

The True Witness

AND

CATHOLIC CHRONICLE.

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MONTREAL, FRIDAY, November 5, 1875.

ECCESTASTICAL CALENDAR.

NOVEMBER, 1875.

Friday, 5—Of the Octave.
Saturday, 6—Of the Octave.
Sunday, 7—Twenty-fifth Sunday after Pentecost.
Monday, 8—Octave of All Saints.
Tuesday, 9—Dedication of St. John Lateran.
Wednesday, 10—St. Andrew Avellino, Confessor.
Thursday, 11—St. Martin, Bishop and Confessor.

TO OUR PATRONS.

We beg to notify the patrons of the
TRUE WITNESS that the death of Mr.
Clerk, the late Editor, will not inter-
fere with its publication. We are now
making arrangements to issue our
Journal in a style very superior to that
in which for some time past it has had
to appear. The sole proprietor is John
Gillies, and for Editor we have great
hopes of being able to secure the illus-
trious orator and theologian, Father
Murphy.

NEWS OF THE WEEK.

The Liberal press in Italy and elsewhere spread
far and wide the false intelligence that the famous
Jesuit astronomer, Father Secchi, has taken part in
the Scientific Congress at Palermo, where Mamiani
presided and Renna was an honoured guest. Father
Secchi took no part whatever in that Congress and
was not present at its sittings. The true version is
simply that Father Secchi went to Palermo for cer-
tain astronomical studies. The astronomers who
attended the Congress sought out Father Secchi,
and found him at the Observatory, and asked him
to become vice-president of the section of Astron-
omy at the Congress. Father Secchi refused. But
in spite of his refusal he was elected vice-president's
and it was a rule of the Congress that whoever was
once chosen should be regarded as vice-president
even though he should refuse to act. So it happened
that Father Secchi was falsely asserted to have
joined the Congress.

The *Weser Zeitung* is indignant at the new re-
strictions laid upon the press. They are aimed at
the Socialist Democrats and the "Ultramontanes,"
but they can be made to hit any party. They put
an end, in fact, to all liberty of discussion. The
Weser Zeitung reminds the German Imperial Govern-
ment that it was not under Liberal press laws that
the incendiaries of the Commune or the revolution-
aries of 1848 were bred. It was under the reaction-
ary laws handed down from the era of Carlsbad, or
else devised by the tyrannical police of the Em-
peror Napoleon, that the growth was fostered.
The *Weser Zeitung* adjures the German Government
not to try the same mistaken policy. The *Treves*
Gazette learns on good authority that the Bishop of
Treves has been peremptorily summoned by the
Prussian authorities to pay within the space of
eight days the sum of 30,450 thalers, that is £4,367,
as a penalty for not having filled the succursal
curacies in his diocese within the prescribed time.
The *Morning Post* Correspondent at Berlin states
that the Prince-Bishop of Breslau has, in con-
sequence of the sentence of deposal pronounced
against him by the Ecclesiastical Law Court, dis-
charged for the time all episcopal functions
attached to his see in the Prussian portion of the
diocese. Mgr. Foerster has at the same time taken
occasion to admonish the merely administrative
officials of the diocese to submit peacefully to those
now placed over them, and to continue the con-
scientious discharge of their duty also under the
direction of the temporal authorities. Much dis-
satisfaction has been felt in Cologne because the out-
rage committed by a police commissary in the Car-
melite Convent has not yet been punished by the
authorities. The Liberal journals have observed
a profound silence on the whole business since the
first notice of the occurrence. It appears, however,
that the Government have not been quite idle.
A private investigation has been carried out, which
has resulted in the Minister of the Interior direct-
ing the prosecution of the commissary.

The *Times* of Saturday has a leading article on
the utterances of the *Official Gazette* of St. Peters-
burg, to the effect that "steps must be taken by
foreign cabinets to strengthen confidence so as to
enable the Porte to fulfil its promise." The *Times*
says:—"We presume Russia thinks that a confer-
ence of the great powers should review the Treaty
of Paris and examine into the state of the Turkish
Empire. If amicable pressure is all she has in
view, it can be more safely applied by dispatches
than by a conference. If she aims at a more seri-
ous intervention, it must go so far in order to be
effective that it would raise the eastern question in
a peculiarly formidable shape. England is not pre-
pared to take so immense a responsibility in the
present unsettled state of Europe.

The Carlist Committee in London have publish-
ed the following news:—"The Carlist Gen. Perula

gained an important victory at Lombiere, in Na-
varre, on the 23d ult., routing a force of Alfonsists,
consisting of thirty battalions of infantry, three re-
giments of cavalry, and thirty-six guns. The Car-
list force consisted of five battalions of infantry, two
squadrons of cavalry, and eight guns. The Alfons-
ists losses were heavy. According to the Carlist
accounts, however, the main body of the Carlist
ists attacked Gen. Reina's position at Lombiere, but
were easily repulsed. The *Standard* telegram from
Santander says the Alfonsist Generals Lomo and
Quessada have captured Ordunna.

European mail advices state that the Russian
Government is engaged in a fresh and rigorous raid
against socialist rioters. Arrests have been effected
in numerous places, among other Moscow, Tula,
Odessa, Riazan, and St. Petersburg. In one village
alone, near Moscow, 30 workmen had been seized
by the police. Some of the prisoners attempted to
resist. One, named M. Rogatcheff and believed
to be one of the principal leaders of the socialist
movement, defended himself so desperately that he
had to be killed. Russian police are reported to be
under the impression that they have in the present
instance struck a blow at the very stronghold and
centre of the movement, which will put an effective
stop to its future spread.

Mr. Workman, Ministerial, has been elected to
the Dominion Parliament from Montreal West by a
majority of fifty votes, in place of Mr. Mackenzie,
unseated in the Election Court.

The Tanneries Land Swap has been the subject of
a judicial decision, which confirms the exchange
dismisses the action to annul it.

ENGLAND AND CHRISTIANITY.

The immortal Balmes says that the condition of
woman in any country is an index of its Christianity.
If this be so, England's Christianity is indeed at a
low ebb. The enlightening influences of Protestan-
tism, after three centuries of uncontrolled ac-
tivity, sustained by all the wealth of the Establish-
ment, has hardly kept humanity above the level of
paganism, or the Red Indian's squaw. Mr. Brewer,
sub-Inspector of Factories, writing to his superior
officer, Mr. Baker, from what is called the Black
Country (Birmingham and the Iron districts), gives
some appalling accounts of the condition of Eng-
lish wives and English women in that district. In
spite of former legal enactments (in 1842 and 1862)
forbidding women to be employed in mines and
coal-pits, the evil is still so great as to demand im-
mediate and more strenuous legislation to put down
abuses which would shock even a Pagan Roman,
and which, if existing in a Catholic country, would
raise a howl against Popish depravity which would
be heard at the four corners of the world. "Hun-
dreds" (of women) we quote the official report
"work making large nails and spikes, work fa-
titer for men than women." We should think so
indeed—at least for Christian women, the wives of
Christian men in a Christian country. "The women
take the place of fathers as well as of husbands, while
the men are idle and drunken." "The colliers' and
puddlers' wives toil and slave for any price any
crazy knave of a master would offer; they do not
stand out for 'tommy' and beer so long as they
can get something to satisfy their half starving
families, while the ought-to-be bread-winner is
luxuriating in some public house at his ease, or
training his wifely on beef-steak and the best of
good fare for some future running." "I heard of
the growing custom of idle, lazy young lads looking
out for skilled industrious wives in order to obtain
an easy life." Certain this is not a very edifying
picture of Christian life in England's "Black Coun-
try," that stronghold of Protestantism as logically
developed into Methodism and Dissent under the
fostering shade of John Wesley's wing. Even
Paganism never went so far as to portray Vulcan
the iron worker under woman's guise. It was left
for English Protestantism in its fullest develop-
ment, to give over the anvil and hammer into the hands
of English wives and English mothers and English
daughters, whilst the legitimate Vulcans—English
husbands and English fathers and English brothers
—luxuriate in taverns or train wifely on beef-steaks
bought with the sweat of English women trans-
formed by dire necessity into Christian Vulcans.
Nor is this all. In any truly Christian
country, the condition of a woman about to become
a mother is held sacred. She bears a child which
is about to be given to God in the great and sacred
Sacrament of Baptism; if aught happen her before
that child sees the light so as to be baptised, an
infant is lost to Heaven and to the glorious sight
of God; what wonder then in a truly Christian
country, her condition is viewed with anxiety and
treated as sacred. But in England's Black Country
not so—not so. At the risk of being sensational, Mr.
Baker mentions the undoubted fact, that women in
the Black Country are constrained to go to work on
the day of their confinement—and Lord Shaftesbury
records the frank avowal, "For my own part, I do
not care whether it is sensational or not; it is true."
And yet England boasts her civilization, and vaunts
her Protestantism before the Christian world.

EDUCATION.

It is the fashion now-a-days to sneer at a classical
education, though, at the same time, every one is
ambitious of possessing it, and notwithstanding
what modern philosophers say,—who have as
happy a knack, by the way, of darkening wisdom
with fine incomprehensible phrases as Aristotle
and his peripatetic disciples,—we contend that
where there is a possibility of obtaining a good one
it is almost a crime to neglect it. In the first
place it does no harm; for where is the man, no
matter what be his calling or profession, whether
importing woolen goods, opening up an iron mine,
or surveying the virgin forests, to whom a high
education is not an advantage? Is not almost a neces-
sity. If the study of Latin and Greek does nothing
else, it gives one a thirst for knowledge, and even
our utilitarians will not deny that knowledge is
power, and that power, dignified as we may, is
what we are all striving for, either directly or in-
directly. We are told over and over again that
the ancients were but children because they did
not know how to construct railroads and telegraph
wires; had an imperfect knowledge of electricity,
knew little or nothing of galvanic batteries, and

that, therefore, it is only a waste of time studying
their works. That would be all very well if all
our business in life were to travel from Montreal
to Chicago and back, or cure rheumatism by elec-
tricity, though even then we might remember that
Euclid was the first mathematician, and that Aris-
totle furnished the ground work for the science of
our modern logicians, that painters and sculptors
study Phidias in despair, and that our soldiers—the
most brusque and utilitarian of all men—go back
to Xenophon's retreat of the 10,000 and Caesar's
commentaries, for tricks in their trade. There is
nothing new under the sun, said Solomon, and if
we make great discoveries in Science and Art, we
must not be so ungrateful as to forget what we owe
to Demosthenes, to Praxiteles and Plato of anti-
quity.

In the second place the study of the classics does
good, even if the student never makes use of the
knowledge derived from it, for they are not very
easily learned, and for that very reason disciplines
the mind, expands the intellect, and by so doing
teaches the man who has been a student to grasp
the living realities of the day as he did the dead
theories of the ancients. Few will be disposed to
maintain that the military genius of the American
Republic is confined inside the boundaries of the Aca-
demy at West Point, whose cadets are appointed by
the President at the suggestion of the State Senators,
and for political services rendered by their fathers
rather than for any military talents their sons may
possess, just as they would be given situations
in the Post Office or inland Revenue Department
if they happened to be vacant. Yet, during the
great Civil War, notwithstanding that the cream
of the intellect of the nation, its youth and its matured
manhood engaged in the struggle and strove with
all their Republican energy for pre-eminence, the
half dozen men who gained anything like historic
fame, and rose to the command of large armies were
cadets of West Point—Lee, Grant, Sheridan, Sher-
man, McClellan and Jackson. It is true that, by
the force of the genius which the Creator bestows
upon his creatures a half-educated individual may
in supreme moments rise to the surface and guide
the destinies of a nation, but such instances are
very rare, while the antithesis is very common.—
The men who rule the world at present are the
men of the universities, and even Canada scarcely
furnishes an exception, for although Alexander
McKenzie is the nominal Premier, the polished,
educated Blake is the power behind the throne.

Some one has said with a good deal of force and
truth, that in every block of marble there lies con-
cealed a beautiful statue, which it only requires
the hand of the sculptor to be chiselled into exist-
ence by cutting away the extraneous matter. The
same may be said of every man who possesses nat-
ural gifts. He requires but education to become
great, and without it he may possess the talents of
an Archimedes and still remain a section boss on
the Grand Trunk railroad. Hoche had genius
equal if not superior to Napoleon Bonaparte, but
the parents of the latter could afford their son a
classical education, while the former, to procure his
hungry intellect the means of half development, had
to sell his dinner-wine for money wherewith to
enable himself to buy books on strategy.

We think we have said enough to show the ne-
cessity of a high class education, and we again re-
peat, it is almost criminal in parents to neglect
giving it to their sons when they can afford it.—
There are hundreds of wealthy Catholics in Montreal
who can and do not. They send them to common
and grammar schools, and imagine that is all that
is required of them, never pausing to reflect that a
year or two in a Canadian University would be of
incalculable value to them in the struggle through
life. It is certainly not through mercenary motives
they act in this way, for they are aware that after
all there is not much difference in the cost, Cana-
dian Colleges being proverbially cheap, and at the
same time answering the purpose as well as any
that we know of. Bright scholars have been turned
out of the Montreal College who are not afraid
to meet and discuss questions of literature or
science with those of any other on this Continent.
There are some fathers who appreciate this, and
though perhaps not possessing property worth
\$10,000, give their sons the benefit of a liberal edu-
cation, while there are others worth a \$100,000
who are content with the fragments for theirs.—
The latter are consequently left behind in the race.
If we have written forcibly on this subject it is be-
cause we feel so, and we only hope that those of
our readers interested in the rising Catholic genera-
tion will give the article the consideration we
humbly submit it deserves.

ORDINATION.—On Sunday morning, Oct. 31st, his
Lordship Bishop Duhamel conferred the order of
priesthood on the Rev. M. J. Whelan, in the Cath-
edral, Ottawa. His Lordship was assisted in the
ceremony by the Rev. J. J. Collins, P. P., St. Pat-
rick's, the Rev. Dr. O'Connor, the Rev. J. T. Tab-
ack, the Rev. R. Barrett, and several other clergy-
men.

THE INSANE ASYLUM.—The Benediction by Mgr.
Fabre, of the very fine Asylum for the Treatment
of the Insane, erected at Longue Pointe, took place
on Thursday, 27th ult., at three o'clock. A large
company, comprising ecclesiastics, judges, advocates,
physicians, and citizens was present. Subsequently
a collation was served; the buildings were in-
spected by the visitors.

DEATH OF FATHER HEALY.—Rev. Alexander S.
Healy, pastor of St. James' Catholic Church, in
Boston, died on Thursday, October 21. He was
born in Macon, Georgia, in 1836, and was a brother
of the Right Rev. Dr. Healy Catholic Bishop of
Portland, Maine.

NEW AGENT.

Our Subscribers in Lennoxville are hereby noti-
fied that M. L. Connolly, Esq., Mayor, has kindly
consented to act as Agent for the *True Witness* in
and his neighbourhood.

It is expected that of the twenty five miles of
the Missisquoi and Black River Valley Railway
under contract the road bed will be completed by
December 1.

LETTER FROM THE BISHOP OF OTTAWA.

To His Lordship Mgr. J. Bousquet, Bishop of
Montreal:

Monsieur, —I only fulfil a duty in acknowl-
edging the receipt of Your Lordship's Pastoral Letter
concerning the burial of one whose name is un-
questionably celebrated. That letter, the three headings
of which are so beautiful and so true, will delight
all true children of the Church.

The clergy and the faithful, not only of the dioc-
ese of Montreal, but of the whole Province, will
receive with happiness, from so venerated an eccle-
siastical dignitary, the grave and pious teachings it
contains on the sanctity of the Catholic cemetery
and on the respect and obedience due to the Holy
Laws of the Church.

This firmness, accompanied with so great moder-
ation, exhibited by your Lordship in this unfortu-
nate affair, is a grand example to pastors and their
flocks. God will without doubt render this exam-
ple beneficial. He will inflame all good Catholics
with a fresh zeal for well-doing and fill them with
love for the Holy Spouse of Christ.

I pray our Saviour and His Immaculate Mother
to fill your heart with spiritual joys and consolations,
in the numerous trials it has pleased Divine
Providence to send your Lordship.

I recommend myself to your prayers; that I may
obtain from the Sacred Heart of Jesus grace, courage
and virtue.

Accept, my Lord, the homage and entire devotion
with which I have the honor to be your Lordship's
Very humble servant,
J. THOMAS, Bishop of Ottawa.

GERMAN CATHOLICS UNDER PERSECUTION.

It is perhaps a mistake to suppose that the Ger-
man nation as a whole is quite content with its
present political system, and certainly a mistake to
represent German Catholics as preferring the State
laws to their religion. Some of our newspapers
have been trying very hard to establish these two
positions. Because there is doubtless a section in
Germany which places bureaucratic government
before everything, there is a presumption that all
Germans acquiesce in such an estimate. Again,
there are others who imagine that, because the
Catholics are quiescent on the subject of politics,
and submit to a persecution that they cannot avoid,
therefore they prefer German glory to their faith.
The truth is that the system of espionage which pre-
vails in every rank of society, and which permeates
every home and all life, renders German Catholics
as wary in their conduct as were the French in the
time of the great Revolution. We in England have
no adequate idea of the nature and the extent of this
spying. No one is at liberty to say what he
feels, in the presence of even intimate friends, still
less before servants or strangers, because whatever
is said may be noted by listeners, and reported to
head-quarters the next morning. Servants are in
the pay of the police, to whom they repeat what
they hear. Every person who is of a meddlesome
disposition, the inquisitive, the malicious, the idle,
can make capital out of ordinary gossip by reporting
what they hear to the authorities. Such a detest-
able state of things, so fatal to happiness, so mar-
ring to the dignity of a people, and so productive of
littleness and spite, can well account for that ap-
parent indifference which is attributed to a good
many Catholics.

And when we add to this system of domestic es-
pionage the complete thralldom of the newspaper
press—a thralldom more binding and crushing than
ever was exercised over the French under the Em-
pire—we see that life has to many Germans become
little better than a servitude. Even the great Chan-
cellor, the hero of revolutionists, who is respected
so greatly for his enmity to the Church, by many
excellent but ill-judging Protestants, is in truth a
man not to be envied by anybody. No man who
makes war on men's consciences can be said to have
the satisfaction of his own.

It has been affirmed that the French inhabitants
of Alsace have grown accustomed to their new na-
tionality; and that they, with the Bavarians, pre-
fer their new dignity before every correlative con-
sideration. It is even said that the Bavarians are
quite ready to make a virtue of a necessity which
they cannot resist; and that Catholic loyalty has
paled, if not died out, before the loyalty demanded
by the Chancellor. We believe all these statements
to be untrue. Bavarian Catholics have not so sud-
denly lost the spirit which nerved them only a few
years ago. Of this the recent elections and the re-
turn to the Diet of a determined Catholic majority
furnish the most conclusive proof. The imputation
to be resisted is in the assertion that the empire has
greater hold on their affections than the Church; that
in a conflict between the two authorities they would
be found on the side of the State. This imputation
was hazarded in broad terms in the last number of
the *Saturday Review*. "But on the whole the Ger-
man notion of the State and the passion for a united
Germany have a stronger control over the general
mind than ecclesiastical sympathies. The Germans
of the present day have not indeed many of the
qualities which make ecclesiastical martyrs. They
think it as unnatural to resist the State as a Red
Indian would think it to wear evening clothes.
They have been tutored into acquiescence from
their cradles, and what the law orders and the police
enforce that they accept." It is difficult to under-
stand how any writer could affirm this who had
read the details of the persecution of Catholics, and
of the splendid resistance they have made. "The
qualities which make martyrs" have been conspicu-
ously exhibited by the victims of the new intoler-
ance. Who shall doubt for one moment that, were
the choice to be offered to those deprived and im-
prisoned ecclesiastics who have so bravely resisted
evil laws between apostacy on the one hand and
fidelity on the other, every one of them would be
true to his conscience, and would face death in pre-
ference to cowardice? We do not know of any ex-
ample of cowardice, or of even so much as truck-
ing to expediency, on the part of the German clergy
or laity, which would justify the ungenerous im-
putation that the spirit of martyrdom is dead. That
system of espionage to which we have referred
might well make men prudent and silent where
there was need to "confess before men," but in all
cases where the choice has been offered between
servility and Catholic fidelity the Bishops and priests
have deserved that high praise which *Plus IX.* has
so repeatedly expressed.

The general deterioration of German life and of
German character, which has ensued on a too sudden
triumph, has necessarily influenced Catholics in
their manner of behaving towards compatriots no
longer to be trusted. People who live always un-
der fear of being watched, and in expectation of
being summoned or arrested, shape their minds and
their counsels with reference to surroundings which
are destructive of frankness and good faith. It is
not that Catholics lose their constancy, or their
courage, because they are compelled to be prudent;
it is only that the natural buoyancy
of the temperament becomes choked and conveyed
into gloom. The relations which existed between
Protestants and Catholics have been affected by mak-
ing the former spies on the latter. As deep an in-
jury has been done to Protestantism as to Catholicism
by the tactics of this too successful Minister,
for he is doing his best to lower the character of
the whole German people, and so to degrade the
popular tone that it will take more than a genera-
tion for it to recover itself. It is true that the Ger-
man fortresses are mightily strengthened, that
German artillery is more fatal, that the reserves of
the army have been rendered so numerous that
every village might be mistaken for a garrison; the

people, as a whole, are content to be military, be-
cause mere materialism has mastered their spirits,
but what is the other side of the picture, that side
which is more real and individual, and which re-
presents the true state of a people? Germany is
poorer than it was before the war; everything is
more expensive, while industry has decayed; ar-
rogance and complacency have invaded the home of
the old-fashioned hardihood and thrift; coarse
manners prevail; material enjoyments are esteem-
ed to be the highest, and culture is neglected for
sensationalism. Couple with this decadence the system
of espionage, the total want of the true liberty of the
subject—doubtless the decadence has been hastened
by the surveillance—and what is there on which to
congratulate Prince Bismarck except his absolutely
pagan prosperity? We can understand how Catho-
lics—to return to our first theme—are injuriously
affected by this decadence; for no class of people,
however superior, can live always in a low moral
atmosphere without being tarnished or enfeebled;
nor is it surprising that an impression should pre-
vail—an impression which, no doubt, is very wel-
come—that the Catholic spirit has been crushed
out by persecution, or, at least, that spirit is deter-
iorated. We have much more fear for Protestants
than for Catholics. It is the undermining of the
German national character that we have to expect
from the present kind of rule. Rationalism will
have to take the place of mild Lutheranism, just as
coarseness has succeeded to energy. The new des-
potism is ruling Germany. It only shows how
insensible religious prejudice can make statesmen
to the real character of revolutionary changes, that
we should find men like Mr. Gladstone congratulat-
ing Prince Bismarck on having pulled down Ger-
many into the dirt. Because a new State is well
drilled, and because it is Protestant, therefore it
must be prosperous and enlightened. Such is the
profundity of politicians. Perhaps when Germany
has grown too infidel for England, and her strength
has become obviously deteriorated, it will be a sub-
ject of regret that we should have worshipped mat-
erial prosperity and despised mere suffering and faith.
—London Tablet.

THE MAYNOOTH SYNOD.

The great importance of the matters discussed in
the 14th Pastoral Address of the Archbishops and
Bishops of Ireland, and the authoritative character
of that pronouncement as regards those matters,
sufficiently explain our return to the subject.
Among the different topics of national import-
ance upon which the combined wisdom of the Irish
Hierarchy emphatically expresses itself, not one is
of more weight or interest to Irish Catholics than
that of popular education. As the Pastoral ac-
curately declares, the dangers to faith and morals
which beset the system of higher education, of
which Trinity College and the Queen's Colleges
are the secularized centres, exist also in the kind-
red institutions created to serve the purposes of
intermediate education. This is especially the case
as regards the National Model and Training Schools.
For are the Primary Schools exempt from them.
The radical defects inherent in the mixed system
to which these schools belong have not grown less
by time. Neither has the practical working of
them been such as to remove the feeling of distrust
they originally inspired. The Fathers of the
Synod of Thurles, notwithstanding their avowed
objections to the system of National Education in
itself, and their strong preference for Denominational
Education, were not unwilling to continue the
experiment already allowed in the case of the
Primary National Schools, on condition that every
fitting precaution should be employed to render
them as little dangerous as possible. Catholic
managers, it is regretfully stated, have been
frequently thwarted in carrying out these measures
of precaution. The Board of Commissioners, with
the constitution of which the Bishops declare,
"this Catholic nation has never had reason to be
fully satisfied," has too often refused to take into
account the repeated expression of the desires of
Catholic parents, and the declarations of those
whom Catholic parents recognise as their spiritual
guides. The control of the State over the educa-
tion of the country has been enlarged to a degree
perilous to liberty, while the circle within which
the rights of parents and of conscience should hold
away has been proportionately narrowed. Within
the last twenty-five years much has been success-
fully done to guard against the dangers of these
educational establishments. But much more re-
mains to be done. The Pastoral sets out with
forcible brevity the mode in which the Catholic
Church rejected the poisoned boon of Godless
Education, and expressing the hope that the lesson
taught by the national attitude which the attempt
provoked will warn future Governments against the
endeavor to impose upon Catholic Ireland a system
of education adverse to the purity and integrity of
the national faith, shows the successful steps taken
to supply the Catholic youth with a sound and
comprehensive system of higher education based on
religion. To secure this, denied by the Queen's
Colleges, the Catholic University was founded, and
flourishes bravely after an existence of a quarter of
a century opposed to the richly-endowed Univer-
sities of the State, with their inducements un-
scrupulously offered and their advantages unfairly
enjoyed. For the purpose of counteracting the
evil influences of the Model and Training Schools
and to meet the ever-increasing need of Catholic
teachers, the Guardians of the faith of Ireland have
determined to establish a Catholic training School
for Masters. This institution, founded under the
protection of the Apostle of Ireland, will be intrusted
to the immediate care of the Vincentian
Fathers. The Bishops regard the establishment of
such an Institute a highly important condition of
success in the struggle in which they are engaged
on behalf of Catholic education. They look for-
ward with earnest longing for the day when by its
means they shall be enabled to confide the little
ones of their flocks to teachers who, trained them-
selves under the salutary influence of religion, shall
have learned how to form the opening mind of the
child, and to store it with secular knowledge while
they guide it to the better and higher knowledge
and practice of religion. Such is an outline of the
programme explicitly arranged by the Hierarchy in
council for doing battle against the corrupt and
still increasing influences which pervade and threaten
the spirit, and even the very mechanism of the mo-
dernized system of popular or primary education.
But this work cannot be undertaken without the
aid of war. The Pastoral, therefore, reminds our
Catholic people of their responsibility in so grave
a crisis as the intellectual transit we are at present
making. Parents and guardians, all who have care
or charge of youth, are especially called to do their
duty just now, and to assist by their utmost gen-
erosity the furtherance of a work in every aspect of
the first importance. It behooves those to whom
this appeal is made to answer it with their best
co-operation. The matter directly affects the future
spiritual and temporal of the Irish people—of the
masses—those millions who make a nation. The
zealous and unsleeping guardians of their faith see
the dangers which menace the most glorious trea-
sure of the people; they speak the timely warning
and it is for those bidden to beware, to act in tim-
ely and safety may be ensured. We have said that
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