# The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest."—BALMEZ.

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#### TORONTO, THURSDAY, JANUA 23, 1896.

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### THE SCHOOL QUESTION.

A Protestant's Views as to the Rights of Citizens.

stants Have Themselves Maintained the

Mr. A. R. Dougall, Q.C., writes follows to The Belleville Sun :

follows to The better Sun:

Sin.—I have the honor of calling your attention to the Act entitled, "An Act Respecting Soparate Schools," passed in the thirteenth and fourteenth years of the thirteerth and fourteenth years of the reign of Her Majesty by and with the advice and consent of the Legislative Council and Assembly of Canada, which was consolidated in the old Upper Canada statutes C. 65, page 768, and re-onacted in the Revised Statutes of Outario, 1877, C. 206, S.S. 1 to 19, pages 1192 Alo and again re-onacted in the 2,138-2,140, and again re-enacted in the Revised Statutes of 1887 of Ontario, C. 2,138.2,140, and again re-onacted in the Royised Statutes of 1887 of Ontario, C. 227, page 2,460, which is now the law of the Province of Ontario, and which the late Dr. Ryorson, the then chief super-intendent of schools, was often heard to say was the "educational charter of Protestant liberties," or Protestant charter of educational hierties. By Sec. 2, 227, page 2,467, R. S. O., 1887, it is onacted as follows: "Upon the publication of fiver upon heads of

charter of educational liberties.

By Sec. 2, 227, page 2,467, R. S. O., 1837, it is onacted as follows: "Upon the application of five or more heads of families in writing, residents of any township, city, town or incorporated village, being Protestants, under the board of seliced treatment of the board of t

By 2013 S. the constant of the

otions?

Do they not show not only that the bilio schools of Ontario are intended to Protestant schools, but to make sure it that they shall be, not only in fact it practice, if not in name, Protest-t schools, else why exclude a Roman utholio teacher at the option of five otestant heads of families in any hool section?

Protestant heads of families in any school section?

It has always seemed to me, as this has been insisted upon by commen consent, as a privilege granted by law in Ontario to all Protestant donominations (whether taken advantage of or not is their own business), that it ill becomes Protestants of this province to desire to withhold from her Majesty's subjects of another faith in another province (now in a minority there) what they as a majority claim as a privilege all those. [years.

rears.

It also seems to me that this state of he law has remained too long unnoticed. Ouring all the debates not one Catholic Protestant member, either in the douse of Commons or in the Upper House, has saluded to this great and moportant privilege granted by law to be Protestants of Ontario.

ane Protestants of Untario.

It also seems to me, whilst Protestants of Ontario claim the right and privilege of establishing Protestant deminational schools in Ontario in case the teacher is a Roman Catholic, they

should seek to dony the same right and privilege so claimed by thomselves to her Majesty's subjects of another faith. Such denial came to deemed the grant-ing of equal rights and privileges to all her Majesty's subjects of whatever race or creed.

or creed.
The simple fact that Protestants in The simple fact that Processians of Ontario have not sought to establish Protestant separate schools where the teacher was a Catholic is no answer to the right that should be granted to those of another faith choosing to exercise their right or privilege withhold. Another thing is the so called schools are Protestant schools in discipline and veretion.

There is nothing to day to prevent any Protestant denomination from ap-

any Protestant denomination from applying to have separate schools, where the active is a Roman Catholic. The irresutable inference is that Protestants claim the right and privileg whenever they choose to do so, to establish separate Protestant denominational schools in Ontario. Any five heads of families may whenever the teacher employed is a Roman Catholic at any time decide to apply to have a Protestant separate school established, and as this state of the law has been several times re-enacted the inference much be drawn without a counter presumption that Protestants intend to-keep themselves in a position in Ontario and theny the same right or privilege to these of another faith in another province, to establish such schools as they are willing to sone; their children to. That is not equal rights to all viras stoy are willing to sone; their children to. That is not equal rights to different the schools in Ontario and theny the same right or privilege to these of another faith in another province, to establish such schools as they are willing to sone; their children to. That is not equal rights. The only answer Protestants give to this charge is, "Oh. no; we nover oxereise our rights, we have so called public schools in Ontario and unational schools in Ontario and unational schools in Children to Catholic children and the other children with ours in Manitoba to which all Protestants can send their children to reason and the other children with ours in male chools are good enough for them, forgetting or caring not what becomes of the other great line of another faith equally, if not more so, tenacious of the other great line of another faith equally, if not more so, tenacious of their own common accord—and so say untional schools are good enough for them, forgetting or caring not what becomes of the other great line of another faith equally, if not more so, tenacious of their wine caring the matter how hard pressed by others, in the face of all the arguments I have heard and read, if guided by a bigote press

next election rejected the former and elected the latter, and always after elected him.

The Ontario schools were then called common schools. The name to some did not sound all. It was to them too democration wherefore the Legislature of the control of the cont

ly he can do so, but is he to have no conscience? We might as well say Protestants in Ouebee should educate

ly he can do so, but is he to have no conscience? We might as well say Protestants in Quebee should educato their children in nunneries in Quebee it they choose is that they can if they choose is bat they can if they choose do so and thercfort, they should not have separate schools for Protestants in Quebee. Is not a Catholic entitled, in all fairness and benesty, to determine that he will send his child to a school that upholds, supports and teaches his own creed, his own Church? I honestly conclude it would be quite as uncresonable to expect a Protestant parate school as to expect a Catholic separate school as to expect a Catholic send his child, against his inclination because he did so, to a so called public school his child, and the control of the control

education of the people is a benefit to the virtuously inclined protion thereof, but disastrous to the vicious portion throtof After all, what do Catholics claim? Meroly the right of all Christian parents to give their children a Christian, coupled with a common school education, and to have the use of their own and not their Protestant neighbors' taxes. To my own personal knowledge here in the city of Belleville, a good common school education is given in the Separate Schools, and I have but to refer to the last year's entrance examination to prove this. Two little Catholic girls from the nunnery schools obtained the highest marks at their examination. One led every school in the townships within the inspectoral district. We all know, or ought to know, to educate the head, leaving the heart blank, is to train clever mon and women who, without fear of God or His judgments, are thus enabled, by their sharpened intellects to perpetrate crimes for which all Christians should We have an example of this in the criminal who now lies in Phuladelphia juil, having confessed the defrauding of insurance companies of several thousands of dollars, who is accused of many murders—innocent lives sacrificed to the golden god.

As a barristor of long standing I have many opportunities of knowlend that the rowning that the

insurance companies, who is acceptable of the control of the contr

### Sacred Heart Orphanage.

The Sisters in charge of the Sacred Heart Orphanage desire to express sincore thanks to their kind friends for their Christmas offerings. The following are a list of the donations received:

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His Grace Archbishop Walsh, \$10; Rev. F. Whitney, \$10; A Friend, \$25. Messars. L. Cosgrave & Co. \$10; M. A. McDonnell, \$6; A Friend, \$5; Mr. McDonnell, \$6; A Friend, \$5; Mr. Kenny, \$5; Messars. D. Sloan & Co., \$4; Rev. E. Murray, \$1; Mr. McManus, \$3; Mrs. Beck, \$8; Mr. Alfred Bock, \$2; Mrs. Bero, \$1; Mrs. M J. Hayos, \$1; Mr. McManus, \$3; Mrs. McLaydhin, \$1; P. J. Fitzgerald, \$1; P. B. Alcock, \$1; Mr. Sullivan, \$41; J. Ward, \$1, J. C. Gray, \$1; A Friend, \$1; Rev. J. McCann, a sheep; Rov. F. Rohleder, a turkey: Rov. F. Ryan a turkey; Rov. F. Treacy, candy; Rev. J. Carberry, caudy; Lady Smith, a large quantity of games and toys; Messrs. L. Coflec & Co., five harrols of flour; Messrs. Christic, Brown & Co., two barrols of biscuitts; Mr. O'Kocfe, a side of beef; Mr. W. Ryan, a quarter of beef, three geese, three turkeys; Mrs. Foy, candies; Mrs. Konny, a box of raisins; the Misses Smith, a case of oranges; the John Eaton Company, a quantity of toys, Mr. Watson, candy; Miss Coflee, a case of oranges; Miss Leo, candy; Mrs. Mollon, \$3; handker-cliefs and toys; Nrs. Mollon, \$3; handker-cliefs and toys; Nrs. Mollon, \$4; hard ker-cliefs and toys; Nrs. Mallon, \$4; hard ker-cliefs and toys; Nrs. Mollon, \$4; hard ker-cliefs and toys; Nrs. Mollon, \$6; hard ker-cliefs and toys

## CATHOLIC EDE

The Irish Parliamentary Party Solid on that Question.

rech of Mr. John Dillon, M.P., in Mau-chester - Will Fight for Pull Justice and be Satisfied with Nothing Less-light for the Paith of our Fathers.

Mr. John Dillon, M. P., was the principal speakor at a magnificent demonstration of Oatholics held in the Free Trade Hall, Manchester, on the 7th to emphasize the rights of Catholic schools. The Right Rev. the Fishop of Salford, Dr. Bilsborrow, presided over the gathering.

Mr. Dillon, who was received with enthusiastic cheering, moved:

"That in the interests of elementary

"That in the intorests of elementary oducation and in gratitude for the sorvices they have rendered in the past and are still indispensably rendering to national education, the Catholic schools of England are justly entitled to additional, substantial and permanent support from public funds."

He said he believed that the resolution was grounded on justice and must recommend itself to the mind of every just man. There was something peculiarly fitting in calling upon a member of the Irish National Party (cheers), for he was there as a representative of a race who for long, and dark and stormy centuries of persecution, the like of which few nations had passed through, had remained faithful to the cause of the Catholic faith, a race who time and time again had been invited to save themselves from misery and death and to obtain the good things of this world, to forsake and turn their backs on the faith of their fathers, and had refused to do so (cheers). They had always remained true of their religion. The Irish representatives were entitled to claim also tilst they spoke as the advocates of the countless millions of their people who, driven from their own land, had carried to every corner of the world the principles of the Catholic Olivich. The Nationalist members offireland were in a strong position for demanding the fullest measure of justice for the Catholic schools of England. If over there was a time peculiarly favourable for a definite final settlement of this question that time was the present, because there was now in power's Government who had been returned to power partly on account of their pledges to do full justice to the voluntary schools (hear, hear). They had a majority of 152, but to that could be added the 82 votes of the Irish party, who were reckoned in most cases the opponents of the Government. On this particular question the Irish Party were reckoned in most cases the opponents of the Government. On this particular question the Irish Party were reckoned in most cases the opponents of the Gov

FIGHT FOR FULL JUSTICE

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(cheers). They in Ireland had had some experience of parliamentary warfare, and they had come to the conclusion that they would never get anything from Parliament without fighting very hard for it. They had come to another conclusion, that they would get nothing by approaching Parliament with bated breath and whispering humbleness. They must stand to their rights and insist on a full measure of justice, and then they would see what Parliament would offer. Their demand, if it was to be orticised at all, would be criticised on the ground of being too incolerate. Referring to the letter of Cardinal Yaughan ton the subject of religious education, which was published in September last, he said it touched one of the most crucial and difficult and important points connected with the whole of the controversy. That letter stated the Nonconformists had a grievance, and that no legislation could be final which left them out in the cold. Nonconformists had a grievance, and that no legislation could be final which left them out in the cold. Nonconformists had a grievance and that in rural districts they were bound to send their children to Church of England schools. That

was, as everybody know, one of the real difficulties in settling or putting on a final and lasting basis the reinicus of the consideration question. The wordsthith had been uttered by Cardinal Yaugihan on this point were words of widom. It would be imprudent on the question of rural schools do anything which would be really unjust to the Nonconformists of England. It might be possible to do something which should be unjust to the Nonconformists, but it would be unwise to do so, because the time would come when a reaction would take place and then the settlement would be unsettled again (hear, hear). They did not desire to infliet the smallest iota of injustice upon any Nonconformist in England. Against the cause of the Roman Catholic schools Nonconformists never could have any objection—their objection lay against the Clurch of England schools, and wherever they could show that any legislation would tend to oppress them, or compel them to send their children to schools where doctrines were taught which they did not believe in, then Roman Catholics, as just men, were bound, even if they had the power to do injustice, in common prudence as well as from a sense of morality, to consider their objections (applause).

THE IRISH PARIY WERE D.T.TERMINED TO DO JUSTICE TO THE VOL-

THE IRISH PARTY WERE DETERMINED TO DO JUSTICE TO THE VOL-UNTARY SCHOOLS,

and would not vote for any proposal to inflict injustice on the Nonconformists of this country (hear hear). Any reasonable scheme put forward on behalf of the Nonconformists to relieve them should have his warm support and the support of every Irishman (applause).

### AT THE CATHEDRAL.

Special Musical Vespers in Aid of the St. Vincent

Special musical vespers were sung in St. Michael's Cathedral on Sunday evening for the benefit of the St. Vincent de Paul Society of the parish. The sermon of the occasion was delivered by Very Rev. Vicar-General McCann. In eloquent and impressive wordhe told of the good and noble work effected throughout the various city parishes by the members of the St. Vincent de Paul society. He said; they had brought to their work all the animation of youth with the congressive prudence of old see. They The sermon of the occasion was deservative prudence of old age. The had carried sweetness and consolation, happiness and joy to the homes of penury, want and destitution, and like the aurora of early morn they had brightened and cheered many a had brightened and cheered many a lonely family whose only support and help came from the generous hearts and open purses of the St. Vincent de Paul society. The reverend speaker dilated long and eloquently upon the Soriptural precept of charity and the great reward which Almighty God had promised to those who fulfilled it. It was a law that was binding on all men, and more especially on those who were children of Him who introduced into a harsh and selfish world the new commandment of brotherly love and Christian charity.

and selfah world the new commandment of brotherly love and Christian charity.

Rev. Father Ryan presided steelem my espers, assisted by Fathers Oline and Small. Rev. Father Treacy was master of ceremonies. The music of the Psalmody was plain fregorian, alternate verses being rendered by the choir and the sanctuary boys. The choir of the Cathedral, under the direction of Rev. Father Rohleder, gave Wiegand's "Magniticat" in excellent style. A special number of the "O Salutaris" was composed by Miss Adole Lematire, and sung for the first time by Mr. Mercier. Miss Elliott sang with good effect the "Ave Maria." For clear and distinct intonation and deep religious pathos her singing is admirable and is always appreciated by the large congregations of St. Michael's Cathedral. Goeb's "Tantum Ergo" was the concluding morceau of a very solemn and interesting religious festival. Mr. Lomaitre presided at the organ. The total amount realized for the benefit of the poor of the parish was something over seventy five dollars, which is a sufficiently high testimonial of the parish was something over the harity and beneficence of the parishnoners.

A concert was held in St. Andrew's Hall on Monday evening for the bene-fit of the St. Vincent de Paul So ciety of St. Mary's parsh. The build-ing was crowded to its utmost capacity

by a large and fashionable audience who had assembled from all parts of the city to eujoy the musical treat. All seemed to enjoy themselves thoroughly, and certainly the various vocal and instrumental solos and recitations, humorous and patriotic, which evoked repeated applause, were admirably chosen and well calculated to appeal to the appreciative taste of the large audience. The Sanctuary boys' chorns was well received, but that faulasia of Irish airs brought down the house. Very Rev. Father McCann addressed the audience in a few well chosen romarks. He thanked them for having come in such large numbers, and he had reason to be proud of his parishioners. Amongst the clergmen present were: Very Rev. Dean Egan, Father McEntee, Fathers Cline and Rev. William McCann. The audience dispersed in the wee sma' hours all well pleased with the choice and varied musical repertoire which the kindness of the St. Vincent de Paul Society had provided for them.

### The Catholic Truth Society.

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To the Editor of the Catholic Register:
Dear Sin—Enquiry was made by a correspondent in one of your recent issues for the address of the Toronto branch of this society. Will you please allow me to state that communications addressed to P. O. Box 576 will receive immediate attention. I am sending you with this the following as samples of some of the papers lately issued by the Truth Society They are well soited for circulation amongst persons who want information upon controverted points of doctrine and church history:

The Catholic Church and the Bible. The Church of God Vindicated by Non-Catholics.
The Spanish Inquisition.
The Hugenots.
Science and the Scientists.
The True History of Maria Monk.
Rider Haggard and the Myth of the Walled Up Nun.
The Scottish Reformation.
Any of these will be sent free by mail at cost price—three cents each. You will receive also a copy of Plain Facts for Fair Minds," by the Rev. G. M. Searle, Paulist, Father Searle is a convert, and as the book has been prepared as an answer to the numerous queries coming through the "Question Box" on Father Elliott's Missions for Non-Catholics, it is especially adapted for distribution amongst seekers after truth.

The book contains 300 pages and will be sent, in paper covers, to any address upon the receipt of fifteen cents. It has been stated that a Catholic merchant in Chicago ordered 5,000 copies of this book for distribution to his customers. An example, to be followed. Yours &c.,
The Secretary of the C. T. Society, Toronto, Jan. 20, 1896. To the Editor of the Catholic Register:

### Death of Mr. Edward Franklin.

Death of Mr. Edward Franklis.

A heavy affliction has fallen upon one of the Catholic families of 8t. Helen's parish which it is impossible to record without a feeling of deep gympathy. Mr. Edward Franklin, Lakwiew avenue, had recently been showing signs of mental feobleness, partly due to his advanced years, and partly to the death of his youngest daughter, who had graduated in Montreal, and who probably overtaxed her strength by study. Last week the old gentleman made an unhappy mistake in getting into a street car, and instead of going home as he intended was taken east. Alighting at the end of the line be walked along towards Victoria Park, and was overcome by fold on the roadside. The utmost sorrow of their neighbors went out to Mrs. Franklin and her daughters. The family is a model of Catholic domestic tenderness. Three of the daughters live at home and Mr. Franklin alse survived by his wife.

Catholic domestic tenderness. Three of the daughters live at home and Mr. Franklin is also survived by his wife. One of the daughters has embraced the religious life and one of the sons lives in Montreal.

The funeral took place on Saturda, morning to St. Helen's church where Requiem Maes was said by Father Cruise, and thence to St. Michael's cemetery, where the interment took place. The REGISTER extends its sympathy to the sorrowing family, R. I. P.

### The Victoria Minstrels.

One of the musical and fashionable events of the season is announced to come off on the evening of the 29th in the Massey Hall. This will be the entertainment of the Victoria Ministrels whose sweet merits need no song or praise here. The proceeds will go to the St. Michael's Ladies Aid Society, so that an excellent programme and a haidable purpose should have a double attraction for the public.