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THURSDAY, AUGUST 10, 1894.

Calendar for the Week.

Aug. 16—St. Roch, Confessor.
17—Octave of St. Lawrence, Martyr.
18—St. Hyacinthe, Confessor.
19—Thirteenth Sunday after Pentecost.
20—St. Bernard, Confessor and Doctor.
21—St. Jane Francis, Virgin.
22—Octave of the Assumption.

The Winnipeg School Board.

Some weeks ago the Catholics of Winnipeg offered to place their schools under the control of the Public School Board, and fulfil all requirements of Government if they were allowed to preserve the schools as in some degree Catholic institutions, and receive a share of the taxes which their money helped to produce. The offer was refused.

This is outrageous. Financially, the offer was a splendid one to the Public School Board, but they rejected it. Why? Because "the city would not have the happiness of seeing its Protestant and Roman Catholic children growing up as schoolmates," answers the sapient *Mail*. That is the cry of these semi-Socialists. Conscience, religion, even *Money*, that wondrous power, are minor considerations. Trample on them. Bring the children up together. That is the cry. Why not carry the nonsense further? Why not follow Fourier's ideas—take the children from the mother's breast, and "bring them up together?" Create a religion; force all to join it—the State, that new deity, will prosper under it.

What though infidelity and anarchy and cynicism permeate all Europe; what though only 40 per cent. of the people of the United States practice or profess Christianity; what though education is to an unprincipled man an aid to crime, still—bring the children up together. That will cure all evils. Don't let the priest get a chance at Catholic children—he will teach them principles of morality. Don't let a parent have any control over his own child—the State, the sacred State, owns parent and child, body and soul. And fine every recalcitrant parent who claims control over his own flesh and blood—make him pay double—the State is everything. Adam was not, of course, a father in his authority over his own children. How could he be?—he was the State. There are not, nor ever have been, any rights except those of the State. The individual has no rights, the parent no rights, the family no rights. The State possesses all rights, and the State decrees "Bring them up together."

If the ideas of the semi-Socialists have not progressed to the ultimate point we have indicated, it is not

because their principles do not lead them thither. The ultra-Socialists advance the same arguments for complete State control of all individuals as these men do for State control of the education of the child.

We strenuously object to the principles, and their application in our midst. We stand for the individual, for the parent for the family. We are governed beyond endurance. Under the name of liberty, our brethren are suffering from a tyranny as odious as that of Nero or Henry VIII. Catholics can scarcely be full aware of the injustice their Manitoba brethren are suffering in this arbitrary confiscation of their proportion of school taxes, because as parents they wish to see their little ones grow up in the knowledge and love of God.

We said last week that we were "impatient, but not yet complaining," at the delay in granting them relief. But now we feel it our duty to demand a speedy arrangement of these affairs. The animus of the law has been made apparent, and that animus is evidently directed against Catholic schools—not on the ground that they are costly, nor that they are inefficient, but that they are Catholic. All Catholics must rouse themselves in defence of this principle of parental right. It was obtained at too much cost for us to lose it without a struggle.

Miracles at St. Anne's

This famous Canadian shrine is becoming better known to the world as each succeeding year rolls by. During the present year 21,000 pilgrims have gone to it, and many remarkable cures have been recorded in the columns of the daily press. The "Good Saint Anne," as her faithful French clients have named her, has proved her goodness and love to many of the faithful of all races; and the testimony of miracles performed would be enough to satisfy even Catholic Bishops, who, of all believers, demand the most convincing proofs on such a question.

It is unfortunate that there is not at Ste. Anne de Beaupre a board of competent physicians, to testify regarding true miracles performed. The need of such an authority is shown by the action of Senator Sullivan, who found it necessary to deny the announcement of a miracle, which was made concerning one of his patients at the Hotel Dieu, Kingston. The Senator Doctor acted properly in denying this report of a miracle which did not take place. Catholics do not want bogus miracles, and be sure St. Anne does not want them either. There are enough well-attested wonders performed without imagination creating more.

If doctors were present at the shrine—Protestant doctors as well as Catholic—their solid testimony regarding miracles performed would have more weight with all people than the records of pious pilgrims or sensational reporters. Some people seem to think that the authorities of the Church are pleased at the fanciful multiplication of wonders. Not so. The Church rejoices at all manifestations of the power of God and the intercession of the Saints, but it requires most thorough and convincing proof before

it declares that a miracle has been performed.

Most of our readers have heard of the Anglican clergyman visiting Rome who was allowed to peruse the records of a process of beatification then going on. After reading the evidence for several miracles, he exclaimed to his host, a Roman priest: "If your Church could always produce such testimony for the wonders of your saints, I could become a Catholic." The priest told him that not one of the miracles he was reading had been accepted by the Sacred Council, explaining the reason for their rejection. The Anglican became a Catholic.

Well-attested miracles are the kind we want. Our Protestant friends reject all post-Apostolic miracles with the word "Impossible." If half-miracles are advanced as proof, they are strengthened in their belief that Catholic miracles are inventions. There are enough well-authenticated miracles performed at the shrine of La Bonne Sainte Anne to convince these friends without stretching the word to cover doubtful cases. Let us, then, publish to the world only the undoubted wonders of our national shrine, and pray to our dear patroness to multiply the manifestations of her charity and power for the physical and spiritual good of her clients in this vale of sorrows.

"Muscular Christianity" Again.

All earnest Catholics in this Dominion were grieved at the reports of an attack made on Protestant mission-houses in a suburb of Quebec last week. The Catholic journals of Quebec Province were outspoken in their condemnation of the affair. True, the circumstance was magnified by sensational reporters, as everything hurtful to Catholicity is magnified; but that only increases the evil to our faith, since there are so many people anxious to believe the worst about us.

It is not long ago since we earnestly advised all Catholics to avoid any such cause of scandal to our Protestant friends. Catholics are free from the charge which lies at the door of certain clergymen in every Protestant sect in this country—the charge of endorsing without examination every lie which the desire of money or notoriety or revenge can inspire abandoned creatures to formulate against the Church.

But some of our people, and by no means the most faithful, are not free from the charge of using the primitive weapons of Protestantism against itself, and of lowering themselves to the level of a Belfast mob on account of the silly utterances of a perverted or a perverting preacher.

We are fully aware that our French brethren have to suffer many insults at the hands of these itinerant gossips, we know that they are treated as being uncivilized, un-Christian, idolatrous; we know that the priesthood and the womanhood of Quebec are vilified and insulted; but we still believe that, hard as it is to human nature, they should follow the example of the Divine Model and return love for hatred and blessings for calumny.

Of course we can return a "tu quoque" to those who make capital of this unhappy incident. We might

enquire how much licence would be given to a Catholic if he established a mission-house in Toronto to inform all good Protestants that they are barbarians, infidels, hopelessly, irretrievably damned. We might remind them of Orango and P.P.A. and knowing disturbances, and recur to the treatment the Salvation Army received in Protestant London, when Cardinal Manning spoke nobly in its defence. But Catholics should aim at a higher level than being simply as good as others. We have the faith of Christ, and we must cultivate His meek spirit, and accept reviling and persecution as blessings when suffered in His name.

It would redound more to the glory of the Faith and be more beneficial to our own sanctification if we could imitate the good Catholics of Arklow, who, according to the testimony of an English Protestant member of Parliament, kept off the main street for two successive Sundays to avoid trouble with two Protestant ministers who were driving up and down denouncing the "errors of Rome." Flesh and blood cannot do these things, but grace can. Good Catholics who act according to the teachings of their faith are the most tolerant and long-suffering people in this world.

Where Should Settlers Go?

John Hughes, Archbishop of New York, was undoubtedly a great man, but there are many who think he made a grave mistake when he urged the settlement of Catholic immigrants in the large cities near the Atlantic coast. D'Arcy McGee advised that they should be assisted to colonize the unsettled lands of the North-Western States; but other policy prevailed, and to-day what are the consequences? A pre-eminently agricultural people like the Irish were turned aside from their usual labor and settled in crowded streets of large cities. Coming from a land where wealth could be acquired only by the arts of the traitor, and where learning was a crime, most of them had neither the capacity nor the training for business or professions, and were forced to perform the hardest work at the lowest pay.

True, the natural genius and adaptability of the Celt could not be restrained under conditions so favorable as the United States afforded, and now the sons of poor immigrants occupy the highest places in the professions, while Irishmen take first rank as skilled workmen in all branches of manufacture. But still it is evident that they do not, as a whole, fill the position for which their abilities qualify them. With some the rural virtues and rustic manhood of the old land have degenerated under the corrupting influences of city life, and careers which had in them brilliant promises for Church and State have been blighted by the street corner and the saloon. Then, too, they do not own the land; and the owners of the land are, in the outcome, the true people of a country.

A similar mistake has been made by many of our Canadian compatriots in Ontario and Quebec who have been forced by hard times or excess of population to leave their old homes. In both cases they have followed the