

sion' by a state council of Congregational ministers in California and as 'robbery' by an eminent college president in our own state—all of whom are non-Catholic authorities—if such a system cannot be called even 'unfair' by its chief victims, the Catholics, without being themselves 'most emphatically declared' by the Chicago Baptist Ministers' Association to be both 'undemocratic' and 'un-American,' then indeed will it have become apparent that the use of two weights and two measures has not yet become a lost art in Chicago.

Worthiness is Discussed

"As regards the charge that the system is un-American—that is unworthy of America, unworthy of a nation that is constitutionally and traditionally a peer of the highest in its respect for human rights—a glance at the situation to-day will suffice.

"What is this situation? 'In no country in the world,' says the Jesuit Father Higgins in the Catholic Telegraph; 'in no country in the world except in the United States are Catholics forced to support by taxation a system of godless schools which they cannot use and then maintain their own schools if they wish to give their children the religious education to which these children are entitled. In no country in the world does a Catholic majority compel a non-Catholic minority to pay taxes for the support of Catholic schools and then throw on them the burden of building and keeping up their own schools. Not satisfied with inflicting this injustice on Catholics, the secularists add insult to injury by the shallow sophistry with which they seek to defend the wrong on the plea of giving Catholics the same sort of schools as suits agnostics and infidels.'

"Now being neither agnostics nor infidels, the rights of conscience we claim are the rights, not of the infidel or agnostic conscience, but the rights of Catholic conscience, which are certainly of as much value in the eyes of the law as those of agnostics and secularists, unbelievers and atheists. Now, if the systematic withholding of these rights be not un-American, might it not well be asked what would be un-American.

Comparison with Canada

"But, it is sometimes said, 'in a mixed country such as ours, like other legal inequalities, the thing is simply unavoidable.' Indeed! Let us look at a similar land over our northern border. The fair-minded protestant, Sir John Rose, during many years one of the most prominent and most respected of Canadian statesmen, will tell us from his place in parliament how the difficulty is surmounted in the Catholic province of Quebec. 'Now, we, the Protestant minority of Lower Canada,' says Sir John, 'cannot forget that whatever right of separate education we have was accorded to us in the most unrestricted way before the union of the provinces of Upper and Lower Canada in 1841, when we were in a minority and entirely in the hands of the French Catholic population. We cannot forget that in no way was there any attempt to prevent us educating our children in the manner we saw fit and deemed best, and I would be untrue to what is just if I forget to state that the distribution of state funds for educational purposes was made in such a way as to cause no complaint on the part of the minority. I believe we have always had our fair share of the public grants in so far as the French Catholic element could control them, and not only the liberty but every facility for the establishment of separate dissentient schools wherever they were deemed advisable.'

Difficulty not Insurmountable

"The difficulty, then, is not insurmountable. True, our government, unlike our northern neighbor, knows no denominations—knows nothing but citizens—and cannot consequently portion out public funds pro rata, as it were, among the different religious bodies. No one has better knowledge of this or less need of being ineptly reminded of it than Catholics. This does not mean that our government or any other can without injustice withhold from even the humblest citizen, whether Jew, Catholic, Protestant or agnostic, his due share of all public benefits. And this precisely is what Catholics have in view when they complain, not as Catholics, but as citizens, of not being allowed to share equally with their fellow citizens in the educational benefits for which all are equally taxed. They notice what is going on in other lands. The new educational bill which recently came into force in non-Catholic England, seems to them to be in many respects worthy of imitation. As the Rev. Father Higgins points out in the Catholic Penny Booklet, this bill starts out well. It frankly adopts the principle of fair play and equal justice to all the schools of the country; a principle which should be the foundation of every school law

in countries of mixed religion. The English government at last acknowledges that it should be the aim as it is the strict duty of a government to respect the rights of conscience of all its citizens, and therefore to provide impartially for all a system of schools in which all should enjoy equal religious rights. This is what this new educational law proposes to do for all the people of England. It is based on the principle that 'equal work is entitled to an equal wage.'

Entitled to State Support

"Every school that does the work of education in a way to satisfy the requirements of the state in all the secular branches of instruction is entitled to state support, no matter to what religious denomination the school managers may belong. The state schools which teach no religion and are therefore fatally defective, are nevertheless supported out of the public taxes solely for their work of secular instruction. In all justice, then, the religious schools if they give the same amount of secular instruction as the others are entitled to the same support for the secular instruction they give. Why not? Can any man except an unreasoning bigot see why they should not be treated alike?

"If, in addition to the secular instruction required by the state, the religious schools also teach religion because the parents want it, the state can have no objection. It will not pay for the religious instruction, but it will not hinder it, because it has no right to do so. The parents want it and they are willing to pay for it. What can be more just and sensible than this plan 'an equal wage for equal work'?

Equal Wage is Point

"Let the Catholic or Anglican or Methodist school do the same work in secular instruction as the state school, and why should it not receive the same pay from the state for work which fully complies with the requirements of the state? Let us take our stand on this platform. 'The same pay for the same work.' That seems to offer to the people of the United States the fairest solution of the school question.

"In reply to the gentlemen who blame Catholics for applying the term 'godless' to the present public school system, I will be pardoned as a very old pedagogue for reminding educated men of the all but universal usage of so applying the term. Needless to say to scholars that this usage is well grounded. Its adequate origin is to be found in the fact that not only is no knowledge of God imparted under the system, but that it is not even allowed to be so imparted. A much venerated friend of mine, the late Bishop Hennessy of Dubuque, Iowa, once remarked in public discourse: 'The public schools of to-day remind me always of the inns of Bethlehem, no room for Our Lord in them.' May there not be a lesson for all of us in the words of the holy bishop?"

RESULT OF A MISTAKE

The following excellent story was told by the late Rev. L. C. P. Fox, O.M.I., in a series of articles entitled "People I have Met," which he contributed to "Donahoe's Magazine." At Torquay where he was received into the Church by the Rev. Mr. MacDonnell, Catholic services were held by members of the exiled clergy from France. One of these holy confessors of the Faith, the Abbe Signol, lived in lodgings in the town, about a mile from Torr Abbey, where Mass was said. In going to his home every morning after Mass he had to pass a shop in the windows of which he saw cheese for sale. Thinking of purchasing some, he looked up in the dictionary the English word for 'fromage.' He found it was cheese. Next morning he entered the shop, lifted his hat, and bowing politely, said to the lady behind the counter: "My dear Meese, will you give me a keese?" The lady rushed to her father and told him a gentleman wanted her to give him a kiss, and he came and belaboured the good priest with a walking stick. Afterwards, when Father Signol's Catholic friends had explained matters to the shopkeeper, he apologized humbly and ere long he and his whole family became converts.

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CARDINAL CULLEN'S VALET

By Rev. L. C. P. Fox, O.M.I., in Donahoes' for April.

It was not alone his zeal that was remarkable, for without infringing upon the dignity of his position, he was noted for his humility. His faithful servant, Jghn, who was with him for many years, told me the following proof of this. The Cardinal was an early riser. He used to put his shoes outside his bedroom door overnight that he might have them clean and ready when he was dressing in the morning. If John overslept himself the archbishop would try to shine them himself, but if the former arrived during this operation he would stand and look at him with his arms akimbo, and say, "There you are again; you don't know how to make those shoes shine properly; here, give them to me." His Eminence was a very temperate man, but his physician ordered him to take at least one glass of wine at dinner time. John had hard work to fill the glass, and then he would exclaim in a voice which was audible to all that were at table; "Oh! shame, you expect we shall all obey you, and you will not obey your doctor!"

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address: F. J. CHENEY & CO., Toledo, O. Sold by all Druggists, 75c. Take Hall's Family Pills for constipation

IF NOT, WHY NOT?

"So many jokes said to have been made by pupils in the public schools are told every day that I almost fear to tell this genuine one," said a teacher lately. "A youngster, who had just reached the 'smart age' asked me the other day, 'If a man who writes an oration is an orator, is a man who writes an ode an odor?'"

"Yes, Goodley hurt himself quite badly. He attempted to open a car window for a lady, and—"

"Ah! burst a blood vessel tugging at it, eh?"

"Not at all. He expected the thing to be hard, but it went up so easy that he pitched headlong through it."—Philadelphia Press.

A Serenely Happy Man

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The Victor Medical Company, Toronto, Can.

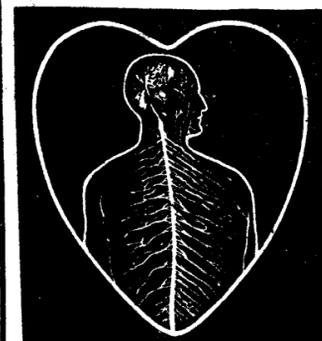
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