THE TRUE WITNESS AND CATHOLIC CHRONICLE, NOVEMBER 11, 1896.

THE STRUGGLE FOR LIBERTY OF CONSCIENCE

IN MATTERS OF EDUCATION

with Which Catholics are Confronted Throughout the World-The Now-a-day Shibboleth of Educational Beformers Means a Sacrifice of Freedom.

We have only to scan the columns of the daily press, to see what a large share of public attention is devoted to the subect of education. Nor is this to be wondered at, when we consider its importance as a factor of success in life.

The more advanced in civilization and up-to-date progress a nation is, the more watchful and jealous it is in educational matters. Experience, also, teaches that if a country would occupy a prominent place in the race of nations, she must elucate and train her people. For nobody will deny that, all things else being equal, a regiment of soldiers, a ship's crew, a body of artisans, or a country's horde of common worknien, will prove more efficient when educated than they will when ignorant.

It has long been acknowledged that amongst European nations Germany leads the van in popular education, and Tentors demonstrated to a nicety in 1870-71 its power in the field of battle, just as it is doing to-day in the fields of manufacture and cocamerce. Those who have given the matter serious thought attribute her success in both cases to the superior training and education which her citizens have to undergo. Strip it of its hard militarism and the attendant barbarisms and Germany's educational system is, perhaps, the most thorough and farthest reaching amongst national educational systems.

In no countries in the world has education of late stood so conspicuously in the foreground of public questions as in England, Ireland, Canada and the United States. This prominence has its own significance, and indicates a state of unrest and dissatisfaction.

In these countries Catholics are either in a minority or under an unsympathetic or hostile government. They make no pretence of concealing their dissatisfaction, the honest causes of which are easily discernible They know the practical importance of education and that they are terribly handicapped in the race.

In each of these countries they are un justly deprived of one or other, or of hoth, of two privileges necessary for perfect citizenship. First, the right to teach their children their own religion in their own way, and secondly, the studies." right to receive that financial aid and legislative sympathy to which they are justly entitled as law-abiding citizens.

All their grievances may be classified under one or other of these two general heads In no way do they desire, seek or aim at the destruction or impairing of the educational privileges of their Protestant brethren, to whom the national

nicious influence.

Mr. Laurier may or may not settle the Manitoba School question-at least to the satisfaction of the aggrieved-but in either case there will remain lurking iu the land a demon, which only the good sen e. religious tolerance, mutual forbearance and the most unselfish patriotism on the part of Canadians can ever drive out.

olics, in the matter of education, have little to complain of. Yet, even here, the finger touch of the same spirit is visible. The Catholic has the right by law to withhold his support from his own schools and direct it to the public schools, as against the undetachable support of the Protestant rate-payer to the public schools. Fortunately, in practice, few, if any, Catholics avail themselves of this insulting privilege. Strange again, as it may seem to many, in the United States, the land of liberty par excellence, Catholic education is ruthlessly handicapped. As a separate school system, it has merely the sanction of the State, without any State assistance. More than this, here is furnished a remarkable instance of liberty and equality going hand in hand to form a tyranny. For, in the matter of education, the Catholics are the slaves of the majority. D uble school-rates are their very substantial contribution of conscience money to the treasury of perthis race of phlegmatic and hard-headed fect equality. How a people, who would Trutors demonstrated to a nicety in smash the Union into a hundred pieces rather than tolerate a state church, can view with equanimity and satisfaction state schools which, practically, exclude the children in a Catholic population of seven millions, can only be understood by a person who recognizes no higher power or authority than the State.

domitable courage, unwearied perseverance, ever enduring patience displayed by American Catholics,-enough to convince any rational being of their unalterable determination to adhere to duty, and to educate their children as Catholics. It is no mere sentiment, but a religion, with them. If all the money spent by them foreducational purposes could have been applied to their own schools, these would now be unexcelled in the country.

body to this idea of Catholic education is almost piteously conspic ous in the report of Cardinal Gibbons, in his capacity of Chancellor of the Catholic University of America. He says :--

"I beg leave to remark that the number even of lay students must largely depend on the encouragement given by the bishops and clergy of the country to the studious youth in their localities to attend the Catholic University of America for their higher and professional

pursuing such studies in the non-Catholic universities of the country. Can they not, for the future, be turned toward the Catholic University?

dered man, and this model priest (accord-We all know how many and how plausible are the arguments in favor of ing to Elgar Manrice Smith) is seized with anxiety to have an eye for an eye. and a tooth for a tooth; but, as our the older and more celebrated secular anthor is careful to explain, cannot do so institutions, but we also know how much system is, ipso facto, satisfactory; but more weighty are the reasons why our without breaking his vows, and the fol lowing conversation shows how this immerely ask that that system be made Catholic youth should be directed tofull and just rights of honorable and conpossible "Father" eased his heart of a It is very important that combined efforts should now be made by us all to three centuries of direct persecution of build up and make thoroughly success-Catholics in the United Kingdom of ful the University which we, with the

the welfare of Canada at heart, to reflect that, in this broad, fair land, peopled to a great extent by the descendants of those upon whom the hand of injustice, intolerance or misrule fell too leavily, the spirit of religious bigotry, almost to blood, still dwells and asserts its per state aid and sympathy. EDUCATION.

OUR REVIEWER

MASSEY'S NAGAZINE.

Infamous Affront to Catho ics.

Massey's Magazine for October con-

and the author accounts for one brother

being an Orangeman and the other a Cath-

olic priest by explaining that their father

was a Protestant and that their Irish

Catholic mother allowed one of her boys

to follow in his father's footsteps, while

the other's religious education was taken

ors to give the priest a "lovely" charac-

ter, and this is how he does it :- "Now,

the priest-Father Thomas the people

HAS SOMETHING TO SAY ABOUT

As far as Ontario is concerned, Cath-A Story Which is Characterized as an tains an attempt at fiction, entitled, 'Father Thomas," which must have got in when the Editor "was'nt looking," as it is difficult to believe that any respectable magazine would intentionally offer such an insult to its Catholic readers. for a more infamous affront to the Irish priesthood has seldom emanated even from the "Belfast of Canada." The scene of the "story" is laid in County Clare, Ireland, and is told by the doctor of a regiment stationed in that part of the country to "protect" the gentle landlord from the frenzy of the poor and hungry people, whose homes and means of living have been unjustly and forcibly taken from them. The plot of the "yarn" hangs on the murder of a landlord, the search for the murderer and the secret of the confessional. The brother of the murdered man is a priest.

Yet here, again, we see the same incare of by herself. Our author endeav-

called him-was not the kind frequently met with in my country (Ireland). Besides The intense clinging of the Catholic being a quiet, modest man, he nevert uched a drop of liguor. so that he was always in the sume humor." For monumental ignorance, insolence and malice, surely "this bests Ban-

nagher." A celebrated writer (a Protestant) thus writes of the same land and people : "The chastity of the Irish people has passed into proverb. Their respect for the marriage vow challenges the admiration of the world," and, he adds, "this state of affairs is undoubtedly due to the influence of the Catholic clergy." But to come back to "Father Thomas."

Many hundreds of young Catholics are

allowed such a vile caricature to appear in its pages. As for the writer of it, he shruld, when next be writes for a magazine, know something of his subject, and not let malice and ignorance run away with his pen.

BISHOP WIGSER'S WARNING

Catholics Must Quit Secret Orders.

Bishop Wigger of the Diocese of Newark visited St. Lucy's Church in Jensey City on Sunday night and delivered a discourse on secret societies. He said that Catholics are forbidden to join the Free Masons, Knights of Pythias, Odd Fellows, or any other secret society. under pain of excommunication. The Bishop said that a person who joins any of those secret orders is obliged to take a solemn oath never to reveal the secrets of the organization. This might be sinful if the proceedings of the organization are of a criminal character.

The heads of these orders might direct the members to commit murder and they would be bound under their oaths to obey. Bishop Wigger said that the Pope had issued the encyclical letter after mature deliberation and a careful examination of the rules governing the different orders. No Catholic, he said. should make such promises as are required by these secret or lers, because by doing so he commits a mortal sin. All Catholics who are members of any otthe forbidden orders are urged to leave them at once. If they do not they will be excommunicated The Bishop also warned Catholics

against being in viried by laymen such a-Justices of the Peace, or by ministers of some other faith. He said it was mortal sin for a Catholic to be married by a layman or a non-Catholic chergymen, and those who dil it laid them selves liable to excommunication.



Prove Successful.

naught the ill-directed energy of the thief who presents a pistol to the head of bank officials in broad daylight and during business hours is reported from the west. This species of criminal audacity is getting to be painfully common of late, the usual plan being for the bandit to select an opportune moment when lots of money is in sight, and rush up to the window, thrust his pistol through the cashier's opening, and demand the funds on pain of instant death in case of a refusal. The system devised for trapping this species of the

in front of the pay window, and so ricely close examination. The dropping of the trap is effected by a knob on the inside and readily accessible to the cashier. tends downward about six fect and converging to a point at the bottom. The sides of this chute are lined with spikes which project inward and downward.

When Mr. Robber steps to the window and makes his domand the cashier grabs the money with one hand, as if to de | vainty trying to effect a core with other liver it, saying : "All right, here are," and with the other turns the knob | medicine that is now corn 2 year triands that unlatches the drop, when "dow-

The hearding of gold will be stopped, and already some of these hoar 'in, - are coming out. There is no change as yet in rates for money at Torout Call loans on choice collateral ar obt inable at 5 per cent.

Failures for the week were 52, as against 49 for the same week of last year.

I. C. B. Society.

At the monthly meeting of the above society, on November 5th, the report of the past six months presented to the meeting was excellent. After general business, the election of officers took place with the following result : President, Ald. Thomas Kineella; first vice-president, Daniel O'Neill; second vicepresident, William Grace: secretary-treasurer, James MeVey: collecting-treasurer, John Davis; assistant, Wil-liam Inskip: grand marshal, John Dwyer ; assistants, William Birk and Nicholas Roach ; auditors John Power, Arthur Jones and Patrick Corbett,

Prevent sickness and save do tors' bills at this season by keeping y air blood rich and pure with Hood's Saraparilla.

"Your sulden and unexpected avowal of this new idea has completely disarmed me," he said, moving away from her and resuming a statute-que pose in the opposite corner of the tete a tete. "Then, sir, she returned, in a tone of disappointment, and gazing sympathetically at ner lonescene weist. "In view

of the same of long chill evenings we are about entering upon. I do not so how, as a suiter, you can be of any comfor to me."---Baten Corrier.

He-Could anything be more delight ful than the harvest moon.

She-I may be wanting in artistic appreviation, but the honevin on novalways been my ideal.- Detroit Free Press

The latest device for bringing to To All Rheumatic Sufferers,

Paine's Celery Compound a Priceless Blessing for Suffering Humanity.

November, with its variable weather, is a month of terror and torture for all rhenmatic sufferers.

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'clery Compound. In thousands of cases Paine's Celery impound has produced marvellous Directly beneath the drop a chute ex | cures. Even in the longest standing and nearly incorable cases the great medicine has given wondered and magical re \$11 '5.

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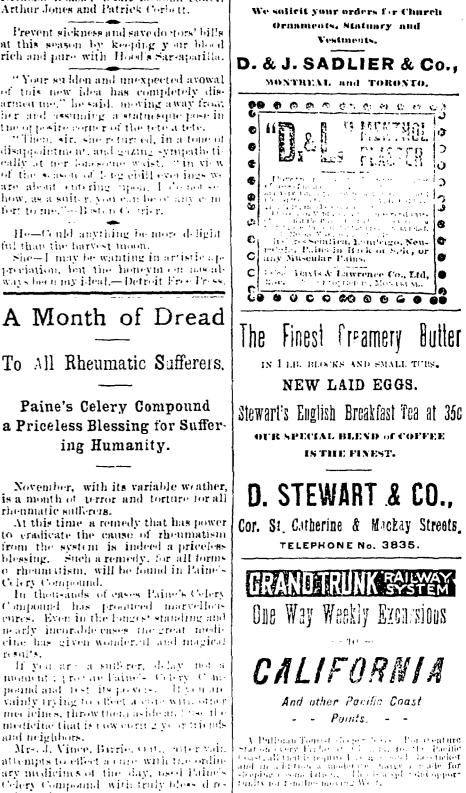
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science-free citizenship. In the lurid light of the history of

Great Britain and Ireland under the strong encouragement Of our Holy penal laws, it is not necessary to estab- Father, he Pope, have called into existlish by proofs the very palpable truth ence." that the so-called Reformation dogma, In I "liberty of conscience," meant little else than the tyranny of the majority conscience over that of the minority. Nor can it he reasonably urged that the Catholic Church set the example in this respect, for in pre-Reformation times all Christendom was at one in matters of faith, and recognized but one spiritual guiding and governing authority.

Rule by majority has its disadvantages, and, when carried into effect ruthlessly and all too freely, often succeeds in perpetrating astounding acts of injustice. Believe what you like, but do as the majority do"-which means, for Caththe sake of pleasing the many-has bethe levelling tendencies of an overvaunted freedom. It is, therefore, interesting to notice how the greatest English speaking countries are dealing with this ever glowing question of education. From a purely Catholic standpoint, it must be conceded that, at present, Protestant England, in England-but not in Ireland-displays the freest spirit of toleration and the most earnest intention to recognize the liberties and sentiments of religious minorities in educational matters. The recent action of the Province of Manitoba, which was sanctioned and applauded by the bulk of Protestant opinion in this country, is rank tyranny, compared with the educational reforms now in process of development for the relief and efficiency of denominational schools in England.

This looks strange, indeed, when stated of a Province of a Dominion whose charter of liberty guarantees, in the fullest measure the rights and privileges of religious minorities. But so it is. The tendency of the British Government, boldly but untactfully evinced during the late parliamentary session, is to deal fairly and liberally with all denominations, to provide equable financial assistance, and to safeguard the rights of conscience in t eschoolroom.

The same sense of obligation is manifest in the provision made for Catholics in the army and navy, to both of which services, it may be honorably mentioned, British Catholics contribute more than their due share.

Not long ago, the flagship Ramillies, the Cambrian, the Hawke and the Surprise were at Nice, and the three hundred Catholics on board of them were allowed the orportunity to make a spiritual retreat, and to receive the sacraments of confession and communion.

In the face of the growing spirit of tolerance and sense of justice, visible in the mother country, it must be regretable for every honest Canadian, who has

In Ireland, too, the struggle for higher Catholic education is being maintained against similar antagonistic forces ; but here the grievance amounts to an enormity, in as much as the Catholics form a great majority in the land.

The Irisn Catholic bishops refuse to countenance a University education which is either Protestant or Godless. Out of 1500 students of Queen's College, Belfast, and Trinity College, Dublin. which are the two principal seats of learning in Ireland, less than one hundred are Catholics.

"In this condition of things," say the bishops, "it is hardly a matter of surprise olics, a life of religious hypocrisy for that educated Catholics are not numerous in Ireland. We take Trinity College, come a now-a-day shibboleth, amidst Dublin, with its endowments, and its privileges, and seeing what is done by public funds and legal enactments for half a million of Protestants of the Disestablished Church of Ireland, we claim that at least as much should be done for the three millions and a half of Catholics. We do not seek to impair the efficiency of any institution. We do not want to take one shilling from the endowments of any other body. We look-apart from the consideration of our own inequality -with much admiration and sympathy upon the work which Trinity College and Queen's College are doing. But, we ask, as a matter of simple justice, that the Catholics of Ireland should be put on a footing of perfect equality with them.'

This pronouncement has a value and force not only for Catholics, but for their non-Catholic fellow countrymen. It is no paltry insular manifesto, but one which might be adopted and issued by a pan-Catholic Assembly of the leaders in Catholic education. Calmly, lucidly, in the most dignified language and spirit, their exact position is stated, and it amounts to the one, everlasting cry for ordinary simple justice.

The concluding words of the resolution, pregnant with the wisdom and experience of generations, in their stately simplicity and truthfulness, should go home to the heart and judgment of every English statesman:

"Perhaps reflection on the history of this one question may make clear to Englishmen why Irishmen desire the management of their own affairs, and stand aloof from the actual government of the country in a spirit of distrust and alienation."

Wherever we look, the same unanimity and purpose are evident. Whether it be

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States and the second second

rrow and at the same time kept the confessional secret .--

"The tears came to the poor fellow's eyes, and, leaning towards me he took

The murderer confesses the crime, in the

confessional, to the brother of the mur-

my hand. "'Forgive me.' he said ; 'I'm so upset that I dont know what I'm saying."

But something must have hap pened to make you like this,' I persisted. " 'Aye, true enough,' said he, 'somehing has happened, but I can't tell you what it is.'

" 'Is it about the murderer?' I asked. " He bowed his head and groaned.

" ' And why can't you tell me ?' said I. "' 'A priest can't tell all he hears,' anwered my friend.

" 'That may be,' agreed I, 'but there's no harm in saying if you've found out anything about the murderer.'

" 'Too much,' he groaned, 'too much and the secret is driving me mad."

" 'Do you mean that you know who killed the Squire ?" I asked.

Again he bowed his head.

" ' And you feel grieved over the discoverv?' said I, in surprise.

" 'Can't you understand ?' he exclaim-'I heard it in the confessional !' ed.

That knocked the wind out of me.'

" 'Oh, Lord,' I said ; 'that's bad.' " Neither of us spoke for five minutes.

and then I asked him what he had done about it.

"'Everything I can do,' he said ; 'and that's nothing. You see,' he went on, the guilty party knew I was keeping a sharp lookout, and he feared that I might discover him, so what did the villain do but make use of the Church to shield him, and confess the whole thing to me. "And you dared to come and ask for absolution ?" said I to him. "As you like. Father," he answered ; "but I thought it better to let you know the truth this way than to have you hear it from others. Ah! Doctor, it was a terrible moment for me. I had suspected the man all along."

" ' Quinlivan !' I murmured.

"'Hush !' said he; 'don't say a word. I've no right to tell you anything, but the secret is killing me, and I know you can be trusted.'

"' I'll say nothing more,' I answered. "'Yes,' he groaned, 'the secret is killing me. I can do nothing without sacrificing my honor as a priest."

Soon after this the guilty man is arrested, and tried for the crime-being convicted he escapes capital punish. ment, and gets penal servitude for life, as it was taken into consideration that, as 'Father Thomas" was one of the witnesses for the prosecution, he must have made use of what was told him in confession. Now, this was not fair, as every one knows (who reads the story) that he "didn't tell anything." Anyway he seemed to have had a bad time of it after the trial for strange to say even his Bishop reprimanded him for "doing what he didn't do," so at last, there being nothing else for him to do, this model father dies of a broken heart in the arms of his Protestant friend. I presume this was the correct thing to do- and the cor-

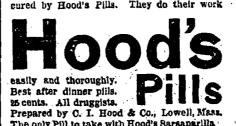
goes McGinty," wedged into the chute amount of cursing will extricate him | ary medicines of the day, used Paine's and the bank partition being bullet proof, if he chooses to shoot it only adds | salts. She writes thus : to the alarm already given by the bank's officials, which brings the police to bag the game so effectually caught.

Trade in Canada.

Co.'s weekly statement of trade in Canada says : Montreal business men in all lines profess their gratilication at the result of the United States elections, and the feeling of hopefulness for the future which has been gaining ground of late is further intensified. Drygoodsmen report an improving sorting business, and as far as can be judged from returns to hand November 4th payments have been very fairly met ; improvement is noted in remittances in this line from the Northwest. Grocerics show a good general distribution, and sugars are tirmer. Teas and dried truits generally show continued tendency to advance. In metals and hardware the demand is moderate. The leather market is hardly so active but values are very steady and tanners are not disposed to contract ahead. Hidrs hold their value well, and lambskins are advanced ten cents. The wool market is stronger and some holders are not inclined to sell at recent quotations. Butter and cheese are about steady at the figures of inte prevailing, with last week's shipments of pretty liberal character. Hops have made some gain in value with some moderate exports reported to Eugland. The stock market has developed considerable activity with enchanced values in many lines, but the rate for money has undergone no change and call funds are readily available at 44 per cent.

The weather has been unpropitious this week, and the movement of general merchandise at Toronto has been curtailed somewhat in consequence. The trade is confined chiefly to orders of a sorting-up character. The tendency in prices appears upwards, and any stimulating influence would result in a most

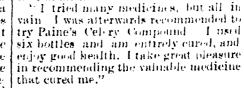




meetelmes, throw then as dealed and neighbors.

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1 am happy to say that I have taken Paine's Celery Compound with good resuits. I have selatica so budly that I cenid not turn in bed or walk without help; and for a period of three weeks was helplesely had up and suffered pain that at all times was unbearable.



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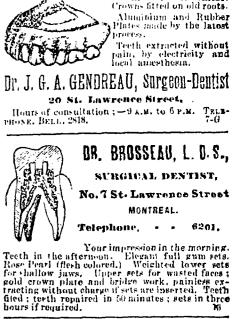
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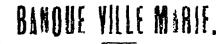
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The Transfer books will be closed from the 16th to the 30th day of November next, both days inclusive. CREAM SODA.

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