

The School Question In England.

In view of the municipal elections at Leeds, England, and, perhaps of a larger appeal to the electorate of the country, the Bishop of Leeds has issued the following letter to his clergy and people, placing before them a strikingly lucid statement of the issues at stake in the matter of the future of Catholic schools:

The Education Act of 1902 has not placed the voluntary schools on a level with the provided schools. Still it has lessened the inequality, and it affords no small relief when it is administered in a fair and liberal spirit. But in the hands of prejudiced liberal men it may easily be made to renew, in another form, that intolerable strain to which voluntary schools were so long subject. It would be the height of unwisdom on the part of Catholics, by their own act, to give the administration of the law to any party hostile to their schools; and now on the eve of an election, the main issue of which will be to decide into whose care their schools are to be given, it is most necessary for them to weigh their course of action. Happily or unhappily there is no room for hesitation; both the parties striving for power have spoken their minds clearly.

One party have declared themselves the uncompromising enemies of voluntary schools. They wish to withdraw public support from our schools, and to this end they even encourage their followers to offer resistance to the law. They also aim at depriving us of the appointment of our teachers; in a word, they seek to destroy our schools. Without proper help from public funds our schools cannot be carried on; without Catholic teachers they cease to be Catholic schools.

Their plea for this is twofold. In the first place they say that their conscience forbids them to contribute to the teaching of a religion in which they do not believe. If their consciences are so sensitive on this point, why are they so indifferent to our susceptibilities? Religion is taught in provided schools, and towards that teaching Catholics have to pay their share. This undominationalism, or by whatever name you choose to call it, is a form of instruction in which Catholics do not believe, to which they object conscientiously as strongly as any can object theirs. How can the advocates of this system continue to ask us to pay for their schools, while they refuse to contribute to ours? But is it true that they do pay for denominational teaching? Far from it. In Leeds Catholics have built schools with 7,000 places for children. At the modest estimate of \$50 per place they have found \$350,000. The interest on this sum represents the amount they are saving the rates each year. Besides this they are keeping their schools in repair — no small item. They have paid and are paying heavily for the privilege of teaching religion to their children. Here, then, in the city of Leeds the tenderest conscience need feel no qualms about paying the education rate. Those who teach denominational religion have paid for their privilege many times over, and are still paying for it. Not one farthing of the education rate is expended on the teaching of religion in our schools.

Their second cry is for popular control. This reduced to its essence consists in a demand for the appointment of teachers by the education authority without reference to religion. That authority already fully controls our schools in other respects. It determines the secular teaching, it fixes the salaries, it settles the number and qualifications of the teachers, the schools cannot be closed without its permission, it supervises all the expenses of the schools. One thing only is left to our managers — the appointment of Catholic teachers. This right they seek to wrest from us. They wish to have the power to put our children in the charge of a teacher who may be of any or no religion — a Methodist, a member of the Church of England, an infidel. His religion, or want of religion, they say, shall be no bar to his appointment. All the children of the school may be Catholic, their parents may ardently desire to see them brought up in their own faith, but this party says that, if they so wish, these children shall be trained by one who cares nothing for their religion, or possibly hates and despises the Catholic faith. It is no answer to say that a teacher's business is to instruct in secular subjects only, that he has nothing to do with religion. He must, in spite of himself, exercise an influence, religious or irreligious, at all times. He cannot help showing what is in him. "Out of the abundance of the heart the mouth speaketh." A non-Catholic teacher cannot help chilling the faith of young and tender souls, by silence, by insinuation, by open sneers. Catholics know the value of Catholic teachers. Whether such teachers wear the religious habit or not, they know the children are in safe keeping; that they will hear no word of irreverence no ignorant sneers against the truth of holy faith. On the contrary, religion will unconsciously influence the relations of children and teachers, the atmosphere of the school life will be redolent of faith — the school will be a nursery of religion.

To deprive our schools of Catholic teachers is to destroy their character as Catholic schools.

The question, then, before our flock is this: In whose hands shall the administration of the Education Act be placed? In the hands of those who wish to give both Council schools and voluntary schools the full benefit of the Act, and who have already given proof of their sincerity? — or in the hands of those who openly profess a bitter hostility to voluntary schools? who never having sacrificed a penny of their own for the education of children, desire to wrest from us the fruits of our labors and sacrifices.

This is surely an occasion on which Catholics should give their fellow-citizens a strong and convincing proof of their attachment to their schools, of their fixed resolve to maintain the Catholic character of their schools. We are not making this appeal to their loyalty without due deliberation. Last week we summoned a meeting of the head priests of the city to discuss the matter, and it was decided unanimously, without dissenting voice, that the present attitude of parties in Leeds leaves Catholics no choice as to the side they should take at the coming elections. They must stand for those who will support their schools. They must oppose that party which seeks to destroy them. We beg of our flock to follow the lead of their priests. This is a purely religious question — one affecting deeply the salvation of our children. Let the Catholics of Leeds be loyal. Now for many years you have spent your best efforts in the building and maintenance of your schools. Your schools are among your most cherished possessions. You will not, by your own act, leave them at the mercy of any who would injure or destroy them. Whatever may be the issue of this contest, we feel confident that the Catholics of Leeds will be true to themselves, their faith, and their past.

We pray God that no temporal considerations may mar that perfect unity which should distinguish Catholics at all times when the question at stake is one of Catholic faith. We confess that it is with great reluctance we have spoken in this strain. It is odious to us to wear even the appearance of partisanship. We are debtors to all, to the wise and to the unwise, and we have no other ambition in the world except to bring all to the knowledge and love of Jesus Christ. What causes us the greater regret is the fact that there are amongst those whom we must count as our opponents on this occasion many men enlightened in mind as well as liberal in heart, to whom the Catholics of this city are indebted for many educational and other benefits. We are persuaded, however, that any opposition, they may show to our schools arises rather from ignorance than ill-will, or from any spirit of unfairness.

We look forward with confidence to a brighter future, when the claim of Catholic parents to have their children educated in their own schools and in the only manner which their conscience approves will be acknowledged by all as just, without distinction of party. We exhort our priests and flock to hasten that day by explaining patiently and without bitterness, as opportunity offers, the nature and justice of Catholic claims. On the present occasion, as we have explained, we are compelled to throw all our weight into one scale, as on a previous occasion, five years ago, we begged you to cast it into the opposite scale; and we ourselves, as became your Chief Pastor, set you the example — and with the happiest results. As then, so now, we feel confident that we shall have your undivided support. What Catholic, worthy of the name, could refuse to do his utmost, without fear or favor of any party, for the safeguarding of his school and the faith of his little ones?

May the good God guide you and bless you!

NOTES FROM ENGLAND

THE FREE SCHOOL NOTION.

At a recent reunion of the congregation of St. Mary's Church, Derby, his Lordship the Bishop of Nottingham, touched upon the question of Catholic education, which in this country and in the neighboring republic as well as in Europe, is the one that towers over all other questions of the day. Incidentally His Lordship referred to the "free school" cry which is heard from the lips of unthinking men on the one hand and of a class who have some personal aims to promote, on the other.

His Lordship said it was a consoling thing to see a large parish like this united as one, and animated by one spirit. Speaking of the schools, His Lordship said when the new Education Act was in the air he foresaw difficulties, and those difficulties had become even greater than they at first appeared. One thing to be thankful for, however, was that the schools had been placed on the same footing and level as others, and the teachers paid on the same scale. People now spoke of the schools being free, and of everything as "coulour de rose," but he wished to remind them that the fabric needed maintaining.

The up-keep of St. Mary's schools still rested upon Mr. McKenna's shoulders, and it would be necessary for the congregation to afford him help and assistance in order to maintain the schools in a proper and efficient condition. Alluding to the opposition made to the Education Act, the Bishop said he found the Non-conformists had no sense of reason. They wanted Catholics to contribute towards their education, but opposed the measure that had been passed to bring about a just and equitable arrangement, placing all schools on the same level. It was a factious opposition which would die out, and he hoped that in the future all would work together with one object in view — namely, to give to the children a good and Christian education.

"IRISH IN LONDON." — This is the title of a department in the London "Universe," a Catholic weekly, in which from week to week is chronicled the work of an enthusiastic section of our race who devote their leisure hours to various religious and national organizations. In future years this weekly column may be of immense value to the historian as a record of the organizations and their objects of our time.

From that department we clip the following item which illustrates the practical and courageous methods of our countrymen in the most populous city of the world. It is as follows: The Clapham "Father O'Coigley" Branch of the Irish National Society having requested the Borough Council candidates for the Clapham South Ward to give assurances of sympathetic treatment of Catholic schools, an early reply of a satisfactory nature was received from the Conservative candidates. Subsequently, in writing to Mr. O'Hart, Mr. Kipling, on behalf of the other Progressive candidates and himself, answered "Yes" to the questions put, promising, if elected, to administer the law as they found it, and not try to twist it for any political purposes. Mr. Kipling added, "I recognize the good work and self-sacrifice of the Catholic Church in rescuing the children from ignorance, and am only too pleased that the means have been found to equip the schools efficiently, as I believe it is the duty of the State to assist in providing the best education for our children. Mr. Kipling has, we are glad to notice, been returned.

PROGRESS OF ONE YEAR. — Of the extension of parishes and erection of churches a contemporary says: Never in the history of the diocese of Southwark has so much been done in one single year, as has been accomplished in the year that is drawing to a close. At the beginning, it seemed almost impossible to meet, in an adequate way, the ever increasing needs of South London, but lo and behold! before the year has run its course, five new churches have been erected, sites secured in ten other places, and the means promised to commence building on more than one of them.

A WILL. — Mr. John Murphy, of Kingston, Alburgh road, and of the Vauxhall Works, Liverpool, chemical manufacturer, who died on the 30th July last, aged 71 years, appointed as executors and executors of his will, dated April 1901, with a codicil of the 28th July, 1902, his daughters Miss Emma Murphy and Miss Elizabeth Murphy, Mr. Alfred Ad-

olphe Manbro, of 14, Blackstock street, Liverpool, merchant, and Mr. James Elston Waring, of Bold street, Liverpool, cabinet-maker, who have valued his estate at about \$150,000. Mr. Murphy bequeathed various sums to charitable institutions, and left the ultimate residue of his estates as to two-sevenths for each of his daughters, the said Emma and Elizabeth, and Mrs. Annie Donnelly, and as to the remaining one-seventh for his granddaughter, Miss Agnes Irene Lloyd, but subject to restrictions as to her marrying one of the Catholic religion.

CIVIC CANDIDATES. — This important matter is considered with much care in Salford. At a recent meeting of the Catholic Registration Association of that place, held at the Bishop's House, Dean Cooke presided. Some important business was transacted, chief of which was the replies received from the candidates in the ensuing Salford municipal elections to the letter issued by the association respecting their views on the two following questions: 1. If elected to the Salford Council would you be in favor of Roman Catholic schools being kept on a footing of equality with the provided (Council) schools? 2. Would you vote in favor of the Catholics being represented on the Education Committee in proportion to their numbers in the borough, or having at least as many representatives on it as they have at present? The replies from various candidates were considered satisfactory.

MODERN CIVILIZATION. — Under the heading "Can it be True?" the "Catholic Times" of Liverpool, Eng., says:—

Again and again have we chronicled our conviction that the provision of decent and sanitary houses for the poor and toiling masses of our countrymen was the question of the hour. Looking into the pages of Mr. George Haw's "Britain Homes," the other day, we came across some startling facts like these: Instances where man, wife and six children slept in a single room, four of the children sleeping in one bed at a time when they were all suffering from measles; where man, wife, three daughters (aged 13, 16, and 22), and two sons (aged 11 and 18), occupied the same bedroom. And the author says: "The picture is made no brighter by the knowledge that some of these overcrowded, insanitary cottages of rural England are owned by famous colleges, among which Queen's, St. John's, and Emmanuel Colleges at Cambridge, and New College, Oxford, are great offenders." Can it be true? That callous landlords may commit these deeds against their poorer fellow-men we know; but that cultured scholars obtain their intellectual advancement at the cost of so much human wretchedness we can hardly bring ourselves to believe. We have heard of municipal corporations owning slum property; but we were not prepared to find Oxford and Cambridge among those who sin against the primary rights of the poor laborers. Must human prosperity be built upon such foundations of injustice? And can culture be gained only by the cultivation of one of the most crying evils of our time, insanitary dwellings?

"Only Protestant" in a Prince Edward Island Town

"Augustus," writing in the New York "Observer" (Presbyterian), describes a visit to Prince Edward Island. Of the town of Tignish and its Catholic inhabitants he says:

"It is pleasant to get to the end of one's journey even though the inn be small, the night rainy, and the outlook for fair weather, fishing and sight-seeing rather dismal. The little inn was comfortable, the flags were flying in front of the church, where a service had been held in memory of Pope Leo XIII., and the population was walking about in a pouring rain without umbrellas, as if it was the ordinary condition of the atmosphere. I had a friendly chat with a priest, over a good fire, who told me that it was probable that I was the only Protestant in town. The days of religious persecution are over, and I slept more peacefully in this village of Scotch and Acadian Catholics than I could have done in the Edinburgh of John Knox, or the Geneva of John Calvin. Only the whistle of the wind and the roar from the distant ocean kept me from sleeping in Tignish. By and by these sounds became an accompaniment to my dreams, and then came a refreshing and dreamless sleep."

Notes from Scotland

OPEN AIR ADDRESSES. — The open-air address of Father Power, S. J., to non-Catholics in the Scottish capital continue to attract general and widespread attention, says a correspondent of the "Catholic Times." Last week "The British Weekly" made the rev. gentleman's spiritual campaign the subject of a significant paragraph wherein his ability, erudition, and imposing presence, as well as his mode of reasoning, were flatly commended upon and the candid admission made by this powerful organ of the Nonconformist body that his discourses were bound to make an impression on some minds. A leading Scottish daily quoted the paragraph and gave it in large lettering the truthful title of "Activity of the Jesuit Fathers in the Scottish Capital."

A NEW CATHOLIC MISSION. — Pending the building of the chapel of a forthcoming new mission at Whiteinch, the ecclesiastical authorities have rented from the November term the Burgh Hall for the Sundays, on which shortly after the 11th inst., there will always be two services until the chapel is built.

REWARDS FOR TEMPLARS. — The following veteran members of St. Francis' League of the Cross have been presented by their zealous spiritual director, Father Cuthbert Wood, O.F.M., with gold crosses for fourteen years' fidelity to their pledges of total abstinence: — Messrs. P. MacDermott, Charles MacDermott, Jas. MacDermott, T. Gaughan, S. McDermott, D. Lannigan, P. McNamara, P. Broadley, T. Daly, P. Cassidy, Ed. Fitzpatrick, Jas. Docherty, Jas. Malkin, P. Kevany, N. Cairns, H. M. Nulty, T. McGurty, Wm. Nolan, James Fitzpatrick, and Edward McNamara. The names are suggestion of thoughts of national pride.

DONEGAL MEN. — On the 26th annual festival of the natives of Donegal resident in the West of Scotland takes place in the Glasgow City Hall. The chair is to be occupied by the Right Rev. Monsignor McGlynn, P. P., V.G., Stranorlar, Ireland.

YOUNG MEN. — Much is being done in Catholic parishes to unite the young men. The old church at Bonness has been reconstructed and transformed into a suitable recreation room for the young men of the parish. The new hall is in connection with the local League of the Cross.

An Outrage in a Paris Church.

Writing from Paris on Sunday, the correspondent of the "Daily Telegraph" says:—

Belleville is again agitated owing to the action of the revolutionists and anti-clericals, who are credited with having sent some of their adherents to try and blow up part of the door of the parish church of that district. In this edifice, which is dedicated to St. John the Baptist, a bomb, filled with dynamite, or some other explosive, burst recently, but injured nobody. In May last the anti-clericals invaded the same church during a service, but they were repulsed vigorously by some of the militant Christians, who happened to be in the building at the time. A few years ago another church, that of St. Joseph, in the same district, was pillaged by the Anarchists. The bomb which was put inside the door of St. John the Baptist's Church was probably resting on the poor-box. The explosion occurred at about half-past four o'clock in the afternoon, while the priests were hearing confessions. There was a considerable number of people in the church, it being the vigil of All Saints. The noise was terrific, and the poor-box, a strong oaken structure, was damaged. A panic was caused immediately, and people rushed towards the doors, but they were soon assured that only small mischief had been done, and that there was no cause for alarm.

The first vicar, who was in his confessional at the time of the explosion, states that he was nearly lifted off his seat. He thought that the whole church was coming down. The noise was like that of a cannon when fired. It was heard for miles round, and caused a rush in the direction of the church many people imagining

that it was a heap of ruins. The explosion was preceded by a flame, which the first vicar saw rising towards the roof of the building. The ecclesiastic at once ran towards where the bomb had gone off, expecting to find persons killed or injured, but not a soul was hurt.

The police entered the edifice and made a diligent search everywhere for the dynamite, but found nobody. The man had been luckier than the Anarchist who some years ago threw a bomb into the Madeleine and was killed by the explosion. The perpetrator of the outrage in the Church of St. John the Baptist, at Belleville, succeeded in making a clear escape. The fragments of the bomb were carried away to the Municipal Laboratory to be examined by M. Girard, a specialist, who for years past has undoubtedly had a remarkable deal of experience with explosives.

To-day the police continued their investigations at the church, and questioned a small boy and some adults who saw the supposed dynamite. All these could say was that before the explosion occurred they observed a dark-looking man enter the edifice carrying something under his shabby brown overcoat. It is said, on the other hand, that the outrage was perpetrated by two rather well-dressed young men, one of whom watched while the other deposited the bomb on the poor-box.

To-day the Church of St. John the Baptist was crowded during the Masses. The parish priest, Abbe Sara, alluded to the outrage in his sermon at 10 o'clock, and stated that he did not know why the church should be selected for such iniquitous demonstrations, as he and everybody connected with it never made enemies, never offended anyone, and always confined themselves to doing their duty in instructing the people, attending the sick, and assisting the poor.

The police officials affect to make light of the outrage. M. Touny, for instance, states that the word bomb can hardly be applied to the explosive, which was only a sort of squib, wrapped up in a revolutionist paper, the "Libertaire," and thrust into a small wooden box. The noise of the explosion was great, but very little damage was found to be done when the smoke cleared away. The police deny that there was found posted on one of the pillars of the building a notice to the effect that the explosion was only a warning and that worse was to follow.

A MODEST BEGINNING.

Senator Arthur Pue Gorman of Maryland, a little while before the adjournment of the United States Senate last March, heard Senator Nelson W. Aldrich, of Rhode Island, scolding a page for carelessness in delivering cards.

"I will have you dismissed," said Senator Aldrich to the boy; "this card was given to you to deliver more than two hours ago and I have been here in my seat all the time. What is your name?"

"Gently, gently, Aldrich," Senator Gorman interrupted, laying his hand on the angry Rhode Islander's shoulder; "give the boy a show. I often made the same mistake myself. Let it pass this time."

"You often made the same mistake!" echoed Senator Aldrich.

"Often," Senator Gorman replied. "Don't you know that I first entered the Senate as a page nearly fifty years ago? I have never forgotten those days. You have no idea what a hard time a page has, with a half dozen Senators calling him at the same time and all of them in a hurry. He is bound to make mistakes. If I had been dismissed for a little delay in delivering a card, I should not, probably, be in the Senate to-day."

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