

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.

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John P. Mallon and L. O'Byrne.

THURSDAY, JANUARY 31, 1895.

Calendar for the Week.

- Feb. 1—St. Ignatius.
2—Purification of B. V. Mary.
3—St. Dionysius.
4—St. Andrew Corsini.
5—St. Agatha.
6—St. Hyacinthe.
7—St. Bonuald.

A National Petition.

In all the churches last Sunday Father Allard's letter appealing for signatures to the petition about to be presented to the Governor-General in Council was read, as also an accompanying letter from the Archbishop or Bishop of the diocese. The decision just given by the Privy Council is likely to make the question of justice to the Catholic minority one of acute interest.

The petition of the Archbishops and Bishops of the Church in Canada to the Governor-General in Council contains a concise statement of the hardships under which their Lordships feel that the Manitoba Catholics suffer. One of the most important pronouncements of that memorial is presented in section 11:

"Catholics believe in the necessity of religious instruction in schools. This conviction imposes upon them conscientious obligations, and these obligations give them rights of which they cannot be deprived. They cannot be satisfied by the saying, 'others do not believe as you do, therefore you must change your conviction; others are satisfied and even wish that their children should be educated and brought up in such a way, therefore, you Catholics, you cannot stand aside, or if you do, you do so at your own expense.' Such an argument is neither fair nor just. The Catholics being under the obligation of educating their children according to their faith and religious principles they profess, have, in our free country, the right of establishing their Separate Schools, and that right they must be allowed to exercise, without being forced to the burden of double school taxes."

This statement sets forth reasonably and fairly the simple desire of the Church to educate her children not alone in those branches of study which are meant to develop the reason but to superadd to that instruction the necessary moral teaching which is essential not only to the eternal welfare of the individual but as well to his temporal usefulness and to the stability of the state. This is the antithesis of that secular system against which not alone the dignitaries of the Catholic Church protest, but against which they are at one with all other Christian denominations. The Anglican Church, even in Manitoba, has condemned it; neither will the Presbyterian Synod hear to it. It is essentially agnostic. The only country that has really tested it by compulsion is France and the results have been disastrous. There is not a little to indicate that the present instability in that country is a direct

outcome of its pernicious character. But let that pass. By the pen of one of France's foremost writers whose judgment is all the more severe because it is the reluctant verdict of one who expected good where he confesses evil as the result, is the system condemned. It is Taine who draws this picture.

"It nowhere takes into account the actualities of life with which the young man must grapple from the start, nor the social circumstances to which he must adapt or resign himself, in which he must be beforehand equipped, armed, exercised, toughened. He is tempted to say to us: 'By your system of education you have induced us to believe in a certain constitution of men and things, but you have deceived us. The world is far more ugly, common and vile, more hard and sorrowful; at least our souls and our fancy find it so. You say they are in an excited state and working out of their natural grooves. Be it so; they are your creation, and this is precisely why we curse you and brand with shame this whole false world of yours. We repeat your so-called truths, which for us are only lies, and we do not exclude even those elementary and primordial truths which you say are self-evident, and on which you base your laws, your institutions, your society, your philosophy, your science, your arts.' There is whither the young men of to day are treading."

This realization of the absolute need for religious teaching underlies the whole argument for the Catholic position. It involves the operating of another set of schools by the Catholics even while contributing their share to the support of schools from which they receive nothing in return. This would be the greater injustice; but under the present system there is another which adds to the humiliation. It is well stated in section 5 of the petition of the Hierarchy:

"Religious instruction is not prohibited in the Public Schools of Manitoba; in that respect, and under the heading of morals the regulations framed under the old system by the Protestant section of the Board are retained under the new system; memory gems, sentiments in the school lessons, examinations of motives, didactic talks, teaching the Ten Commandments, etc., are means to be employed? All this, of course, is to be used from a Protestant point of view, so much so that the actual chairman of the Advisory Board, who has always been the chairman of the Protestant section of the Board of Education, and who is no less a personage than the Archbishop of Rupert's Land, declared before the synod, in 1893, that the above quoted privileges 'are not small things in themselves, but they are doubly important because they carry with them for the teacher a degree of liberty in his teaching of what may come before the classes in their literature and otherwise,' and His Grace adds: 'The teachers who ignore these exercises can hardly be realizing their position as Christian men.'"

Speaking in Winnipeg Feb. 20, 1894 Mr. Joseph Martin said he was himself not satisfied with the school act, and had never been so. He had made a strong effort to have the public schools controlled by the government, really made national schools, with religion obliterated. And he was now more convinced than ever that that was the only school which could be justified as constitutional.

Now that the Privy Council has decided that the Manitoba acts, though intra vires, yet constitute such a violation of the rights of Catholics of Manitoba that the Federal Parliament are justified in finding a remedy, Catholics in the other parts of the Dominion are in honor and in conscience bound to support the appeal of their fellows in Manitoba. It is a pity that the outrage should ever have been perpetrated. The rights of the Provinces should be recognized and respected where possible. But no province has the right to inflict an injustice or to break a compact. Now that the remedy has been indicated by the Privy Council Catholics will insist that it be carried into effect.

UNITED STATES ENCYCLICAL.

Leo XIII.'s Views of American Social Institutions.

Advice to the Bishops

The following translation of the encyclical letter of Leo XIII. to the Church in the United States has been issued from Washington:

To our Venerable brethren the Archbishops and Bishops of the United States of North America, Leo XIII. Venerable brethren, health and apostolic benediction. We traverse in spirit and thought the wide expanse of ocean; and although we have at other times addressed you in writing, chiefly when we directed encyclical letters to the Bishops of the Catholic world, yet have we now resolved to speak to you separately, trusting that we shall be, God willing, of some assistance to the Catholic cause amongst you. To this we apply ourselves with the utmost zeal and care because we highly esteem and love exceedingly the young and vigorous American nation, in which we plainly discern latent forces for the advancement, alike of civilization and of Christianity. Not long ago, when your whole nation, as was fitting, celebrated with grateful recollection and every manifestation of joy the completion of the fourth century since the discovery of America, we too, commemorated together with you that most auspicious event sharing in your rejoicings with equal good will. Nor were we on that occasion content with offering prayers at a distance for your welfare and greatness. It was our wish to be in some manner present with you in your festivities. Hence we cheerfully sent one who should represent our person. Not without good reason did we take part in your celebration. For when America was as yet a new-born babe, uttering in its cradle its first feeble cries, the church took it to her bosom and motherly embrace. Columbus, as we have elsewhere expressly shown, sought, as the primary fruit of his voyages and labors, to open a pathway for the Christian faith into new lands and new seas. Keeping this thought constantly in view his first solicitude, wherever he disembarked, was to plant upon the shore the sacred emblem of the cross. Wherefore, like as the ark of Noe, surmounting the overflowing waters, bore the seed of Israel together with the remnants of the human race, even thus did the barks launched by Columbus upon the ocean carry into regions beyond the seas as well the germs of mighty States as the principles of the Catholic religion. This is not the place to give a detailed account of what thereupon ensued. Very rapidly did the light of the gospel shine upon the savage tribes discovered by the ligurian. For it is sufficiently well known how many of the children of France, as well as of Dominic and of Loyola, were accustomed during the two following centuries to voyage thither for this purpose; how they cared for the colonies brought over from Europe, but primarily and chiefly how they converted the natives from superstition to Christianity, sealing their labors in many instances with the testimony of their blood. The very names newly given to so many of your towns and rivers and mountains and lakes teach and clearly witness so deeply your beginnings were marked with the footprints of the Catholic Church. Nor, perchance, did the fact which we now recall take place without some design of divine providence. Precisely at the epoch when the American colonies, having with Catholic aid achieved liberty and independence, coalesced into a constitutional republic the ecclesiastical hierarchy was happily established amongst you, and at the very time when the popular suffrage placed the great Washington at the helm of the Republic the first bishop was set by apostolic authority

over the American church. The well known friendship and familiar intercourse which subsisted between these two men seems to be an evidence that the United States ought to be conjoined in concord and amity with the Catholic Church. And not without cause, for without morality the state cannot endure, a truth which that illustrious citizen of yours whom we have just mentioned was a witness of insight worthy of his genius and statesmanship, perceived and proclaimed. But the best and strongest support of morality is religion. She, by her every nature, guards and defends all the principles on which duties are founded, and setting before us the motives most powerful to influence us recommends us to live virtuously and forbids us to transgress. Now, what is the church other than a legitimate society, founded by the will and ordinance of Jesus Christ for the preservation of morality and the defence of religion. For this reason have we repeatedly endeavored, from the summit of the pontifical dignity, aiming at the salvation of souls, and the beatitude which is to be obtained in heaven as yet, even in the order of temporal things, the fountain of blessings so numerous and great that they could not have been greater or more numerous had the original purpose of our institution been the pursuit of happiness during the life which is spent on earth. That your Republic is progressing and developing by giant strides is patent to all, and this holds good in religious matters also. For even as your cities in the course of one century have made a marvellous increase in wealth and power, so do we behold the church from scant and slender beginnings grown with rapidity to be great and exceedingly flourishing. Now, if on one hand the increased riches and resources of your cities are justly attributed to the talents and active industry of the American people, on the other hand, the prosperous condition of Catholicity must be ascribed first indeed to the virtue and ability and the prudence of the bishops and clergy, but in no slight manner also, to the faith and generosity of the Catholic laity. Thus the different classes in exerting their best energies were enabled to erect innumerable religious and useful institutions, sacred edifices, schools for the instruction of youth, colleges for the highest branches, homes for the poor, hospitals for the sick, convents and monasteries. As for what more clearly touches spiritual interests which are based upon the exercise of Christian virtues, many facts have been brought to your notice, whereby we are animated with hope and filled with joy, namely that a number of secular and regular clergy are steadily augmenting, that pious sodalities and confraternities are held in esteem, that the Catholic parochial schools, the Sunday schools for imparting Christian doctrine and summer schools are in a flourishing condition, moreover associations for mutual aid, for the relief of the indigent, for the promotion of temperate living, add to all this the many evidences of piety. The main factor, no doubt, in bringing things into this happy state were the ordinances and decrees of your Synods, especially of those which in more recent years were convened and confirmed by the authority of the Apostolic see. But moreover (a fact which it gives us pleasure to acknowledge), thanks are due to the equality of the laws which obtain in America and to the customs of the well ordered Republic. For the Church amongst you, unopposed by taxation and Government of your nation, fettered by no hostile legislation, protected against violence by the common laws and the impartiality of the tribunals, is free to live and act without hindrance. Yet, though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the