

THE SCHOOL QUESTION

Editor Ottawa Journal—Your article of this evening, more than some articles which have appeared, and especially more than some which have been published in the columns of your morning contemporary, places the school question on a somewhat higher plane than usual. It is possible to comment on it in a like candid and impartial spirit.

"On the one hand stands a force which demands that the processes of education in respect of purely material requirements must be accompanied by specific instruction in religious dogma."

That is quite correct. Education without religion produces, by universal consent of all educated human beings with any faculty for reasoning, nothing but moral mischief. Even as education it is incomplete, since to leave out of it its most essential element is extremely illogical. But all religion is dogma, and to be learned must be taught. To be taught it must "specific, or it would not be taught at all. That is the Catholic position. Indeed it is the logical position of all denominations, or there would be no denominations at all nor would there be Presbyterian, Methodist, Baptist and Anglican Colleges, all teaching dogma, specifically and authoritatively.

To deny to Catholics the right of teaching dogma, in their Separate schools, when it is a matter of conscience with them, and when, by the nature of their organization and unity, they are in a position to avail themselves of it, is nothing less than sheer persecution. To insist on them accepting common schools when, as everyone knows, these are in effect Protestant schools, is persecution. There is no way out of that conclusion.

Then you say as follows:—

"On the other hand there is a habit of thought, not so often aggressively asserted in the discussion of affairs of state but calculated none the less to exercise a potent influence in the solution of such problems as that which confronts parliament and people to-day. It cherishes the idea that the faith is begotten, nurtured and illuminated in the home, first and best, that the faith imbibed at the mother's breast, explained at the mother's knee and at the father's right hand, is carried from this first of human sanctuaries into the outer world, for which the school is the first course of preparation; and that in that outer world an essential of civil freedom is separation of Church and State. This form of belief is quite as sincere as the other, and is moreover, whole-hearted in its challenge to a comparison of the moral and spiritual results of the two systems."

That the idea you thus express is "not so often aggressively asserted" is hardly correct. It is, in fact, the stock-in-trade of most agitators on the subject. Let me examine it for a moment. When you talk of a faith "begotten, nurtured and illuminated in the home" and "imbibed at the mother's breast, explained at the mother's knee and at the father's right hand" are you not drawing rather a fancy picture? Let your mind dwell a moment on such experience of life as most of us possess in some degree. How much of this imbibing, this teaching, this home influence, really exists as a matter of fact? Think of the tens of thousands of poor families, ignorant, anxious, weary with work, or idle, indifferent, careless or worse; how much "home influence," how much "imbibing" or teaching of any sort is common among them? Again, think of the thousands of families in which the father is a mere agnostic, or a scoffer, or too busy or bored, in which the mother is a mere worldling, devoted to nothing but dress and society and amusements, and having very little knowledge to impart—how much "home influence" do you expect in such cases? I am drawing no fancy picture here: the conditions are too common to be ignored. They are the constant theme of even the Protestant pulpit. Now, turn out some thousands of children from such "sanctuaries"—even supposing them to have obtained some superficial knowledge supplemented by the imperfect work of the Sunday school—into schools, in which no religion is taught or taught in a casual "reading" by a teacher who is not certain to believe in the "reading" he gives; and thence into a world where for practical purposes religion only exists as a political cry, or an imperfectly held opinion; and what is the general merit of the result, so far as Christianity is concerned? Look about you and see. Respect for your space prevents me from going farther at present. Indeed in the present temper of a public, animated by unworthy, illogical and ignorant passions, it does not seem worth while, to have gone so far.

A ROMAN CATHOLIC.
Ottawa, March 19, 1905.

A BROTHER IN CHIVALRY

Dr. Mahar's Beautiful Tribute to the Late Manly Tello

Manly Tello, whose death occurred in Cleveland, April 4, was born in one of the islands adjacent to Spain a little over sixty years ago. His father was a Spaniard who came when a young man to the United States and married here a Miss Manly. Two children were born to them. The elder, a girl entered religion early in life at Flushing, Long Island, and became afterwards the foundress of the Josephine community at Ebensburg, Pa., and remained there until within a few years of her death. Her closing days were spent in the convent in which she first devoted herself to the religious life.

Pedro Manly Tello, as he was christened, was born while his parents were on a visit to the ancestral home on the father's line. While he was still but a child, the family returned to this country. The father was taken down shortly afterwards with a lingering fatal illness and his death left to the young mother the care of her little ones. She was a woman of sterling qualities, well educated and devotedly religious. She sent her boy to St. Charles' College, Ellicott City, and then to Holy Cross College, Worcester, Mass. Shortly after the outbreak of the war between the States, Tello, a mere youth, but having ardent sympathies with the South, enlisted in a Maryland Confederate Regiment. After a year or so of active service he was taken prisoner and sent to Rock Island. Realizing that the hardships of prison life were telling on him he determined to make a daring attempt for liberty and succeeded. He made his way to Canada and there placed himself at the disposal of a Confederate agent, Major Thompson, but shortly afterwards again entered the Northern States and made his way down through the lines and reported for service to Judah P. Benjamin, the War Secretary of the Confederacy. He received a commission to again penetrate the Northern lines and procure enlistments for the Southern army from sympathizers in Kentucky, and it was while he was engaged in this hazardous work that the war came to a close.

After the usual legal studies Mr. Tello was admitted to the bar and practised for a short time in New York and Kentucky. His Confederate services and sympathies brought him into the acquaintance of the Sealeses, a prominent Southern name, and he married one of the family. Shortly after the marriage Mrs. Tello became a Catholic. After a brief period spent in Canada, Mr. Tello entered Catholic journalism, first as editor of the Northwestern Chronicle and within a few years came to Cleveland taking charge of the Catholic Universe in September, 1877. He conducted that paper for fifteen years, and during that time had unquestionably no superior as a writer on the Catholic press. A keen, penetrating, exact mind, with wide reading, quick to grasp a situation, a great knowledge of men and character, a marked, original, admirable style—with these equipments his writings were always interesting. But besides all this, Mr. Tello was a lover of the truth, and entering into every question with thoughtfulness, confidence in his cause and all the ardor and intrepidity of a Crusader, he never knew what it was to fear an adversary. Thousands of readers learnt from him a better appreciation of religion, its glories, its impregnable defenses.

With the settlement of Bp. Gilmour's affairs the Universe passed into other hands, and Mr. Tello entered again into the practice of law. His wife died, leaving him a family of six children, and he entered into marriage with Miss Annie Boylan, an estimable young lady. Of the second marriage there was one child. Entering law business, after so long an absence from it was like commencing life anew, as far as procuring a livelihood was concerned, and notwithstanding his love for the profession and his marked ability in it, prosperity was not his lot.

Yet there was no difference between the darkest and the brightest days in Mr. Tello's life. There was always the same serenity, unflinching courage, confidence in God, not a note of despondency. He was during his whole life faithful in receiving the Sacraments, usually every month, devoted in all the practices of religion. He recited the rosary regularly, remembered every day in his prayers, one by one, all the dead who were near to him, and those to whom ties of friendship had bound him.

Farewell dear friend! There is in the abode of the Blessed a galaxy of Christian chivalry to which you will one day be welcomed as a brother-in-arms. How often you prayed for the departed! Your bright eyes are turning to us now

in mute appeal for the same Christian charity. May your soul rest in peace!

T. F. MAHAR, D.D.
Akron, O., April 12, 1905.

The Tributes

The foregoing tribute of Dr. Mahar written for the Columbian, will be read with interest by all admirers of the sterling character of the late Mr. Tello. His funeral on last Friday morning at St. Agnes church was largely attended. Rev. Gilbert P. Jennings celebrated the solemn High Mass of requiem, assisted by Rev. T. F. Mahar, D.D., as deacon, Rev. J. E. Smith, sub-deacon, and Rev. Dr. Farrell master of ceremonies. Bishop Horstmann preached the sermon and gave the last blessing. In his sermon he spoke of the keen sense of honor and the high principles which had always characterized the deceased, whom he eulogized as a sincere Christian and upright honorable man.

Besides those mentioned the following priests were present in the sanctuary: Mgr. Houek, Revs. X. Pfeil, J. M. Koudelka, T. F. Mahon, P. Becker, F. A. Malloy, P. J. O'Connell, F. T. Moran, Wm. McMahon, J. G. Crehan, J. P. Brennan and G. Reber.

The old employees of Mr. Tello on the Universe sent a floral cross and will have a Mass said for the repose of his soul. Mrs. Tello received a letter of sympathy from Archbishop Ireland regretting that he could not attend the funeral.—Catholic Columbian.

A PROTESTANT BENEFICATOR OF THE CATHOLIC CHURCH

Adrian Iselin, who died the other day at his home in New York City, will not, or at least ought not, soon be forgotten by Catholic Americans; for though, so far as is known, he lived and died a Protestant, he was most generous in his gifts to the Catholic Church and its work.

Generally speaking mixed marriages turn out anything but happily, but the marriage of Adrian Iselin, in 1845, with Miss Eleonora O'Donnell, daughter of Columbus O'Donnell of Baltimore, a relative of John Carroll, the first Catholic bishop in the United States, was an exception. Mr. Iselin appears to have been a thoroughly good man, who admired and respected his wife and his wife's religion, and placed no obstacle in the way of bringing up his children, in the Catholic Church. The generous couple celebrated their golden wedding on Dec. 11, 1895, when their seven children and twenty grandchildren were in attendance, and the occasion was commemorated by the children by the unveiling in St. Gabriel's church, at New Rochelle, of a memorial window representing the espousal of St. Joseph and the Blessed Virgin. The church itself was built ten years ago by Mrs. Iselin. It is modelled after that of San Marco, in Venice, and together with a rectory and home for the Sisters of Charity, cost nearly \$250,000.

A great part of the generosity of Mr. Iselin and his Catholic family will probably never be known. One gift was made when the family transferred its gymnasium property in New Rochelle, N.Y. to St. Gabriel's parish for a school for children. The Leland Castle in Residence Park there, owned by Columbus O'Donnell Iselin, was also transferred to the Church by its owner for a nominal sum, and is now an academy of the Ursuline nuns.

Since the death of Mrs. Iselin in 1897, the banker and his family have continued to make costly gifts to the Church. They contributed largely to the building of St. Catherine's church in Pelham, N.Y. and to churches in the coal regions. Last year Mr. Iselin gave a \$50,000 church and rectory to the Italian Catholics of New Rochelle. The latter gift greatly pleased Pope Pius X., who expressed his appreciation of the magnanimity which prompted a Protestant gentleman to make such a splendid gift to his Italian fellow-countrymen in a foreign land. Two years ago Mr. Iselin's youngest daughter, Miss Georgiana Iselin, gave a home for convalescents to the Church. It was built at Scarsdale, Westchester County, and named St. Eleonora's Home, in memory of her mother.

Altogether it is estimated that Mr. Iselin gave directly, or through his wife and children, more than a million dollars to the Catholic Church in this country. Surely we may pray that God may be kind to the soul of such a princely giver to God's Church.—Sacred Heart Review.

Mrs. Pewby—Wander if I'll have time to go home and back before Mr. Textfinder has finished?

Mr. Pewby—Plenty of time, Martha, plenty of time. Mr. Textfinder has just said "One word more and I am done." He's good for half an hour more, at the least.—Boston Transcript.

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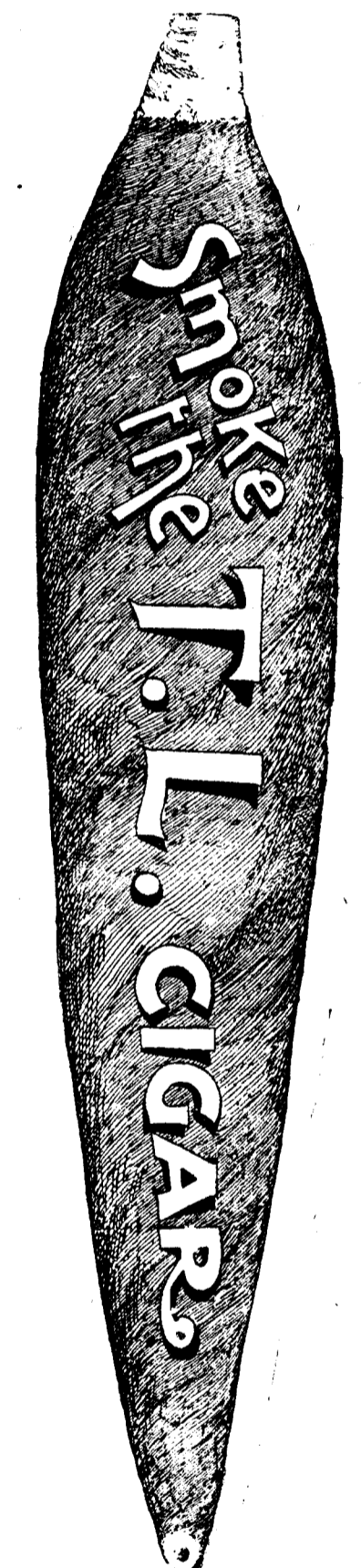
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