

## The Catholic Record.

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A NEW EDUCATION BILL FOR ENGLAND

It is worthy of remark that at the very moment when Manitoba is refusing to allow Catholics to give a religious education to their children, and while a certain faction is maintaining in the Dominion House of Parliament that only a secular system of education should receive Government aid, the Imperial Government has introduced before the British House of Commons a measure the object of which is to make religious teaching a permanent feature of the English system of education, and to afford to schools wherein such teaching is part of the daily programme an adequate aid from the apportionment granted every year for educational purposes.

The agitation which has been going on for the purpose of securing such a measure did not originate with the Catholics of England, who are but a small fraction of the population, but with the Church of England, the members of which felt most keenly the injustice done to them by a school law which maintained a system of favored schools for the few, while those schools which were educating two-thirds of the children of the country received only a miserable pittance from the educational grant.

The schools at which the great majority of the children attend are known as voluntary schools. They are under the management of religious bodies, the majority being of the Church of England, many of them Catholic, and a smaller number Methodist.

In 1870 Board schools were established, which may be regarded as corresponding with the Public Schools of Ontario. It was not provided, however, that the Board schools should be totally godless, as it was ordered by law that the bible should be read in them and suitable religious instruction given, adapted to the capacity of children.

It was never intended that these Board schools should entirely wipe out the voluntary or denominational schools—or, at least, it was not proclaimed that such was the intention, and, therefore, a small sum was apportioned for their aid, but the Board schools were maintained entirely by the Government grant and local taxation.

The injustice of this arrangement whereby an advantage was given to the schools of a minority of the people was soon felt by those of the public who were maintaining the voluntary schools, for they found themselves obliged to pay rates for the erection of costly school houses to which they did not send their children, and, on the other hand, the voluntary schools were obliged by law to keep to a certain standard of efficiency, while the State aid given to them was altogether inadequate to enable them to do so. The Church of England felt this burden most, as they were the most numerous body, but it was also felt by Catholics, and both bodies have long agitated for a remedy to the injustice inflicted on them. To a certain stage, the Methodists also joined in this agitation, but the other Non-conformist bodies appear to be almost unanimously in favor of State aid being given only to the Board schools, and they would, if possible, deprive the voluntary schools of even the small sum which is now apportioned to them. They take this stand probably because they have themselves scarcely any voluntary schools.

It is not to be supposed, however, that the Board schools are entirely un-denominational, as, in many instances, where the Church of England or the Methodists predominate, schools which were formerly denominational came under the Board school system, remaining practically denominational, while operating under the Board school regulations. Still the majority of the denominational schools remained so even after the passing of the Board Schools Act in 1870; and though the cost of the education of a child in the voluntary schools has increased since 1870, in order to keep them to the

standard prescribed by law, the amount of government grant given to them has fallen five shillings per capita short of what was formerly appropriated toward their maintenance.

This placed the voluntary schools at a great disadvantage, and both Lord Salisbury and Mr. Arthur Balfour acknowledged the injustice several times when deputations waited upon them to ask that the injustice be remedied. To the last deputation, consisting of several Bishops and dignitaries of the Church of England, Lord Salisbury promised redress as soon as a school bill could be prepared, and this redress is offered now in the form of a new educational bill presented to the House of Commons by Sir John Gorst, whereby the school management is to be very much decentralized, new local educational committees being created to control the administration of the Parliamentary grant for education. It is at the same time expressly provided that efficient school organization shall not be suppressed under the new law, the purpose of which is not to supplant but to supplement them.

The Bill does not provide for any specific religious teaching, and the educational authorities are not supposed to concern themselves as to what religion is taught in the schools, or whether there is any religious teaching at all, but it requires a certain degree of efficiency in secular branches, and when this efficiency is attained a fixed sum will be paid by the school committees after an examination of the children in secular branches.

The object aimed at in this is to enable any religious body to have its own schools, which will furnish such religious teaching as will be satisfactory to the parents of the children in attendance. Thus also the greatest amount of local liberty will be granted in the management of the schools, and the education given by the local authorities of the schools thus established will be paid for by Government, on delivery.

To voluntary schools which comply with the regulations as to efficiency, an additional grant of four shillings per pupil, equal to \$1, is to be given for the payment of teachers, and the supporters of the schools are to be exempt from local taxation.

Provision is made that when a reasonable number of the parents of the children at any elementary school desire to have religious instruction, the school committees must allow it to be given.

This machinery for the supplying of religious education appears to be somewhat complicated, and as it is a novel experiment it is still to be found out whether or not it will form a satisfactory solution of the problem of providing religious education. To our mind the system of Separate schools is much more likely to prove satisfactory, but Separate schools are also provided for in Sir John Gorst's measure, as Government aid is to be given to the voluntary schools when they come up to the established standard.

With the large majority supporting the Government in the House there is no doubt the new Bill will become law, though the Liberals generally will oppose it. On this question, however, the Irish Nationalists will not be in accord with their Liberal allies.

### THE SALVATIONISTS AND THE VOLUNTEERS.

In the first enthusiasm for American religious independence, Mr. Ballington Booth was promised large support for his independent Salvation Army movement under the name of the Volunteers, but second thoughts appear to have cooled the enthusiasm very much. It is now being pretty generally recognized that, if the Army is to be a success, unity is essential, though that unity means complete submission to the general's authority. The United States press now very generally say that the ex-commander had very insufficient reasons for inaugurating his schism, and with good reason do they assert this. The latest manifesto of Mr. Ballington Booth is in the form of a letter addressed to Mr. Bramwell Booth, wherein the former endeavors to make out a case of justification on purely personal grounds, which may be characterized as mere personal vanity.

He says in this letter that his father, while visiting the United States, "showed himself unkind and unappreciative to us personally, and was hard, ill-tempered, and impossible to please." He also states that salvationists generally were in fear of the general and

therefore kept their mouths shut when they had reason for complaint.

On the other hand, General Booth severely condemns his son's schism, yet has no stronger motive than family affection for insisting on unity. He says in a letter addressed to his son:

"You cannot be justified in the severance of the American wing of the Army from the parent body, and in separating yourself from your brothers and sisters, in going back on the dying counsel of your mother, and in stabbing your father's heart and leaving him to bleed before a scoffing world because you were not consulted about orders and regulations applying to other commands, or because you thought the social work was unduly exalted in other countries, or because I objected to any difference being made between our soldiers in America and those of other lands on the question of tobacco."

On the question of tobacco here referred to Mr. Ballington Booth wished to retain in the regulations one which prohibited the use of the weed, but though an order to this effect had been in force for a time in America, the general ordered that it should be cancelled and permission given to soldiers to use tobacco.

We are not surprised that the only plausible reasons given by the general are family reasons, for he could not insist upon any reasons implying that unity is necessary in Christianity, without condemning his own movement in establishing a new religion without sacraments or doctrines.

Our readers will remark the similarity between Mr. Ballington Booth's reasons for establishing his new Church, and Mr. Dalton McCarthy's reasons for starting a new political party in Canada. Mr. Booth "was not consulted" about the management of the Army in other lands, just as Mr. McCarthy was not consulted concerning certain changes in the Dominion cabinet, and in both cases a schism is inaugurated, one being political, the other religious.

### DUELLING IN GERMANY.

The question of duelling has been brought prominently before the German Reichstag by Dr. Bachein, the leader of the Centre or Catholic party, and there is ground for the belief that the result will be to abolish the barbarous practice.

Duelling is still common in Germany, and only recently, that is to say in the early part of April, at the annual congress of the nobility, the question was discussed, and it was finally resolved that it is no brand of dishonor for a nobleman to refuse to fight if he has honorable grounds of refusal.

The dubiousness of this decision is not likely to prove effective in diminishing the evil, and the fact that there is established a regular court of honor which decides for noble and military officers whether or not a duel is necessary under any circumstances which arise provocative of a quarrel, is calculated to perpetuate duelling.

A few years ago the emperor was himself in favor of the practice, as he believed it maintained the military spirit in the army, but recently there has been a prohibitory order which has not been sufficient to prevent many duels from taking place, the number having increased recently to an alarming extent, and there have been several which proved fatal. Among those who were killed was Baron von Schrader, in an encounter with Count von Kortze. This fight was with pistols, and the death of the Baron has caused great excitement, which has been increased by the death of Herr Zenker, a prominent lawyer of Berlin, who was killed in a fight with sabres by Lieut. von Kottshodt, an officer of the emperor's yacht Hohenzollern.

Dr. Bachein called attention to these events in the Reichstag, and asked the Government if the emperor's clear judgment could not be brought to bear on the matter so as ultimately to drive the custom out of Germany, as it has been driven out of other civilized countries.

It is a good sign of a coming reform that the Secretary of State felt it incumbent upon him to state that the Government is doing its duty and has under consideration the measures which should be taken to stop the practice, though a final decision has not yet been arrived at.

The leader of the Catholic party ridiculed the notion that duelling satisfies honor, and said that an encounter of this kind certainly does not prove that the victorious party is in the right and the vanquished in the wrong. Duelling is a barbarous return to the ancient ordeals by fire and water, which religion has succeeded in rooting out.

Dr. Bachein was earnestly seconded by Herr Richter, the leader of the Radical Unionist party, and as the two parties thus represented constitute a powerful combination, it is to be expected that their attitude will oblige the Government to adopt effective measures to carry out their views.

### THE QUEBEC PROTESTANT SCHOOLS.

Mr. Jas. Green complains in the Montreal Witness of injustice to the Protestants of Quebec in the school laws of that Province, inasmuch as he says "Protestants pay \$9 out of every \$10 of the taxes, and receive back \$3 out of \$10 for their schools." These figures are entirely fanciful. Where there are Protestant Separate schools established, the law of Quebec provides, just as in Ontario in regard to Catholic schools, that the whole tax of the Protestant dissentients shall be paid to the Protestant Separate schools; but there are clauses favorable to the Quebec Separate schools, the like of which are not in the Ontario School Act at all.

Thus in Quebec if a majority of the children is dissentient, the dissentients retain the school house, and in case the dissentients are a minority, they obtain "a due proportion of the building fund." This proportion is based on the fairest possible principle, namely, on the number of children attending school. There is also provision made in the Quebec School Acts for the establishment and support of Protestant Model, Normal and High schools, and Universities in proportion to the Catholic and Protestant populations in the Province.

Corporations generally are subject to be taxed only by the Public School Commissioners, but the commissioners must divide the amount thus received according to attendance at the schools. In the large cities, corporations may declare whether their taxes shall be placed upon the Catholic or Protestant panel, but if they neglect to do this, they are subject to the general rule.

In Ontario the taxes of corporations are practically monopolized by the Public schools, though there is a clause authorizing them to divide their tax between Public and Separate schools in proportion to the amount of stock held by Catholics and Protestants respectively. As a matter of fact they never pass such a vote.

A very good test of the treatment accorded to the Protestants of Quebec in educational matters is to be found in the number of Protestant schools in the province, and the number of children attending them.

According to the census of 1891, the total number of non-Catholics in Quebec, exclusive of 2,504 Jews, was 193,678.

The total number of Protestant schools, elementary, model, and superior, receiving aid from Government during 1893 was 939, with an attendance of 80,882 Protestant children. In Ontario, the Catholic population is almost double the Protestant population of Quebec, yet the number of Catholic schools under Government patronage amounts to only 313, exactly one-third of the number of Protestant Government-aided schools in Quebec. The total number of Catholic pupils at these schools was 39,762. These figures are a most complete answer to Mr. Green's complaints, for they prove that the Quebec school laws afford every facility to Protestants to keep their schools in a state of efficiency. There may be some minor details in which the school laws of Quebec would be more satisfactory to Protestants, and if such is the case there is a spirit of liberality among Quebec Catholics to amend the laws so as to make them perfectly equitable if real defects be properly pointed out, and a remedy asked for in the proper way; but this is evidently not what Mr. Green wants. He prefers to have a standing grievance, real or imaginary. This is evident from the fact that he complains that the Protestants of Quebec are taxed for the Public schools "where they have not enough children of their own to form a district." Such a complaint could emanate only from a chronic grumbler. It has been admitted over and over again by Protestant representatives of all political parties that there is a disposition, both in the Legislature and among the people of Quebec, to deal with perfect fairness by their Protestant fellow-citizens; and the privileges accorded to Protestants in regard to their schools fully bear out this testimony.

Mr. Green's letter was evidently written for the purpose of influencing Protestants in Quebec to range themselves on the side of the Protestant ma-

majority in Manitoba, in their refusal to grant justice to the Catholic minority, but the Protestants of Quebec are not to be so easily led to join in the crusade of fanaticism. They appreciate the liberality with which they have been treated, and they are almost unanimous on the side of justice in regard to the Manitoba question. They know also that by advocating the unjust treatment of Catholics in another Province, their own privileges might be put in peril, and thus both their interests and their love of fair play lead them almost to a man to range themselves on the side of justice in regard to the Manitoba question.

### THE ELECTION.

The term of five years for which the House of Commons was elected, having expired on the 25th of April, Parliament was prorogued and dissolved on the evening of the 23rd, and it was announced that the elections for the new House will take place on the 23rd of June, the date of the nominations being the 16th of June. The campaign will be short and vigorous, the parties in the various constituencies having in many instances already selected their candidates. It is announced that McCarthyites will run candidates in forty-one constituencies in which they have already selected their standard-bearers. It is almost needless to add that the constituencies thus selected are those in which it is supposed that an anti-Catholic election cry is likely to prevail. The Government has been reconstructed with Sir Charles Tupper as its head. It is expected that there will be several changes in the personnel of the new Cabinet within a few days, but it is impossible to say yet what these changes will be, though rumors are numerous in regard to them.

### THE A. P. A. TACTICS.

We already mentioned in our columns the game which the A. P. A. has been playing in regard to the nomination for the Republican candidacy to the presidency of the United States. Until a very late moment Governor McKinley, of Ohio, was the choice of that society, but it now appears to be a certainty that the governor will have nothing to do with any nomination as an A. P. A. candidate, and the breach between him and the proscriptive organization has grown so wide that the executive council of the order has openly declared its hostility to him.

Colonel E. H. Sellers, the President of the National Council of the United Patriotic Associations, which includes within it all the organizations hostile to Catholics which have been hatched during the last ten or twelve years, and which is claimed to comprise thirty societies of different designations, had an interview a few days ago with a representative of the Detroit Evening News, in which he openly declared hostility to Governor McKinley.

Colonel Sellers declares that the societies in whose name he speaks, comprise "at least 5,000,000 voters."

All this is the merest bluster and balderdash; and the colonel's proclaimed intention is the most satisfactory evidence of this which could be given. He admits that it is the intention of the so-called patriotic orders to endeavor to control the St. Louis Republican Convention, and for this purpose the name of Mr. Linton, a fifth-rate politician, the A. P. A. Congressman for Saginaw district, Mich., is to be presented as the candidate of the party for the presidency.

Colonel Sellers is evidently quite aware that Mr. Linton has not the ghost of a chance for even the party nomination, and so he blurts out the admission that the "patriots" will be satisfied to play second fiddle if they can secure the nomination of Governor Bradley, of Kentucky, as their second choice.

But to Governor McKinley he declares that the patriotic orders are now decidedly hostile, and they will oppose him in any case because "he has repudiated our organization, and declared that he would have nothing to do with it. He would not treat with us, and would not consider us at all." But the colonel adds what would be a great surprise to the public, if the least credit were to be given to the statement in the sense in which Mr. Sellers wishes it to be taken: "he has associated with men who are pronounced Roman Catholics."

It is greatly to Governor McKinley's credit that he has refused all parley with the A. P. A., and we do not believe that the organization is strong enough to resent the indignity, but whether or not this be the case, the governor will stand all the higher in the estimation of people of

honor for his having taken so decided a stand in reference to the despicable proscriptive associations. These associations have probably not one-tenth of the votes they claim under their control, and we do not believe they can move the St. Louis convention as they will; but if they do, they will probably only so muddle matters as to ensure the defeat of the party to which they have attached themselves, like Sinbad's Old Man of the Sea, of whom he could not rid himself when he had him perched on his shoulders, until he knocked out his brains.

It can scarcely be doubted that the A. P. A. will die a natural or a violent death during the coming presidential campaign. A general election killed the P. P. A. in Ontario, and we are quite of the belief that the November election in the United States will have a similar effect on the A. P. A. there.

### EDITORIAL NOTES.

Sir John Carling, M. P. for London, has been created a Senator. As to the political career of Sir John we have nothing to say, as the CATHOLIC RECORD is not a party paper. We may state with all truth, however, that in all that constitutes good citizenship the new Senator has ever been a model. His public life in Ottawa covers a period of nearly forty years—a long span, truly—and during all that time his personal conduct has been above reproach—considerate, kind, obliging, and a gentleman always to every one, rich and poor alike. We wish Sir John Carling many years to enjoy the honor that has been so deservedly bestowed upon him. He will be an honor to the Upper Chamber.

The Chicago Interior, the Western organ of Presbyterianism, expresses its dislike of Dr. Talmage's methods as a Presbyterian minister. It styles him "a startling and eruptive orator," and doubtfully admits that "in his own way" he has "done a great deal of good, but, it adds: "Nevertheless his career has not been one of glory to the Presbyterian Church, nor has it redounded to the replenishment of the treasuries of the missionary society." It was Dr. Talmage's conviction all along that there is an ample missionary field at home which ought to be worked up before sending contributions to "Borriboola Gha."

The Pall Mall Gazette, in a late issue reports Lord Halifax, the President of the Church Union Association, as having declared that:

"If I may express my own personal conviction, I should say that the course of history points to the chair of St. Peter as the centre of unity. The Church of Rome possesses in a high degree the qualifications of successful leadership. She combines a rigid hold on every principle once laid down, with a wonderful facility of applying principles to cases. When the determination of Christian men to seek peace and ensure it has reached its due development, they will find ready to their hands all the resources of the Apostolic See, whose venerable occupant is now calling them to a wider love, rousing them to a greater energy, inspiring them with new hopes, and the power of unflinching prayer."

These are remarkable words from one who still remains outside of the Church. It is worse than useless for Lord Halifax to wait till the Church of England is ready for corporate union before becoming himself a Catholic. Salvation is for individuals, not for corporations, and, on the other hand, the divisions which exist within the Church of England in regard to doctrine make it extremely unlikely that there will be any movement which will result in corporate union, during this generation at least.

J. H. D. DAVIDSON, President of the Executive Board of the A. P. A., in an interview at Washington, gave recently a new view of the reason on account of which that society opposes the statue of Father Marquette which has been placed in the Capitol. He says:

"We recognize the services rendered the country by Father Marquette as an explorer and as a citizen. We are willing that history shall give him the object to which he is entitled to, but what we do object to is the placing beside the statue of the immortal Lincoln, the statue of a man attired in the garb of a Jesuit with the beads and cross attached. If he had been attired in the garb of a citizen like Lincoln there would have been no objection."

This pretence is altogether too transparent. The desire to recognize Father Marquette's services is exemplified in the Nebraska A. P. A. petition to Congress which maintains that the celebrated Jesuit is a mere myth, and the pretence that the Jesuit's garb is objectionable because it elevates the wearer above Lincoln is too glaringly