

INDUSTRIAL EDUCATION IN NEWFOUNDLAND.

WRITTEN BY R. J. LOUIS CUDDIHY.

Having received abundant proof of the lack of support of the government towards the good cause, an appeal was made by the Bishop of St. John's to his people for funds, and it was not in vain. The Rev. Brother Slattery took up a collection, and a very handsome sum was realized. In the meantime His Lordship made over the old family residence, a place called "Mount Cashel," for the purpose of a School Industry. This place brings fond recollections to the writer, for in his boyhood days he was a student at St. Bonaventure's, he was often sent to serve Mass at this country residence; for this was one of the places where the "Stations" so common in many parts of Newfoundland, and which has been graphically described by a learned divine in the columns of the "True Witness," some time previous, were held. The building was not by any means large enough for this project, and consequently, additions were necessary. The work was vigorously pushed forward and in a short time, the long-expected opening day arrived at last. In the afternoon of August 24th, the inception of the Industrial School took place, and, notwithstanding that the weather was far from pleasant, was a grand success. The spacious grounds were crowded with hearty supporters of this grand movement long before the hour for the opening ceremonies. The Catholic Societies of the city including the Benevolent Irish Society, the Star of the Sea Association, the Total Abstinence and Benefit Society, the Mechanics' Society, and the Catholic Cadet Corps, formed in processional order, in front of St. Patrick's Hall, at 2.30 p.m., and headed by their respective bands marched to the Industrial School, which is situated on the Torbay Road.

Rev. Brother Slattery had made every preparation for the reception of the visitors. The ancient but imposing structure with its new additions was tastefully decorated and bunting of various colors wafted to the breeze. The scene was a very imposing one. The assemblage of all the dignitaries of the Church, the Societies and their bands in regalia, and the vast multitude of spectators made a scene not soon to be forgotten. At 4 p.m., their Lordships Bishop Howley of St. John's, Bishop McDonald, of Harbor Grace, and Bishop McNeil of the West coast; Very Rev. Mgr. Scott, Rev. Fathers Clarke, J. Walsh, Veitch, Donnelly, St. John, Douthey, Verker, Keardon, Tierney, Crooke, Dr. O'Reilly, Dr. Ryan, Browne, Roche, Murphy, Carter, Seers Jackson, O'Neill, O'Connor, and the Christian Brothers ascended the platform prepared for their accommodation.

After the singing of the Veni Creator, by a special choir, His Lordship Bishop Howley addressed the multitude, giving an eloquent oration. "The function which all had assembled to perform," though meagre in its ritual," he said, "will be of everlasting benefit to the abandoned youths of this country; their guardianship and salvation on this earth will be henceforth entrusted to the fostering care of the good Christian Brothers," under whose care, he felt sure, their reformation and advancement in life would be secured. His Lordship referred in an enthusiastic manner to the spirit and duty to the poor, who "are always with us," and illustrated the love our Blessed Saviour had for poor, and remarked the kindness and charity of St. Louis, King of France, which was the feast of the opening day, and felt please to link his name with the establishment of the Industrial School. The hearts of all were deeply touched when His Lordship feelingly recalled the memories and scenes of his childhood, which had been spent in the grounds where he then stood and which he had willingly given to the Church for the improvement and the cultivation of the stray youths of Newfoundland. "Here," he said, "I was given my dawning intellect, spent my boyhood and school days, and pictured for myself a career and hopes for the future." Publicly and with manifest feeling he had much pleasure in handing over the management of the Industrial School to the Rev. Brother Slattery, and hoped through his en-

ergetic exertions to see the Institution, in the course of a few years, one that all would feel proud of.

His Lordship Dr. McDonald next addressed the audience, and his remarks were interesting and opportune. He said the presence of such a large concourse of people was the best evidence that an unusual interest would be manifested in the good work, and that a universal feeling would dominate over all political, religious, and other differences in the furtherance of the cause of the poor. His Lordship pictured the life of the waif and clearly demonstrated the necessity for such an institution. He pleasantly remarked that he, as well as the other Bishops, were present to baptize the inception of the Industrial School, and the people were the sponsors. As God-fathers and God-mothers he hoped they would look after their offspring and let nothing interfere with the duty they owed to God and the poor. He next paid a glowing tribute to the zeal of the good Christian Brothers, and closed his address with the words: "Trust in the Lord and do good; live in the land with its orphans and you shall be fed with its riches."

Bishop McNeil was next called upon and responded with a few practical suggestions, for which he received great applause. He said he had come 500 miles to be present at the inauguration of this very necessary institution and added he would have travelled further to share in the blessings of the work. He spoke of the progress of the West Coast, and the number of stray children who, if they had some knowledge of farming or other trades would much better be able to battle down the stream of life. He spoke of the art of printing, and referred to the absence of a Catholic journal in Newfoundland. He believed that if boys were taught this trade a Catholic newspaper would eventually be established. His Lordship's remarks were both interesting and instructive. Rev. Mgr. Scott's speech was very humorous, and at the same time practical and to the point. His long career as a missionary priest in Newfoundland had brought him in contact with many of the abandoned children of the city whom he met in the by-ways and alley-ways, while performing his religious duties.

Rev. Brother Slattery was the next and last speaker. He spoke in grateful terms of Bishop Howley's beneficence in giving up the "old home-stead," for such a purpose, and said, on the part of the Brothers, he would accept the charge of the Institution and would guard it as a solemn trust. He thanked the many patrons and contributors of the Institution for their generosity and support. He thanked in particular those of other denominations who had sent some very handsome contributions. Rev. Brother Slattery's closing remarks were to the point and especially when he said: "No sun would rise and find this institution at Mount Cashel in debt, and no expense would be incurred that would cause any indebtedness." This remark seemed to greatly please the gathering who applauded vociferously.

Rev. J. L. Slattery is a man of wide culture, great executive abilities, and a very instructive as well as an interesting speaker. As a public lecturer Rev. Brother Slattery has few equals in Newfoundland. The people are always anxious to hear him, and it is no wonder that his remarks were so well received at the opening exercises of the Industrial School. An appropriate hymn by the choir followed. The gathering, famous for the unity of the Catholic people of the Island, the spirit of self-sacrifice and devotion to the great cause of Christian Charity, and unswerving loyalty and devotion to Holy Church and its pastors, thus showing in its beauty the grand old Irish Faith, wended their way homeward greatly pleased with the inauguration of that School which had a very humble beginning, but will in a short time point heavenward with its massive structures, and thus be in keeping with the other large and magnificent monuments of Catholicity that Terra Nova can boast of with a degree of pride.

RITUALISTIC GEMS.

Under this heading "Llaretaw," in the "Catholic Times," furnishes the readers of that paper with the following characteristic programme. As we like a little innocent fun, from time to time, we quite enjoyed this beautiful gem of "anti-Romish" rubbish.

"I came across the following extraordinary 'programme' the other

I remember my father relating how he could recollect the Pope being burnt in effigy all over England on November 5, 1850. At the present time I make bold to say there's not

a man more revered or respected by Englishmen than the occupant of the Papal throne.

PROGRAMME OF BURNING THE POPE AT EXETER, ON THE 5th NOVEMBER, 1850.

Rocket Brigade to clear the way. Forty begging bare-headed Friars, with torches in their hands to throw a light on the darkness of the scene, and their own iniquity;

The Inquisitor General on an ass (Cape Mask.)

That Great Imposter the Pope, Pius the Ninth, (Masta Ferritti) (sic), holding a gridiron, or Craticula ferrea in full Pontifical Robes, carried in a chair of State, on Men's shoulders. The Cardinal Archbishop of Westminster (Dr. Wiseman), in full Robes (a Spaniard).

Officers of the Inquisition, with instruments of torture for heretics, on either side.

The Band playing "The Rogue's March."

The twelve Roman Catholic Bishops of England, all in foolscap Mitres. Romish Priests, but in the disguise of Puseyite Clergymen of the Church of England.

Renegade Members of the Church of England, with a Fool's Cap on their Head, a Bandage on their eyes, a Padlock on their lips, and a halter about their necks.

Printer's devils tormenting on either side.

The True and Faithful Citizens of Exeter then followed and surrounded the procession giving expression to the Religious and Loyal Feelings of their hearts by shouting:

"The Protestant Church of England for ever!"

"Down with the Pope and Popery!"

RANDOM NOTES FROM OLD WORLD SOURCES.

In regard to the much commented upon attitude of Pope Leo XIII., towards the French Republic, we find the following in an English Catholic paper:

"The Holy Father has once again impressed upon the Catholics of France the importance of genuinely accepting the Republic and uniting their forces. M. Henri des Houx, formerly editor of the 'Journal de Rome,' and now editor of the 'Martin,' had a special audience with His Holiness the other day, and the Pontiff said:—

The Republic is the regime desired by the people, desired by France. Well the Church has no distrust of that form of government, which in itself is not at all opposed to its laws and its teachings. And in truth nothing could be more admirable than a truly Christian Republic, a State in which the moral laws of the Church would be, as it were, spontaneously observed. The Catholics should exercise their rights as citizens and friends of the Constitution. But, added His Holiness, if they are to exert a decisive influence they are to be perfectly united. The ideal which the Holy Father sets before them—a Christian Republic loving freedom and ensuring it to all citizens—whatever their creed—is certainly worth working for, and it is to be hoped that even now the advice of Leo XIII., will lead to energetic action and useful organization by those to whom it is addressed."

The Liverpool "Catholic Times" refers in very apt terms to the difficulty about the use of incense that is bothering the members of the Anglican communion. We purpose dealing more fully, from our own standpoint, with this subject of incense, but we must agree with all that our English contemporary says:—

"It is clear from the evidence the experts have brought before their Graces that incense was never used in the Church of England till within the last twenty years, except for sanitary and fumigatory purposes. Mr. Dibdin showed that except during the reign of Queen Mary not a single case was known of a censer being required for at the archdeacon's visitations, and had they been in use censers would certainly have been mentioned in the lists of the lawful goods of the Church. The counsel on the side in favor of incense had made a great point of a list of armaments and vestments in a parish register of 1705, including censers, but Mr. Dibdin discovered that this list was written on a page merely used to strengthen the binding of the register and was of much earlier date. Incense was used at the coronation of George III. It was not, however, burnt in a censer, but merely 'carried in a thing like a short-handled warming pan,' a statement which produced a laugh. In Queen Elizabeth's reign censers were 'defaced as objects of superstition and idolatry.' Mr. Dibdin while quoting this as an historical fact did not pause to show the utter absurdity of describing a censer as an object of idolatry; did anyone in his senses

"The Queen Supreme!!"
"No Puseyism!!!"
"No Traitors within the Church!!"
The procession entered the Cathedral yard about half past eight, and moved round the yard.

The procession stopped at intervals, for those who liked it, to kiss the great toe of the Pope, and then proceeded to the bonfire, where the Pope and Cardinal were hanged in a gibbet and burnt with all the indignity heaped upon them which their late daring and impudent but at the same time contemptible usurpation of power of the British people deserves.

The Bishops and the Inquisitor-General were then kicked round the bonfire, and then kicked into it, the band playing "God Save the Queen," and the people singing:

Frustrate their Popish tricks,
Confound their politics,
God save the Queen.

The "No Popery Flag" waved over the street at Broadgate all day.

The (Pope) figure of Pío Nono was burnt, with a Grid Iron in his hand, amid the execrations of the populace.

But why should the Pope have St. Laurence's emblem, the gridiron, in his hand? Perhaps the gridiron meant that the Pope represented his Satanic Majesty!

"Frustrate their Popish tricks." Surely this was never the original rendering of this line in the National Anthem?

I notice "the true and faithful citizens of Exeter" were ignorant of the "Continuity Theory" in those days, for they yell: "The Protestant Church of England forever!" How history repeats itself! Kensit is yelling the same cry to-day.

ever yet worship a censer? Indeed it is very difficult to understand the Protestant horror of the use of incense, a ceremony for which there is more scriptural authority than perhaps any other. It has never been very popular even in Ritualistic Churches. We understand there are no more than a hundred or a hundred and ten Anglican Churches which now use incense. How many will there be after the Archbishop has given his judgment?

Here is something interesting concerning confession among Protestants:—

"The remarks of the Bishop of Oxford at Reading on Monday deserve notice. His diocesan charge dealt with 'Confession.' He said that it was quite clear that the Church of England regarded the confession of sin as a most important part of her religious system. She asserted for her ministers the authority to pronounce to the penitent the Lord's message of absolution, and in the ordination of priests, in the most solemn words uttered at the moment of the laying on of hands, she claimed for them their share in the great commission which Our Lord gave His Apostles, 'whoso sins you shall forgive, they are forgiven, and whose sins you shall retain, they are retained.' And she recommended it for the benefit of persons qualified to receive the Holy Sacrament, and kept back by a consciousness of unworthiness. But she had not authorized her clergy to impose such discipline as part of her ordinary system. All which is very nice reading. But if it is to be regarded as anything else, how comes it that in thousands of cases ministers live their whole lives without hearing a single Confession? We should be astonished to hear that men who hold the views Dr. Ryde, have always acted up to what the Bishop of Oxford declares to be the clear doctrine of the National Church."

We are accustomed to read a great many things, more or less new, concerning Freemasonry and the Catholic Church, but it is not often that we meet with as pointed a contribution as the following from the pen of Mr. G. B. Totum, of Lemisham, England. He says:—

"If there are some Catholics who feel a difficulty in believing that the Church has acted wisely in condemning Freemasonry and excluding Freemasons from her communion it may be useful to point out that this condemnation of Freemasonry is no new thing. It was first condemned by Pope Clement VII. in 1523, then by Benedict XIV., and in the present century by every Pope in succession from Pius VII. to Leo XIII. If any one will read the 'Anti-Masonic Catechism of Freemasonry,' in the words of English and English-speaking Masonic writers," by the Very Rev. F. M. Wyndham, he will see that the Church has not acted without reason in this matter. May I be allowed to make one or two quotations? '3. Is Masonry in itself a religion? Yes. 'That rite (the Ancient and Accepted Scottish rite) raises a corner of the veil, even



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