

# The Catholic Register,

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THURSDAY, DECEMBER 13, 1894.

## Calendar for the Week.

Dec. 14—Of the Octave.  
15—Octave Immaculate Conception.  
16—Third Sunday of Advent.  
17—Feast.  
18—Expectation of B. V. Mary.  
19—Ember day.  
20—Vigil of St. Thomas.

## Mr. Joly and the Public Schools.

Most of the Liberal journals of the Province endorse the letter of Mr. Joly on the school question which was last week addressed to the Montreal Witness. The Woodstock Sentinel Review believes that Mr. Joly's arguments are unanswerable, in view of the fact that the Public Schools are to all intents and purposes Protestant schools. If all the schools in a country chiefly Protestant have normal and model schools with public schools that open and close with prayer, whose teachers, professors and principals all are Protestants if not all bigots, then Catholics who are compelled to support them are simply persecuted for conscience sake and the law of the land is bound to protect them. How can they as believing or sincere Catholic parents send their children to schools in which everything is taught except respect for Catholic worship or Catholic traditions, nay in which even history is distorted and made to do duty for proselytism. If the Catholics of Manitoba or any other country are forced by law to pay taxes in aid of such schools, and pay still heavier taxes in which their children may be brought in the knowledge and respect of their parents religion, a double burthen is imposed on them, that men born and brought up to freedom can scarcely endure. Hon. Mr. Laurier pledged himself publicly in Parliament, that if the public schools in Manitoba were Protestant schools, he would vote and work for disallowance of the Manitoba Act, which virtually closed the Catholic separate schools. Probably if Mr. Laurier had made enquiries at the proper source, while he traversed Manitoba and addressed so many enthusiastic meetings this fall, he would have been thoroughly convinced of the fact, and have made up his mind what course to pursue.

Mr. Joly, himself a Protestant, says: "A school in which all Canadian children, Protestants as well as Catholics, could receive, side by side, the same religious and secular education would indeed be a perfect school." But as he points out, even the most sanguine advocates of common schools as opposed to separate schools, do not see their way to such a desirable result. The difficulties, continues the Sentinel Review, arise from the fact that many Protestants insist on positive religious teaching in the schools.

The Bishops of the Church of England in a pastoral letter have laid it down as absolutely essential to the true purpose of education that there shall be religious teaching; and the Presbyterian Synod of Winnipeg is quoted as taking the same ground. Mr. Dalton McCarthy, who gave all the trouble on the Manitoba School question, and who went through the towns and villages of the prairie province, preaching a crusade against "the dual language and two sets of schools" even he with all his bluster and political rancor declared that if he had to choose between Godless schools, those secular schools in which there shall be no religious teaching, and separate schools, he would prefer the latter.

Our contemporary of Woodstock leaves the opponents of Separate Schools without a single peg on which to hang an argument when it draws from the above premises the following inevitable conclusions:

"With testimony of this sort in favor of religious teaching, it is tolerably clear that Protestants are not in favor of a secular and national system of public schools. If they were, there would be no difficulty in maintaining the policy of the Manitoba Government as just and reasonable, even in spite of the fact that it is not a policy congenial to the feelings of the minority there. Nor would there have been any insuperable difficulty in the way of carrying out such a system in this province. It is—and was—the demand on the part of a large portion of Protestants for religious teaching in the Public Schools which makes the position of Catholics in favor of Separate Schools so strong, if not unanswerable. We can see no logical standing ground between secular schools and a separate school system. Mr. Martin, the champion of national schools in Manitoba, has always seen this very clearly; and he has stated his views in language which cannot be misunderstood. He believes that so long as positive religious teaching is demanded in the Public Schools, the claim of the Catholics for schools of their own will have a semblance of justice at least, if it is not irresistible. And no system can give peace and prosperity to a community which does not rest on a basis of justice to all. If the Protestants of Manitoba were as thoroughly united in favor of national and secular schools as they are in opposition to a dual system, the school question in that province, and as it affects the whole Dominion, would not be a live issue very long. But it is in failing to see the logical consequences of the abolition of Separate Schools under the control of the State, that the people there are in hot water to-day. In this Province we have settled the question by a compromise; and it may be said for the compromise that it has worked extremely well. It would give universal satisfaction if politicians with selfish aims would only leave it alone. If we contrast the results of our system with those seen under a national one in the United States, it must be said that the comparison is very much in our favor."

## An Old Time Art.

In his recent lecture in this city Dr. Conan Doyle explained to his hearers that he had spent very much time in reading the authorities on archery before writing "The White Company." If any other ambitious youth should contemplate this study, he need not go outside the current denominational press for valuable instruction in the art of "drawing the long bow."

We have already had occasion to record a flagrant instance as against

one of these papers; but the readers of the Orange Sentinel still cherish the blissful delusion that the Hon. Jno. W. Goff, the exposé of the iniquity of New York's administration, is a Protestant and "a member of the Order."

In spite of the fact that all the testimony is against them, some of the Methodist journals are trying to magnify Father Ducey into a martyr in the same connection. But it must be obvious to everyone that the object, of the Guardian for instance, is not so much to exalt Father Ducey as to degrade his superior, Archbishop Corrigan, in the minds of well thinking men. Father Ducey may be, for aught we know, a well meaning priest, who is working in his own way for the uplifting of the morals of the community in which his work is. But it seems that his continued presence at the Lexow investigation necessarily entailed neglect of the work to which he was assigned by his Bishop. For this reason, and because Archbishop Corrigan considered the moral atmosphere of the court such as should not needlessly be courted, His Grace required Father Ducey to desist from his attendance at the proceedings. Father Ducey penned a vainglorious reply. Next day both letters appeared in the secular press. Surely it is no part of the business of a parish priest to air his differences with his superior in such a way, nor to strut about as the guardian, by some mysterious right, of the dignity and honor of the Holy See as this one has. The burden of just comment must tend in favor of the Archbishop.

A preacher, the Rev. W. Vrooman, a person of some notoriety, went so far as to charge the Archbishop with being a member of Tammany Hall. To this His Grace was moved to reply with a categorical denial.

But the acme of impudence was reached in his Thanksgiving sermon by Rev. R. S. McArthur, a Baptist, and sometime Canadian. From this discourse of thankfulness which might not unreasonably have been expected to contain somewhat of Christian love and charity we take the following extract, the sentiments of which were greeted by cheers from his audience: "Let me give you a receipt for Tammany Hall. Select a great caldron, presided over by three witches representing various crimes. Kindle the fires underneath with embers brought from Hades. Put in intellectual ignorance, social vulgarity, religious bigotry, typical thuggism, political venality, variegated murder, and sprinkle the whole with holy water. After it has been brought to a boil let the scarlet woman of the Apocalypse, or metropolis, dip it up into a black bottle labeled 'Political Corruption' and the angel of truth will come down from heaven and mark it 'Deadly Poison; Tammany Hall.'"

And so the story goes, the preachers of the gospel striving to shirk responsibility for a system which glorifies Self and offers sacrifice to the Almighty Dollar, by pointing the hypocritical finger of scorn at the great Archbishop. There is no liar so untruthful as he who will deceive himself. And no man could look in the face of the Archbishop of New York,

may scarce could one look at his photograph without bearing away some abiding sense of the holiness, the integrity, the uprightness, the gentleness in good, the strength against evil, imprinted by his strong soul upon that countenance. To presume to associate him with organized vice is more than any preacher, however zealous in defaming the Church can conscientiously do. May we not rather as Catholics take some pride in this letter from Mr. Goff in declining the candidature for the mayoralty. "Honor, decency and patriotism," wrote Mr. Goff, "demand that in the pending struggle for the redemption of our city from the rule of the reckless and corrupt, the oppressor and the blackmailer men shall put aside personal interest and political prejudices and join hands in an honest effort for the common welfare. Division is defeat. It will dishearten the men who, against great odds, have been fighting the battle of the people, and destroy a most favorable opportunity to strike a telling blow for honest government."

And may we not rather suppose that the sentiments of the Catholic clergy are more accurately represented than by the Sentinel, the Guardian, Mr. Vrooman, Mr. McArthur, et hoc genus omne, in this letter from a venerable Brooklyn priest to Mr. Goff: "God bless you for the letter that appears in the morning papers. We Catholic priests are always saying the same thing, but our voice reaches only the few, and our cause and natural antecedents gain nothing among the people of the United States. I once wrote to Charles O'Connor when evil prevailed over good in New York city, when he stood with Tilden for the good. Now I say to you: God bless you and prosper your every effort for pure government in the great cosmopolitan and Catholic city of New York."

## The Government of Toronto.

It is a question whether Mr. Nesbitt did not go out of his way unnecessarily the other day when he deferred to hostile criticism of his methods in so far as to enter upon gratuitous explanation of his past work and present intention. His position is one which removes him from the ordinary staid procedure of the law. He has a mandate to expose iniquities which have tended to undermine the good of the city. His only guiding light in the matter should be that crusading spirit which animated old John Brown, who

Once he saw the thing was true  
Went ahead and put it through.

The mass meeting held to consider the situation showed some elements of prospective strength, and at the same time a good deal of weakness. The selection of the membership of the long committee seems to have been at the same time autocratic and perfunctory as a perusal of it will show.

The essential error made by all the principal advocates of reform is in blindly refusing to attach the responsibility for the mismanagement of the city's affairs to those upon whom it rightly rests. After all the philosophical talk we have had about keeping municipal government free from partisan influences, the stubborn fact remains that the civic institutions have