

FREEDOM OF EDUCATION.

Criticism of an Address by Bishop Campbell.

It is much to be deplored that a man occupying the dignified position of Bishop, in any Christian denomination, should stoop to the unworthy and mischievous methods of the sensational lecturer who caters for unlearned and bigoted audiences. Right Rev. Bishop Campbell did very little credit to his title or position when devoting a whole hour of what is styled "Divine Service" to the task of misrepresenting Catholic Faith and Practice before an Orange gathering at Christ Church on Sunday afternoon of the 4th inst.

It must be a very strange caricature on Divine Service, where instead of prayers, anathemas are pronounced, and where invective and vituperation are made to do duty for Christian worship and acts of adoration. Every Christian Bishop on an occasion of public thanksgiving in God's temple is expected to say something for promotion of God's honour and of peace and good-will among men.

A different line of action was adopted by Bishop Campbell, who, from start to finish of his Guy Fawkes address, made use of every possible argument and unfair weapon at his command, to malign God's Church, and make her and her millions of faithful adherents the objects of the contempt and detestation of his already prejudiced audience. If Bishop Campbell does not share in our belief that the Catholic Church is a divine institution, he at least knows history sufficiently to admit that as a Christian organization, she is the most venerable for age, the most widespread throughout the nations, the best known for her great charities, and the most highly respected by rich and poor, by king and peasant, of all churches that ever existed. It is not the part of a devout and well intentioned pastor of souls to heap ridicule and obloquy upon any Christian society, much less upon a noble and stately edifice that bears on its lofty open countenance the marks of oneness, of sanctity and of apostolicity. Surely Bishop Campbell could not expect to promote christian faith and morals by such unholy, we might say, uncharitable and unmanly procedure.

The Bishop opened his remarks by a quotation from a letter of Pope Pius IX to the Bishops of Granada written about fifty years ago, against secular and masonic interference with the education of children of Catholic parents. In these schools as in the public schools of France to-day, the name of God was to be excluded from the text books and no religious doctrine or act of Christian Faith tolerated. These are called Free Schools and as such are condemned by the Pope. Bishop Campbell to be consistent should have told his audience that he approves of the lay education and Godless system now legalised in France by which whole generations of men are trained in the work of scouting the Bible and mocking Almighty God. The irreligious press that upholds such abomination and issues low stories to corrupt the morals of tender youth, tries to ennoble itself with the title of our glorious freedom of the press. The goddess of reason adored, is styled Free Worship. Such are the freedoms condemned by Pope Pius IX. in his letter to the Bishops of New Granada, and for which condemnation his Holiness is held up to the ridicule of the Orange True Blues, by a so-called Christian Bishop who stated: We give his very words as taken from the Orange Sentinel of the 8th inst.

"Pope Pius IX., in his address to the Republic of New Grenada, said there should be 'no free education, no freedom of worship, no freedom of the press.' These words strike harshly on our ears. They carry us back to mediævalism and recall what we have read of the days when the tyrants ruled and the people were slaves. If we knew less than we do we could hardly

believe these words expressed the sentiments of men of this century, and would catalogue the sentence as a quotation from musty documents of the ages before the dawn of this era of enlightenment and liberty. But they are the words of to day. They express the sentiments of the Church of Rome in this year of grace. The ruling party in that vast religious corporation is the pronounced foe of individual freedom, and is branding all the energies of the Church to turn the wheels of our civilization and carry us back into the Egyptian bondage of the dark ages."

Bishop Campbell may rest assured that when men in numbers and power, no matter how great, undertake to poison the springs of knowledge, and sow corruption and Godlessness in the hearts of her children, the Church will denounce such wickedness at all hazards, even at the risk of laying herself open to the charge of mediævalism or Egyptian bondage, or any such big word that may tickle bigoted ears, or help a bombastic orator to round off a sentence.

Bishop Campbell employs the low cunning of all thorough haters of Rome. In one sentence, he says, "We should avoid all occasion of strife, and be charitable in our dealings with our neighbors, but you must remember boys, and (don't you forget it) the Roman Catholic Church today is opposed to civil and religious liberty, and is striving to destroy our national liberties." This from one who makes a profession of preaching Christianity! In the Sermon on the Mount, we read "Blessed are the peace makers for they shall be called the children of God." "Blessed are the meek for they shall possess the land." If the Roman Catholic took one step or uttered one word towards destroying our national liberties, the world would soon ring with denunciations and the tocsin of war would be sounded from every pulpit and from every steeple.

No, Bishop Campbell we tell you openly and from our hearts, there is no room for P. P. Aism in the Catholic Church. It never tried to get among Catholics a foothold, or even a beginning of existence either in Ontario or Quebec. All the national liberties you have now, or that you ever enjoyed, and all England with you, were wrested from King John on the plains of Runnymede by Cardinal Langton and the Catholic Barons, whose acts and constitutions were ratified and confirmed by Pope Innocent III.

Bishop Campbell's address to the True Blues is largely interspersed with quotations from prominent Catholic clergymen or Bishops who have more than once publicly denied that they ever used the expression of opinion thus fathered on them. It was the Jew Rabbi Lilién that invented what Bishop Campbell quotes of Father Hecker viz: that "in fifteen years we will take this country and build our institutions over the grave of Protestantism" as that other "there is or ought to be a state religion in this country and that state religion is to be Roman Catholic." Father Hecker denied positively before his death that he ever used such expression. Brownson never uttered the phrase quoted "that it is the intention of the Pope to possess this country." It is very possible however, that in 1873 Father Phelan said at a convention in St. Louis:

"The reason why the children of the country go heels over head to the devil must be attributed to the education they receive in the public schools; hence these children turn out to be learned horse-thieves, scholastic counterfeiters, and well posted in all the schemes of devilry."

Father Phelan knew of what he was speaking.

When Bishop Campbell says: "The prolates maintain that the catechism is the essential part of education, and arithmetic and other studies are not essential," we are ready to believe him. Our Blessed Lord said exactly the same thing. He tells us that "there is but one thing necessary" or essential. Our Catholic catechism teaches so. When the question is

put—"For what end did God create us?" the answer should be: "To know and serve God here on earth, and afterwards to enjoy Him in Heaven." If Bishop Campbell knows of anything more essential he may inculcate it to the True Blues.

It appears, however, that he does not approve of this, for he declares that such teaching is "an injury to our social and national life, to have a part of our population growing up in comparative ignorance." We pity the True Blues or any other society of professed Christians, who, instead of worshipping God in spirit and in truth, must listen for hours to vituperation and calumny of that most venerable Church, which is the spouse of Christ, termed by St. Paul, "The pillar and ground of Truth."

It is laid down by Bishop Campbell that "the Roman Catholic hierarchy object to the Public Schools upon the principle that the Church is the supreme authority." Most certainly. If the Church is a Divine Institution it is supreme in all matters concerning faith and morals. The true principle is God first, then the Church, then the State. The very opposite of this principle is what Bishop Campbell maintains, viz.: the State first, then the Church and finally God.

Religion is the supreme law, the one thing to be lived for, and all in life, social or individual, civil or political, should be subordinate to it and esteemed only as means to the eternal end for which man was created and exists. As Brownson declared: "We hold that education, either of the intellect or of the heart, or of both combined, divorced from faith and religious discipline, is dangerous alike to the individual and society. All education should be religious, and intended to train the child for a religious end, not for this life only, but for eternal life—for this life is nothing severed from that which is to come." DIXON.

Chinese Catholics.

A story is told in Cooper's "Journeys of a Pioneer of Commerce," which illustrates the success of the Catholic missionaries in the Celestial Empire. Much of the author's life of adventure was passed in the endeavor to open a trade route from Assam or Northern Burmah into the South-western provinces of China.

On one of his journeys he made his way to a remote town in the province of Yun-nan. There he received the hospitality of the Catholic mission. On the morning after his arrival he was awakened by the native Christians telling him that it would soon be time for Mass. The Chinaman have rashly concluded that all white men were Catholics. "I had not the heart to deceive him," wrote Cooper. He went to Mass, and he tells how, as he looked on the little flock of native Christians gathered round the humble altar in that remote spot in the very heart of Asia, he could not help, Protestant as he was, praying heartily for the success of the Catholic mission in China.

The Catholic mission of the Chinese Empire have a long history, taken as a whole, but most of the actually existing Apostolic Vicariates and church date only from the present century. The first mission from the West was that of the Franciscan, John of Monte Corvino, created in 1307 "Archbishop Cambalu" by Clement V. The brave friar, with seven companions, actually penetrated into China and made converts there. Three Franciscan Bishops ruled in succession the See of "Canton," which has been identified with Ohuen-chu foo, in the province of Fukiang. A political revolution, followed by a persecution, put an end to this period of the Chinese missions.

The next begins with the arrival of the Jesuit, Matthew Ricci, in 1582.

Despite numerous persecutions and the almost complete withdrawal of the missionaries in consequence of the events that marked the close of the last century in Europe, Catholicity has always had representatives in China from the days of Ricci to our own. Some of the better class families which he converted are still Catholics to this day, notably the family that claims descent from the Mandarin Paul, the first important convert.

At the beginning of the present century there were very few priests in China, and for many years the missionaries who arrived from Europe had to think less of making new converts amongst the pagans than of seeking out and instructing the families who, once Christians, were now only Catholics in name, for want of a Christian education and of access to Mass and the Sacraments. For many years, too, this work had to be carried on in spite of, first official persecution, then the fanatical outbreaks of the hostile mobs, and finally the trouble arising out of the Taeping rebellion. It was only in 1860 that toleration was secured for the missions by the treaty of Peking, and before this many of the missionaries had laid down their lives for the faith, some them in the midst of the hideous torments that have so long been a feature of the Chinese code.

The Church government of the country is now in charge of twenty-four Vicariates more than half of which were erected in the period between 1880 and 1890. In that year the care of Catholic population of China was divided, about about as follows:

	Catholics.	Priests.
Franciscans.....	81,579	135
Dominicans.....	37,801	40
Augustinians.....	118	7
Jesuits.....	139,015	135
Lazarists.....	90,651	128
Missions Etrangères, Paris.....	168,383	363
Totals.....	517,047	813

Of these more than 75,000 people and about a hundred priests are in the vicinity of the seat of war.

Conan Doyle on Fiction.

Dr. Conan Doyle does not agree with Mr. W. D. Howells on the subject of realistic fiction, and expresses himself strongly upon the latter's strictures upon art in romance-writing. "We talk so much about art," says Dr. Doyle, "that we tend to forget what this art was ever intended for. It was to amuse mankind—to help the sick and the dull and the weary."

"If Scott and Dickens have done this for millions, they have done well by their art. Where would 'Gulliver' and 'Don Quixote' and Dante and Goethe be if our sole object be to draw life exactly as it exists? No; the object of fiction is to interest, and the best fiction is that which interests most. If you can interest by drawing life as it is, do so. But there is no reason why you should object to your neighbor using other means."

One of the blackest crimes which the late Czar of Russia will have to answer for was the infamous manner in which his government treated the Catholics and Jews of his realm, without evoking a single protest for him. The latest massacre of the Catholics at Kroscho excited the indignation of the whole civilized world, and yet that brutality was but one in a long series of crimes for which Alexander III. was largely responsible. His persecutions of the Jews were as bad as the injustices towards the Catholics; and it is to be hoped that his successor will not stain his record by continuing such infamies.

About two years ago, the Rev. Mr. Surf, of Blue Springs, Neb., lost his hair after fever, and became nearly bald. He finally resolved to use Ayer's Hair Vigor, and now has as fine a head of hair as could be desired. This is certainly a fact worth remembering.