

IN THE SUN AND NOT "SO."

N. Y. Freeman's Journal. The New York Sun in an editorial article on the English Education Bill...

From an American viewpoint the bill seems reasonable enough. Denominational instruction may be given to such pupils as desire it, but it must be given after school hours...

As to the last statement it may be noted that there are chaplains in the United States paid service—in the army and navy and in Congress. This is not "complete divorce of religion from the civil power."

With regard to the Sun's allegation that under the English Education Bill "denominational instruction must be given after school hours" and that "the remuneration for giving it must come not from public funds but from private sources"—this also is incorrect.

The Bill provides that "simple Bible teaching" shall be given in the schools during school hours and by the same teachers by whom the secular instruction is given, that is, by the regular teachers whose salaries are paid from public funds.

And what is "simple Bible teaching"? Of course it is "denominational instruction." It is the religion of the Protestant denomination known as non-conformist truthfully presented will be found the correct answers to the Sun's questions.

"Why," asks the Sun, "should Anglicans or Catholics object to a regulation which imposes an equal burden upon every sectarian?" But there is no such regulation. There is no "equal burden."

On the contrary the burden is very unequal, for the Bill proposes that Non-conformist religious instruction ("simple Bible teaching" to wit), shall be given at public expense, while Anglican or Catholic religious instruction, if given at all, must be given at the expense of the Anglicans or Catholics.

In other words, the Anglicans and Catholics must pay taxes for Non-conformist denominational religious instruction in the schools, while their own religion is excluded from the school curriculum and school hours.

This answer is answer to the Sun's other questions. "Why should sectarian instruction be imparted in school hours?" The bill provides that it shall be so—that non-conformist sectarian instruction shall be imparted in school hours, and that all other denominations—Anglicans, Catholics, Jews, Agnostics shall help to pay for it.

"Why (queries the Sun) should the cost of it (that is, sectarian instruction) be levied on local rate payers or on contributors to the imperial exchequer?" But it is levied, and is the cost in the bill to be levied, and is the cost of non-conformist religious instruction, and is levied on local rate payers and contributors to the imperial exchequer.

Was the Sun aware of all this when making its statements and queries implying and asserting absolute "secularism" in the provisions of the Bill? Of course it was, and by its remarks further on as follows it showed that it fully understood the real situation.

"The British Non-conformists and many lukewarm Anglicans take our view of the matter. They insist that the inculcation of specific religious dogmas is not the business of the State, although they are willing to bring principles in ethics and certain broad religious ideas into the educational programme."

In the last four lines the cat is let out of the bag. The non-conformists are willing that instruction in ethics and certain broad principles which underlie most religions be included in the educational programme, which means that "simple Bible teaching," that is, the religion of the non-conformists, be included in the educational programme, and as a matter of fact it is included in the Bill, as to which some pertinent and significant views, including the Catholic view, are thus briefly noted in the Tablet:

"Controversy still revolves round the question of the simple Bible teaching which is established and endowed by Mr. Birrell's Bill. Mr. Hirst Hollowell, for example, is indignant that Mr. Lloyd George should have at last come to see and have publicly declared that council schools (the public State supported schools) give Protestant teaching such as is acceptable to a Protestant country, and that so they are practically Protestant institutions. He resents also the Manchester Guardian's reasoning that so far the presence of the Bible in the schools is 'a formulary of some particular denomination.' But he has been effectively answered in a letter from a correspondent who declares that Mr. Hollowell simply begs the question at issue. 'The use of a Protestant version of the Bible in the Protestant sense,' writes this correspondent, 'does undoubtedly constitute a Protestant teaching. The principles underlying the non-conformist position is that the Bible without any authoritative interpretation is sufficient for all purposes, and this is the sectarian principle of the Congregationalists. Their Year-book states 'the common version we consider to be adequate to all purposes of instruction and edification.' Another manual puts it, 'Our creed is the

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Bible, and the only interpreter the judgment of the individual enlightened by the Holy Spirit."

Their creed is the Bible—the Protestant Bible—and that creed the new Education Bill proposes shall be taught in the schools at the expense of the taxpayers, including Catholics. And the Sun calls an "equal burden upon every sectarian denomination."

What has become of the motto: "If you see it in the Sun it's so?"

THE ONLY SOLUTION OF THE WORLD'S TANGLES.

Archbishop Keane of Dubque, in making the baccalaureate address at Iowa State University last week, discussed a matter that is well made clear to the average mind of our day.

"It may be urged," he said, "that some of the noblest philanthropists of modern times have made no profession of the Christian religion. But these men were reared under the influence of the Christian principles which generations of their forefathers had held and transmitted as a sacred inheritance; and they were practically loyal to these principles, while too many professing Christians were violating or neglecting them. Such cases, instead of contradicting the verdict of history, do corroborate it. The exception proves the rule."

He who, through the religion of Israel prepared for him, and through the Christian religion which dispenses His blessings to the world, has ever taught that man must be loved, not only because of the ties of nature, but for the love of his Father in Heaven. He is the only solution of the world's social tangles and puzzles. Only faithfulness to Him will lead to their solution, and in vain it will be sought elsewhere.

THE CHURCH OF ROME.

ITS POWER OVER ITS PEOPLE IS A PUZZLE TO ITS OPONENTS. It is estimated that the Catholics in London number 200,000, and their Irish element in the population, just as the Presbyterian Church counts among its adherents most of those of Scottish birth. Many of these immigrants from the sister isle are to be found among the very poorest of the slums, and according to Charles Booth, constitute in that stratum of the population "a class apart, being, as a rule, devout and willing to contribute something from their earnings toward the support of their schools and the maintenance of their religion."

It is one of the strangest characteristics of the Church of Rome that alone among the denominations has discovered the secret of grappling to herself with hooks of steel men and women from every rank of society and every grade of culture. Whatever their worldly position, whatever their degree of intellectual development, her power over them is a real and binding one.

It is only those with some personal knowledge of her adherents who have any idea of the diversity of individual conviction which attains repose under the apparently rigid and unbending system by which her authority is exercised. Yet, she is though perhaps the most varied as well as the most united and compact force in the religious world, and though there is a general tendency to follow her example of pressing the arts into her service, her converts are not numerous. On the other hand, oddly enough, when they do come it is usually from the affluent and highly educated class, and not a few of the most cultured skeptics turn to her at last in their despair and become her zealous supporters.—London Telegraph.

"TIM" HEALY'S ACT OF FAITH.

One of the most meteoric geniuses in the history of modern Ireland is undoubtedly the irrepressible "Tim" Healy, and one of the grandest acts of faith that an English Parliament ever made to hear, fell from his lips in the discussion of the great school question, now occupying the time of the solons of Great Britain.

"I would rather have my children taught the 'Our Father' than the use of the globe," was a sentiment that made England think. Continuing the fiery orator, subduing into solemnity, gave out his credo in these telling periods:

"I would rather my children would understand their religion, the provision for the eternity that is to come, than that they should be rich, and educated, and prosperous. I care little for your education. But there is one thing which I and mine have got a grip of: I do believe in Christ to come; I do believe that our children, whatever be their misfortune, whatever be their poverty, they listen to the teachings and put in practice the lessons they receive in Catholic schools will receive a rich reward."—Catholic Union and Times.

Where silence falls kind words will usually still the storm of angry passion.

GRAFT.

Every paper, every book, every magazine of the hour, seems to have chosen for the popular theme graft, till we are led to exclaim: Have we no honest public men, in politics, in trade, in commerce; nay, even in the home!

It extends to every station of life. Had we not better pause and consider what effect the most certainly have on foreigners who judge our country solely through the press, what a class of citizens it is not liable to encourage to our shores?

Have we no honest men worthy of press space? Most of the present investigation appear but as the greatest farces. Why are these no condemnations? It is not "through the mighty power of publicity," as the New York World puts it, that any final convictions can be made, but by the strong and constant series of government investigations. In the long records of public exposures we can look for a strong awakening of the public conscience, but it will take time—years, perhaps centuries—to a complete. One of the strongest aids toward the stamping out of graft, is the influence of the mother. How can she read the press of to-day without trembling for the future of her children and recalling only too forcibly her duty toward her child? As the twig is bent, so is the tree inclined."

Inculcate principles of right, truth and honesty. Teach them the nobleness of honesty, the supremacy of truth over every other factor of life. To our shame it must be admitted that the average daily paper is not fit to go into the hands of our youth to-day. They are not able to discriminate between the honest public man and the greater. So commercial has our estimate of things become that the man with the most money is the man most worthy of emulation in the eyes of the present youth. The greatest and strongest solution in our eyes is the wonderful life abiding influence of the mother toward training her children to the strictest, most scrupulous honesty of mind and purpose. Mothers, look to it! In your hands lie the future glory or downfall of our country.—Intermountain Catholic.

Co-Operation in Civic and Patriotic Affairs.

Catholic Americans should not hesitate to co-operate with their non-Catholic fellow-citizens in civic and patriotic affairs. Over in Germany the Catholic leaders do not hold aloof from their fellow countrymen of other creeds in movements making for good citizenship. The Catholic party known as the German Centre works in harmony with many Evangelical Protestants, and at a banquet given by the Centre the other day the toast of "Our Evangelical Guests" was proposed by Herr Fehrenbach, leader of the Centre members in the Baden Landtag, and was responded to by Count Bernstorff, a Lutheran.—Sacred Heart Review.

A Lesson.

The late Dr. Carmont, dean of the Scotch diocesan clergy, was in his day one of the most brilliant students of the Scots College at Rome. On one occasion he tied with the late Archbishop Croke, then a student of the Irish College, for the first medal in dogmatic theology. He was ordained priest in 1847, when just twenty-three years old, and returned at once to his homeland. He always attributed his immunity from typhus and cholera while ministering to and burying hundreds of victims of those two dreadful plagues, to his rigid total abstinence.—Antigonish Caske.

Destructive Fire.

Nicolet, Que., June 22.—A disastrous conflagration broke out here last evening, which, sooting got beyond control of the local fire brigade and utterly destroyed the magnificent new cathedral, the old parish church, the splendid convent of the Sisters of the Assumption and the residence of Mgr. Suzor, the retired Bishop of Nicolet. Both the old and the new cathedrals, the L'Assomption Convent and the Hospice St. Joseph are mere heaps of smoking ruins, in places flaming furiously.

There were three hundred Sisters in the convent, and the flames spread with such extraordinary rapidity that they were only rescued with great difficulty. Latest estimates place the loss at about \$600,000 divided as follows: The two cathedrals, old and new, \$250,000; L'Assomption Convent, \$200,000, and the Hospice St. Joseph \$150,000.

THE CONFESSIONAL.

Non-Catholics make confession their great bugaboo, says a contemporary. It is not at all uncommon to hear a non-Catholic say that if it were not for the tribunal of penance they would become Catholics. They say they are afraid to confess to the priest. They protest that they do not think it right to tell their sins to a mere man, and so on. After a non-Catholic has become a Catholic and has approached the tribunal of penance, his whole notion of confession changes. He wonders why he ever dreaded the procedure. Such a load is lifted from his heart! Such contentment envelops him! He has to do God's earthly representative all about his innermost feelings, about his temptations to which his poor weak nature had succumbed and those which had been resisted, of the doubts and the fears none of which he would have even hinted to every-day friends. He has listened to the kindly advice of the priest who has heard the stories of so many penitents and has counseled so many. He has knelt in the dimly lighted church and looked up toward the high altar in front of which burned the red fire, signifying that the Lord of heaven and earth was in the tabernacle and thought that on the morrow the dear Lord would come to him in the sacrament of the altar and would be a help to him in every time of trouble.

DIOCESE OF HAMILTON.

REV. FATHER BUCKLEY HONORED. Owen Sound Times, June 15, 1906. As previously announced in The Times, the removal of Rev. Father Buckley from Owen Sound to take up the duties of the parish priest of Corunna and Courtland in the diocese of London, is marked by universal feelings of regret and gladness—regret at losing one who has won his way into the hearts of Owen Sound citizens, irrespective of religious difference, and of gladness because of the change carried out by the Holy See. For seven years Rev. Father Buckley has labored with a well merited promotion. For seven years Rev. Father Buckley has labored with a well merited promotion. For seven years Rev. Father Buckley has labored with a well merited promotion.

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was uplifted asking the best grace of heaven on the assembled throng, many a fervent prayer was uttered that the consecrated young priest might live for many years to bestow his benedictions on the people and be an honor to the Church of God.

Among the first to receive the blessing of the Holy Spirit were his brother, Mr. Michael Healy, of New York; and his two cousins, the Misses Kate and Nora Lynch, of New York and Toronto, respectively, who were also congratulated on the honor conferred on their esteemed relative.

MARRIAGES AND DEATHS.

MARRIAGE announcements and death notices in condensed form not exceeding five lines, fifty cents. DIED. RUTLEDGE.—At the residence of her sister Mrs. Mary Storey, Stratford, Ont., on Thursday, June 22, 1906, Mrs. Thos. Vincent Rutledge, the Misses Kate and Nora Lynch, of New York and Toronto, respectively, who were also congratulated on the honor conferred on their esteemed relative.

Special Introduction to the study of the Old Testament, by Rev. Francis E. Gluck, D. D., Part II. Published by Benziger Bros. Price \$2.50. The Lessons of the King will be plain for His Little Ones by a Religious of the Society of Jesus. Price 6 cents. Benziger's N. Y.

C. M. B. A.—A resolution of condolence was passed by Branch 25, Cayuga, Ont., on the death of Bro. Andrew F. Waters.

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