INFIDELITY AND CHRISTI-ANITY.

EXPUISION OF THE JESUITS.

FATHER THEBAUD'S OPINION.

While the Jesuit Fathers in New York, as elsewhere are deeply concerned over the troubles of their order all over the world, the latest news of the expulsion of the communities in France has not occasioned much surprise here. A Herald reporter, on entering St. Francis Xavier's, in West Sixteenth Street, found several of the fathers quietly discussing the matter. The venerable Father Thebaud gave his views on the execution of the French edict very frankly. "This movement against our order," he said, "is a trump card of the Radicals, as they deem it, against the Catholic Church. By removing us they foolishly believe they will destroy the Church, because France is fast becoming subject to infidel influences. The power that seems to prevail under the present Government ignores the name of God, and consequently is opposed to any system that would educate youth under the guidance of religion."

system that would educate youth under the guidance of religion."

"But De Freyeinet has charged that the Jesuits are oposed to the republic," inter-posed the reporter.

"That is a sheer absurdity. Why should we be opposed to the republic? It was only under the Republic, in 1850, that was only under the Republic, in 1830, that we were allowed to open our universities in France. The Bourbons would not give us that permission. It was the Republic of that time that granted the freedom which the Church no enjoys. Consequently we cannot be so ungrateful. That is our passes to the charge."

by we cannot be so ungrateful. That is our answer to the charge."

GAMBETTA THE MOVING SPIRIT.

"Whence, then, this wonderful change?"

"This is not De Freyeinct's work. He is simply playing into the hands of Gambetta and his party. They hate religion, and consequently an education based on religion. The youth trained in our col-leges were becoming too Catholic, or perhaps I might say too religious. That would not suit the power that you would not suit the power that now ap-pears to dominate France."

"The charge has been repeatedly made that the Jesuits are active propagandists in political movements all over the world, t especially in Europe. What is the andation for that charge?"

Oundation for that charge?"

"It is as absurd as any of the others against us. We are expressly forbidden by an order of the superior-general (Father Beckx) to be therefore in the politics of any country. Now, you may not think much of the prohibmion in our case, but I do and I feel it, though I obey. I have a vote and would like to exercise it, but I cannot now get the chance." but I cannot now get the chance."

Have you ever voted?" "Yes, in 1856, and I cast it for Buch-anan. I was then pastor in Troy, and you do not suppose I found any fault with members of my congregation who voted differently? Many of the strictest Catholics in Troy at that time voted for Fremont. This simply shows you how reckless are the charges made against Catholics in connection with politics."
"When was that prohibitory order

issued by the superior-general?"
"In 1860, but I cannot give you the date definitely. At all all events, it was after the Buckanan Presidential election."

NO ASYLUMS SOUGHT HERE.

"Will any of the Jesuits expelled from France seek an asylum in this country?"

"An asylum! Certainly not. They will remain in France. You seem surprised. All these reports about their scattering over the world are baseless. Some of them may go to Egypt (humorously), but we do not need them here. We are certainly establishing a house in We are certainly establishing a house in the Island of Jersey, but it is not as a college, only a place for teaching theology

the young men in our own order."
"Why should they remain in France after the severe measures adopted against "Why?" (here the father became en

thusiastic and raised his arm with deter-mination) "because the Jesuits were thusiastic and raised his arm with determination) "because the Jesuits were never in a finer position in France—never. They now have the full sympathy of the people. We have no fault to find with the French Government per se, but the Government seems to be powerless in the face of this outcry. Grevy has really no power. He is at the mercy of Gambetta and the mab. What would you think of and the mob. What would you think of President Hayes if he were at the mercy of Congress? You certainly could not blame him for the foolish acts of that

A VERY PLAIN QUESTION. "Let me ask you, father, whether there is any theory in the republican system of government that is abhorrent to the prin-

ciples of your order?"
"That is a complex question, but I can see you did not intend it to be so. We hold that a republican system may suit one country very well, while it would not suit another. But that opinion is my own and has nothing to do with the education of youth committed to our charge. A large number of the youth attending our colleges in France are sons or grandsons of and multiplation of which the Christian Legitimists, and might favor just as many in this country might favor Grant and the consequences; but that would not concern us, we could not be responsible for it. But as you desire my views upon republican government in France, I may as well say we had three republics in France; and their history is very brief. The experiment under the sponsible for it. But as you desire my second I shall say little or nothing; and the third or latest is but a sham."

THE CONDEMNED PARIS COMMUNITIES.
The Very Rev. Father Hudon, rector of St. Francis Xavier's College, and other fathers, entered afterward into conversation with the reporter. From these the following interesting facts in relation to the Jesuit establishments in Paris were obtain ed: The Rue de Sevres is not a college at all, as has been erroneously stated, but is a residence of priests of the order designed for missionary purposes. It not only for missionary purposes. It not only affords a home for about thirty priests, but is the residence of the provincial of the order, Very Rev. Father Cambellan. Another in the context of t order, Very Rev. Father Cambellan. Another residence of a similar character is located at Versailles. The Rue Lafayette is the Alsatian establishment. The greatest of the colleges, and against which the fathers say the hostility of the Government is mainly directed, is the College of St. Genevieve for the education of the state of the college of the college of the college of St. Genevieve for the education of the state of the college of the college of the college of St. Genevieve for the education of the state of the college of the college

youth for the military school of St. Cyr. Marshal MacMahon's son graduated in this institution. The rector is Father Du Lac. Then comes the College of St. Ignatius, in the Rue Madrid. The rector, Father De Gabriac, is a godson of Pope Pius VII., and a son of a former French ambassador to St. Petersburg. The other college is that of Van Gerard, in which about seven hundred boarding purple are educated. boarding pupils are educated.

A PLEA FOR CHRISTIAN EDUCA-TION.

THE GOOD TEACHER AND NOT THE COSTLY BUILDING MAKES THE CATHOLIC SCHOOL.

From Cardinal Archbishop Manning's Poor School Pastoral.

Every succeeding year makes more urgent the duty which binds us to redouble our efforts to preserve the religious education of the Christian world. In these last years the civil powers in Germany, in Italy, in Belgium, and lately now in France, have deliberately attempted to claim for the State what God has given to the Church. We are told that the given to the Church. We are told that the State has a right to educate its citizens. But God has given to the Church, by a higher right, the duty to educate its children.

as the State, has no commission to educate. In the natural order parents have the right to educate their offspring. They are bound by a duty to do so. The State, as such, has no direct right or duty to educate: much less has it rights against the rights of parents. It has in education no duty except by way of self-protection. If parents neglected to educate their children, the State has a right to protect itself against all moral evil and all evil-doors. This, indeed, invests it with a right to see that its citizens shall be educated in the knowledge of their moral duties; and this right is good, and may be enforced against parents who neglect their duty, to their children and defraud them of education. But this right of the State is not, and it cannot be, good against the Church, whose divine commission it is to educate all its members. The Divine command, "Go ye and teach all nations," is the charter of the Church. To no other was this charter and commission ever given. And this commission extends to the whole formation, spiritual and intellectual, of all its

THE DISTINCTION OF SECULAR FROM RELI-

GIOUS EDUCATION.

foundation in the commission of the Church. Education is the formation of Christian men; and its elements, if dis-tinguishable, cannot be divided. It is a part of the pastoral office, in which the rights and the liberties of parents are guarded from violation and guided in their exercise. Inasmuch, then, as the continuity, not of the Church indeed, but of the Christian nations of the world, depends upon the unbroken tradition of Christian education, all the forces of the anti-Christian revolution are concentrated against it. If only this chain could be broken, the Catholic nations of Europe would drift away from the faith of their forefathers. For this reason the Governments of Germany, Italy, Belgium, and France, have united in one common policy to make themselves masters of the schools, and to expel both Christianity and the pastors of the Church from the work of forming the next generation of work of forming the next generation of men. By Divine Providence they have assailed the Church in that which supremely unites all its members. It would have been easy to find many subjects in which Christians and Catholics would have been divided. It is impossible to find one in which all Christians and Catholics are so absolutely united, as in preserving inviolate the Christian education of their children. The union of the Church in Germany. Italy, Belgium. in preserving inviolate the Christian education of their children. The union of the Church in Germany, Italy, Belgium, and France, of its Bishops, its priests, its Religious Orders, and its people, high and low, in resisting the attempt
TO ROB ITS CLILDREN OF THEIR SACRED IN-

HERITANCE, is manifestly providential. It has never been so visibly before Against it nothing will prevail. Many souls, indeed, will be lost, and many a breach will be made in the unity of Christian homes, and in the inheritance of Catholic nations. Catholic France, of the last contures were France of the last century survives, but with many a ruir of its past. Belgium has still its Catholic unity threatened, but not destroyed. Italy is Catholic still, and its traditions of faith, though openly and secretly assailed, are unbroken still. whole conflict will be decided in the schools. There, Christ and Antichrist are meeting to decide to whose image the children of to-day shall be formed; and therefore whether the nations of the future shall be Christian. Hitherto the efforts of those who would claim the schools of England for the State, and schools of England for the State, and would put Christianity out of the educa-tion of the people, have failed. Never-theless, the Christian education of Eng-land has been for the first time not only threatened but enfeebled; and, what is worse, a system of merely secular schools has been founded, for the maintenance people of England must pay. Against this, the greatest of our perils, there is but one defence—namely, the multiplication of our Catholic schools, and the raising of their efficiency to the highest standard.

compete with the secular schools which are multiplying around us. They who say that education depends on the deligence of the learner enunciate only half a truth.

It depends still more upon the efficiency of the teacher: for it is the teacher who makes for the most part the learner diligent, by the clearness in his teaching and gent, by the clearness in his manner and method attractiveness in his manner and method of instruction. For this no natural gifts alone suffice. The teacher must himself first be formed, and he must learn by experience how to awaken and to retain the willing intelligence of his scholars. A good teacher is a school in himself. A good teacher under the humblest roof will do what no costly buildings or sti-pends can effect. It is on this, then that our efforts and our means, small as they are, are fixed. The Catholic Poor School

though all preserve the need of education and of schools, and are ready to give to provide for them, all do not as readily perceive that the most urgent need is of teachers, whose intelligence is formed to form others, and whose life and mind are even more effectual in the education of the young than any instructions they can give. We desire, therefore, Reverend and dear Fathers, that, having read these words, you will explain and enforce them, calling upon our flock to give generously and with self-denial for the love of the Sacred Heart of Jesus, in aid of this work so dear to Him. And may he shed abroad His peace into your hearts.

AN "APOSTLE" OF ROME.

WHAT A NEW ENGLAND PURITAN THINKS OF MR. VAN METER'S ENTERPRISE.

[From the Boston Congregationalist.] We have received two communications from brethren who have recently been greatly interested in Mr. Van Meter's appeals, and who supposed that they had had ocular demonstrations of the remarkable value of his labors in Rome; and they ask for an explanation of our caution recently published in regard to him. The whole story is far too long to give here. It dates back many years ago to his employment in missionary labors of a peculiar quality in the city of New York, and to transactions therewith which were never explained to the entire content of all concerned. It runs down to the present time through all his work at Rome. It has been extensively felt that his statements of alleged facts are sometimes exaggerated to a degree to make them substantially false; that his methods of work are extravagant, injudimethods of work are extravagant, injudicious and harmful to the general cause; and that his appeals to other denominations than his own should, for every reason, be discountenanced. If Baptists have confidence in him, and his ways of working, they are at full liberty to employ him, and spend as much money as they like through his agence. But the viscet is spend as much money as they like through his agency. But the wisest Congregation-alists and Presbyterians who have been thoroughly familiar by long residence in Rome with his methods and their relation to the general work of evangelization there, have in the strongest manner again and again protested against the wisdom of entrusting funds from those denominations

of 1876, when we felt called upon to speak concerning him [12th of July, 1876] as follows:

The Rev. W. C. Van Meter is once more this land, and in this vicinity. have no desire to interfere with his work among his Baptist brethren, who are of course at fullest liberty to trust and employ him to their heart's content; but we think it well to remind all Congregational givers who may be solicited on his behalf, that again and again in past years we have felt constrained to make serious objections to his methods of getting, spending and accounting—or failing to account—for money, and that to our knowledge those

old objections never have been removed.

The New York Evangelist of 3d of August following copied our paragraph, and added two-thirds of a column of its own, indorsing the same, sharply commenting on Mr. Yan Meter's very remarkable "earn-estness and persistence in begging," and on the needless and foolish extravagance and the irresponsibleness of the methods pur-sued by him; closing as follows:

As Thomas Carlyle said of Maria An-

ostly establishments in the city of Rome. Let us, then, be distinctly understood. We bring no charges against Mr. Van Meter's sincerity of purpose, or essential Christian character. If the denomination to which he is responsible, and which is responsible to him, sees fit to furnish him with funds to work with in Rome or elsewhere, it is their right and we have nothing to say. But his record as an unwise workman, a bad financial manager, and a loose pleader for what he advocates, has these twenty years been such as to make it a thousand times wiser for others than Baptists to entrust their missionary funds o more discreet and responsible hands.

MR. REDPATH.

The Dublin Nation of June 19th contains the following tribute to Mr. Redpath, who, as our readers are aware has again left for the scene of his labors in Ire-

Our readers are aware that Mr. James Redpath, the correspondent of the New York Tribune, who recently visited Ireland for the purpose of investigating and re-porting for that great journal the facts regarding the distress in this country, has discharged his task in a manner which has won for him the gratitude of the Irish peo-ple. But his letters on the state of Mayo do not tell the whole story of Mr. Redpath's sympathy with our suuering poor. Afuller light is thrown on the subject by the following extract from a letter addressed by the Rev- John Stephens, C. C., Aughagower, to the Rev. Father Keenan, Augmajower, to the Rev. Father Keenan, of Amboy, Lee County, Illinois, in acknowledgment of the receipt of £20 for the poor of the parish:—

"I may take this opportunity of saying the List

"I may take this opportunity of saying that Irishmen owe an eternal debt of gratitude to Mr. James Redpath, of the New York Tribune, for his able and untiring advocacy in the cause of our poor. When in this country, I saw him face to face with human misery and assuredly he felt. with human misery, and assuredly he felt more keenly the wants of his fellow-men more keenly the wants of his fellow-men than many who professed to be better Christians. In the presence of the appalling wretchedness which he beheld he could not check his tears, nor could he prevent his hand from rushing instinctively to his pocket to offer unmeasured assistance to the needy. On the day I had the privilege of accompanying him on had the privilege of accompanying him on his mission of love in this locality it was

delivery of several lectures in aid of the Land League Distress Fund. He has also written several articles in leading American journals in support of the Irish land movement; and, in fact, has thrown himself with all his energy into assisting the work started by Mr. Parnell in the United States. Such deeds deserve, and will receive, lasting remembrance.

WHAT A PROTESTANT WOMAN HAS DONE WITH HER TWO CHILDREN.

Two homeless and forsaken little pagans, six and seven years old, have lately found shelter in St. Joseph's Orphan Asylum, 721 East Friend street. Their non-Catholic parents are both still living, the wife having been deserted by her first husband before the second child saw the light of day. Having obtained a legal divorce, the father took another "wife," and the mother took another "husband," who, not long ago, left her and the two little ones in the greatest want, verging on actual starvation, he himself going away to parts unknown. This opened the eyes of the unfortunate woman, who, in the meantime, had heard that divorces are not permitted among Roman Cathothe meantime, had heard that divorces are not permitted among Roman Catholics, and she desires now that her children should become Catholics, to be saved from the misery of divorce and other evils connected with Protestantism, or rather absence of all religion, since both parents and children are in reality pagans. She also heard that homeless children are cared for by the Waisenfreyal at Columbus for by the Waisenfreund, at Columbus, Ohio, and that they receive there a Catho-lic education. On the strength of this she sent her two boys to Rev. Joseph Jessing, Director of St. Joseph's Orphan Asylum, to whom she has given all her parental rights by a legal and valid document sent with the children. The whereabouts of the parents are unknown, as the children were sent from a place where the family did not reside. These poor inno-cent creatures are worse of than orphans, being bereft of their parents, not by death, but by the practical consequences of doc-trines contradictory to the precepts of the Catholic Church. A child stands in need of parental care, of moral and religious of parental care, of moral and religious training, for many years. All this can alone be secured by indissoluble wedlock prescribed by the Catholic Church. Indeed the world is already full enough of orphans, made so by their parents' death, and only such orphans would be found among Christians, if not that countless children were fatherless and motherless by modern divorce, a fruit of Protestantism. modern divorce, a fruit of Protestantism Yet this evil cannot be stopped, and here again we behold the Catholic Church mitigating it by teaching men how to per-form acts of true Christian charity. In view of this we need not say a word of praise in behalf of the Reverend Director of St. Joseph's Orphan Asylum and his assistants, since facts like the above speak for themselves. After sufficient instruction the two new arrivals will receive the Sacrament of Baptism.—Catholic Colum-

WORKINGMEN.

Before you begin your heavy spring work after a winter of relaxation, your system needs cleansing and strengthening to prevent an attack of Ague, Billious or Spring Fever, or some other Spriness that will unfit you for a work. You will save time, much sickness and great expense if you will use one bottle of Hop Bitters in your family this month. Don't wait. See other column.

To gain the public confidence is essential to business success, and it can only be gained by a steady course of faithful dealing with it. It is by this course that Messrs. Tuckett & Billings have secured the great success of their "Myrtle Navy" tobacc. This confidence is not only a source of busness to the firm, but also a source of busness to the remainder of the process of the secure of busness to the firm, but also a source of busness to the merchant recommens get the benefit of. The merchant never loses a moment of time in examining the quality of the tobacco. The name fixes the quality as absolutely as the mint stamp fixes the value of the guinea. It is not even necessary for the commercial travel-ler's trunk to be burdened with a sample of "Myrtle Navy," all his customers know what it is, and know in an instant when it has been supplied. There is no room for any dispute about it. No waste of time or postage in writing complaints about it. These may look like trifles to the uninitmerchants to perform the work of distri-bution at the smallest possible cost. They bution at the smallest possible cost. They are part of the reasons why the finest quality of tobacco grown can be sold at so cheap

Our personal appearance is a matter in which our friends and acquaintances have a right to a choice whether we shall inflict upon them an exterior uncared for and upon them an exterior juncared for and unattractive, a countenance marred by a neglected, grizzled beard, or a crown guiltless of covering, half covered, or thatched with white hairs, or whether we shall in deference to own fellows, pay due regard to our oun persons, and make them presentable and accentable in society. There to our oun persons, and make them pre-sentable and acceptable in society. There are many helps for those who desire to do this, and there are none among them more acceptable than Hall's Hair Renewer and Bucking many. Pure for the wide. Buckingnam's Dye for the whiskers. these preparations are kept for sale at all our drug stores, and if any of our friends are looking a little the worse for wear, we advise them to make a note of it .- North Star, Danville, Vt.

THAT WONDERFUL SALVE.

Woodstock, June 9th, 1880.

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