

for increased schools and teachers, the landlord, the baker, the butcher, the dry-good's man distribute a portion of the increase on tenants and consumers. In western cities, where clerks, mechanics and labourers own their dwellings, a direct tax is paid on the real estate and an indirect tax through others, who, from the goods they sell to their customers, derive a share of the taxes they pay. This tax money is called State money. The State collects and distributes it. It is still the people's money. A man's rights go where his money goes. Much of this money is used for the maintenance of schools from which a large minority of citizens are barred out by disabling conditions, arbitrary, illogical and punitive."

Viewed from another point, however, as the writer shows us, the Catholics are not without their compensations; though the injustice done them becomes plainer for the non-Catholics who use the State schools. He thus exemplifies:—"The last printed report of the Rochester public schools is for 1887-88. Their pupils numbered 12,302. For the same period the parochial schools counted 5,849, or more than 47½ per cent. of the number in the State schools. The total city tax levy for 1887 was 1,254,239 dols., of which 252,000 dols. were for the schools—or nearly 21 per cent. of the general city taxes was for the schooling of its specially-favoured 12,302 children. Hence, were the Catholics to disband their parochial schools, and throw their 5,849 children on the city, school taxes would have to be increased more than 47½ per cent., or more than 119,600 dols., without counting the cost of the fourteen or fifteen new school-houses, together with lots on which to build them, furniture, etc."

As the case stands, the non-Catholic tax-payer saves nearly one-tenth of his entire tax bill; the Catholic tax-payer the same sum, less what he contributes to the support of his parochial school.

The Bishop takes up the charge of sectarianism, which is the pretext for the punitive treatment of parochial schools, and quotes Secretary John C. Spencer in proof of the fact that the exclusion of all religious instruction is in itself sectarian. "By what right," asked Bishop McQuaid, "does the State hand over one dollar of Catholic money to maintain sectarian schools of the Ingersoll, the secularistic, the avowed infidel, or the evangelical type, while it refuses to give back to Catholics for their so-called sectarian schools, a portion of their own money?"

The article before us is in answer to that of a Baptist clergyman, the Rev. Dr. Kendrick, of Poughkeepsie, N.Y., in a previous number of the *Forum*. Dr. Kendrick laments the approach to justice with which the Catholics of his city are treated in the matter of education.

Dr. Kendrick further pleads for "a spirit of inflexible resistance" to the demand that the public school fund be split up and parcelled out among the various churches.

Whereupon, Bishop McQuaid: "Keeping in mind the scandals occasioned by the Bethel Baptist Church of New York City in 1820-21, which appropriated State school money for Baptist church extension, the doctor has cause for alarm. Catholics do not ask for a division of the school fund. Indeed, they fear the State. They ask simply for their own money, unjustly taken from them for the education of the children of infidels and Evangelicals. . . . If this arrangement cannot be effected, then let the State pay for results in secular education, in any school, parochial, private, or corporate, furnishing the State with the requisite conditions of buildings, furniture, and competent and certificated teachers, and instructing pupils in such branches of secular learning as the State may require. If one or other of these plans is not acceptable to the majority of the American people, then let us return to fundamental principles, and throw the burden of schooling children on parents, where it rightly belongs. We ought by this time to see how dangerous it is to break away from sound principles in running democratic institutions."

As to the objections raised against the parochial schools, of which the first is that they fail to inspire their pupils with a patriotic love of country: "A sufficient answer to this heartless aspersion on our honour as citizens would be to invite these calumniators to visit our cemeteries and look on the tiny flags waving over the graves of patriots who died for their country's preservation. Members of the Grand Army do not speak thus of their brothers in arms."

The second charge, that the parochial schools are not up to the standard of the State school in secular learning, the Bishop brands as equally false with the first—citing his proofs from the city of Rochester where both systems are well established and in fair and amicable competition. Regents of the University of the State of New York send out to all schools, State, parochial and private, that ask for them, sets of examination papers. The answers to these papers must have 75 per cent. of correctness in each branch of study.

State school pupils have the advantage in being examined in their usual school buildings and before familiar teachers. Parochial school children are examined in the City High School and before strangers. Nevertheless, all of the forty parochial school graduates in a certain district of the city passed the examination, while of the twenty-eight applicants from No. 4, the State school in the same district, only eighteen passed. Moreover, the average age at which the parochial school children graduate is fourteen years and two months; that at which the State school pupils graduate is over fifteen.

"It may be asked," says the Bishop, "'Why is the average age of the graduating pupils of the parochial school so much lower than that of those in State schools?'" These children, for the most part of Irish and German parents, inherit sound and vigorous constitutions; they are not spoiled by injudicious and unhealthful feeding; they go to few night parties, if to any, and are consequently well rested in the morning, and fresh for another day's work; they have an object to work for, as they know that their future rests in large degree with themselves and the use they make of their early opportunities for study and self-advancement."

He touches on the advantage which the parochial schools enjoy in having teachers whose lives are consecrated to the work.

He makes short work of the third objection—that parochial schools tend to keep Catholic children a class apart, and thus fail to

foster democratic equality. "Democratic equality," he says, "is a phrase with which to fool gudgeons. The wealthy of a town congregate in an aristocratic neighbourhood, and right there will be found a State school, from which children of poverty will be, by force of circumstances, excluded. Thus the latter are deprived of social elevation through social commingling. Where the separation of rich and poor cannot be obtained in a district whose inhabitants are of both classes, the abolition of the recess removes all dangers of contact between the classes except in the class-room. It is in parochial schools that the democratic notion of friendly equality is best carried out.—The religious brotherhood of man is taught and practically lived up to in these schools. We are ready for other objections, only let them contain a bit more of common sense."

This is from the conclusion of Bishop McQuaid's masterly article: "The building of schoolhouses and the gathering into them of our Catholic children are going bravely on all over the United States, especially in Massachusetts. Now that the Bostonians are fairly aroused, we may look to them for largeness and thoroughness of plans in educational achievement. They will accept, I am sure, no compromise by which the religious element in their daily tasks can be lessened. They will do their best to turn out good citizens and good Christians.

"Catholics hold a proud position in the face of their fellow citizens, though it is one for which they are heavily fined by State schoolism. In State schools: 1. Their parental rights and duties toward their children are infringed upon. 2. Their children's rights to a moral education and training by 'religious enforcements' are seriously interfered with. 3. The natural dependence of children on parents is weakened. 4. The double taxation to which parents are subjected is irritating, unjust, and cruel; it is a hindrance to mutual esteem and to a kindly spirit among fellow-citizens. 5. They are made to suffer for the sake of conscience. It is not necessary to tell us again that somebody else's conscience ought to suit us.

"It is, in some measure, compensation for our wrongs to be able to hold up our heads and to glory in our self-imposed sacrifices. It is ennobling to stand on a true American platform, and to enunciate principles such as the founders of our Republic knew and upheld."

## STARTLING EVENT IN A VILLAGE.

(To the editor of *Saturday Night*, Birmingham.)

I RECENTLY came into possession of certain facts of so remarkable a nature, that I am sure you will be glad to assist in making them public. The following letters were shown to me, and I at once begged permission to copy them for the Press. They come from a highly responsible source, and may be received without question.

MESSAGE FROM GEORGE JAMES GOSTLING, L.D.S., R.C.S.I., Ph.C.I., Licentiate in Pharmacy and Dental Surgeon.

Stowmarket, July 18, 1889.

To MR. WHITE,

The enclosed remarkable cure should, I think, be printed and circulated in Suffolk. The statement was entirely voluntary, and is genuine in fact and detail.

G. J. G.

"To the Proprietors of Mother Seigel's Syrup.

"GENTLEMEN,—The following remarkable cure was related to me by the husband. Mary Ann Spink, of Fimborough, Suffolk, was for over twenty years afflicted with rheumatism and neuralgia, and although comparatively a young woman at the time she was attacked (she is now fifty), she was compelled, in consequence, to walk with two sticks, and even then with difficulty and pain. About a year and a half ago she was advised to try Mother Seigel's Syrup,

"(B. Spink.)

"G. J. GOSTLING,

"Ipwich Street,

"Stowmarket."

This is certainly a very pitiable case, and the happy cure wrought by this simple but powerful remedy, must move the sympathy of all hearts in a common pleasure. This poor woman had been a cripple for twenty of her best years; years in which she should have had such comfort and enjoyment as life has to give. But, on the contrary, she was a miserable burden to herself and a source of care to her friends. Now, at an age when the rest of us are growing feeble, she, in a manner, renews her youth and almost begins a new existence. What a blessing and what a wonder it is! No one who knows her, or who reads her story, but will be thankful that the good Lord has enabled men to discover a remedy capable of bringing about a cure that reminds us—we speak it reverently—of the age of miracles.

It should be explained that this most remarkable cure is due to the fact that rheumatism is a disease of the blood. Indigestion, constipation, and dyspepsia cause the poison from the partially digested food to enter the circulation, and the blood deposits it in the joints and muscles. This is rheumatism. Seigel's Syrup corrects the digestion, and so stops the further formation and deposit of the poison. It then removes from the system the poison already there. It is not a cure all. It does its wonderful work entirely by its mysterious action upon the digestive organs. But when we remember that nine-tenths of our ailments arise in those organs, we can understand why Seigel's Syrup cures so many diseases that appear to be so different in their nature. In other words rheumatism and neuralgia are but symptoms of indigestion, constipation, and dyspepsia.

A great sensation has been produced by an article in the *Frankfort Zeitung*, to the effect that King Leopold must be cautious if he desires to retain his throne.

The Empress of Austria is coming to England in February, and will stay for a few weeks at Eastbourne.

The first baby hippopotamus ever born in America is no more. It died at Central Park, New York, December 6, of congestion of the lungs at the age of four days and four hours.