

The Catholic Record.

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London, Saturday, October 9, 1897.

THE THIRTEENTH CENTURY OF ST. AUGUSTINE'S LANDING.

The celebration of the thirteenth century of the arrival of St. Augustine at the Isle of Thanet by the Catholics of England was on a scale surpassing any Catholic celebration which has taken place in England since the Reformation. It was fitting that this should be the case, for St. Augustine was the real Apostle of England, and the celebration of such an event as the first preaching of the gospel to a nation is of the highest importance from a spiritual point of view, as it incites those who participate therein to persevere in their faith, and to adhere more closely than ever to the pious practices of religion.

We have said that St. Augustine is truly the Apostle of England. This is correct, for although Christianity was introduced into England so early as the close of the second century, it was to the Britons that the gospel was preached at this period. The Saxons, who afterward drove the Britons into Wales and Cornwall, and occupied almost the whole of England, were Pagans, and through national antipathies, the Christian Britons had not the inclination to go among their enemies to preach the faith, and perhaps, even if they had been so inclined, their zealous efforts would have met with very little success among those who regarded the Britons as their slaves, and themselves as masters.

St. Augustine was sent on his mission by the illustrious Pope Gregory the Great. He landed on the Isle of Thanet in the year 597, and the spot is still pointed out, at Ebbsfleet, where he had his first meeting with King Ethelbert of Kent, and his wife, Queen Bertha, who was already a Christian.

St. Augustine was later on consecrated at Arles in France as Metropolitan and Archbishop of Canterbury, Pope Gregory having authorized him to take this sublime office.

Ethelbert himself soon became a Christian, and the work of converting the nation proceeded with rapidity and great success.

The celebration of the thirteenth century of this great event was attended by Cardinal Vaughan and almost the whole Catholic Hierarchy of England, and Cardinal Perraud, of France, was also present to represent the Holy Father, Pope Leo XIII.

The ceremony was earnest and imposing. Cardinal Vaughan celebrated Pontifical High Mass and delivered an eloquent and impressive sermon on the conversion of England.

He pointed out that, as the Catholic Primate of England today receives his spiritual jurisdiction from the Pope, St. Augustine received his authority from the same source, thus showing the unity of the Catholic Church, governed by the successor of St. Peter today as it was thirteen centuries ago, and teaching the same doctrines; and as St. Augustine had with him forty Benedictine monks, "so," said his Eminence, "there are more than forty Benedictine monks here to-day, who will sing the same litanies, and in the same chant as was used by the companions of St. Augustine."

There is something remarkable in the fact that not long ago the Anglican Bishops who met in conference at Lambeth also celebrated the centenary of St. Augustine, by a visit to Ebbsfleet. But the difference of spirit and of ceremonial in the two celebrations was very marked. There were no monks at the Anglican celebration. There was no Mass celebrated, nor was a crucifix borne at the head of the procession, all of which things were features of St. Augustine's landing thirteen centuries ago. The Catholic celebration was therefore the one which resembled most the original event which it commemorated.

It is not very long since Protestants were almost unanimous in asserting that a festival celebrated in honor of a saint is an act of idolatry. It shows how great a departure has been made

within a few years from the original belief of Protestantism, whereas the whole Anglican Episcopate could so far wander from their former moorings, but the purpose of all this is readily seen. It was to make the unlearned multitude believe that Anglicanism was the ancient faith of England, and that the Reformation was only a return to primitive Christianity. Cardinal Vaughan, however, declared in his sermon that he rejoiced to see so great a change in Anglicanism, as it betokens that it is returning surely, even if slowly, to Catholic truth and practice, so that there is hope that they will come at last to grasp our hand in common faith and fellowship. He called attention also to the fact that in the 34th of the 63 propositions or resolutions of the Lambeth conference, it was laid down as a principle that visible unity among Christians is a fact of revelation. He pointed out that this correct statement of doctrine, which is quite in accord with Catholic belief, is a death-blow to the High-Church theory that the Church of Christ is made up of three independent branches, the Anglican, the Greek and the Latin. He expressed the hope that the formal adoption of this doctrine of the essential unity of the Church of Christ, will yet have the effect of bringing Anglicanism back to the Unity of Faith in the only way whereby that return to unity can be effected, by submission to the supreme authority of the Catholic Church and of St. Peter's successor.

THE VACANT SENATORSHIP.

The post of Minister of Justice, rendered vacant by the resignation of Sir Oliver Mowat, is to be filled by the Hon. D. Mills. The entry of Mr. Mills into this important position will be hailed with general satisfaction. The Senatorship which Sir Oliver has also vacated by accepting the Lieutenant Governorship of Ontario is yet to be filled. Several names have been mentioned of those who are said to have good claims on the Government for the appointment, but among them there is no one whose claims are so strong as those of Mr. Patrick Hughes, of Toronto. Mr. Hughes has been a life-long Reformer, and he remained steadfast to his political leanings notwithstanding that every imaginable temptation was presented to induce him to abandon his party; but in spite of all inducements in this direction he remained faithful to it, having spent many thousands of dollars towards its success during the fifty years that he has been prominent in politics. Mr. Hughes is a man of the highest integrity, and will make an excellent legislator. His appointment to the vacancy would give great satisfaction to the Canadian public, who are aware of his eminent ability and fitness for this office in every respect.

TENANT RIGHT RESOLUTIONS IN ULSTER.

The Protestant tenant farmers of Ulster had a meeting recently at Ballymena which was attended by delegates from all parts of that Province. Among the delegates present were a large number of Protestant ministers. The speeches and resolutions passed were of the most fiery character, and strong in the denunciation of the landlords' Royal Commission, which keeps the rents and the price of purchase of land still at the highest figure, and it was resolved to join hands "with any Irish organization, whatever may be its character or name, which has for object the defence of the rights of the tenant farmers of Ireland."

The Ulstermen can see as well as other people the injustice done to Ireland by keeping up the exorbitant rents to a figure beyond that which the soil can produce, especially in times like the present when a failure of the crops makes it impossible to obtain from the land even enough to pay a low rental, and from time to time they proclaim that they have like interests with the rest of Ireland, and that they are ready to make common cause with their neighbors for the betterment of their condition and for the interests of all. When election time comes round, however, they are still found voting with their Tory landlords, for the continuance of the oppression under which the great majority of the people are suffering. The landlords know that all they have to do to secure the votes of their Orange tenants for a continuance of Tory rule is to flaunt the Orange flag, and to make an appeal to prejudice for the maintenance of Protestant ascendancy. Thus the Government is encouraged in its indifference to the needs of Ireland, and

when the elections are over, as it is still secure in a seven years' lease of power, the necessities of Ireland are once more put in the background, leaving the Orangemen, as well as the people of all creeds, without redress. From time to time, however, the Orangemen feel the pressure of high rents, and hold meetings to protest against the indifference of the Government in regard to their wants. It is tolerably sure that the recent meeting at Ballymena will have no result, nor will any future similar meetings have any effect, until the Ulster tenantry show by supporting the National cause that they mean what their resolutions imply. The recent meeting will be as barren of results as the indignation meetings held by men of all creeds and conditions, to denounce the over-taxation of Ireland. The speeches made then were as violent against the injustice as talk could be, but the matter ended with talk, and we may expect that the recent Ballymena resolutions will end in the same way. The Orangemen will cease to be Home-Rulers and Tenant-Righters when their votes will be wanted for the Tory Government. From present appearances, if Home Rule is to be obtained for Ireland, it must be won by Catholic Nationalists, and those few Protestants who are sincere in placing the wants of the country above partyism and bigotry.

ST. CYPRIAN AND THE POPE'S AUTHORITY.

It may be remembered by our readers that Dr. Benson, the late Archbishop of Canterbury and Anglican Primate of England, wrote a "Life of St. Cyprian" which was published a short time before the author's death.

St. Cyprian was Bishop of Carthage, and was martyred under the Roman Emperor Valerian, A. D., 258. He had a dispute with Pope St. Stephen in regard to the re-baptism of converted heretics, as he maintained that baptism administered by heretics is invalid, and therefore that on their reconciliation with the Church they should be re-baptized.

The Catholic doctrine was laid down and defined by Pope Stephen to the effect that baptism by whomsoever administered is valid, provided that the necessary conditions for a proper baptism be observed, and that as a consequence it should not be re-administered to those converted from heresy, if it be certain that they have been already baptized.

St. Cyprian maintained his opinion with some pertinacity, and some two or three letters which he wrote in defence of it have been preserved, but as he was, on the other hand, a firm believer in the authority of the Pope, and wrote frequently asserting that the Pope is the successor of St. Peter, and the head of the Church, it is reasonable to suppose that in the end he submitted to the Papal decree, even though no letters showing this have been handed down to us. This is the more certain as St. Cyprian died for his faith, in full communion with the Church, which has always honored him as a martyr, his feast being kept on September 16, in accordance with the Roman Calendar.

The fact that this illustrious Bishop of Carthage had a dispute of any kind with the Pope is habitually seized upon by those Anglicans who assert that the Papal authority is a modern usurpation, to prove their contention. In referring to it, however, they conveniently omit to mention that St. Cyprian's assertion of the supreme authority of the Pope as an admitted fact, is indubitable proof that the authority was at that early period universally recognized, and this at a time when all Protestants admit that the Church was pure, as the "errors of Popery" are admitted not to have crept into the faith of the Church until a much later period than during St. Cyprian's life. It is to be remarked also that as St. Cyprian speaks of the Pope's authority as a universally recognized fact it must have existed undoubtedly long before his time, and this brings us close to the age of the Apostles, even if there were no earlier testimonies to it than Cyprian's writings.

Even the Protestant historian Mosheim, in his history of the Church in the third century is forced to admit that a supremacy was universally attributed to the Pope at this period. He minimizes this authority, indeed, but there can be no doubt that his admission is forced upon him by the clear passages written by St. Cyprian, and we must take St. Cyprian's assertion of that fullness of authority as of more weight than Mosheim's minimization of it.

Dr. Benson was certainly influenced to the writing of St. Cyprian's life by the thought that he could make it appear that the saint held very much the same views as Anglicans do in regard to the Pope, and that he would thus strengthen the cause of Anglicanism. But, dealing with this subject at all, he could not avoid setting forth the fact of St. Cyprian's recognition of the Pope, and his effort to exhibit the saint as an upholder of "Apostolic Anglicanism" has proved a complete failure.

The critics have discovered this, and now the London *Athenaeum* and the *Bookman* have declared that Dr. Benson's book fails in sustaining the cause of Anglicanism, and unite in asserting that it will not bring any converts to the Church of England. The *Athenaeum* even plainly states that it will operate the other way. This is the result of Dr. Benson's research into the Church history of the third century. If he had lived long enough to witness the decision of the critics he would surely regret having devoted his life to the writing of a book which may have such an effect.

In reference to St. Cyprian's mistake regarding doctrine we must here remark that it was made before the doctrine was plainly defined by the Church, and was therefore excusable. But it became clearly the plain doctrine of the Church after St. Stephen's decree was promulgated, and St. Augustine writing over a century later plainly states with great respect to St. Cyprian that he was in error. It is certain, however, that the error was unintentional, and he would not have persisted in it when once he had become convinced that the Church, the "pillar and ground of truth," had decided the question.

NO ROOM FOR RELIGIOUS TEACHING.

The Toronto Mail and Empire of last Wednesday gives the result of the request made by a deputation of Anglicans to the Toronto Public School Board, that special hours be set apart for religious instruction by ministers of religion, the time to be during the regular school hours.

The deputation was a very influential one, and beside its personal character, it was formally representative of the Synod of Toronto diocese, and it might even be regarded as a representative of the whole Anglican Church of Canada, inasmuch as the General Synod of the Church made twice, at least, pronouncements in favor of the introduction of religious teaching into the schools. The Toronto Synod, therefore, may be regarded as the mouthpiece of the whole Anglican Church in making the demand on the School Board, for an opportunity to give religious instruction.

It was generally expected that the School Board would accede to the Anglican demand, by which it was not asked that the Church of England alone should have access to the pupils, but that ministers of all denominations should have the same privilege to teach their religion to their own pupils, at such hours and on such days as might be agreed upon with the Trustees. The members of the deputation shared this expectation, as it was not believed that in a city where the Anglicans form so large a percentage of the Protestant population, and where so many of other denominations have already expressed a strong desire for religious teaching, the request would be denied.

The trustees themselves appeared to be willing to accede to the demand of the deputation, at the head of which was Bishop Sullivan. They even expressed pleasure that the clergy intended to manifest such an interest in the welfare of the children, as the request indicated. It therefore caused considerable surprise when the announcement was made that the School Management Committee has unanimously come to the conclusion that the Anglican request cannot be granted.

This decision appears to have been reached, chiefly in consequence of a vigorous protest of the Hebrew population against the petition. The Hebrews number nearly three thousand in the city, and they are strongly opposed to Christian teaching during school hours. Of course, their children would not be present at the instructions, but they are convinced that if the wedge were once entered, it would be impossible for them to guard their children carefully enough to prevent them from participating to some degree in the Christian instructions given, and they believe, besides, that the secular teaching would deteriorate

If part of the day were set apart for instructions in which their children would not participate. So strongly did they put forward their views, that the School Committee were convinced by their arguments; and though the Board itself has yet to consider the matter, it is almost certain now that the unanimous decision of the Committee of School Management will be sustained.

The Rev. Dr. Langtry, who has been one of the foremost advocates of the Anglican plan of introducing religious teaching into the schools, was very much disappointed and surprised when the decision of the School Board Committee was made known to him, and in an interview with the representative of the Mail and Empire he declared that, to the best of his belief, the result will be an agitation among the Anglican clergy and people for a Separate school system.

The Rev. Dr. reminded his interviewer that a year or two ago a deputation from the Synod had waited on the Provincial Government to urge upon it the necessity of religious instruction, and to ask that some provision should be made for it, similar to that which was asked of the Toronto School Board. The Government, he says, then promised to make a reply to the request, after consideration of the matter, but had failed to do so. Some regulations were, however, afterward issued making it obligatory for teachers to require their pupils to learn certain passages of Scripture by heart. The doctor rightly considers that this regulation is a poor substitute for religious teaching, and describes this action as the giving of a stone instead of the bread that was asked.

The whole incident is very instructive. From the very beginning of the experiment of a Public school system, Catholics foresaw the consequences of a system of education in which God is not recognized, and foretold that the result would be soon seen in the growth of a future generation of unbelievers. The Protestant Sunday schools operated to some extent toward checking this tendency, but to thoughtful minds it must have been always clear that a half or a whole hour devoted to religious instruction on one day in the week would not suffice to counteract the evil influence which must be exerted by the excluding of almost the very mention of God's name in the school-room during the rest of the week.

It was for these reasons that Catholics insisted from the beginning on having Separate schools. The demand was resisted, however, most resolutely by the great majority of Protestants of all denominations, and were it not for the support given by the Quebec members of Parliament to the Catholic demand, under the legislative union of the two Provinces, it is certain that a Separate school system would not have been granted.

The fact that the Catholics of Quebec dealt generously with the Protestant minority of that Province, granting them a complete autonomy in educational matters, gave their representatives an undeniable right to insist that the Catholics of Ontario should be treated with equal consideration in regard to their conscientious convictions as to the necessity of religious education for their own children, while they did not wish to interfere with the Protestants who preferred a Godless system. We believed, indeed, that they were mistaken, but we could not insist that they should adopt our views. We had the right, however, to insist that while we left them free to follow their own opinions on the education question, as far as concerned themselves, we should have the same liberty of conscience, where the education of our own children was in question.

One of the pleas of the Protestant opponents of Separate schools was that the welfare of the country demands a homogeneity of sentiment which can be attained only by a uniform system of education, and another was that separation engenders hostility.

We have always maintained that religious teaching cannot be productive of any but beneficial results. We are apt enough to forget our duties to God, even when we are frequently reminded of them, and we shall be more apt to forget or neglect them if they be not taught, and all reference to them be carefully excluded from the curriculum of studies during six or seven days of the week.

That Protestants are becoming convinced that Catholics were right in maintaining the principle of Separate schools, is evident from the action of the Synod; but on the other hand, the fact that the Committee of Management will not grant the privilege asked

shows that the ministers are now to reap the fruits of their teaching during the last forty-six or forty-eight years. They taught that the Catholic demands should be resisted, and now that they have more light on the same question, they find that their lessons have had their effect, and their scholars cannot be persuaded now that a religious education will be of any profit.

What difference does it make to the majority of the Protestants of today whether the children are educated in the principles of one religion rather than another? Have they not been taught that all religions, Catholicism being put out of the question, are nearly or quite equal in value? What matters it whether the children are educated as Baptists, Quakers, Anglicans, Salvationists, or Unitarians, Jews or Christians of non-descript sects? They are all opposed to the doctrines of Rome, and that is quite sufficient for their salvation.

It is evident from the action of the School Committee that Anglicans are not united on the question of religious education. There are a number of Anglicans on the Committee and on the Board, yet they do not accept the decision of the Synod regarding the necessity of religious education as authoritative. This being the case, it is very doubtful whether the agitation of a mere section of Anglicans will obtain what they ask for, in the face of the determined opposition which will be offered to these demands by a strong party within their own ranks. That there exists a great diversity of opinion on the matter is conceded by Rev. Dr. Langtry, for he says the Separate schools will be demanded only by "an influential section" of Anglicans. But there is influence also in the section which holds the opposite view on the matter.

It does not appear that those Anglicans who are in favor of the introduction of religious teaching will take any further positive action till the meeting of the next Toronto Diocesan Synod which will take place in June. This is insinuated by Dr. Langtry in his replies to the Mail and Empire representative. It is probable that the advocates of religious education wish their cause to be strengthened by the authoritative action which it is expected the Synod will take in the matter.

THE IRISH CATHOLIC COLLEGES.

The Catholic Educational institutions of Ireland have this year as well as last year made an excellent record, having left the endowed Protestant institutions in the rear, both in the Intermediate and the University examinations.

At the Intermediate examinations, which are a test of secondary education, the Catholic colleges have surpassed all their previous records, and two Catholic pupils of the Jesuit college of Clongowes have received the highest honors of first and second place in the senior grade.

At the Royal University examinations for arts and matriculation the competitors from the Catholic University college of Dublin, though the institution does not receive any Government endowment, won fifty one distinctions, while the boys of Queen's college, Belfast, obtained only forty-six; moreover all the first places in science were won by the Catholic boys in both grades.

The girls of the Catholic academies of St. Mary's, Loretto, and Holy Cross, were equally successful with the boys, and left those from the Protestant institutions of Alexandria, Galway, and Victoria far behind, though the latter colleges have large appropriations and endowments from the Government. The Catholic institutions are not subsidized at all, and thus their victory is all the more remarkable.

There is certainly no good reason why the Catholics of Ireland should be obliged to pay a tax for the support of Protestant educational institutions, while Catholic institutions are left to shift for themselves, and the inquiry is all the greater as it appears from the results that the endowed colleges and academies are of inferior quality.

It is highly creditable to these Catholic institutions that notwithstanding the injustice done to them their pupils are able to win the highest honors from those of the endowed Protestant schools, and the fact is a complete refutation of the statement which has been frequently made, that Protestant schools in general are more efficient than those of Catholics. It is also to be noted that these Catholic institutions are under the care of teaching religious orders, thus showing that, with their special training as teachers, the members of these orders make the most

efficient educators.

disputed, whatever which is probably because of these orders live discipline than the testant schools. devoted their lives which they are engaged in a more lively interest work because they through the motives and of fulfilling the ious motive is the st centive to zeal, and motives toward the cess.

EDITORIAL.

We are pleased to report of the serious Rev. Father Soulliv Oblates of Mary greatly exaggerated Review says that tion has not prevented acting the usual bu

It has been announced, a paper of ow to the large have made their bishop Hryniewiecki come to reside in a Polish school for to be erected under supposed, though it is the reorganization clergy. It is not not his jurisdiction extended to Canada.

The Belfast Orsion anew to mania, a paper of lable bigotry, as Duchess of York their recent visit to have been ang the Duke to make of an anti Nations demonstration. As party were gone forth a lawless mob start a riot, through houses of Catholic their windows. windows of some broken by volley windows of a bo Vincent of Paul S ings were treat The fact that the is a purely charity not save their pr lence.

The Northwest vigorous Catholic of Manitoba of 21st Sept., a plaining of the Catholic teachers of Regina. The age of Catholic o Public schools of lles constitute a tion of the popul also a considerable taxes, nevertheless has not had a has a Catholic te by it during t Recently two Ca ily applied for but teachers of a selected. Catho vinced that it with the Regi "No Catholic n probable that t of affairs, a Ca will be establish

At the meetin day School Assoc in Toronto, the clared that "on ing facts of mo ignorance of C the Scriptures, of inadequate regards the hon knowledge of re and he would g of lessons consi learned at the n a whole year o ing. The Sund necessary me the fact that ch religious in a week does from the c them at home, care that they the school-room matter of won Protestants see religious teachi Baptists have strenuous oppo formation giv consequences point should h them less oppo