

# 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.

TRAVELLING AGENTS.

Messrs. Patrick Mungovan, C. N. Murphy,  
Richard Sibley and L. O'Byrne.

THURSDAY, NOVEMBER 22, 1894.

## Calendar for the Week.

Nov. 23—St. Clement, Proto Martyr.  
24—St. John of the Cross.  
25—St. Catharine.  
26—St. Sylvester.  
27—Feria.  
28—Feria.  
29—Vigil of St. Andrew.

## A Wrong Impression.

In the Globe of the 10th inst. appeared one of these letters from the Province of Quebec which are written by a member of that paper's editorial staff, Mr. John A. Ewan, of whom it may be said that there is nothing in his character which would predispose him to a wilfully bigoted attack upon any institution which Catholics as such hold in veneration. That such is the case appears from the generally impartial tone of the letters that have appeared as the result of the trip.

The last paragraph of the letter contains a statement which is likely to be even more widely regarded as accurate by reason of this impartiality:

"Throughout this district the ecclesiastical prohibition of the retail liquor traffic prevails. I have reason to believe, however, that it is liable to slip a cog now and then, and the fact has caused me much pondering. In Rimouski more than one of the hotels sell liquor. There are no regular bars, but a man or a group of men can go into a comfortable room, and get intoxicants of various brands and powers of inebriation. Rimouski has its regularly-constituted village drunkard, a man who is in a perennial state of intoxication, whom the villagers will point out to you as one of the features of the place. Here in Matane it is notorious that a good deal of liquor is consumed. Not long before I arrived one man bit off the ear of another in a drunken fight, and in commenting on it it was admitted that a good deal of drinking and drunkenness existed, notwithstanding clerical prohibition. Now, what puzzles me is this: The men who sell the liquor doubtless confess their offence to their spiritual advisers. What follows? I presume a penance is exacted. What is that penance? If it took the nature of financial punishment, or if the offenders were disposed to be more liberal in their church contributions, it can be seen that the revenues of which the prohibition edict deprives the Province and municipality are being collected in the form of penances by the church. From hints dropped, I imagine this is about the position."

Mr. Ewan has unfortunately missed the true import of the situation he has set out to describe. It is true that there is much of liquor selling and much of immoderate drinking in the places mentioned. Rimouski in particular has suffered in this regard. The public sentiment on the question has been of the most disappointing character from time out of mind, and is now obstinate and seemingly incorrigible.

When the extract informs us that there is an ecclesiastical prohibition, it bears testimony meagre and all insufficient to the efforts most generous and most persevering on the part of the clergy to eradicate the evil. Unfortunately it must be said that their efforts are not seconded by either the officers of the law or the more promi-

nent and influential of the inhabitants. Still the zealous clergy labor on in the hope that with time and God's grace good will arise.

The last sentences, however, contain a charge, unfair to these zealous priests and offensive to all Catholics because of such a character as to bring discredit upon the ministry of the confessional. We are glad to have the very highest personal authority for saying that there is absolutely no truth in the statement that monetary fines are exacted from liquor sellers or immoderate drinkers through the administration of the sacrament. The fact is that the priests have recourse to the civil law in order, when occasion offers, to secure the punishment of such as sell liquor without license and of drunkards. But that is all. And it were well if the example were followed in all civilized communities. Dr. Parkhurst has just come successfully out of a battle in the same crusade.

But the statement may be unequivocally made and as freely accepted that in the confessional the priests impose none but the spiritual penances which theology allows. It is probable that the charge had its origin in a mistaken concept of the Sacrament of Penance which one ignorant of the doctrines of the Church might readily form. In making the statements he has, Mr. Ewan places himself in the ranks of that interesting, because ingenious class of thinkers who miss that which is and expound the functions of that which is not. The late James Anthony Froude and Mr. Goldwin Smith are its foremost representatives among writers of history.

Meantime, the Globe has disseminated an erroneous statement which from its very innocence and apparent reserve of presentation will be accepted at twice its par value by non-Catholic readers of that paper, and will be viewed with regret or feelings stronger than regret by Catholics.

## Through Colored Glasses.

In a recent issue the Ottawa Free Press was pleased to designate the REGISTER as "Catholic from a Tory point of view."

This serves to illustrate the paramount importance of "the point of view." It is easy to locate the point of view of the Free Press. Whoso has politics for predominant passion disposes all things into two classes—for his party and against his party. This is the optical malady of the Free Press. Concerning the REGISTER it may be said it is not Catholic from a Tory (or Liberal) point of view; nor Tory (or Liberal) from a Catholic point of view, but Catholic from a Catholic point of view, purely, simply, solely, and there's an end on't.

The particular occasion of offence to our esteemed contemporary consisted in a reference to Mr. Mercier. That reference had nothing to do with the political opinions of the great man who had gone. But in the day of Mr. Mercier's power Catholics took unto themselves loyally and without complaint some measure of the blows aimed at him by bigots. When he was reviled, it seemed to thousands that his religion more than himself was struck at. The time came when these defenders had to blush for their champion.

## Quebec and Toronto.

Rev. Calvin Amaron, editor of the "Aurora" interdenominational organ of the Protestant sects in Canada who speak French (and their name is not legion) has delivered a number of lectures, quoth the Presbyterian Review, in several of the leading churches in Montreal, Ottawa, Toronto, Quebec and elsewhere on the French-Canadian problem.

The speaker while holding very strong views on the baneful influence of Romanism in Quebec and the whole Dominion, speaks with a calmness and moderation which give his words great force. In an address at the Provincial Convention of Christian Endeavorers at Richmond, Que., Mr. Amaron said "that in his judgment the work of French evangelization was the most important missionary work of the Canadian church, and that on its wise and successful prosecution hung the destinies of this country." Referring to the condition of things in Montreal, just now, he said municipal reforms were impossible so long as the moral and religious life of the population that elects dishonest civic officers remains what it is. A mighty upas tree overshadows the province and it is necessary to go to the root with the Gospel axe, if the tree is to be destroyed."

Recent police court developments in the City of Toronto demonstrate the necessity of extending the clearing process beyond the confines of Quebec Province. Why not induce Rev. Calvin Amaron to fetch along his Gospel battle axe—and Scriptural pruning knife—and apply both to the roots and branches of the upas tree, that has blossomed forth so much boodlesism in our city? It was while the great revivalist Moody was declaiming against every vice and reprimanding immorality under every form, that Judge McDougall was pushing his searching investigations into alleged corruption and dishonesty among the civic representatives of Toronto's enlightened population. It is evident Mr. Moody's eloquent efforts have not produced all the fruit that was expected of them. Rev. Calvin Amaron's "Gospel axe" is just what we want here in Toronto.

We quote from the Globe: Judge McDougall, after listening to what evidence was forthcoming, said. "If these aldermen were put in the box and if they had been in corrupt negotiations, they probably would not hesitate to add to their offence by giving fatal evidence. . . . He had been thinking a good deal during the past two days as to the best way of probing into the charges of corruption. He proposed making a report in the present case, and in a rider to that report he would ask the city to give him wider powers to dig up evidence of corruption by officials or aldermen in the letting of contracts. . . . If the Council gave the powers asked for he would be enabled to unearth the question as to who the boodlers are who sit in Council, if there are any such."

Many admitted facts go to prove beyond any possibility of doubt that boodling has been committed, and

approaches made to corruption of aldermen—whether successful or not time will unravel. The unwillingness of Wheeler and Rogers, the contractors, to appear in the witness box, the use of cipher messages, and the admissions made by Alderman Stewart are conclusive evidence as to the very unsatisfactory condition of the moral atmosphere in which Toronto's civic interests are just now involved.

As a rule we leave to our daily contemporaries the task of attending to serious delinquencies of this nature. We feel called upon in the present instance to refer to them in order to show how sometimes "chickens come home to roost" and how advisable it is to attend occasionally to the wise counsel of the Heavenly moralist: "Thou hypocrite, cast out first the beam out of thine own eye, and then thou shalt see to cast out the mote out of thy brother's eye."

## The Shoe on the Other Foot.

The late Archbishop Tache once summarised the attitude of the Protestant denominations into following sarcastic statement: "Leave us our Protestant schools with the amount of religious instruction which has satisfied us in the past and will satisfy us in the future. Leave in our schools the Bible, the teaching of the Commandments, etc., etc. It is enough if you are to leave the management and the discipline of our schools in Protestant hands, and if all the books are to be chosen according to our own views. But by all means, destroy the schools of the Romish Church, and if you are not able to do that, at least dear governor and state, surround those Romish institutions with such difficulties that at least a few of the non-practical Catholics will object to their support at their private expense, and then we will have Catholic children under our influence. Moreover be cautious. Henceforth call our dear institutions 'Public non-sectarian schools.' The name you know goes for everything at a distance, and that name will sound effectively in Ontario and across the waters. Some of us will send our declaration to the privy council and it will have an important effect on the decision. The name will do our work and we shall have our Protestant schools exactly as we had them."

How well this stated the position appears from the fact that now when there is some likelihood of the present modicum of religious instruction being dispensed with and the Manitoba Schools being made what the Government claims they are, purely secular, the Anglican Archbishop of Rupert's Land writes, according to the Mail, to the Church Congress at St. John, N. B. A strong protest against secularization on the ground that it will give us in the future a population devoid of respect for religious things. In the Presbyterian Synod of Manitoba also notice has been given of this motion. "That the synod deems it seasonable and important to affirm its satisfaction with the fact that an unsectarian system of education has been instituted in the Province of Manitoba, and that the synod would deprecate any change in the system of education which