

The Catholic Register.

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THURSDAY, AUGUST 8, 1895.

Calendar for the Week.

August 8—St. Cyrinus and Companions,
Martyrs.
9—St. Emidius, Bishop and Martyr.
10—St. Lawrence.
11—St. Nystus II., Pope and Martyr.
12—St. Clare, Virgin.
13—St. Alphonsus Liguori.
14—St. Hermilias, Pope.

Speaking of the cordial relations that have grown up between Britain and Spain, the Liverpool *Oatholico Times* remarks that by a strange coincidence the arrival of the Spanish squadron in British waters on July 19, occurred on the morning of the 307th anniversary when the *Armada* was sighted off the English coast.

The New York *Evening Post* relates an interesting story of an A. P. A. reign of terror in Omaha, Neb. The French Revolution is being repeated there on a minor scale, and the blood spilling is expected to begin any hour. As might be expected, the schools were first assailed by the A. P. A. They have the "non-sectarian system" (in name) there, but the unwritten law is that any one who was ever suspected of having expressed toleration for Catholics shall not be permitted to live in the city.

Repeated requests having been made that *The Register* would open up a department devoted to the important news of the Old Land, not touched upon by the cable despatches, we have this week inaugurated the plan. This news will be found of general interest, and of particular interest to Catholic Irishmen, Englishmen and Scotchmen. A long list of old country papers have been laid under tribute and we have no hesitation in saying that the department is fresher, and will be more ably conducted, than in any other Catholic paper on the continent.

The Register congratulates the newly appointed Vicar-General of the Archdiocese of Kingston. Father Kelly's name is well known, not only throughout Canada, but beyond the wide limits of our Dominion. As Archbishop Hays has been well proved, and throughout the Archdiocese of Kingston he has won the affection of the Catholic people and the admiration of very many Protestants. His elevation is well merited, and shows the faculty of estimating true merit which Archbishop Cleary possessed in a remarkable degree.

The question has arisen: Shall priests ride bicycles? but it is rather late in the day to ask since quite a few are already a wheel. Apropos of the subject, however, a Paris journalist states:

Cardinal Parocchi was questioned some time ago by a correspondent of the "Correspondence," several papers having attributed to the Pope views on the question. These allegations, said the Cardinal, are unfounded. The Holy See has not yet laid down the law; the only thing that is certain is that different bishops have legislated differently in their different dioceses. A professor of Canon Law at the Catholic Institute of Paris says that no Bishop has either formally allowed or prohibited the bicycle. The means of locomotion may become of great use to priests with large parishes and distant chapels to visit, but it is not yet very common. He does not think it more improper or unbecoming than, say, riding on horseback. I am personally acquainted myself with a priest near Orleans who visits the sick on a lady's cycle, and many of his colleagues propose to imitate him as soon as they can afford it.

On July 31, 1868, St. Ignatius Loyola, the great founder of the Society of Jesus, died in Rome. As a subject profoundly worthy of Catholic thought, and in no sense intending to enter into the popular discussion of the objects of the Jesuits, do we call attention to the anniversary of the Saint which has occurred within the past week. Hostility to the Jesuits has been shown only in places where a conflict with Christianity would have occurred in any event. Let the two greatest authorities of Europe speak on the subject. Frederick von Schlegel, in Germany, in his "Philosophy of History," says: "That among the founders and first members of this or-

der there were men of undoubted piety and eminent sanctity, men animated by the sublimest principles of Christian self-denial, possessed of great intellectual endowments, and favored by God with high preternatural powers, no unprejudiced historical inquirer will deny." Lord Bacon, in England, wrote: "As for education look at the Jesuits, there is no training beyond that." One of the objects of the Order, the propagation of the Gospel, has certainly been triumphant in the hands of the Jesuits. They have always entered where others dared to follow only when the savage had accepted the gospel of charity. Could those who reproach the Jesuits only accept the truth, they would also see that Christianity owes even more to the zeal of the Jesuit in the realm of education than it unquestionably owes to him as a missionary. And to the greater glory of God have its devoted members ever perpetuated their grand mission.

An English coroner's jury has found the two little boys of 13 and 11, who killed their mother last month, guilty of murder. The crime being the direct result of cheap story literature, the jury added a rider, calling for the suppression of the shocking product of the printing presses. Who is going to draw the line at this immoral and inflammatory? It only needs the newspaper editor or the hack novelist to lay on a little of the paint of hypocrisy, and the evil instead of improving under the hands of a censor, becomes worse. The English public are not afflicted half as heavily as the people of the United States and Canada for two reasons. There is a robust public sentiment in the old land, and the great papers there are above the need of hunting for horrible sensations. "Maek," one of the most intelligent writers in Toronto, tells nothing but the truth in "Saturday Night" when he says the purveying of scandal is the chief purpose of the daily press. "How sadly they warble," he goes on to say, "yet how accurately they note every little detail that will gratify the curious or interest the unclean! The whole thing is humbug; no thought of public morals enters into the calculation, the tone is affected, the standpoint is affected for appearance's sake; the one ruling, all engulfing idea is to fill a column with some garish disclosure that will catch the public eye?" This is the influence which besets children who are not instructed to fear God in the schools where they are educated, and who never hear the name of God mentioned with reverence by their parents. No wonder the crimes that shock us day after day are occurring.

Making it Clear.

There appears to be a great dread in the heart of the Premier of Manitoba that public excitement over the School question may die out completely. Last week an Ontario political organ in whole-souled sympathy with him called out in a double-headed leader, for the withdrawal of the remedial order. The article was intended to make a sensation, but it fell far short of the mark. Its inspiration was patent and its humbug transparent.

Last week Mr. Greenway's mouth-piece, the *Winnipeg Tribune*, made a more successful score. Its leader, which was exactly in line with what the Ontario paper had previously said, was quoted pretty generally throughout the Dominion. Anyone reading it could easily see wherein its superior merit over the eastern editorial consisted. It was one of the most remarkable mud-throwing efforts on record. It spared none and bespattered all. Here is a gem purest ray serene from the middle of it: "They (the Dominion Government) simply acted like a pack of reasonable and obsequious lackeys on an expression in the judgment of the Privy Council, without, in the first place, asking whether the Privy Council was not exceeding its functions and infringing on theirs by using such an expression."

The people have now grown accustomed to hearing the Privy Council compared to a jury that has been fixed on the Tammany Hall plan. Accordingly it must be a friendly western critic who rises to remark that the court of last resort has merely exceeded its functions. The Privy Council, however, must in future be careful what expressions are used in its judgments. There are some journalists

in Canada who are very touchy when it comes to the proper interpretation of the constitutional law, and for the Privy Council, to be called down by them is no small humiliation. We trust that the Privy Council will in future exercise more discretion, and their lordships ought to be very thankful to Mr. Greenway's organ for withdrawing the accusation of "fixing," and substituting the neutral language of the great western editor when he says that nothing more serious was involved in the offence committed by the Privy Council than that it exceeded its functions.

The Dominion Government also, having connived at the judgment, should redouble its efforts now to please the obliging people at Winnipeg. "As a preliminary to any further correspondence on the subject, the Government here should make the unconditional withdrawal of the remedial order a sine qua non."

Manitoba is willing to forgive the sins of the Privy Council, but it cannot forget its dignity. This is a position that cannot be successfully combated, if we admit that the Manitoba Government is the highest authority in the world upon everything, and in it is vested the sole right to smash or dishonor constitutions at pleasure. Naturally so high and mighty a power should not be confronted with moral considerations of laying disabilities upon Catholics.

"The feeling of the people here," observes the *Winnipeg Oracle*, "is that the whole farce should cease. The buncombe rejoinders and communications really call for no reply. Manitoba is now where it intends to remain. Roman Catholics, and every other section of the community, can depend on absolutely fair, and even generous treatment, from the majority. But this Province is not called upon to enter into any stipulation to extend to any sect special concessions, when demanded as a right, however disposed it might be to voluntarily do anything in the way of concession consistent with the absolute integrity of the single school system."

Of course it is to be expected that the Privy Council and Federal authorities must pay the penalty for their criticism of the great go-as-you-please government of the West. And we suppose the only conclusion that is open to the Catholic minority is to deny that they have any rights, and to wait patiently till the Greek Kalends, when the majority may feel disposed to be a little generous. Nothing could be more logical.

Ontario School Population.

We are not surprised that *The Register* having called attention to the decline that is taking place year after year on the registers of the public schools of Ontario, the subject should have precipitated an earnest discussion.

The *Ottawa Citizen* charges us with having kept back the fact that Archbishop Cleary of Kingston in 1890, issued a circular to the clergy of his diocese on the subject of Catholic children attending Protestant schools. The *Hamilton Spectator* is virtually on similar ground when it points to the taking of Catholic children out of the Public school of Walkerton. Both papers are manifestly honest in offering this explanation, but, for all we need say in reply, we will refer them to an able editorial review of the whole matter based on the last report of the Minister of Education, in the *Ottawa Journal*. The *Journal* says it is a curious fact that the registered school population of the Province shows a decrease for the past fifteen years. So that Archbishop Cleary's watchful care of Catholic schools has little or nothing to do with the case, neither has any question that may have arisen at Walkerton or elsewhere since 1890. There is one point upon which we would respectfully correct the impartial and talented editor of the *Ottawa Journal*. He thinks *The Register* is inclined to make out a case of reproach to the Public schools. Such was not intended, and we were careful to state that the educational policy of Hon. Mr. Ross and of the Public School Boards of the Province is deserving of and has received the praise of the supporters of Catholic schools. One thing more. The *Journal* says in effect that it is not the business of the press to investigate the stated decrease in the registered school population, when both the general population and the average attendance are increasing.

The *Journal* satisfies itself with remarking that this is difficult to understand, omitting, however, the very important fact that in 1887 the school age was extended from 10 to 21 years. We do not think that public observation ought to be content with this.

According to statistics from the report of the Minister of Education published in *The Register* last week, and also published in the *Ottawa Journal*, the school population of Ontario has declined from 611,212 in 1887 to 592,503 in 1893, and the school registers have declined from 493,212 in 1887 to 481,068 in 1893. As the Public schools and the Catholic are included together in these figures all relevancy is destroyed in the claim that the increase in the Catholic schools accounts for the decrease in the Public schools. As a Catholic journal we deemed it to be our duty to show that the Catholic schools, when examined separately, are largely increasing in registered attendance; as the fact of their being combined in the official report of school population with the Public schools, left this important distinction undrawn. Perhaps nothing more remains to be said by us if the supporters of the schools of the majority feel content with the easy reflection that the decrease is a remarkable fact having no other particular concern for them. But we may say that we quite agree with the opinion expressed by a most intelligent paper in the city of Halifax, "The Chronicle," that what we have said should engender neither bad feeling nor bitterness. We would go further, having removed the perplexity of the statistics from the Catholic schools, and say, that it is the duty of the public press now to challenge the returns of the assessors which show a decrease of nearly 8,000 children in the entire school population, Protestant and Catholic, in the single year, 1892. If the returns are merely absurd the sooner they are explained the better for the credit of the system of education which are all proud of maintaining in this province of Ontario.

A Friendly Comparison.

Some of our critics in the secular press have made the mistake of saying that *The Register* is aggressive when it shows that our Catholic schools are quite as efficient—not to carry the comparison further—as the schools of the majority. It would be unnecessary for us to do more in this connection than to invite public attention to the results of our Catholic education, and to challenge friendly comparison with the success which has, year by year, rewarded the schools of the majority.

There is no fairer field of competition in the Province between the two sets of schools than the entrance examinations in the cities, towns and counties. The pupils go into the contest upon equal terms, the advantages which naturally belong on the majority side are not taken into account, and the religious instruction of which the minority can boast is not remembered. The chances of success depend upon secular honors simply, which are taken for granted to be even.

The Register has endeavored to find out which schools led the way in the entrance examinations just concluded. The Deputy Minister of Education, Mr. John Miller, was interviewed, and he stated that, as the Department had dropped the column upon which the comparison would hang, the only way of obtaining the desired information, completely and in detail, would be by writing to the various centres of examination throughout the Province, 120 or so in all.

"I am in a position to state, however," he said, "that the results of the entrance examinations show that the Separate Schools are fully keeping pace with the progress of the Public Schools."

The Register has obtained a few of the entrance examination reports, which more than bear out the general statement of the Deputy Minister. In Kingston, for example, where 141 pupils were successful, 40 of the number—a most creditable proportion—passed from the Catholic schools. Two boys from St. Mary's school took the second and third places on the list, and of the 40 Catholic children who succeeded, 20 occupied places among the first 60 names on the entire list. Two Catholic pupils led the way for the Nipissing and Parry Sound Districts.

And so it is, we venture to say, wherever these competitive examinations have taken place.

The Catholic cause in education needs no apology in Canada, as it certainly does not in any other country we know of. But, whilst there are people in public places ready to question the efficiency of our schools without examining into the facts, and whilst, we are sorry to say, some lazy Catholics are willing to credit the clamorers without taking any trouble about the matter on their own account, it is, and it must be, the duty of the Catholic press to assert the truth in the name not only of Catholic education, but in vindication of the whole policy of public education which we enjoy in Ontario.

Catholics for Temperance.

In our news columns to-day attention is drawn to the jubilee gathering of the Catholic Total Abstinence Union of America in the city of New York, beginning on Wednesday and lasting until Saturday. Here in Canada our prelates and our priests are carrying on the cause of temperance silently, unostentatiously, as the Catholic Church is always doing, but, surely on such an occasion as this, we may look wistfully across the border where our brothers throng to the commercial metropolis of their country in the strength of their thousands to impress public opinion with the great truth that the Catholic Church stands, as she has always stood, for temperance. Why do we not furnish such an object lesson to the people of Canada? Perhaps it is that the sacred cause of temperance has been drawn into the whirlpool of political intrigue in this Dominion of ours. Unquestionably this is, in part, the explanation, and, to the credit of Protestant and Catholic in Canada, be it said, the explanation is also partially found in the very satisfactory statistics of the per capita consumption of alcohol in all the provinces of our fair country. Yet, we do not say that the remaining portion of the liquor problem should be left entirely to the temperance societies within the Catholic Church, and the other churches as well; for we would rejoice to witness on the streets of Toronto so instructive and edifying a sight as the members of the Catholic Total Abstinence Union are making in the city of New York. Perhaps when the political parties learn to treat, as it deserves to be treated, the shouting influence in the prohibition movement to-day, the real cause of temperance in Canada will receive the impulse which we see inspiring the fight in the United States.

Scribimus Indocti Doctique.

It is amusing to witness the facility with which the "me—and—Goldwin Smith" mania has bob up from day to day in the secular press. A case in point in the *Saturday Globe*, reveals one Allen Pringle of Selby, Ontario, who condemns the Jesuits with all the authority of a village Solon, lying in wait for Mr. John S. Ewart, the eminent council in the Manitoba School case, hoping to draw him into a personal bout with sharp steel pens. The Selby genius makes sundry assertions which no one need bother about, since the Jesuits in all the nations of civilization have vindicated themselves against their persecutors, and in Canada especially, whose virgin soil has been baptised in the blood of Brebeuf and Lallemand, of Jogues and Garnier and Garreau, and a whole rosary of Jesuit missionary martyrs. But the curious sort of creature we are discussing looks beyond all these native testimonies to the motto "ad majorem Dei gloriam;" nor does his eyes condescend to rest any nearer home than Bohemia, which probably he has heard is a literary place, and there we find him leaning with exaggerated grace on the arm of Mr. Goldwin Smith.

During the anti-Jesuit agitation here five years ago, Mr. Goldwin Smith, like Gibbon before him, and many other eminent scholars and hard intellectual workers of their rank, took considerable mental recreation in the pages of "Louis de Montale," which was reflected in *The Bytander*, and in remote corners, like Selby, Ontario, his texts have never since been forgotten. All the time in practical everyday life, whatever may be said of him as a refined writer leaning to speculative liberalism of the European school, Mr. Goldwin Smith has been a high type of a charitable Christian gentleman. The

re-appearance every now and then of some lawgiver of the side lines is but an indication of one of the penalties of greatness, which must perforce carry, like a ship, a great deal of barnacle matter on its bottom.

The Peril of Civilization.

A striking article from the pen of a prominent American priest, Rev. J. A. Zahm, C.S.C., the leader in the Western Summer School movement, appears in the August North American Review. Under the title "Leo XIII. and the Education Question" he sets forth the causes which to-day seem to threaten the destruction of society, and also states the Apostolic doctrine, announced by His Holiness in the famous encyclical *Rerum Novarum*, and developed in detail since in a series of letters addressed to bishops in various parts of Europe.

The causes which conspire to the ruin of civilization are already well discerned. Machinery has crushed the workshop and replaced it by the factory; it has internationalized prices and markets; it has disorganized the ranks of labor, and in short has not only atomized wage earning humanity, but has placed the powdered masses under the foot of an insolent oligarchy of wealth as in ancient Rome. At the same time universal education points out to the masses the way to power. For the moment the game of politics is on the side of the few plutocrats, but all that is needed to bring about the revolution is for the laboring classes to rise up and declare: "We are the masters!"

The great machine of our modern civilization is turning out to the working man everything except the means of subsistence. He may feed his mind, but cannot feed his body. Shall we dance on the volcano until everything shall be blown to atoms? Is the question here propounded.

Father Zahm has had an interview with the Pope, who, he tells us, discussed the prevailing condition of humanity with earnestness and impressiveness. The world knows the solicitude of Leo XIII. for the poor and oppressed, and it is well that it should be reminded of the mission which his encyclical has placed upon the priests and bishops of his Church. This mission, says Father Zahm, is:

Go to the people to assist and emancipate them. Establish syndicates and associations for the laboring classes. Demand legislation for their protection, and strive to secure the passage of a law, international in character, which shall protect at the same time employer and employee from economic piracy. Restrict the hours of labor, and place women and children under proper protection. Give to the poor man a just remuneration for his work, and strive to make him an upright and honorable citizen. Above all, see that religion is the inspiring and directing soul of the home, for without it the work of reconstruction and regeneration is impossible.

This is a mission which is working well in Germany, France, Belgium and England. Those who do not believe that it will finally triumph have the other alternative, that confusion and ruin are inevitable. The passions and prejudices of men who would still persecute the Church are thus seen to be doubly detrimental to the perpetuation of order at a time when the social question is so full of peril.

The Pope on the Social Question.

A despatch from Rome says:—"The 'Observatore Romano' of Monday publishes a letter from the Pope, addressed to the Belgian Episcopate. It is dated June 10th, and deals with the Social question. The opening words read—"Pervenit nos," and the Pope begins by insisting upon the necessity of concord. The Catholic differences existing in Belgium, his Holiness declares, have hitherto not been known in that country, and the Pope calls upon the Bishops to meet in congress to consider the best means to take for the re-attainment of union. The principles to which the Bishops should give their attention are then recited. These are based upon liberty and upon harmony between Catholic and the civil institutions. The Bishops are urged to prevent Catholics from taking part in public polemics, and doing anything to impair the principles of legitimate authority. In conclusion, his Holiness calls upon all Catholics strenuously to oppose the perverse theories of Socialism, which directs all its efforts against religion and religious teachings in schools, seeking to overthrow Divine law with human legislation."