

PASSIVE RESISTANCE IN ENGLAND.

Under the above heading, the "Literary Digest," of New York, has a long article conveying to its readers the position taken by the Non-conformists against the members of the English Church in England in educational matters. It is claimed by the former that by the Educational Bill of 1902, a new church-rate is being levied, under the guise of an education-rate; because in eight thousand parishes in England and Wales there is only one public elementary school available in each parish, and that school is under Church of England auspices, and all children in the parish are by law compelled to attend it. To understand the intensity of the free-church opposition to the new system, it is said, something must be known of the social and religious conditions which prevail today in many parts of England. The power of the established Church in thousands of parishes is almost absolute.

If really the Non-conformists in England, a country of free religious creeds, are debarred by the educational bill of 1902 from giving their children the religious education in which they believe, we cannot refuse them our sympathy in their religious struggle for equal rights. Would they, we venture to ask, extend the same sympathy to the Catholics of Manitoba in their struggle for equal rights also? For our case is a parallel one. By the School Acts of 1890, the Catholic schools of Manitoba were wiped out of existence and under the guise of an education-rate, we have ever since been forced to pay what we consider a Protestant, or at best, a godless school-rate. We believe in neither, although for us the school is the church of the young, and it is a crime to close its door to religious teaching.

It may be argued that our public schools as they now exist are not godless schools. Then must we rejoice that if not godless they are Protestant, because books, teachers, atmosphere and everything else is Protestant. If it is argued that they are not Protestant—although we wish to see how it could be otherwise—then must they be godless schools. In both cases we feel in duty bound to enter a solemn protest. The half-hour religious instruction from 3.30 to 4 p.m., is but a decoy to allure and deceive the simpleton. The true state of the case is that the aim pursued by the so-called advocates of public schools as we have them is the uprooting of all religious principles from both the minds and hearts of the growing generation.

If sympathy therefore should be extended to the Non-conformists in England, how much more worthy of the same sympathy are we, Catholics of Manitoba, who have been robbed of our school rights and privileges and are offered in return nothing but Protestant or godless schools, both of which, from a Catholic standpoint, are almost equally objectionable.

NEIGHBORING ECHOES.

Lovers of scenery, wild and romantic, would do well to visit the County of Carillon in the precincts of the quiet little village of St. Malo, where all that is charming in nature captivates the imagination; from the floating clouds which hover about the pinnacle of the gilded cross of the newly erected church to the grotto of Our Lady hid away in the valley of the lowlands and bordering on a placid stream.

The Rev. Father Noret has beautified the spot, and even exercised his ingenuity as to produce miniature falls in the otherwise tranquil waters. He is to be commended on the industry of his own hands, and will leave to his flock a monument of devotedness in the service of the Master.

Rev. Father Joly, of St. Pierre Joly, upon his return to his parish from St. Boniface, where he had attended the annual retreat of the secular clergy, communicated the pleasing news of the recent examinations held in Winnipeg. The pupils of the convent were successful, and a Miss Turrenne in particular obtained high marks in her grade. This speaks well, and shows that in a French centre the English language is thoroughly taught.

THE RELIGIOUS STATE.

General Intention for August Named by the Holy Father.

League of the Sacred Heart.

At the sight of so many religious men and women expelled from their homes and country, seeking all over the globe, refuge and hospitality, we are naturally led to inquire into the Religious State of life. The secular press which not long ago, in the Dreyfus affair, raged and foamed at the pretended injustice done to one man, has not a word of reprobation for the Law of Association nor the Government that has enacted it, thus breaking up some four thousand religious communities, inhabited by 150,000 men and women, with care of about 18,000 establishments, hospitals, schools, asylums, reformatories. In an age of liberty and high civilization, why should it be deemed expedient if not necessary, thus to disband and cast upon the world congregations of men and women representing the elite of a nation that has hitherto held the van in culture and Catholicism?

In Opposition to the World.

If we ask the Jacobin majority of the French Deputies, it will tell us in the cant of hypocrisy that the reason lies in the conflict of ideals, in the incompatibility of the religious life and the character it tends to develop, by its example, its vows, its methods, its ministrations, with that type of character which modern civilization is endeavoring to cast in the mold of Freemasonry and the Revolution. If we ask Truth, it points to the opposition of the world, corrupted by sin, dominated by pride, cupidity and lust, to the kingdom of God and the law of restraint which it imposes, in order to lead man to the highest good and true perfection. "If they have persecuted Me, they will persecute you. If the world hate you, know ye that it hath hated Me before you. If you had been of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

This conflict is always going on, but in certain times and places it reaches the acute stage and there is an outburst of rage and persecution. So it was in England, when Henry VIII. plundered the Monasteries after ruthlessly dispersing the monks; in Germany when Bismarck inaugurated the "Kulture Kampf" to nationalize religion and education. So to-day in France when Masonry and Socialism, having got hold of the reins of government, joined hands to de-Christianize the nation. The Priest of Doweraile says: "It is the desire to get back to Pagan license of life that is at the root of all modern irreligion. All that rage against Christianity find their apology in its restraints. Deep down in their hearts is the secret desire of unlimited license. In fact when one comes to consider what is the one doctrine, or rather precept, of the Church against which the Gentiles rage and the people meditate vain things, it is found in that one word, Restraint! Control! It is this cold discipline that exasperates the world, and still more, the felicity of those who in practising discipline have found the secret of all human happiness."

This truth has been clearly expressed by Our Holy Father in his beautiful letter to the Superiors of the French Congregations. "It is in vain to multiply against you those calumnious accusations which seek to dishonor you. The sad reality is flashed only the more timidly on men's eyes, that the true reason, for which you are persecuted, is that deep-seated hatred which the world cherishes against the Catholic Church, the City of God; that the real intention is, if possible, to nullify in society the reparative action of Jesus Christ from which such beneficent and salutary results universally flow. No one is ignorant of the fact that the religious of both sexes form a chosen body in the City of God; that they represent particularly the spirit and mortifications of Jesus Christ; that by the practice of the Evangelical Counsels, they tend to carry Christian virtue to the summit of perfection, and that in a multitude of ways they powerfully second the action of the Church."

To be continued.





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