

make all the money they can out of such a responsible position (applause).

It is no apology to say that the evil is only negative, and that, although the instruction of the common schools imparts nothing positively religious, neither do they impart anything irreligious; that they leave the mind, as to religion and morals, a *tabula rasa*—a blank. This is just its evil; this constitutes the very danger of this false system. Give the plant no sun, no heat, no moisture, and it will die quite as effectually as if you would put a worm at its roots; give a child no food, no drink, no air, and its death is as certain as if you gave it poison; so, give the spirit no religious culture and it dies. It is not positive opposition, but negative indifference, that is at the root of this evil; and it is in this as in other cases, that distance, coldness, and carelessness, more than all else, alienates the heart from all it ought to love. The child weaned in early infancy, removed from its mother, brought up amongst strangers, not permitted to hear her name pronounced, except with the upturned finger of caution, hearing it is almost a crime to praise her virtues—such a child can never have any of the feelings which belong to the relation of a child with its mother. It is just the same when Catholic children are treated outside of the Church, where her name is never heard except in a way that implies, *she needs to be watched*.

On the other hand, the State says, "How shall we manage to please all parties?" And her shortest answer to that question is that religion is to be banished from the school-room—that as there are so many religions in America, one cannot be taught without offending the consciences of the others. And I must here observe that the State is not very fortunate in pleasing any class with their schools. In the first place, they have the Protestant Bible read, which tells the Jewish child that his fathers murdered the son of God, his Redeemer; which, of course, also states that our Saviour is God, and that there is a Trinity of Persons in God, and therefore offends the Unitarian and the Free Religionist. The protest of these classes against the common schools finds expression in the Jewish and Quaker schools of the country; they will not send their children to the common schools. And what makes the whole matter so ridiculous before the public is, that they have made the schools appear entirely Protestant. The Protestant Bible is read every morning after the roll is called, and the Protestant form of the Lord's Prayer: "Our Father, *which art in Heaven*"—"Thine is the kingdom, the power, and the glory," is made use of; and in what is called the "commencement exercises," they are opened by prayer by one Protestant minister, and closed by the benediction of another, while the Catholic priest is never called upon to enter these schools, and is entirely ignored so far as having any

RIGHT OR INTEREST IN THEM.

It is simply ridiculous to think that any teacher can entirely divorce religion from education. It is mixed up with everything the child learns—with geography, history, grammar, and all branches of education—and the teacher, in teaching these branches, can, by delicate innuendoes, sneers, or ridicule, do more in sapping the foundation of Faith in that child than by any open attack upon the Church. For instance, 'Wilson's Outlines of Modern History' is a text-book which, if not taught now, certainly was taught in thousands of these public schools, and, for all I know, may be used at this moment in them. Out of this book I will read you a few questions which were put to the pupils:—

Q.—What was the moral character of the Popes in the sixteenth century?

A.—They were immersed in the blackest crimes, whilst they avowed and their adherents proclaimed the doctrine of their infallibility.

Q.—Who was Martin Luther?

A.—A man of high reputation for sanctity and learning—a Professor of Theology at Wurtemberg-on-the-Elbe.

Now, such teaching as that, does it or does it not tend, of its own nature, to cause Catholic children to become foes to the Catholic Church, or to silently fall away and give up its practices? (hisses). Yes! I assert that if they hear anything upon religion, the teachers, for the most part being Protestants, in teaching either geography or history, will be sure to throw in some hint of the "Glorious Reformation of the Sixteenth Century," which the pupil, up to that time, knew and believed was simply an Apostasy, that made a creed on its own authority, its principles reducing faith to a mere opinion, and virtue consequently to simple convenience and taste.

I defy him to teach the history of England at that period without either upholding or denying the truth of Catholicity. He might as well try to teach geometry and avoid mention of circles and triangles as to attempt to teach this history without implying that the Catholic Faith is true or false.

How can the Protestant teacher in the public school teach that chapter on the Reformation to the Catholic child? He would have to say that the Catholic religion was the true one at the time of the Reformation, and if it was true at that time it is true now; therefore all the rest are false. Or he will have to say that all religions are equally true, or the ridiculous absurdity that all are equally false; but if he keeps silent he practically instils

INFIDELITY INTO THE INFANT MINDS.

But a parent may say: "The public schools give my children the best education to qualify them for this world, then why shall I send them to the Catholic schools?" The common saying, "Where ignorance is bliss 'tis folly to be wise," is eminently applicable and infallibly true in this case (laughter). Ignorance of profane learning, accompanied with the simplicity of faith and the knowledge of the Divine truth which it teaches, is infinitely preferable to all the pagan education which such Godless schools impart. The worst thing that can be said of them is that they profess to teach no religion at all. And is not the tendency of this enough to make a child a pagan or an infidel? to make the schools the prolific source of those latitudinarian principles, and the origin of all the infidelity that pervades the land? What does it tell that child, as it lifts its haughty head and stalks abroad with majestic airs, but that religion is a purely second-

matter, very good for the parents at times, but not necessary for them.

Of course the school is not purely an infidel school; but it matters little if the Catholic child loses Divine faith—that faith which is for that child the first root of grace, as grace is the root and germ of glory—whether it was in an infidel or sectarian school that he lost it. One thing is clear: he never hears a favorable word concerning it, for though no direct attack may be made on it, yet the very atmosphere that he breathes there is infected with hostility to his creed; and more especially the child of Irish parents is associated for the most part, in those schools, with the uncompromising enemies of his religion.

The science which produces saintliness is not a part of this system; and whilst it talks about the freedom and the right of public schools, it passes over, untouched and unrevealed, the worst of all slavery—a moral slavery, which likewise overclouds the intellect on all matters which rise above the material life; and the very highest perfection it aims at is to treat the pupil as an intellectual being simply, and no more; that Christianity came into the world to promote civilization and should rank second to it; that development of commerce, the accumulation and distribution of wealth, the discoveries of physical science, "the easing of the wheels of society," making the world, in fact, the home, and this life the object, of man; as if these were the grand ends which the Lord had in view in giving Himself a sacrifice for His creatures—that our last end lay in comfortable homes, palaces, abundance of food, bridges, railways, canals and docks, with a wide empire and the fair array of a well-ordered government and the charms of a well chosen society. Ah! how different is all this from the principles and teachings of the Catholic Church, which has ever exhibited, where she had full development, her influence upon the human heart, and the interior life of man. Catholic not merely in territorial extension, because, from the rising to the setting of the sun, she has erected her altars and offered up her sacrifice in every land; but Catholic also as appealing to all the faculties and the feelings of our complicated humanity (applause)—subordinating them all in well-ordered harmony to the greater glory of the Creator and kindling everywhere the genius of her children, by the light of Faith and warmth of Christian love; making it fruitful for God's honor and man's spiritual progress; fearing neither the march of intellect nor the progress of knowledge; having nothing to fear, but everything to gain from true liberty, as free discussion, show up the deformity of error and the beauty and symmetry of Catholic truth (great applause). Yes! this Catholic Church has a creed to sway the actions, to curb the passions, and to give an interior conviction of religious truth. Yes! we believe that religion is not locked up by the sexton's key in the cathedral, to be circulated from Sunday to Sunday, or on some week day morning, when there may be people to receive it; but that it was intended by God to enter into all our dealings, labors, and relation. that by its inherent blessings man was to be made happy here as well as hereafter. The fear on the part of the Catholic boy manfully to manifest his religious spirit, which is an obstacle to religious practices in the schools, is a paltry human respect which very often afterwards makes him a slave to a bad public opinion. Take a boy from the school of the Christian Brothers and bring him into a public school; what are his feelings at the absence of all Catholic practices, of all Catholic teaching? The school has no sacred images, and the children must hide their rosaries. Of course they are not asked to apostatize from their faith, but then they are not allowed to make any profession of it for so many minutes and hours of the day; that is to say, the State buries their souls for so many minutes and hours of time; and during these periods religion is in abeyance, and the Catholic energies of the soul must lie dormant. That boy never hears a word of the glorious old maxims of the Catholic Church, "That life is better than food;" "that to save men's souls is better than to feed them;" "that the hairs of the head are all numbered, and the flight of the sparrow is traced;" "that all should be reconciled to their lot in life, for that the Almighty God bestows the blessings of this life according to weight and measure." These would take away that envy, and sweep from the very roots that jealousy and discontent so natural to the humble classes, the remote and the immediate cause of the strife between capital and labor, which is now the great problem of the age (applause).

Again the assertion that the public schools give the best education even in a literary point of view, I deny. A scholar from the Christian Brothers' schools is as fully and thoroughly instructed when he goes out in the world as one from the public schools, notwithstanding all the pecuniary advantages which the public schools have over our Catholic schools. They have the public treasury at their backs to secure success; our schools have to depend entirely upon voluntary contributions. What would they be if we had our share of the public funds—money to build, good salaries for our teachers, all the school furniture, even down to the slate-pencils, free to the children—the advantages now possessed by the public schools. The parents say, "How will I pay the public school tax and then pay for my own school?" My answer is if that child of yours was sick, and one doctor failed to heal him, would it not be better to call in another, and pay for the services of both in order to

SAVE THE CHILD?

The State says again there are so many sects in this country, how shall we give each their proportion of the public funds? I answer: Give the Catholics one portion, and then manage so that the other sects, which, according to their own admission, though differing on minor points, yet agree upon some common principles, can conveniently divide the remainder among themselves (applause). The Catholics must stand alone, because their doctrines are diametrically opposed to the different sects, but the Protestants can so adjust their doctrinal differences as to hold common schools among themselves, and get their share of the public funds.

Finally, my friends, that Church which emerged from the persecutions of the Roman emperors has been the great educating body of the world. She has headed the march of thought and systematized knowledge as it advanced. Her bishops, her dioceses, and her monastic