

## Northwest Review

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SATURDAY, JUNE 9, 1906.

### Calendar for Next Week.

- 10—Feast of the Most Holy Trinity.  
First Sunday after Pentecost. Commemoration of St. Margaret, Queen
- 11—Monday—St. Barnabas, Apostle.
- 12—Tuesday—St. John of St. Facundio, Confessor.
- 13—Wednesday—St. Anthony of Padua, Confessor.
- 14—Thursday—Feast of Corpus Christi.  
First Class with octave.
- 15—Friday—Of the octave. Commemoration of St. Germaine Cousin, Virgin.
- 16—Saturday—Of the Octave. Commemoration of St. John Francis Regis, Confessor.

### THE CATHOLIC FIGHT IN ENGLAND

The English Education Bill has passed without change and by a large majority its second reading in the House of Commons, but this is very far from meaning that it will pass without change into law. It has yet before it the most difficult stage of its progress—discussion in Committee and the House of Lords.

The "committee" will be the whole House of Commons, differing from an ordinary sitting only in its chairman, who will be the "Chairman of Committees" instead of the Speaker. This is the usual course in the British Parliament. When a bill passes a second reading it goes into "committee of the whole House" for consideration and discussion in all its details, clause by clause. That is the time for amendments, which any member is at liberty to propose on any clause of the bill.

It goes without saying that there will be many amendments to the Education Bill. The Irish party voted solid against the second reading, and, of course, they will do all in their power to have the Bill amended in committee so as to make it fair to the Catholic schools. One of the most important amendments to be proposed by them will have reference to the clause prescribing as to teachers of all State-aided schools that they shall not be required, as a condition of appointment, to subscribe to any religious creed or to attend or abstain from attending any Sunday school or place of religious worship.

According to this provision, a Protestant against the second reading, in which, replying to the assertion that at the ant or Jew or Freemason or Atheist or Orangeman might be appointed teacher

in a Catholic school which placed itself under the control of the local authority administering the new law, and without so placing itself no Catholic school can have State financial support. On this question—the question of religion as relating to the teachers—Mr. John Redmond spoke strongly in his speech general election a popular mandate was given to the Liberals to enact full local public control over State-aided schools, he said:

There is a great deal of talk about mandates. I will not be guilty of the hypocrisy of pretending that the Liberal majority did not receive a mandate from the country on the subject of local control of secular education. I admit that they did, and I admit further that they received a mandate to the effect that a man's creed should not be an absolute bar to his employment as a teacher. I deny altogether that there was any mandate from the country that there should be local control of the religious teaching to be given to children or that there was any mandate forcing the Government to the folly, the grotesque folly, of putting Protestant teachers into schools to teach Catholic doctrine, or putting Christian teachers into Jewish schools to teach Jewish doctrines. We do not, therefore, object to local control of secular teaching. We do not object to what you call abolition of tests in the teaching profession, so long as the provision of that is guided by reason and common sense, and so long as there are adequate safeguards to prevent the grotesque absurdity of sending into schools a Catholic teacher to teach Protestant doctrines, or vice versa.

Against such "grotesque absurdity" the Catholic opposition will be vigorous and uncompromising in the House of Commons, and if in spite of the Catholic opposition the absurdity and gross injustice be retained in the Bill, the Catholic fight will be taken up outside Parliament and carried on in a spirit the intensity of which may be judged from recent declarations on the subject by prominent Catholics on the public platform and in the press. For example, at the great Catholic demonstration in London, presided over by Archbishop Bourne, the following "no surrender" was proclaimed by one of the speakers (Mr. M. J. Fitzgerald) amid the enthusiastic plaudits of the audience:

We will never surrender our rights to those whom Dr. Clifford (the Nonconformist and leader) or Mr. Birrell (who introduced the Education Bill) may lead; we will never yield one inch, and with the help of our Irish leaders in the House of Commons we can break the back of any government who would dare attempt to deprive our little children of that priceless treasure—knowledge of their Holy Faith. If this iniquitous Bill should by any chance pass into an Act of Parliament we will not allow our children to enter a public school; in this we will stand shoulder to shoulder; our priests and our people would be, if possible, more firmly than ever together, and our motto would be the imperishable one, "No surrender!"

At the same meeting Mr. James O'Connor, a Catholic member of Parliament, gave notice in these significant words of the Catholic programme should the Bill pass in its present shape:

This Bill shall not pass! If by some strange ill fortune it does pass, we will fight it still. If the Govern-

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ment destroy our schools we will force them to build new jails to hold us.

Which means that the Catholics will go to prison sooner than pay taxes for the support of schools in which Nonconformist religion ("simple Bible Christianity") is taught at the public expense while the religion of Catholics is banished in the schools built by themselves. In endorsement of the same policy—resistance by refusal to pay the education tax under the new Bill unamended—the Catholic Times writes editorially thus:

If we elect to keep up schools for ourselves at our own cost we shall certainly think more than twice or thrice before we pay rates and taxes to keep up schools for other people as well. Why, indeed, should we? We shall be paying already our fair share as citizens by educating our own children, and we shall not like paying twice over. So strong is the feeling among Catholics at this hour that we doubt whether any authority could persuade them to pay rates for schools which in fact are Nonconformist schools, and keep up their own schools as well. They have done that long enough now, ever since 1870, and they are tired of paying twice. That they will struggle to support their own schools we can easily believe. But knowing their poverty, and their hatred of the treatment they have received during the past thirty-five years, we are easily able to believe that they will consent to a continuance of the double burden. If they do resist, our idea is that their resistance will not always be passive; and the Government had better recognize the danger.

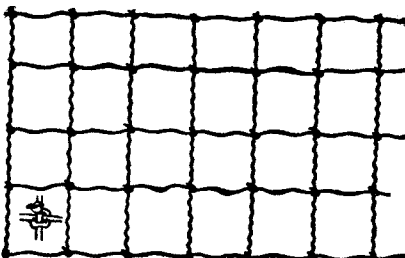
Such is the spirit of the fight now on foot in England for justice to the Cath-

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olic schools. And the Catholics ask for nothing but justice. They do not ask for Protestant money for the teaching of their religion, as to which matter Mr. Redmond made a remarkable suggestion in connection with his statement regarding the settlement of the school question in Canada. The advocates of the new Bill pointed to the secular system in the United States and some of the "democracies" of the British Empire in support of their principles of "undenominationalism." This argument, if so it can be called, Mr. Redmond met by the Canadian illustration to the contrary, which he thus introduced:

While great stress is laid upon the example of what are called the new democracies in the Empire and upon the example of America, nothing is said about the example of one of the greatest of the new democracies of the Empire—Canada. Why, what is the case to-day in Ontario and Quebec? There is in these great provinces to-day the denominational system in force. There are different sets of schools supported by the State. The ratepayers in these cases, when they are paying their rates, are obliged to fill in a form stating to what denomination they desire their money to go. Then it is collected and given to that denomination, and if it is found at the end of the year that any particular denomination has not received support for the needs of its school, then the deficit has to be supplied by the denomination itself. That, in Quebec and Ontario has proved a settlement.

Then Mr. Redmond went on to tell the House of Commons that the Catholics of England would be satisfied with a settlement of the same kind, further explaining it as follows:

I don't know whether you will say it is an impracticable settlement here, even if you had no objection to the principle; but I do say that so far as Catholics are concerned in this country a system of that kind would meet their case. It is a very remarkable fact, which I have gathered from statements made to me by persons high in authority and with good knowledge to enable them to give a correct statement—it is a remarkable fact that the rates and taxes—the educational rates and taxes paid by Catholics in England—would, if pooled together be sufficient to provide for the wants of all the Catholic schools in England. What then becomes of the argument that you cannot give us what we want because the Protestants of various denominations will not agree to pay for the teaching of a religion they don't believe in? No Protestant of any denomination is asked to pay one single sixpence for the teaching of the Catholic religion at these schools, and so strongly am I impressed with the accuracy of

the statement I have made that I do not hesitate to say that Catholics would take the risk, and that if you would to-morrow earmark all the educational rates and taxes paid by the Catholics in England and devote them to the assistance of the Catholic schools, then, if that is not enough and there is a deficit, we are not afraid of the risk—we will bear it ourselves. Surely this is a fair offer. The Catholics want no money from Protestants for their schools. All they want is to be left with their own money, and with it they are willing to undertake the work of supporting their own schools, secular instruction and religious instruction included. But, of course the Nonconformists won't agree to this. Why? Because, notwithstanding all their professions and pretensions of liberalism, they are at heart bigots and intolerants and haters of the Catholic Church. They are not, however, going to have everything their own way in this education business. The House of Commons may give them their way, but that won't by any means be the end of the fight.—N. Y. Freeman's Journal, May 26, 1906.

### Current Comment

(Continued from page 1)

In building up the new San Francisco let us go on the plan that materials and work are worth a fair price, and pay that price. We find that in the hiring of laborers already certain contractors are trying to cut down the wage agreed upon by the Committee of Forty. That wage was \$2.50 a day of nine hours' work. A firm named Kelso has been paying its laborers only \$1.75 and has already had a strike on its hands. Such a firm deserves the severest reprobation from every honest man.

Knowing what labor conditions are here, the Committee of Forty, by no means made up of laboring men but rather of employers, decided that \$2.50 was a just wage. To get men to work for less than that is to commit the sin that cries to Heaven for vengeance, namely to defraud the laborer of his hire.

No one who loves San Francisco and who is anxious for her future wishes to see her built up by the blood and sweat of the poor. No one wishes to see this great misfortune that has come upon our people utilized by those who are in haste to grow rich, in order to wring gold out of our necessities.

Father Yorke also shows that Catholic nuns were the first of all San Francisco teachers to resume classes.

No small share of praise must be given to the Presentation Sisters for the energy and foresight which moved them to establish schools in the two great Oakland Camps, the one at Adams Point and the other in Diamond Canyon. The Sisters who were burned out at Taylor and Ellis Streets and on Powell street have been residing in Berkeley, but their hands are not used to be idle. As soon as it was found out that there was a large

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Mocha and Java, per lb......40; 10 lbs. for 3.75	

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