

THE SISTERS.

A. F. Klinkner in 'The Catholic Tribune'

Purest souls, to earthly pleasures strangers,
Who only think of deeds of charity;
Whose toiling is not measured by compensation,
Whose watchword is, Humility!

Who pass the years of pilgrimage away
In teaching little ones the paths to God—
Who never have an undivided day,
Who travel in the steps that Jesus trod!

Whose presence is like unto rare flowers
That garland round the great White Throne of Grace—
Who live to die unto the world and self,
To win immortal crowns the just embrace!

We hail your presence in our world of sorrows,
We know and love the deeds of charity,
That from our hospitals and infirmaries,
From orphans' homes, your praises sing unceasingly.

God knows the good, the silent prayers forever ascending
From chapels everywhere, entreating in Christ's
sweet name.

How many would be lost without such friendly intercession
Who in this world seek madly pelf and fame!

THE RIGHTS
OF OUR LITTLE ONES
(CONTINUED.)

THE STATE AND EDUCATION

47. Has, then, the State no rights or duties in regard to education? It certainly has; but it is neither the only educator, nor is education as such one of its functions.

48. Which are the rights and duties of the State in regard to education? The rights and duties of the State in regard to education are to encourage, to promote, to facilitate, as far as possible, the work of education, without infringing on divine, personal, and domestic rights.

49. Can the State, by natural right, found schools, appoint teachers, etc.?

The State can, by natural right, found schools, appoint teachers, etc., and control such educational institutions, wherever necessary, and not otherwise provided for; but in such case it must respect the reasonable demands of parents, and leave the Church the full freedom granted her by divine right, to give the necessary religious education.

50. What is further the duty and the right of the State in this regard?

It is the duty and right of the State to afford such educational facilities as private enterprise and charity cannot reach, e.g., public museums, art galleries, botanical and zoological gardens, etc., to equip scientific expeditions, encourage and reward scientific research, etc. It also devolves upon the State, in default of private charity, to provide for the education of the children of the helpless and criminal classes.

51. Can the State legislate in educational matters?

The State can and must legislate in educational matters, but only within the limits assigned to it by the scope of civil authority.

52. Can the State justly enforce compulsory education, i.e., compel parents to send their children to school up to a certain age?

The State cannot justly enforce compulsory education, even in the case of utter illiteracy, as long as the essential physical and moral education are sufficiently provided for.

53. On what grounds is the right of enforcing compulsory education denied to the State?

On the obvious grounds that compulsory education infringes on the natural rights of parents and children, and, if admitted as law-

ful, leads to the most absurd and baneful consequences.

54. What consequences would follow from the admission of compulsory education?

From the admission of this right it would follow with logical necessity that the State has the right to prescribe the quality of the food, clothing, lodging, and exercise of all its children, since the State is even more concerned for the outward, or physical, than for the inward, or spiritual, man; a thing which no man of sound sense will allow.

55. Has not the State the right and duty to exterminate illiteracy?

The State has the right to exterminate or, at least diminish, illiteracy as far as this is possible, without the violation, however, of divine, personal, and domestic rights.

56. In what cases may the State erect and equip schools, appoint teachers, etc.?

In those cases in which private enterprise, charity, and the united efforts of parents fail to afford the necessary facilities for education.

57. Who is, then, to be taxed for such schools?

In justice, only those parents who use them, if we except institutions for the education of the poor and helpless.

58. Who has a right to be reared, and educated at the public expense?

Only those children whose parents are unable or unwilling to support and educate them; and those only in default of private charity.

59. To what extent can the State educate such helpless and abandoned children?

Only to the extent of making them sufficiently intelligent, useful, and self-supporting members of society.

60. Can the government, whether State or municipal, tax the people at large to support educational institutions (high-schools, academies, colleges, etc.)?

No government, whether State or municipal, can justly tax the people at large for the support of any institution, whether high-school, academy, or college, which pretends to give a higher than a merely elementary education, i.e., a tolerably correct use of the vernacular in writing and speech, a facility in doing ordinary sums, and such other useful elementary knowledge as can be conveniently engrafted on these branches.

61. Wherein consists the injustice of taxation for higher educational institutions?

The injustice of taxation for such

institutions consists in the fact that they are patronized not by the children of the poor, for whose sake alone they might have a right to exist, but by the children of the well-to-do classes, who are able to educate their own offspring; while, on the other hand, the poor have to bear their share of the burden of taxation.

62. What of industrial education, or manual training, now so strongly advocated in some quarters?

The government, in default of private charity, should, at the public expense, supply the facilities of an industrial education (i.e., of learning a useful trade) to all those children who are helpless or abandoned; but it cannot justly tax the people for the support of industrial training establishments as appendages to ordinary schools, for the reason that no parent has a right to have his child taught a profitable trade at his neighbor's expense; for the rest, manual instruction as an appendage to ordinary school education is more ornamental than useful, and can therefore not be furnished at public expense.

63. What must we say, in accordance with these principles, of the system of public school taxation common in the United States?

The system of public school taxation common in the United States is unjust in more respects than one:

a) It is, generally speaking, unfair to tax the people at large for educational purposes; since education is strictly the right and duty of parents, to the exclusion of civil authority.

b) It is unjust to tax the poor for the education of the well-to-do.

c) It is a still greater injustice to tax a large number of parents in this country for schools which they cannot in conscience patronize.

d) It is a flagrant injustice to tax the people at large for the support of high-schools and normal schools, which only the few, and those the children of the better-to-do classes, can afford to frequent.

64. How could this injustice be remedied?

a) This injustice could be remedied completely only by leaving parents who are able to do so to defray the expenses for the education of their own offspring; while only helpless or abandoned children should be educated at the public expense, unless sufficiently provided for by voluntary charity.

b) A less complete, though perhaps more generally acceptable, remedy would be a *pro rata* distribution of the school funds among all elementary schools that come up to a certain standard of excellence—a system which is carried out with general satisfaction in England and the British Colonies.

To be continued.

GREAT
CATHOLIC SCIENTISTS

Cath. Register and Canadian Extension

Despite all that we can write or say in proof of the contrary, there are still some persons who actually believe that the Catholic Church is the enemy of science. Nothing could be further from the truth. One of the scholars connected with the Catholic Encyclopedia has prepared a short list of some of the very eminent Catholic men of science. It follows:

Ampere, electrician, physicist, mathematician.
Babinet, inventor of the Babinet compensator.
Bequerel, electrical inventor.
Bedford, founder of the University Medical College.
Biot, discoverer of the laws of rotary polarization.

Boscovich, astronomer and natural philosopher.
Cassini, discoverer of four of Saturn's satellites.

Cauchy, inventor of the "Calculus of Residues."

Cavalieri, originator of "Methods of Invisibles."

Colombo, discoverer of pulmonary circulation.

Copernicus, founder of the heliocentric theory.

Divisch, first to effect the lighting-rod.

Eustachius, discoverer of the Eustachian valve.

Fallopia, for whom is named the Fallopian tube.

Fezeau, first to determine the velocity of light.

Foucault, demonstrator of earth's rotation.

Fraunhofer, the originator of spectrum analysis.

Fresnel, developer of theory of refraction.

Galvani, whose name is identified with electricity.

Gordon, inventor of the electrical whirl.

Grimaldi, forerunner of Newton and Huyghens.

Gusmao, naturalist and first aeronaut.

Halley, Belgian pioneer geologist.

Haüy, father of modern crystallography.

Laennec, celebrated pioneer in medicine.

Lamarck, zoologist and natural philosopher.

Laplace, mathematician and astronomer.

Lavoisier, father of modern chemistry.

Lilius, author of the Gregorian calendar.

Magellan, first to circumnavigate the world.

Malpighi, father of comparative physiology.

Mendel, formulator of laws of heredity.

Morgagni, father of modern pathology.

Muller, founder of modern physiology.

O'Dwyer, inventor of intubation.

Paracelsus, reformer of therapeutics.

Pasteur, founder of physiochemistry.

Schwann, originator of the cell theory.

Secchi, inventor, discoverer of great physical laws.

Senfelder, inventor of lithography.

Vernier, a name familiar in mathematics.

Volta, whose name expresses an electrical unit.

YOUR BOY!

This is a good time to think of your boy. If you do not look after him in the right way, some one will do it in the wrong way. Begin now!

Teach your boy to follow in the footsteps of his father, to respect the law, to obey his parents, to regard the rights of all men, to honor virtue, to respect womanhood, and to depend upon no one but himself for his advancement.

Teach him that the Golden Rule of life will be found in the Ten Commandments. They are short. They have survived the ages. They stand today unchanged and unchallenged.

They comprise the first great written law of God to man. Before these few commandments all man-made laws fade into insignificance. Teach them to your boy. There is nought ahead if you do not.

The universal drift of mankind is toward decadence. Heredity pays its premium and also exacts its discount. The son of a good father and an affectionate mother, brought up in an atmosphere of parental regard, never will disgrace the family.

The boys of today are to be the men of tomorrow. The destinies of the American people are to be in the hands of their sons. If the boys are taught respect for the law, both human and divine, obedience to authority, manly independence and the fear of God, this great nation will be a noble monument to man's capacity for self-government and self-control at a time when all the world is a seething cauldron of unrest, unreason and disbelief.

Teach your boy to rule, but first to rule himself.

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