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# The Catbolic Merard. 

VOLUME XIX.

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LONDON, ONTARIO, SATtRDAY, YOVEMBER


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THE CATHOLIC RECORD



 iathom, and to apply, than the intrica-
cies of grammer, or arithmetic, or




## $\underset{\text { Tho Britush }}{\text { sovis }}$  Eiriopan nat on the Arean \(\substack{\begin{subarray}{c}{priter righe <br> tothe rear} }

 <br>{\hline} \end{subarray}\) peop poop h h hin Grat Britial than
 sionshall} 7 to which we have ourselves appealed s London, Saturday, November 20,1897
BEV. DR LANGTRY AND RE BEV. DR LANGTRY AND
LIGIOUS EDUCATION. At St. Luke's church, Toronto, on
Sunday, Nov. 7 , the Rev. Dr. Langtry
delivered a very impressive sermon or



 Catholices are concerned, the solution
has been found in the Separate school
system.
The Saparate school system of
Ontario works fairly well, notwith.
standing some disadvantages under
fixed proportion of offices to Apaists in
case of his election to the Presidency
but he paid no
Pe President McKinley is too thorough
an American to give countenance to
an association so opposed to the spirit
and principles of the constitution which Catholics still labor. We main.
trin that it will not bo perfect until the
supporters ofSeparate
in eveools are placed
position respect in in as advantageoua
pupporters of Pabic
 schoois. This is not yet the case.
However, by makiug.certain sacrifices,
Catholics are able to establish Separate Linton of Michigan, and Bradley
Kentucky, being among those name sahools and to keep them in a condition
of efficiency in those localities where
they are most'needed, and where their own taxes, together with their share of
Government grant, due on account of This order created such intense ex
citement in the organization that national convention cancelled it, ant
John W. Echolls, the SapremefPresiden $\begin{aligned} & \text { average atendance, are sumiciont or } \\ & \text { nearly } \\ & \text { saffitient to maintain the }\end{aligned}$
Dr. Langtry does not ask absolutely bers should support Major McKinle
and and gave public ining for counsel
political aspirants wishing fonld com
and A P Separate schools be recognized by law
but he asks that either this be rell municate wit
headquarters
 religion at some particular hour
We cannot conceive that the
We alternative can be made
later alternesters.
to work sucessully. The varieties
?
to work sucesstully. The varieties
of belief among Protestants are so
numerous that it would seem that
numerous that it would seem that
Babel would be brought fint
schools if an attempt were made
schools if an attempt were made to
put this plan into practice. II seem
to us, thereforere, that a Separate schoo
to us, therefore, that a tepiate athool
system such as that which Cathlic
have would be the only practicable
one, if Dr. Langtry's arguments ar
to porvail. But even here a seriou
difficulty presents itself. Nothwith
s:anding that the Toronto Synod ha
pronounced in ter
tion of religious teaching, the Churct
of Eagiand is far from being unan
mous in regard to it, and it is not at a
cartain that even a majority of the
members of that Church would desire
it. The whole matter is one which it
is not for us to decide. Protestant
generally have hitherto found
gossble to agree upon the merel
pesular system of education, and
sind
may be that they will continue
prefer this to any system which wil
include a plan of religious instruction
We refer to the matter here, chiefll
We refer to the matter here, chiefly
becausit it shows how just was the
Catholic demand for Separate school

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| opponents of religious teaching in the |  | There is no doubt the Presbyteriansfeel, equally with Anglicans, that the |
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| should be limited to the home and to the Sunday school, Dr. Langtry said : |  | cause of this condition of affairs has arisen out of the want of religious |
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| "There is not one parent in five who |  | raching in the schoois, and the |
| has the definite knowledge that is needed for effective instruction ; not |  | the General Assembly |
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| one in ten that has the inclination and capacity to teach." And as regards |  | animously, points in th |
| the Sunday sshool, "not more than forty minutes once a week can be |  |  |
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| given to recitation and teaching," and it is besides impossible to gather |  |  |
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| and it is besides impossible to gather more than one-third of the boys, and |  |  |
| perhaps two-thirds of the girls at Suaday schools, and still more impossibie |  | Christian religion impossible, even |
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| to the multifarious lessons they are obliged to learn for the Pablic schools. |  |  |
|  |  | His proposal to the assembly, whi |
| therefore considers Sunday schools gether insufficient as a means of |  |  |
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## RNS CANADA

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mportant interests s t tatale te cause of the trouble.
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