The CATHOLIC CHRONICLE..

DEFOTED TO ... FOREIGN NEWS

ROME

The Comte de Courten has been succeeded in command of the Pope's Swiss Guard by Baron Leopold Mever de Schanensee, one of the old Cath olic nobility of the Canton of Lacerne. The Swiss Guards of the Vatican, although they only number 117 men, are interesting because they are the only survivors of the system by which thousands of gallant Swiss in the era before the conscription enlisted to fight the battles of nearly all The Swiss the powers of Europe. Guard of France, bravely defending the Bastile, are famous in the history of the Revolution, but there were also Swiss regiments during the eighteenth century in the service of Spain, Austria, Holland, Sardinia, the Republic of Venice and the Kingdom of Naples

ENGLAND

CATHOLIC EDUCATION. In a pastoral letter just issued Car

dinal Vaughan writes: We take the present opportunity to place before you, dear children in Jesus Christ, certain fundamental truths concerning the education of the young, and especially a recent decision of the Holy See respecting the education of Catholic children of the upper classes. No Catholic interest assuredly holds a warmer place in the Catholic heart than the religious education of the children. For fifty years and more the Catholics of this country have contended for this boon. Priests and people, rich and poor all classes among us, have combined and welded themselves into a compact and solid body, in order to win from the State a recognition of the sacred rights of Christian children. For this they have fought on the public platform, at the hustings, in the press, and in Parliament. Though poor they have spent their money with a lavish hand, and no gift of time, of

talent, and energy has been too great

to secure Catholic education for Cath-

olic children. Nor is there any sign

that this generous zeal is on the

We have, therefore, solid reasons for being hopeful of Catnolic education, both for boys and girls. There is no blindness to our shortcomings, no want of the determination, self-sacrifice, and ability needed to reach and maintain as high a standard of excellence as any to be found among our Protestant neighbors. Instead, then, of cultivating a depressing habit of constant self-depreciation, of envying our neighbors' schools as though better than our own, and wishing to get into them; instead of closing our eyes to God's gifts and blessings, and magnifying our shortcomings-indulging in discontent and despe'r because we cannot build our little Rome in a day, we should gratefully recognize and cheerily give thanks to God for the splendid resources with which He has enriched us, while we diligently aim at adopting all those scholastic improvements that are within reach. It was thus that

OUR FOREFATHERS BUILT UP THE CHURCH IN ENGLAND.

and it was thus that all great and arduous works are accomplished. We may legitimately draw incitements to self-sacrifice and loyalty to the cause of Catholic education from the history of the past. But, if we look into the future, we shall find a further incitement to strenuous and courageous cifort. For an immense peril is ahead, and nothing but the highest and best Catholic education will carry our children's children safely through the intellectual, critical, rationalistic and agnostic dangers with which a godless education must flood the It is thus that throughout the whole Church in England there has grown up a devotion to the work of Catholic education which is one of the most striking and consoling features of our time.

THE SECRET SPRING OF ALL THIS LOVE.

But where shall we find the secret spring of all this exhaustless Hoocur sacrifice and intelligent zeal and charity? It is not simply that the Catholics of England have recoiled with horror from the fruits of mere secular schools, as seen in France, Italy, and Australia, or that they have been shocked by the fatture of the Board school system to produce that which it is lucapable of producing. Nor is it that they have simply listened to the voice of their Bishops, and heard the Apostolic decrees and admonitions of the Vicar of Christ resounding throughout the world, and proclaiming the bounden duty of the Church and of all ler members to put forth valiant ciforts to secure a Catholic education to every Catholic child. The secret spring of all this from our forefathers.

love and action is to be found furthe back. It is to be traced up to the living, palpitating heart of Jesus, as

pictured to as in the Gospel. Ascend to this source on the hill side Stand among "the crowd," garing with wonder upon Him as

HE ENUNCIATES THOSE FIRST PRINCIPLES OF CHRISTIAN DOCTRINE

which were to expand in their appli cation, as the Church should grow and take possession of mankind There He is, accompanied by the Apostles in training to carry on Pis work "Crowds" have gathered round Him to the number of several thou ands It was always "the multitude, the crowd," or "the crowds," that he taught, without any distinction into schools and colleges for rich and poor More than forty times the Gospel speaks of His audience as the crowd" or "the crowds," the turba or turbae. For was He not the teacher and the saviour of lapsed humanity, without any exception or privileged class? And did He not declare that there was no hope for any but in Him alone; and that all, without exception, must humbly submit to His divine authority? But see how ignorant is that surging crowd of the first elements of Christian doctrine. The lives of many, who had been as sheep without a shepherd, were far spent, and the shades of death were closing in. No time was to be lost. Our Lord's message of salvation was sorely needed, and was being gladly accepted.

SUDDENLY PEOPLE PRESS FOR WARD AND INTERRUPT HIS DISCOURSE.

They "brought to Him young childthat He might touch them" (Mark x.). In their mistaken zeal the Disciples consider this intrusion of children a hindrance in the way of the much-needed instruction that they were eagerly drinking in. Might not these parents keep the children back? Could they not choose another time. or repeat to them at home the words that they had heard from their Saviour's lips? But far from approving this view, the Gospel says emphatically that our Lord "was much displeased," and, turning from aught else, said, "Suffer the little children to come unto Me, and forbid them not . . . and, embracing them and laying His hands upon them, He blessed them." On another occasion, "sitting down, He called the twelve, and, taking a child, set him in the midst of them. Whom, when he had embraced, He said to them, Whosoever shall receive one such child as this in My name receiveth me." You see it clearly, my dear brothren, our Blessed Lord was during all this time teaching by word and example the precepts that His Church was to put into practice in future ages.

THE CHILDREN WERE ALWAYS TO BE BROUGHT TO HIM BY

THEIR PARENTS. and guardians, because He wished to take them up into His arms and to press them to His warm and affectionate heart, and win them to Himcelf while yet of tender years. That heart upon which John was one day o lay his head, and from which he was to imbibe secrets of divine wisdom, was a heart that beat equally with love for little children, and could not be at rest unless they also ere his Our Lord's design was that children were to become intimately and affectionately acquainted with Him during childhood; that they were to climb up into His arms and nestle on His heart, and there learn to be meek and humble of heart and every other virtue. They were not to wait till they grew up, and then choose a religion for themselves, as the rationalists propose. During the period of education in childhood He desires to identify Himself with the soul and life of the child And parents and masters ought to feel that in dealing with the child they are in reality dealing with Him. OUR LORD'S UNCOMPROMISING

DENUNCIATION.

Our Lord was a wise legislator, and therefore attached a public sane tion to His divine commands, and here was our of the most vital and important nature. For what can be more vital and important than the Catholic education of Catholic children? He therefore declared, with marked solumnity: "He that shall scandalize-(that is, shall put a stumbling-block or a hindrance in the way of, or hall stand between Me and) -one of these little ones that believe in Me, it were better for him that a mill-stone should be hanged about his neck, and that he should be drowned in the depth of the sca" (Matt. xviii.). Note that He is speaking of children who believe," children baptised into Him, and begotten to Him by the Church. He has rights over them, and they have an inherent sacred right to be with Him, and to be educated by Him, in their childhood. We are none of us independent so as to do what we please

with ourselves and our children; but is in civil matters we are subject to the State so in spiritual and religions we are subject to the Church of Jesus Christ Now how do Catholie parents "scandalize" their little ones' When they send them for education to non-Catholic schools with-When they withdraw out necessity them from Catholic influences and from Catholic training and discipline When they expose them to the dinger of growing up without a proper nowledge of their religion, without have for the Mass, the sacraments, for the Mether of God and the saints

EXPOSE THEM TO LOSS OF FAITH

AND MORALITY by companionship with those who are orresed to the doctrines and precepts of their tengion. When parents send their children to non-Catholic schools they generally plead some excuse, and try to metric their conduct. The poor say that the non-Catholic school is a little nearer, a tritle cheaper; that the teaching is said to be better, that there are treats, prizes and money to be had, that the school buildings are so much finer. The rich say that the public schools of England have a national name, that they give a social prestige, which Catholic schools do not, that wealth and fashion patronize them, that they hold out several advantages-social, political, or economical, that parents must secure to their sons every possible advantage to enable them to compete successfully in the race of life, and to make a fortune; that in such a matter they must not take too seriously or too literally either the Gospel or the Church. Our Blessed Lord makes short work of all such excuses and calculations. Gentle, merciful, and loving as He is, He hesitates not to pronounce a curse upon those who ruin the spiritual prospects of children, as He cursed the blind leaders of the blind, and the hypocritical Scribes and Pharisees. "Woe to the world because of scandals. For it must needs be that scandals come; but nevertheless woe to that man by whom the scandal cometh." And as

THE TEMPORAL ADVANTAGES SOUGHT BY SUCH COST TO

CHILDREN. by their parents, rich or poor. He reminds them: "It is better to go into life maimed or lame than having two hands and two feet to be cast into everlasting fire It is better for thee, having one eye to enter into life, than having two eyes, to be cast into hell fire. See that ye despise not one of these little ones (by making more for him of this world than of the next), for I say to you that their angels in heaven always see the face of My Father who is in heaven" (Matt. xviii). It is sad when persons in an obscure station give scandal; but it is worse when those who occupy a conspicuous and exalted position give bad example. There may be a legitimate excuse for sending a child to a non-Catholic day school. He is there but a few hours in the day, the greater part of his time being spent at home under the eye of his parents; no other school may be available, and precautions may be taken against danger. But a rich Catholic parent sending his son to a public Protestant school, leaving him there term after term, year after year, to be saturated in the atmosphere of the place,, without the possi-bility of training in a Catholic home -we know not what legitimate excuse can be urged by such a one.

DECISION OF THE HOLY SEE. Some three years ago we were re quested by a Catholic parent to forward an appeal that he had drawn up to the Holy See, for sanction, or at least toleration, of a proposal to send Catholic boys to one or other of the reat English public schools Th peal was cast in the form of Doubts for Solution, and was accompanied by a forcible exposition of the reassons that were thought to justify the proposal. The following is the re-

ply of the Holy See: Rome, January 31st, 1899. S. Congregation de Propaganda Fide Most Eminent and Most Reverend Lord-Your Eminence has laid before this Sacred Congregation certain doubts to be solved as to whether Catholic boys in England may be allowed to irequent the public schools in which youths are prepared for the higher courses of study given in the universities. This assuredly grave and delicate question has been most carefully examined by the most emigent Fathers of this Sacred Congregation of Propaganda Fide, and their judgment was that the frequentation of public schools of this kind cannot be without a grave danger to faith and morals, or be held consistent with the use of those means which the Church properly prescribes for the sanctification of souls, and that therefore an obligation is incumbent on Catholic parents not to expose their sons to this grave danger.
The analogy, which some think ad-

ducible, from the fact that the frequentation of the Universities of Oxford and Cambridge has been tolerated. is invalid.

For, in the first place, the danger all else to rob our character of re for youths of still tender years can semblance to Jesus crucited? Why for youths of still tender years can-

not be regarded as no greater than that to which young men may be exposed whose minds have been formed and who have fully imbibed the principles of their holy religion in the Catholic colleges. Then as there is no Catholic university of higher studtes in England, circumstances reemed to require that measures should be adopted in order to render remote the proximate dapper to which Catholics might be exposed in the public universities. Well known measures for this purpose have bem prescribed and acted upon

دشا دیا د انتمایت کیسی

But as there are many flourishing Catholic colleges in England which give what is termed secondary education, no similar necessity exists for sending Catholic boas to be educated in the public schools of the country.

This was the judgment arrived at by the eminent fathers in a General Convegation held on the 23rd of this January, and it was laid the day after by the unders med Archbishop of Larissa, secretary of the same sacred congregation, before the Supreme Pontiff. His Holiness gave it his entire approval and desired it to be made known to youe Eminence by these letters, nothing doubting but that all Catholic parents in England will accept this decision as their rule, and will show to their sons the same love as that which Holy Mother Church bears to them as children begotten by her to Christ. Humbla kissing your hands, I am

youe Eminence's humble and devoted M. CARDINAL LEDOCHOWSKI,

Prefect.

ARCHBISHOP OF LARISSA,

Secretary. Finally, dear rev. fathers and dear children in Jesus Christ, continue to do everything in your power to place Catholic education within the reach of every Catholic child. Strengthen the Catholic tradition which has taken so firm a hold of the Catholic population in this country. God has filled you with a zealous love for the salvation of the "little ones who be-lieve in Him." Never slacken in your efforts. The Lord has said: "he that receiveth one such little one in My name receiveth Me." On the one hand Our Lord has given us all to His Blessed Mother, and we, on the other hand, have devoted ourselves and all our children to her as her own dowry. England is Mary's dowry, in ordered that she may lead us all to Jesus. Given at Westminster, on the Feast of St. Barnabas, to be read in all the churches of the diocese on Sunday, the Feast of the Sacred Heart when a collection will be made at all the services for the Catholic School Committee and forwarded within ten days to the Very Rev. Monsignor Dunn, who will publish the returns

HERBERT CARDINAL VAUGHAN, Archbishop of Westminster.

IRELAND

within a month.

THE CATHEDRAL OF SS. EUNAN AND COLUMBA.

It is long since an event of such eligious splendor and impressiveness took place in Ircland as that which came off in Letterkenny, when glorious church, creeted by the untiring zeal and devotion of the Most Rev. Dr. O'Donnell, Bishop of Raphoe, his priests, and people, was opened for worship in the presence of such a gathering of distinguished ecclesiastical dignitaries and laymen as is seldom seen assembled. The opening ceremony began at 11 o'clock in the presence of his Eminence Cardinal

The Most Rev. Dr. Keane, a native of Donegal, which he left 50 years ago, preached the sermon of the day. He came specially from Dubuque, in America, of which he is Bishop, for that purpose. Needless to say hıs discourse was one distinguished vigor and freshness of thought. by was inspired from first to last by intence love of Faith and Fatherland and deeply moved all who had the happiness of hearing it. He referred to hunseif as the spokesman of the occasion, one whom God's Providence transplanted from ancient Erin to the soil of the New World, from Raphoe and Ballyshannon to Washington and Dubuque, and who now came from where all things are new and many things are yet rude and unformed, back to the dear old Motherland where everything wears the venerable vesture of antiquity - came back to tell her how he loved with unchanging love-came back to join with her in doing honor to the giant saints who made her past so glorious. The temperance question was ably dealt with by the preacher. He referred to the Pastoral Letter of the Irish Bishops as a document of masterly beauty and force, the outpouring of honest and earnest hearts that love well both Christ and Erin. "Oh," he cried, "why does not the spirit of St. Patrick arise and drive from loved Erin the foul snakes of intemperance, which crawl into so many homes and find slimy, poisonous lodgment in so many lives? Why does not the spirit of St. Columbkill arise and frown to shame the weak self-indulgence which does more than

does not the spirit of St. Eunan arise, of him who urged and passed the 'lex innocentum,' the law which delivered the women of Ireland from the horrors of warfarc; why does not that spirit arise and put an end to an evil which wrings more tears from women's eyes and more blood from women's hearts than the horrors of war could do? Oh, that the spirit of Father Mathew would arise in the might of Christ crucified, now at the beginning of a new century, and drive the vile curse from Ireland for ever!" After the ceremonies a collection

for the building fund was made and nearly £3,000 realized. In the evening the Most Rev. Dr. MacCormack preached a sermon in Irish taking his text from Psalm 117. "This is the day the Lord hath made; let us rcjoice and be glad for it." Later on addresses were presented to His Grace tic Most Rev. Dr. Keane and the Most Rev. Dr. O'Donnell, both of whom replied in eloquent and impressive words. Dr. Keane discourag. ed emigration and referred to the thousands of acres of grass that only stand in need of Irish arms to make them bloom like a rose. The solution of the Irish question was that the people should get possession of the land of Ireland. Dr. O'Donnell in his speech insisted that it was contrary to all political and social philosophy to think that a nation suled as Ircland was could flourish or advance. Against that system of rule he would continue to strive by every means that was honorable and known to the Christian law.

SCOTLAND

POPE AND GLASGOW UNIVER-

SITY. Following is the text of the invitation in Latin sent to the Pope:
"To the Sovereign Pontiff,

'The Most Holy, the Most Reverend, and the Most Learned Man. LEO XII.,

The Entire University of Glasgow, the Chancellor, the Rector, the Professors, the Graduates, and the Students,

(Se.d) Health "In our great joy (for soon we celebrate our centennial feasts) this above all cise we can remember with grateful minds, that this splendid University, which is to-day enriched with all wealth of talent and works started from the Apostolic See it self, and that it commenced with the most loving patronage of the Supreme Pontiff, as we have learned from our forefathers.

"For that Most learned Pontiff, Nicholas V., in the year of the Incarnation of Our Lord one *housand four hundred and fifty-one, a splaying the greatest love for the Scottish peo ple, being himself a man most illustrious for all the lights of talent and of the liberals arts, founded among us a University, and wished that our doctors, masters, and students should enjoy and use all the liberties which had been granted to the University of his own city of Bologna.

The which so great benefit, as like a loving daug! ter we ascribe it to the most dear mother from whom it came. we think leads us to hope that Your Holiness may become a sharer of our joy, as also to utter due thanks to the Holy See for so great a favor. "We therefore pray that you may deign to increase this our happiness with your authority; and if on account of these wiexed times it could not be that Your Beatitude should ome to us in these feasts over such difficulties of sea and journeying, we hope at least that you will express to us your feelings through some other person enjoying your favor, and that this our University, founded by the learned Nicholas, fostered by James, King of the Scots, cared for and defended by William, Bishop of Glasgow, and furthermore enhanced by many benefits from many of Kings, you yourself, most scholarly

deign to nonor still more, and commend to yet new ages. "We write, at Glasgow, on the Ides of May, MCMT.

"The Presect and the Vice-Chancellor.'

and most elegant cultivator of Latin

Interature, through your kindness may

UNITED STATES GENERAL CHAFFEE ON THE PHILIPPINES.

High handed and heartless brigard age in the interest of a missionary so ciety, endorsed by Minister Conger and backed up, through a misconception of purpose, by the United States Army, is detailed in a remarkable report made by Maj.-Gen. A. R. Chaf-ice, just filed at the War Depart-

This report, writes the Washington correspondent of The New York Herald, will be published in the volumes of notes on the military operations that occurred in China, which is being prepared under the direction of Lieut.-Col. W. A. Simpson, chief of the military information division of the War Department.

Appended to the report are letters written by Minister Conger, approving the request of the Rev. E. G. written by Minister Conger, approving the request of the Rev. E. O.

Tewksbury, an American missionary, that he be furnished with a detackment of American troops to accomment of American troops to accompany him on an expedition to exact

Davis'. 25c. and 50c.

money and lards from Chinese for de gradations they had committed dur ing the Boser revolt upon the native converts. Though Mr. Tewksbury himself confesses that he did not know how many native Christians had been killed or to what extent the property, of converts had been damaged, he compelled various villages to contribute moneys and lands, until he had collected \$12,000, obtained deeds for ninety-six acres of land, and had secured numeteen chapels and twenty comoteries.

In his letter to Mr. Conger asking for a guard, Mr. Tewksbury stated that there was a movement in some of the villages to settle the claims for the destruction of Chinese Christians. He asked the minister to recommend to General Chaffee that a guard accompany him. General Chaffee consented, upon Mr. Conger's statement that some good might be accomplished by the visit.

Second Licutement P. W. Guiney was placed in command of the guard. The detachment accompanied Mr. Tewksbury to four towns where mission property and property of native Christians had been destroyed. No resistance was offered. Before the detachment reported to Mr. Tewksbury, he had sent messengers to villages where property had been destroyed, demanding "a money indemnity for the property of the native Christians destroyed; land for a cemetery; church location and six acres of land to support the minister."

Lieutenant Guiney in his report said:

"The whereabouts of most of the Christians to whom this property belonged is unknown. Mr. Tewksbury says the money is to be used to support refugees. It was reported to me that at Fuhao two or three times the amount asked for was collected. The difference was probably kept by the chief men of the village, who had charge of the collection. This money was collected by the men who did the damage from inhabitants who are now and always have been peaceful. Large amounts were sent into Tungchow, and a considerable sum was collected in Tungchow itself.

'I know of this indirectly, and Mr. Tewksbury promised to give a complete account of it to the American minister in Pekin. I requested Mr. Tewksbury to give me the name of every person making a claim for damages and amount of damage claimed and character of settlement made. He replied that he did not know the men whose property was destroyed nor their whereabouts, but that he thought he could give the names from some of the native members of his church who were assisting him in collecting

Mr. Tewksbury submitted to Minister Conger a statement of the "contributions" made by the natives. It shows that 166 converts had been killed, and 184 houses occupied by native Christians destroyed. He collected indemnities aggregating 16,150 tacls (\$11,735), obtained Jeeds for ninety-six acres of land and cermission to construct nineteen chapels and twenty cemeteries,

In certain villages the erection of monuments for memorials was required. Mortgages were kindly taken in many cases for cash. The money received, Mr. Tewksbury stated, would go to the church and by its committee would be equitably divided according to careful estimates of individual losses. The remainder will be used at the discretion of the church. The ninety-six acres of land, if rented, ought to secure, he said, an annual income of \$500, to help the widows and orphans.

In the course of his recent report, after referring to the fact that where one real Boxer was killed fifty harmless coolies were slain, General Chaffee went on to say: "The Japanese and American sections of Pekin filled rapidly very soon after the occupation of the city, and later the English section, the people moving from other parts of the city into the sections policed by the troops of the nations named. From appearances, the Chinese population is more friendly and seemingly has less fear of being harmed by the troops of Japan than any other nation represented in Pekin."

STREET CAR ACCIDENT. - Mr. STREET CAR ACCITENT. — Mr. Thomas Sabin, says: "My eleven year old boy had his foot badly injured by being run over by a car on the Street Railway. We at once commenced bathing the foot with Dr. Thomas' Eclectric Oil, when the discolarities coloration was removed, and in nine days he could use his foot. We al-ways keep a bottle in the house ready for any emergency.'j

Examine our advertisements. You cannot fail to see how carefully they are selected. They are the announce. nents offirst-class people. We take no others. When you see one objection-able advertisement in the Register stop your paper at once. The paper that publishes a deceptive advertisement is phonanes a despecte adversament is a chief party to an intender fraud upon its readers. The paper that publishes an odious advertisement is an insult and a peril to every family.