

solution offered by the advocates of

solution offered by the advocates of "our common Christianity," as they call it, excludes all religious tests for the child. It is to top plank in their platform. The teacher may or may not believe in this new school religion, but must go through the form of teaching it. The child is therefore exposed to the most insidious danger of insincerity in the teacher. The mental state of the teacher, when teaching religion, may have more effect on the child for evil than any words of the lesson can have for good. The child learns to doubt by the very process which is designed to teach the child to believe.

2. Religious liberty. This new religion would in fact be a new form of State church. The schools are now a department of civil government. Is only the government or the Education Department that could authorize a programme of undenominational religious teaching. The heads or leaders of denominations would be invited to assist but the execution of the plan would rest with the government. After a few generations the people would grow accustomed to the idea of taking the religion out of government authority; and then the government that would not take advantage of that idea to extend its own authority? What began as an expedient would end as a chain of religious servitude.

3. Family freedom. The family is society and the fundamental constituent of civil society. Within its sphere it needs liberty of action. The education of children is primarily a family affair. All state school systems encroach on the domain of the family. Whether this is a necessary encroachment or not is not here the question. Whether justifiable or not, it is an encroachment of the state upon the freedom of the family. The state ceases to be the delegator of power to the precise extent in which he takes civil liberties from the people. Hitherto, in our countries, this encroachment has been limited only to secular subjects. The state has not undertaken to determine religious teaching. That, as

are told often enough, the left to family and the church. They prored to exclude religion altogether from the official programme. Of course inclusion is in itself a species of intolerance; but is far removed from the inclusion of religion as part of state teaching. It admitted of no capacity in the teaching of the most still represents the dominant method of teaching. Since the new state university educational teaching would be a further encroachment on the faith. The evil results of such encroachment would not be lessened by parents consenting to it. The degeneration of the family as an institution is dog-

4. State impartiality. It is a limited maxim of the modern position that the State should be impartial between religious denominations. I do not discuss the maxim in itself, only note that in countries where

ion has been deeply divided to
turies, this attitude of the Sta
but the expression of fairplay.
the proposed undenominational
tion of the school question as a
plete reversal of the maxim in
tion. It favors the denomination

there believes least and places a heavy
which den on such as believe most. So
persons, for instance, that the Jews v
by six, considerable section of the popu
sisters, a of England, and that, to get a c
an old religious programme of teaching
Soto- decided to exclude the New Test
holding to the Old Testament
object might be to get at some
held in common for the sake of
ion in general ; but the effect

5. Fundamental Christianity: us recall some suggestive words of Rev. Spencer Jones. He is describing the state of the first Christians in the New Testament. "The Christians the first days," he says, "were..."

merely enlightened by the message, but enrolled as members of a new church; they were not taught about a Saviour but within the sphere of a social this twofold relation—the relation of themselves to the teaching of themselves to the teaching of the Gospel—was recognised by the facts of duty and pri-

The social side of Christianity is fundamental as the teaching of Christ, because the centre of Christianity is the Person who draws all to Himself in so far as they consent to be drawn, forms them into a society. It was designed from the beginning the imparting of Christian truth to be inseparable from membership of church. The way, the truth and the life are inseparable. As one of the Christian child was not exposed to contact with insincere teachers or teachers about whom there was doubt. Another

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NOTES FROM NEWFOUNDLAND.

BY TERRA NOVA.

To the editor of the CATHOLIC RECORD:
As it is now some time since any notes from your Newfoundland correspondent appeared in your paper some items of ecclesiastical news from Newfoundland may have some interest for your many readers. Your esteemed paper has a wide circulation amongst the Catholics of the ancient colony: and its many readers here have, I am sure, missed the articles of local interest that formerly found a place in the columns of the RECORD.

In common with all the Catholics of the Dominion of Canada, the news of the death of the distinguished Archbishop of Halifax was received in Newfoundland with the profoundest regret. Archbishop O'Brien, though not a frequent visitor to our shores, was well known to the people of the Dominion, the colony. He was associated in our minds with one of the greatest events in our ecclesiastical history—the consecration of the first native Bishop of Newfoundland. On the elevation to the episcopate, in 1892, of the present Archbishop of St. John's, the sermon of the occasion was a discourse by Archbishop O'Brien—a discourse and a con-

plete with learning, and
that majestic and graceful language
which the late Archbishop of Har-
was such a master. The memory
that discourse, delivered to a crowd
congregation in the cathedral of
John the Baptist, St. John's, will
soon pass from the minds of those
were privileged to hear it. It was
fitting that the Archbishop of St. John

the fellow-student in the world-famous University of Propaganda, the life-long friend of Archbishop O'Brien, should have been selected to preach the panegyric of the deceased prelate. The discourse of Archbishop Hoesley, preached at the Month's Mass in Halifax on May 26th, was in every respect worthy of the occasion: it was a learned and loving tribute to the memory of a dear personal friend, a distinguished prelate of the church. The sermon, which was published in the local press, and widely read here, was regarded as one of His Grace's best.

Archbishop Howley, after the conclusion of the Requiem service in Halifax, made a brief tour of cities in the Canadian and American cities. It is earnestly hoped by His Grace that My Lord will be able to derive considerable benefit from his short tour, as he had been slightly indisposed at Easter, owing, no doubt, to the fatigue and exertion caused by his unwearied pastoral labors in the West.

The resignation of Right Reverend John MacDonnell of the diocese of Halifax, which was announced recently by His Grace, will, it is expected, be accepted.

announced, came somewhat as a surprise. His Lordship was known to be in poor health before his departure for Rome to make his *ad limina* visit to the Holy See and the Apostles. It was hoped, however, that his absence from the colony during the severely trying months of winter and his sojourn in the more temperate climate of the south, would have the effect of restoring him to health. His Lordship has not been the only Governor whose Lordship has—reluctantly, it may be sure—abandoned the government of his diocese, finding his health unable to stand the task. His Lordship has

wards of twenty five years running, and he has been a member of the diocese of Harbor Grace, and is assuredly he a source of pain and grief to him that he has been severed his connection with the province of Newfoundland, to whose spiritual and temporal, many of the years have been so unselfishly given. We understand that the retirement of the Bishop's life will be in retirement at his home in Scotland. If anything can lessen the pain of separation for His Lordship, it will be surely this, for his well known Nova Scotia always held a

place in His Lordship's act. Bishop McDonald will act as administrator of the diocese of Harbin until such time as his successor has been appointed—an event which is believed will not be very long delayed.

Preparations are proceeding for the centennial celebration of the Benevolent Irish Society—which has been fixed for next June. The venerable institution has just celebrated the hundredth anniversary of its establishment. It was founded in 1806, during the episcopacy of the first Bishop of Harbin, the Rt. Rev. John J. Lynch.

Rev. Bishop O'Donnell of Newfoundland. "The object of the society," writes Archbishop O'Donnell, "is to promote the ecclesiastical history of the island, 'was twofold—benevolent and intellectual.' Those who have sustained the history of the society since its formation know how faithfully and with magnificent results these objects have been striven after during its existence. Its work in the promotion of Catholic education is a special praise. The building of Patrick's schools and the increase of the Irish Christian Brother

beginning of a new educational era in Newoundland. The exercise is well equipped and perfectly modern. The work of the Brothers in St. John's hall and Holy Cross, who have afforded educational facilities to more than eight hundred students. Notwithstanding, the accommodation is insufficient. It was therefore decided last year to commemorate the centenary of the society by the erection of a building which would provide facilities for four or five hundred students. The new wing, known as O'Donel Memorial Hall, is now

practically completed at about \$20,000. With the aid of this addition to St. Patrick's example educational facilities provided for all the Catholic youth of St. John's who do not attain professional training. Education given in these schools is free, and hence is a privilege of the youth of St. John's. Work has been initiated a completion under the guidance with the guidance and action of the Benevolent Irish work of the society in

In a subsequent communication, with your permission, I hope to be able to give a full account of the centennial celebration to be held in St. John's next July, as well as a more detailed review of the society and its work during the century of its existence.

Miraf from Sacred Heart Abbey, Oklahoma. The Passionists will be represented by Father Xavier Sutton and by Father Valentine. The Lazarists will be present in the person of one of their foremost Missionaries, Father McDonald, and probably the

will have others of the same body. The Josephites will take part in the Conference by sending Rev. Thos. J. Daffin to read the paper on the "Negro in America," and there will be other members of that Community present. The Dominicans from the beautiful colony of the Immaculate Conception will be present in great numbers to take part in the conference. There will be from Mount Seafair. The Jesuits were represented at the last Conference by a number of their priests from Washington, particularly by the Veteran Missionary Father McCarthy. They will enjoy

same privileges during this Conference. The Holy Ghost Fathers are deeply interested in the mission work and the provincial, Very Rev. Fr. Zielenba, will attend the Conference before he sails for Europe. The religious order of the country is one of the remarkable features of the gathering. There is one great compelling ideal in the church of God, about its standards every worker gathers, assembles. This is the Missionary ideals. Men who are consecrated to the service of God forget all other differences, whether it be of race or

While there is no question that the Bishops' engagement on account of the year, still they have commenced the work in the most remarkable manner. Archbishop Ryan says that: "It is evident that the time has come when this particular kind of mission work, and that God will continue to bless it if we do our part." The bishop O'Connell of Boston says: "I envy those who are privileged to be

the "Intra Missionary" cannot be praiseworthy and the missionaries are "unsuccessful and blessing." Archbishop Keane of Dubuque writes: "I have wished it were in my power to be absent. It would be exhilarating, invigorating, rejuvenating to drink in the fresh zeal and practical vigor which are sure to fill the deliberations of those days." In the same strain all the other Bishops write.

Not only the religious orders and the Bishops but the diocesan clergy also constitute an integral part of the movement. In a letter to the Holy See, the Archbishop of Baltimore writes:

ly event. This diocesan clergy who are actively engaged in mission work has been the growth of 10 years; and even now this vast army movement that has for its purpose to make Catholic thought dominant in American life is only in its infancy. Another ten years will see a million missionaries from every side at every rank vying with each other in their efforts to reach out for the Catholic people.

The laity will be represented by thoughtful men.

Out of this remarkable

ing of next week will be to co-
ordinate the various missionary efforts
and organize the energies of all who
are engaged in the work.

CATHOLIC NOTES.

A meeting of the Oblate Fa-
thers of the Province of Texas was held
in Antonio recently. The Pro-
vince of Texas has 12 Oblates. The
Very Rev. H. A. Constantineau,
D. D., will leave shortly for
St. Louis to attend the General Chapter
of the Oblates.

Mrs. Catharine Donovan,

maker who died at Lakewood recently, left a will by which he bequeathed a sum of \$30,000 for religious and charitable purposes.

Miss Katherine O'Connor, niece of J. F. X. O'Connor, S. C. J., professor of philosophy at Fordham University, received the veil as a novice of the Sisters of the Sacred Heart of Jesus, Albany, N. Y.

Among the near relatives of the late Bishop are a Jesuit, and two nuns of the Sacred Heart.

All this great and carried to inspiration and give assistance Society. The the cause of

All the religious orders in the

CATHOLIC NOTES.

Mrs. Catharine Donovan, t
maker who died at Lakewood
recently, left a will by which
posed of \$35,000 for relig
charitable purposes.

J. F. X. O'Connor, S. J., philosophy at Fordham U. received the veil as a novice. Madames of the Sacred Kenwood, Albany, N. Y. Among the near relatives of are a Bishop, a Jesuit, and

No priest, even when his imminent peril, is justified in divulging the secrets of the Confession. The marvelous fidelity with which he has been always guarded

cause of | short of miraculous.—New V