

The Witness

ESTIS IN CELO FIDELIS

CATHOLIC CHRONICLE.

VOL. XXXV.—NO. 52.

MONTREAL, WEDNESDAY, AUGUST 5, 1885.

PRICE—FIVE CENTS.

CATHOLIC EDUCATION

MR. CAPEL'S ELOQUENT STATEMENT OF AN INTERESTING SUBJECT.

NO SYSTEM OF TEACHING WILL ANSWER WHICH NEGLECTS MORALS—MEN MUST KNOW HOW TO THINK—EDUCATED CRIMINALS.

[From the San Francisco Chronicle.]

Fully 5000 people packed St. Ignace church, last evening, in response to the announcement that Monsignor Capel would officiate in the pulpit. The aisles and every place available for standing room were occupied by auditors who interestedly held their places during the hour and forty minutes which the eloquent and able devoted to his discourse. Huddled, unable to gain a foothold within the walls, were forced unwillingly to turn away. Monsignor Capel, robed in the dress of his order, announced as the subject of his discourse, "Catholic Education." He said that he was almost ashamed to state that he was about to deliver a lecture upon such a topic, where it would be the question he asked, where is the necessity for an explanation? In the old countries, or even the Eastern States, he could not dare, he said, to propose such a question. But as we are in the great centres of education, and as we are in the front of civilization, so we are in the front of prejudice. He said that in discussing the subject of Catholic education he was confronted by bitter Catholic prejudice for which there was no reason. He had visited convents and Catholic colleges in every part of the United States, and had also

INSPECTED THE PUBLIC SCHOOLS.

but he had never yet visited any Catholic institution of learning but that he had found a large proportion of attendants who were children of prominent Protestants. Why is it that Protestants choose the Catholic schools, the schools of the Jesuits and the colleges of the Christian Brothers in which to educate their children if Catholic education is a myth? The human being is made up of varied and different faculties, and is a personality. It has a mind, body and soul. To educate is to expand the physical form, to cultivate all the various faculties of mind, and to bring forward to their most active degree the powers of thought. A man may have his body trained to perform superhuman feats, or may have his thinking faculties nurtured to the advanced degree, and yet may lack education. The intellect may be trained, for instance, so that it may be capable of the most powerful thought, yet if the body and soul is neglected, what would be the result? It might be like the athlete of old, or like the brutal pugilist of the present. He might be able to do better than educate, but he would be like the Indian of the jungle. In brief, it is quite possible to educate the body without educating the mind, and vice versa. Overwork of the brain is not an idle word. Under the present system of education some of the most brilliant minds and intellects have been trained to that exclusive extent that the physical constitution has actually been weakened and the man as a whole rendered worthless. What, then, does education mean? It is a comprehensive term, embracing the training of the physical, intellectual, and moral natures of man, not separately, but harmoniously, each in its proper and equitable relation to the other. It means the harmonious development of

ALL THE DIFFERENT FACULTIES.

so that they will fit neatly into their correlated parts. It is the physical man in harmony with the intellectual, his conduct in harmony with his morality. When the speaker referred to Catholic education, he wished to be understood as embracing under one head the harmonious fullness of the physical, intellectual and moral faculties. But what is it in the Catholic idea that stands for Catholic education? The Holy Writ says that our bodies are temples of the Holy Ghost. You who are Catholics have been baptized by holy water and anointed with holy oil. Some of us who entered the direct service of the Church have been consecrated again, while others, who have entered the divine bonds of marriage, have likewise been doubly consecrated.

The body is not then simply an organism, constituted of several separate organs and endowed with an immortal soul. It is more than that, for it has been consecrated by the Holy Spirit. Yet all must remember his body is his enemy. If unrestrained and permitted to outreach its harmonious sphere, the end cannot be evil. That which is sensual must be restrained, and the whole reduced to complete subjection to the mind and soul. The next question which arises is, "What is the embodiment of the Catholic teachings of the intellectual order?" "The intellect," says the Catholic Church, "is made by God Almighty and is gifted with intellectual light." The fundamental idea of Catholic intellectual training is to make the mind think. The system of education now pursued in this country is in direct antagonism to the theory originally laid down by the Catholic Church. The great vital trouble is the fact that the youth are taught too much of everything without being taught to think. They know something of physics, something of Latin, etc., but they do not know

HOW TO THINK.

The men get up in the morning and read their papers. The papers do their thinking for them, and the ideas advanced by the journals are adopted by each man as his own. But that system of education which has been brought down from the old Catholic methods, and now found flourishing in Cambridge and Oxford, and in the German universities, teaches one to think. And yet there are these prejudiced persons who will cry out,

"Where is your Catholic freedom of thought when the Church has instituted persecutions?"

Lastly is to be considered the moral aspects of Catholic education. Should one be travelling by sea and say to the Captain, "Why are you a slave to the compass? Why do you direct the prow of your vessel to conform with the needle? You are a thinking man, and why, therefore, should you subjugate your intellect to a mere compass?" he would be deserving of being put in irons for his impudence. For the same reason that the vessel is governed by the compass so must man's education be governed by the teachings of morality. The intellectual training must always be guided and subjected by the teachings of Christ. We are all slaves to truth and it is the aim of the Catholic Church to keep the intellectual education

ALONG THE LINE OF TRUTH.

If we watch the prisons it cannot but be an unpleasant observation that a large number of the crimes committed are the handiwork of so-called educated men. It would be painful to learn the names of the large number of educated men composing the list of felons who have been carefully educated by the State at State schools. How is it that they are not honest, not virtuous and lacking in the steadfastness of integrity? Their bodies have been educated, their minds have been educated, but they are yet felons. The fault lies in the fact that they have not been educated morally.

Every Englishman has cause to hide his face in shame by the revolting disclosures made by the *Pall Mall Gazette*. These frightful charges have not been made against poor men, against weak men, or against men lacking in intellectual education, but they have been laid to the door of university men. They are fine, handsome physical men. They show by the books that they have written that they are scholars. Yet the charges have not been made by Protestants against Catholics. The cause of the evil is found in the fact that these men have not received a moral education. God has given us a body that we might bear the burdens of an earthly existence; an intelligence that we might feast upon His work and realize His greatness; an intellect, to fit ourselves above worldly things, and a will that we might not, although He hath made fixed laws for the regulation of His will.

In reference to public education in America, the speaker stated that the Catholic Propaganda wrote to the American bishops pointing out the necessity for the establishment of Catholic schools. These schools, the bishops were instructed, should in no way be inferior to the public schools physically or intellectually, but in all respects should be at least equal. The schools have been established and the result has been witnessed. The paramount objection to public schools is their lack of moral training. They train physically and intellectually, but they forget the moral necessities. The Catholic Church has been charged with antagonism to the public schools. If Catholics cannot have free schools which will give a perfect and complete education, they can build their own schools, educate their own teachers, and thus fit men physically, and at the same time morally.

SOCIAL PURITY LEAGUE.

SUBJECTS FOR DISCUSSION AT A CONFERENCE AT ANTWERP.

LONDON, August 1.—A conference of British and continental federations for social purity has been called to meet at Antwerp on the 16th of next September. The programme ranges from the consideration of the obscene literature, the repeal of the Contagious Diseases Act and the abolition of the system prevalent in continental countries of regulating immoral houses. Mrs Butler, one of the leaders in the British federation, has published a letter in which she declares that the English Government gives a quasi-sanction to the protection of persons from the crimes exposed by the *Pall Mall Gazette*, and that on this account it is especially necessary that there should be a public agitation of the whole matter, so that the public may be afforded light on the nature of the motives for the long continued opposition in high quarters to a repeal of the existing laws. The programme is directed to officials who can be managed and the opposition to the criminal amendment raising the age of consent in girls from thirteen to sixteen years. Outspoken denunciation of several members of Parliament by name for their obstruction in this particular reform will, it is thought, be made in the Antwerp conference.

LONDON, August 2.—Mr Gladstone, in a letter, says that personally he would be glad if the age of protection of girls had been raised to 18. Mr Stoeck and others interested met to-day and appointed a committee to arrange a demonstration in Hyde Park in respect to the protection of girls. Rev. Dr. William Thompson, Archbishop of York, to-day addressed an audience of men and denounced the "conspiracy of silence" by which it had been sought to weaken the *Pall Mall Gazette's* revelations. He said this was not a party question, it was the duty of the whole nation to stamp out this rampant and horrible vice.

AWFUL EARTHQUAKE IN ASIATIC RUSSIA.

LONDON, August 3.—Despatches from Tashkent, in Asiatic Russia, state that a great earthquake has visited that region. It damaged most of the houses in the town of Bishkezek. In the latter place a church was shaken to fragments while it was crowded with worshippers, a large number of whom were killed. The earth opened in great fissures in Belovodok and many people were swallowed up. Later advices state that 54 persons were killed and sixty four injured by the earthquake. Shocks continue to be felt and the inhabitants are panic stricken.

A DOUBLE TRAGEDY.

PARIS, Aug. 1.—M. Gauthier, financier of Lille, being jealous of Madame Linart, wine dealer, to-day shot and killed her as she lay in bed, and then placing himself beside her corpse, blew his brains out.

LIEUTENANT C. J. DOHERTY.

DINNED IN HIS HONOR BY THE JUNIOR CONSERVATIVE CLUB—SPEECHES OF THE EVENING—THE LIBELS ON THE 65TH REFUTED.

The dinner to Lieutenant C. J. Doherty, of the 65th Battalion, tendered by the Junior Conservative Club, of which he is president, on the occasion of his return from the North-West campaign, was held last evening in the St. Lawrence Hall, and proved a splendid tribute to the popularity of the guest of the occasion. The dinner was an excellent one and admirably served. The chair was occupied by the first vice-president of the club, Mr. R. S. White, who had on his right the guest of the evening and Captain Prevost, and on his left Hon. Henry Stearns and Mr. James O'Brien. Among the company, which included a number of other than members of the club, were: Messrs. James Guest, J. J. Curran, M. P., J. Coyle, B. Taney, W. H. H. Murray, H. J. Cloran, D. H. Henderson, B. Wall, C. J. Brooke, Thomas Fox, B. Connaughton, Ald. Tansy, D. E. Bowie, E. P. Rouayne, D. McIntyre, Jr., H. J. Kavanaugh, H. Stearns, Jr., M. Guerin, E. A. Bernard, M. C. Mullarky, J. P. Crossby, J. Montral, etc., etc. Letters of regret at inability to attend were received from Hon. Mr. Lacoste, Hon. L. R. Church, Messrs. Thomas White, M. P., C. P. Davidson, Q. C., M. H. Gault, M. P., R. D. McGibbon, J. P. Whelan, and a number of others.



LIEUT. CHAS. J. DOHERTY.

The Chairman proposed the toasts of the "Queen" and "Governor-General," which were loyally responded to, the orchestra playing the national anthem.

Mr. Curran, M. P., vice-president of the club, who was cordially received, proposed "The army, navy and volunteers." He said: "Mr. Chairman and gentlemen, the toast to the programme this evening is one which I am satisfied will be received with unbounded enthusiasm, and before proceeding to dilate upon the toast itself let me give expression to the heartfelt pleasure I feel in seeing so many of our true and sincere and tried friends assembled around this table to unite, irrespective of creed or origin, to do honor to our young, promising and patriotic friend, Lieut. C. J. Doherty. (Applause.) At a later stage in the evening our worthy president, Mr. White, will speak upon the merits of our guest. I do not wish to anticipate anything he may have to say, and therefore I will content myself with giving this general expression to the feelings which animate myself and which I am sure are shared and participated in by everyone around this table, and by thousands not only in the city of Montreal, but throughout the length and breadth of this Dominion, who admire his talents, have hopes for his future and are proud of the stand he has taken in the defence of his country. (Cheers.) The toast I now propose to you is one that has undergone various phases since I first had the honor of attending public dinner. I remember that in the early days of my career, short as it has been, all the interest and all the enthusiasm and all the patriotic fervor used to centre around the first part of this toast—that in fact the army and navy were those to whom the Empire had a particular right to be proud. The feeling that existed some years ago that the latter part of this toast was not one of very great importance has changed in a most marked manner, and we assembled here to-night while we drink enthusiastically to the army as one which has distinguished itself in every part of the world, whilst we drink to the navy, which is second to none, it is not ahead of any sailing on the waters of the globe, the toast of our volunteers, at all events, will awake patriotic feelings in the hearts of all here. It will be echoed in the hearts of our people from the Atlantic to the Pacific, from Buenos Ayres to Vancouver Island. (Prolonged cheering.) Some time ago I had the honor in another place to state that I was perfectly certain that no man in Canada—and especially no young man in our Canadian home—could fail to realize what were the patriotic feelings of the Canadian people; what were the sentiments deeply impressed upon them with regard to the past, the present and the future of our country; what were the sacrifices that the people of this country were disposed to make if, on the occasion required, it (Applause.) I then

said that it must be under the pressure of some great emergency that would arise that the whole extent of that patriotic feeling and patriotic fervor and devotion to this Canada of ours would be fully brought out. (Applause.) That emergency has since arisen; unfortunately as the emergency has been, yet there is nothing so unfortunate that it has not some good results, and good results have evolved from this. If there was any man in the Dominion of Canada who believed that the love of this confederation was not deeply impressed upon the minds of the people and deeply embedded in every heart, the emergency to which I refer must have shown him that he was thoroughly mistaken. (Hear, hear.) We had at the opening of this rebellion only one impression about the volunteers of this country, and that was that they were good citizen soldiers. But we have seen that within ten days of the outbreak of that unfortunate insurrection we had six or eight thousand men in the field, and if necessary there were thirty or forty thousand men who could be placed at the front by the Canadian Government within three weeks. (Great cheering.) It was not a question with the volunteers of who should be called upon, but it was a question of rivalry between the different units of every province in the Dominion as to which should have the proud privilege of proving on the field of honor and danger their love and their devotion to Canada. (Cheers.) That feeling was manifested in the most marked manner in every province, and I am happy and proud to say that in no province, or in no

THE CLINGING CURSE.

BISHOP NULTY, OF MEATH, SPEAKS HIS MIND ON THE IRISH LAND QUESTION AT A DROGHEDA GATHERING.

At a banquet given in his honor by the Mayor of Drogheda some days ago, the Most Rev. Dr. Nulty, Bishop of Meath, expressed himself on the land question in Ireland substantially as follows:

FAIR FOREIGN LANDS.

He had visited many countries since he had the pleasure of seeing them last; he had passed through the whole of France, almost the whole of Italy; he had crossed the Alps and entered on Austrian territory. He saw the greater portion of that country, and then went through Prussia and Belgium, and returned again through France and Italy. While passing through these countries he was struck with one thing, and he could not but contrast that thing with the condition presented by his own country at home. In every one of these countries through which he had passed he had seen every perch of land most richly cultivated. There was not one barren spot, not one uncultivated spot throughout the length and breadth of these countries. He saw the people industriously engaged in agricultural occupations. When travelling through these countries he saw the people weeding, tilling and cultivating at half-past four o'clock, and in Tuscany he saw them working even before four o'clock. He saw them sowing their crops of corn and wheat and the other different varieties of food. There was not a spot of land wasted. Every spot had upon it the impress of labor and cultivation. The result was that all these lands were teeming with food for man, and he really believed that one acre of this land would produce more human food than twenty acres of fully as good land in Ireland; and what, he asked, was the reason of the comparative infertility of the soil of Ireland, soil which was of as good a quality as that of any land he passed through, and of far better quality than the lands of Italy and the greater part of the lands of France?

PRIVILEGED ROBBERS.

What was the reason that when they came home they saw millions of acres of waste lands, that were capable of being reclaimed—millions of acres of land lying useless—and yet they also saw any amount of labor ready to apply itself on these idle lands, ready to reclaim that land, fertilize it, and make it productive, they saw here and there through the country some sort of agriculture, but it was unproductive and unscientific, and unprofitable, and the land was only producing the smallest part of what it was capable of producing if properly treated. All the lands of Ireland would produce twenty times more food than they were yielding at present if labor had free access to them. Labor was in shanties, wasting and passing away, and dare not touch the land. He was not going to enter into the question of the tenure of the land, but should say that things in Ireland could not be otherwise owing to the system of landlordism that prevailed in the country. (Applause.) And why? Because a number of gentlemen through the country had seized on the land and held a monopoly of the land, and given not a perch of that land had they not out except on the express stipulation that the occupier would give four-fifths, five-sixths, and in some instances seven-eighths of the produce he extracted from the soil to the landlord, who had no access to the land, because the labor employed was unremunerative; it would not pay to expend labor on the land. The landlord a short time ago could put any rent he liked on the land, and the result was that the only substance the man who tilled and cultivated the soil drew from the soil was potatoes and salt, and sometimes he had not even that.

ROBBERS OF LANDLORDISM.

Another evil under that old system of landlordism was the insecurity of the tenure of the land. The man who cultivated the land should have the security that he would reap the produce and fruits of his labor. If he had not that security he could have no heart to work, for he knew that the landlord could come down on him and banish himself and his family from their home. He (Dr. Nulty) had seen seven hundred people put out of their homes and lands, and not one of them owed a single shilling of rent. The fruits of the time and labor of these people had been confiscated by the owners of the soil. (Hear, hear.) They had made some progress during the last few years. They might talk of independence, freedom and liberty, and though they were all excellent things, real progress should commence with the alteration of the land system. (Applause.) They had made some advance in that direction. In the first place the landlord had not the legal power to fix the rent of the land. The rents were fixed by law by a public tribunal, one which might not have given satisfaction, but it was an independent tribunal, honest and just, as indeed he supposed it was. But whatever objection might be made to this tribunal, the principle that underlay it was of vital importance. That principle was that the landlord had no real property in the land. (Applause.) If he had a property in the land no legislature could interfere with him; he could charge what he liked for his own, and therefore by the late land act the principle that the landlord had real property in the land had been destroyed.

FOREIGN COMPETITION.

But though the land act had removed many of the difficulties in the way of the farmer, another and a greater one had arisen in foreign competition by lands free from rent. A short time ago he met a friend from Buenos Ayres, who told him that in that country they had one hundred million of sheep and sixteen million of cattle, while the population was only two millions. By the present rates of freight they were able to send their stock to the London markets at 30s per ton,

which was something much lower than a penny per pound, while the meat was sold in London at 5s per pound, and was considered of exceptionally good quality. How, he asked, could the Irish farmers compete with the foreign competition, and when prices of produce were down what means had the people of paying even rents fixed by the land commissioners? The rents would have to be revised. There was no money in the country. The people could not get anything for their stock. There should be a lowering and revision of the rents fixed by the land commissioners, and this should go on. Otherwise the people could not meet their engagements. He believed that the coming winter would be exceptionally severe, the people would be in poverty, and there was nothing to which more crime could be traced than poverty. We believe that there would not be a more peaceable, law-abiding and orderly people than the Irish on the face of the globe only for the exceptional poverty in which they were steeped to the chin. But they could not despair. They had in Parliament a glorious band led by Mr. Parnell, in whom the hope of the country was centered, and that band and faster would bring their prosperity and independence. (Applause.)

SOCIAL EXTRAVAGANCE.

There is found in this country more than anywhere else an inclination to rise above what may be called one's natural station. The son of the laborer or mechanic does not expect to live in the station of his father, the daughter does not expect to occupy a social position like that of her mother. The peculiar conditions of a growing open country justify in some degree these expectations. Yet it is very evident that notwithstanding at least of those who nourish these hopes are doomed to disappointment.

It follows easily that to stand this disappointment, and to overcome the many temptations to dishonesty, etc., that result therefrom there is really need of a superior religious training. We know that as a matter of fact a prior reason that apart from any consideration of fact should make us cautious in proclaiming our hopes of the future. The truth of the matter is that instead of children passing beyond the station of their parents there are very many of the young folks who must be content with an inferior lot. Everybody knows that the laborer and mechanic were better paid, and work was more plentiful a couple of decades back than at present. Many could save and did save enough from their earnings to increase their real estate considerably. In fact it was really the rule that the sober, industrious workman in any branch of industry saved money easily.

Now the general rule is that the sober, industrious workman can with difficulty support his family. These well known facts are sufficient surely to show that fewer opportunities are to be seen than formerly, and that in fact children are frequently to be obliged to take a minor position. Nevertheless our whole educational system, the bent and training of our youth, look to a different prospect.

It is easy to see all round us the demoralizing results of these aims at the unattainable. Young men are spending all they earn and in many cases wronging their employers in order to maintain a certain social status. Marriage becomes a disagreeable prospect when the impossibility suggests itself of living in a desirable one. The streets are haunted at night, the saloons are frequented, and other and worse resorts, as a natural consequence of these inordinate aims in life, and for the same reason another and destructive vice enters the household to prevent the increase of a burden that cannot be borne. It is all the more impossible to provide as young married people desire to provide for their families.

There are found many who speak in indelible terms of the ambition to get on in youth. It is a mistake. The ambition, like almost every other of an earthly character, needs no encouragement. The duty is to restrain it and keep it within the bounds of virtue. The considerations to which we have called attention are sufficient to show that far from being harmless this longing for ease and comfort is a fruitful source of most grave immorality. Could our young people be but taught the importance of being moderate and economizing in their expenses, of being in a manner contented with present position, there would really be in many cases more hope of rising than when they nourish constantly their longings for something higher. The successful men are those who make the most of what they have, not those who are always dreaming of a better. With honest men the attainment of worldly comfort is very much like the attainment of strong virtues—those who work to-day as if they did not expect a better day advance most.

T. F. MAHAR, D.D.
—Cleveland Catholic University.

'SWINDLING THE FARMERS.'

A young man calling himself Jean Baptiste Dufresne and claiming to be the son of Ald. J. B. Dufresne, watchmaker and jeweller of this city, has been going around the country swindling unsuspecting farmers on a large scale. It appears that he offers his services in repairing watches, and when the watch is of little value he repairs it immediately, but when it is valuable he says it is considerably damaged and requires repairs which he cannot at present give, and politely requests that the watch be sent by him to his father's store in Montreal and leaves a deposit much less than the value of the watch to ensure its return. He then tells his victim to call for the watch in a certain time from his father. His scheme must have met with considerable success, as Ald. Dufresne has received a large number of letters asking for information concerning watches which were supposed to be in his care for repairs. Among these who have been victimized was a farmer of St. Constant, who parted with a new gold watch worth \$235, and another of St. Hubert who lost his watch, which he valued at \$150. Ald. Dufresne notified the police authorities yesterday.

FREEMASONRY IN LIMA.

LIMA, July 31.—The Bishop of Lima has sent an address to Monsignor Tovar, minister of justice, protesting against the proposed Masonic hall to be erected in Lima. The minister has replied in strong terms, deprecating the publicity given to this protest by the Bishop, but assuring him that in virtue of the constitution the Government has not permitted and never will permit the erection of a Masonic temple in Lima.

The deep, dark plot of a Baltimore girl was to mix some chemical with the rouge used by a rival, so that it should turn her cheeks black indelibly instead of pink.