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MORE IMPORTANT STILL.

Closer examination and study of the proposed codification and revision of the consolidated school law of the state shows that its promoters seek to do more than merely put back Bible reading in the schools. They seek to practically set up a state religion.

Section 5, subdivision 2, provides that the public schools shall furnish instruction in the English language in the following subjects: "Good morals; and for that purpose the Bible may be read either as a part of the school exercises or otherwise. Such reading may be from any version but must be without note or comment. Instruction under this subdivision shall also be given from such other books or in such other manner as the superintendent may prescribe."

Let us analyze this provision. The state is to instruct the pupils of public schools in good morals; in other words, the state is to usurp parental rights without asking parental permission. To this end the Bible is to be read in the schools. This raises the question of sectarianism that our non-Catholic friends are always lugging into any and all discussions of the school question. They believe that the Bible is the one and only guide to salvation, and that it is to be interpreted and believed as each individual judgment dictates. Catholics do not believe this way. Hence it is lugging in a sectarian issue to require the Bible to be read in the schools where children of all faiths are supposed to gather. As we remarked last week, who is to decide whether the selections are to be from the Douay or the King James versions of the Old or New Testaments? Who is to select the passages to be read?

Whoever drafted the bill must have figured on hoodwinking persons into approval of the bill by inserting the words: "Such reading must be without note or comment." This sounds very pretty, but it will deceive no intelligent person or blind his eyes to the astounding proposition contained in the last clause—the section quoted at the beginning of this article. If it ever were enacted into law what is to prevent the state superintendent of public instruction prescribing that "good morals" shall be taught by the teachers from the Westminster catechism, even though the parents of Baptist, Methodist or other denominational pupils should protest until black in the face? Did any one ever hear a more impudent proposition or a more barefaced attempt to make one Charles R. Skinner the dictator of state religion and state morals?

Again, we repeat, this bill must be killed or amended in several particulars.

"Orator" O'Grady will be the next title.

To-morrow is Passion Sunday.

THE LODGE BILL

One of the principal arguments advanced by Senator Lodge in favor of his immigration bill is that if we had no foreigners we would have no illiterates. Of course the argument is as fallacious as that advanced by the worshippers of the public school fetish—that education prevents crime. We all know that there are as many educated criminals in state prison as there are uneducated ones, while the well-educated scoundrel is the worst of all.

A Buffalo paper has furnished statistical and irrefutable denial of Senator Lodge's contentions. It has made a close analysis of the population in the several states of the Union with reference to the question of illiteracy.

Some of the tables compiled by our contemporary are particularly significant. It appears that in North Dakota the native and foreign populations bear these proportions to each other: Foreign population, 44.58; native population, 55.42. The percentage of white illiterates to the whole population is 5.8. In South Dakota 27.69 of the population are foreign born, while the percentage of white illiteracy is 4.1.

Turning to two southern states where the foreigner is not so familiar a figure, we find that in South Carolina 99.46 per cent. of the white population are natives, and the percentage of white illiteracy is 17.9. In North Carolina only .23 par cent. of the white population are foreigners, while 99.7 are natives The white illiteracy in the latter state reaches 23 per cent. of the whole population!

These citations prove conclusively that Senator Henry Cabot Lodge is either a bigot or a fool. Our readers can make their own choice.

AS TO "ROMAN"

"Church Progress" of St. Louis has been leading a crusade against the use of the term "Roman" as a prefix in describing the Catholic church, holding that is merely a geographical appellation, and as much of an insult as the vulgar expression "Romish." Rev. Austin Dowling, editor of the Providence "Visitor," takes a different view of the matter. He insists that "Roman" is a synonym of unity. "It is," he says, "another word for the 'one' holy Catholic church which is found in the creed of Constantinople. It calls to mind the Roman See—the See the head of the church—whenever it is mentioned, and at a time when sectarianism is rampant, when divisions are taking place everywhere, it seems to be a particularly desirable name whereby to describe that venerable church which has an eye for the wide world."

"Dr. Dowling insists that now is not the time to drop the word when it conveys so much.

AN INSULT

It is an insult to the 13,000,000 of Catholics in the United States to question their loyalty to the Stars and Stripes or to ask where they will be found in the event of a war with Spain. History tells where they will all be—in the van of the battle, fighting for their native land or the land of their adoption. They will take up arms as promptly and fight as valiantly as any other class of citizens. No more and no less. The question of religion, or the fact that Spain is a so-called Catholic country will not enter into the case.

Still, we hope and trust there will be no war.

Said the Boston "Herald:" "Tim Healy once observed of Mr. Balfour, who is now substituting for Premier Salisbury, that if the Irish people hated the devil half so much as they hated this man, the priests would have a sinecure." The Boston "Republic" corrects thus: "It was not Mr. 'Tim' Healey, but the late Father Healy of Little Bray, who perpetrated the 'mot' quoted. The latter's humor was more refined than that of the peppery member for North Louth."

One Rev. Scott F. Hershey, a Presbyterian parson, recently said that to Protestantism we are indebted for all our social, educational and industrial progress. So? Protestantism gave us divorce. It also is responsible for infidelity, godless public schools, etc., etc. Really we have cause to be thankful for Protestantism, to be sure.

The Brooklyn "Citizen" gives this pen picture of Bishop Burke of Albany: "A man with a vast amount of cheeriness and energy is the impression that he makes on the casual stranger. He is in the early fifties, short in stature, rotund and rosy cheeked, with a merry twinkle in his eye for a good joke, or the gentleness and sympathy of a woman for the soul in sorrow. To the world he is an alert, able executive chief of a great organization, with the perfection of detail in his knowledge of all the affairs of the Albany diocese. It is a familiar sight to come upon the bishop in his walks abroad surrounded by children. The sight of him is as potent as the pipes of the Pied Piper to draw all the children in the neighborhood after him, and there is scarcely a child in the entire Albany diocese who does not know his face and look eagerly for his smile of recognition."

Archbishop Elder is of the opinion that from a moral standpoint, the greatest need of our time is the reformation of the daily press. Here is what he says: "It is not for me to judge the motives nor the intentions of the proprietors and managers, but we cannot help seeing and deploring the fact that our daily papers, instead of being a means to instruct and elevate the people, have degenerated into a sewer; gathering all that is most shameless in honor and most filthy in morals, and pouring it out in a huge stream of corruption that flows through all our streets and into our factories and shops, and almost all the dwelling houses of our city."

In a recent interview the distinguished Oxford linguist, Max Muller, is reported as saying: "I have always held that it would be a miserable universe without universal punishment. Every act, good or evil, must carry its consequences, and the fact that our punishment will go on forever seems to be proof of the everlasting love of God. For an evil deed to go unpunished would be to destroy the moral order of the universe"

One by one the erstwhile A. P. A. strongholds are dropping the cellar gang. In the recent provincial elections the "Patrons" who represent Protestant Protective association—the Canadian counterpart of the A. P. A.—were routed at every point, and even the secular press rejoices at their downfall, while the Canadian Catholic papers are exultant over the defeat of the short-lived bigoted association

Rev. Justin D. Fulton should take a rest in some convenient and secluded sanitarium. He has solemnly assured the public that there are 700,000 American Catholics drilling in Spain in the event of war!

Hugh Hastings is making us believe that there is really some history connected with the Empire state. It looks as though no mistake was made when the legislature created the office of state historian.

The New York "Times" speaks of "our headless state department." Uncharitable language, certainly, but unfortunately it is more than half true.

Peculiar, is it not, that a son of the great Edison has been dropped from the freshman class of the Yale Scientific school because of his failure to maintain the required standing in his classes?

A Kansas paper has reached the conclusion that Captain Sigsbee, of the Maine, would never be a populist, because he does not talk enough.

It would be a peculiar turn of affairs did the Cuban difficulty lead the United States to an alliance with Great Britain.

TELEPHONE 3141.

Subscribers and patrons will please notice that our telephone number has been changed. We have put in a long distance metallic circuit 'phone, and our number hereafter will be 3141, instead of 1366. When you need anything in our line call us up.

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THE GOSPELS

GOSPEL: St. John viii. 46–59.—At that time, Jesus said to the multitude of the Jews: "Which of you shall convince Me of sin? If I say the truth to you, why do you not believe Me? He that is of God heareth the words of God. Therefore you hear them not, because you are not of God. The Jews therefore answered and said to Him: Do not we say well that Thou art a Samaritan, and hast a devil? Jesus answered: I have not a devil; but I honor My Father, and you have dishonored Me. But I seek not My own glory: there is One that seeketh and judgeth Amen, amen, I say to you: If any man keep My word, he shall not see death forever. The Jews therefore said: Now we know that Thou hast a devil. Abraham is dead, and the prophets: and Thou sayest: If any man keep My word he shall not taste death forever. Art thou greater than our father Abraham, who is dead? And the prophets are dead. Whom dost Thou make Thyself? Jesus answered: If I glorify Myself, My glory is nothing It is My Father that glorifieth Me, of Whom you say that He is your God, and you have not known Him; but I know Him, and if I shall say that I know Him not I shall be like to you, a liar. But I do know Him, and do keep His word. Abraham your father rejoiced that he might see My day; he saw it, and was glad. The Jews therefore said to Him: Thou art not yet fifty years old, and hast Thou seen Abraham? Jesus said to them. Amen, amen, I say to you, before Abraham was made, I am. They took up stones therefore to cast at Him: but Jesus hid Himself and went out of the temple."

Insulted and calumniated as a schismatic, an apostate, and one possessed by a devil, Christ could, like Elias, have called fire from heaven to destroy His enemies, but He preferred to give us an example of divine patience and meekness, and refrained from saying any more to them than what the glory of God required. The charity of Jesus toward His enemies was seen on this occasion in all its greatness, and it teaches us how we should act when assailed by calumny and abuse.

Weekly Church Calendar

Sunday, March 27—Fifth Sunday in Lent—Passion Sunday.—Epist. Heb. ix. 11-15; John viii 46-59
Monday, 28—St John Capistran, confessor.
Tuesday, 29—St. John Damascene, confessor and Doctor of the Church (March 27).
Wednesday, 30—Feria.
Thursday, 31—Feria.
Friday, April 1—Seven Dolors of the B. V M
Saturday, 2—St. Fran is of Paula, confessor

THE FORTY HOURS' ADORATION.

March 27—East Bloomfield, Stanley, Spencerport, Holy Rosary.