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## London, Saturday, November 20, 1897 REV. DR. LANGTRY AND RE LIGIOUS EDUCATION.

At St. Luke's church, Toronto, on Sunday, Nov. 7, the Rev. Dr. Langtry delivered a very impressive sermon on the school question, which was chiefly remarkable for the plainness with

which he arraigned the godless system of education, and advocated the necessity of religious instruction in the schools. The reverend doctor selected for his text (Rom. vi, 17,) "Ye have obeyed

from the heart that form of dectrine which was delivered unto you." From a careful study of the Greek original text, he explained this to mean that we were delivered to a certain form or mould of the truth; that the truths which proclaim Christ, the doctrines which make Him known to us, are the moulds compacted by the Divine hand around that perfect pattern after which He would have our lives fashioned; that men's characters are fashioned by the truths they accept, the principles they adopt, and above all by the sentiments they entertain, and that men are unconsciously moulded by the dogmatic truths or untruths they have accepted, and, further, that doctrine occupies in the Christian system a fundamental place, making it absolutely necessary that we should accept fully what God has revealed.

From these premises, and from other irrefragable reasons founded on our natural obligations to God, he drew the inference that any system of education which excludes God is unv orthy of a Christian community, and deserving only of condemnation.

In fact the doctor took | his stand plainly, perhaps now for the first time, on the very principles which Catholics have constantly maintained ever since the school question became an issue in Canadian politics.

The reverend doctor showed that men's characters are fashioned by the truths they accept or believe. This is a truth so certain that it was known to the Pagan philosophers long before Christ came on earth. This fact throws a light upon what St. Paul meant, namely, that the character of the Christian should be formed after our Pattern, Christ, who is acknowledged even by unbelievers to be the most perfect of models. This is to be attined only by keeping our Model constantly before us, and by founding our education upon it. Education, therefore, does not consist merely in filling the mind with facts and figures, but above all in forming the character after our Model, and to effect this the Christian doctrine must be taught the child, not by substituting for it a truncated system of ethics made up of human fancies, but by teaching it in its entirety as inculcated by Christ.

In this outline we have not followed exactly the words of Rev. Dr. Langtry, but we have expressed accurately the line of thought suggested by him, which, it will be seen, is practically identical with what Catholics have maintained.

Dr. Langtry mentioned that the Ontario Government had ordered that the schools of the Province be opened and closed with prayer and Scripture readings, and that trustees may direct that the teachers give the children certain texts of Scripture to be learned by heart. There must be no note or comment, no explanation, nothing which would impress the children with the meaning or the importance of what they have read. or the solemnity of what they have said. He asks:

"What should we think of the grammar, or arithmetic, or geography" in such a way, " by merely reading over the definitions or the lesson, with the pupils, with no explanation, no teaching, and then try to persuade the parents that this was all the training they needed?"

The dector then asked: " And are the truths of the Christian religion, which deal with the Infinite and the religious instruction.

Eternal, easier to understand, to fathom, and to apply, than the intricacies of grammer, or arithmetic, or science? He maintained that the State has not the right to set a new pattern or model of character to take the place of the Divine Model appointed for the Christian, nor has the State any right to exclude religious teaching entirely from its school system. To do this is to usurp the prerogatives of God Himself, and Christian men should not be satisfied with any system of education from which God is ex-

Dr. Langtry's argument is a sound one which cannot be refuted. It is one to which we have ourselves appealed several times in somewhat different form. We admit that in this country, where there are so many shades of belief, it is very difficult to establish a system which will be acceptable to all, or which will properly respect the religious convictions of all, if the State undertake to establish a school system, but it is not impossible. It is the business and duty of statesmen to find the solution : and in the case of Ontario, so far as Catholics are concerned, the solution has been found in the Separate school system.

The Separate school system of Ontario works fairly well, notwithstanding some disadvantages under which Catholics still labor. We main tain that it will not be perfect until the supporters of Separate schools are placed in every respect in as advantageous a position as the supporters of Public schools. This is not yet the case. However, by making certain sacrifices. Catholics are able to establish Separate schools and to keep them in a condition of efficiency in those localities where they are most needed, and where their own taxes, together with their share of Government grant, due on account of average attendance, are sufficient or nearly sufficient to maintain the school.

Dr. Langtry does not ask absolutely

that a system of Church of England Separate schools be recognized by law, but he asks that either this be granted or that permission be given to the clergy or to teachers of the different denominations to teach religion at some particular hour. We cannot conceive that the latter alternative can be made to work successfully. The varieties of belief among Protestants are so numerous that it would seem that a Babel would be brought into the schools if an attempt were made to put this plan into practice. It seems to us, therefore, that a Separate school system such as that which Catholics have would be the only practicable one, if Dr. Langtry's arguments are to pervail. But even here a serious difficulty presents itself. Nothwith standing that the Toronto Synod has pronounced in favor of the introduction of religious teaching, the Church of England is far from being unanimous in regard to it, and it is not at al certain that even a majority of the members of that Church would desire it. The whole matter is one which it is not for us to decide. Protestants generally have hitherto found it possible to agree upon the merely secular system of education, and it may be that they will continue to prefer this to any system which will include a plan of religious instruction. We refer to the matter here, chiefly because it shows how just was the Catholic demand for Separate schools in the first place, and how unjust the efforts which have been made from time to time to deprive us of their advantages, and how unjust the tyrannical legislation which imposed a double tax upon the Catholics of Manitoba who still maintain their Saparate schools in spite of hostile legislation.

In reference to the arguments of the opponents of religious teaching in the schools, that religious instruction should be limited to the home and to the Sunday school, Dr. Langtry said : "There is not one parent in five who has the definite knowledge that is needed for effective instruction ; not one in ten that has the inclination and capacity to teach." And as regards the Sunday school, "not more than forty minutes once a week can be sanity of men who undertook to teach given to recitation and teaching," and it is besides impossible to gather more than one-third of the boys, and perhaps two-thirds of the girls at Sunday schools, and still more impossible to induce them to add a Sunday lesson to the multifarious lessons they are obliged to learn for the Public schools. He therefore considers Sunday schools

COLLAPSE OF THE FINAL A. P. A.

The rooms of the Supreme Council of the A. P. A. at Washington, D. C., which were the headquarters of the Association for the United States, were closed under a deed of trust or mortgage on Oct. 28. The amount of indebtedness was \$250, which the Association was unable to pay, and its property was seized for the liquidation of the debt, and thus the ignoble society has finally collapsed, though, like some reptiles, some of its members, or local branches, may continue for a while to exhibit an appearance of moribund vitality.

These headquarters were opened when the Presidential campaign was just beginning. In the summer of 1896 a national convention of the organization was held, and it was then decided that it was necessary to open rooms at Washington that national matters should be directed therefrom in the interest of the A. P. A. Negotiations were attempted with Major McKinley in the first place to obtain some promise that he would give a fixed proportion of offices to Apaists in case of his election to the Presidency, but he paid no attention to the demand President McKinley is too thoroughly an American to give countenance to an association so opposed to the spirit and principles of the constitution of the country. On this account the Executive Council of the A. P. A. denounced him, and ordered all Apaists to oppose him, and it was announced that an A. P. A. candidate for the Presidency would be brought forward, Linton of Michigan, and Bradley of Kentucky, being among those named as best suited to be the standard bearers of the new party.

This order created such intense excitement in the organization that the national convention cancelled it, and John W. Echolls, the Supreme President, issued a new decree, that all the members should support Major McKinley, and gave public intimation that political aspirants wishing for counsel and A. P. A. assistance should com municate with him at his Washington headquarters.

It does not appear that the invita tion was heeded from any quarter, and the A. P. A. was entirely ignored during the campaign, nevertheless, as soon as the election was decided in favor of President McKinley, Echolls put in his claim for patronage, to which the newly elected President paid no attention. The influence of Senators and Congressmen was also sought in favor of the A. P. A., but everywhere the cold shoulder was turned to Echolls, and the local branches or councils, finding that there were no Government offices at their President's disposal, refused at length to support their Supreme Executive at all, and the present collapse for want of a paltry sum is the result.

# A CURIOUS COMPROMISE.

It is stated that in Stuartfield. town of Scotland, one of the several Presbyterian churches became vacant, namely, the United Presbyterian, whereupon an agreement was made between the congregation of the vacant church and that of the Free church to be attended by the same minister, instead of the usual course being followed, that the vacant church should be supplied by a minister of its own creed. Many Presbyterian papers regard this event as a happy omen of future union between the two sects. It may be so, but to an outsider it suggests this dilemma of logic : Either these two sects separated from each other and from the Established Kirk in the first place, for valid and sufficient cause, and on account of vital differences of creed, or the cause of their separation was trivial and insufficient to justify separation.

In the first case, how can the union of the two congregations take place now while the denominations them selves still remain distinct, without both the congregations themselves and the minister doing violence to their consciences?

The minister will be obliged either these congregations, and another set to the other, in order to satisfy both, or he tion. will need to compromise the truth of God by preaching a middle doctrine between the two creeds which are accepted by the two churches, and in either case violence will be done to the conscience of all. The congregations cannot but be aware that a deceit is practiced upon them, by the fact that their minister is preaching to them doctrines which he knows, or at least altogether insufficient as a means of believes, to be contrary to the truth of advocacy of "a line of Bible teaching Holy Scripture.

If, on the other hand, the original cause of separation was trivial, it is clear that one or both of the sects must have been at grievous fault in destroying the unity of the (supposed) Church possible for children to memorize conof Christ, and have rendered itself sub- siderable parts of the Bible." ject to the strong denunciation of St. Paul, uttered against those who destroy the unity of the Church:

"But God tempered the body together

. that there should be no schism in the body; but that the members should have the same care one for an-. Now ye are other. the body of Christ and severally members thereof." (1 Cor. xii, 25;) and again the same Apostle accounts "heresies and sects"-or as the Revised Version has it. "divisions and heresies," among the "works of the flesh which are manifest," and which are so evil that they who practice them shall not "inherit the king-

dom of God." (Gal. v., 19.) Either horn of this dilemma is a serious one. Yet Dr. Rainy, one of the most prominent Free Church clergymen of Scotland, was present when the agreement was made, and sanctioned it, saying that he regarded it as an event "of excellent promise, and a good omen for larger effects and larger results in the time to come," and our contemporary, the Presbyterian Review, of Toronto, remarks that "a few more such cases would demonstrate the feasibility of union so far as the congregations of both churches are concerned."

The Presbyterians of to-day have evidently a very different notion of the necessity of adhering to the whole of God's truth from that entertained by the Westminster divines who insisted that Scriptural teaching should be re ceived wholly and without compromising any revealed doctrine.

## WHY IS IT?

WE have often wondered why it is that the several thousand Catholic heads of families who are in Ontario do not take a more lively interest in supporting the Catholic press. Every Catholic family should receive a good, reliable Catholic paper once a week-a paper which is instructive, faithful to Catholic interests, furnishing edifying Catholic news, and defending Catholic truth from the attacks which are made upon it every day. The young need to see and read such a paper in order that they may know their religion, be able to defend it, and learn to refute the objections brought against it by wily controversialists, and that they may be competent to carry the war into the enemies' camp by showing the weak points in their opponents' cause. The older members of the family need edification and to be kept strong in the faith. Lend your paper freely and gladly to your Protestant neighbors. and the number of conversions to the faith will be multiplied ten-fold.

#### PRESBYTERIANISM AND RE-LIGIOUS EDUCATION.

In another column will be some comments on the recent sermon of the Rev. Dr. Langtry which shows the necessity of religious education in schools in order to preserve the faith and morals of the rising generation. Presbyterians as well as Anglicans are also beginning to become conscious of this necessity, as the following extract from a recent editorial of the Central Presbyterian, one of the chief organs of that body in the United States, will show. That journal deplores the gradual decline of religious influences in the family, and especially upon the young. It says:

"The theological drift of the times is in "The theological drift of the thouse some American communities alarming; but there is another drift affecting not so much the theory of Christianity as its practical appropriate the state of the state plication, and far more portentous spiritual life of the Church. We refer evident decline of family religion. So far as regular, systematic training of children in de-vout habits, by the precept and example of parents, is concerned, a distressing convicion is impressed upon us that this fountain of Christian influence is rapidly failing in our own, as well as in other churches."

There is no doubt the Presbyterians feel, equally with Anglicans, that the cause of this condition of affairs has arisen out of the want of religious teaching in the schools, and the resolution proposed by Professor Caven in the General Assembly which met last to preach one set of doctrines to one of June in Winnipeg, and was carried drum has ranged the men of Ulster unanimously, points in the same direc-

The professor then asserted that ministers and members of the Church are united in the belief that " morality cannot exist without the doctrine of the Christian religion." He added, "it is the State." But here he stopped short. against the Government in order to there had been no effective British oc-His proposal to the assembly, which prevent them from putting their latest was adopted, went no further than the proposals into operation.

which gave delightful and trustful to break its promises. It has done this summaries of Biblical doctrine to which no Christian, Protestant or Roman Catholic, could object. It was

Dr. Langtry very properly comments adversely on such a proposition as being quite inadequate as a system of religious instruction. It admits that Christian doctrine is necessary a the basis on which morality must be founded, yet it excludes the teaching of the principles upon which Christian doctrine itself is based, leaving only a St Joseph's academy in that city. We shaky foundation.

It is evident that the reason why the Presbyterians thus stop short is, not that they are really opposed to religious teaching, but to justify their course in opposing Catholic schools, especially in Manitoba.

#### SOME CONCESSIONS TO IRISH DEMANDS.

Lord Cadogan, the Lord Lieutenant of Ireland, has made an announcement to the effect that it is the intention of the Government to make Important legislative changes, granting to Ireland some of those things for which the Irish people have been long contend-

He says: "We are on the eve of carrying out important changes in the social administration of Ireland which will secure to Ireland liberties similar to those which England has long enjoyed." This is generally interpreted to

mean that the Government intends to establish a Catholic University, in accordance with the demand so frequently made by the hierarchy and people of Ireland. Trinity University, which is maintained by Government, is distinctively Protestant, and it has been admitted, even by Lord Salisbury and Mr. Balfour, that it is an outrage on a Catholic people that such an institution should be sustained, unless another as distinctively Catholic as Trinity is Protestant be maintained at the same time. Long ago the Government pledged its word that this inequality of treatment should be rectified, but hitherto the promise has been unfulfilled. The strenuous opposition shown by the Ulster Orangemen to such a proposal appears to have so terrified the Government that it could not venture to carry out its promises, but if we are to accept Lord Cadogan's an nouncement as being authorized, the time has come when the pledges made are to be fulfilled.

The Lord Lieutenant has also stated that a measure of self-government will be granted to Ireland. In the absence of Home Rule, a

measure of self-government, in the sense put on these words by the present rulers, may be of some comparatively slight benefit, but nothing less than Home Rule itself will satisfy the Irish people. The grievances under which they labor cannot be removed merely by the granting of municipal authority to county councils, which is what the Government is supposed to understand by a measure of self-gov ernment. It is, however, a conces sion to Ireland's demands that even this small measure is offered in order to appease Ineland, and when the present anti Irish Government feels itself bound to offer it, it is an evidence of what the united demand of the Irish people will be able to effect when the dissensions which exist will cease, and once more there will be a united voice heard from Ireland demanding justice in a manner not to be misunderstood. As usual, the Orangemen of Ulster are making all sorts of threats against the Government if it should concede anything to the Catholics, who constitute three-fourths of Ireland's popu

will become rebellious! Not long since the Ulstermen were the loudest in demanding that the injustice of over-taxing Ireland should be remedied. It was a matter which touched their pockets, and for the moment Catholics and Protestants could unite under one banner of patriotism, but the familiar tap of the Orange once more under the standard of intolerance, and they now desire to prevent the concession of Catholic University education to the great majority of the people. Dr. Kane, of placing it under French protection. Belfast, denounces the Government as "playing with Ireland in the interest lated with France, representing that impossible, even if it were desirable, to of the Catholics," and has proposed to the latter country had encroached upon separate religion from the welfare of Lord Londonderry to unite forces its territory, but France replied that

lation. Ireland must be governed sole

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ity, and the English garrison, or these

It remains to be seen whether the such as that in the old Irish readers Government will once more be driven make an actual settlement there.

so frequently that we can expect little else from it now, but if it show the courage of its convictions and concede once for all the University for Catholics we shall be agreeably disap. pointed.

## THIRTIETH ANNIVERSARY.

Thursday, the 11th inst, being the thirtieth anniversary of the consecration of His Grace the Archbishop of Toronto to the Episcopate, there was an interesting celebration of the occasion at unite our best wishes with those of all friends and admirers of the venerable archbishop, hoping he may be spared for many years to continue his beneficent and successful administra. tion of the Archdiocese which he has so ably governed. We give the following account of the celebration from the Mail and Empire of the 12th inst.:

The pupils of St. Joseph's Academy took advantage of the thirtieth anniversary of the consecration of Archbishop Walsh to extend their greetings to his Grace yesterday afternoon at an entertainment especially devised for the occasion. The proceedings were of

moon at an entertainment especially devised for the occasion. The proceedings were on a semi private character, only the parents of the pupils being present, in addition to His Grace and a number of the clergy. The latter included Rev. Fathers Ryan, Hand, Brennan, McCann, Morris, Murray, Franchon, McEntee, O'Donohae, Walsh, Sullivan, and Teety.

The music hall presented a charming appearance when the proceedings were at their height. On the stage were disposed a profusion of flowers and potted plants, while the slender columns springing from it were encircled by evergreens. Overhead the word "Welcome" was framed in tiny jets of gas, and the heartiness of the proceedings evidenced that this was no empty greeting. The younger pupils, costumed as fairies in vari colored dresses, and carrying wands, and the older girls in their more sober dresses of black presented a picture of youthful innocence and beauty that impressed all beholders.

The strains of the opening chorus of wel-

cence and beauty that impressed all beholders.

The strains of the opening chorus of welcome, sung with much sweetness, had no sooner died away than Miss Doran, of North Bay, and the Misses Amy Falconbridge and Eva Wilson, of Toronto, descended from the stage and gracetully presented dainty bouquets of flowers to the Archbishop, who, in return, smiled benignantly upon the tair donors. An instrumental duo, "Husarenritt, Op. 14," Spinola, by no means an easy composition, was then skillfully performed by the Misses Daly, Powers, Mulcahy, K. Murphy, Meehan, and E. Wilson. Next came an operetta by the little ones, entitled "Greeting from Fairyland." The maidens were attired in costumes symbolic of the seasons, and their graceful movements and artless song fairly delighted the company. When four little fairies, Misses Florrie Foy, Mary Ryan, Vera Bolton, and N. Ward paused before his Grace, and each presented to him Ibrale moblems of the season she represented, there was a loud burst of applause. Miss Hughes having played with much vivacity a selection of Irish airs on the pianoforte, Misses Curtis, B. Curtis, and Hughes, sang "The Angels Trio," from Mendelssohn's "Elijah." The young ladies possess sweet voices, and they gave this vocal gem with rare scitness and delicacy. The "Petite Symphonie," by V. Voret, is an extremely difficult piece of music, nevertheless the Misses Kenny and Downey (first violin), and the Misses Falconbridge and Hughes, accomplished its rendition with much success. Miss K. McDonnell, who has a natural aptitude tor elecution, recited with much effect "St. Aloysins at the Ducal Ball." Beethoven's "Moonlight Sonata, Op. 27, No. 2," was an instrumental solo entrusted to the Misses Curtis, Downey, and B. Curtis. The softness of touch and brilliancy of execution which characterized their work won for them much praise. The closing chorus, "Hail the Hallowed Day," was a fitting close to a most enjoyable programme.

Archbishop Waldel to his belief in fairies when a lad in Ireland, and asked could any The strains of the opening chorus of wel

close.

### A WAR CLOUD WHICH CON-CERNS CANADA.

So many times during late years have causes of trouble loomed up between the various European nations, which have been finally settled by diplomacy, that when a new source of disagreement arises, we may still hope that it will be arranged in an amicable manner without recourse being had to the arbitrament of war. Nevertheless it is a saddening prospect when the divergence of interests between two powerful nations threatens to lead to a destructive war, and the case becomes still more to be deplored when the cause of strife appears to be trivial, as the situation seems to be now between England and France. There are, however, more important interests at stake than would appear if we regard only

the immediate cause of the trouble. There is at the mouth of the Niger, in West Africa, a British colony named Lagos, and in the interior of the continent East of Lagos there are a number of petty chiefs or kings with whom English explorers made treaties placing their territory under British protection, though there was no British occupation of the land.

Later on French exploring parties entered the same territory, especially the State of Borgu, and made treaties

The British Government expostucupation, and that the country was therefore open to the first coccupant who should be allowed by the chiefs to prior treaties, in Berlin in 18 European nati on the African prior right of to the rear as continent, pro effect should b The present been precipita pation of a ha ly of small in Great Britain

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