

The Catholic Register,

PUBLISHED EVERY THURSDAY,
AT THE
OFFICE, 40 LOMBARD STREET, TORONTO.

TERMS OF SUBSCRIPTION:
TWO DOLLARS PER ANNUM.

FOR ADVERTISING RATES APPLY AT OFFICE.

THURSDAY, SEPTEMBER 21, 1893.

Calendar for the Week.

- Sept. 21—St. Matthew, Apostle.
22—St. Thomas a Villanova, Confessor. Ember Day—Fast and Abstinence.
23—St. Titus, Pope and Martyr. Ember Day—Fast and Abstinence.
24—Eighteenth Sunday after Pentecost. The Feast of Our Lady of Mercy.
25—Sts. Eustachius and Companions, Martyrs.
26—St. Eusebius, Pope and Martyr.
27—Sts. Cosmas and Damian, Martyrs.

Professor Bryce's Principles.

In the September number of the *Canadian Magazine* Professor Bryce of Winnipeg favors us with what claims to be an answer to Mr. Ewart's article in July upon "Iams in the Schools." After treating us to a little Scotch humor and brushing his able opponent off the stage with a wave of his professorial hand, Dr. Bryce lays down three principles which we do not accept as self-evident truths, and which we do not think have been well established by the writer in his article upon "The Manitoba School Question."

Mr. Ewart had written: "In the name of liberty, I would say to parents, certainly you have a right to teach, or have taught, to your children anything you like, so long as you can agree about it." His opponent lays down as his first contention: "The State has a right to form and enforce an opinion of its own at variance with the opinions of many of its subjects." To support this the writer gives as an example that the State may insist on the education of all the children in it, whether the parents approve or disapprove. As a prop to the principle in question this example is not a happy one; for the number of parents who do not approve of some education for their children is not great enough to make out a case. Another example is taken from the opposition which many had in Quebec to vaccination. Here again we think Dr. Bryce would have reasoned with more force and shown less feeling if he had sought more general instances; for they by no means establish his principle. But moreover, examining the principle itself, we conclude that whatever truth it contains tells against its author. What right has a State to form or enforce any opinion? To what subjects is this principle to be applied? If it is intended to signify that the State can enforce an opinion on education contrary to many of its citizens we deny the principle. Nor can it be said of religious questions that the State can enforce its opinions. The principle, therefore, needs limitation and explanation. Put into practice and carried to its logical conclusion it would develop a Cæsarism compared to which ancient Rome was a home of liberty. No lover of freedom can advocate it without shuddering

at the consequences it involves. In so far as it has an element of truth it upholds the rights of minorities, and thus condemns Dr. Bryce himself, who has been a prominent partisan in the Manitoba School agitation. One of the grave duties of the State is to protect the weak against the strong, the struggling minority against the grasping majority, and thereby hold the balance of power.

With the second principle: "The State, founded on justice, may not give special privileges to any class of its subjects." We would not quarrel with this if we were quite certain of the foundation stone. The quarry from which it is hewn is not remarkable for the quality of building material, and therefore it is well to examine matters. As enunciated the principle is all right. The State must not only be founded on justice, but also built up in it to a goodly city. Let us see that the burthens weigh equally upon all. It will not do for Catholics to pay for the education of their Protestant neighbors' children as well as for their own. That is not justice, it is rather the granting of privileges. Nor must we have schools which are Protestant in reality and public in name, and insist that Catholics must send to these or support a double system. This is surely not the way to apply justice. What matters the decree of the Privy Council? It cannot make right and wrong. Dr. Bryce assures us also that "the Manitoba educational authorities are doing their best, justly and temperately, to carry out the law." What a consolation to the unfortunate Catholics of Manitoba, and how refreshing is this note of self-righteousness! Had Dr. B. instilled his principle in the only true sense in which it can be accepted, into his followers; had he taught equity and justice to the Protestants of the Province beforehand, he would not now be vainly endeavoring to apologize for a principle that is equivocal and a law which is unjust. It was not the way Catholics administered justice when in the majority. We therefore claim that the foundation stone from the doctor's quarry is not sound.

He further tells us that the "Roman Catholic objection to the public schools is that they are not under the control of the Church." Here again we must complain that the Professor is trifling with logic. What may be true in a certain sense he states as true in every sense. Roman Catholics do desire schools in which religion will be taught and morals guarded—all other control is a matter of indifference to them. Again: "It is the question of authority that is at issue. See how ruthlessly the bishops in Quebec crushed out the aspirations of Mr. Masson and his associates! Read the assertion or the position of the Church in the pastoral of the Roman Catholic bishops of the United States, and see its arrogant claim of control!"

Much as we differ from Dr. B.'s principles, we differ still more from his own application of them and the explanation of facts upon which he bases them. There is no question of authority, there is no ruthlessness, no arrogance in the Catholic position on education either in Ontario, Quebec, Manitoba or the United States. The

ruthlessness and arrogance are the other way. All that Catholics have ever asked is that they have the freedom to educate their children according to their conscience, and that their school taxes be applied to such purpose instead of being alienated to the support of a system in which they can take no part. Is this asking a special privilege? The foundation stone of justice upon which the Professor builds his state does not rest beneath the present Manitoba School house.

The third principle for which Dr. Bryce contends is that: "Religion is outside of State interference unless religion invade the State's domain." Before this principle can be criticised it is necessary to define the State's domain. If it is merely to collect revenue, to keep the peace, we have not much to say. When, however, the State stretches its grasping power over the education of its subjects, the marriage tie of its people, we wonder if the State's domain is not the earth and the fulness thereof. Religion stands before the State, has a stronger claim, and a higher purpose to fulfil, as the order of the supernatural is above this world. To religion especially belongs education, which never can be properly carried on by the State. When Dr. Bryce, proving the necessity of the limitation that the State may interfere in some cases in the religious sphere, tells us: "Certain churches regard marriage as a religious contract; the State, for cause, dissolves the marriage thus formed by granting a Divorce;" where is the invasion? It is the State and not the church; it is the State breaking up the homes that form the strength and glory of a people. How any Christian Professor can advocate a principle like that is not a matter of astonishment only, but of regret and public danger.

We take leave of Professor Bryce with a parting word and a promise to meet him again upon this subject. With Carlyle, "We do not tolerate falsehoods, Thievaries, Iniquities," even when they have modern Cæsarism for their author. Principles such as we have discussed are unsound in themselves and pernicious in their application.

Young Men and Winter Evenings.

Few thoughts are more heavily laden with sadness than that bright summer is now gone, and we are fast sinking into autumn and dreary winter. The days are shortening and the nights grow longer. What to do with them: for we cannot rust with the corroding thoughts of vain regret. What are our young men to do with their winter nights? The answer to this question has a serious bearing upon the religious and moral future, both of those directly concerned and of that generation yet to come, which, according to the Psalmist, will praise the Lord. Amusements of various kinds, perfectly legitimate in themselves, have been left in the hands of saloon-keepers and others of this class, to the loss of souls and the degradation of what should be healthful, pleasant and harmless. The circumstances which, in the past, have surrounded billiard playing and the like have had a deleterious effect, and

have helped to form habits from which the unfortunate victims could scarcely be freed. Religion, to influence the young and form them properly, should enter still more into their daily life. Like a guardian angel it must be with us everywhere—in our home life, our piety, our duties, our pleasures. Its gentle discipline will keep these last within the bounds of temperance and modesty; and its supernatural love will strengthen us in constancy and fortitude, enabling us to fulfil our obligations without excessive anxiety and with deeper patience and resignation. It is not enough to go to Church on a Sunday; nor must we be satisfied with a few moments snatched from morning and evening for a hurried prayer. We must be ever on the watch, and always soliciting God's help by the upward tendency of thought, word and action.

But our concern just now is about amusement, which we use in a broad sense of the term. Catholic Clubs of various kinds are established in many of the parishes in the cities of the United States, which, by their attractions, have drawn together larger and larger bodies of young men who look to their Church for something more than sermons and collection envelopes. They find their pleasure, not in the dangerous saloon or billiard parlor, but in the Parish Club room where they can recreate their bodies and elevate their mind with conversation upon exalting subjects. In addition to their priest, they meet from time to time others with whom they have the sympathy of a common faith and purpose. They acquire an *esprit de corps* which they would not otherwise possess; and they feel that they are not isolated, but rather that they are members of member. There is little use striving to prove what has been long evident to those who have given the subject a thought. The more practical suggestion is to express the strong hope that our city parishes will work still more towards this end. Large numbers are not so necessary as good will, which we feel confident is not wanting. Our city contains many Catholic young men, professional and others, who, with little more public spirit, could produce great results.

St. Michael's College.

We are authorized to state on behalf of the faculty of St. Michael's College that the very important branches of shorthand, type-writing and mechanical drawing have been introduced into the commercial department of their College. The steadily increasing use of the two former subjects makes them almost a necessity in the education of those who intend entering business. It is therefore a matter of congratulation that our Catholic College is stepping forward with new and increased energy to answer the demands of its numerous friends. We hope that it will receive the encouragement which its devoted professors are making in their noble work.

Lord Plunket, Protestant Archbishop of Dublin, has for some time made a feeble attempt at converting Spain to Protestantism. He claims that the Reformers were now fighting the same battle which the English fought three hundred years ago. This is not correct; for it was the Archbishop and his missionaries and Bible readers who created the insignificant proselytism. The neophytes are turning round and are asking for cash—for Protestantism makes slow headway in the land of the Cid. English Bibles and hymn books must be highly interesting to the simple peasants of Spain.