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# The *Evening* Witness



Vol. LV., No. 38

MONTREAL, THURSDAY, MARCH 29, 1906.

PRICE FIVE CENTS

## EDUCATION QUESTION IN ENGLAND.

Pastoral of Archbishop of Westminster.

### Catholic Schools, Catholic Teachers, and Effective Catholic Oversight

The Lenten Pastoral Letter of the Archbishop of Westminster says: The present Ministry declare that it is their earnest desire to arrive at a definite, permanent and just settlement of the difficulties which have hampered and retarded the educational progress of the country for so many years, and to redress and remove all grievances connected therewith. It is a noble and most praiseworthy object, and we heartily welcome these declarations. We Catholics have, in proportion to our numbers and resources, made more sacrifices than any other body in order to provide adequately for the education of our children. It is our most earnest desire, as it is our duty, to facilitate by every means in our power a permanent and just settlement of this much-discussed question, and we shall approach the proposals of the Ministry in no captious or distrustful spirit. We are prepared to consider them dispassionately, with no thought of mere party politics, with no need to party advantages or disadvantages. As we said two years ago, and as we have repeated more than once recently, and notably in connection with the general election—"The Catholic Church has no alliance with any purely political party—she stands outside them all. From all alike she incessantly demands fair treatment and justice, and liberty to do her divine work. In return she offers to them all, without exception, her fullest and heartiest co-operation in all those things which conduce to the moral advancement and the social well-being of the nation and of mankind." We are prepared to further in every way a lasting settlement of the education difficulty, in so far as we can do so consistently with those sacred principles which we can never surrender, because they belong to God, and are not ours to give. It is those principles which we must again declare to-day. We claim that, because they are equal in all things to their fellow-countrymen, as ratepayers, as citizens, as subjects of the same Sovereign, as sharing all the privileges and burdens of the same nationality, Catholic parents possess the right in justice "to have their children educated in the Elementary Schools of the country in conformity with their conscientious religious convictions." Primary education is by law compulsory, and free from cost to the parent. It must not in its compulsion, or by the threat of abolishing its freedom of cost, violate the conscience of any. We are told that there are many English parents, the large majority, it is alleged, of the nation, who are well content with what is called "simple Bible teaching," imparted during a portion of school hours, as part of the school curriculum, without reference to the actual belief of the teacher who conveys it. Some there are who would think it necessary that this teaching should be supplemented by more definite instruction on the Sunday, or at some other convenient time outside the school curriculum. Many, however, would be satisfied with the teaching given in the school, and would regard it as conveying, in connection with the secular subjects taught, an education in conformity with their conscientious religious convictions. On this account, because such teaching is regarded as satisfying the average Englishman, we understand that it is now suggested that it should be imposed by statute on all the public Elementary Schools in the country; in other words, that it should be permanently established and endowed. In the eyes of Catholics this would be the establishment and endowment of Protestantism in its simplest form, and would constitute an education not in conformity with but in direct antagonism to their conscientious religious convictions. Such an arrangement, if left to stand alone, will certainly not effect a permanent settlement of the question at issue. We have no desire to interfere with the right of parents to have such a system of education

stand on the same ground before the law. Where very few children of one religious belief are to be found, it would be obviously impossible to provide an efficient school for them, and it would be necessary that their own pastor, priest or clergyman should see that adequate provision is made for the religious instruction of the very small minority. But in all large centres where a number of children too great for individual religious care out of school is to be found, I maintain that for such children schools should be provided and maintained at the public cost, where in they shall receive an education in accordance with the religious convictions of their parents, at the hands of teachers who are recognized as fit and capable for their task by the religious body to which they belong." This, the Pastoral proceeds, is our full claim. If, in answer, we are told that our fellow-taxpayers and ratepayers are to receive an education not at variance with their conscientious convictions, at the cost of the nation, while we must continue to pay, as heretofore, an additional tax for the privilege of educational religious freedom, and must help the nation to provide sites and buildings and teachers for our schools, we shall be prepared, to the extent of our power, to continue the struggles of the past, rather than sacrifice our children; but let no man venture to say, then, that even-handed justice has been done to all alike. . . . And most assuredly a day will come, when the eternal principles of justice will rise up, and overthrow, and destroy, those who disregard them now, and who venture to ride roughshod over the conscientious convictions of those who regard definite religious teaching as an essential part of education. For, although on this occasion, speaking as we are to our own flock, we only allude to our Catholic schools, we do not forget that there are others who attach the same importance as we do to religious education. Taking into account the exceptional sacrifices which we have made, we might, perhaps, claim special consideration. We have not done so; we have no thought of doing so. "What we ask for ourselves we ask for all those who claim it on the same grounds. . . . We are warned by some that, if we press our claims too far, we shall drive the country, from sheer desperation, into the deplorable system of purely secular schools. God forbid! But what does this warning mean? Surely nothing less than that there are some who are so intolerant, so rabid in their intolerance, so hostile to any religious influence except that of their own small surroundings, that they are prepared to jeopardize the Christianity of the country, in order to cry victory over those to whom they are opposed.

### John Redmond's Epoch Marking Speech.

A special cable despatch to the N. Y. Evening Post reads as follows: Unquestionably Mr. John Redmond's speech at Manchester this week is the most noteworthy event in Irish history since the death of Parnell, not so much for its conciliatory spirit, which we British might reasonably expect, nor for the remarkable testimony which he gave regarding the unprecedented tranquility of Ireland; but we miss for the first time in many years the familiar note of distrust. He spoke without qualification and without reserve of his friendly attitude toward the British Government. As an Irishman he was not impatient nor timorous lest, after all, as has happened so many times to his unfortunate country, its confident hopes should once more be frustrated. His description of the present condition of his country was striking. "Ireland to-day is peaceful," he said. "There is no political rancor, there is no political disturbance." That there should be no criminal record of the judges at the recent spring assizes, is a fact without parallel. All over the west and south of Ireland the judges have been presented with white gloves. Mr. William O'Brien's speech to his own party urging conciliation is a similar sign of the times, as was Professor Butcher's speech in Par-

lament on Thursday. Professor Butcher is the Unionist member for Cambridge University, and speaking on Irish education he maintained that any educational policy which did not commend itself to the Roman Catholic Bishops was foolish and useless. Trinity College, however excellent it might be as an institution, and however high its standard of learning, could not meet the national need while it did not satisfy the religious and patriotic sentiment of the greater part of the population of Ireland.

### "Preach Solid, Simple Sermons," Says Pius X.

On Friday morning the Pontiff, together with the Sacred College and several members of the Papal court, were present at the first Lenten sermon preached in the Papal Chapel by Father Pacifico da Seggiano, who is one of the body of preachers appointed to preach in Rome during Lent, says the special correspondent of the Catholic Standard and Times. In connection with this, we think an account of the instructions given the other day by Pius X. to this body as to their preaching will be of interest. We have it from one of the preachers appointed—an aged Irish Redemptorist, who passed the morning and noon of his life in active missionary work in Ireland, and is now as vigorous as ever in Rome. "His Holiness," said this grand old priest, "entered the hall beaming with delight at seeing so many priests about him. 'I am going to say two words to you,' said the Pope, holding up his forefingers. 'Preach the Gospel—Preach the Gospel. Preach solid, simple sermons. Preach on the fundamental truths of our holy religion, on prayer, on the sacraments, and, above all, preach on hell. Yes, preach on hell as our Lord preached upon it. Let the people understand every word you say. Don't have sermons to tickle the ear; have sermons that will enlighten the ignorant, for this is truly an age of ignorance. Have sermons that will move the will. Preach on death, judgment, heaven, hell. Don't talk of atheists or irreligious people. What good would be in it! Address yourself to the congregations before you, and mind them alone.' "The heavenly, straightforward manner of Pius X.," added the Redemptorist Father, "carried us away and delighted us. He then gave each of us his blessing, and all was over."

### A French Souvenir of St. Patrick

In the Castellane place on the River Loire is situated the ancient Church of St. Patrick, which, for hundreds of years past, has been at Christmas time the bourne of innumerable pilgrimages on the part of pious Catholics from the Emerald Isle. The legend is that the patron saint of Ireland came to teach the gospel in Brittany and the west of France, and found himself obliged to swim across the River Loire, as there was no other means of crossing the stream. He landed near a hawthorn bush, on which he spread his mantle to dry. Since then the bush, which used only to flower in the summer, breaks out again in lavish blossoms every Christmas, on the anniversary of the Saint's crossing, no matter what the conditions of the weather, nor how cold and cruel the winter. Transplanted cuttings of the bush only come out in flower in the normal season. Efforts have been made to explain this peculiarity of the bush by the presence of a warm spring passing near the roots. But digging and research have failed to discover it. The bush blossomed as usual last Christmas, and the ancient Church of St. Patrick, close by, was visited as usual by a number of pilgrims from Ireland.—Marquise de Fontenoy, in the Chicago Tribune.

CROSS OF MARQUETTE? A silver cross, believed once to have been the property of Father Marquette, has been unearthed on the bank of the St. Joseph River, just below Elkhart, Ind.

### The Poplin Industry of Ireland

(John Byrne, in Boston Pilot.) A few words concerning the poplin industry of Dublin may be of interest. Introduced into Ireland from France by a number of Huguenots in the middle of the seventeenth century, the manufacture of hand-woven poplin has come to be a distinctly Dublin trade. In the eighteenth century there were said to be thousands of silk weavers in Dublin. As in London there were whole localities populated by them, and in some cases named after London districts. Their "Weaver's Hall," upon the Coombe, decorated with a statue of King George II., still exists, though now turned into a storehouse. There is a tradition among old weavers that when King George came to visit Ireland the silk weavers' company spread silk under his feet in place of carpets. At present I am told poplin is largely in demand for vestments, ecclesiastical robes, banners and dresses; also, owing to its beauty and durability, for neckties, in which there is a large and increasing trade. Going through a silk factory, I was struck with the fact that, as of old, only hand looms are used in making poplin. On asking the reason why steam power had not been substituted, it was pointed out to me that to substitute "power" for "hand" in poplin weaving meant sacrificing quality, beauty and durability of the product for quantity. Power may be used in ordinary silk weaving, but poplin is not by any means ordinary silk. I saw some beautiful Celtic scroll work designs, some especially for vestments, others for neckties. I was shown a sample of sash worn by the Irish National Foresters, and am told that every branch of the organization has to buy its sashes in Ireland. I am told the poplin industry in Dublin gives employment to 500 people, all of whom are steadily occupied. In this factory in Dublin a large quantity of material is turned out for the manufacture of vestments, the latter work being done by a number of independent firms. One of the newest of these associations, and so far as I could ascertain, the largest and most important, was especially recommended by the Most Rev. William J. Walsh, D.D., Archbishop of Dublin, for all manner of church work, embroidery, etc. It is that known as the "Dalkey Co-operative Irish Art and Embroidery Association." This association was organized by the Countess of Aberdeen some years ago, but not meeting with success, was taken in hands by the nuns of Loretto Abbey, Dalkey. They reorganized it, providing both teachers and a work room, for which they generously refused any compensation whatever. The notion so prevalent that regards convent schools as a sort of charity institution in no way attaches to this concern. This is a commercial association. Each member is a paid up shareholder. Each shareholder must, to qualify, be a thoroughly competent workman. Otherwise there is no possible chance of admission to the association. The profits of the association go to the members, none of whom are nuns. I go into all these details because I had the objection made to convent industries "that they pauperized the Irish people," and that objection was made by an Irish priest in Massachusetts when I was urging upon him the buying of Irish-made vestments. I am also authorized to say that not a penny is taken by the nuns of Loretto from their young workers. I have seen photographs of some of the work done for foreign countries, splendid specimens of handicraft, as anyone who knows anything about Celtic interlaced work must admit, for the fame of this association has gone abroad. The Hibernian Society of Napier, N.Z., ordered through Michael Davitt a green poplin banner. In the centre was the Irish harp in gold satin. The cords were gold thread and were surrounded by shamrocks. In each corner were the arms of an ancient Irish kingdom. Both sides had the same devices. Another banner of "St. Patrick's blue," with harp having the figure of a woman on it, embroidered in

gold thread entirely, was ordered from Cape Town. An embroidered cope of Celtic design, made by the Association, was presented to St. Mary's Cathedral, Halifax, N.S., by the Governor-General of Canada, in memory of Sir John Thompson, premier of Canada, whose memorial service was held in St. Mary's Cathedral.

A set of High Mass vestments of Celtic design was made to the order of the Rev. Gerald B. Coghlan, rector of the Church of Our Lady of Mercy, Philadelphia, Pa. The association numbers about 30 members, who make a respectable living. In going around amongst these industrial associations, I was confronted with the fact, unpalatable though it was, that all of them that I have seen so far depend for their orders upon England. Orders from Ireland or English colonies or America are not given. Yet we in Ireland buy Waltham watches, sewing machines and other products of America. Yet when we want any vestments, we turn to France, with its tariff against foreigners.

### Protestant Decay and Catholic Growth

(From the Catholic Universe.) The sermons in which the pastor of Plymouth Congregational Church discussed the reasons for his resignation last Sunday forms a very suggestive and illuminating commentary on the failure of the Protestant Church in general as a vital and permanent religious force. Plymouth Church is generally recognized as one of the strongest and most representative Protestant churches in Cleveland, yet Dr. Temple declared that its total regular membership had dwindled to 100, feebly enforced by fifty more who are occasional attendants. . . . This is a pathetic confession of failure, and does not lose its pathos because the pastor and his scattering flock are so blind to its real causes. A comparison of the hundred survivors of a large congregation with the thousands who flock every Sunday to the Catholic churches in the vicinity, a number so increasing that new churches are filled each year without any appreciable falling-off in the attendance of the old, ought to suggest to Dr. Temple that there are more fundamental reasons than the outward growth of the city for the condition he confronts so hopelessly. A religious system that assumes no authority, that offers nothing more satisfying to hungry souls than song services and neutral discussions of moral philosophy, and nothing more final to inquiring minds than doctrinal negotiations can hardly expect to secure a strong hold upon the hearts of men. If a dying Protestantism helps to establish the claim of Catholicism to be the only living Church, it is surely the part of wisdom for the watchers at the death-bed to investigate the sources of the abundant and inexhaustible vitality of that older faith which is ever building bigger walls to enclose its adherents.

### Archbishops (With a Difference) on the Rosary.

(From the Canadian Month.) The late Protestant Archbishop Benson wondered how the Roman Church with her noble liturgical office could descend to this "starved Rosary." Yet many holy souls undreamt of by him have used with great profit this prayer. His Catholic predecessor, St. Edmund, six hundred years before, might, however, be heard as suggesting how the Rosary might be profitably said in general: "A hundred thousand persons are deceived in multiplying prayers. I would rather say five words devoutly with my heart than five thousand which my soul does not relish with affection and understanding. Sing to the Lord wisely. What a man repeats by his mouth, that let him feel in his soul." Hard and soft corns cannot withstand Holloway's Corn Cure; it is effectual every time. Get a bottle at once and be happy.