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## ANOTHER MILESTONE REACHED.

Pious prayers for its "happy release" from the cares of this chequered life notwithstanding, the "Catholic Journal" enters to-day on the fifteenth year of its age. Differing from the mere humans who conduct them, newspapers strangely enough, the longer they live, the more likely they are to go on living. Thus life instead of becoming a burden to them becomes all the more liveable and pleasant the more they see of it. We have, happily, left the embryo stage long in our rear. We have known what it is to have to battle for life, we have experienced the sensation of being gripped by the throat by hard times, and by opponents both from within and without "the household of the Faith." Hence if we are now enjoying some of that calm which comes in the wake of every storm, we are getting no more than is due to us. During the decade and a half of our existence despite bona fide efforts all the time to trim our sails in the orthodox Catholic manner, we have not probably been able to please all the critical eyes trained upon us; still we have never willingly (nor have we actually) drifted out of the delicately traced course along which the Catholic newspaper must travel. This much we say advisedly.

We have yet to experience the unpleasant side of "ecclesiastical and episcopal censorship," and still more anything in the shape of "turning down" for heterodoxy in either religion or ethics.—our "bosom friends" again notwithstanding. We make no apology for "blowing our own big drum" inasmuch as the boom of "heavy artillery" is to be heard on every hand just now, created with the ill-concealed intention of giving the impression that a salvo is being fired over our very grave.

We will be content to dismiss this train of thought with the assurance to our numerous readers—many of whom have extended us their practical support from the beginning—that we never felt "fitter" in the whole course of our career to better the wage the battle of "Faith and Country"—not forgetting that for our own lives—than we do at the present moment.

Our motto is "pax," and we would fain live up to it, but we do not interpret that word to mean supineness when either the cause we represent or our own interests, are wantonly and meanly attacked. Qui potest capere capiat, in other words "let them whom the cap fits, wear it." We are sensible of many short comings, one of which is said to be giving stones where we ought to have given bread, but in any case we have always "delivered the goods." We may be excused for having our own opinion as to the quality of the "goods" supplied. Suffice it to say that the measure of practical support accorded us by the Catholics of the diocese of Rochester during the last fifteen years is the best endorsement of that opinion, and constitutes the only testimonial we prize. Our one concern is to continue to deserve that support, and we are taking the right measures to ensure such a result.

The jump from midsummer to autumn came in time to save retail business life.

Modish girls will cling to heavy, white frocks way into the winter white still leading.

## The Education Question in England.

Our co-religionists in England, after a long and bitter struggle, may congratulate themselves that at length, they have in a measure, made good their claim to fair and impartial treatment at the hands of the educational authorities. For over thirty years they have been in the intolerable position of having to support their own schools, submitting to the severe exactions of the education department in order to secure the capitation grant, competing with the government equipped board (or state) schools, and above and beyond all, contributing to the upkeep of these last named godless establishments.

When by the "Foster Act" of 1870 the board schools were called into existence (supported by local taxation) great things were expected of them—but only by the framers of that measure, and parents devoid of all religious sentiment, or professing some invertebrate form of christianity which rendered it a matter of indifference to them whether it were taught that there were three persons in God, or only one. But beyond acceptance of the situation in so far as under the act they were able—throwing their schools open to all who presented themselves—to earn grants for educational results, the Catholic and Anglican churches would have nothing to do with the board schools. True, priests, ministers and laymen secured election where possible on to the school boards (usually school boards were demanded only in large towns and where nonconformists and non-descripts were numerically strong) but only as a matter of self defense, for those bodies had far reaching powers over all schools (board or otherwise) receiving state aid. Needless to say the board schools were the pets both of the "Boards" and the educational department, thus the fight became bitterer and more unequal every year. Despite all the demands made upon them the managers of the Catholic schools could proudly point to "our results." They were excellent. Still, it was felt that this pressure could not go on much longer, not to mention the inequity of being compelled to contribute to the support of schools which their conscience forbade them to use. The Anglicans were similarly placed and made common cause with their Catholic fellow countrymen. Between them they educated more than three fourths of the children of the country, owning and supporting more than that proportion of schools—the government could not, if they would, replace them—why then should they longer submit to a state of things acceptable and fair (more than fair) only to that tender product the "nonconformist conscience?"

After the passing of the Foster Act the nonconformists of England abandoned their schools with red-hot haste and with a clearness of vision for which they have a genius in business deals, threw themselves, look, stock, barrel and "youngsters" into the lap of the board schools. They had everything to gain, and nothing to lose. What of dogma they had to teach could be conveniently squeezed into the Sunday bible class. For thirty years and more, they have beamed in this happy condition, flattering themselves that being content themselves everybody else was, or if not, ought to be. What was good enough for them, they in effect argued, should be good enough for any Catholic of Anglican. But it was not, and the mighty agitation set afoot by the people who in point of fact were educating the overwhelming majority of the nations children, culminated early this year, in a drastic revision of the educational position. The powerful government now in office under the Premiership of the Hon. A. J. Balfour, succeeded in passing a measure, which if far short of what Catholics and Anglicans could have desired, is at any rate an honest statesmanlike attempt to solve the problem both in the interests of education and religion. The old school boards are swept away and replaced by committees "elected by the people" to protect the interests of education per se, and also the religious rights of the children. Even under the Foster Act no school receiving state aid could refuse admission to a child on religious grounds or compel it to attend instruction in a religion

to which the parents were opposed. This was known as the "Cowan Clause" and worked satisfactorily. Under the present act the government agrees to take over all schools, placing them in effect on the level of the old board schools, the voluntary schools (Catholic or Anglican) being handed over to it as a quia pro quo. This action nonconformists have been informed by their leaders is "reactionary"—"throws the country back to the position anterior to 1870"—and "compels them to contribute to the support of schools in which they do not believe." If it does—but it actually does not—they will appreciate the privilege Catholics and Anglicans have been enjoying for the last three decades. As a matter of fact the Voluntaries by surrendering their schools give the government infinitely more than the government will give them. The value of the property handed over goes into millions while the annual apportionment for purposes of education for the whole country does not exceed 750,000 pounds sterling per annum. When this hard fact is brought to the notice of nonconformists who are now conducting an empty artificial agitation against the measure, they fall back on "principle." But they forget, they have not a monopoly of that sentiment. "If their 'principle' will suffer others to contribute towards the education of their children, and yet prevent them from returning the compliment, it does not seem to deserve serious notice.

The discredited Liberal Party since the Home Rule Split has for years been on the look out for a good, central plank for their platform. They think this new educational act is nearly, if not quite the thing, and they have informed the nonconformist leaders of the fact, with the result that the country has been flooded with agitators "spouters" and "windbags"—but the movement is a sorry affair. With an eye to dramatic effect, a few suffering acutely from the "nonconformist conscience" mania, have refused to pay the education tax, with the result that their goods have been seized and sold by public auction. How many and for how long, zealots will play at this game, cannot be forecasted, but certain it is that England is the last place in the world for a man to live who will not pay his taxes. This is just one of the things bluff old John Bull will not stand to. When he imposes a tax, it has to be paid, conscience or no conscience.

In our opinion this agitation will end as it begun—in wind, for it, and equity are strangers. Under the new measure the educational bodies are unified, thus ensuring better educational results, and, which is more important, an act of justice and fair play is done to those without whose co-operation it would be absolutely impossible to educate the children in the rural districts of England, or one half of those in the large towns.

## Five Minute Sermon

Jesus Cures the Man Sick of the Palsy  
 It was the city of Capernaum, on the west bank of the river Jordan a little before it flows into the Sea of Tiberias, also called the Lake of Genesareth and the Sea of Galilee. This was a rich commercial city, and the emporium of all Judea on account of its great population, its extensive trade, and the concourse of strangers. The home of Jesus was Nazareth, but St. John Chrysostom and many others are of the opinion that He cherished a special affection for Capernaum, so that St. Matthew called it His city. In Capernaum there was a house where Christ was accustomed to meet with His apostles, and in this city He began to preach the kingdom of God, to correct the prevailing vices, to teach virtue, and worked many astounding miracles.

He healed the paralytic mentioned in the Gospel. He restored sight to two blind persons, and healed the deaf and dumb man who was possessed by the devil, of which mention is made in the Gospel for the third Sunday in Lent. He also cured the servant of the centurion, the woman who was suffering from a loss of blood, and the son of Regulus, who was dying of fever. Besides these, He raised to life the daughter of Jairus.

We are to learn from this that when we are sick our first thought should be to place ourselves in the grace of God, thus healing our soul first, because diseases are very often a punishment for sins committed; hence a cure can scarcely be hoped for if the cause has not first been removed by repentance.

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## REMARKABLE EXHIBIT

When Columbus discovered America there stood in a remote mountain gorge in Cherokee county, N. C., a tulip poplar tree that was then four hundred years old. For four more centuries it grew and flourished and was recently felled for exhibition at the St. Louis World's Fair. The tree was thirteen feet in diameter at the base when it was cut. The gorge in which it grew was so inaccessible, being forty miles from a railroad, that it was impracticable to obtain a section near the base. Forty feet up, where the tree was a little more than six feet in diameter, a disc was cut. This has been polished, and will occupy a place in front of the hunter's lodge. On the polished disc have been engraved the important historical events of the Old North State from the time that Sir Walter Raleigh took possession of the land in his sovereign's name on July 4, 1584, through the Colonial days, during the Revolution and up to the present time. Another section of the tree will stand like a monument in the forestry exhibit. It is ten feet high. A portion has been dressed, polished and varnished, while the lower portion is covered with the bark.

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