

The Catholic Record.

Published Weekly at 66, and 66, Richmond Street, London, Ontario.

Price of subscription—\$2.00 per annum.

REV. GEORGE R. NORTHGRAVES, Editor of "Mistakes of Modern Times," THOMAS COPPELY, Publisher and Proprietor, THOMAS COPPELY, MESSRS. LUCK & CO., JOHN NUNO, P. J. MORSE, and Wm. A. SEVIN, are fully authorized to receive subscriptions and transmit all other business for the CATHOLIC RECORD.

London, Saturday, Sept 28, 1895.

RELIGIOUS TEACHING IN THE SCHOOLS.

On the subject of religious education in the schools, the Anglican Provincial Synod, which met last week in Montreal, has issued a strong pronouncement in favor of the establishment of schools which shall be under control of the Church, and in which there shall be distinctive religious teaching.

There have been before now resolutions passed by particular diocesan synods of the Church of England, with the same object in view, but other dioceses have either steadfastly refused to take action on the matter, or have positively disagreed with the resolutions passed by their sister dioceses, and it was therefore difficult to say what position the Church as a whole would take.

The Rev. Dr. Langtry, of Toronto, from the report given of his speech before the synod, appears to be one of those who despond of producing any effect by even the strongest resolutions of the Church in favor of religion in the schools. The doctor said he is in favor of parochial schools, but he now thinks they are impracticable, and his present proposition is that "The Church of England should unite with other religious bodies in the endeavor to obtain the fullest possible teaching of the essential truths of religion in the public schools."

Archdeacon Brigstocke was similarly in favor of Church schools, but did not consider that the time had arrived for the Church to declare itself for them, and he supported the adoption of a motion looking toward the introduction of such religious teaching into the schools as might be agreed upon by a compromise with other denominations.

This half way measure, however, was not successful with the synod, though it was the proposal of the committee to which the consideration of the matter had been referred, and the more decisive stand was taken whereby it was resolved to declare in favor of a system of church schools, with a definite religious teaching.

This is precisely the ground which has been taken all along by Catholics in reference to Catholic children. There is no doubt that if the Church of England had long ago declared its desire to have separate schools, as it has now done, it would have succeeded equally with Catholics, in having schools to its liking; but it had no fixed principle to guide it in the matter of education, and to this fact is attributable in a great measure the creation of a public sentiment in favor

of a school system which has practically no religious teaching at all.

We believe that the synod acted wisely in declaring itself in favor of religion in the schools, but it has done this too late, and it will now find a serious difficulty in the way of securing such a school system as it desires, though it has also passed a resolution "to appoint committees for each civil province of the Dominion, to consult with other religious bodies for the purpose of adopting a systematic scheme for the introduction of religion into the schools."

It is almost needless to say that we have no confidence in the success of any scheme whereby an indefinite religious teaching may be introduced into the schools. It will be next to impossible for the various religious denominations to agree upon any such common religious platform, and if it were possible, such teaching would be without fruit. If a system of Christian morality is to be taught in the schools at all it must be based upon revelation. It must be founded upon the positive teaching of Almighty God, otherwise it cannot be a system of morality which will bear reasonable investigation into its grounds, and it cannot have a lasting influence on the minds of those who are trained to it.

It is for this reason that Catholics have all along maintained the necessity of separate schools, and we have said that the Synod has acted rationally in maintaining it also, though so strong a party in that body wished to pass a resolution favorable to a less definite system of religious instruction.

While arguing in favor of the resolution which was passed, several of the speakers showed the direful consequences arising out of the absence of religious teaching from the schools as they have hitherto been conducted.

The Hon. G. W. Allan, of Toronto, declared that to his knowledge "hundreds of children in Ontario are growing up in utter ignorance of the principles of Christian knowledge, and with nothing to assist them in their daily life as members of a Christian community. The education of the Province had become almost wholly secular. At one time there had been a certain amount of religious instruction, but even this had disappeared."

"Of course we are told the common school is not the place for this sort of thing, and religious instruction should be given in the home and the Sunday school. He believed that this argument is utterly fallacious. He was prepared to say after some experience, that when the children came to the Sunday schools they were deplorably ignorant of the Bible; and if the present system continued, he believed the outlook for the welfare and happiness of the Dominion will be most lamentable."

The Hon. Mr. Allan also referred with pleasure to words uttered during the discussion by Chancellor Henneker in reference to the school system of Quebec, and he envied for Ontario features of the Quebec system of education.

Mr. Henneker had said in reference to Quebec that in that Province, notwithstanding the fact that the Protestants constitute only one seventh of the population, the character of legislation had been such that "religious instruction has been carefully guarded and provided for. Even before Confederation provision had been made to this effect with great care and delicate consideration for the minority. If this could be done in a Province where only one seventh of the people are Protestants, surely it could be done in Provinces where Protestants form a large majority of the population."

The fact is that the disastrous results of abolishing religious teaching from the schools are becoming plain now to Protestants, though in the past they refused to listen to the warning voice raised by Catholics against a godless school system. The Protestant population generally did not, and do not to this day, appreciate the importance of religion, and this is why it has been driven from the schools, with the results deplored in such strong language by Mr. Allan and other members of the synod.

There is and there always will be a difficulty about religious teaching in mixed schools, and the only way in which the difficulty can be met fairly is by allowing a fair proportion of State aid to denominational schools, as

is done in favor of Catholics in Ontario, and Protestants in Quebec; and we are satisfied that Protestants are themselves conscious of this; but it is only because many Protestants so hate the Catholic Church that they prefer to see their own children grow up without religion, rather than that Catholics should have their own schools, that there has been so much outcry against separate schools, and that the schools of Ontario, so generally excellent in some respects, are defective in the matter of teaching religion and morality.

It is not due to Catholics that this is the case. This was admitted by several members of the synod, among whom we may mention the Rev. Dean McKenzie, of Brantford, who said, "The harm generally arose from the unhappy divisions existing among Protestants."

It cannot be expected that there should be agreement as to any system of religion to be taught in the public schools, where there is only a Babel of religions existing. The proper remedy would be a general return to the unity of faith; but as this is not to be expected within a reasonable lapse of time, the only present resource is to agree upon some *modus vivendi* which will bridge the difficulties of the position. But this bridging of the difficulty is not to be effected by abolishing religious teaching, as was attempted in Manitoba, with deplorable results.

A CLOSE OBSERVER AMONG A CATHOLIC PEOPLE.

Among those who are fond of misrepresenting the Catholic Church there is no assertion more common than that the Church is exceedingly wealthy, impoverishing the people, and that by exorbitant taxation of the people of Quebec it has rendered itself an intolerable burden on the population of that Province. This has been the burden of many a newspaper article published in that portion of the Ontario press which is hostile to Catholics, and especially to French-Canadians.

In proof of these statements it has been customary to point to the numerous educational and charitable institutions which are in the sister Province, and especially to the magnificent parish churches which are to be seen throughout the Province, only a few miles from each other, at most, and sometimes in closer proximity.

Mr. Andrew Patullo, the liberal-minded and appreciative editor of the Woodstock *Sentinel-Review*, recently made a trip through Quebec, and his observations bearing on this point, and his inferences therefrom, have been remarkably accurate. He recognizes that for a population united in one faith, the church accommodation in the Province is not excessive. He says, in his account of his trip:

"In Catholic sections in Quebec one church usually does for a village or town, sometimes for several villages or a whole district. In Ontario in the same area there would be the churches of numerous denominations."

It does not require great proficiency in the science of calculation to understand that under such circumstances the one church built for the use of a large congregation such as will attend it in Quebec, may be of much more ample dimensions and a more elaborate building in every way than any one of the churches of half a dozen or half a score Protestant churches would be if built within the same area, without bearing any more heavily, or so heavily, upon the people.

Mr. Patullo adds: "In this way all the devotion of a community centres in one church edifice of great proportions rather than in many."

Another fact is mentioned which shows that this is the correct view of the matter, and accordingly, as there are places where Protestants outnumber the Catholics, it was found that the latter were not able to build such fine church edifices as elsewhere. Mr. Patullo gives an instance of this kind as confirming his view of the matter:

"For instance, in a village at which I stopped, where the Catholics are in a minority, a church of moderate proportions was in marked contrast to the edifice usually found in a place of the same size where the population is entirely or almost wholly Catholic."

The name of the village Mr. Patullo has in view is not given, but he tells us that, notwithstanding the preponderance of Protestants there, the Protestant churches are not what might be expected, as there are over half a dozen struggling churches belonging to various denominations. He adds:

"If all the Protestants had been united into one great congregation they could have kept up a splendid

edifice and supported with success and liberally all the religious agencies usually connected with pastoral work. It is a question whether the burden borne by the people in supporting one great Catholic church and the religious agencies ordinarily connected therewith is greater than the self-imposed burden of the Protestants, who, through their divisions, keep up half a dozen weak and self-consuming churches rather than unite in one strong, healthy and aggressive organization."

As far as the aggressiveness in concerned, the genial editor of the *Sentinel-Review* might have found plenty of it, for it is notorious that in the efforts at French evangelization, and in the attacks made from time to time on Catholic institutions and practices, there is a good deal of aggressiveness exhibited by a certain section of the Protestants, though not to the extent to which we are the victims of such aggressiveness in Ontario, where Catholics are kept in a perpetual state of militancy in order to preserve their rights of citizenship. In Quebec the great body of the Protestants have observed the quiet and peaceable disposition of their Catholic neighbors, and the effect has been to make them reciprocate the good-will they have everywhere met with, and so among the Quebec Protestants there is not found to any considerable extent that aggressiveness which results in the establishment of the A. P. A. and similar organizations in Ontario, Manitoba and other Provinces of the Dominion. On the contrary, there are many Protestants of Quebec who have made it their special business, regarding it as a duty, to mollify the Protestants of Ontario by pointing out the fact so well known to them, that the Catholics of Quebec are actuated by a spirit of toleration which it would be well for the Protestants of Ontario to be guided by in their dealings with the Catholic minority.

Among those who have done this we may specify the Hon. Messrs. Joly, Pope, and Holton, and Mr. Foster of Montreal, to all of whom great credit is due for having braved hostile criticism in order to create a friendly feeling between the diverse creeds and nationalities.

Mr. Patullo's thorough Protestantism is not suspected, and hence his testimony to the inherent weakness of a system which has for its primary principle the right of individuals to pass judgment on all matters of religious controversy, is all the more valuable. He does not draw from the facts the inference that the Catholic principle of Church authority in matters of faith is the one divinely established, but he admits that, humanly speaking, it is more fruitful in good results. He says:

"One thing seems certain, whatever the merits or demerits of the diverse systems may be, it is clear that in such a country division amongst Protestants means weakness, and the effort to keep up denominational agencies where there is no room for division, seems a great and inexcusable waste of money and energy."

Herein lies the secret, therefore, of the power of the Catholic Church to give religious education to her children, and to establish institutions for the relief of every species of affliction and misery to which humanity is liable. The orphan asylums, hospitals, academies, and other institutions which the Catholic Church establishes everywhere prove the efficacy of Catholic teaching by the test of good results effected by the unity of Catholic doctrine and ecclesiastical discipline. It is not by any extraordinary wealth either of the Catholics themselves or of the Church that these results are achieved, but by the spirit of self-sacrifice of the Catholic people who maintain the institutions referred to. These institutions are not the signs of great wealth, and they do not enrich any one. They are merely what are needed for the remedying of conditions which are the necessary concomitants of humanity, and it is the unity of Catholics which enables them to do much in this way with comparatively small resources.

Mr. Patullo makes a remark on another subject which we cannot well pass without mentioning here. Among the things that surprised him in Quebec, was the fact that "The Catholic churches are always open. It would not be easy to go into one of them at any hour of the day and not find silent worshippers."

This fact is not peculiar to Quebec, and our observant traveller might have noticed the same thing even in our churches in Ontario, though necessarily the extent to which the churches are visited during the day depends much upon the amount of time at the disposal of the people, and of course the working-classes have not a great

amount of time at their command for this purpose. Still the Catholic faith is a lively faith, and the corporal presence of our Lord in the Holy Eucharist is a great incentive to Catholic devotion; for Catholics feel that in the church, in the presence of the Blessed Sacrament, they may commune with our Lord Himself in a homelike manner which is not thought of by those who have no conception of the actuality of the Divine Presence.

A NEW PHASE OF THE SCHOOL QUESTION.

When the question of religious teaching in schools is brought up it is usually supposed that Catholics are the sole people thereby affected, and the result is that a certain class who are hostile to anything which Catholics advocate are at once found ranged in opposition.

It is true that Catholics have, and will continue to have, fixed convictions on the subject of religious education in the schools, but there are others whose convictions are similar to those we entertain. It is only because the Protestant sects cannot attain to unity of sentiment on any religious question or doctrine that we find so much readiness among our Protestant fellow citizens to applaud any speaker or writer who proclaims plainly that he is in favor of purely secular schools where no special religious dogmas will be taught. But the better informed and more zealously religious Protestants are not in favor of a non-religious or godless education, and this fact was emphasized at a meeting of the Detroit Methodist Episcopal Conference held at Ann Arbor on the 12th inst.

The question of purely secular education was raised by Dr. Arthur Edwards, of Chicago, editor of the *North-Western Christian Advocate*, who made an address in favor of introducing religious teaching into the public schools and State universities. He did this in view of the fact that recent reports of the Methodist Episcopal Church of the United States show that this Church has in operation 200 schools and colleges, chiefly in the cities, with a working force of 2,550 teachers and 45,000 students.

Dr. Edwards stated that the Roman Catholic Church affords an example to all Christians in their zeal for making education thorough, both in secular and religious subjects, and he expressed his admiration of the thoroughness of the educational work of the Catholics, stating that if the Methodists of Michigan were as loyal as the Catholics, their college at Albion would soon be too small for the number of students desirous of entering it.

Dr. Edwards was followed in his address by President Fiske, who made a strong appeal to members of the Conference to support Albion College, and the appeal was followed by many promises of substantial support.

It has been the custom of the enemies of the Catholic Church to represent the Catholic school system because they maintain parochial schools in which the Catholic religion is taught; but we never hear or read of any similar accusations against the Methodist Episcopalians or other like bodies because of their denominational educational institutions; for it must be remembered that the Episcopal Methodist is but a little one among the sects thriving in the soil of the United States. If the denominational schools of the various Protestant bodies were all accounted, the total number of schools and pupils attending would be a surprise to many who think, or pretend to think, that all patriotic Americans should send their children to the public schools under pain of being regarded as enemies to the American constitution. A few such facts as those disclosed by Dr. Edwards will throw much light upon the inwardness of Apaim, which pretends to find a danger threatening American institutions in the Catholic preference for Catholic schools, while the sects are permitted to have as many denominational schools as they please without any question being raised as to their patriotism.

TWO OPINIONS OF TIM HEALY.

Boston Pilot: The Irish cause would be worse than a farce under the management of a man like T. M. Healy.

Catholic Record: Some of Tim Healy's colleagues would like to drive him out of parliament. Tim's tongue is as rough as a rasp, but he could not be well spared from the Irish ranks. He is right in fighting bossism, but he is wrong as to the time in which he chooses to do it. This is only a side issue, and he ought to wait until the main issue—Home Rule—is definitely settled.

The Catholic Record, of London, has not expressed this opinion of Mr. T. M.

Healy. It must be some other *Catholic Record*. This young gentleman has, no doubt, some very good qualities, but we must confess that we would be delighted were we advised that he had retired from the political life of Ireland. The other *Catholic Record* seems to think that Mr. Healy deserves praise because he is fighting "bossism." In all sincerity we must declare that this is nonsense. In Irish politics, as in the politics of every other country, the majority must rule; and when Mr. T. M. Healy and one or two followers imagine that they should be permitted to have their own way, in spite of the will of the majority, they simply make themselves ridiculous and become a nuisance.

RUMORS CONCERNING THE POPE'S TEMPORAL POWER.

A despatch has been published from Rome to some of the London papers to the effect that it is seriously proposed by many wealthy Catholics, including a number of Spanish and French grandees and nobles, to purchase a small territory for the Pope from the Italian Government, so that the independence of the Holy See may become once more a reality.

The plan comprises the acquisition of the part of the right bank of the Tiber known as the Leonine City; and the site of St. Peter's church and the Vatican palace would, of course, be included within the territory thus assured to the Holy Father.

It is said that negotiations are now progressing between the Vatican and Quirinal for the purpose of bringing this plan to a successful issue, and that the Cabinets of Europe have been for some time acquainted with the details of the plan, and that some of the Catholic powers, especially Spain, will contribute toward the purchase.

While not denying the possibility of carrying out such a plan, we do not deem it probable that anything of the kind is to be attempted, though it is said that the Italian Government in its present financial straits would be glad to acquire the cash which it is proposed to offer as purchase money, as the national bankruptcy which now threatens the country might thus be averted.

It is certainly not a fair bargain that the Holy Father or those who have his interests at heart should be compelled to purchase what already belongs to him by right and was taken from him by an act of usurpation and spoliation. Besides, all guarantees made already by the Italian Government professedly to secure the Pope's independence have been grossly violated, and there is no assurance that they would not be violated again at the first opportunity—perhaps almost as soon as the purchase money would be safe in the coffers of the Government. Yet it is certain that the question of the restoration of the Pope's temporal authority is still a living issue. Popes Pius IX and Leo XIII. never gave consent to the act of spoliation, but always protested strongly against it, and it is not to be expected that friendly relations can be restored between the Pope and the Italian Government till reparation be made. The Catholics of Europe entertain still the hope that this reparation will come, even though it should be brought about by the intervention of the powers, for it is certainly to their interest that the Holy Father should not be the subject of any Government which may at any time become hostile, even though it be now on friendly terms with them. In this the Protestant powers are as deeply interested as the Catholic, in proportion to the number of their Catholic subjects, and it is neither impossible nor improbable that both England and Germany may have a hand in the re-establishment of a Papal State.

EDITORIAL NOTES. The St. Thomas *Times* stated in Friday's issue that on the first Sunday in October (the 6th prox.) an address and testimonial will be presented to Rev. Dr. Flannery, by his parishioners, as acknowledgment of twenty-five years hard work and faithful service in that parish.

WE ASK OUR SUBSCRIBERS to read the advertisement of Benziger's Home Annual, which appears in another column. In a few days we expect to receive a stock of this excellent publication. Orders may be sent now and they will be filled immediately on the arrival of the books. The Annual of this year surpasses any hitherto published.

AN old subscriber asks (1) the significance of the letters I. H. S., frequently

used as a s... They are the words *Jesus H... ing, Jesus the... this is the ser... veyed by the... man marries... without obtain... he be a prac... Ans. Such... void before... as the impedi... institution the... it. If such... tracted, the... practical Cath... ate, or have t... after procuri... tion.*

POPE LEO... of arbitrating... ments of Ha... the boundary... republics, th... having requi... controversy... been appointe... gate the fac... and to make... Father may f... factory and

The king... minister, Cr... combination... the world t... not come to... hands and l... going along... by two hig... him, at the... worldly p... wards they... knight of... ing a firm... with no in... presses sur... does not f... stance au... is, after a... feet pictu... would be... friendly r... Luciferian... Christi.

Mr. L... proprietor... on the m... and his f... expresses... of the mis... destroyed... lent to ju... sion at a... chere is... mits that... advantag... aries, bot... in doctri... hampered... which ar... ary labo... things: "If... make an... province... citizens, t... the han... less, rec... die, if n... all thin... and dis... get into... sion in... his fami... It was i... ity first

A con... Tribuna... that R... populat... who we... and ar... reign i... moval... will be... progress... views. de... declare... the th... would... ciples... vailed... was m... and w... nuence... charac... defere... lish-b... Grand... is im... The h... who v... late P... prese... that t... truth... inaug... A... Hon... Divis... Irish... sunk... rega