

and all of these duties and obligations with their consequent attendant instruction of the human being, material and moral. The secularist says: Make religion secondary; teach the man history, chemistry, astronomy, engineering, all things that help to procure worldly wealth. Religion and those interested in it will look after themselves. Because people have different creeds and will not agree upon points of religion, shut out religion from our public schools. All without exception have to pay to maintain the public schools, shut out from them all causes of disagreement. Teach the practical branches of science, and then you will do all necessary to be attended to by the State. If you want religion, give instruction in that department on Saturdays and Sundays, or when you please, but not in the public schools. The result will be the production of an independent, free, and wealthy people.

The Protestants wishing for the reading of the Bible require that it, in all cases, should be a necessity in the schools, if people hope to have a community law-abiding and moral—nay, more, some go further and say—as does the Church of England Synod—we require to have religious instruction mixed up with all our school duties; and therefore we ask for schools of our own under our own control, paid by the State and paid by results in secular information and instruction. In this way we shall preserve order and morality; otherwise, we cannot.

The Catholic Church holds to her old faith and ancient traditions, and says: God is first—man second; God must be known—man must be trained to know Him. The world to come is first—this world only a secondary consideration. We must attend to the first, but not forget the second. The faith of her children is her greatest cause of care and solicitude. With faith her children can hope, and bear up against difficulties. With faith, charity for God, and man can be cultivated. Without faith in God's existence there can be no love of Him. And without faith and love of Him, there can be no love of our fellow man, except that arising from the exercise of those natural gifts which are bestowed upon us, though thankless, it may be, for the favor. In training the human being, then, the Catholic Church holds herself to be an infallible guide on the way to a happy future; and for 1800 years she has boldly proclaimed to the world that she can have no compromise when faith is concerned—that all is to be risked for that—that wealth, and health, and strength, and fame, and glory, are all to stand in abeyance when this great gift of faith runs any risk. She looks abroad and sees the secularists working vigorously to establish Government Schools for the education of the rising generations, without religion—making faith and religion, or the worship of God, secondary considerations; and she proclaims to the people and the world that society cannot last without religion; that to have the man religious, or a community religious—the man as a rule must be reared under the guiding spirit of religion; and to have a community religious, its members must have been under similar training. Persons are trained by living instructors, and by the study of books. If the books be bad or vicious in their teaching, the instruction received will be so too. If the instructors be immoral, or infidel, or materialistic, experience shows that the views of those teachers will be warmly and ardently instilled into the minds of those entrusted to their care. Hence the Church asks for good books, free from immoral tendencies; and even, when purely secular sciences are taught, she demands teachers for these branches free from immorality, not tainted with error in their religious tenets; knowing well that if the infidel or materialist gets hold of the young mind, he can mould it on his own model. She recognises no teacher in religion outside herself; and she even dreads the influence of others, even in matters not religious, knowing the danger of perversion. Now as to the secularist system, it has produced many ardent men, wild with enthusiasm in advancing their own tenets. It has produced such men as those forming the Commune of Paris—the members of all secret societies—the disturbers of all legitimate governments—the destroyers of religion, morality, peace and order; though very often they have set themselves up as promoters of *liberty, equality, fraternity*. And those men boldly come forward and assert that the Church, the promoter of learning and religion, of the arts and sciences, has for its object the destruction of all these. We do not say that each secularist has these intentions, and that so he has determined. We know some have no such intention; but what we assert of secularist teachings and principles is

quite true, taking the result in every age and country: Spain, and Italy, and France, and Catholic countries are talked of as examples of a people down-trodden by the Church and her priesthood; but in no countries are there more glorious institutions for instruction and for promoting the advancement of the sciences; and those who have caused the revolutions in those countries are not the religious, but the Godless, without faith; branches fed and reared under the patronage of secret societies, guided by turbulent spirits, who would not submit to the yoke of law and order.

To save their children from such consequences, the Catholic people of this colony ask for a fair share of the monies contributed by them for education. Monies demanded by a Government who ought to deal justly and honorably with all those under its protecting care. We ask for our own. Is it not just to grant us our own? We would accept it under other conditions if it were possible; but it is not possible otherwise to accept it, as long as we cling to the grand old faith! that shall be for ever.

#### THE SUPPRESSION OF CONVENTS.

In another column we publish a summary of a translation of an article by Mgr. Nardi, in the 'Voce della Verità,' on the suppression of convents. The article is a reply to one which had appeared in the London 'Times.' Expropriation is the word used for robbing the Church of its private property; but, as the General of the Jesuits said to the 'Pall Mall Gazette' correspondent, there are many fine words which do not express their right meaning. The 'Times' advocates the abolition of religious corporations on the ground that they are a burden to the country. Those liberal-minded gentlemen of the present day who would suppress the religious institutions for the good of the monks and nuns themselves—they love them so much—on account of their poverty, are, in their disinterested endeavors, acting on no new idea. To show this, we will quote from the confidential correspondence of Napoleon I. with his brother Joseph, King of Naples. King Joseph had issued a decree suppressing the convents in his kingdom of Naples, and stated in the preamble to the effect that the religious orders, which once were the preservers of knowledge and reasoning, had become unnecessary—that the attention of the present age was directed towards art, science, military, colonial, and commercial objects—that the expense required for the purposes of the religious houses obliged economy in other things: wherefore, &c. Napoleon, writing from Prussia, in 1807, to his brother in Naples, says:—

Since you wish me to tell you what I think of your proceedings at Naples, I own that I was not very well pleased with the preamble to the decree suppressing convents. In what concerns religion the language employed should be in a religious and not in a philosophical spirit. You should display the talents of a ruler, not those of an author or of a man of letters. Why talk of the services which the monks have rendered to the arts and to science? Their merit does not consist in those services, but in their administration of the consolations of religion. This preamble is entirely philosophical, which is not what is wanted. You seem to me to insult those whom you expel. The preamble ought to have been in accordance with the monacal system. Disagreeable things are better endured from one who agrees with you than from a person who differs. You ought to have said that the number of the monks made their subsistence difficult; that the dignity of their profession required that they should all be well supported; that for that purpose a part must be removed; that some must be preserved because they are required for the administration of the sacraments, and that others must be released, &c., &c. As a general principle, I distrust a government which deals in fine writing. Each decree ought to have its own appropriate and professional style; a well-informed monk, approving the suppression, would have expressed himself differently. People bear injury when unaccompanied by insult, and when the blow does not appear to come from an enemy. Now the enemies of the monacal profession are literary men and philosophers. You know that I am myself not fond of them, since I have destroyed them wherever I could.

We publish these suggestions of Napoleon to show the insidious ways in which the Church may be attacked by men who profess to act for her good. But there is another lesson to be learned from Napoleon's conduct towards the Church—one which, read with the recollection of the downfall of his Empire, is very striking. Napoleon, when he wrote the letter quoted, was flushed with victory, like Bismarck when he expatriated the Jesuits and other orders from Germany. Only a few months before, writing from Berlin, Napoleon said, "I have taken 120,000 prisoners; park, magazines, baggage, everything has fallen into my power—I have completely crushed the power of Prussia." And subsequently, "I have taken in the campaign 140,000 prisoners, 800 pieces of cannon, 250 stands and colors. The Prussian army and monarchy have ceased to exist."

Being so successful as a conqueror, he must needs, like