

The Catholic Record.

Published Weekly at 424 and 426 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

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Rates of Advertising—Ten cents per line each insertion, single measurement.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, and the Bishops of Hamilton and Peterboro, and the clergy throughout the Dominion.

London, Saturday, March 30, 1895

Our agent, Mr. John Nigh, is now visiting the Maritime Provinces, and we will be thankful if our subscribers extend to him the same courtesies as in former years.

LENTEN REGULATIONS FOR 1895.

(OFFICIAL.)

The following are the Lenten regulations for the diocese of London:

1st. All days of Lent, Sundays excepted, are fast days.

2nd. By a special indulgent from the Holy See, A. D. 1884, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember week and Holy Saturday.

3rd. The use of flesh and fish at the same time is not allowed in Lent.

The following persons are exempted from abstinence, viz.: Children under seven years; and from fasting, persons under twenty-one; and from either or both, those who, on account of ill health, advanced age, hard labor, or some other legitimate cause, cannot observe the law. In case of doubt the pastor should be consulted.

Lard may be used in preparing fasting food during the season of Lent, except on Good Friday, as also on all days of abstinence throughout the year by those who cannot easily procure butter.

Pastors are required to hold in their respective churches, at least twice in the week during Lent, devotions and instructions suited to the holy season, and they should earnestly exhort their people to attend these public devotions. They are hereby authorized to give on these occasions Benediction of the Blessed Sacrament. Besides the public devotions, i. e. prayers, especially the holy Rosary of the Blessed Virgin, should be recited in every Catholic household of the diocese.

M. J. TIERNAN, Sec.

RELIGION IN EDUCATION.

Mr. Arthur Balfour cannot be suspected of being in any way prejudiced in favor of Catholics or of Catholic education, yet in a speech recently delivered before his constituents in East Manchester, he most unhesitatingly laid it down as a certain principle by which the education problem should be solved, that Board schools, which correspond to Public non-sectarian schools, such as are advocated by all the anti-Catholic organizations in Canada and the United States, are not the *best* ideal of a system of education.

He said:

"I entirely deny that the Board School is the normal and proper system of managing education. I consider that it is and ought to be merely the supplement to voluntary schools where voluntary schools fail to do their duty."

Further on he declared in effect that he was filled with indignation when he heard gentlemen in the House of Commons speak of the voluntary school system in a tone of hostility, or as a thing which is only to be tolerated because it has behind it so strong a power backing it up that it cannot be got rid of. He states his view of the matter to be that without great voluntary effort, the voluntary schools will probably lose their value and efficiency, but he adds:

"While they represent great voluntary effort and while they are the outward and visible sign of the great feeling of the community among parents that their children should be educated in the faith of their fathers, so long they deserve and ought to receive something more than this treatment."

In answer to one non-Conformist who had spoken against the voluntary system, he said:

"I am perfectly certain he believes as much as I do that religious education is as essential a part of the education of a community as any other, and I am certain he would be the last man, by his vote or his voice to support any plan by which religious education might be hindered or hampered. I am glad he has given me the opportunity of saying that it is in no sectarian interest, with no view to the proselytizing success of this religious community, or of that religious community, that I have thus explicitly made my statement of belief on this matter. I have ill expressed myself if he and those others who have heard me, or who will read what I have said, do not understand that, in my view, the education of the child must be looked at as a whole. . . . Leave it to those who are earnest in the cause of religious education to provide and safeguard the complete scheme you choose to devise of inspection; but do not compel a man while freely subscribing to

a voluntary school, to give what you call State money in support of a school of the whole system of which he disapproves."

The principles for which Catholics contend for Ontario and Manitoba alike, could not be more clearly set forth than as they are thus announced by Mr. Balfour. We have no objection to put in the way of the State demanding that there shall be a certain standard of efficiency in all schools receiving State aid, but there is an excess of paternity on the part of the State when it assumes to take the place of the parents altogether, especially in regard to how much or how little religion shall be taught to the children. This is peculiarly the duty of parents, acting in unison with their religious guides. Those who have no religion, and, therefore, no religious guides, may be satisfied with an education strictly secular for their children; but an earnest Christian must regard their religious education as too serious a matter to be neglected; and we are convinced that the opponents of religious education in this country are generally moved by hostility to Catholic education when they oppose it, as do the P. P. A. and the Orange Grand Lodge, in the case of Manitoba as well Ontario.

The organizations we have referred to are wise enough to see that they cannot sustain their case against Catholic education, unless they abolish religious teaching in the Public schools altogether, and they are willing to do this in order to inflict a pecuniary loss upon Catholics. Catholics have, over and over again, proved that they will support schools, even if they are obliged to pay doubly for them, and to bring this state of things about, these organizations are willing to run the risk of raising up a generation which will not know God.

Catholic Separate schools inflict no injury or injustice upon Protestants, for they are sustained by Catholics out of their own pockets, even when Government aid is given to them, for that aid is given from funds to which they have contributed their share; and, as Mr. Balfour explains, it is only by the giving of such aid that the injustice is avoided of forcing those who keep up a religious education from paying doubly. To deal otherwise is virtually the same as to inflict a penalty upon those parents who do their duty of educating the whole child.

THE FOREIGN ESTABLISHMENT.

At the parliamentary breakfast of the British Liberation Society, a letter was read from the Rev. Hugh Hughes, describing the Church Establishment in Wales in a manner which must be very shocking to, as it completely turns the tables on, those Anglican Bishops and other dignitaries who delight in describing the Catholic Church in England as the "Italian Foreign Mission." Mr. Hughes expressed his regret that he could not be present at the meeting of the Society "to testify the deep sense of wrong and injustice with which the immense majority of his fellow countrymen contemplate the political establishment of a foreign Church in Wales." He added: "It is notorious that if the Welsh people were allowed to settle this matter for themselves, the foreign political establishment would disappear at once."

This rev. gentleman evidently does not place much weight on the pretensions of those prelates and divines who claim that the Anglican Church is the ancient Church of the Britons from whom the Welsh derive their descent. It will go hard with these gentlemen to have their Establishment now described by a Welshman as "a foreign Establishment," which the sturdy Britons are anxious to root out from their soil as a noxious weed.

The Anglican Establishment is truly an exotic which has been forced on the people of Wales against their will. They are no more willing to accept it now after having had it forced upon them for three centuries. During this period they have, indeed, given up their ancient faith under the pressure of persecution, but they have not become reconciled to the foreign Establishment. The Catholic Church, however, is not a foreign mission in any country, as it has universal jurisdiction from its Divine Founder; and as far as England and Wales are concerned, it was rooted in the soil for nearly fourteen centuries before Henry VIII. established a Church, which being in all things subject to him, and beholden to him even for its existence, would be more ready to accommodate itself to his views on the marriage question, than

a Church which recognized for its supreme head the successor of St. Peter.

How will the Bishop of Manchester, who has taken to the field as an advocate of the continuity theory, reconcile that theory with the fact to which the Rev. Mr. Hughes has called public attention?

MR. MCCARTHY AND THE CATHOLIC SCHOOLS.

In our comments on the Manitoba school question a couple of weeks ago we promised to have something more to say on the subject of the efficiency of Catholic education as compared with that of secular or Protestant schools throughout the world, a subject on which Mr. D'Alton McCarthy lays special stress whenever he speaks of the Manitoba schools.

While dealing with this matter, we do not hesitate to say that Mr. McCarthy's no-Popery zeal carries him beyond the bounds of discretion.

He stated while conducting the case of the Manitoba Government before the Privy Council, that Belgium has efficient schools for the reason that they have been secularized, religion being now excluded from them. The schools in Belgium are efficient—but they have not been secularized. It did happen during the last quarter of a century that the so-called Liberals of Belgium got once a majority of members in Parliament, a condition of affairs which lasted for four years, and during that time they upset the National system of religious education; but as soon as their policy was seen through by the people they were ignominiously ousted, and for fifteen years the religious system of education has been in full blast again; and we can safely say, nowhere—not even in Ontario—is there a more efficient system of education than in Belgium; and not only in the matter of education, but in their general policy, there is no government in the world more progressive than the Catholic Government of Belgium.

Mr. McCarthy must look further if he wishes to find evidences of the failure of Catholics to carry on a system of education, or to govern themselves on the most approved progressive methods of modern times.

But we are told triumphantly that the school system of Quebec is inferior to that of Ontario and other Provinces of the Dominion, and the people are not so well educated. We acknowledge the excellence of the Ontario school system, but it must be admitted, on the other hand, that it includes the provision for Separate schools; and the figures in the annual educational reports show that the Separate schools of Ontario are quite up to the standard of the Public schools, though they labor under many disadvantages. It is not due, therefore, to the religion of Quebec that the school reports of that Province do not in all respects show as satisfactory a state of affairs as we would wish, and that the educational status is still not so high as it is in Ontario. There are other causes at work, among which must be mentioned that the land is not so fertile, the people are comparatively not so rich, and are laboring under other disadvantages. The educational status of a people is necessarily influenced by the wealth of the community, as the poorer classes cannot afford to keep their children so regularly at school as those who are in easier circumstances. There is, nevertheless, a satisfactory advance in Quebec, and in some respects, at least, the results are better in Quebec even than in Ontario.

We are sorry to have to say that the number of children attending schools in Quebec is not so large in proportion to population as in Ontario. Undoubtedly this is owing partly to the operation of the compulsory laws existing in this Province, as well as to other causes to which we have made reference. But the average attendance of those who do go to school in Quebec is so much better than in Ontario that the deficiency is actually more than made up. This is greatly to the credit of Quebec. In that Province the children who attend school are only 13 per cent. of the population, while in Ontario the percentage is 24.1. But in Quebec the regularity of attendance is 70.8, whereas in Ontario it is only 51.1, so that the actual daily attendance of children at school in Quebec is 1,274 per 10,000, whereas in Ontario it is only 1,216, in spite of its compulsory attendance legislation; and we notice also that the attendance at schools of a higher grade is much higher in Quebec than in Ontario. To these facts we must add that the average attendance of Catholic Separate school pupils in Ontario is considerably

higher than that of pupils at the Public schools, in proportion to the number of pupils, the ratio being as 51 to 51.

These facts are of themselves sufficient to show that Mr. McCarthy is not justified in asserting that Catholic schools are necessarily inferior to schools in which the instruction is purely secular. So far is this from being the case that we have, every year, evidences from all parts of Ontario that where Public and Separate school pupils meet in competition at the examinations for entrance into the High schools, the latter frequently show the superiority of their training, and take the highest number of marks. Sufficient data cannot be obtained whereon to ground an absolutely just comparison on this point, but we have the public assurance of Sir Oliver Mowat and the Hon. Minister of Education, that the Catholic schools have shown results at these examinations which show that they are fully equal to the Public schools of the Province, placed under similar conditions. To this we may add the well-ascertained fact that in New York, and other cities of the United States, the pupils of the Catholic schools have, year after year, taken the first places almost everywhere where they have similarly come into competition with their rivals from the Public schools, notwithstanding the fact that the latter are pampered with State aid, while every difficulty is thrown in the way of the successful operation of the Catholic schools, which do not get a cent of the money annually appropriated by the States for educational purposes.

Thus the whole argument put forth so elaborately by Mr. McCarthy before the Privy Council and in the Toronto Pavilion falls to the ground.

Mr. McCarthy may be ingenious in his selection of partial statistics which will contribute toward exciting the fanaticism of a howling Toronto mob, but the modes he chooses to adopt certainly have not the merit of being honest.

AN UNDESIRABLE IMMIGRATION SCHEME.

At the regular fortnightly meeting of the Toronto Trades and Labor Council, held on the 15th ult., the legislative committee of that body presented a report in reference to the demand made by General Booth, that either the Dominion Government should grant one hundred thousand acres of land in the North-West or British Columbia, or that such a grant should be made by the Ontario Government, the land to be in a block and patented to the Salvation Army, that it may be colonized by settlers whom the Army will bring from England and other countries to settle in this country.

General Booth, in explaining this scheme, declared his confidence that an organized effort, such as he proposed to make, would be surely crowned with success. The immigrants are now ready. He would transplant the village community now in the Salvationist Home Colony to Canada, or any other country with which he would make his arrangements.

The Trades Committee declare that "the people of Canada owe a debt of gratitude to the General for his extreme moderation in that he does not ask for a fee simple deed of all the Dominion for the Booth family, but demands one hundred thousand acres only." The report then proceeds to dissect the demand and show its absurdity, forcibly suggesting at the same time that the General's motive in making this demand is not altogether disinterested.

The report was unanimously concurred in by the Council, and as a consequence thereof a memorial has been sent to the Right Honorable Earl of Aberdeen, Governor-General of Canada, protesting against the project, and petitioning the Government not to entertain it.

The first objection raised against the proposed immigration scheme is that the class of settlers whom the general proposes to bring in is not a desirable one. They consist of the reformed, or supposed partly reformed, criminals who are now in the rescue homes of the Army.

We do not at all deny that the general has done a good work in rescuing many men of the submerged tenth from a deplorable condition, and alleviating their sufferings through the agency of his army, but it does not follow that all his projects are either practicable or wise.

Agricultural labor is certainly needed in Canada to till the land which is lying idle, and the experiment has been tried before to bring pauper

colonizers of mixed occupations, but they did not succeed. They soon drifted to the towns, where they were an undesirable addition to the population. Half reformed criminals would be a much less desirable addition, and they certainly would not remain long on the Salvation Army farms as tenants or farm hands of General Booth, which they would be under the proposed project. As the Trades and Labor Council say in their memorial:

"The average reformed criminal will hardly be pious enough to work all the remainder of his days, if he reaches Canada, for his food and clothes only, allowing the balance of his earnings to be kept altogether by General Booth for the advancement of the kingdom of God—and the Booth family."

This way of putting the matter seems at first sight to have something of malice in it, but when it is borne in mind that the general retains the proprietorship of the Salvation Army property, it will be seen not to be too severe, the more especially as it is a fact that the Booth family have all lucrative positions in the Army, while inferior officers have to labor hard to increase the value of the property to the general, while they have no salary for themselves, except what they can collect from the public. It may be that the general administers the property fairly well, at present, but there is no security that his heirs will do the same nor even that he will himself always be faithful to his trust.

We have no reason to assume that the general will be derelict in his duty at any future time, but such is human frailty that it is dangerous to leave unlimited power, such as the general wields, in the hands of one man. He may become a tyrant toward those who are under his domination, or he may spend, for his private purposes, the funds which have been given to him for other purposes by charitably disposed people.

In fact General Booth acknowledged that he receives \$75 from the English Board of Guardians for every pauper he takes off their hands. They can well afford to pay this sum, for he saves them much expense by effecting the riddance, but the people of Canada will scarcely be foolish enough to pay him an extra bonus for dumping them in our midst.

As a rule the man who is a pauper in England will be a pauper when he comes to Canada. He will be a charge upon the country. Canada wants immigrants, but not immigrants of the class for which General Booth wants us to pay so round a sum; and when he seeks a bonus for bringing them here, in addition to that he receives for getting them out of England, we may be excused for entertaining some slight suspicion of the general's disinterestedness in the transaction.

There are other reasons for regarding dubiously this apparently very philanthropic scheme which would bring such a handsome revenue, primarily, perhaps, to the Salvation Army, but ultimately to the Booth family, which derives already from the Army's resources a very respectable income. The people thus placed upon the Booth farm could not be kept upon the land; and, further, if they were kept upon it, they could never become proprietors, as the farm would be vested in the officers of the Army, or in the Booth family. Thus a land tenure would be established in Canada, as galling as existed in Ireland before the recent legislation which gave tenants some right and interest in the soil. This state of things is not wanted in Canada.

In addition to these considerations we have the fact that there would be no incentive to individual effort under the proposed arrangement. This would have a demoralizing effect upon the settlers themselves. It has always been found that under such an arrangement, tenants are listless and indigent, and we could not expect they would be otherwise under the regime of General Booth.

There is little danger that such a scheme will meet with favor from either the Dominion or the Ontario Governments. When the matter was placed before the latter, Sir Oliver Mowat had asked:

"Is it practicable? The Government is not without experience. About twenty years ago a scheme not unlike the present was launched. Small houses were built in the Muskoka district, the cost to be repaid by the settlers. The scheme, he believed, had wholly broken down and been abandoned. Does the present one give security that it will be more successful? He would like to see it done. Nothing would give greater pleasure to his colleagues and political friends and opponents alike. It must be remembered that trained farmers do not uniformly make a success. Sober and industrious men

had failed. Would others who are not trained farmers succeed better?"

The press of all shades of political opinion has also pointed out the impracticability of the plan, and the labor organizations and trades councils throughout Canada are seconding the efforts of the Toronto council to prevent its acceptance by the Government. They deserve the thanks of the community for having taken the initiative of practical effort in this direction.

ANOTHER CASE IN POINT.

In connection with Mr. Dalton McCarthy's assertion before the Privy Council, that Catholic education is always of inferior quality, we may mention here an interesting fact already alluded to in our columns in reference to the Chinook Indians of British Columbia.

Before mentioning the specific fact to which we refer we may remind our readers that Her Gracious Majesty Queen Victoria, only a few months ago bestowed the honor of knighthood on Sir Isaac Pitman because of his noble efforts to introduce among the people of England a knowledge of the importance of brevity of written language, and of the philosophical representation of the elementary sounds of which speech is composed.

It is worthy of remark that the Chinook aborigines in British Columbia write their language on these very principles, for the discovery of which the venerable Sir Isaac has been thus honored by the queen. We alluded remotely to this matter last week when dealing with Mr. McCarthy's speech against Catholic education, delivered in the Toronto Pavilion, but we refer to it now for the purpose of calling attention to the fact that it is through the Catholic schools of that Province that this poor and obscure tribe are able to write their language actually as a short-hand, and to analyze it into its elementary sounds without trouble, but as a matter of course. As a consequence, the matter of learning to read and write Chinook is most simple, requiring an incredibly small amount of labor. Yet, if we are to believe Mr. McCarthy, nothing good can come from Catholic education.

We do not mean to assert positively that the Chinooks have the best possible system of writing, but we do say confidently, that with the system they have adopted, when they become half as expert at it as are our long-hand English writers with our system of writing, the former will be a nation of stenographers, without departing from their ordinary method of writing. The system of short hand which they use has been found to be in France perfectly adequate to reporting purposes, and when the Chinooks shall have accustomed themselves from their school-days to it, they will nearly all be experts in short-hand, and will be able to rival, in this particular department, all our English stenographers, even those who may use a system in itself superior.

The contempt expressed by Mr. McCarthy for all Catholic educational methods looks very like the arrogance of ignorance.

NARROWNESS.

A press despatch to the Montreal Star states that the Prison Reform Association had sent a memorial to the Ministerial Association asking that that body petition the Dominion Government not to locate the proposed Reformatory at Alexandria, in the county of Glenagarry. The reason for this act is that Alexandria is the centre of a large Catholic population, and that, therefore, Protestant ministrations to the inmates of the institution would necessarily be limited. The remarks passed at the meeting of the Ministerial Association serve to show that the spirit pervading that body is quite as narrow and intolerant as that which animates the Prison Reform Association—and both bodies have, indeed, precious little regard for the Golden Rule. Suppose, for instance, that a Reformatory were about to be established in the town of Strathroy, in this county, and that the Catholic Bishops petitioned the Government to have it located elsewhere, on the ground that Protestant ministers would have undue influence with the inmates. Would there not be a unanimous cry, from one end of the Province to the other, against such interference? Would not this action of the Bishops be called preposterous? And would not a great deal be said about "the foreign potentate"?

Rev. Dr. Sims, Congregationalist, was very anxious to take some steps in the matter. He complained that when gifts were sent to the