

INDUSTRIAL EDUCATION IN NEWFOUNDLAND.

WRITTEN FOR THE TRUE WITNESS, by R. J. LOUIS CUDDIHY.

Some years ago the late Rev. Father Morris opened an industrial school at Villa Nova, a few miles from the capital. The work went on well for some time until disease spread its ravages among the poor orphan children, and late and early the good Father Morris was found at the bedside of his dear children, to bring them comfort and solace in their affliction. Nothing could abate the saintly priest's zeal, and after his heroic fortitude he was stricken with the raging epidemic known as typhoid fever. Father Morris was removed to his brother's residence then situated on Military Road, where every attention and care were bestowed on him. For a time things looked bright which gave good indications that this self-sacrificing priest of Holy Church would rally, and thus be enabled to continue his great and meritorious work, but such was not the will of God, and the martyr of duty, that bright soul that could have said like the great Apostle of the Gentiles: "I will spend myself, and be spent for your souls" was called to his well-merited reward. Resting in the beautiful cemetery at dear old Belvidere, lie the remains of that good priest who may be justly styled the "Father of the Orphans of Terra Nova." In the fine park known as "Bannerman Park" is erected a monument to his memory. This monument was erected by all classes of citizens irrespective of race or creed, as all were eager to show their appreciation of his noble, self-sacrificing and arduous undertaking. In the meantime the Bishop, the late lamented Dr. Power, appointed as Father Morris's successor, the Rev. James McGrath, now pastor of Bell Island. The reverend Father had a herculean task before him, as he found on entering on his charge, he had many drawbacks to contend with. Owing to the disease spreading so rapidly and having taken off a large number of the orphans, the Government ordered all the articles in the building to be destroyed in order to stop its ravages. This was a great loss to the institution but was the only remedy at hand. The several buildings which formed the Orphanage, were old and dilapidated, and the place was heavily in debt. Good Father James McGrath set to work with a will and was untiring in his zeal, but the Bishop ordered the place to be closed, and the work discontinued for the time being. The children were sent out to work in different places, not a few of them were taken by the kind pastors in the outlying parishes. The institution was not long closed when a greater need than ever commenced to show itself that at any cost and sacrifice, and another such institution must be provided for the poor orphan boys and waifs of Terra Nova. Much consideration had been given to the question of re-opening, but the main issue was to put it on a sure and satisfactory basis.

As far back as 1892 the Government of that time promised a subsidy for an Industrial School, in addition to the usual grant for orphans. But drawbacks were not slow in presenting themselves. The first great drawback was the burning of the city; the second was the death of the learned and zealous Bishop of St. John's, who had the orphan's cause so much at heart; but the third was the greatest of them all,—that of the bank failures, which up to the present time have reduced hundreds to a state bordering destitution. All these occurrences naturally prevented any action being taken in the matter of re-opening an Industrial School. In the year 1897, a circular letter was sent by the late Colonial Secretary, to the heads of the different denominations, asking their co-operation in a system of Industrial Schools, for orphans, and others in destitute circumstances. On behalf of the Roman Catholics, the good and noble Bishop of St. John's, Right Rev. M. F. Howley, replied, offering to co-operate with the Government in their efforts to remedy the acknowledged and rapidly growing evil. The offer of the Government was most generous; but as the election was on the eve of a general election, the Bishop was anxious for some assurance, that in the possibility of a change of Government the prospects of the proposed institution might not be injuriously affected. His Lordship was given to understand that it was highly improbable that any government, which might be returned to power, would refuse to carry out so laudable an undertaking; consequently Bishop Howley felt quite safe in taking measures for the re-opening of the orphanage, being fully convinced that the necessary legislation would be enacted during the ensuing session of the Legislature. His Lordship at once communicated with the Superior of the Christian Brothers, in Dublin, asking for a staff of expert teachers to take

charge of the institution, and particularly requesting that Rev. Mr. Slattery, the first President of St. Bonaventure's College, and one of the pioneers of Catholic education in Newfoundland, should be sent out at once to watch over the very beginnings of this great enterprise. The Rev. Brother Maxwell, the present superior of the Order at a very great inconvenience, as he had many calls for Brothers for other foundations at the time, immediately granted the request.

A month or so afterwards Brother Slattery landed at St. John's, where he was so familiarly known, and was welcomed by a large concourse of friends as they believed he was the man to carry on this enterprise. He immediately set to work to prepare his plans for the great task before him, and under the auspices of the three Bishops of Newfoundland, a large and representative meeting of the Catholics of the city was held early in December, 1897, in St. Patrick's Hall. The following account of the proceedings is taken from the "Herald" of St. John's, December 3: "St. Patrick's Hall was filled to its utmost capacity last night by an enormous gathering of Catholics, representative not only of St. John's but of Harbor Grace, Placentia and various other districts of the Colony. Gentlemen of every profession and calling, laborers from the city, farmers from neighboring sections, tradesmen of different classes, lawyers, doctors and clergymen in great numbers—all were there. The crowning of this representative gathering was the presence of their Lordships Bishop Howley of St. John's, Bishop McDonald of Harbor Grace and the hearty good wishes and promises of co-operation of his Lordship Bishop McNeil of Bay St. George. Never before in the history of our colony was such a gathering seen. Personal considerations and political feelings all seemed forgotten in the splendid spirit of unity as Catholics, when a matter regarding the interests of their religion was to be considered. Though the question to be considered was deeply connected with the very foundations of our social life, yet it resolved itself into a very simple issue. The late government having opened negotiations with the heads of different denominations regarding the best method of dealing with the question of neglected children, not only those brought before the magistrate for petty offences, but also those who from their home surroundings were exposed to criminal and demoralizing influences, the broad question discussed at the meeting was to define the position of Catholics, and to give expression to their opinions on this most important matter. The response was unanimous, generous and definite. Our Catholic fellow citizens, led by their three bishops, having their sentiments voiced by the leading members of their denomination, are willing to assume charge of the neglected children belonging to their body, to provide them with a home and train them to industrial pursuits, provided the Government now in office is prepared to legislate on the lines that have been gradually assuming shape for the past few years. Of course only broad principles were outlined, details can be settled later on; but the first stone has been put in its place, and the foundation laid for a great industrial scheme of education, which we hope shall spread through all our schools and embrace the poorer children of all denominations. The Roman Catholics ask for nothing that they are not willing to see shared in by the other bodies of the Colony.

The President of the Irish Society, James D. Ryan, called the meeting to order, and moved that His Lordship Bishop Howley take the chair. This being carried with great applause on the motion of the Hon. D. J. Greene, Q.C., Dr. T. Mitchell and James M. Kent, B.A., B.L., were appointed secretaries in opening the meeting. His Lordship Bishop Howley in opening the meeting briefly referred to the object in view, and the steps which had been taken, so far, towards its accomplishment. We have met, said his Lordship, to consider the advisability and the feasibility of establishing a Home or refuge for the care and protection of our neglected poor boys,—whether orphans simply or waifs, abandoned by parents, or such as may be found guilty of petty crimes and may be on the road to ruin. That we had such boys among us is unfortunately true, but statistics which he would read for them would show, in the first place, that there was no real criminality among our boys, and secondly, the number brought before the magistrates for petty offences, such as larceny, etc., was comparatively small. The whole number of cases before the magistrates of offenders inside 16 years, of all denominations, for the year '96, is

42, or a little over one in 5,000 for the whole population in the Island.

After outlining the general programme for the work, Bishop Howley resumed his seat amid great applause. He was followed by His Lordship Dr. McDonald, who on rising to reply received quite an ovation. He drew a picture of an ideal industrial school, suited to the class of children under consideration, to the requirements of the Colony, and yet entirely within its capacity to patronize and support. A true note was struck when his Lordship affirmed that the prosperity of the Island was not dependent on great schemes, but on small industries, and on homely thrift. Manly training, the cultivation of model plots of land, the utilization of products of the country, the inculcation of the true principles of industrious habits, were only a few of the points forcibly outlined by him. Prolonged applause testified to the able address of the good bishop of Newfoundland's second city.

Judge Conroy next addressed the meeting. He described his experience for the past eighteen years as magistrate in the Police Courts. Referring to juvenile offenders, he averred that comparatively few of those charged reached the penitentiary; as the Magistrates had always tried to use other influences for their reformation. Only the very worst cases reached the prison, the larger number were dealt with by other than the legal agencies. The learned judge at times gave flow to his inexhaustible fund of Irish wit, and convulsed the audience with a flood of humor with which he sur-

rounded his reminiscences and experiences.

Several resolutions were then moved and adopted.

Rev. Brother Slattery, Superior of the School, was then called on by His Lordship, the chairman. After having thanked their Lordships and the various speakers for their kind and generous references to the Christian Brothers, and on the part of the Order accepted the management and care of the projected industrial school. He promised that nothing should be left undone to make the institution worthy of the confidence of the Catholic citizens, of their lordships and the Government of the colony. He rejected all idea of competition with the regular tradesmen or of danger of having such interests clash. No such action would be tolerated by the superiors of the Order. He concluded by offering to devote whatever of good or usefulness there yet remained in his life to the poor outcasts and abandoned waifs of the Colony. With a hearty vote of thanks to His Lordship Bishop Howley the most remarkable and representative Catholic meeting ever held in the Colony came to a conclusion.

In my next article I will deal with the circular letter of the Bishop of St. John's, announcing the failure of the negotiations with the present Government and his determination to go on with the work without Government aid, also the able letter of Rev. Mr. Slattery addressed to the members of the Legislature, outlining the scope and working of an Industrial School.

PRIVATE JUDGMENT AND ANGLICAN ORDERS.

The following letter from a non-Catholic speaks for itself. While it contains some details that we would wish to amend and to which we cannot fully subscribe, yet, on the whole, it is a fair statement of the case which "Observer" wishes to make out regarding the questions of "Private Judgment," and "Anglican Orders." We give it without comment or change, and we are of opinion that there are thousands of Protestants to-day who hold equally strong views with "Observer," but who for one reason or another prefer to them quiet, or to stifle them.

To the Editor of the "True Witness,"
Sir,—Being deprived the privilege of airing my knowledge on the Anglican Church question, through a certain city daily, I address myself to you and although not in conformity with your faith, yet view and those of the writers I will quote may be worth noticing. At the outset I must say, that all the writings, arguments and preachings that I have heard and read about this Church and its teachings force me to conclude that it is a bundle of religious systems, without number. What then becomes of the unity of which so much is said, and of that truth to which unity is essential.

The exercise of private judgments is forbidden in the Roman Catholic Church, because of its inevitable inconveniences and the Protestant churches permit it in spite of its inevitable inconveniences. The following is from the writings of a very eminent man:—

"The Protestant doctrine touching the right of Private Judgment, that doctrine which is the common foundation of the Anglican, the Lutheran and of the Calvinistic Churches, that doctrine by which every sect of dissenters vindicates its separation, we conceive not to be this, that opposite opinions may both be true, nor this, that truth and falsehood are both equally good; nor yet this, that all speculative error is necessarily innocent; but this, that there is on the earth no visible body to whose decrees men are bound to submit their private judgment on points of faith." Another great man says, that the right of the private judgment as generally understood, is a monstrous abuse. Yet this same writer says that he has no objection to active inquiry into religious questions and he seems to think such inquiry highly desirable, as long as it does not lead to diversity of opinion. This I would take to mean that we are not to judge any of the doctrines of the Church of England unsound. Rather strange reasoning!

Now as to the claim of the Anglican Church to the Apostolic succession. That the founders of the Church of England corrected many abuses, may be true, but to say that she possesses the Apostolic succession, as a proof

that she is perfect, is more than I can admit.

Is there any, doubt that the orders of the Church of England are generally derived from the Church of Rome? This being the case, how can she prove more for herself than the Church of Rome? Can a stream rise higher than its fountain? Has not the Greek Church an equal claim to the Apostolic succession?

The history of the Reformation in England is full of strange problems. We are told that during the 12 or 13 years following the death of Henry VIII., the religion of the State was thrice changed and that the faith of the nation seemed to depend on the will of the Sovereign. Edward persecuted Catholics; Mary persecuted Protestants, and Elizabeth persecuted Catholics again but that the father of these sovereigns had enjoyed the pleasure of persecuting both at once, and had sent to death on the same hurdle the heretic who denied the real presence and the traitor who denied the royal supremacy.

Perhaps it might not be out of place to draw a parallel between the greatest event of modern times, the French Revolution and the Reformation. The former was said to be a struggle for political liberty, and the latter a struggle for intellectual liberty. In both cases the minds of men were unsettled and it seemed as though all order and morality was about to perish. Frightful cruelties were committed, property was confiscated, and we have the Jacobins and the Anabaptists, the outcome of these upheavals, the one robbing and murdering in the name of fraternity and equality and the other robbing and murdering in the name of Christian liberty.

The great contradiction in the character of Elizabeth was, her retaining to the last a fondness for much of the ceremonial of the Church of Rome, and we are told her private chapel contained a crucifix, and with wax lights burning around it, and yet she subjected that Church to the most odious persecution. We are told that she always spoke with disgust and anger of the marriage of priests. Let me again quote the words of a celebrated man, in a work now before me. Sprung from brutal passion, nurtured by selfish policy, the Reformation in England displayed little of what had in other countries, distinguished it. Zeal was the tool of worldliness. A king whose character may best be described by saying that he was despotism itself personified, unprincipled ministers, a rapacious aristocracy, a senile parliament, such were the instruments by which England was delivered from the yoke of Rome. The work which had been begun by Henry the murderer of his wives, was continued by Somerset, the murderer of his brother and completed by Elizabeth the murderer of her guest.

OBSERVER.

Most of us go to Low Mass on Sunday, and spend five minutes in prayer at night; that is, we give one hour a week to God. If we live for seventy years, we thus set aside five months in all for our Creator. We give him five months in seventy years and for the remaining sixty-nine and seven months we never think of Him.

Nevertheless, we ask for eternal happiness as a reward for this outlay—and then we rail at usurers.

Hood's Sarsaparilla never disappoints. It may be taken for impure or impoverished blood with perfect confidence that it will cure.

SEWING SCHOOLS AND KINDERGARTEN.

From a report of the closing exercises at the sewing school and kindergarten, attached to the Boston Cathedral, we will give the following details:—
"The sewing school and kindergarten, of which mention has been made, was started some twelve years ago by the Rev. Henry A. Sullivan the present rector of the Cathedral, and since then the average attendance each year has been 250. Here every grade of sewing is taught the little ones from threading the needle to cutting, fitting and finishing dresses. A pleasing feature of the school is that each child is allowed to take home its work if it chooses to do so. Many, however, do not take advantage of this opportunity, and have formed themselves into classes to sew for the poor. Children are thus taught to work not only for themselves, but for others.

The members of the society have their own sewing school. They provide clothing of all kinds for poor children, and also furnish linen for the sick.

A most commendable feature of the work of the society is that of developing in the little ones a taste for good reading. Too many children are found satisfying their desire for a "story," with the cheap paper novel, which if not indecent, is apt to contain absurd notions of life. A truly noble work, and one which is much needed, is certainly being done by these ladies in their efforts to direct the taste of the children in their reading.

The chief work of the society consists of giving personal and continued attention to the neglected children of the South End. It has a corps of visitors who make their rounds in couples. To each two are confided, at most, three of these are neglected children. Because of the interest shown by the visitors there usually springs up between them and those they are helping a warm friendship.

and the way is thus opened for good influences to effectively operate.

The society has a fresh air department, which collects funds for, and conducts harbor excursions, trolley rides and other forms of outing. During last summer excursions down the harbor were taken by 1200 children, under the patronage of the society. The members need funds to carry on this work, and also ask children's clothing and shoes.

A most useful department is the intelligence office through which the ladies obtain employment for girls over fourteen years of age, especially those who are without a home. They aim to obtain employment in good families for the girls, rather than situations in shops.

As will be seen from the above brief sketch of this very useful society a noble work is being done by these generous and self-sacrificing ladies for the poor children of the South End and they are worthy of high praise for their efforts. Their organization is one of the most useful in Boston, and is sure to be most fruitful of good results in the years to come."

Our young Catholic ladies in this city might do well to study carefully the foregoing, and possibly some of them might be encouraged to commence—even on a small scale—some such work in our midst. It is to be regretted that while we have in every parish a large number of clever, enthusiastic and devoted young ladies, there seems to be a great absence of concerted action and of unity of purpose amongst them all. They keep too much apart; they become isolated in their respective parishes; and they scarcely ever meet—even those of their own circles—except when a bazaar is set on foot, or some other similar work arises. Here is an example of what a great and permanent good can be accomplished by organization, determination and perseverance. It would be a glorious boon if we had some such institution in our city.

A PROTESTANT ON CONVENT SCHOOLS.

In the last issue of The Queen, the Travel Editor, who is well known to be free from bias in questions of religion, writes:—

"Two of our correspondents wrote last month asking for the names of convents on the Breton coast, and also at Bruges. On the 22nd ult. I answered both as follows:—

"As for convents that of Parvau (situated in the Bourg, St. Servan, Convent du Sacre Cœur, and Dinard, Convent des Soeurs Trinitaires, are all good, the nuns most kind, and I need hardly say in speaking of them, most reliable."

"And to the second:—
"Your daughter could attend the Convent schools of either St. Andre or Hemelsdale, Bruges, and would soon acquire French under excellent and able supervision."

"Soon after publication of same letter, herewith appended, arrived, the writer being evidently a gentleman of considerable social position:—

"I have been a subscriber to your paper, through Messrs. —, for many years, but shall be obliged to withdraw my subscription if you continue to recommend convents to parents, or places where their children may learn French, without any caution that in those convents they are invariably taught the Roman Catholic religion. In your last number of April 22, there is a recommendation of convents at Bruges and St. Malo, given amongst the advice to travellers, page 691. I always read these excellent paragraphs on foreign travel with great interest, but am sorry to think

that this otherwise useful information is now used as a means of Roman Catholic propaganda.

"I hope you will excuse the liberty I take in calling your attention to it."

"In the course of many years' career as a writer (almost invariably anonymous) I have been occasionally attacked for holding various stated opinions; but this is the first time that I have been charged with attempts at proselytism. Though a sturdy Protestant of the old school, yet I have associated so much with the people of various creeds that it never strikes me as dangerous to introduce a person of one creed to another person of another creed. As for the nuns, I can only speak of them as I find them—kind, self-sacrificing, most honorable in conduct in the affairs of ordinary life, and especially solicitous of the moral welfare of those intrusted to their care.

"This charge therefore greatly pains me. It is a double charge—against the nuns, and against myself. I do not know how others will read this between the lines, but I can assure readers and querists that my replies are dictated only by the fullest sense of a responsible impartiality; and as to using the pages of the Queen for Romanist propaganda, it is as far from me as it would be to advocate Mahomedanism or Buddhism, both of which creeds all must admit have much that is good in them, even though they may not be so near to the Light as some of us may think is Protestantism."

THE OLD STORY.

A young girl with an Irish name was arrested in Boston last fall on the charge of forging a check. While she was held to await trial another young girl was detected in a similar crime and confessed to having forged the first check and also three others. She had allowed the innocent girl to suffer under the false charge; but as the real criminal had a "nice" name and was "highly connected," much sympathy was felt for her and she was let off with a light sentence of one year's imprisonment. We do not mention either girl's name; that of the first because she has suffered too much already for another's crime, and that of a second because she is a young woman and will have to pay, however inadequately, for her crime; but we have seen no expressions for the guiltless, among the people who have been so maudlinly tender over the guilty one. The law provides no reparation for the injured in such cases; but, but why does it not? De-

privation of liberty, of employment and of good name, is a serious wrong to the individual, for which some re-dress should surely be available.—Boston Pilot.

Cynicism is intellectual dandyism without the coxcomb's feathers; and it seems that cynics are only happy, in making the world as barren to others as they have made it for themselves.

Small kindnesses, small courtesies, small considerations, habitually practised in our social intercourse give a greater charm to their character than the display of great talents and accomplishments.

NOTICE is hereby given that Albertine N. Brabant, wife of Edward Kiernan, of the City of Montreal, in the Province of Quebec, will apply to the Parliament of Canada, at the next session thereof, for a Bill of Divorce, from her husband, Edward Kiernan, of the said City of Montreal, on the ground of cruelty, adultery, and desertion.
Dated at the City of Montreal, Province of Quebec, this ninth day of May, 1898.
WM. B. MOUNT,
Solicitor for Applicant.