

JUNE 23, 1888.

with by the Protestant clergy, and it is still fresh in the memories of our readers how not long ago the Ministerial Association of Toronto demanded that teachers required to give a course of religious instruction, which would, of course, be Protestant, to the children attending school, thus sowing seeds of religious discord. The Minister of Education is not likely to yield to the pressure which is thus brought to bear upon him, still there is constant danger that the persevering attempts which are being made to make the schools Protestant, may succeed partially, at least, if not with the present Minister of Education, perhaps with some one who will succeed him. Independently, therefore, of the substantial reasons which Catholics have for sustaining our Catholic schools, in order that we may freely impart Catholic instruction to our children, we have another very strong reason for preserving them in a state of efficiency, in the constant efforts of the clergy of the various sects to Protestantize the Public Schools. Of all these attempts the action of the Anglican synod of Toronto is perhaps the most unwarranted and insidious, because it aims, not merely at inculcating some system of morals, which would have a beneficial effect upon the pupils but at the perversion of the facts of history, for the purpose of giving some plausibility to the pet theories which a certain fraction of the Anglican body think it to cherish. And even though we have our Separate School system, recognized by the laws of the Province, we must let it be well understood by the Education Department, that Catholics are not to be ignored in the preparation or adoption of books for the Public Schools. Two-thirds of the Catholic children of the Province attend them, and Catholics, equally with Protestants, sustain them by the payment of school-tax, except in the cities and large towns, and rural sections where Catholics are numerous. We have no fear of the no-Popery cry which has been raised, and may be raised again against us; we therefore insist upon it that if any changes are to be made in the school books, our Bishops shall be consulted, and that no changes shall be made without their approbation and consent.

TOO CUNNING.

The insiders are constantly proclaiming the blessings of free thought and of the liberty of putting into actual practice the opinions we entertain. There is not a day that they do not proclaim that Christians, and especially Catholics, are persecutors, while they are themselves the upholders of civil and religious liberty. Of course it is well known that infidels have been in the past the worst of persecutors, actually revelling in blood; but no matter, they still persist in proclaiming their magnanimity and spirit of toleration. The French reign of King Terror, and the Parisian Commune of 1871, are pointed to in vain to exhibit the demoniacal spirit which animates unbelievers. They say with Tom Paine that these excesses are the result of the Christian education which the Atheists had not yet entirely eliminated from their characters. This is, indeed, the apology which Paine made for the acts of his confederates in belief, notwithstanding that he was himself a victim of their intolerance, and almost suffered from them the extreme penalty which they inflicted on hundreds of thousands of their fellow-men.

Now Mons. Leo Taxis, who was himself but a short time ago an infidel and a Free-Mason, has exposed an intended trick of his former friends and co-workers. It is known that Lourdes, a small town in the South of France, is the scene of pilgrimages coming from all parts of the world. The pilgrims do not compel others to believe in the efficacy of the Blessed Virgin's intercession with God; but at least they should have the liberty of believing in it themselves. The infidel faction, however, are not content to leave them this liberty, and they have set on foot a scheme to put an end to the pilgrimages. Here is the plan, as exposed by Mons. Taxis in a paper of which he is the proprietor, *La Petite Guerre*:

"It is intended to secure a Liberal majority in the municipal council of Lourdes. When this is done it will be an easy thing to create disturbances when pilgrimages take place, and it will then come natural for the conceited fathers to intervene and prohibit the pilgrimages altogether. *C'est simple comme bon jour.*" (Plain as daylight).

This scheme, however, is more easily planned than put into execution. The law requires that the Municipal Council shall be residents; and it is not likely that a resident Council will try to stop the pilgrimages, which are of so much material benefit to the town. If the Western Fair of London, or the annual great Fair of Toronto, were a perpetual event, the people of these cities would be very backward about trying to put a stop to them, and we may well suppose the people of Lourdes will have their own material interests too much at heart to be entrapped by the Masonic and infidel scheme.

CATHOLIC EDUCATION IN MASSACHUSETTS AND ONTARIO.

The bill for the State inspection of private schools, which was introduced into the Legislature of Massachusetts, and which has been for some time agitating the electors of that State, met with a complete defeat on the 24th ult. It was ostensibly framed for the purpose of securing efficiency in Private Schools, but it was really aimed at the destruction of the Catholic parochial schools. The framers of the bill are not contented with the injustice at present inflicted upon the Catholic body, inasmuch as all Catholics who wish their children to be instructed religiously in the schools are obliged to contribute to the support of two distinct school systems, of one of which they make no use; but these double faced friends of civil and religious liberty desire further to make it impossible for Catholics to have religious schools at all. The retort of the Catholic press upon these would-be persecutors was quite just. They said to the Legislature: "If you want the State to inspect these schools, let the State support them on the same terms on which it supports secular schools. On such terms we are willing to negotiate with you for State inspection, not otherwise." A majority of the Legislative Committee which took the subject up for consideration reported favorably to State Inspection. This Committee based its report on the following reason:

"Either we must abandon our theory of compulsory education, up to a prescribed standard, or we must determine through our educational authorities, whether private schools come up to this standard, and must give such authorities all necessary powers, and impose upon them all necessary duties for the full accomplishment of this end."

On this principle the committee recommended that all private schools should give to the Legislature a full report of their work, and that the State School Committees should "visit and examine personally or by agent all such private schools, to pass a vote annually approving or refusing to approve each one." The bill brought before the Legislature was intended to carry out the wishes of the Committee. Its friends pretended that its object was merely to secure a certain standard of education in the private schools. If this were all that was sought, there is no private school in the state that need fear the prescribed inspection, for even the state of Massachusetts has not yet made compulsory anything more than the most elementary education, and no parent is obliged, or is likely to be obliged for many years to come, to give more than such an elementary education to his children; and such an education as this even the poorest private schools are capable of giving. Certainly, therefore, such a law as the Massachusetts Legislature had before it is quite unnecessary, and it will be unnecessary as long as the educational laws remain as they are at present, and the reasoning of the House Committee can have no force until the compulsory educational standard be placed much higher than it is at present. The object of the bill was, therefore, not what its advocates pretended. It had an ulterior end in view which was easily seen, and which its advocates took but little pains to conceal. It would have given to the School Committees a power of annoying the Catholic parochial schools, by disapproving or approving of them from year to year, and thus completely destroying their usefulness, since permanence of a school system is essential to its usefulness; and it needed no great penetration to see that such was the object of the bill. Hence it was supported by all those who, while continually raising the cry of religious equality, interpret this equality to mean persecution and annoyance to Catholics. When the State did not propose either to pay the parochial schools as state schools, or to raise the standard of compulsory education, it was a fraud upon the whole community to establish an unjust spy system on private instruction. Thus the Boston Post said of the majority report of the committee: "The rough common sense of the matter is that the bill of the majority would establish an unnecessary and unjustifiable espionage over private instruction, and acting upon the absurd theory that private schools may be made the cloak of illiteracy it opens the door to grave and dangerous assaults upon individual liberty."

The advocates of the scheme miscalculated the influence of Catholics in the State. They may have about the danger of letting Catholics enjoy political power, but they cannot get over the fact that Catholics do enjoy it in proportion to their votes, and it is no special privilege that Catholics enjoy, if their influence extends still further than to the number of actual votes they wield. Protestants enjoy such influence, and Catholics must possess it also if the everlasting talk about equal rights of which we hear so much be not the veriest bombast. Hence the influence of Catholics was felt in the Legislature of Massachusetts, in spite of the report of the majority of

the committee, and the bill was defeated by a most decisive vote.

The enemies of Catholic education in Canada are just as wily as they are in Massachusetts, and they make equally strenuous efforts against Catholic schools. We in Canada, and especially in Ontario, must be equally on the alert against such attacks. The ludicrous result of the conflict just concluded in that State should be an encouragement to us to be ever vigilant. We may justly have confidence that the Protestant majority has too much of the spirit of fair play to injure us intentionally, but this confidence must not lead us into apathy where the interests involved are of so great importance. If we are ourselves apathetic when the danger arises, we cannot expect the Protestants to fight our battles for us when we should be in the van ourselves. At the same time, Protestants ought to recognize that the only protection against the rampant infidelity of the day is to be found in schools which teach religion. If they recognized this truth, which experience has amply proved, they would be more anxious to secure a religious education for their own children than to deprive Catholic children of the religious training which they receive in Catholic schools. The discussion in Massachusetts has had, at all events, this good result, that it has brought out from many eminent Protestant scholars the expression of the opinion that it would be unwise and unjust to deprive Catholic parents of their right before God to give their children religious instruction in the schools. Among these are President Eliot of Harvard, the Rev. Edward E. Hale, Rev. Dr. Bartol, and Gen. Walker and others. Dr. Bartol has gone so far as to say that instead of driving religion from the parochial schools, he would introduce it into the public schools.

In this writing we have shown that as the Massachusetts laws on compulsory education require only a very inferior standard of education to be given to be attained, the proposed inspection of private schools is most unwarrantable, but it is not to be supposed that we imply that the education given in the parochial Catholic schools is of an inferior grade. The contrary is the true state of the case both in that State and in the Catholic schools of Ontario. What is stated by the *Hartford Daily Times* (Conn.) is for the most part equally applicable to the Catholic schools here and in Massachusetts. The following is what the *Hartford Times* has to say on this subject:

"The Catholic schools are private, supported by the Church. The State or town officials have no authority over them. But they have been so thoroughly systematized in this country that their cost is only about one-half the cost of our public schools and the education of their children is perhaps as thorough as that in our large public district schools. They prepare a large percentage of their scholars for the high schools. Their scholars are taught by educated Sisters of Mercy, and they waste neither time nor expense in teaching upon useless subjects. Latin, Greek, French, etc., are only taught to those who are to pursue professions or vocations that require a knowledge of those languages. The Catholics do not publish to the world annual reports of their proceedings in their schools, but in some respects, touching the management and teaching in the Catholic schools, the managers of our public schools may get some new ideas and possibly they may save much money by seeking information from the Catholic private schools."

A TOO ZEALOUS WILLIAMITE.

A strange decision was reached in the Toronto Police court on Friday, the 15th inst., illustrating the arbitrary manner in which policemen sometimes act, and exhibiting the principles on which arrests are sometimes made. On the evening of the 13th, Constable Jarvis was on duty at the corner of Queen and Yonge Streets, where, owing to the great pressure of pedestrians, the most trifling circumstance will cause a considerable crowd of people to gather in a very few minutes. The evidence given at the police court as to what occurred on this occasion was so conflicting that it is difficult to ascertain the actual facts, but Constable Jarvis made a statement which is in substance as follows: A man reported to him that he had been assaulted, and the Rev. Mr. Wilson, a Methodist minister residing on Scollard street, came up and asked what the row was about. The constable told him what was about. Mr. Wilson refused to move on, and threatened the constable that it would be a dear thing to him if he arrested him. Thereupon the constable again told him to move on, and he refused, and was in consequence arrested. Soon after, a street car for High Park came up, Mr. Wilson "jerked away" and got on the car, leaving part of his coat in the constable's hand. With the assistance of another constable, he was again arrested and taken to the station. A number of witnesses corroborated the constable's evidence.

Rev. Mr. Wilson in his evidence told

nearly the same facts, with some additional circumstances. He says that the constable was swearing and that he remonstrated saying, "Now my good fellow, don't swear, please." The officer said, "Who the— are you? Witness said, 'I'm a gentleman and I'm waiting for a car.'" The constable said, "Now you move on and keep quiet." He then pushed Rev. Mr. Simpson, who was with Mr. Wilson, to the street. The latter said, "You have insulted me and I will take your number." The constable then swore at him and called him a d— priest. Bystanders said the constable was drunk, and that he acted in a very excited manner. On the way to the police station he threatened to throw Mr. Wilson down and to "trample the d— heart out of him." Mr. William Munns testified that the constable evidently took Mr. Wilson for a priest, and he and several other witnesses corroborated Rev. Mr. Wilson's statements. The Magistrate fined the latter one dollar and costs or ten days' imprisonment for resisting the police by not moving on when required to do so. The case has been appealed, and the policeman's conduct is to be investigated by the police commissioners.

The policeman's action was undoubtedly very arbitrary, and though the law requires people when assembled on the sidewalks to move on when told to do so by the police, it is customary only to enforce it when there is no purpose in waiting, and not when they are waiting for a street car, as Mr. Wilson was doing. It is clear, however, that Mr. Jarvis' conduct arose from the fact that he thought Mr. Wilson was a Catholic priest. He is an Orangeman, and it appears that Rev. Mr. Wilson is an Orangeman also. Every 12th of July, and on other occasions, Orange clergymen preach to their brethren intolerance against Catholics, and this case is merely one of the results of such teaching, which very probably Rev. Mr. Wilson himself more than once inculcated in the lodges. This is one of many instances which prove that on account of their anti-Catholic secret oaths, Orangemen are not fit to be on the police force. With the oath they take, their private animosities must naturally crop out, and they cannot be expected to discharge properly a public duty. In the present case Mr. Jarvis got the wrong side by the ear.

Thirty-two Methodist ministers were present in the police court during the trial.

EDITORIAL NOTES.

The Rev. B. W. Maturin, High Church Rector of St. Clement's, Philadelphia, has become a Catholic.

The *Catholic Columbian* asks very pertinently: "Can that 'call,' which protestant ministers speak of receiving, be 'from God,' when it is so easily confirmed or annulled by the amount of salary offered?"

The negotiations between the Holy See and Russia in regard to religion in that country, though not abandoned, are not progressing satisfactorily. The Czar seems desirous of obtaining such control over the discipline of the Church that she may be a tool in his hands for the furtherance of his political plans. To this the Pope will not agree.

The Presbyterians North and South did not succeed in effecting a union of the two bodies at the late General Assemblies held in Philadelphia and Washington. We cannot help reflecting that the Catholic Federals and Confederates never separated from each other religiously on Nationalist grounds, though they fought their best for their respective sides. Such is the difference between the Catholic or Universal Church, and merely local institutions.

The Rt. Rev. Mgr. Cleary, Bishop of Kingston, is expected to arrive in that city on the 27th inst. It is the intention of the people of Kingston Diocese to accord to him a grand reception. His Lordship is deserving of this, not only on account of his official dignity, but also because of the high rank he holds, on account of his personal qualities as a gentleman, loved for his affability, and as a scholar unexcelled in Ontario.

EX-PRESIDENT McMahon and Marshal Canrobert, in an interview with a representative of the *Gaulois*, expressed a high opinion of the efficiency of the British army, and said that a hostile force landing in England would have an arduous work before them. They have a higher opinion of England's power of self-defence than have the English people themselves, judging by the late war panic.

The divinity building of the new Catholic University at Washington will cost \$177,000; but \$1,000,000 will be required to equip it entirely. It will be built in 1889. The entire cost of the university will be \$8,000,000, but it is not expected that it will be completed for twenty years. It will not be built by the penance of the

poor, but as its beginning is due to the magnificent donation of a wealthy lady, the work will progress also by the munificence of wealthy Catholics. The total frontage will be 265 feet, and the depth at either end, with the wings will be 100 feet.

It is but a few months since the death of Kaiser William was recorded, and the consequent accession to the throne of the Emperor Frederick III., and now we have to record the death of Kaiser Frederic, which took place on Friday morning, the 15th inst., at 11 a. m. For some weeks past the late Emperor had been in a precarious condition, owing to the increased malignancy of the throat illness under which he had been for so long a time suffering, and for the last few days, especially, his illness gained upon him so much that there was no hope entertained of his recovery. As the end approached he lay long in a light slumber broken by wakeful intervals, retaining consciousness to the last.

The irreligious policy of the French Cabinet has received a severe check from the Senate. The Chamber of Deputies voted yea to the 32nd section of the Military Bill, which was, in fact, the chief object for which the bill was proposed. This section provided that all Frenchmen should serve three years in the army. This was intended to include students for the priesthood, but M. Berthelot, who was formerly Minister of Public Worship under M. Goblet, made a vigorous speech, telling the Senate that the suppression of the spiritual and intellectual element is just the way to give Prussia the perpetual advantage over France. Let not those whose professions require a lifetime to acquire be made soldiers while they may be made more useful in their intended occupation. Leave the exemption of widow's sons, as at present, but the minister of peace has no need to learn the art of war. M. Berthelot's view was adopted by 185 to 85.

The Countess of Tasker, who died recently in London, England, bequeathed to Cardinal Manning \$10,000, and to Canon O'Neal, Vicar General, \$15,000 for Catholic charities. This liberality for good works is excelled by a layman who, visiting Washington on the occasion of laying the cornerstone of the new University, gave Bishop Keane \$100,000 for the University. Such acts of generosity for religious benevolent purposes are not as frequent as they might be; yet there are found, from time to time, persons who thus obey the mandate of our Blessed Lord: "Lay up for yourselves treasures in heaven." We find even many acts of generosity or philanthropy exercised from purely natural motives of benevolence. Taus Mr. Barnum, the showman, announces that he will give a building valued at \$200,000, to the Fairfield Historical and Scientific Societies of Bridgeport.

The late Methodist Conference at New York decided to establish "an order of deaconesses" in the church. Notwithstanding the abuse which has been heaped upon religious orders of the Catholic Church, these deaconesses are to be organized upon somewhat a similar plan with Catholic nuns. They are to minister to the poor, visit the sick, pray with the dying, care for the orphan, seek the wandering, comfort the sorrowing, save the sinning, and relinquishing wholly all other pursuits, devote themselves in a general way to such form of Christian labor as may be suited to their abilities." It is also provided that they shall be unmarried. It is not unlikely that matter enough will be furnished after a while for a new book from Justin D. Fulton, "Why deaconesses should wed," especially if they are to accompany such as Rev. Mr. Longley, etc., on their missionary labors.

SOME tenants on the Island of Arran being disposed to pay their rents, have been threatened with dynamite if they do so. This is a sample of the liberty which some think will come when the moonlighters are in possession of the Emerald Isle. —*Toronto News*, 13th June.

Our contemporary did not advocate that Ontario should be deprived of Home Rule because dynamite was actually used in several places to convince the advocates of the Scott Act that they were enlisted in a bad cause, but in Ireland the mere threat, which will probably never be carried out, that it will be used in one obscure corner, is enough to prove the people of the country unfit to enjoy self-government. Yet the Canadians have never been goaded to the commission of crime by the outrageous administration of Balfourian misrule. It is even more than probable that the threats are an invention of the Clericalists, who are always ready to invent outrages on the part of the Irish tenants.

The Salisbury Government has met with another severe check. Mr. Louis J. Jennings, member for Stockport, a Conservative, moved a resolution against costly reorganization of the Financial and Secretarial Departments of the Admiralty,

resulting in extravagant pensions and bonuses. Lord Charles Bessford, Mr. Bradlaugh and others supported the resolution, but the Government opposed it. It was, nevertheless, carried by 113 against 94. The result was received with loud cheers by the Opposition. As Mr. Smith had already issued an unusually urgent circular to supporters of the Government to be in constant attendance lest a division should defeat the Government, even on a minor point, this reverse is all the more suggestive. The circular states that a defeat, even on a minor point, would seriously weaken the Government, even if it would not overthrow it. The Liberals are, on the other hand, equally earnest, and have likewise issued a circular in consequence of the Government's course, also urging the Liberals to be at their post.

RIVAL CLAIMS TO AN ISLAND.

The French have hoisted the tricolor on one of the Channel Islands, near the Isle of Jersey. It is only inhabited by a few fishermen in the summer time, it being a barren rock about two hundred yards in length and eighty in width, but its importance lies in this that a battery built there could, in case of war, send its shells into Jersey. The Island is claimed by England, it having been part of the personal property of William the Conqueror, and there is likelihood of trouble between the two nations on account of it, as the French declare that they intend to keep possession. However, the matter may perhaps be settled by diplomacy.

CATHOLIC PRESS.

Colorado Catholic. Useful hints are found in the Paulist calendar. They come from the same devoted source as the Five Minutes' Sermons which appear in each issue of this paper. Very practical, they indicate the proper behavior of persons in church. They are a pretty good catechism on Christian politeness, and cannot fail to promote piety and good order. Let us read and adopt them:

Don't come late to Mass.
Don't sprawl out in your seat—kneel.
Don't gaze about you or try to attract attention.
Don't mumble the prayers you are expected to say out in a large clear voice.
Don't leave church until the service is over, and that is when the clergy have left the sanctuary.
Don't be afraid to let your neighbor hear your voice when you are requested to sing hymns.
Don't run out of church if you were glad Mass was over, as if a creditor was at your heels.
Don't run in the church; walk reverently to your seat, there is no lightning express for moving around in the house of God.

Los Angeles Catholic Voice. We have been requested to defend the Catholic Church against the attacks of a journal which strives to attain notoriety by abusing and slandering Catholicism. Defend what? The Catholic Church, an organization founded by the Infinite and that has existed for nearly nineteen centuries? An organization that has survived the wear of centuries and the attacks of man? * * * * Our space is too valuable to devote to defending the Church. No Sir, Catholicism will undoubtedly survive the attacks of a weekly journal, even if its editor considers himself the inside part of the place the gates of which cannot prevail against the Rock of Peter.

Catholic Columbian. A correspondent recently wrote to the *Irish Ecclesiastical Record*, enquiring as to the extent of the obligation to give to children at Baptism only names of saints. It was asked also if the bestowal of such names as "Sheridan," "Burke," "Emmet," &c. is prohibited. The general Rector in reply, does not impose a strict precept, but merely admonishes the priest to prevent as far as he can, certain kinds of names from being given at Baptism, and secure instead, that the names of eminent servants of God be given. In the Rubric the line is drawn absolutely at the names of "wicked heathens," but such names as those mentioned do not come under that category. There is a question in the Rubric, not of family names, or surnames, but of what are called "Christian names." Family names, then, whatever they are, may be given at Baptism, in conjunction with a *praenomen* or "Christian name."

She Saw Emmet Beheaded.

From the Woodlawn (Cal.) Democrat. In the county hospital there is a very old lady, who relates a remarkable circumstance. She was born in Ireland over a century ago, and witnessed the execution of Robert Emmet. Her description is clear, and goes even into childlike details. She describes the soldiery and excitement, and does not forget the sound whipping she received that day for running off with another girl to witness the execution. She climbed an old brick wall, and from that point of view saw the beheading and heard the executioners' exclamation: "Behold the head of a traitor!" The head was then laid in a wagon.

That night when her father came home and she told him of the whipping she had received, he said to her mother: "You should not have done that, for she has seen something she will remember the longest day she lives." Robert Emmet was beheaded September 20, 1803, and according to her recollection she was then sixteen years old. During her recital of this bit of history a *Democrat* reporter present noticed a little boy paying particular attention to the strange story. Should this little fellow live to be eighty years old, he will be able to say, 163 years after the event, that he heard an eye witness describe the execution of Robert Emmet. The recollection of this old lady extends back five years before that time. She has a daughter living who is now in her eighty-first year.