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CATHOLIC SCHOOLS.

A respected correspondent desires us to give information on what grounds the Catholic Church insists upon the establishment of Catholic Separate schools, and whether, as many people assert, the Catholic schools of Ontario and elsewhere are inferior to the Protestant or Secular Public schools.

We are also asked by another correspondent whether a compromise might not be made with our Protestant fellow-citizens so that the general principles of morality, on which all agree, together with the reading of the Bible, might not be taught in the Public schools, as a kind of unsectarian religion which would be sufficient for the school curriculum, so as to remove the necessity of having distinctively Catholic schools for the education of Catholic children.

We answer, in the first place, that education should consist in the formation of the whole man. It should train the child so that when he is grown up he shall be a good citizen, and, what is more important still, a good Christian; and even, that he may become truly a good citizen, it is necessary that he should be a good Christian. His intellect should indeed be cultivated at least to that extent that he should be able to perform the duties he will have to do in order that when he arrives at manhood he may support himself and family as comfortably as his and their position in life will require, and at least a certain proportion of the children should be so instructed that their talents may be beneficial to all mankind. There must be a certain proportion of our youth trained to be leaders of the people, to instruct them in the ways of truth, justice and right, and some must be scientists of high degree that there may be in the world some capable of making new inventions and discoveries, all of which help in enabling all mankind to make progress in a secular sense especially. These studies will also, we admit, assist materially in fitting the men of the future to be spiritual and moral guides, so far as they strengthen the intellect, provided they be accompanied by studies of a spiritual or moral order.

But we maintain that mere intellectual studies do not fit men to be good citizens, much less to be good Christians. In fact so true is this that it was said by the great Duke of Wellington that secular education without religion makes men "clever devils;" and no doubt he was right.

Catholics are not alone in desiring religious education for their children. It was said by one of the speakers of the Church of England, the Rev. D. Williams of Stratford, at the Provincial Synod of that Church held in September, 1898, that "there is now no difference of opinion in the Church as to the need of religious instruction in the schools. A few years ago there was a great diversity of opinion in regard to it. Now there was a general recognition of the need of the case."

At the same meeting, Mr. Hewton, the "well known school inspector" of the province of Quebec, declared that Quebec is the banner province in the matter of religious instruction in the (Protestant) schools. Whatever their shortcomings and backslidings in other respects, Quebec headed the Dominion in the matter of religious instruction in so-called Protestant schools." He added, "Teachers everywhere recognize the necessity of religious instruction."

It is but fair to add that Canon Davidson disagreed with Mr. Hewton in regard to the efficiency or excellence of the religious teaching in the Quebec Protestant schools, his reason being that owing to the fact that the pupils are of so many different denominations no satisfactory religious instruction could be given. But, on the need of such instruction, he was as decided in his views as the other speakers. He quoted statistics from authorities in the United States showing that "the absence of religious training had brought in its train a frightful list of evils—rude manners, disobedience to law, and a general indifference to the Catholic schools the pupils are taught religion and morality, which subjects cannot be taught effectively or at all in the Public schools for the reason given above by Rev. Dr. Langtry. In this respect, at least, the Catholic schools are superior to the Public schools.

parents, promiscuous intercourse of the sexes, untruthfulness in private and public conduct, illegitimacy, and even infanticide. In view of this, he added, "the imperative need for religious instruction is now everywhere felt."

The Rev. Canon Burke said: "We owe a debt to a gentleman who is pretty well known to you all, the Pope of Rome, for the help he has given to religious instruction in the Public schools of Quebec, and it seems almost a pity that the Pope did not do for Ontario what he had done for Quebec." (Laughter.)

The Rev. F. Wischaw, pastor of Holy Cross Lutheran Church of Philadelphia, about the same time preached on the necessity of religious teaching in the schools. He had in that year a Lutheran school with two hundred and forty pupils, and in an interview with a newspaper reporter he said he admired the work done by Catholics in maintaining parochial schools, for he considers the Christian education of children absolutely essential for the preservation of morality and religion."

He considered it "a great pity that the English speaking Lutherans and Protestants generally, except a few of the Episcopalians, neglect the holy duty of providing parochial schools where daily religious instruction can be given. In the far West," he said, "there are hundreds of denominational schools maintained by the Swedish and Norwegian Lutherans."

We might add many other expressions of opinion of prominent educationists to the same effect, but we shall content ourselves with quoting one more such passage from a sermon of the well-known Anglican Divine, the Rev. Dr. Langtry, of Toronto, which was published in the Toronto Globe of 21st Oct, 1901:

"But it is one of the results of our accursed sectarianism that where the teachers are permitted, nay, are required to teach all truths of literature and history and science, they are not permitted in this Christian land to teach the truths of the Christian religion."

So great is the evil resulting from godless education that Dr. Langtry declares that certain crimes are becoming so common that "if not arrested, the end will be the destruction of our Anglo-Saxon race, and the substitution of a Celtic Roman Catholic population for that of which we are so proud."

It ought not to be necessary to show by these testimonies that religious education is necessary for our Catholic children—an education which can be secured only through the establishment of Catholic schools. Our Catholic readers should be convinced by the strong commands of many Popes, and especially of Pius IX. and Leo XIII., requiring Catholics to establish Catholic schools and to send their children to them, that it is absolutely necessary for our children to be educated in such schools, in order that they may be strongly grounded in a knowledge of their religion.

The decrees of the Bishops of Canada and the United States issued by the Provincial Councils of the Dominion, and the National or Plenary Councils of Baltimore, are to the same effect.

In loyalty to the Head of the Church, and to the Bishops who act in this matter upon the decrees of the Popes, Catholics everywhere, and especially throughout this province in which we have a fair school law, should be glad of the opportunity they have to establish efficient Separate schools in every parish where they can be maintained. But we are sorry to say there are bad Catholics in some localities who throw all the obstacles they can in the way of their establishment and maintenance.

And is it true that Catholic schools are inferior to the Public schools? It is, may be, and we may say it is probable, that in some localities where Catholics are poor and cannot or do not send their children regularly to school, the progress of the children is not as great as it should be; but this is an exceptional case, and, on the other hand, there are Protestant or Public schools which are equally backward. We may instance the Protestant Separate schools of Ontario which, according to the annual reports of the Minister of Education, are generally in a backward state. But the Catholic schools of the Province as a whole are in a flourishing condition, and Premier G. W. Ross several times declared in his public speeches that they compare favorably with the Public schools.

We have not at hand detailed statistics by which the results in the Separate and Public schools can be accurately compared for the whole province, but we know that the Catholic school pupils in many localities stand high in the number of marks obtained at the High School entrance examinations, which are the only occasion provided by law when the pupils of both classes of schools meet together to undergo the same examination.

And why should not this be the case? The teachers of both classes of schools have the same qualifications under the law, and the pupils are taught under the same curriculum of studies. There

We have said that the teachers have the same qualifications. This is true even of the teaching religious orders, for the most part, though as the law does not absolutely require the same examinations in this case, it may be that some of the religious community teachers have not the usual certificates. But in this case, these teachers, having devoted their lives to teaching, and having stricter rules of life and discipline, make up for the lack of certificates by a longer and more extensive experience, and by greater studiousness in their homes than the lay teachers generally possess, who may spend much of their time out of school in dissipation or useless amusements.

The legal certificate is a testimony of ability and competency, but it is not the only testimony to these qualities, neither is it necessarily the most satisfactory testimony.

We know that many Catholic Separate schools have shown excellent results at the public examinations. We may mention in this connection the schools of Kingston, which in 1901 sent 213 candidates for the entrance examination, 206 of whom passed, and of these 18 obtained more than 800 marks out of a possible 1100. These ranged from 801 to 951 marks.

To show what may be done by Catholic schools we may state what occurred last April in the city of New York. The Examiners of the Department of Pedagogy induced fourteen hundred schools to submit to certain examinations, in order to test the quality of the teaching given in them. St. Francis Xavier's large Catholic school in the most populous part of the city secured a general average of 60 per cent., which the examiners stated is "above what is generally attainable even by the best schools." This school is taught by religious orders, and the highest class of girls therein, taught by the Sisters of Charity, attained the extraordinary score of 90 per cent.

We have now a word to say on the proposal to teach an unsectarian religion. There is no such teaching possible. Morality is founded upon the dogmas of religion, and without these dogmas morality has no basis on which to be grounded. We, say, therefore, that Catholic children should be taught the Catholic religion in Catholic schools. This is so self-evident a truth that it needs no further proof here than the mere statement of the fact.

THE IRISH NATIONALISTS AND THE GOVERNMENT.

A new situation is being developed in the British House of Commons owing to the restiveness of Conservative members. Recent elections have gone adversely to the Government, and the interpretation which has been put on the fact is that the Government is fast losing the confidence of the country, and as a consequence, notwithstanding the large majority by which it has hitherto been sustained, a feeling has arisen in some quarters that its days are numbered.

Recent legislation whereby the number of licenses to be issued has been greatly diminished, has made the liquor interest very discontented, and, on the other hand, the Education Bill which recently became law has created considerable discontent among the Nonconformists who are now endeavoring to show their grave displeasure by working against the Government. This unsettled state of affairs makes many Conservatives fear that if they go to the polls as supporters of the Government, at the next general election, they may be defeated, unless their position be strengthened by an unexpected show of vigor on the part of the Cabinet.

The attitude of the Irish members becomes a very important consideration under these circumstances. The Liberals do not exhibit as much strength as might be expected. Their counsels are divided between Sir William Harcourt, Sir Henry Campbell-Bannerman and Lord Rosebery, and as they may be said to have thrown aside the Gladstone Home Rule policy, it is natural that the Irish members should look to those from whom better treatment may be expected.

It is true that Sir Henry Campbell-Bannerman still declares that he is for Home Rule, but Lord Rosebery, who is opposed to this measure, and Sir William Harcourt divide with Sir Henry the leadership of the Liberal party, which for this reason cannot be relied upon to conciliate Ireland. It is now stated that the Government is prepared not only to pass a generous Land Purchase Bill, but that this Bill will include a modified scheme of Home Rule for Ireland; and Mr. T. W. Russell, who is the Liberal-Unionist member of Parliament for South Tyrone, has been quoted by the Belfast Evening Telegraph as having asserted that such a concession to Ireland is actually contemplated.

Mr. Russell is himself opposed to Home Rule, and is dissatisfied with the Government on this ground; but the policy of conciliation has had a great

effect upon the Irish Nationalist members and they have shown recently much more consideration for the Government than was expected, as they abstained from opposing the Government's army schemes, and in other matters have also withheld their support from the Liberals.

It is not certain as yet how far the Government is prepared to go to conciliate Ireland, but it is certainly with the expectation that they will do more for her than any Government has yet done, that the Irish members have shown their readiness to accept the olive branch from them.

It is even said that the Government is prepared to establish and endow a Catholic university for Ireland. If all these things are true, it is not at all improbable that the Irish Nationalists will give it their support, and should this be the case, the Government may have a lengthened lease of power, inasmuch as the support of the Irish Nationalists will more than compensate for any defections on the part of Conservatives.

It is expected that the next general election will take place within a year.

We notice that Mr. Costigan's motion in favor of Home Rule for Ireland is to be brought up this week in the Canadian House of Commons. As Parliament has already several times pronounced its opinion in favor of granting a full measure of Home Rule, we anticipate an almost unanimous expression of opinion in the same direction on the coming occasion. Such an expression of opinion will have great weight, the more so as Canada has made a decided advance in British estimation during the last few years. We enjoy Home Rule in Canada, and we should all heartily desire to see the blessings of self-government extended to Ireland, which needs such a measure even more than we do in Canada, as we have not suffered so much as Ireland from being ruled by red-tapism and an alien legislature.

Mr. Costigan's resolution will cover nearly the same ground as those passed by the Canadian Parliament in 1882 and 1886. After expressing the unswerving loyalty and devotion of Canadians to his Majesty's person and Government, and pointing out that resolutions were passed by the Parliament of Canada in favor of Home Rule in 1882, 1886 and 1887, it declares that Canada has prospered through the enjoyment of self-government, and that the Canadian Parliament is confident that the extension of the same privilege to Ireland will confer similar benefits on that country. Satisfaction is also expressed at the sincere desire manifested in Great Britain, and especially in the House of Commons during recent debates, to remedy the grievances of Ireland, and to usher in a new era of peace and good-will. Hope is expressed that the just and equitable legislation which is expected in the Land Purchase Bill will produce an early and lasting settlement fair to all, of that long-voiced and troublesome problem the solution of which has for so long taxed the powers of British statesmen.

Since the above was written the Land Bill has been introduced into Parliament, and though it does not concede to the full extent what the Land Conference agreed upon, it must be regarded as a very generous attempt to settle the Land Question. The proposition is that the Government shall issue stock to the extent of not more than \$500,000,000, at the rate of \$25,000,000 annually for three years, and possibly a larger amount afterward. This will be called "guaranteed 2 3/4 per cent. stock," which shall be redeemable for thirty years, and the purchase money will be advanced to a Irish tenantry to enable them to buy out the landlords. The tenants may receive each in this way \$2,500 in the congested districts, and \$5,000 elsewhere, on which they shall pay 3 1/4 per cent. for 88 1/2 years, after which time they shall become proprietors of the land.

Mr. Wyndham, the Irish Secretary, introduced the Bill, and said that probably \$500,000,000 will not be required for the purchase of the land, but that it will be a good investment for the British taxpayers, and would be a safe investment if the amount reached \$750,000,000 instead of \$500,000,000. In addition to this the Government will provide a straight gift of \$60,000,000 to aid in working out the plan. This gift will be given at the rate of not more than \$1,975,000 per annum, which Mr. Wyndham regards as a moderate sum to be paid for the satisfactory settlement of so difficult a problem as the Irish land trouble. It must be remembered, besides, that the amount of overtaxation of Ireland has been \$15,000,000 per annum for the last thirty years, so that the whole \$60,000,000 is but a small sum to restore to the Irish people in the proposed settlement. Ireland will, of course, pay its share of this \$60,000,000.

Mr. John Redmond in speaking on

the bill was sympathetic but non-committal, as it is necessary to examine closely the details of so important a measure before definitely accepting it on behalf of the Irish people. However, it is expected that the Nationalist party will accept it gladly, in which event its passage is sure, whereas the opposition of the Nationalists would certainly be a fatal blow to the proposition.

It is remarkable that the newspapers of all classes and parties have spoken approvingly of this effort to redress Irish grievances. Among those who have spoken on the matter may be mentioned the Times of London, the Irish Times, both Conservative journals, the Chronicle, Liberal-Unionist, the Daily News, a Home Rule paper, the Irish News, Nationalist. Even Mr. T. W. Russell, who opposes Home Rule though being an advocate of Tenant Right, while criticising certain details, declared it to be "a great Bill."

We have no doubt that this Bill will be to Ireland "the dawning of the day of prosperity and peace."

AN IMPORTANT BIBLICAL DISCOVERY.

An important Biblical discovery has been made at Mount Athos by a German priest, the Licentiate von der Goltz, who has devoted much of his time to the investigation of the ancient manuscript of the New Testament.

The discovery consists in a Greek manuscript of the Acts of the Apostles, and the Epistles of the New Testament, which bears evidence that it was prepared for purposes of textual criticism in the tenth century, and it proves that at this period considerable attention was paid to Biblical investigation, notwithstanding that modern controversialists would have us believe that the close study of the Bible is a thing of modern invention, owing its origin to Protestant Biblical zeal. This copy of the New Testament, it is said, is one of the two most important discoveries made toward Biblical textual criticism in modern times, the other being the discovery of the Sinaitic Greek Testament discovered by Tischendorf on Mount Sinai.

The importance of this text arises chiefly from the fact that it will enable Biblical scholars to supply readings which have been lost, of Origen's Hexapla or copy of the Bible in six versions.

THE FAITH OF ST. PATRICK.

A regular contributor to the St. Thomas Daily Times, writing over the signature "Onlooker," in the issue of that journal of March 21st, makes a curious jumble of a ridiculous story and a theological essay on the religion of St. Patrick. We cannot but enter a protest against such a mingling of inanity and religion, and we should not think it worth our while to make any comments on Onlooker's letter were it not for the fact that notwithstanding this flippant treatment of so serious a subject, there are readers of the Times who might be misled by certain gravely erroneous statements found therein, and which for this reason we feel it our duty to correct.

In regard to St. Patrick, Onlooker states that he has received a letter enquiring whether it is true that "Ireland's patron Saint was a Baptist, and a Roman Catholic," as has been asserted by the Rev. Addison Moore, of Bergen Baptist Church, Jersey City.

In reply, he asserts that from "what he can learn, St. Patrick was neither Baptist nor Roman Catholic." He does indeed, by a single puncture with his needle, let the gas out of the bag in regard to the Baptist minister's claim that the great Saint was a Baptist. He says this "claim might be considered impudent, if it were not so truly ridiculous, inasmuch as the sect known to-day as the Baptist Church did not spring into existence until centuries after St. Patrick's time. As a consequence, it has no part or lot with the Church or the Saints of antiquity."

But it is somewhat strange that while Onlooker considers that the recent origin of the Baptist Church is a sufficient refutation of the Baptist's claim that St. Patrick was his co-religionist, he asserts with equal preposterousness that the Saint belonged to the modern Church of England, which had its birth at even a later date than the Baptists. Of this well-known fact Onlooker is, or pretends to be, strangely ignorant.

The Baptists are simply the Anabaptist Church of Germany, which was started by Thomas Muncer and Nicholas Storck in 1523, and when some adherents of this sect appeared in England they were called Baptists, whereas the modern Church of England had no existence until Henry VIII. abolished the Pope's authority and had himself proclaimed by Parliament "Head of the Church" in 1534. In the face of this undeniable fact Onlooker says:

"St. Patrick was, of course, a Catholic, but not a Roman Catholic, and he

knew no more of the Roman obedience than his successor Dr. Alexander, the present Lord Primate of all Ireland, who sits in his chair to-day, and who is in communion with the See of Canterbury. The Anglican Communion, then, is the one which alone rightly claims him as distinctively his own, and the only claim of Irishmen in the Roman Church which can be justified by history and reason is the continuity of the Church of Rome in common with other Catholic communions with the happier days of undivided Catholic Christendom."

The writer of this historical jumble then goes on to say, "it is true that there was a distinctive mission sent to Ireland prior to the St. Patrick's advent in the person of Palladius, but it was of short duration and ended in ignominious failure."

So far Onlooker is right, except perhaps for his use of the epithet "ignominious," which ought scarcely to be applied to the mission of Palladius, who tried to do his work honestly, but failed owing to the strong opposition of the pagan priests and people. However, in regard to this we need have no debate. The fact stands forth that Palladius and Patrick were both sent on their respective missions by the same Pope, Celestine, and yet Onlooker has the temerity to assert that St. Patrick "knew nothing of the Roman obedience."

St. Patrick's mission was in A. D. 432. Now, our would be historic light, Onlooker himself admits, as we have shown above, that at this time "Catholic Christendom" was "undivided." This means, and cannot mean anything else, than that there was then only one Church recognizing everywhere the same supreme authority; and this is indeed the actual state of the case, and as a matter of course St. Patrick recognized that authority, which was the Pope, and thus Onlooker's fantastic theory is overturned by his own admissions.

The Christian Catholic Church was actually one in the days of St. Patrick, and the Pope was fully recognized as its head. It was not made up of a number of independent Bishops, as Onlooker would have us believe, and therefore Onlooker's statement to the following effect is a piece of history of his own invention: or rather he follows the path which some mendacious forgers of history have beaten during recent years when he says:

"St. Patrick belongs to Celtic and not Latin Christianity, as the first Bishop of that ancient Church of Ireland which, whatever her faults, has preserved her unbroken continuity from that day to this—Church Catholic, but never Roman."

Such a distinction as between Celtic and Latin Christianity is an invention of latter days, which was unknown in the days of St. Patrick, for Christianity was undivided, except that there were petty sects such as the Manicheans, Nestorians, Eutychians, Pelagians, etc., who were known to be heretics, and were cut off from the Church just as the Baptists and Anglicans are to-day; but with none of these heresies had St. Patrick any connection.

The Church was then Catholic, or universal, and not Celtic or Latin, Spanish or Teutonic. It was everywhere the same Church, acknowledging the Pope for its head, having been instituted by Christ to "teach all nations"; and Onlooker's theory of "independent Catholic Communions" is by his own admission a myth of modern days.

The Lutheran historian Mosheim admits all this in his history of the Church when he says of the third century, that at this time the authority of the Pope was universally recognized. He minimizes, indeed, the extent of that authority, but admits the fact, which is sufficient to refute Onlooker's statement that St. Patrick knew nothing of it.

The ancient historian Severus Sulpicius states that St. Patrick was one of the students of St. John of Lateran, where he made considerable progress in ecclesiastical studies, or as the Anglican Bishop Usher explains: "He signifies that he was skilled in sacred learning and endowed with the knowledge of ecclesiastical rules and discipline." This was during the Pontificate of Pope Innocent, and after this the Saint lived at Auxerre under the tutelage of St. Germainus, who introduced him by letter to Pope St. Celestine, who consecrated him Bishop of Ireland and sent him on his mission to that country. Surely, then, our Saint knew something of Pope Celestine's authority.

That the authority of the Pope over the whole Church was fully recognized at this time is evident from Pope Celestine's letter to Nestorius of Constantinople, in which he says:

"Know then plainly that this is our sentence that unless you (Nestorius) teach concerning Christ our God, what both the Church of Rome and of Alexandria and the whole Catholic Church holds, and as the holy Church in the great city of Constantinople also has held until your time, you shall be cut forth from all communion with the Catholic Church."

It will be noticed that St. Celestine's authority is here exercised over

the whole Church imaginary independence. Surely if St. Patrick was established in Ireland, over eleven hundred years would not have passed since his mission to the island, and he would not have been sent with John of Lateran his work.

It is evident that the distinction between Christianity in mere phantasy.

St. Innocent vision also St. have seen about

Victrix, says: "Seeing that requested to be the pattern and Church, I have rules as an i Let us therefore the holy Apost both the Apost cate took the

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