

3. The believer in religious, but not Roman Catholic, teaching in the schools.

Yet, I venture to say, and will attempt to demonstrate, that an arrangement more unsatisfactory in its practical working out, to either of these classes, it would be hard to frame. It may be safely predicted that no such ill-considered system will ever go into operation.

Let us in the first place consider how it would affect the man who thinks there should be no religion in the schools. He sees here the priest "all shaven and shorn" introduced into the school, and Romanism openly taught and paraded each day. The perennial coming of the priest, whilst with some children provoking mockery and scorn of religion generally, will have a very different effect with others. The Jesuitical civility, and urbanity, of the daily visitor, and the fidelity and constancy with which he sticks to his mission, will not be lost upon those children who, although debarred at the school from the priestly function, will, of course, have abundant opportunity outside for satisfying the curiosity which has been aroused by, and of cultivating the acquaintance of the mysterious and polite monitor, to whom the child's attention would never probably have been drawn, had he not seen him, day in and day out, at the public school. I say nothing of the influence which the Catholic teacher of the twenty-five might also have, but I do say that it is not only vice that

"When seen too oft, familiar with its face,
We first endure, then pity, then embrace."

But, then, take the second case. The Roman Catholic complains of this system. 'Tis but a hybrid one, he says, at best. He claims no irregular advantage. He wants only what the Constitution gives him, and this is not it. He knows that the country will not tolerate the priest daily in attendance at the public schools, and that the necessary consequence of the parading of his religion, above all others, will be a revolt against it. He looks upon it, not as a privilege, but as a mischievous innovation.

Perhaps, however, the class most wounded by this contemplated parody upon religion is class number three, or the Protestant who would fain have religion, but not Catholicism, in the schools. I confess myself one of this class, and to me the "Laurier-Tarte-Sifton" plan is a hideous mockery of the name of God, and, perhaps, the Catholic will look at it in the same light. As a Protestant, however, this extra half-hour of school for religious teaching presents itself to me as a most effectual way of instilling into the mind a thorough hatred of religion and of everything pertaining to it. The children of no religion are to be dismissed to their play at 3:30, but the God-fearing children are to be "kept in" until 4. Just imagine the character of their devotions when they hear the hoot and shout of their more lucky, but less religious companions, enjoying their leap-frog and football outside, whilst these poor little kids are kept in to "pray." What difference, may I ask, in the child's mind between the half-hour's punishment, for lessons unlearned or misbehavior in school, and the enforced half-hour for spiritual exercise, except that the one is only occasional whilst the other is all the time. The effect will be the same in both cases. He will hate and despise the half-hour's "keeping in" equally, no matter what the cause of it. A nice sort of a Christian you'll make of him.

No wonder we read in the Colonist dispatches that the people in Manitoba (not the Catholics nor the extremists on either side, but the supporters of the national non-sectarian system) have been burning Laurier and Sifton in effigy. They'll have lots more of that kind of thing when they try to impose such humbug upon an intelligent people.

A DISGUSTED PROTESTANT.
Victoria, November 28.

INFALLIBILITY.

(Continued from page 1).

Is that certainty? One Protestant affirms Christ's Divinity; another denies it. Is that certainty? Some affirm the Seven Sacraments; others deny all but two. Is that certainty? Some believe in hell; others disbelieve in it. Is that certainty? Some believe in infant baptism; others disbelieve in it. Some affirm the Blessed Sacrament; others deny it. Some affirm their ministers to be sacrificing priests; others deny it. Is that certainty? Is there a single doctrine in the whole hierarchy of revealed truths, except the existence of God, which some Protestant sect does not deny? Is that certainty? Nay, not to go beyond the Establishment itself, are the contending factions all of them certain? Is the Low Churchman certain? Is the Broad Churchman certain? Are they all certain that the Eucharist is or is not the Body and Blood of Christ? Are not Anglican churches filled with strife and confusion of tongues? The Protestant Macaulay has described the Anglican Establishment as "a hundred sects battling within one Church" (Essay on Gladstone's "Church and State"). Does that imply certainty? And if it does, what, pray, is the meaning of certainty? On the other hand, has not Infallibility been the occasion to you, my Catholic brethren, of certainty of divine faith, that certainty without which there is no salvation? You, indeed, can well answer that question! Let us test the working of Infallibility by a practical instance. Suppose from this pulpit to-night I should let drop one remark at variance with Catholic teaching; if I should (which God forbid!) for example, breathe one word against Mary, Mother of God, or against the Divinity of Christ, or against the priest's power to forgive sins; if I were in veiled language, just to hint such heresy; if I were just to touch the question with fingertip, is there a Catholic present who would not indignantly denounce me, as of old the Catholics of Constantinople denounced the heretical Nestorius? When he attacked Our Lady as Mother of God they rose in a body and clamored aloud—"Tis false, priest! Thou liest! Thou art no Catholic, but a heretic! Begone! We will hear thee no more." That would be your reception of me. And my ecclesiastical superiors would forthwith take away my right as a priest to preach, and I should be deservedly condemned to lifelong silence.

And why is this? Because, as Catholics, you know precisely what doctrines you must hold and believe, and in what sense you must believe them. Why is this? Because, as Catholics, you believe without doubting and with full certainty. And whence come this clear-cut knowledge and this firm faith? Both are occasioned by infallible teaching. In the ordinary course of Divine Providence, with Infallibility, faith is easy; without Infallibility, faith is nearly impossible. Therefore in these words I sum up the conclusion of my long argument: If the doctrine of Infallibility is true, then the theory of Private Judgment is false. If the theory of Private Judgment is true, then Christianity is false.

Death of Mrs. Harry. O'Connor.

It is with the deepest sorrow that we this week have to record the death of Mrs. Harry O'Connor, wife of the well-known C. P. R. Fire Inspector, which sad event took place at 139 Edmonton street, in this city, on Thursday morning, the 7th inst., at about ten o'clock. As readers of the last issue of this paper are doubtless aware the deceased gave birth on New Year's Day to a daughter, and the little one only survived a short time. It was at first thought that Mrs. O'Connor would make a speedy recovery, but about the beginning of the week complications set in which terminated fatally in spite of all that the best medical advice could suggest, and notwithstanding the watchful care and tender nursing of loving relatives and friends. The last rites of Holy Church were administered to her by the Rev. Father Guillet, O. M. I., Parish Priest of St. Mary's, and after much suffering most patiently borne, she passed peacefully away in the presence of her devoted husband, loving mother and other relations.

The deceased had resided in the city during the whole of her short married life of sixteen months, and in ried life of sixteen months, and in that period had endeared herself to a circle of friends to whom her untimely death, after such a short illness, came not only as a great shock, but as a very real grief. She was only twenty-two years of age. Her maiden name was Miss Mabel Gadd, and she was a daughter of Mr. G. W. Gadd, a member of a well-known Catholic family in Manchester, England, who came out to this country some five or six years ago, and who settled in the Oxbow district, where he carries on extensive farming operations. She was a niece of Mr. Gadd, vicar-general of the diocese of Salford, and one of the best-known amongst Catholic clergymen in England.

The funeral took place on Saturday morning at 9:30. Besides the chief mourners, a large number of friends followed the body on foot and in carriages to St. Mary's church, where a considerable congregation had already assembled, so that the sacred edifice was almost filled. Solemn Requiem High Mass was celebrated by Rev. Father Guillet, the absolutions at the close being given by Rev. Father Cherrier, Parish Priest of the Immaculate Conception. The choir gave a most touching rendition of the solemn music of the mass, and at the offertory Mrs. A. Bernhart sang very effectively. "Sweet Spirit, Hear My Prayer." The interment took place at the Port Rouge cemetery. Rev. Father O'Dwyer, O. M. I., officiating at the grave. The pall-bearers were Mr. F. Cloutier, the following C. P. R. officials: F. W. Jones, F. E. Gauthier, W. Stitt and E. A. James and Supt. Ford, of the Dominion Express company. A large number of floral offerings were sent by sorrowing friends, and all arrangements connected with the funeral were most satisfactorily carried out by Messrs. Hughes and Sons, undertakers.

The Review tenders to the bereaved husband and all the members of the deceased's family its most heartfelt sympathy in their bereavement. Mr. O'Connor is widely known from one end of the C. P. R. to the other, and all his friends will sincerely mourn with him his great affliction. R. I. P.

DEATH OF MRS. M. DORSEY.
We have this week to record the death of Mrs. Matthew Dorsey, which event took place on Friday evening, the 8th inst., at No. 184 Austin Street, in this city, the residence of her son-in-law, Mr. Peter Klinkhammer, publisher of the Review. The deceased had attained the ripe old age of nearly seventy-four years, and she passed away fortified by all the rites of the church. The late Mrs. Dorsey, whose maiden name was Ann Ryan, was born in the Parish of Balana, County Tipperary, Ireland, and left there in 1846 with her parents, who first settled in Toronto, where they resided for some time, and afterwards moved to Irishtown, Ontario, where she married Mr. Matthew Dorsey, whom she survived some twenty years. She leaves several children. They are Mr. F. J. Dorsey, at one time a well-known C. P. R. conductor running out of Winnipeg, but now of Minneapolis; Mr. Michael J. Dorsey, and Mrs. Peter Klinkhammer, of Winnipeg; Mrs. B. Grievie, and Mrs. S. J. Barrows, of Sheldon, N. D.; Mrs. J. P. O'Neil, of Minot, N. D.; Mrs. M. Klinkhammer, of Detroit; and Mrs. N. Klinkhammer, of Brantford, Ont. On Sunday morning the remains were taken to the church of the Immaculate Conception, where solemn Requiem mass was celebrated by Rev. Father Cherrier, and during the service touching solos were sung by Mrs. A. Bernhart and Mr. Tomney. The pall-bearers were Messrs. J. Landers, J. Bernhart, G. Germain, Michael Kelly, H. Beliveau, and Leon Cherrier. After the service at the church a procession was formed and the remains taken to the C. P. R. depot from whence they were sent by the east train, accompanied by Mrs. P. Klinkhammer, to Seaforth, Ontario, to be interred at Irishtown, where her husband, brother and sister and three children are buried, and where her brother, Mr. Timothy Ryan and her sister, Mrs. John Malone, still live. We extend to the family, many of whom, although they had to come a long distance were present when the end came, our sincere sympathy in their bereavement. The deceased was a staunch and sturdy Catholic, who always tried to do her duty as a faithful member of the church, and a devoted wife and mother, and it was a fitting end to a long life well spent that she passed away surrounded by loving children and grandchildren and fortified by the sacraments of that Holy Religion in which she was such a firm and consistent believer. R. I. P.

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