

The Catholic Register.

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TRAVELING AGENTS: Messrs. Patrick Mungovan, C. N. Murphy, John P. Mallon and L. O. Byrne.

THURSDAY, SEPTEMBER 5, 1895.

Calendar for the Week.

September 7—St. Martin III, Pope. 8—Nativity of St. V. 9—St. Margary, P. 10—St. Hilary, P. 11—St. Nicholas of Tolentino. 12—The Octave of the Nativity.

Mr. Justice McCarthy has taken final action against Mr. Healy and his faction, and there can now be no hope of peace or unity in the party till Mr. Healy has been expelled.

We call the attention of our readers to Father Ryan's remarks on Sunday in reference to the reopening of the schools. Our schools are a credit to us here in Toronto; the Minister of Education acknowledges as much, and Mr. Miller, the Deputy Minister, assures us that results prove them to be quite abreast of the most efficient schools of the province.

Catholic Schools.

The old stereotyped objections made against Catholics in regard to education received a sharp reply from the recent successes of the Catholic pupils in Ireland. We in this country have just recovered from one of the periodic rhapsodies about Catholic inferiority in education; but, while all this inferiority is very speculative, existing only in the minds of a few antiquated idealists, our superiority on the contrary is very manifestly apparent to the whole world, and, what is more, is based on reality and founded on fact.

"It may be pertinent to offer a few remarks on the distinguished success achieved by the Catholic University at the recent Summer examinations. University College has not only ranked the Queen's College of Galway and Cork, and cast further ridicule on their pretensions to the standing of University institutions, but wrested the enviable first position from its formidable and respectable rival, Queen's College, Belfast. The total of the distinctions won in the two University Examinations proper by the now renowned college in St. Stephen's Green is 47; the total gained by the Northern College is 67—while the other Queen's Colleges lag far behind, and must be pronounced weak and wasteful failures. They are not worth to a poor country like Ireland, as the Freeman's Journal observes, the twenty or twenty-five thousand pounds the Government insists in spending upon them. This same journal in an able article goes on to show that the quality of its distinctions is not less remarkable in the case of University College than their number. In Mathematics all the first places have been won by its students. In Classics the success is almost equally brilliant. At the First University Examination the first place in Latin has been won by a student of the College; and at the Second University Examination the first and second places in both Latin and Greek have been added to the trophies of the college. Among the other honours that go to the credit of the two first places in English, first place in Mathematical Physics at the Second Examination, and first place in Chemistry at the same examination. The solitary honor in Celtic has been also given to a student of the College. The success in science points to another striking feature of the results. The First Medical Examination of the Royal University is a purely scientific one, and University College is the training ground for Catholic students. Hampered as it is through lack of laboratories and museums, which the State has provided at lavish expense for the secularist

university. University College has simply swept the field. Of the sixteen honours awarded University College secured nine. Queen's College, Cork, five; and Queen's College, Belfast, two. The only honours in Botany and Zoology were secured by University College. These results, indeed, form a brilliant achievement, and we congratulate the College on the magnificent service it has rendered to the cause of Catholic education.

The Christian Guardian.

The Christian Guardian of August 25th honored THE CATHOLIC REGISTER with an entire page of editorial comment upon our views regarding education. We are pleased to observe so generous a capacity in the organ of the Methodist body for the sensible discussion of so important a subject. The Guardian proposes to welcome whatever friendly help we may be able to afford it, and we are most desirous to be fair and friendly in accepting its proposition. Therefore, at the outset we must disabuse the editor's mind of one erroneous idea which he has been laboring under. He has stated that THE CATHOLIC REGISTER made a definition of the word "clericalism" (as employed by the Guardian and the Methodist conference) of its own to suit its own purpose, our objectionable definition being: "The control of her share of education by the Catholic Church in Canada." He has said we would have found a better definition in the dictionary. Well and good! Going to the "Standard" dictionary we see "clericalism" thus defined: "The principle or policy of clerical control over education, marriage laws, public charities or the like."

This ought to be sufficient to prove the honesty of our intention when we try to interpret the language of the Guardian and of the Methodist conference. The Guardian says we have told but one side of the story of elementary education in England. It thinks we should have described the Board schools of England as "a truly Christian and public system of education," and it recommends to our consideration the resolutions of the recent Wesleyan conference in that connection. The resolutions in question are especially important and significant and we propose to rely our case upon them when we deny that Board School teaching is accepted as a truly Christian system of education. Moreover, in whatever we may say in reply to the Guardian, we undertake not to quote any Catholic authority or opinion, but to draw our arguments entirely from Protestant sources. We say this because we recognize that Protestant prejudice is a fact and must be accepted as such.

Now then, the resolutions of the Wesleyan conference speak throughout of the Methodist policy as advocating "Christian unsectarian" schools. Paragraph 6 we quote in full: "And lastly, that with respect to our congregational day schools, the Conference repeats its oft-detracted sense of the great services they have rendered to Methodism, and to the cause of national Christianity, and it emphasizes their special importance in those localities where it is impossible to establish School Boards, acting in districts of sufficient area, and having under their control Christian unsectarian schools."

This declaration means that where Methodists cannot avail themselves of Board schools they must establish and support their own schools. It proves our contention: if we are able to offer reasonable evidence that the Board schools are not in regard to religious teaching all that the Guardian esteems them. Whatever was taught in the English Board schools in the name of religion up to a year ago was authorized by a compromise rule framed by the late W. H. Smith and Samuel Morley and passed on March 8, 1871. That rule read:

"That in the schools provided by the Board the Bible shall be read, and there shall be given such explanations and such instructions thereon in the principles of morality and religion as are suited to the capacities of children. After three and twenty years it began to be feared that all was not right, and in the London School Board upon a division it was decided to insert the word "Christian" before the morality and religion. Now, let us enquire what Protestant opinion is concerning this rule.

On the eve of the last London School Board election Lord Halifax, speaking from the chair of the English Church Union, declared that the amended rule or compromise was "a veil for Socialism and Infidelity." Mr. Diggle, the chairman of the Board, described it as "taking everybody's money to teach nobody's religion." Mr. Gladstone, in a letter to Lord Salisbury, wrote: "I will not undertake to say what precise scheme as to religious instruction was in contemplation of the Act of 1870." Lord Salisbury wrote to Mr. Gladstone that the thick and thin supporters of the rule were "men who are hostile to religious education." Mr. Athelston Riley, of the Exeter Church Congress, declared that Unitarianism only was being taught in the schools. Bishop Ryle, at the 13th annual Liverpool

Dioecesan Conference, said: "I am sorry to say that I can offer no solution of the problem before us." The London Daily News, a paper in entire sympathy with the Nonconformists and hostile to the Church of England, admitted that Jewish teachers had been appointed in some of the schools and that the teaching of the New Testament by a Jew was unquestionably a conscientious difficulty. We might go on multiplying such expressions of Protestant dissatisfaction with the compromise rule regarding religious education in the Board schools; but we think enough has been quoted to justify the statement of the Christian Commonwealth that the system is "a false, unreal, hollow attempt at compromise between different beliefs."

The Guardian also says: "If the education is public in name, then let it be public in reality and not sectarian in shares." Let us examine this statement. Our contemporary does not deny that religious teaching is essential and that Christians if they are in earnest, or even wishing to be logical, must keep it in the schools. How are we to keep it in the schools? Either by the voluntary assent of parents or by the compulsory act of the state. We interpret the Guardian as championing state authority when it pronounces for education public in reality with religious instruction a sine qua non. But if the state is going to undertake such authority, it must become necessary for the state to say precisely what religious instruction shall be imparted in all the schools whether Protestant or Catholic now. When we have said that, we are clear; but not that we are cheaper men or wanting in education, for I do not declare that amongst the educated men of the continent, the doctors, the lawyers and the journalists, there is no education as thorough as that of the Catholic priests. Those priests shall see that the Catholic Church is not left without her home missionary work. The average Protestant missionary on the other hand is the one who has not succeeded with his congregation or parish work. That is not the case with us; we are priests who have by desire and in the Providence of God taken the whole country for our parish. Nothing can stand before us; the truth of God must prevail. It is only the impossible hypothesis that the Catholic religion is a fraud that can make us suppose America. Our work is bound to succeed if God is with us. We have the most perfect organization known to history as I have said; we are equipped with a personnel thoroughly in touch with those among whom we are to labor, and behind us is a noble, generous, thoroughly united people. And you, my dear brethren and sisters of the laity, bear in mind that your part in this work is anything but a small part. It is to you that we look, not for money, but for edifying lives and fervent prayers to the throne of grace for the quick accomplishment of our task. We look to you, too, for conversation, when opportunity and good taste offer, upon religious subjects with your non-Catholic friends. Open up questions of religion, talk about them, offer your own consciousness, your own personal experience, and above all, an example of your edifying lives to Protestants.

There is only one enemy that I know of that we have to fear in the community—the bad Catholic. The bad man or woman who bears the Catholic name is the one we have to fear. We cannot do as our Protestant friends—turn them out of the church. If a man gets drunk the Protestant church drops him from her roll; if a man is an open adulterer the Protestant church is not responsible for him. It is not so with us; we have to treat our fallen brethren as if we were father and mother in a Christian family. There is the wayward girl; she is spoiled, and on a turn she runs into the street and turns the picture to the wall. It is not so with the Catholic Church. Now, she needs father and mother more than ever before; take her closer, closer, closer to your heart. There is the boy who has become a thief. His parents wish to strip him of their name; they want to see his face no more. But that is not the Christian way; it is not the way of the church to cast him into disgrace and darkness. And so we take greater concern for the wayward girl and the wicked boy, and we bear the scandal as we must, as Jesus bore the scandal of Judas.

Ah! but the hardest burden we have to bear is this: the one Catholic malcon keeper is a worse foe to the Catholic missionary than twenty Protestant ministers. One Catholic brawler or vote-peddler in a community is a worse enemy to the propagation of the true religion than twenty Protestant ministers, let them be as eloquent as Henry Ward Beecher. Oh! if our Catholic people will live as a community of men and women loving God as stalwart Christians, showing in their lives that they are a benefit to the community as well as an exemplar for their non-Catholic neighbors, we shall soon see a very general movement towards Church union. My beloved brethren of the laity you shall soon be called upon to give your aid to the conversion of this

section of the modern nations of the world. Let each one of you steel his heart against vice, open his mind to truth and elevate his soul to virtue. The Lord will send us saints without doubt and you and I, the common soldiers, will forth like heroes in the ranks and go forth like flowers to the light. But the best thing for you and all is courage, gentleness, generosity and goodness, the things that come of divine love and the love of mankind. Open wide your hearts and let non-Catholics enter. Show them your own experience of divine truth, and though it may be long, 300 and 100 years, before this mighty continent shall be brought to the knowledge of the true religion, Jesus Christ shall be known as the one only Shepherd, and there shall be but one true religion and one only faith.

REV. FATHER ELLIOTT.

Continued from Page 1. and most glorious of the Church's martyrs, when filled paradise with the saints who interceded for us to-day. Oh! these might have been causes for you and all these days, when everything was so dark and gloomy, the things done, it was done well. It was done well because the people were missionary Christians, and what we have to do to accomplish the work now before us is to become missionary Christians too. The work is not only possible of development but possible of very rapid development.

In the work in which I am engaged I am associated with other priests who will become missionaries, secular priests and priests of religious orders, and they will be engaged by their bishops to devote themselves for a certain number of years to non-Catholic exclusively. They will do their work for nothing; apostolic poverty being the supreme condition of the work. We take no money and whatever may be given us we have it behind in the parish for the use of our people only. There is the advantage which we have over our Protestant friends in missionary life. They want money; we don't. The Northern Presbyterian Church of the United States, that is the Presbyterians north of the Mason and Dixon line spent last year in home missions exclusively the sum of \$927,000; the Congregationalists spent more than that, nearly \$1,000,000, and the Methodists spent more than \$1,000,000 for home missionary work exclusively. We can do with \$100,000 more than they can do with \$1,000,000. Why? Because we are cheaper; not that we are cheaper men or wanting in education, for I do not declare that amongst the educated men of the continent, the doctors, the lawyers and the journalists, there is no education as thorough as that of the Catholic priests. Those priests shall see that the Catholic Church is not left without her home missionary work. The average Protestant missionary on the other hand is the one who has not succeeded with his congregation or parish work. That is not the case with us; we are priests who have by desire and in the Providence of God taken the whole country for our parish. Nothing can stand before us; the truth of God must prevail. It is only the impossible hypothesis that the Catholic religion is a fraud that can make us suppose America. Our work is bound to succeed if God is with us. We have the most perfect organization known to history as I have said; we are equipped with a personnel thoroughly in touch with those among whom we are to labor, and behind us is a noble, generous, thoroughly united people. And you, my dear brethren and sisters of the laity, bear in mind that your part in this work is anything but a small part. It is to you that we look, not for money, but for edifying lives and fervent prayers to the throne of grace for the quick accomplishment of our task. We look to you, too, for conversation, when opportunity and good taste offer, upon religious subjects with your non-Catholic friends. Open up questions of religion, talk about them, offer your own consciousness, your own personal experience, and above all, an example of your edifying lives to Protestants.

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RE-OPENING THE SCHOOLS.

Special Mass at the Cathedral—Address by Father Ryan.

At the 9 o'clock mass on Sunday at St. Michael's Cathedral Rev. Father Ryan in announcing the re-opening of the schools and academies in the coming week took occasion to speak to the parents on the necessity of sending their children in time to secure all the advantages of the education they were to receive during the coming year. It is most important he said in this as in other things that a good beginning should be made, that the work may go on well and be brought to a satisfactory ending. He was glad to be able to tell them, and it was well for them to remember, that they had every reason to be satisfied with the efficiency of those who took the parents into the education of their children. Whether they may be seen or thought of Catholic education in other parts of the Dominion he was glad to be able to assure the parents of Toronto that their Catholic teachers are equal to the best in the Province. He had it from the highest educational authority in Ontario, Hon. G. W. Ross, that he was quite satisfied with the superior excellence and perfect efficiency of our teaching sisters, and he had taken occasion to assure Mr. Ross that from his personal knowledge the same could be said of our teaching brothers. The minister of education himself was glad to admit this. "Therefore realizing the responsibility of having their children receive a thorough Christian education as well as perfect secular instruction, and knowing that those who were officially qualified and perfectly competent to impart such education was no reason for parental neglect in a matter so important as the true education of their children. He announced that in order to improve God's blessing on the important school work of the year there would be high mass on Tuesday morning, the day of the opening of the schools, to beseech the Holy Spirit, to bless and guard the good work they were about to begin. He hoped to see all the school children, boys and girls at St. Michael's, to attend the mass which would be sung by the boys of De La Salle, and if possible, hoped to see the parents accompany the children to the church to pray God to bless the work in which they were so much interested.

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MOST REV. DR. COMERFORD.

The Coadjutor Bishop of Killdare and Leighlin Passes to His Eternal Reward.

Writing from Carlow on Aug. 19th, the correspondent of the Dublin Freeman says: Recent announcements in the Freeman have prepared Catholic Ireland for the loss to the Church sustained this morning in the death at the Palace, Braganza, of the Most Rev. Dr. Comerford, Coadjutor Bishop of Killdare and Leighlin. The sad event occurred at 6.40. Up to a very recent period there was no anticipation that the end would come so soon. His lordship was attacked some ten days ago with his fatal illness, yesterday congestion of the lungs supervening. He was a native of Carlow, and was also a mainly successful of Saints Conleth and Lamerian—Dr. Keefe. His ecclesiastical education commenced and was completed in Carlow College, where, about forty years ago, he was the first of many holy priests upon whom the late Most Rev. Dr. Walsh laid consecrating hands. His first curacy was Edenderry; subsequently at Kill Arles, Maryborough, Naas, and finally he was located with the Vicar (an affectionate expression then prevalent), Father Healy, at Monaster-evean, and with whom he spent many years of ministry, and whom he subsequently succeeded. In 1868 Dr. Comerford's pastoral retirement was broken by the call of the Sovereign Pontiff, Dr. Comerford being one of three ex-sequo voted for the Coadjutorship of the diocese of Killdare and Leighlin, to the supreme position which he has occupied.

Samson, Kennedy & Co.

This progressive firm are always in the van, whether as to the quality or quantity of the goods stored in their old and well-known house. The public are advised by announcement in another column that Messrs. Samson, Kennedy & Co. have now in stock a larger and more extensive assortment than at any previous season; and they solicit inspection by the trade, and also by visitors to the Exhibition generally. Those who have not yet placed their orders would make no mistake if they called at the corner of Scott and Colborne streets.

St. Thomas Catholic Schools.

The St. Thomas Daily Times of Aug. 20th says: In the R. C. church Dr. Flannery announced the opening of the schools for Monday, and admonished all parents to insist upon the punctual attendance of their children on the first day, and upon every other day after school opening. He dwelt upon the advantages secured by an education based on religious instructions and practices, which rather helped than hindered advancement and progress in secular knowledge and literary attainments. Our school compares favorably with any school in the province, one of our sanatory boys, Master P. Reynolds, obtaining the highest mark of all the boys at the July entrance examinations in this city and district. You should not grumble at your school tax, no matter how high. Your trustees ask for no more than what is absolutely requisite for the school equipment. Your teachers, the good sisters, ask for no more salary than what supplies the bare necessities of a retired and frugal life—two hundred dollars each. But we are handicapped by the corporation taxes, such as those coming from railway property, of which we do not receive one cent. In the province of Quebec one-third of such taxes are handed over to the Protestant separate schools. As corporations have no souls, they have no religion, and should insist on their taxes being fairly meted out per capita to all the country's schools.

York County Loan and Savings Co.

We have in our midst many excellent associations whose aim is the improvement of the financial condition of their members; but few of them are so wise as the simple ones existing in the precincts of the York County Loan and Savings Company. The particular care of the Company is first: To help all who become members to secure their own home. Secondly: To promote thrift and saving, especially among the young. Thirdly: To carry fair profits for its members. These three important propositions can be proved—and that easily by President Phillips, at the office of the Company, Confederation Building, corner of Yungo and Richmond streets, Toronto.

I. C. B. U.

Election of Officers—Mr. Hehan of Kingston First Vice-President. WASHINGTON, Aug. 29.—The Irish Catholic Benevolent Union held its annual Convention here to-day in Carroll Institute Hall. The amendments to the constitution having been disposed of, the Union elected officers. President Flanagan having declined a re-election, D. W. Lynch, of Wilmington, Del., was unanimously chosen to succeed him. The other officers elected are as follows: Vice-Presidents, John J. Bohau, of Kingston, Canada, and Miss Kate Gorman, of Providence, R. I.; George T. Doherty, of Pittsburg, Treasurer; A. A. Boyle, of Philadelphia, Secretary; Executive Committee, Francis B. O'Brien, Camden, N. J.; T. F. Lavelle, J. W. Gessner, Ohio.

Exhibition Notes.

The Truro Condensed Milk and Canning Co., Ltd., of Truro, N.S. have a very tastefully arranged exhibit of their far-famed "Reindeer Brand" of Condensed Milk, Condensed Coffee, Condensed Cocoa and Evaporated Cream. The exhibit is to be found on the ground floor, south side, near western entrance, main building, Mr. J. Sutherland, the Toronto agent, is in a place, and will be pleased to receive your visitors.

LATEST MARKETS.

Table with market prices for various goods including Wheat, Butter, Eggs, and other commodities. Columns include item names and prices per unit.