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SATURDAY, MARCH 31, 1906.

Calendar for Next Week.

APRIL

- 1—Passion Sunday.
- 2—Monday—St. Francis of Paula,
Founder of the Minims.
- 3—Tuesday—Ferial Office.
- 4—Wednesday—St. Isidore, Bishop,
Doctor.
- 5—Thursday—St. Vincent Ferrer, Con-
fessor.
- 6—Friday—Compassion of the Blessed
Virgin.
- 7—Saturday—Ferial Office.

THE SCHOOL CAMPAIGN IN ENGLAND

The following article from the Liver-
pool "Catholic Times" is so full of truly
Catholic principles and methods of ac-
tion in the sacred cause of education,
methods and principles which have
their application everywhere, that we
reprint it entire as an encouragement
and a model.

We publish to-day further im-
portant declarations on the rights of
Catholics in the matter of education.
The Archbishop of Westminster, in
a Pastoral Letter which represents
the view of the Catholic Hierarchy,
clearly sets forth the justice of our
claims. Archbishop and Bishops,
clergy and people, we Catholics are
all in line. We know the strength
of our position, and we have not the
slightest intention of abandoning it.
With one acclaim the weakness and
wobbling of our contemporary the
"Tablet" has been condemned by
Catholics who are entitled to voice
Catholic feeling on this question, and
with enthusiastic emphasis the de-
mand advocated by the "Catholic
Times" for the maintenance of the
denominational principle to its fullest
extent has been upheld in every
quarter. We wish that those who
entertain any doubt on this point
would attend some of the meetings
held for the purposes of defence.
They are in every sense of the word
people's meetings, and the cause is
a popular one. Throughout all the
great towns of the North it is the one
cause that binds all Catholics to-
gether, no matter what their social
position or their politics. There is

not amongst them a scintilla of differ-
ence in opinion. The layman and
the cleric, the merchant and the
working man, all use the same lan-
guage and express the same ideas.
The tone of the Catholic parents is
especially decisive. They will have
no interference by outsiders with the
religious training of their children.
We chronicled last week many Lan-
cashire meetings. There was no
lack of decision or firmness in the
resolutions they passed. This week
the record of meetings is continued.
The members of the Catholic body
in holding their assemblies are not
influenced by any desire for parade.
What they say they mean. The
cause which has roused them to ac-
tion lies near to their hearts and
every pledge or promise they have
given in its interest they are ready
to make good. If suffering is neces-
sary, it will be borne manfully; their
sentiments in that respect are open
to no misunderstanding.

When we examine the groundwork
of the whole subject we are astounded
at the audacity of modern attempts
to invade and override the rights of
parents. Let us get down to bed-
rock principles. Everybody who has
read Aristotle knows how large is the
part he assigns to the State in the
conduct of society, and if ever it
could be said of a pagan author that
he has been a leader of Catholic
thought, that author is Aristotle.
Catholics, then, are not likely to
limit unduly the power of the State.
We freely admit that the individual
and the State act and react upon one
another. The mind, disposition and
character of the man is influenced by
the State, but if men owe much to the
State as an entity, the State owes
more to them. Above all it is the
debtor of parents, who in the
persons of their children supply the
material of which the future State is
to be composed. In the education
of those children the parental right
is supreme and the right of the State
is absolutely restricted to exacting
secular efficiency. The attempt to
manufacture a religion which they
are to accept, willingly or unwillingly,
is against natural law, common sense
and religious freedom. Even in
Sparta when its citizens were machined
into soldiers such a monstrous
thing was not and never would be
dreamt of. All the Greek cities as-
sociated the children with certain
acts of public worship, but in school
life there was no State compulsion.
What the Catholic attitude is, the Rev.
James Conway, S.J., an American
priest, lays down very plainly in a
catechism entitled "The Rights of
Our Little Ones," published by
Messrs. Benziger Brothers. The child
belongs to the parent before he be-
longs to the State, and it is the parent's
duty to educate him or see that he is
educated.

The teacher holds the place of the
parent with precisely so much author-
ity as the parent has been pleased
to invest him with, and no more.
The school is, in fact, a supplement
or appendix to the family, whose
object is to impart that education
which the parents cannot give con-
veniently, or at all. In secular sub-



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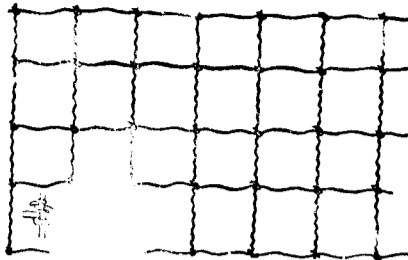
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jects the State can insist upon effi-
ciency being attained, but in religion it
must grant the parents the freedom
allowed by natural and divine right.
Our position, then, is unassailable.
Not all the Passive Resisters in the
world can invalidate it.

We have said that the Catholic
body as a whole is perfectly united.
If amidst the leaders or in the ranks
there be a single person who would
cravenly surrender a portion of the
sacred rights of our children, we
would bid him remember what those
rights are and what is the character
of the battle in which we are engaged.
As we have shown in this article, the
right of the parent to have for his
child the denominational teaching of
his choice is inalienable. No Govern-
ment can deprive him of it; no Min-
ister of State can force upon him a
manufactured creed contrary to his
convictions. Upon the recognition
of that principle depends the endur-
ing solution of the whole problem.
Let the State give no privilege to
any denomination. Hitherto, the
Nonconformists have been privileged.
They have had the education of their
children, religious and secular, pro-
vided at the expense of the State.
The State's duty, as we have pointed
out, is restricted to seeing that there
is secular efficiency. It is the busi-
ness of the Nonconformists to build
their own schools if they require their
religion taught. And if the secular-
ists wish for schools without religion,
let the same rule be observed in their
case. Let them build and have their

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in a mighty struggle. The enemies
of Christianity, whether direct op-
ponents or indifferentists, are bent
on destroying the Christian schools.
The work of destruction is carried
on gradually, and any of its sup-
porters who give way by a jot or
tittle are not only faint-hearted and
cowardly, but take upon themselves
a responsibility the extent of which
only future generations can measure.

CURRENT COMMENT

(Continued from page 1.)

in the cloudy haze of mystic and am-
biguous formulas." This, of course,
implies that Father Tyrrell was not
honest and straightforward. Error never
is. The "Etudes" confirms the welcome
news that Father Tyrrell is no longer
a member of the Society, which never
approved his dangerous and erroneous
doctrines, and which, after exhausting
all conciliatory means, has felt itself
in duty bound solemnly to repudiate
all responsibility for such teaching.

With this solemn repudiation it is
curious to confront Father Tyrrell's
own explanation written to the London
"Daily Chronicle." This letter is fully
in keeping with that fondness for am-
biguous phrases, catchwords with double
meanings, and vague but specious
generalizations which has made Father
Tyrrell so popular with people who do
not analyze. For instance, he is care-
ful to hint in general terms at the "so-
far irreconcilable antitheses with which
the Church is wrestling in a period of
transition," but he wisely refrains from
any special example of these supposedly
irreconcilable antitheses, lest he should
promptly be met with the proof that
it is quite reconcilable. He is thus
enabled to pose as a victim of "fidelity
to one's principles" and to "the rigor
of law," while at the same time hand-
ing out bouquets to his quondam brethren.
This diplomatic gem reads as follows:

I learn with regret that more notice
has been taken in your columns of
my ecclesiastical difficulties than they
really deserve. I do not know in de-
tail what has been said. But I wish
to say briefly, once and for all, that the
conflict such as it is, has been one of
tendencies, not of persons; that the
separation has been the result of
mental and conscientious necessities
on both sides, and of the so-far ir-
reconcilable antitheses with which
the Church is wrestling in a period
of transition; that however harsh the
consequences of fidelity to one's
principles may seem, yet they result
from the rigour of law rather than
from personal rancour. Let me add
that while I am most grateful to those
who take up the cudgels for me, I had
far rather be left defenceless than
that anything should be said to offend

my Jesuit and pro-Jesuit friends, who
are very many and very dear; or
that would seem to refuse to the
opinions and tendencies of others that
broad tolerance which, in the name of
Catholic liberty, I claim for my own.

Persons and Facts

(Continued from page 1.)

great ceremony at St. Peter's Sunday,
when Pope Pius X. consecrated the 19
French prelates whom he created
Bishops recently. France contains
40,000 churches.

The famous priest-composer, Rev.
Dr. Hartmann, O.F.M., has just been
elected a resident socio of the Italian
academy, an honor bestowed only on
Verdi and Mascagni.

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Professor Alfred W. Anthony, of the
Cobb Divinity School, is heading a
movement against the divorce evil in
Maine. A Boston Herald correspond-
ent from Lewiston quotes him freely.

"Maine," says Professor Anthony,
"will be notorious for the number of
divorces granted by her courts. Al-
ready the divorces granted in one year
in the state are more than one-seventh
of the marriages solemnized.

"In the number of causes recognized
Maine compares favorably with the
other New England states. New Hamp-
shire allows 14 causes; Vermont, 6;
Massachusetts, 9; Rhode Island, 10;
and Connecticut, 8. But Maine sur-
passes them all in the frequency with
which her courts grant divorce. This
I think, is due more to leniency and
laxity on the part of the courts than to
a worse social condition prevalent in
the state.

"In this matter I wish all Protestant
Churches would come up to the stan-
dard of the Roman Catholic Church.
The Protestant Episcopal Church is
approaching it. Divorce as commonly
understood is not recognized by the
Roman Catholic Church and is totally
unknown among good Roman Catholics.
To them marriage is a sacrament. The
commissioner of labor of the United
States, in publishing a report 17 years
ago upon this subject, said: 'Large and
increasing as the number of divorces in
the United States is, it is an undeniable
fact that were it not for the wide-
spread influence of the Roman Catholic
Church the number would be much
greater.' This, I believe, is true."

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if possible, for the time has come to lay in the stock of spring goods. In the nature of things
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rush is on, in full force, delays sometimes occur.

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