

THE CATHOLIC RECORD

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THE FRENCH SCHOOLS IN SIMCOE.

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The Mail's correspondent found the public school in Penetanguishene in very satisfactory condition, and notwithstanding the great preponderance of French children, the teaching is almost exclusively in English.

The Mail's correspondent in Simcoe seems to have dealt more fairly than his colleague to whom was assigned the task of making a report on the schools of Prescott and Russell.

The Mail's representative states that on several occasions he was told by Protestants that "the power of the Roman Catholic majority to convert the public schools into separate schools was a standing menace to the Protestant settlers."

This is not the place to show at length what the Catholic schools are generally efficient, but we will here remark that the Government Inspectors give very favorable reports of the status of the Catholic schools, both as regards the proficiency of the children, and the efficiency of the teachers.

To return to the French schools of Tiny, Mr. Morgan, the public school inspector, stated that "in no school is French the language of instruction for more than half a day."

late very fairly from French into English, and from English into French quite as well as at the average high schools.

In reference to the town of Penetanguishene, Mr. Morgan says: "Six years ago the greater part of the teaching was in French. There was some English, of course, but not much."

On the whole, it seems to us that the very natural desire which French settlers in Ontario have to give their children a knowledge of English, will operate more powerfully in inducing them to have it taught, than will any such oppressive measures as are proposed by those who are advocating the total and immediate abolition of French teaching.

We pointed out some time ago that if harsh measures are adopted in order to prevent the instruction of the children in their religion, the people of these and other sections similarly placed have the remedy within reach.

The Catholics are quite satisfied to have the schools carried on under the public school law, and to admit Protestant children to the schools, and there is no interference with their religion; but the Catholics desire to be free to give religious instruction to their own children, in accordance with the provisions of the law.

This teacher is further stated to have said, "but we can have our revenge for these attacks. The public schools can be changed to separate schools, and then the few Protestants who live up here will be shut out altogether."

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THE CROSS.

A Church warden at Ballyshannon objected strongly at a vestry meeting against the retention of a cross which had been erected in the burial ground over the grave of the late District Inspector Martin.

"The cross is an emblem of idolatry. I was not aware that the cross is an emblem of the Christian faith—I know it was of paganism."

Mr. Lipsett, like many others who are proud of being ultra Protestants in their views, exposes his gross ignorance of Christian history by making such a statement.

"The cross is now the object of the Christian's hope and glory—the great theme of evangelical preaching. . . . It is often used figuratively for the atoning work of our Lord—His obedience unto death."

Professor Edie says, however, that it is an "empty superstition to mark either persons or things with the sign of the cross," though he acknowledges that this was practiced from a very early period.

So early was the practice that the first Christian who wrote in Latin have reached the present day said: "At all our actions, when we enter or leave our houses, when we put on our clothes, or go to the bath, to table, or to bed, when we sit down or take a light, we make the sign of the cross on our forehead."

Yet the rector of Ballyshannon, Rev. Mr. Cochrane, did not rebuke the gross ignorance and most anti-Christian sentiments of his parishioner. He did not endorse his language, it is true, but he tried to make himself agreeable both to those who hate and those who respect the cross.

"In my own Orange Lodge there is a cross, but these are little things and need not be noticed. Mr. Lipsett goes to a monstrous length, but as long as I am a clergyman of this Church there will be no cross set into this churchyard."

PROSELYTISING IN QUEBEC.

The Globe's call for \$12,000 for the purpose of uprooting the Catholic faith in the Province of Quebec and of substituting Calvinistic errors, will no doubt be met with generous donations from the simple-minded among the fanatics who believe the poor French Canadians to be sunk in hopeless superstition and unbelief.

It must be borne in mind that Inspector Martin, the deceased, whose interment the trouble arose, was a Protestant, and that his widow, who placed the cross over his grave, is a Protestant also.

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Grace, "Mr. Dubois, the cure, will give you more information on the subject."

So it is principally young tramps who are accommodated during the cold season with cheap food and lodgings, and who are set down as converts from the Catholic faith.

We have heard also from Rev. Mr. Dubois, parish priest of Pointe-Aux-Trembles, who says: "It is true, and I say it with regret, that most of the young people who frequent these schools are recruited from among our French Canadian population. Here are the diabolical means employed to ensnare those unfortunate: From the beginning of the month of May the campaign is opened. They take care to choose for fields of operation the poorest localities, or those very distant from a Catholic church, or again any spot where there is some difficulty between the people and the priest."

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A RITUALISTIC SENSATION.

A sermon delivered by the Rev. F. L. Stephenson, of Brockville, at Kingston, before the Synod of the Church of England Diocese of Ontario, and in presence of Bishop Lewis, has created quite a sensation in circles of that Church, and among the L.W. Church people great alarm.

It is difficult to say whether liberty or cowardice is the most prominent feature of this deliverance.

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Act, and the 188 who voted against its disallowance in the House of Commons. In this, it seems to us, the rev. gentleman showed a goodly amount of indiscretion and inconsistency, and an equal lack of Christian zeal; for, he acknowledges, Catholics are better instructed in religion, and are more devoted towards God than Protestants can be.

On his statement, that the division of Protestantism into sects, which he deprecates as an evil result of Parliamtental rejection of constituted Church authority, we may remark that Ritualism is more deserving of reprobation on this score even than Parliamtental Ritualism or Anglicanism, of which Ritualism is a part, was the first to show the example of disobedience to the constituted Church authority, but Parliamtentalism only rejected the spurious Church authority which Anglicanism constituted, on human appointment, after abolishing the divinely-appointed authority of the Catholic Church.

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DOCTRINAL REVISION.

The general assembly of the Northern Presbyterian Church has been in session, and an important question has been discussed, no less than a radical revision of the Westminster Confession of Faith.

By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained unto everlasting death.

These angels and men thus predestinated and foreordained are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished.

Neither are any other redeemed by Christ effectually called, justified, adopted, sanctified, and saved, but the elect only.

The rest of mankind God was pleased according to the inscrutable counsel of His own will, whereby He extendeth or withholdeth mercy as He pleaseth, to the glory of His Sovereign power over His creatures, to pass by and to ordain them to dishonor and wrath for their sin to the praise of His glorious justice.

The Assembly took such action as it is thought will put off the question for many years longer. The total number of presbyteries belonging to the Church is two hundred and ten, and it was not considered that the request of fifteen of these should be at once acted upon, though it is well known that many others would have sent in similar overtures, only for the fact that it was generally believed that some action in the direction of revision would have been taken by the Assembly.

It is certain that there is a very widespread desire throughout the Church that the stern doctrines of Calvinism be modified, and in England such a modification has already taken place. Moreover, it is expected that in Scotland a similar course will be followed very soon, as the matter is now being very earnestly and bitterly discussed there.

1. Do you desire a revision of the Confession of Faith?

2. If so: in what respects, and to what extent?

The ones is thus thrown upon the Presbyteries to state what changes they desire, and as a considerable time must elapse before the questions can be answered, and as Presbyteries will be extremely cautious before committing themselves to specific doctrinal changes, it may reasonably be supposed that the Assembly will not be required to take positive action for some years to come.

IRISH CATHOLIC BIGOTS.

Mr. Joseph Chamberlain maintained lately in an after dinner speech that the chief reason why Ireland should not be allowed to make her own laws is that the Irish Catholics are so intensely bigoted that there would be no living for any Protestant in that country under Home Rule.

Mr. Joseph Chamberlain would not raise such an objection as "Irish Catholic bigotry" to the question of Home Rule, if he were not a bigot in his heart, and if he did not measure others by his own cloth and yard.

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part of the Catholics was on some occasions taken advantage of to the prejudice of the Catholics, and the latter were so disgusted that they dropped the time-honored custom in order to teach the bigots a lesson which they richly deserved.

Now that the Catholic power is felt and things have righted themselves, the Catholics are willing to give another trial to the Protestant element, and have elected Mr. Winstanley to be Lord Mayor of Dublin for the year 1890.

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