

made toward the altar, but the communicant will not be in the wrong at any time if he makes his genuflection toward the Blessed Sacrament which the priest bears in his hands.

2. To impress upon the minds of the people how to follow the parts of the Mass, standing, sitting, and kneeling at the proper times, in some churches printed tablets are hung up in the Church giving the proper directions. We consider this a good plan of impressing the rules upon the people's minds, as they must know them in order to be able to follow them.

#### RIGHTEOUSLY PROHIBITED.

A marked copy of a paper named the *Truth Seeker*, published in New York, was sent to us, and reached us notwithstanding the fact that it is announced on the first page in huge capitals that it is *prohibited in Canada*.

This sheet is devoted to the task of overthrowing the Christian religion, and is full of blasphemous and scurrilous editorial and contributed articles and letters ridiculing Christianity and its Divine Founder.

The devil has been at work for over eighteen centuries with the same purpose as the *Truth Seeker*, and has not accomplished it. It is not likely that the infidel propagandists of New York City whose mouthpiece the *Truth Seeker* is, will be any more successful than their master, and it is certainly but a poor tribute to the intelligence of the readers of a newspaper to suppose that such illogical reasoning and offensive scurrilous as is found in the *Truth Seeker's* columns should have any weight in their minds, yet it must be admitted that the human mind is so constituted that it is influenced by the quality of its reading, and therefore they who expose themselves to danger by reading such trash are almost certain to have their faith undermined, just as the constant dropping of minute particles of water will wear away the hardest rock, for it is written that they "who tend to the snare shall perish in their corruption."

We have in Canada a very much mixed community and a large margin of liberty of religious belief. There is no interference with those who even deny the existence of God and maintain their irresponsibility to any supreme power for their conduct; but though we have no State Church, the laws do not permit that God or Christianity should be maliciously and openly reviled, nor that the reverence due to God as our Creator should be violated to the annoyance of those who believe in Christianity.

The attention of Sir Adolphe Caron, Postmaster General, was called some weeks ago to the vicious character of the *Truth Seeker*, and he decided that it is unfit for circulation in Canada and gave orders that it should not be carried in the Canadian mails.

Sir Adolphe was written to by some subscribers to the paper to ascertain why they no longer received it, and the reply was given by his secretary that "he (the Postmaster-General) had decided without hesitation, and with the support of the opinion of the Minister of Justice, that, on account of the character of its contents, the paper is open to the charge of scurrilous and blasphemy, and under the law ought to be excluded from the mails of this country."

Among the means used by the *Truth Seeker* to propagate infidelity, it not only employs the English language, but it also prints the most shocking pictures with texts of Scripture under them to cast ridicule on Christ and His apostles and the prophets. This has been going on for years, and we fully approve the decision of the Postmaster-General not to allow this intolerable nuisance to be disseminated in Canada any longer through the mails. We only wonder that this determination was not arrived at long ago; but we presume it was only recently that the attention of the post office authorities was called to the matter.

We presume it was to discover our opinion of the manner in which the *Truth Seeker* has been dealt with by the post office authorities here that the marked copy was sent to us from the office of publication, and we give it freely, and we say further that in our opinion not only the United States Postmaster General would do well to follow the example shown him in Canada, but that the civic and State authorities of New York and the national Government would do a desirable thing to stop entirely the publication of such a journal, the circulation of which is an insult and an injury to a Christian community. It may be that under the national and

State laws as they exist there is no provision whereby it could be suppressed. If this is the case the evil should be remedied by passing such laws with the least possible delay, for the Government, and ultimately the people themselves, are responsible before God and the world for the existence of the outrage.

The *Truth Seeker* proclaims its shame and glories in it by printing in prominent type on its front page and above its title the fact of its prohibition in Canada. It also declares that it still reaches its friends in Canada in spite of the prohibition, and it is using the fact of prohibition as a means of advertising itself. It is to be hoped that the Canadian Government, having once moved in the matter, will not allow itself to be thwarted, and that it will investigate how it occurs that the proprietors have managed to evade the prohibition against its being carried through the mails, and will take steps to prevent its entry into the country by any avenue.

There are always some people who are all the more eager to read what is prohibited than what is lawful. These persons may co-operate with the *Truth Seeker* in endeavoring to evade the prohibition. But the people of Canada will approve of the most rigid enforcement of it, not only by its exclusion from the mails, but by preventing it from being brought in by any mode of conveyance. It was by energetic methods that the United States Government succeeded in banishing the huge fraud of the Louisiana Lottery, and it is only by an equally resolute course that the outrage of the circulation of the *Truth Seeker's* blasphemies can be stopped. We hope the Government will be equal to the occasion.

#### WALSH'S MAGAZINE.

We have received the second number of a sprightly and well conducted monthly magazine published in Toronto under the above title. Its editor is Mr. J. C. Walsh, and it gives promise of affording much useful and entertaining reading. The number before us opens with a review of Rev. Principal Grant's letters to the *Globe* on the Manitoba question, the writer being Mr. Frank A. Anglin. It is a thoughtful article well calculated to give the reading public a correct notion of what the Catholics of Manitoba really want in the matter of Catholic education. There are other articles original and selected by diverse authors, all of which are on interesting subjects. We wish the *Magazine* a prosperous career.

#### EDITORIAL NOTES.

THE Catholic people throughout the Dominion will thank the distinguished Archbishop of Kingston for the noble stand he has taken in reference to the desecration of the Catholic cemetery of that place. Dr. Cleary's pronouncement (which we publish in another column) will be read with intense interest throughout the province, and it will, we doubt not, serve as a warning to medical institutions. We hope we will never again hear of any of our Catholic cemeteries being desecrated as was the cemetery in Kingston.

IT AFFORDS US pleasure to be able to announce that a convention of Irishmen, containing representatives from abroad as well as from home, will shortly be held in Dublin. The object in view is to unite all the existing factions and make a supreme effort toward the attainment of Home Rule. It will be remembered that this is carrying out the suggestion made a few weeks ago by that eminent and patriotic Irishman, Archbishop Walsh, of Toronto. We trust the outcome of his timely and fatherly advice will be a happy one; and a happy day for Ireland will it be if unity pervades the Irish ranks once more.

REV. A. B. DEMIL publishes a paper in Toronto called *The Protestant*. Rev. A. B. Demil, it appears, also conducts what is called a boarding and day school for girls, and the enterprise is called The Demil Residential Academy of Toronto, Limited. Rev. A. B. Demil is quite an enterprising man in his way, for in his paper he makes the following proposition:

"A chance to make \$15.00 for every \$100.00 purchase now. A person having five paid up shares in the Demil Residential Academy, of Toronto, Limited, who requires the money, offers one or more of the \$100 shares for \$85.00 each."

This smacks largely of boards of trade, bulls and bears and the race course. But this is not the only reason why Rev. A. B. Demil appeals to the public to support his limited academy. He fancies the

very best way to advertise his wares is to declare that others engaged in a like business are not to be trusted. It is quite evident the green-eyed monster holds a very large first mortgage on Rev. A. B. Demil when he makes reference to Catholic educational institutions and to the Catholic Faith. Rev. A. B. Demil must be closely related to the boy preacher who in Toronto a few weeks ago started up like a rocket and came down like one in the estimation of the Protestant community. Catholics can well afford to treat this paper with contempt, and we have nothing but real pity for many of our Protestant friends who must certainly feel aggrieved at the grossness of this anti-Catholic rant.

There is a "poetic" side to Rev. A. B. Demil's monthly, for it seems he has engaged the services of Mrs. J. J. Baker to write verses for it. One of her poems contains the following lines:

But I would go to dark Quebec,  
Whose borders touch our own;  
For there the people do not know  
That Christ is on the Throne.

This reminds us, by way of contrast, of the production of the celebrated Ingersoll poet, Mr. James McIntyre, who is known all the country around as a poet, furniture dealer and undertaker. Here is one stanza in Mr. McIntyre's book:

Old friends and new he'll gladly meet  
On the west side of Thames street,  
Where he has a foundation sure,  
And a good stock of furniture.

In one respect Mr. Demil's poet and Mr. McIntyre are similar—the object of both is to draw business. They are unlike, however, in another regard. While Mrs. Baker's effusion contains a little rhyme and no reason, the production of Mr. McIntyre contains a little reason but very poor rhyme. We do not wish any harm to Mr. Demil, and we promise to pray that he will not meet the fate of Mr. Chiquiquy, Mr. Widdows and Mrs. Shepherd. We would beg respectfully to suggest, too, that the Rev. A. B. Demil's financial offer is altogether too liberal. The stock in his institution should be offered at par, for there is no telling the day when it might hold the same place in the market as that of the bank of Toronto or the bank of Montreal.

The last issue of *Scribner's Magazine* relates that between Mr. Gladstone and the late Professor Huxley there was no cordiality. It is well known that on the question of fundamental religion their opinions were diametrically opposed, Professor Huxley being an avowed Agnostic, and in fact the inventor of the name Agnostic for the infidelity he professed, while Mr. Gladstone has always been a staunch defender of the Christian religion. Mr. Gladstone was ever ready to converse with confidence and copiousness on any theme, and in the clubs he frequently expressed his opinion on metaphysical subjects and on the science of metaphysics in general, and there are very few who would presume to say that he was or is ignorant on this or any other scientific subject on which he thought proper to speak. Yet when once Mr. Huxley was asked whether Mr. Gladstone was an expert metaphysician, he replied: "An expert in metaphysics? He does not know the meaning of the word." The name Agnostic is from the Greek, and signifies one who knows nothing. As used by Professor Huxley, it was intended to imply that he did not know whether or not there is a God, or that the soul is immortal, etc., inasmuch as he did not consider these doctrines demonstrated. The professor was very dogmatic, however, in arguing against doctrines concerning the truth or falsehood of which he admitted he knew nothing.

The editor of the Chicago *Times-Herald* has taken a species of census of the religious beliefs of the Governors of the United States and Territories, to all whom he wrote letters of enquiry on the subject. He received forty-five answers, from which it appears that twenty-nine belong to the various denominations of Protestantism. Presbyterians have the lead with ten. Congregationalists and Episcopalians follow with five each. There are four Methodists, three Unitarians, one Baptist and one who describes himself as "Christian." There are no Catholics, but sixteen are "unattached" to any Christian denomination: six of the sixteen, however, attend worship from time to time, with their wives: three in Presbyterian, and the other three in the Congregational, Episcopal and Baptist churches respectively. The large proportion of those who are not of any religion shows the widely extended influence of Nothingarianism in the country. The absence of

Catholics from the list shows that with all the professed liberality of the people of the United States, Nothingarianism is looked upon by the Protestant majority with more favor than Catholicism.

TAKING it all in all, it might with justice be concluded that Signor Crispi, the Italian premier, is the greatest rascal in European politics. When the history of our times is written it will doubtless be said of him that the world would be all the better had he never been born.

The Presbyterians of Derry have a bone of contention owing to the introduction of unfermented wine in the celebration of the Lord's Supper in Great James street church. The leading members of the congregation have written a protest against the innovation, which they say has been made under pretence that the presence of alcohol in the fermented wine makes its use in the sacrament morally wrong. They declare this to be a "source of dangerous error," and that they "refuse to believe that the great and good men of the past were in any way the moral or intellectual inferiors of those who propound the new and startling view that to partake of any substance containing alcohol is morally wrong."

The signers of the protest have certainly the Scripture on their side, as well as the constant usage of the Christian Church, but though the innovators loudly profess to allow every freedom of individual judgment to their congregations, they persist dogmatically in enforcing their peculiar views on the nature of the wine which must be used, and they stigmatize as friends and advocates of intemperance all who will not adopt them. None are so intolerant of the opinions of others as they who proclaim most loudly the right of private judgment. The dispute is to be settled by the presbytery.

EMILE ZOLA, the purulent French novel writer, declares that it is still his intention to get into the French Academy. After his last defeat when he offered himself as a candidate, he said: "I am not the least discouraged, and shall present myself again and again. It is only a matter of patience. Balzac was blackballed, and yet everybody said that Balzac would have got in eventually if he had not died before the time came to present himself again. Then there was Victor Hugo, who had to present himself four times. Perhaps I shall have to present myself twice as often, but I shall get there in the end."

He declares that it is not from ambitious motives that he desires to become an Academician, but that "the novel may be recognized as the most important form of literature of the century, next to lyric poetry." Mr. Chas. Robinson in an article on the Immortals in Frank Leslie's Popular Monthly for November does not think Zola will be so successful as he imagines he must be by perseverance. Mr. Robinson says:

"As is well known, he has been knocking at the door of the Academy for years; but it is likely to remain closed against him. He is not looked upon with favor by a majority of the Immortals, who regard him as having defied French literature."

#### EDUCATION IN ROME.

There is a Saint Founded a System of Free Schools.

The accusation so persistently repeated by our enemies, and so readily credited by the Protestant public, that the Church is the friend of ignorance and opposed to education, is made to back up the old, long-standing calumny, that she hates because she dreads, the light, that ignorance is essential to her life and the secret of her power, writes the Rev. Alfred Young, of the Paulist Fathers, in his great book "Catholic and Protestant Countries Compared."

If this accusation had the least foundation in truth then, of all places in the world, the city of Rome ought to furnish the clearest exemplification of this alleged blighting policy. Schools ought always to have been very rare in that centre and stronghold of the religion that lives and thrives by ignorance. One would take it for granted that anything like a free school there was never heard of. And, if anybody should ever have attempted to undermine the Papal throne and the very foundation of the Catholic Church itself by daring to open such a school, of course he must have been seized at once, thrown into the dungeons in the Inquisition, and, after having been properly tortured, left there to rot and die.

Now it happens that there was just such a man, Giuseppe Calasanzio by name, and, strange to say, by profession a Catholic priest, and it was in the year 1597 when he did this very deed. And not only once, but ever so many times. The fact is, he is the founder of the first free school system. What did he come to this man? Only this: he canonized him as a saint, and named him as the only patron of all schools for the common people, and

especially of all free schools. Every priest in the whole world to-day celebrates at the altar the festival of the Catholic saint of free schools. But, if this Saint Giuseppe Calasanzio brought free schools under a system, then such schools must have existed before? Most certainly. Rome had always been solicitous to provide for the education of children, and here is good evidence of it, evidence standing for over four hundred years before the saint himself was born.

In 1179 Pope Alexander III., at the third Council of Lateran, had the following decree passed: "Since the Church of God, like a tender mother, is bound to provide for the poor, both in these things that appertain to the aid of the body, and in those which belong to the advancement of the soul; lest the opportunity should be wanting to those poor children who cannot be aided by their parents, let a competent benefice be founded in every cathedral church and assigned to a teacher, whose duty it shall be to teach the clerks and poor scholars of the same church gratuitously, by which means the support of the teacher may be assured and the way to instruction opened to learners. Let this practice be restored in other churches and monasteries if, in times past, anything was set apart for this purpose. But let no one exact a price for granting permission to teach."

Popes, prelates and priests have always shown themselves to be of one mind ever since with this Pope Alexander. What is the result as witnessed to-day? Free education, in Rome itself, from the great Roman University down through its colleges and seminaries to the last of its numerous schools, forms one of the most striking and, to all but its calumniators, the most pleasing features of the great Capital of the Christian world. The university and all the other institutions of higher education in Rome are free. Of what other city in the world can the same be said? A comparatively small number of pupils in the parish schools pay a small sum to aid in their support. When next my reader hears the charge made that the Roman Catholic Church, her Popes and her priests are all foes to education, let him stand up on his feet and tell the speaker that his assertion is false, that Rome herself is the founder of the free school system.

Now let us hear a little Protestant testimony about Rome and look at a few figures. Laing in his "Notes of a Traveller," thus discourses of the state of education in Rome:

"In Catholic Germany, in France, Italy and even Spain, the education of the common people in reading, writing, arithmetic, music, manners and morals" (which last two elements of true education should be printed in capitals), "is at least as generally diffused and as faithfully promoted by the clerical body as in Scotland. It is by their own advance, and not by keeping people back, the advance of the present day seek to keep ahead of the intellectual progress of the community in Catholic lands, and they might, perhaps, retort on our Presbyterian clergy and ask if they, too, are in their countries at the head of the intellectual movement of the age? Education is, in reality, not only not repressed, but is encouraged by the Papal Church, and is a mighty instrument in its hands and ably used."

In every street in Rome, for instance, there are at short distances public primary schools for the education of the children of the lower and middle classes in the neighborhood. Rome, with a population of 158,678 souls, has 372 primary schools, with 482 teachers and 14,099 children attending them. Has Edinburgh so many public schools for the instruction of these classes? I doubt it. Berlin, with a population about double that of Rome, has only 264 schools. Rome, also, has her university, with an average attendance of 600 students, and the Papal States, with a population of 2,500,000 (in 1846) contain seven universities. Prussia, with a population of 14,000,000 (nearly six times as great) has but seven universities.

"These are amusing statistical facts—and instructive as well as amusing—when we remember the boasting and glorifying carried on a few years back, and even to this day, about the Prussian educational system for the people, and the establishment of police regulation the school attendance of the children of the lower classes."

The statistical fact that Rome has above a hundred schools more than Berlin, for a population little more than half of that of Berlin, puts to flight a world of humbugs about systems of national education carried on by Governments and their moral effects on society."

Now just here I must call attention to the singular value of the evidence of the education of the "lower classes," and was bitterly opposed to the "State taking up the trade of teaching, monopolizing the business and enforcing by law and regulation the consumption of a certain quantity in every family out of the Government shops." (pp. 402-3.)

But how can I say that he was no friend of the education of the "lower classes" when he had just lavished such high praise upon what Rome had so successfully done far away and ahead of Protestant Prussia? Listen to this:

"It is very much owing to the zeal and assiduity of the priesthood in diffusing instruction in the useful branches of knowledge that the revival and spread of Catholicism have been so considerable among the people of the continent."

clergy adroitly (!) seized on education, and not, as we suppose in Protestant countries, to keep the people in darkness and in ignorance and to incite error and superstition; but to be at the head of the great social influence of useful knowledge, and with the conviction (O wily Roman priesthood!) that this knowledge—reading, writing, arithmetic and all such requirements—is no more thinking, or an education leading to thinking, and to shaking off the trammels of Popish superstition, than playing the fiddle, or painting or any other requirement to which mind is applied." (Page 405.)

So it appears that Rome is not to be praised after all for taking the lead in educating the common people, but to be reviled for the cunning of its priesthood in spreading knowledge among them as the surest means of binding them more securely with the "trammels of its Popish superstition." That is, the education of the people is sure to result in the "spread of Catholicism;" and as a champion of Protestantism—he is opposed to this powerful means, devised by wily Roman priests, of keeping up and securing from the Protestants—he is opposed to this powerful Church and its Popish superstition. That is what he meant in saying that the statistical facts, apparently witnessing the glory of Rome, were "instructive as well as amusing." The long and short of it is, the Catholic Church must be reviled and downed in any case. In their own countries, where Protestants have the floor, she is to be reviled, and, falsely, for keeping the people in ignorance; and so the travelled Protestant philosopher, finding Rome leading the most enlightened countries in the world in teaching the people, tells us she is to be reviled because she does not keep them in ignorance.

#### FOR THE CATHOLIC RECORD.

##### Dreamland.

I sailed through the mists into dreamland,—  
That kingdom so vast and unknown,  
Where the soul with bright visions holds converse,  
And bliss crowns each thought ere't has flown.  
And from out the dim vista before me  
There shone, like a ray from on high,  
A face, pure and radiant as sunbeams  
That flash o'er earth's loveliest sky.

Like the calm dusky gleam of the twilight  
Ere night turns to solid its hue,  
Shone her eyes, from whose depths beamed a blessing  
Which thrilled me like love stirred anew.  
They spoke to my soul of a rapture—  
A bliss which life could not define  
But which, sometime, when years had rolled around  
Would forever be mine—only mine.

My bark sailed away from sweet dreamland,  
And that face faded away from my sight,  
As the shores of that bright land of fancy  
Grew distant; while on its flight  
My bark sped o'er seas rough and stormy,  
And sad was my heart—and sore;  
For one child dreamy morn it lay stranded  
On this barren and desolate shore.

Albion House, Charlottetown, P. E. I.

##### Faith.

I will not doubt, though all my ships at sea  
Come drifting home, with broken masts  
And sails;  
I will believe the Hand which never fails,  
From seeming evil, worketh good for me,  
And though I weep because those sails are  
Tattered,  
Still will I cry, while my best hopes lie shattered,  
"I trust in Thee."

I will not doubt, though all my prayers return  
Unanswered from the still white realm  
Above;  
I will believe it is an all-wise love  
Which has refused these things for which I  
Yearn;  
And, though at times I cannot keep from grieving,  
Yet the pure ardor of my fixed believing  
Undimmed shall burn.

I will not doubt, though sorrows fall like rain,  
And troubles seem like hoes about the hive;  
I will believe the heights for which I strive  
Are only reached by anguish and by pain;  
And though I groan and writhe beneath my  
Crosses,  
I yet shall see through my severest losses  
The greater gain.

I will not doubt, well anchored in this faith,  
Like some staunch ship, my soul braves every  
gale,  
So strong its courage will not quail  
To breast the mighty unknown sea of death,  
Oh, may I cry, though body parts with spirit,  
"I do not doubt, so trusting words may  
hear it."  
With my last breath!—Selected.

##### Dutch Lullaby.

(By the late Eugene Field.)

Wyken, Blynken and Nod one night  
Sailed off in a wooden shoe—  
Sailed on a river of misty light  
Into a sea of dew.  
"Where are you going and what do you  
wish?"  
The old moon asked the three.  
"We have come to fish for the herring-fish  
That live in this beautiful sea;  
Nets of silver and gold have we."  
Said Wyken,  
Blynken,  
And Nod.

The old moon laughed and sung a song,  
As they rocked in the wooden shoe;  
And the wind that sped them all night long  
Ruffled the waves of dew.  
The little stars were the herring-fish  
That lived in the beautiful sea.  
"Now cast your nets wherever you wish,  
But never afraid, so we wish."  
So cried the stars to the fishermen three,  
Wyken,  
Blynken,  
And Nod.

All night long their nets they threw  
For the fish in the twinkling foam.  
Then dawn from the sky came the wooden  
shoe.  
Bringing the fishermen home:  
"Twas all so pretty a sail it seemed  
As if it could not be;  
And some folks thought 'twas a dream they'd  
dreamed."  
Of sailing that beautiful sea;  
But I shall name you the fishermen three:  
Wyken,  
Blynken,  
And Nod.

Wyken and Blynken are two little eyes,  
And Nod is a little head.  
And the wooden shoe that sailed the skies  
Is a wee one's trundle bed.  
So shut your eyes while mother sings  
Of wonderful sights that be,  
And you shall see the beautiful things  
As you rock on the misty sea.  
Where the old shoe rocked the fishermen  
three—  
Wyken,  
Blynken,  
And Nod.

We should be afraid, but never flatter,  
since there is nothing more vile or more unworthy of a Christian heart, nor anything more detestable in the eyes of solidly pious persons, than flattery.—St. Vincent de Paul.