Notes on the **Educational Question**

(From Catholic World Magazine.) In more countries than one the ed cation of children forms a promment subject of discussion. England, ed, is the scene of the most controversy, but in France it is by brute violence that the question being settled. The opponents of religion in that country have all the strange to say, in their Those of our readers who wish for the best account of the origin, causes, and authors of this per--for it cannot be c by any other name-will find it in the London Pilot. The correspond ence of this paper gives a better count of the French affair which are of permanent interest and importance than is to be found elsewhere. though the expulsion of the teaching orders is an event most deeply to be deplored, yet it is a testimony to The history of the educational struggle is one of which all Catholics have the right to be proud; the zeal of the people in erecting and maintaining schools at their own expense and with great self-safor an example to Catholics in other parts of the world; and although the prospects there is for the time being dark, yet the faith of the French people, so often manifested in the nast,

will again conquer the world.

England, however, as we have said, is the chief scene of discussion. This discussion is worth more particular study because, both from the nature of the case and also on account of the recent rapproachement between the two countries, whatever goes on there affects this country; and vice versa, whatever goes on in this country is more and more affecting the minds of those on the other side. This is shown by the Moseley Commission. The most striking feature so-called passive resistance which has been offered to the payment of the education rate. Passive resistence consists in refusing to pay the rate so far as such rate is applicable to the support of what now called the non-provided schools, but which formerly were called voluntary schools. The non-payment involves the seizure of goods, and the sale of these goods by public auction in payment not merely of the rate, ut of the costs. These sometimes amount to five, six and even ten times the amount of the rate. This mode of resistance to the law of the land is accompanied by the assemb ling of hooting crowds, and although no violence has taken place, yet in some cases the auctioneers had to escape by back ways; in other cases the of violence and of loss of custom has rendered it impossible to obtain the services of an auctioneer. Tens of thousands of such refusals to pay the rate for the non-provided ools have occurred; members of Parliament, ministers of religion; magistrates even, have been numbered in the ranks of passive resisters.

And upon what plea has this break ing of law been justified? Upon that of the sanctity of conscience. The resisters declared it to be their duty to obey God and to dispbey the law, Now, we are not lighto scorn such ar appeal. Would to God it were more often made, or at least that in voting the voice of conscience were more often listened But when made as it has been done in this case, it is more likely, we think, than not to bring all such appeals into derision. The disobedihas been defended on the groun that the parents cannot rightly be called upon to contribute to the payment for teaching which declares that they themselves, and their chiley listen to their parents, are heretics, and consequently on the ad to everlasting perdition. So far however, is this from being the case, conscience clause every child whose parents so wish is released from attendance at school during the time devoted to religious instruction. More over, for thirty-four years the object tors to the payment of rates have. without resistence, been paying taxes for the support of the very same schools. By what system of caustry payment of rates can be shown to be aful and payment of taxes not sin, would require the subtlety of a Scotus to make clear. over, those men of so tender a conscience—men who claim to be the au thors and founders of the greatness of their country, to whom is to be

own separate existence, do not hesitate to take by force of law the money of Catholics and of others who detest this monster—as Mr. Gladstone called this latest form of Protestantism. Such is their sense of justice. Well did Sir William An-son describe their consciences as

But of what interest is all this to the people of this country? Of great interest, it seems to us. For American school system are of the same stock, and are actuated by the same principles. From the methods and proceedings of the passive resisters in England we learn the character of our opponents here. Purely result, and if the same class umphs, although it is not at present wished, secular education will be es-tablished there. The Catholics in England have found allies in the National Church in the struggle to prevent this step towards de-Christian izing the country. Is there any hope that the Catholics of this country will find help towards the reconstitu-ting the schools on a Christian basis? Of this we have seen some which we have gladly welcomed. Bishop Doane, of Albany, has recently pointed out how the financial immorality so widely spread, placed, so greatly honored, is due to an irreligious education. The Rev M. Geer has still more powerfully and earnestly warned the country of the impending dangers; Dr. Seeley, of the New Jersey State Normal College of Trenton, has clearly how inadequate is the teaching of religion which it is possible to give in Sunday-schools. In England the Free Church Council testifies to the fact that ninety per cent. of the Sunday-school scholars are lost to the

The growing indifference to religion

and consequently to morals, is being

felt by many in this country. It has led to the formation of a Religious Education Association. This Association held its second annual conference in Philadelphia at the beginning of March. It was presided over by the Moderator of the Congregational National Council. A Methodist Epis-copal Bishop offered prayer; a Quaker college-president read the Scrip-tures; a Protestant Episcopal bishop made what was thought to be a most tender and human address of the vening. A Presbyrerian theological professor shared the audience's favor with a Baptist pastor, while a Lutheran university professor made the address of welcome. The association has a platform so broad that the Jew and the Catholic, as well as the Universalist and the Unitarian, may stand upon it if they will. The only qualification for membership consists in being engaged in the work moral and religious education. rabbi took part in the proceedings by delivering an address. Its pro gramme is declared to be construc tive, but what sort of a building will of such opposed ideas it is not hard to foretell. Indeed, it is almost pitiful to see men who are looked upon as leaders and teachers engaged i such a hopeless undertaking. worthy of note, however, as testify ng to the dissatisfaction with the present state of disunion which exists and with the ruin to souls which it is causing. It may, perhaps, lead to the recognition of the fact that the only way to union which is possible is through uncompromising main-tenance of the faith once delivered to the saints under the guardianship and guidance of a teacher divinely preserved from error. Dr. Cuthbert Hall, president of the Union Theolo gical Seminary, New York, deplored the apparent—we think he might hav said the evident and manifest—tender towards tolerant non-religion which is growing in American life and hoped that the Association, of which he has been made president, would devote its best endeavors to awaker and to educate a public sense of re ligion as a vital part of education for good citizenship.

The Catholics in England have been schools, and because they have been uncompromising have rendered then This is recognized by the Church of England schools the s every reason to hope that no at tempt will be made to take away support from Catholic schools, ever if the other schools should be secularized. But they have not tried to do that. They sought for allies, and they found them in the Established Church of England; side by side they nave fought the battle. And though uncompromising, Eng Catholics have not been unreasons The present Act is recognized by Archbishop Bourne in his first Pas-

the schools in which Undenomina-tionalism is taught, giving them in every respect complete support, while Catholics have still to build and to maintain school buildings and give them rent-free for public use. The Act, therefore, is far from being equi table; yet for the sake of the absolute necessity of having Catholic

schools, the Archbishop accepts it and urges his people to carry loyally into effect the agreement, and to do all in their power to continue cational worv which belongs of right to the Church of Jesus Christ. subsequent letter the Archbishop has urged Catholics to take an active interest in the election for the Lon don Council, both by voting and by putting test questions to the candidates. For so far has the lawres that all the Welsh Councils, and at least one Inglish County Council, have refused to levy rates for the support of voluntary schools. That the London Council would act in much the same way if the opponents the power has led the Archbishop to advise active participation in

London County Council election.

In this the Archbishop is co-operat-

ing with the Protestant Bishops of

London and Rochester. The former affirmed that English Churchmen have for fifty years been spending fifty thousand dollars each week in the support of religious education, and have added 1,000,000 new school-places since the passing of the Education Act of 1870. He declared that when a great principle is danger church people are faithless to their trust if they do not rouse them selves from apathy and act quickly and decisively in defence of the teaching of definite religious truths as an integral part of true education. It, would be a thing to cause joy in the hearts of all who wish for the wellbeing of this country if the Bishops of its Protestant Episcopal Church would make a similar appeal. Archbishop of Canterbury, too, though not making so practical an application of his teaching, is no less clear and definite in his teaching of the duty to defend religious 'schools He looks upon it as a question which concerned the welfare of the country more than any other, because it con cerned the welfare of every single family in the land far more than question of the Boer war, of Mr. fiscal proposals, or anything else that could occupy people at this period of national life.

(To be Continued.)

published in "The Canadian Mes ger of the Sacred Heart," some very beautiful thoughts are conveyed the important subject of Duty. are told how every person now talks about their rights, -rights of servants, of minors, of labor, of women, of the people, of the State, and then we have some reflections of which the following extracts will give an idea: "Now every right has its corres-

ponding duty; nay, in man duty

prior to right; rights spring duties and have their measures duties. If over against the page of rights there was set another written in large letters with the duties- of servants to mistresses, of children to parents, of wives to husbands, of subjects to rulers, of states to the Church, of man to his Creator,—if those duties were not only acknowledged but practiced, the question of rights would resolve itself, and there would be no more mention of them. rights of others. With self-assertion and growth of power right soon comes to mean might. The weak are ignored or trampled on, restraint is east aside, authority is despised, and the most sacred promises and pacts are violated. Who heard eve an individual, a sect, a government was not intolerant of others?

may move men in their actions: love of pleasure, the love of own interest and the love of duty, The two former are not necessarily wrong or sinful, but they cannot dignify a rational or Christian life. A life whose mainspring is pleasure is swayed by feelings of caprice; it mere animal plane. Animals are governed by their pleasurable emo-tions. To seek pleasure and to fly pain is the sum total of their exist-

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tion or heroic the deeds, according to outward appearance, if prompted only by a selfish motive of temporal gain or self-aggrandizement or worldly glory, even if not vitiated, least they do not reach higher than the pagan level. Self-interest can constitute only a pagan ideal, which makes self the centre, the one idol of worship. What does the Savior say of those who fasted and prayed, made profession of piety and penance and gave abundantly of their means, but were actuated only by motives of self-esteem and worldly applause Amen, I say to you, they have 1ecaived their reward."

"There remains the motive of duty which must accompany all others not bad in themselves to elevate them to the dignity of man's rational of all morality, because it is truth itself pointing out the order which must reign in our actions that they may deserve to be called good. It is the light of reason showing us relationship to the different orders of being and the obligations arising from such relationship..

"Hence duty is grounded in truth and springs immediately from viction, namely, our clear and tain knowledge of moral truth. The clearer our perception of moral truth the stronger and deeper our victions, the greater shall be righteousness of our conduct. As the old Roman said : "It were easier to turn aside the sun in its course than Regulus from the path of duty.' is one of the chief offices of religion to enlighten man on the truths which ought to be the guiding principles of his life and conduct.

"Convictions or principles of con duct are not enough, we must have the courage of our convictions, that power of will to live and act accordwould be no more mention of them.

"Another characteristic of those who make parade of their rights is dry and hard; its path is narrow. quently demands the sacrifice of self unto martyrdom; and not only extraordinary periods, but every day ready. It demands of the state that he face death without flinching tive driver or sea captain that sacrifice his life for the passenger train or ship crew; of the priest that he die for the salvation of a single sheep of his flock.

> "True, all duties have not same importance. There is a differ-ent kind and degree according to the nature of the obligations that us to others. Our duties to are supreme and overruling. Nobody need lay a claim to the title of a Creator. What confidence can be reposed in him? Will not the betrayer of his God betray also his col-

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752,809—Murdock E. Sutherland,
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758,420—Guy L. Mott, Halifax, N.S.

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We have before us let, reprinted by the Catholic Truth Society ticle in the London Rt. Rev. Canon Moyes the Archdiocese of Wes title, in full, is "Che the Anglican Crisis." us from Mr. Stuart A. vert to Catholicity from In his letter recommer article be brought to t the Anglicans, he says pecially anxious that should come to the not the Anglican Communi was the instrument w to open my own eyes t position which I then induced me to underta study, which in a comp space of time led me to mission to the "one Fo We do not expect th many Anglicans who v reproduction of certain

tion for Catholics. We for our constituency, t entire pamphlet, but we rize the main argument duce the most striking The first argument in that the Anglicans cons pute from a ritualistic while they are unable t thing regarding the de those ceremorials,-all meaningless unless base trines that they are in

this admirable essay;

things in it that are of

symbolize. This means helplessness of the Ang lack of a central teachi lible authority.
The second argument dogmatic complicity of that is the toleration of ing different teachings doctrines and yet rema

the same Communion. We now leave to Canon pleasant duty of unfoldi arguments. The rest of will be in his own word

A RITUALISTIC CR begin with, the most sa of the crisis is that it i -that is to say, that it matters of liturgy or r point of dispute is— ceremonies be used or shall certain prayers be s ted? From the beginning end, the Church of Eng oppressed by the weight inner exigency of which s but silently conscious, an she feels that all her co whatever they may be, cost be worded in term

and must be fought out

in the sphere of public wo

"Now it is passing stra should be so. Thoughtfu ash themselves the reason one in England and out fectly well aware that the these Anglican disputes in dogmatic. The real quest whether incense shall be l Host elevated, or cert omitted — but shall th which these things symbol press be believed or reject Mr. Green Armytage has out, the ritual action or but the flag of a given doctrine hoisted in the being kept up or hauled really a matter of whether trine is to be believed or t by those who stand behin if this, the question of be real question, surely it is entary doctrinal hone should be dealt with as su real question, surely it is lack of doctrinal straightfe a certain departure from ness of Christian candor ness of Christian candor i sistent shutting up of t within the domain of worn this eager peddling with de ritual, when all Anglicans feel—no one better than the —that the dogmatic issue all depends remains behim evaded, and nervanish keep

A DOGMATIC ISSUE. matic issue is the there is no decisive ar glicanism which dara dea glicanism which dara dea The whole action of the A shops in the matter amo pitiful confession. Put it means: We cannot to

evaded, and nervously kept background, and by tac left untouched by authorits cision."