

THE IRISH BISHOPS AND IRISH SCHOOLS.

A most important meeting of the Irish Bishops was held at Maynooth College on June 22, His Eminence Cardinal Logue presiding.

The following important statement on the Education question and resolutions dealing with other Irish Catholic interests were adopted and ordered to be published:

"As authoritative statements made recently in Parliament indicate that the Government of the country contemplate serious changes in our systems of primary and secondary education, and as some prominent members of the Government would suggest that the gravity of the issues involved and their true nature are not sufficiently understood, we deem it our duty to make the following statement:

"That we feel that any limitation or restriction of the control which is now exercised by managers over the schools of the National system of education would be so injurious to the religious interests of our people as to make it imperative on us to resist the introduction of such a measure, and in case it were adopted, to reconsider our whole position in relation to those schools.

"That as the power of appointment of the teachers in National Schools is the principal guarantee that Catholic parents have that the education of their children will be placed in trustworthy hands, and as the reports of the Inspectors of National Schools concur in stating that that power is, on the whole, well and judiciously employed by the clergy, we are satisfied that on moral, religious as well as educational grounds, it would be disastrous to interfere with it.

"That there is no sufficient reason for the adoption of extreme measures such as have recently been suggested; the National system as it actually exists is the growth of sixty years it has gradually been transformed from its original irreligious conception into a form that is in harmony with the actual conditions of the country; it has removed, broadly speaking, all religious strife and contention from the primary schools; it has been widening year by year, and improving its educational work, and, although there are still many defects, we are convinced that these may be remedied under the present system without convulsing the country, and perhaps throwing education back for generations, especially if the appointment of Commissioners is carefully made and on educational qualifications.

"If the improvement of education is the object which the Government and those who are behind them have in view they would first try what simple and obvious reform within the existing system would effect. In a wretchedly poor country that is drained by excessive taxation and a ruinous land system, it would occur to anyone that whatever parsimony was allowable it was not in dealing with our schools. Yet at the moment that England is transferring over a million a year from local rates to Imperial taxation for the support of her schools, the equivalent grant for this country is refused to our primary schools on the score that our poor people do not contribute enough locally to their support. In our opinion, the primary schools of Ireland, especially in the poorer districts, have the first claim on this Equivalent Grant, which by itself would be sufficient to remove practically all the material defects about which complaint is now being made, and, amongst other things, would render unnecessary the objectionable suggestion of amalgamating boys' and girls' schools in districts where the necessity for such amalgamation does not exist, whether as regards attendance or educational efficiency, but solely to save expense.

"Then the waste of £80,000 a year on the Model Schools ought to cease; the Training Colleges should be helped until they reach the highest point of efficiency; the salaries of the teachers should be made such as to attract the best and most suitable candidates to the profession. These and other reforms would remove the greater part of the defects which are now the pretexts for attacking the present system, but in reality the power of the clergy in the schools.

"Statements have been made as to the want of interest on the part of the people in education. We do not think that it is so. The amount of voluntary contributions which they make towards the building of schools,

particularly convents and monasteries schools, towards which in many instances the Government makes no building grant, is very large, and all over Ireland it is the uniform experience of managers that the people willingly contribute whatever is necessary to the upkeep of the schools. There are exceptions, we allow, but they must not be taken as a type of the whole, and, for our part, we should gladly second any measure to compel such managers to do their duty. In the details of the educational work done in the schools parents do not, as a rule, interfere, from the conviction which we regard as, on the whole, sensible on their parts, that these things are somewhat outside their competence, and can be safely left to the teachers under the supervision of expert inspectors and the immediate control of the managers.

"The alternative to the present Board of National Education of a Governmental Department, subject to the British Parliament and directed by Governmental officials, would be most objectionable to the Irish people and to us on religious, political, and educational grounds, and we feel that Mr. John Redmond deserves the thanks of the country for the prompt and decisive action which he took in the House of Commons against this project.

"A Department of Education may be well enough in England, where society is socially and politically in a normal condition, but in Ireland it would mean another outwork of Dublin Castle, and a further opportunity of practical ascendancy for a favored sect.

"We regard with distrust this new found zeal for educational reform and the importation of English secularists to propagate their views, and are satisfied that its purpose is not the improvement of our schools, but the elimination from them of the religious influence of the Church. To say the least of it, it is suspicious to see the Chief Secretary, who refuses the great educational reforms that nine-tenths of the Irish people earnestly and persistently demand, pressing upon us changes which the country does not ask for, and which run counter to all our religious sentiments.

"The need of co-ordination among the different parts of our educational system is urged as a pressing reason for some fundamental change. No doubt the education of a country must be treated as an organic whole in which all the constituents will mutually sustain and help each other, but we have nothing but amazement for such an argument in the mouth of those who insist on keeping Irish education in its present maimed and helpless state. The first condition of co-ordination is to have the elements to co-ordinate; but to talk to the Catholics of Ireland about co-ordination in education, without any University to complete the system, is pretty much like the organization of a house without a roof.

"Even a limited proposal towards which the Chief Secretary has some private and underhand inquiry in progress at the present moment, is utterly impracticable, and cannot be entertained by Irish Catholics.

"On the Intermediate Board we have, at any rate, an assurance for the independence of our schools and colleges, and for fair play and equality for Catholics. We have no intention of exchanging these advantages for the control of a Department. The personnel of such a body would be sure to be objectionable. Its Protestant members might be Protestants, but we fear its Catholic members would be chosen to represent Governmental rather than Catholic interests.

"Its officials, too, could not command the confidence of the country, and we should never consent to place our schools and colleges 'at their mercy.'

"Then in relation to the main purpose of co-ordination, the position would be intolerable. While a Protestant pupil in any school might hope to pass from grade to grade until his education was completed in a University, a Catholic pupil finds his career cut short at the school, and no university available for him. Probably the fourth Queen's College, which under the name of the College of Science, is being built in Dublin, will be considered sufficient for all Catholic needs, while our Protestant fellow-countrymen will have their full share of the advantages of this College, and Dublin University and the Queen's College beside.

"A further and more important question arises as to teachers. A University is the natural supply of teachers of secondary and science, if not all schools. If this Department is set up, while the Catholics of Ireland are left without a University education, it will simply be a fresh endowment and establishment of Protestantism, in which the present possibly unavoidable employment of Protestants by the Agricultural Department for practically all its educational work will have to be made a permanent system.

"This is a state of things to which we shall never assent; and we have to add that, while we shall continue to do everything in our power to improve the education of our people, we shall not be induced by specious pretexts to adopt measures that are conceived in an anti-Catholic and an anti-National spirit. The first condition of a radical reform of Irish education is the establishment of a University system that the vast majority of the Irish people will accept. Until that is done, we shall regard all this talk about co-ordination and local control and educational progress as insincere, and as aimed at lessening clerical—that is Catholic—influence in the schools rather than at promoting their educational efficiency."

The following resolutions were adopted by the Bishops:

1. That the rents drawn by Trinity College out of land in almost every part of Ireland, which, as the outcome of confiscation, have been reserved during three hundred years as a prize for a State-favored minority, are of right the inheritance of the nation at large, and should be so devoted, however late in the day, to provide in an effective manner, as far as they can go, for the wants of all the people of Ireland in the domain of higher education.

2. That the practical exclusion of Catholics and of others who are known to entertain popular sympathies from public offices and employment in the gift of the Government, is a flagrant abuse of governmental power, worthy of the worst days of ascendancy, and has its counterpart in an enormous and most wasteful expenditure out of Irish taxation, to multiply situations for a small section of the community, and afford them good reason for calling themselves the loyal minority.

3. That, whereas in addition to their endowment for higher and intermediate education and the great wealth of their church, amounting to a capital of eight millions, derived originally from the appropriation of Catholic Church property, Irish Protestants have their full share of the State grants for primary, intermediate, industrial school and technical education, it is intolerable that the efforts of our poor people to rebuild their churches, support their clergy, and make some provision for the better education of their children, should be travestied by the champions of an arrogant minority or their allies; and we are strongly of opinion that the more attention that is concentrated on this question the more will the public in these countries marvel at the slender resources on which the Church of the Nation does its work for the great bulk of the people, and the huge endowments that remain to the church of the few."

4. That, while we ask for no consideration for Catholics that we do not desire for all others in regard to State, or company, or business employment, and while we utterly repudiate the idea of excluding Protestants or anyone else from any position to which they are entitled on the merits, we consider that the utterly indefensible state of things to which attention is called in the foregoing resolutions is so discouraging to our people, so fatal to effort and enterprise, and consequently so ruinous to the country as a whole, that we think that the attention of the public men and the press of the country and the full force of enlightened public opinion should be concentrated upon it, until the monopolies are compelled to stand on exactly the same footing as the rest of their fellow-countrymen in public opportunities and advantages.

MICHAEL CARD. LOGUE, Chairman.

RICHARD ALPHONSUS, Bishop of Waterford and Lismore.

JOHN, Bishop of Elphin, Secretaries.

A LESSON.

People as a rule seldom devote even a few moments of meditation to the inevitable end that awaits them. It may come next week, next month or next year, but come it will.

Here is an illustration. It is taken

from a story now in course of reproduction in one of our exchanges, and is headed "The Sick Room."

"How do you find yourself, air?" said I to an elderly gentleman, of prepossessing appearance, who was seated at a table covered with numerous manuscripts. His daughter, the young lady who summoned me, was standing by my side, pale and tearful, and anxiously watching her parent's looks.

The old man gazed on me as I entered the room, with a troubled look as if he were puzzled at my intrusion. "Papa," whispered his daughter, "this is the clergyman whom I requested to see you for spiritual consolation. You know, dear father, how much we talked about it the other day. You then promised me that you would be good, and go to confession."

Her father turned his eyes alternately from his daughter to me, without replying. His mind seemed lost in vacancy. It was then that something extraordinary struck me about his eyes. They were very glassy and tremulous; the muscles about the orbit of the eyes were worked with a twitching motion. His look was wandering, inquiring, anxious, and a tinge of imbecility had overspread his entire features. His mouth, though beautifully cut, in nature's happiest mood, was slightly twisted aside, and a deep and internal distress gave it an appearance most painful to contemplate. His forehead was magnificently developed. Slight as my knowledge of phrenology was, yet I could perceive the more noble organs of humanity beautifully and prominently developed. Its external formation showed high intellect, deep sagacity, and a happily balanced brain. What then could have so disturbed its functions? It was paralysis—stealthily but surely approaching—laying its gaunt hand on every faculty of the brain, and eye and speech.

Notes for Farmers.

Deputy Minister of Agriculture James has been interested in an account of a model farm written by W. J. Spillman of the United States Bureau of Agriculture. It is published in the year book of the department, and describes how a minister, without previous experience of farming, took hold of 15 acres with a mortgage of \$7200 upon them and paid it off in seven years. He began by selling his cattle, feeding green feed in summer instead of pasturing them. At first this was not successful, owing to his inexperience, but having studied the science of "balanced rations" the management of a constantly growing herd of cows became simple, while the resulting manure increased the fertility of the farm in the most profitable way. Mr. Spillman comments on the extraordinary extent to which system is carried out on the farm. "The owner detailed the crops growing on each small subdivision, the crops that had been grown on each for two or three years past, and those that would be grown for as long in the future. In most cases the dates of seedling and harvesting were given. A peculiar feature of the management is that all the principal operations are performed on a fixed day each succeeding year, or as near it as the weather will permit. Not a pound of solid or liquid manure goes to waste.

The farm is strictly a dairy farm, and milk and a few young cattle are the only products sold. Male calves if not worth rearing for breeding purposes, are killed at birth. "It doesn't pay to feed \$18 worth of milk to a calf that will sell for \$7." The cattle are all Jerseys, and \$100 is the average figure obtained for the young stock. The milk is sold at 25 cents a gallon to a neighboring institution two miles off, and it tests at 5.8. The strictest methods are enforced in regard to cleanliness, cooling and aeration. The amount averages 26 gallons a day, from the 17 cows, and this gives an income of \$2400 a year, out of which \$625 are spent on concentrated feeding stuffs.

A man and a boy do the labor, and the owner plans everything so perfectly that no interruption ever occurs. There is no pasture, the price of land not allowing it, and not even a barn lot, so that the cattle are kept in stalls all the year round, much as in Denmark. One of the cows is fifteen years old, vigorous and healthy and still breeding, giving milk enough to be profitable. The balanced rations are fed in three parts, a portion of succulent material—silage in winter, rye, timothy and clover, corn or peas, and oats in summer. A second portion is of dry hay or fodder. The third is of milk products, bran, oil meal, and gluten. These are regulated by the

OUR CURBSTONE OBSERVER ON PICTURES IN HOMES.

It is now over four years since I had occasion to deal with this subject, and, possibly, some of my readers may recall the two lengthy articles I then wrote on the classes of pictures to be found in Catholic homes. In the first I dealt with the kind of pictures that should not be found on the walls of Catholic houses and in the second with the kind of pictures that should be there. I have no intention this week of again going over all my observations nor of entering upon all the reflections of that time. However, as I still have the privilege of a column in the paper, and as the summer weather has burned to ashes all the spirit I generally have for writing, I am going to prove the truth of my contentions, on that former occasion, by an unexpected and unintended testimony. In one of the Catholic American organs that I sometimes happen to see, I found a very interesting article on this subject. As it is not an editorial, and is not even credited to any person, I must take it without having the advantage of saying by whom it was written. My intention is to subdivide it, and to ask the readers, while running over it, to kindly recall if they can, my observations on the same theme in the spring of 1899.

CULTURED NON-CATHOLICS. — After a contrast between Catholic and non-Catholic homes the writer says:

"When we grasp the significance of the sacred-art studies of non-Catholics for culture's sake, and of the distribution of prints of Raphael's Madonna of the Chair at Christmas-tide, in the Boston public schools, perhaps we will take thought of our long-neglected inheritance. Fine photographs of the great pictures of Raphael, Murillo, Leonardo da Vinci, Guido Reni, Correggio, Rubens, Titian and the rest, can be obtained at any art stores worthy of the name, and at moderate prices; so there is no excuse on the score of expense, or homes bare of them, nor for holding to gaudy and inartistic lithographs that have done so much to discredit pious pictures."

QUEER IDEAS.—"But some Catholic house mothers have extraordinary ideas as to the fitness of location for sacred pictures. Yonder Protestant matron hangs the *Sistine Madonna* over the mantel in her front drawing room. But her Catholic neighbor sends the like picture up to her bedroom, and puts 'The Puritan Maid,' or a Japanese landscape in the place of honor—down stairs. It may be said that for the Protestant the Madonna has only an artistic value; it is a mere ornament. And the action of the Catholic may be defended on the ground of reverence; and extreme and scrupulous realization of the sacredness of the subjects. It was once said to a Catholic who had a large and splendid engraving of Leonardo da Vinci's Last Supper and several other notable sacred pictures in her drawing room 'I should think they would be a constraint upon you; that you would not laugh and enjoy yourself before them.' The objector was also a Catholic, and her point of view was strange to the stronger faith of her friend. 'I never had that thought about them,' she answered. 'We can't get out of the sight of God,

flow of milk and the consistency of a manure. The cows are fed three times a day, and four pounces of fine table salt mixed with the food of each makes them eat better. Every particle of roughage fed is cut in quarter inch lengths, not excepting the bedding. Two silos ten feet in diameter and 34 feet high are filled with four acres of corn with about 100 tons of silage. No rotation of crops is practiced, as abundance of manure is applied. Only three weeds were seen, chickweed, dandelion and shepherd's purse. These were not interfering with the crops. The manure causes the most prolific crops, and the soil has been built up from a state of exhaustion into remarkable fertility.

The manure is handled in a way only applicable to such stall-kept cattle. Behind each row of cows is a gutter 18 inches wide and 7 inches deep, without an outlet. They

and we laugh and amuse ourselves, nevertheless. Perhaps, with something to remind us of Him and His claims, there may be—not a constraint—but a restraint that we will be glad to remember after"

THE GREAT LOSS.—"But there are Catholics so full of human respect and so narrow and uncultured, withal, that they exclude sacred pictures from prominence in their homes lest they be reckoned among the devout, or annoy the non-Catholic or infidel guest. They do not fear to offend pure eyes with dangerously suggestive pagan pictures; nor refined taste with the banalities of some fleeting fashion in art. They have not sufficient common sense nor fineness of feeling to understand that they are shutting out of their lives and those of their children in banishing the Blessed Mother and the Divine Child. Wherever the pictures of the Divine Redeemer and His Blessed Mother and the saints abound in the household, faith is strong and the sinful mortal, though as the poet says he trip and fall, yet shall not blind his soul with clay.

A STRIKING REMARK. — The writer of the above tells of a striking remark that he once heard from the lips of an eminent Protestant gentleman. It was to this effect: "What a sad mistake Protestantism made when it put the child Jesus out of the nursery." That remark contains a whole sermon. It certainly is a grave mistake, but not a whit greater than a score of other like mistakes that Protestantism has made, and for which it is now beginning to pay the penalty. Nor is it at all surprising that such mistakes should be made; they are in the order of things. There is a great underlying truth in the old legend "humanum est errare"—it is human to err. Mankind must be fallible of necessity. God alone is infallible; He alone can impart that shield to those whom He delegates to represent Him. Consequently any purely human institution must naturally be subject to error. And as Protestantism is a purely human institution, with a human foundation, it stands to reason that it must err, make grave mistakes, fearful miscalculations. And it is equally sure that, since it is a direct revolt against God's own Church and a protest against the teachings of His Vicar on earth, He should not shield it in any way from the mistakes due to human fallibility. Hence no one need be surprised when it was said by that non-Catholic that Protestantism made a great mistake when it drove the Child Jesus out of the nursery. And the greatness of that mistake is to be judged by its fruits. The results are simply that we are now surrounded by a generation of non-Catholics who, by the admission of their own pastors, have become almost disbelievers in Christ and His Divinity. This is no fancy of mine. I have observed it ten thousand times amongst respectable citizens who would be indignant if you were to doubt their Christianity. Yet they think and talk of Christ as they would of any human sage that might have done great things in his time. This is the direct result of the driving of the Infant Jesus out of the nursery and the school. And yet graver consequences are yet to follow.

are cleaned daily and the whole barn disinfected twice a week with creoline and frequently whitewashed. When cleaned the gutters are sprinkled with ashes or dry dirt, and during the day leaf mould, rotten sod, or other absorbent is placed in them. The manure is carefully lifted into a cart directly from the gutter, all the liquid being removed, and the cart goes at once to the field, where the manure is immediately spread. "We always have a place to put manure" is the secret of the large crops.

By applying scientific principles and business methods this farmer has blazed a path into a region of great possibilities, and has shown that land may be made to yield twice or three times the ordinary crop. No man can repeat this experience who is not a student, says Mr. Spillman, but many might follow up the methods here indicated. The direct application of the manure so that nothing is lost by leaching is the most important feature of the system.