

The Catholic Record.

Published Weekly at 434 and 436 Richmond Street, London, Ontario.

Price of subscription—\$2.00 per annum.

REV. GEORGE R. NORTHGRAVES, Editor.

REV. WILLIAM FLANNERY, Author of "Mistakes of Modern Infallibility."

REV. THOMAS COFFEY, Author of "Mistakes of Modern Infallibility."

Publisher and Proprietor, THOMAS COFFEY, Messrs. LUIS KING, JOHN NICH and P. J. NEVEN are fully authorized to receive subscriptions and transmit all other business for the CATHOLIC RECORD.

Agent for Alexandria, Glennevis and Levee.—Mr. Donald A. McDonald.

Rates of Advertising—Ten cents per line each insertion.

Approved by the Archbishop of Toronto, and recommended by the Archbishops of St. Boniface, Ottawa, Kingston, and the Bishops of Hamilton and Peterboro, and leading Catholic Clergymen throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Articles must be paid in full before the paper can be stopped.

Persons writing for a change of address should invariably send as the name of their former post office.

Catholic Record.

London, Sat., July 12th, 1890.

THE VICTORY IN STORE.

The precarious condition in which the Salisbury Government now finds itself is seen by the narrow majorities obtained on several measures of the greatest importance, besides its withdrawal of the Landlord's Compensation Bill. The party are quite mutinous, for, as they find the time of the general election close at hand, they dread the verdict of their constituents, inasmuch as it is absolutely certain that the elections will go against them. The majorities have recently reached such low figures as 32, 39, 33 and 29, and now there is new evidence of the rapidity with which they are losing prestige in the election which took place on the 2nd inst. at Barrow-in-Furness. The vacancy was caused by the resignation of W. S. Caine, a Liberal-Unionist, who wished to test the feeling of his constituency regarding the licensing clauses of the Local Taxation Bill relating to the compensation of publicans, and who resigned just before the clauses referred to were dropped by the Government. The vote was as follows: Duncan (Gladstonian) 1,994; Wainwright (Conservative) 1,862; Caine (Liberal-Unionist) 1,280. In 1886 Caine was elected by a vote of 3,212 against 1,882 for Ainsworth (Home Ruler). It will be remarked that the Liberals gained 112 votes since 1886, while the united vote of the Conservative and Unionist candidates was 80 less than Mr. Caine's vote in 1886. All this will make the mutineers more uncontrollable than ever.

The contest in Barrow in Furness was carried on with much bitterness, and owing to the very large Conservative majority which has hitherto been obtained, it was expected by the Conservatives that they would have elected Mr. Wainwright, especially as Lord Hartington went to the trouble of sending a telegram advising the Unionists to support him, as Mr. Wainwright was a reliable supporter of the Government, whereas Mr. Caine had resigned to test the seat on the question of his opposition to the licensing clauses of the Government Bill above mentioned. The result of the contest is so much the more annoying to the Conservatives as they cannot claim a moral victory even, inasmuch as both Mr. Wainwright's opponents were supported as Governmental opponents. It is even asserted positively that Mr. Caine had stated his intention to return to the Gladstonian party if he were elected. It is certain too that a considerable Home Rule vote was cast for Mr. Caine owing to the support which His Eminence Cardinal Manning gave him. The Cardinal wrote a letter to Mr. Caine in which he states that he does not take part in politics, and has never done so; but the issue in that contest he regarded as one of public morals, and therefore he felt that Mr. Caine ought to be sustained. He therefore wished him God speed in the cause of which he was the champion. Under such circumstances Mr. Duncan's success is much greater than the mere inspection of the figures would indicate. Yet as the Liberals had put forward their own candidate, instead of supporting Mr. Caine, the like of which is so often done in constituencies where a party feels itself weak, Mr. Caine's success was not expected. The Liberals made a bold stroke to have a thoroughgoing Liberal elected, and were successful.

Mr. Gladstone took the side of Mr. Duncan, and wrote to the Liberal electors strongly urging them to support him. It is not surprising that their party should regard the result as a great victory achieved, and a sure index that success awaits them at the general election. It indicates, too, that the Liberal Unionists are bound to the Conservatives by very slender ties, when even Lord Hartington's supposed followers could not be brought into line, even by the exertion of all His Lordship's influence, which might be supposed to be paramount with his own adherents.

The London journals of every stripe recognize the full force of Mr. Duncan's victory. The Daily News claims it to be

the greatest Liberal victory since the general election. The Chronicle points to the fact that the votes given to Mr. Caine were specifically requested and given as a condemnation of the Government, and adds that a reconstruction of the Cabinet is imperative under such circumstances. The Standard (Conservative) says that it was the division of votes caused by Mr. Caine which gave a Separatist the seat, and adds: "Better a Separatist than a wavering Unionist." It prophesies, in continuation, that "the anomaly of a Separatist occupying a Unionist seat will right itself at the proper time."

FURTHER PROCEEDINGS OF THE GENERAL ASSEMBLY.

The Presbyterian General Assembly basted itself very much about the internal management of the Catholic Church. Dr. McVicar, of Montreal, was, as a matter of course, a leading spirit in the expression of the opinion that Catholic matters would be much better attended to if they were managed by Presbyterian ministers, and in his report to the Assembly on French Evangelization he stated that there is a most significant—that is to say, a most commendable—movement among French-Canadian Catholics to bring about this happy state of affairs. Of course we are all perfectly aware that Dr. McVicar's theory is purely imaginative, but it is highly instructive as to what Presbyterians would bring about if they had the power. Among the demands which he makes, hiding them under the assertion that Catholics are agitating for them, we find the following: "The inspection of all monastic and conventual institutions and the compulsion of the Sulpician Seminary and other enormously wealthy ecclesiastical corporations to render an account of the expenditure of revenues received for certain specific purposes." Why does he not demand the inspection of the family concerns of Presbyterian ministers also? We have no reason to believe that they are more honestly and morally managed than the monasteries and convents, and they may be as fit a subject for Government inspection as the latter. And as regards annual reports from the Sulpician Fathers, it may be just as advisable to have an account from the Presbyterian College, which has Dr. McVicar for its principal, as from the Sulpician community. When will these Presbyterian divines who constitute the General Assembly learn to mind their own business?

Dr. McLaren also moved, and the motion was unanimously adopted, that the Committee on Civil and Religious Rights, as appointed last year, be re-appointed "to consider what practical action may be required to be taken by this Church in concert with other Protestant Churches to resist the aggressions of Ultramontanism."

When it is duly considered that the aggressions are all on the part of the Presbyterian Assembly and the other Ministerial Associations which have declared their intention to deprive Catholics of the right to educate their children in accordance with their religious convictions, the impudence of this resolution will be apparent.

The Rev. D. J. Macdonell, of Toronto, stated very plainly the purpose he had in view, and his sentiments are evidently in accord with those of the Assembly. He said: "To him the thought was a beautiful and inspiring one, that the children of Protestant and Roman Catholic parents should at day by day, side by side, saying the same prayers and repeating the same passages of Scripture."

The object of all this is very apparent. The purpose of the Committee styled the Committee on Civil and Religious Rights is to force on Catholics such a plan of religious teaching as will suit Presbyterians, and this is called the vindication of Civil and Religious Rights. Presbyterians are to decide what manner of religious teaching is to be imparted to Catholic children. They may as well make up their minds that such a method of imparting religious instruction will not be acceptable to Catholics; and as the Assembly call for the union of Protestant Churches in order to force their plans upon us, our resistance must be all the more vigorous.

It is our desire to let the Protestant Churches settle for themselves the kind of religious teaching they will impart to Protestant children, and if they decide that they will give no such instruction at all, or the least possible modicum of religious teaching, they may have their own way; but that is not the way we wish Catholic children to be educated, and we must assert, as we have always done in the past, our right to educate Catholic children in Catholic doctrine.

Principal Grant made the statement that the battle for and against religious education will not be fought in a hurry, but that the questions involved will be the great questions of the next ten years. If we are to be threatened with a ten years' agitation against freedom of religious education, we must on our side also buckle on our armor. We have fought our battle in the past, and we must not give up natural rights without a vigorous contest in the future. Catholics will not be left alone in the contest, but we shall be aided by all lovers of fair-play among Protestants.

With the prospect before us of a vigorous assault upon the rights which belong to us by the laws of nature, it is some encouragement to know that even in the General Assembly there are not wanting clergy-men who will be willing to accord justice through the fear that if Catholics in Ontario are treated unjustly, the Protestants of Quebec will meet with treatment of the same kind. Such were the sentiments of the Rev. Mr. Sedgwick, and they prevailed to the extent that no more definite resolution was passed than the very vague one that we have stated above, which is to the purpose that some steps are to be taken to resist Ultramontane aggression.

It is not from any affection for Catholics that the Assembly deferred taking a more decided course than they have adopted, but from the fear lest they might inflict as heavy a blow upon their own institutions if they took more positive action.

PRESBYTERIANS DRIFTING INTO INFIDELITY.

The election of Dr. Dods by the General Assembly of the Presbyterian Free Church of Scotland to a Professorship in the Edinburgh University was regarded as a victory for the Infidel party in the Church. The Professor's views in regard to the inspiration of the Bible, and the divinity of Christ, were known to be lax, and his appointment to the Professorship was regarded as an indication that the Free Church is drifting rapidly towards Infidelity. This has been made still more clear by the recent action of the Assembly.

Professor Dods stated in a sermon in St. Giles' Church that "we must not too hastily conclude that even a belief in Christ's divinity is essential to be a true Christian." This statement was made use of by the Unitarians as an admission that the divinity of Christ is not an essential doctrine of Christianity. The Doctor, however, on being called to account for his language, expressed his belief in the doctrine. In references to the Bible the Professor also declared that it contains mistakes and immoralities.

The case was brought before the Assembly at its recent session, and though the Assembly decided that the Scriptures are "all given by inspiration of God to be the rule of faith and life," by declaring that there is no ground for instituting a process against Dr. Dods as teaching what is at variance with the standards of the Church, permission is given to teach that there are mistakes in the Bible, and that it is immoral in some places. One of the speakers, the Rev. John McEwan, of Edinburgh, said "they as a Church, for the first time would be committing themselves to a doctrine of Scripture which had never been heard of in that Church except once when it was condemned. What the Assembly was now going to decide was that a man in their church might henceforth hold that he gave up the absolute infallibility of God's word as it came from the hands of prophets and inspired Apostles."

The motion which was adopted was presented by Dr. Adam. It asserts the belief of the Church in the doctrine of the atonement made by Christ, and in the Divinity of our Lord, and the fact of His Resurrection, but it was evident that the intention of the mover was to give liberty to doubt portions of the Scripture, and it was accepted in this sense. Some of the speakers expressed the greatest indignation because the Professor's utterances were not strongly condemned. The Rev. Mr. Macaskill said he had a message from the Highlands to the Assembly. He said "the Assembly might shield their Professors, but let the least insult be given to the Holy Word of God and they might bid good bye to the Highlands. In the Highlands they would never submit to a mutilated Gospel. And if any of his brethren from North of the Gramplians gave a vote that day for any of those motions that did not fully and absolutely conserve the Word of God, and the dignity and the glory of the Lord, they would have to find some nook South of the Gramplians, for their usefulness in the North would end with their vote."

Notwithstanding the strong protests of Rev. Mr. Macaskill and others, the motion of Dr. Adam was adopted by a majority of eighty-three, three hundred and fifty-seven voting for it. The motion declares that Dr. Dods' writings afford no grounds for instituting a process against him. It asserts, however, that the use of the words "mistakes and immoralities," as applied "to describe recognized difficulties in the Scriptures, is utterly unwarranted and fitted to give grave offence." Thus at the same time the Professor is declared to be innocent of offence, yet his language is very decidedly condemned. This certainly seems not to be very consistent, but another motion which completely exonerated the Professor was lost, though two hundred and seventy-four members of the Assembly voted for it.

The result of the debate ought to convince any candid thinker that the Catholic Church is the only real bulwark against Infidelity.

PRINCE BISMARCK'S CANDIDATURE.

The cable informs us that Prince Bismarck has consented to be a candidate for Kaiserstaten, in the German Reichstag. There is certainly nothing derogatory to the Prince, nor would there be to any one, whatever his standing in the community might be, to be a member of an Assembly representing the wishes of the people. It shows at least that he represents the desires and aspirations of a portion of the people, and it is certain that Prince Bismarck does this, and more. The circumstances of Germany show that he retired from the power which the Chancellorship of the Empire gave him because he was at discord with the Kaiser on some questions of importance. Many conjectures have been given to the world on the reason for which the lately-omnipotent Chancellor has ceased to be, virtually, the ruler of the German Empire.

The public have good reason to think that the cause of the Iron Chancellor's retirement is to be found in the autocratic manner in which he dealt with the people of Germany. The will of the people is not to be set aside with impunity in modern government, though in former days kings especially held to the theory of their divine right to wield the sword as they thought proper; and they wielded it too frequently, not for the benefit of the people committed to their charge, but for the attainment of their own purposes, which were frequently unlawful, and as frequently injurious to the best interests of their subjects.

In spite of the statements which are flippantly repeated by Protestants, that the Catholic Church has been the foe to the liberty of the people, we find her in her whole history maintaining the rights of the people against tyrants everywhere. It was so in Germany when Bismarck inflicted upon the Church the infamous Kulturkampf which was a congeries of laws which attacked the liberty of the people in its most sacred spot. These laws took away the liberty of the Church to teach her doctrines, for by diminishing the number of priests, thousands of parishes were left without pastors, thousands of children without teachers, and millions of schools without adequate instruction.

It was this iniquity which gave rise to the Catholic party in the Reichstag. The noble Herr Windthorst threw himself into the fight for liberty, and, beginning with but a small number of followers in the Parliament of the Empire, the number was gradually increased, until now, with a hundred and forty-one members of the Parliament, he occupies the position of being the leader of the largest and most compact body in that House. He is able to proclaim the terms on which the Government can be carried on successfully, and those terms are that the Church may again be made free, that her revenues, of which she has been unjustly deprived, be restored to her, that the religious orders, her most successful missionaries and teachers be restored, and that Catholic schools be permitted to teach Catholic doctrine without obstruction.

The pretence on which the restriction of the Kulturkampf were imposed was that the Church interfered with the authority of the Emperor. Such a pretext is most shallow and unfounded. She always taught in Germany, as well as in every other land, loyalty to the existing Government, and the sphere to which her teachings extend is purely in the spiritual order. How can such teachings interfere with the authority of a Government which rules justly? It was pretended that the doctrine of the Infallibility of the Pope transferred Sovereignty to a foreign potentate. Even in England so noble a mind as that of Mr. Gladstone held the same opinion, and in his famous book entitled Vaticanism, he sounded the note of alarm, stating that the doctrine in question cannot be held by a loyal subject in any country.

Mr. Gladstone has seen his error, and, like a true man and statesman, has acknowledged it. It was proved to him by such eminent theologians as Cardinals Manning and Newman that the authority of the Pope is expressly confined to the spiritual order, to the definition of religious truth, and he more than once acknowledged that he was convinced. There is now no more resolute advocate for religious liberty than Mr. Gladstone, for even when he so strenuously attacked the Catholic doctrine, he did so under the impression that he was maintaining the autonomy of nations against aggression of the most dangerous kind.

We have stated that the Church favors the liberty of the subject, and we may be asked: "How can this be if she maintains the authority of Kings?" We answer that the Church states the true extent of the authority of kings, and gives the nature of the obedience which a subject owes to his ruler. When the ruler becomes a despot, and rules against the certain general good of the people, obedience ceases to be obligatory. It is for this reason that we find a Cardinal of the Church at the head of the barons who wrested from King John the great charter of English liberties.

We do not propose to enter upon a disquisition on this particular subject here,

but as regards Germany, the position of the Church, and the rights of the Pope have been partially acknowledged already by the repeal of many of the obnoxious laws which were made against her. Prince Bismarck, we suppose, will be elected to the Reichstag by the constituency for which he is offering himself, and he will, no doubt, be soon at the head of a numerous party in that assemblage. What course he will then pursue it is hard to divine. His past career does not give very strong ground for the hope that he and his party will be friends of unrestricted religions, or even of civil liberty. Yet, considering the great change which has certainly come over him, as evinced by the relaxation of the Falk laws, leads us to believe that he has seen that the Catholic Church is now the best friend that the Empire has, and the only power which can cope with the giant enemy, socialism, which is now threatening the peace of the country. Should this be so, he who has been such a persecutor cannot well help being found among the ranks of those who will advocate the restoration of her freedom. In this case it is very certain that the day of freedom is near at hand. If, however, he persist in being a persecutor, he will find in Herr Windthorst a foe worthy of his steel. The Emperor is certainly in favor of freedom of conscience, though he may not go in that direction to the full extent of the demands of the Catholic party in the Reichstag. There are, however, strong reasons why the full liberty asked for should be granted, even looking from the Imperial standpoint.

The Catholics form considerably over one-third of the population of the Empire, and it is surely not a wise policy to keep so large a percentage of the people in a state of discontent by persecuting measures. Besides, gratitude to the Catholics who helped to fight the battles of the Empire, and who contributed so largely to the success of the German arms during her huge war, should be exhibited by granting them the largest measures of relief. They are as loyal to their country as any class of the population, and perhaps more so. It would be a very graceful manner to manifest gratitude to them if the Emperor William and the old implacable foe to the Church were to unite with Herr Windthorst in order to grant her reasonable demands.

BIGOTRY IN BOSTON.

Notwithstanding the fact that half the population of Boston is Catholic, the Boston School Board has been guilty of the great injustice of adopting two histories as text-books which are filled with slanders against the Catholic Church. Only two members of the Board out of nineteen present at the meeting voted against the injustice—Judge Fallon, a Catholic, and Mr. Swasey, a respectable and liberal Protestant. The books were adopted by a vote of seventeen to two. Thus the Boston Public schools have been thoroughly Protestantized. Is it surprising that under such circumstances the Catholics should be opposed to sending their children to the Public schools in which such injustice is inflicted on them?

The special slander to which Judge Fallon entered a strong protest was the frequently repeated statement which appears anew in Myers' and Sheldon's anti-Catholic histories, that Galileo was persecuted by the Pope for teaching the Copernican system of astronomy.

The simple truth in regard to Galileo is that he made the Copernican system a theological dogma, at a time when certainly it was not even demonstrated as an astronomical theory. This course was considered by the Inquisition as fraught with great danger to religion, and though he was not forbidden to teach and defend the system on philosophical and mathematical grounds, he was certainly prohibited from teaching it as a fact theologically demonstrable from Holy Scriptures.

The Copernican system was taught by Copernicus himself in Rome as early as 1545. The book which Copernicus published, making known his grand discovery, was printed with the sanction of the Pope himself, and was dedicated to him by special permission. The cost of the publication was at that period no small sum, and it was printed at the expense of a Cardinal of the Church, which certainly would not have been done if the theory were regarded as heretical.

By means of the telescope, which was discovered by Galileo, that great astronomer was able to throw new light upon the theory of Copernicus, but it is certainly not the duty of the Church to accept at once an unproved scientific theory as a religious dogma. It was, on the contrary, her duty rather to prevent that a theory which was at the most only probable should not be made a dogma of faith.

Copernicus was himself a Catholic priest, and he taught in Rome with the greatest liberty the theory which owes its existence to him a hundred years before the alleged persecution of Galileo. But Galileo was not persecuted; he was simply prosecuted, and was condemned, not for

teaching the Copernican system, but for insisting on teaching it as a religious dogma, which, being even to-day a merely scientific theory, does not belong to the domain of religion any more than a problem of geometry.

The office of the Church is to teach morality and make good citizens. She has never claimed to be the teacher of science, though individual Popes and prelates have been in every age patrons of learning. Miss Sheldon, the authoress of one of the histories which have been adopted in Boston, makes the untrue statement that Galileo's offence consisted in teaching that Galileo proved the revolution of the earth around the sun, which was against the astronomical teaching of the Church, and that he was persecuted on this account. The fact is that he was really not punished at all. He was summoned to Rome to answer to the charge of teaching an erroneous theological doctrine, and was condemned, not for astronomical, but for theological teaching, and the Pope's generosity enabled him to travel with all the commodiousness which the means at the Pope's disposal could furnish to him. The distance from Florence to Rome is only about one hundred and forty miles, and the Pope himself, through respect for his recognized talents, furnished a carriage for his conveyance. His prison house was for a few days the home of the chief inquisitors, where, it may be supposed, he was furnished with all the conveniences which could make him comfortable, and from that residence he was transferred to the Tuscan ambassador's palace, and thence to the palace of the Archbishop of Siena, and once more to his own villa.

It is not usual for sovereigns to submit to disrespectful treatment from their subjects, and as Pope Urban was Sazerain of Tuscany, a disrespectful and satirical pamphlet, published against him by Galileo, gave great offence and made his treatment more severe than it would otherwise have been. The Pope had likewise been to him a personal friend and patron, and this rendered his ingratitude all the more glaring.

It is not denied that Galileo was placed under a mild punishment, but that it was very mild must be conceded, and that it was very justly inflicted must be acknowledged when all the circumstances of the case are taken into consideration.

Judge Fallon made before the school committee a most able and spirited vindication of the course he followed in opposing the adoption of books of history which offered glaring insults to half the population of the city. He said in his speech before the Board:

"How would our Protestant brethren feel if the Catholics, having the power, should attempt to put into the Public schools a history which would teach in substance that in the year 1787 the Protestant portion of the community having control of the Commonwealth of Massachusetts was so bigoted, so opposed to religious liberty, as to invoke the power of the Courts in restraint of religious freedom by the prosecution of the Rev. Mr. Davis?"

The Rev. Mr. Davis was a Catholic priest, who was prosecuted for preaching on Boston Common in violation of the city ordinance, and who was incarcerated in the jail on account of so doing. Yet his case could scarcely be regarded as a persecution for conscience sake, for undoubtedly every freedom to preach the gospel was conceded to him, as to all others, if he had confined his work to the Church.

Mr. Swasey followed Judge Fallon, and maintained that it is unfair to force such books as the Sheldon and Myers histories upon the Catholic children in attendance at the schools. He stated that already seven hundred children had been driven from the schools by the anti-Catholic course followed by the majority of the Board.

Mr. Swasey said there was one statement in the Sheldon text-book, that during the reign of Ferdinand and Isabella there were tens of thousands of persons put to death because of heresy, which was not true, and that every recognized Protestant authority now admitted that this was not true. Deaths had been caused by the civil authorities, but never by the Catholic Church.

Mr. Swasey further argued that it was better that the committee respect the consciences of more than one-half the population of our city than that any particular Protestant doctrine should be taught. "This attempt," said he, "to force down the throats of children these alleged dishonest facts is wrong and opposed to the religious principle of our community. The people who are back of this movement will live to rue their action."

Judge Fallon warned the Board that the Catholics of Boston would not submit to the outrage it flitted on them, and that they would provide other means at whatever cost, for the education of their children. He added:

"Certainly I state it as a fact, not as a menace, we shall not suffer those little ones whom God has given us to be brought up in hatred towards what we hold best and dearest in this world—the sacred rights of religion and conscience."

THE RELIGIOUS QUEBEC.

The Mail is constantly hospitals, lunatic asylums, institutions are placed in Quebec. The Council recently asked for grant for a civic hospital, and complains that they were advised to put the institution of a religious order, as it conducted with more care religious orders conduct more economically than they are not placed in charge stated by Mr. Mercer in Mr. Sellar, of the Province, two of which are of nuns and one under that of Beauport. The patient at Beauport is whereas at the two asylums the nuns the cost is less and \$80 per patient. A pertinent ally says:

"Do not these figures to assert that even from pecuniary point of view orders which have the care of the insane in the least institutions are not denuded upon the Catholic people? To it, a means of heavy taxation? In a C there must be means adopted or another to provide for the sick, the infirm, the aged and of the thousands creatures who, if not helped would necessarily drag existence or perish in the This is one of the first duties in other countries this is taxation by the State or in the Province of Quebec free from these taxes, because orders provide for it gratuitously, with the smallest allowance voted there."

EQUAL RIGHTS.

Among the matters which have been raised in the public schools in the French capital has been made that religious instruction of Catholic children out of catechism. It has not that any effort was made to learn it, or Catholic religious exercises to end of Ontario denounced the Romish law may be that by mistake on the subject, which wished to the trustees in a language they can understand a religious instruction school hours; but scarcely a fault about noise should be made religious hate excited, the sections had only C or at most very few Protestant schools, which always the case. Their ship inflicted on or injured testaments. In most cases catechism was taught hours.

A case has just been attention of the Minister in which real hardship a considerable number of children, but we have not seen any which were so noisy Catholic aggression, and their love for Equal Rights citations of this Protestant

The following are of the Township of Frontenac, as nearly as possible, attending one-fourth of the school section. The school law ordinance shall be required to remain in room during religious vided the parents or guardian. In the present case they not required to remain in the school premises outside, so that they return into the school room after dismissal. The course was that "it was able, and dangerous to children to wait outside and that it was not the law to require this."

The following address are given by the Empire "The teacher had a Department, not written by a clerk, stating that to require the pupils after the reading of the cises, for the general of further contented that exercised of the actifered with by dismissal it was unfair to allow school home earlier than other appeared as complainer and made several other teacher regarding his roleptic pupils. Mr. W. teacher, gave testimony that his only motive was the whole school."

A number of witnesses on the matter by Dr. S. appointed by the Minister to investigate the case, included the trustees, parents of several pupils themselves who were several ratepayers.