting Italy, Switzerland, Prussia, Belgium and France. In 1868 he again crossed France and England on his way home, reaching Quebec in July of that year. He brought back with him, for the museum of Laval, several Egyptian mummies and other archeological souvenirs and curiosities.

From 1868 to 1884 he taught dogmatic theology and ecclesiastical history, exercising at the same time

different other functions at the University and in the Seminary. During the winter months he delivered numerous lectures on theological subjects and on ecclesiastical history. In 1873 he published a work on Primacy and Infallibility of the Sovereign Pontiffs, and in 1874 another book on Holy Writ and the Rule of Faith, a work that was translated into English and published in London. In the same year he published his eulogy of St. Thomas Aquinas, and the following year his work on Catholic Cult.

In 1884 Abbe Begin went to Rome with the Archbishop of Quebec to support the interests of Laval University. On his return he was appointed Principal of the Normal School. It was while in this capacity that he published his "Aide to Memory, or Chronology of Canadian History," for the purpose of facilitating the preparation of examinations in Canadian history. He remained at the Normal School until the 28th October, 1888, when he was consecrated Bishop of Chicoutimi, in the Quebec Basilica, by His Eminence Cardinal Taschereau, assisted by Bishops Lafleche and Langlois. On the 22nd December, 1891, Mgr. Begin was recalled to Quebec, as coadjutor to His Eminence Cardinal Taschereau, with the title of Archbishop of Cyrene. In 1894 he assumed the administration of the Archdiocese. On the death of the Cardinal, in April, 1898, he ascended the Archiepiscopal throne of Quebec.

His Grace is a distinguished member of the Royal Society of Canada, and of the Academy of Arcades of Rome. His pastoral letters, as well as all his other writings, are models of style, replete with learning and wisdom, and Apostolic in every acceptance of the term.

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### OUR YOUNG IRISH ORATORS.

The St. Patrick's Y. M. Literary Society held their regular meeting on Monday, the 10th instant. The question debated was: "Resolved, that summer sports are more enjoyable than winter sports." The affirmative speakers were: Frank Brophy, Edgar Roach, Bert Hyland, John Brophy, Frank O'Rourke. The negative speakers were: William Brown, William Steele, Charles Hennessy, William Altimas, James Garrett. The result was a draw. The President, Rev. Peter Heffernan, congratulated the boys on the earnest and intelligent manner in which they had prepared their arguments on both sides.

### A STURDY LAITY.

The venerable Oblate missionary, Father Fox, in his reminiscences in Donahoe's Magazine, tells of the unique and edifying way in which a chapel was built at Inchicore, Ireland.

I drove out to Inchicore that same evening and found about fifty of the Inchicore railway men waiting to receive me. The news had spread that we were going to build a chapel for them, so several of them had brought spades and other pickaxes, and, after marking out the site of the future building, they dug trenches all around to prepare for the erection of a frame chapel, seventy-five feet long by twenty-five feet broad. We could do but little that evening, because we had no wood, but I invited them to return on the following day and to bring as many others with them as they could. The poor fellows could not leave their shop until 6 p.m., but such was their anxiety not only to have a chapel, but to build

it themselves, that they came straight to the place without changing their working clothes, or stopping to take their suppers.

After saying Mass on Thursday morning at the Augustinian chapel, I drove to the larger lumber yards in Dublin to secure all the available timber in stock, and to leave orders for as much more. I then purchased some sacks of long nails and a couple of dozen large hammers, and taking my dinner with me, I drove out to Inchicore again. During the whole of the afternoon heavily laden teams were bringing out the timber I had purchased, but not until the barrack clock, not far distant, struck the hour of six was there a single man to help me. I then saw them racing at full speed over a couple of fields which lay between our place and the railway works, and after setting them their several tasks I counted those who had turned up, and found them to exceed two hundred. There were some first rate carpenters amongst them who were invaluable to me.

But at eight o'clock we had, to give up as there was no more wood at hand. I had taken notice that we could not make much progress without ladders, so on Friday I purchased half a dozen ladders, more sacks of nails, a few saws, and left orders for a large supply of timber. At 6 o'clock sharp the two hundred willing workers had grown to four hundred, but they were a motley crew. Only about three hundred of them were Catholics, the remainder consisting of Anglicans, Presbyterians, Methodists, and others of no religion at all, but they were all of them animated by the same spirit, and a determination to build a place of worship which should be an honor to them and to the entire neighborhood.

### THE NEWMAN MEMORIAL.

It is estimated that the sum required for the completion of the memorial Church at Birmingham to Cardinal Newman, is \$130,000. Of this amount, \$70,000 has already been subscribed.



MR. JAMES MCGREGGOR, Scot. Gael, 2nd in All-round.

year a celebration was held were invited all who were have an interest in the Gaelic movement. Amongst those present were mentioned Hon. John Macdonald and some of the leading members of the Gaelic Society of Ottawa, Dr. O'Boyle and Mr. Clark, Militia Department, were amongst visiting friends. Much of it is due to the pastor, Rev.

### The Ma

(By a Regular Contributor)

We propose commencing articles upon the important subject of the Mass. As it is our intention to write these articles for the benefit of our Protestant as well as our Catholic readers, we desire it to be understood from the very outset that the Church is in no way responsible for the opinions expressed in these articles.