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Author of "Mistake of Modern Insideta."

REV WILLIAM FLANNERY.

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## The Catholic Record.

London, Sat , Oct. 26th, 1889. FROM A READER OF THE CATHO LIC RECORD.

Halifex, October 17, 1889 Thes Coffey, E-q —Dear Sir—Please find enclosed, for half-yearly subscription to your well conducted The CATHOLIC RECORD, to myself and family, is always welcome, because it is edited in a Christ'an-like manner, much

more so than any other paper in the Dominion of Canada. JOHN BARRETT, 135 Cornwallis street.

THE PEELER AT RAHENY The almost daily reports of cruel evictions, of trials and imprisonments of priests of God and members of Parliament, must convince the outside world of Ireland's misgovernment, by her inhuman and tyrannical oppressors, the Balfours and Salisburys of the present day. History tells how for the last seven bundred years Ireland has never had one year given her to shape her own destinies, or develop her resources, or enjoy in peace the fruits of her own fertile soil and genial climate. But out. siders would fancy that with the progress of the nineteenth century and the extinction of toudalism in every other country under the sun that at least the Queen and Government of England, considered the freest and most enlightened nation under the sun, would at least keep pace with the general advance of modern thought and enlightened views in regard to the comfort and contentment of every subject. People living under the despotic sway of the Russian Czar, or of the man of blood and iron in Prussia, or under any form of Government, Republican or Monarchical, in Europe or America, must stand mute in astonishment at the slow progress England is making towards liberal policy and humane or enlightened government. Her persevering and of Irish blood, who still hold on to the vine and fig-tree in other lands. In to make their cwn special provisions takes good care to have no opinion or docfor schools, for reformatories, for the poor, trine whatsoever on these subjects, and for the peace and for the Church. In some may believe doctrines which, accord Ireland everything in these connections ing to others, are "damnable," and the as regulated by government boards Church is quite placid and smilingly tolersitting in Dublin and composed, for the ant all the while. most part, of foreigners. These are Englishmen or Scotchmen with enor school teacher in Ireland must be emby the poor law guardians, every effort made to better the condition of the poor. to elect a school teacher or adto the Government Board sitting in Dublin, and obtain its sanction and ap proval. There is no such despotism, we firmly believe, exercised, and with such fore is it that Ireland is in a constant state of siege, as though war had been proclaimed and were in actual existence.

The Irish people are so long accustomed

they can afford to laugh at their mis-

ances that would in other coun.

atterly powerless to vindicate their lib.

cause a rebellion. Well, it

make use of wit instead of weapons, and raise a laugh where it would be worse than useless to cry. Among other humiliations and annoyances, the people in Ireland just now must put up with constant surveillance. No man can pass from one town to another without undergoing exact scrutiny at the hands of the police. A constable is seen night and day pacing up and down at every railway station. He sometimes enters marks and hieroglyphics in his memorandum book and at times walks vart constable, but it is dangerous to laugh in his face or whistle "Harvey Duff" in his hearing, Were a small boy to put his hand to his nose tandem fashion and look at the peeler the chances are he would get two months on a plank bed, with every second day spent in the black hole. The sentiment evoked by this feature of Balfourism has found voice in a popular ballad lately composed by Mr. T. D. Sullivan. We subjoin it as it appeared a few week ago in the Dublin Nation:

A mystery to me
Is, why certain things should be
ch as tares in wheat, and weeds among
the flowers. Such as warts upon the nose. Such as corns upon the toes.

Such as corns upon the toes.
And owls and bats in try mantled towers,
But a deeper problem skill.
That dedes my ulmost skill.
Is to flad out why a peeler, black and

greeny, In sucshine, wind or rain, At the coming of each train, Perambulates the station at Raheny. No busy human throng

pected;
No property is there
To be stored or watched with care

There's nought to be prevented or detected
On this puzzle as I go
Down to Sutton, to and fro,
Oft I ponder till I'm out of sorts an spleeny; Yet I never can make out Why that peeler hangs about The tranquil little station of Raheny.

On this subject now and then
I have talked with many men
Reputed to be mines of information;
But their usual reply
Is: they know not more than I.
So I still have got to find an explanation,
With this view I've made a call.
On Tim Murray and Jack Hall.
I have also asked Theophims McSweeny,
But none knows what the deuce
Is the purpose, need or use.
Of the peeter at the station at Raheny.

\_\_\_\_\_T. D. S

DOCTRINAL VAGARIES. Dr. Justin D. Fulton, whose foul utter inces against the Blessed Virgin brought so severe a reprimand from the Bishop of Chester on Rev. Mr. Gregory, a minister of the church who presided at the meeting at which the expressions were used, has been the recipient of a plaster for his wounds which the Earl of Tankerville sends him in the shape of a letter approving of his vagaries. The Earl also says, on the subject of "nunneries and monasteries," that the way in which Dr. Fulton spoke of them, in condemnation, was especially that one Church in union with the Pope, agreeable to him. At the same time Canon Farrar comes out at the Church relentless cruelty towards her subjects Convention, not only favoring the existence of such institutions in the Establish. land of their birth, is a problem not ment, but declaring that the three vows easily solved by men who enjoy freedom taken by monks and nuns in the Catholic and sit down peacefully under their own | Church must be introduced into these institutions in the Establishment to make no other country are the people them of any use, viz., poverty, chastliy ruled and legislated for by foreign boards, and obedience. But of course we are all or government boards of any kind. In aware that these various opinions are just cities and counties the people are allowed the opinions of individuals. The Church

Another example of this admirable toleration is to be found in the strong mous salaries filched by law and injustice resolutions recently passed by a Church from the pockets of the people. Every meeting in Montreal against the proposed introduction of a surpliced choir into one ployed by the Board of Elucation of the churches. It was unanimously sitting in Dublin. Every change made decided at this vigorous meeting that a in a workhouse, every pound of oatmeal surpliced choir savors too much of Popery, or potatoes served out, every rate struck but a highly Evangalical (L) w Church) His Holiness would have stood perfectly clergyman has already informed the sturdy protesters that a surpliced choir is by no means Popish. Such choirs are to be mit a chaplain or a nun-in fact, found in the most "Evangelical" Churches every hand's turn and act to be in Eogland. Also, while the Right Rev. accomplished must first of all be sent Bishop of Chester in the same letter in which he reproves his own subject, Rev. Mr. Gregory, for not vindicating rights as citizens and the rights of the the doctrine of the virginity of Mary, the Mother of God, accuses Catholics a high hand, in any country, over a of "Marlolatry," that is to say, idolatry in civilized people, than is by law practised regard to Mary, we have now an unexin the government of Ireland. There. pected declaration by the Rev. Philip Schaff, Professor of the Presbyterian Union Theological Seminary, and President of the American Committee which with all its fears and horrors. But made the new revision of the Bible. Mr. people will get accustomed to anything. Schaff says, in reference to the question of Faith: "Revision of the Westminster to misrule and barsh treatment that Confession must come sooner or later. . . I am in favor of dropping the reference fortune, and make merry over griev. to the Pope as anti-Christ, and the 220,000,000 of communicants in the Roman Catholic Church as 'Idolaters.' be just as well. They are Such a judgment is untrue, unjust and

erties or redress their grievances, by is very new and quite refreshing. physical force or an appeal to arms, which would be madness. All they can right, yet no one has been in the past in their duties as Christians; and it is not ole is to bide their time, and await in more

they very often kill by ridicule. They bers from being "carried about by every wind of doctrine."

We have another vagary in the position recently assumed by the Caurch of Eog. land in Canada towards the Presbyterians. It is seriously proposed by a large section of the Church to form with the Presbyterlans a "Corporate Union." in which the ordination of Presbyterian ministers shall be recognized as valid ordination to the Christian ministry, notwithstanding that it has always been been held in the Eng. lish Caurch that Episcopal ordination is up to a stranger to enquire if he may the English clergy whose opinions as to people have been poking fuo at the stal- the ministry are most decided, are the most resolute advocates for such a union. The Rev. Mr. Langtry wrote recently a letter to the Mail in which he strongly advocated the union on the basis we have specified, though he has in the past figured as a strenuous upholder of the Episcopal ordination and Apostolic succession as of divine institution. Does not his later view lead to the just suspicion that Divine institution is considered to be of little consequence by the side of expediency? There is no doubt that the views expressed by Rev. Frederic Aubert Gace, Vicar of Great Barling, Essex, in a little catechism which is very extensively used in England in "families and parochial schools," are entertained very generally in the Church of England, especially among those members who profess to hold High Church views.

In this catechism we find the following: Q -Is not the Presbyterien Church of Scotland, as it is denominated by law, considered by the Caurch as one of its branches?

branches ? A = No; and therefore there is a branch of the true Church of Christ in that country, which, for the sake of distinction, is called the Episcopal Church. Q = We have amongst us various sects and demonipations are called the sake of the sake o

called the Episcopal Unurch.

Q — We have amongst us various sects and denominations who go by the general name of Dissenters. In what light are we to consider them?"

A — As heretics; and in our Litary was

expressly pray to be delivered from the sine of "false doctrine, heresy, and coism."
Q.—Is then their worship a laudable service?
A.—No; because they worship God

according to their own evil and corrupt imaginations, and not according to His revealed will, and therefore their worship s idolatrous.
Q—Is dissent a great sin?

A .- Yes, it is in direct opposition to our duty towards God. Q—How comes it then in the present day that it is thought so lightly of?

A—Partly from ignorance of its great sinfulness, and partly from men being more realous for the things of this perishing world than for the Lord of Hosts, etc. Those who use this catechism seem to be in blissful ignorance of the fact that the Church of England is itself a schism from the one Church which Christ established, and which has come down to the present day by unbroken succession. The

in of schism consists in separation from

and not in separation from the Church of

England, which is itself a schismatical body. Of what use is a Church at all, if it point not out the truth to its adherents, or if it do not exercise the authority committed by Christ to His Church to correct erring brethren, when He said: "If he will not hear the Church, let him be to thee as the heathen and the publican?" (St. Matt. xviii, 17)

## THE POSITION IN FRANCE.

Soon after the appearance of the cir-Minister of Justice and Public Worship, warning the Archbishops and Bishops of France that priests should remain perfectly neutral in the electoral contest which was then on the point of taking place, a cablegram was published in American papers stating that the Holy Father had sent to the French Government a protest against this attack upon the liberty of priests as citizens. There is not the least doubt that in doing this within his rights as the chief guardian of Catholic interests throughout the world : yet it does not appear that any such letter was written.

It was not necessary for the Pope to write, as the French bishops themselves are quite on the alert to vindicate their clergy, and they have, by no means, been backward in informing Mons. Thevenet that his circular is a direct attack upon the liberty which is enjoyed by all French citizens, and that the clergy will not consent to be deprived of that liberty.

The Government were evidently fearful lest the influence of the clergy would be thrown into the scale sgainst them, and, considering the character of the measure Habit and familiarity beget contempt. revision of the Westminster Confession of they have been forcing on the French people, they had good reason for their fear, It is not surprising that the clergy should desire a Government which will allow the priests to be trained as priests, without being obliged to do duty as soldiers, for, necessary as soldiers are to ensure the prestige and permanency of the Governuncharitable." Tals from a Presbyterian ment, a priesthood is also needed, properly trained for the administration of the sac-In this Rev. Mr. Schaff is certainly raments and the instruction of the people intolerant than he in accusing the in the barracks that a fitting education for They are not likely, therefore, to favor a THE PREMIER'S SPEECH AT lous journal which gave only a few lines Government which would turn religion out of the schools, nor would the is fluence of the priesthood be in favor of such a

Government, Mons Thevenet's circular proves that the Government are fully aware that their policy has been such as to make them edious to all who have at heart the welfare of a Catholic people; and to effect their purpose they desired to lessen the influence which the clergy had a perfect right to exert : they wished the apostles necessary; and, strange to say, some of of Athelem to have full leave to corrupt and intimidate the people, while the clergy, have any fire arms on his person. The the necessity of Apostolic succession in though equally Frenchmen with themselves, were to be debarred from using their rights which a Republican form of Government professes to secure to every citizen. But Mons, Thevenet was not allowed

to have all his own way. The Bishop of Seez lost no time in sending to the Minister of Justice a written protest sgainst this invasion of liberty. Some extracts from the Bishop's letter we recorded last week. We will here quote only the following paragraph :

"We are not foreigners, but French citizens like yourself, and as such we claim the rights of which you cannot deprive us. This is a manly reply to Mons. They-

enet's statement that

"The Government, in making use of its disciplinary power over the members of the clergy, will not hesitate to punish all those who shall overstep the line of con-duct which ever since the Concordat all Governments have enforced; for you will remember that the first and principal cause of the difficulties that arose between the religious authorities and the civil power at the commencement of the pre ent regime was the violation of this rule on the part of the clergy."

But Mons. Thevenet says worse than this. He actually threatens to deprive the priests of the small subsidy which is given to them by law if they transgrees his mandate. He says :

"All poli ical menœuvres and preachings, and generally all acts imbued with systems atic hostility, would involve the immedi-ate cancelling of the names of such priests from the lists of the clergy subsidized by the State."

Certainly the small sum of \$70 which many of the priests receive as a Government subsidy would poorly repay them for the loss of manhood and the rights of citizenship, and the priest who would be terrified by such a threat would be unworthy of his office; but none are less likely than priests to be so terrorized.

Mgr. Marport, Bishop of St. Claude, I another of the prelates who set Mons. Thevenet's threats at defiance. As soon as he received the disfranchising notice he sent a circular to all the priests of his diocese in which he said :

"Would to God that all the faithful entrusted to your care and called upon to vote should well understand the duties devolving upon their consciences. If they do, they will all attend at the appointed place, for staying away is a crime; all will vote for the most deserving, the most capable, and the surest defenders of relig ion, who are, at the same time, the strongest and most single minded supports of our dear France."

The Bishops of Valence, Marseilles, Versailles and Vannes have spoken in like terms in circulars which they issued to the priests of their respective dioceses. so that Mons. Thevenet will have plenty of work if he proceeds against them as he has threatened to do.

The elections are now over, and the Republicans are in a majority in the Chamber, but it is the Moderate Republican Party who now form the majority. As there have been numerous evidences of late that the Athelstic proclivities of the Government are not agreeable to the mended all true Protestants to absent Moderates, we may well entertain the hope that though the new Chamber will favor a Republican Government, an Atheletically-inclined Government will find itself with little support. It is generally acknowledged that Boulangism is dead, but it is a great mistake into which some anti-Catholic journals in Canada have fallen, to suppose that the French clergy placed their reliance on Boulangism, or even favored it. The Church is not connected with any special form of Government. It can flourish as well under a Republic as under a Monarchy, and we are not too sanguine when we say we reasonably hope for better times for religion under the new Chamber.

That there is good reason for this hope s rendered still more clear by the fact that the Archbishop of Rheims has been entrusted with a letter from President Carnot to the Pope thanking the Holy parties in the House, were moved by a Father for his neutrality in the elections, in return for which the President promises to support the moderate conciliatory polley of the Church.

It is already positively asserted that leading Monarchists are manifesting a onciliatory disposition towards Modera's Republicans, and assuredly if these advances be well received the result will be a disposition to govern the country with more respect for religion and for the wishes of the French people.

A conversion to the Church equally remarkable has followed that of Ansonio Franchi, the well known Italian philoso-pher and professor, after thirty years' separation from religion. A Spanish patience the opportunity that must Catholic Church of wandering from some some day and soon. Meanwhile, Christ's doctrine, because the Church by sehat they cannot reach by force of arms more intolerant than he in accusing the patience and the priesthood is to be acquired. So also, a Catholic Deposite must be convinced of the necessity of a religious education. The physician, a writer of great eminence, and the priesthood is to be acquired. So also, a Catholic Deposite must be convinced of the Church and has become a novice of the necessity of a religious education. Huertas Lezano. WESTPORT.

been so fully discussed that it becomes almost tiresome to recall it again, yet correct. the speech of Sir John Macdonald at Westport treats the matter so well and so ably that it deserves more consideration than we were able to give it last week. Whenever Sir John treats a subisct which concerns the public policy of the Dominion he has something to say which is worthy of attention, and of course we could not expect his Westport speech to be an exception to the general rule.

It is highly suggestive that his speech was delivered at a Methodist picnic, above all other occasions. Then the Methodist clergy, none have more pertinaciously passed resolutions abusive of the Jesuits, and condemnatory of the Government for not having disallowed the Jesuits' Estates Act, and there has parsons denouncing against the politicians all the vengeance that their influence can bring down upon them. This is the tone taken at all the synods, conferences and presbytery meetings which have spoken on the question ; yet the same individuals who thus speak never tire of accusing the Catholic hierarchy and priesthood of intimidating the electors, under threat of spiritual and temporal penalties. What else than intimidation are the letters of ex-Bishop Carman, which demand that condign pun ishment be inflicted upon all the members of the Government, and upon the of Parliament who voted against Col. O'Brien's resolutions in the House of Commons? What else but a threat of Sir John added that the Parliament of spiritual penalties is it when the ex. Canada had nothing to do with the pas-Bishop, every week, and the Ministerial Associations whenever they meet, inform | Province of Que bec which the Province the Protestant public that it is their duty before God under penalty of sin to prevent any recognition of the Jesuit Order or unwisdom of the law. The only as a legal body in Canada? If such be question for us was whether the Legisla. the duty of Protestants it is their duty ture of Quebec were acting within their under pain of "eternal perdition," and powers-powers given to them by the when Protestants are told that such are Parliament of Great Britain when it their obligations before God, it is cer- gave us the constitution of 1867." tainly implied that they are bound to fulfil them under this penalty.

We have said that the ministers are guilty of intimidating their flocks. There are undoubtedly some members of their flocks who are thus easily intimidated, but the Westport meeting is a proof of what we were fully convinced of before, that the ministerial threats are of little weight with the Protestant community generally. It is an evidence that the Methodists will not act upon the ex-Bishop's frantic appeals to "Sweep the Board;" and the cheers with which the Premier's remarks were received should be a lesson to these meddling parsons to confine themselves in future to their own business.

Sir John Macdonald spoke first of the pleasure it afforded him to witness the growth of religion in Canada, and particalarly in the neighborhood where he spoke, during years past, and he remarked that, spite of the inclement Province be hurt if a grant of that kind weather, he was pleased to see so large an assembly. A voice interposed: "We Mahometans or Mormons?" He exwant to meet John A." (Cheers and plained that if the sum allotted to the laughter.)

to know that the fact of my being the crowd at this picnic has not kept many away." (Renewed laughter)

Tais must be extremely galling to the fanatics who through their organs recomthemselves from the Industrial Exhibition and other gatherings where either the Governor-General or Sir John Macdonald might be officially present.

Sir John told the assembled multitude that Canada has before it a grand future, provided that the people "be only true to themselves and true to their poster. ity."

This remark gave a suitable introduc tion to the consideration of the agitation which has been raised, especially in Ontario, on the subject of the Jesuits' Estates Act. This, he remarked, cannot allowing that Act of the Quebec Legislature. He repudiated the idea that the Parliamentary majority, composed of both fear of offending the French-Canadians or of angering the Roman Catholic population of the Dominion. He repudiated Men might differ as to the expediency of the passage of the Act, but such men as Mr. Blake and Mr. Mackenzie could not depends. If Ontarionians will persist in have been actuated by any other motive in supporting the Government than the patriotic desire to do their duty.

It has been asserted by some journals that Sir John stated that had he been in mutual distrust continue to exist bethe Quebec Legislature he would have tween the races and creeds which comvoted against the measure. From the pose the Dominion, it is of no use to atonly full report of his speech which has tempt to preserve the union. Union been published it does not appear that under such conditions is not worth he said anything of the kind; that is the preserving. report of the Empire. We need not give credit to the statement of an unscrupu. speech as a noble contribution

to the report of so able a defence of the The subject of the Jesuit estates has policy of the Government; we therefore assume the report of the Empire to be

Sir John vindicated the course of the Government and of His Excellency the Governor-General in paying no attention to the petitions for disallowance by stating that an adverse vote in Parliament would have been a vote of nonconfidence. If it had been passed he would have resigned his commission, and have called upon His Excellency to appoint his successors; but as the case stood both parties united in endorsing the action of the Government. Both parties united in saying the Government were right. He made a pathetic allusion to the action of Hon. Alex. Mackenzie, "that old Reformer belonging to one of the strictest sects in Protestantiem, the Baptist denomination," and he asked was he truckling to French Canadians been no end of our hearing the political or to Roman Catholics, or was he looking for office? No. He has retired from office forever. During the last session and the session before, out of regard for the state of his health he never came to the House of Commons after six o'clock in the evening, but, so anxious was he to show his respect for the constitution, so desircus was he to prevent a quarrel which might cause most disastrous results, and possibly end in bloodshed between the two races that he, an old man, a confirmed invalid. trembling in every joint, left his warm bed, and, at two o'clock in the morning, came to the House of Commons to regisone hundred and eighty eighty members | ter his vote in favor of the constitution which he had helped to formulate."

Tais was greeted with loud cheers, and sage of the Act. It was an act of the had a perfect right to pass if it pleased. "We had nothing to do with the wisdom

He added that if he had advised His Excellency the Governor-General to disallow the Act he would have degrad. ed himself as a man, he would have been unfaithful to his office as a constitutionalist, and would have been guilty of a moral perjury.

Instead of stating, as has been asserted by the Mail, etc., that he would have voted against the Act, his statement was "I might or I might not have voted against the bill if I had been a member of the Quebec Legislature, but neither my colleagues nor I had a right to say to them : 'you have no right to legislate for yourselves. You must let us legislate for you."

He told his audience that the Act is not going to hurt them. They will enjoy their rights all the same, whether the Jesuits get their money or not. "Can any man, woman or child in this meeting or in this be made either to Jesuits, Jews, Jesuits be spent by them at once, there Sir John continued: "Well, I am glad is an end of the injury; but if they invest it at interest, 'well the interest on \$160,000 amounts to just about the salary you pay me for my invaluable services: (great laughter and cheers.) Nothing more than that, and this enormous sum of money is the cause of this panic, of this excitement and agitation. It would be almost ludicrous if it were not dangerous."

He told his audience to remember that the French Canadians are British subjects like themselves, and are proud of it. "Taey are as good subjects of the Queen as we are; they possess the same rights as we do ; and if the Act had been disallowed they would have deeply resented the interference. They would say, and rightly: 'This property belongs to us, and we choose to devote it in the manner we have done.' They would feel be called a party question, though it is that they had been trampled upon, and political, for Reformers and Conserva. that the powers given by the Parliament tives in Parlisment joined in voting that of England had been disregarded from the Government were right in not diswould in some unexplained manner injure the Dominion by the appropriation of this small sum."

The Premier's speech has within it the ring of true patriotism and statesmanship. It was an effort in presence of an intensely Protestant audience to it indignantly on behalf of his political cultivate peace and good will between opponents as well as his supporters. Catholics and Protestants, and it is on the continuance of this good will that the very existence of Canadian unity trampling upon the rights and liberties of the people of Quebec, and if the people of Quebec put no confidence in the good-will of those of Oatario, if

We hail Sir John Macdonald's

towards the preservation of Confedera. the tion on a firm and lasting basis. five It stands in praiseworthy contrast to accur the speeches which such political data firebrand tyros in statesmanship suffic as Dalton McCarthy and Dr. Davidson in ru made in Montreal and Toronto, with to sa the object in view of creating discord religi and dissension between sections of the first ; population which ought to lay aside such separa sentiments so as to promote the pros. | num! perity of the country.

The cordial reception given to Sir John | who is truly an omen of a better future than are as the agitation and excitement of the last public few months was calculated to permit us had t to hope for. Let us entertain the hope petiti that the efforts of such men as Sir John for th on one side and of Mr. Laurier and Mr. ducte Mills on the other may bear such good | imagi fruit that the Dominion may pass safely offset through the severe tempest which we Minis thirk has about exhausted itself, but repor which, while it has lasted, has threatened | give to engulf Canada in a danger greater on the than has ever before threatened it.

THE TWO SCHOOL SYSTEMS. petiti

The Kingston News of the 14th inst. Linds makes the following assertion :

"In every city or town where the two systems co-exist the great superiority of the public schools over the separate schools is apparent. In arithmetic, bistory, geography, geometry and the rest of the subjects of an ordinary English education the public school pupil is usually head and shoulders over his competitor of the separate school. This is not the experience of the subject as the content of the subject as the content of the subject as the state of the subject as the state of the subject as separate school. This is not the expression even a mere theory, but the result of the | public observations of several gentlemen who have at various times had to select office boys out of a number of boys from both schools who had submitted their qualifi-

The writer of the above goes on to say they s that in a majority of cases the public points school boys were skilful penmen, good showing spellers, fluent readers, good arithmeti and P clane, while the separate school pupils are con "were poor in all these."

We fully admit the difficulty of obtain statisti ing complete and satisfactory statistics state of whereby the qualifications of pupils of vince, separate and public schools can be com | charge pared, but the pretended statistics of the Kingston News are absurd on their very system face. It asserts that the superiority of public schools is not a mere theory, but is "the result of the observations of several gentlemen" who have compared the qualifications of boys who have made application for the exalted position of an office boy.

Would it not have been more satisfac. tory if the News editor had named the time when and the place where these 'several gentlemen" made their com. parison of the attainments of pupils from both classes of schools? The use of the word "several" does not imply a very complete comparison; for surely two or three or four merchants, examining a few applicants for the position of an office boy, in one city or town, could scarcely afford a basis for judgment on the comparative status of the public and separate schools of the Province, and it is very possible that the mercantile gentlemen in question were unfitted either by their prejudices cr education to make a fair comparison. We are very sure that a fair comparison has not been made, and if the News will condescend to give the so-called "statistics" of which he speaks so confidently, we think they will turn out to be farcical and ridiculous. Possibly the News editor has received his information from one or two Kingston merchants. Let us know who they are, and how many applicants came from each school, and whether some of the best pupils of the public schools were not compared with some of the most backward of the separate of religi sphools. If this be the case, it is easy for any one to see that as a test of the comparative standing of the schools the examination was absolutely worthless.

If the worthless examination referred tragedy to occurred in Kingston, its worthlessness is the more apparent, as our information | Stratfor on the condition of the separate schools of Kingston leads to the conclusion that had been they are in the highest degree efficient, otherwiand we believe that the teachers would be only glad to subject their pupils to any of hono fair competition against the pupile schools | grace w of the city. Circumstances have not to bring hitherto brought about such an opportun. ity of comparison, but it might be tragedy arranged if the two School Boards would these ch agree to details; and though the victory | ing in the might be with one set of schools rather than that mo the other, our opinion is that the winners it ough would not have a great deal to boast of : schools, and certainly the result would not be in this, what the Kingston News pretends. Let morality it be remembered, if such a contest should ask ther take place, that a fair test requires that to impar the difference in numbers between the children two populations must be taken into demand account, and likewise the fact that the no more separate school boundaries take in part of inalienal ne rural population in the neighborhood | children of Kingston, which the public school natural boundaries do not.

The truth is, as we explained two weeks obstruct ago in our columns, that the statistics tyranny furnished by the Minister of Elucation and Cath point to the superiority, not to the in- of their feriority, of the Catholic separate schools to depriv of the Province. At the separate schools of our fr the average attendance is better than at | to our ch

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