

# The Catholic Register,

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THURSDAY, FEBRUARY 7, 1895.

## Calendar for the Week.

Feb. 8.—St. John de Matha, F.  
9.—St. Cyril of Alexandria, Bp. D.  
10.—St. Scholastica, V.  
11.—Sts. Seven Servites, FF.  
12.—The Prayer of Our Lord.  
13.—St. Catharine of Ricci, V.  
14.—St. Ildefonso, Bp. C.

## Inspiration from Quebec.

The Christian Guardian in drawing attention to the petition of Rev. Father Allard asking for "the establishment of Roman Catholic Schools in Manitoba" opens out a large field for friendly discussion, while betraying what savours of dishonesty towards the end of its leading editorial. It is not correct to say that the Roman Catholics of that Province are asking for the establishment of Roman Catholic Separate Schools. Long before a separate Legislature existed in Manitoba and for fully twenty years afterwards, that is from 1870 until 1890, Catholic Separate Schools were established, and were in a flourishing condition, until Messrs. Greenway and Martin undertook to disestablish them by an iniquitous act of the Manitoba Legislature, and contrary to all compacts and in violation of their solemn promises not to interfere with those schools. The Manitoba Act ratified by Imperial authority, declared it ultra vires for the Manitoba Local Government to curtail educational privileges of religious minorities already existing either by law or in practice, *de facto or de jure*. The Petition of Father Allard therefore does not ask for the establishment but for the re-opening of Schools already, and for a long time established if not *de jure* at least *de facto*, in that Province. The Christian Guardian admits that "no one denies that parents have a natural and scriptural right to control the religious education of their children," but asks, "is this right taken away by the Manitoba School law?" We should certainly say it is; when the taxes levied on Catholics for educational purposes are all devoted to the maintenance of Public schools avowedly Protestant, and when the usual government grants for such are withdrawn from Catholic separate schools, whose supporters are thus so unevenly handicapped and burthened as to be utterly unable to exercise the right given them by God and the Natural law. In many districts of Manitoba Catholic parents are too poor to bear the heavy burthen of supporting two sets of schools. But the Christian Guardian is quite too innocent to discover the anomaly, or to see any injustice, or want of fair play where the party injured and sought to be crushed out of existence is of

the Roman Catholic Faith and conviction.

The concluding sentence of the editorial which savours of dishonesty reads thus: "The real question at issue is this: 'Shall the Legislature of Manitoba, representing the majority of the people, have the right, as in other Provinces, to control the educational laws of that Province?' The Roman Catholics of Quebec claim this right for their Province; but they would deny the same right to the Province of Manitoba." It may be safely averred, that no religious majority in this whole mundane sphere has shown such liberality and goodwill and anxiety to please a minority of different persuasion, as the Catholic Legislature of Quebec. Should the Protestant majority of Manitoba imitate the wholehearted generosity and tolerance of the Catholic majority of Quebec, there would be no heart burnings, no attempts at tyranny and enslavement, there need be no appeals to supreme courts and privy councils; but there would be a Dominion that greater nations and mightier peoples might envy. In Quebec the Protestant minority pays taxes to its own schools and to no other. In Quebec a right is granted and a privilege enjoyed, that we, the majority, dare not look for even in Ontario, viz. the right and privilege of sharing in all corporation taxes. It is understood that corporations have no souls—railway corporation bodies, chartered companies, banking and other corporate bodies, having no souls, belong to no particular mode of belief or worship. They pay taxes, however. In Quebec one-third of all such taxes, for school purposes, is handed over to the managers of the Protestant separate schools. In the tolerant and enlightened Province of Ontario not one cent of such corporation taxes is allowed the Catholic minority for their separate schools. The Protestant minority is as one to seven in Quebec; an even pro rata would allow it one-seventh, yet Catholic generosity hands over one-third of such corporate taxes to the Protestant schools. In Ontario the Catholic minority is entitled to one-sixth of such taxes, yet it does not get one red cent; and should we ask for it, a cry of Romish aggression would be raised to prevent its grant by Government. And with these known facts staring it in the face, the Christian Guardian has the effrontery to maintain that the Roman Catholics of Quebec would deny the same right to the Province of Manitoba.

Will the Christian Guardian deny that the Protestant separate schools of Quebec have a special Protestant superintendent, the Rev. Mr. Rexford, who enjoys a large salary from the Catholic government, and who regulates at will Protestant separate school provisions and legislation. Can it deny that Protestant normal schools and Protestant model schools and Protestant colleges in Quebec are aided and subventioned largely and munificently by the Catholic government of that Province? All we ask for, or could ask for, is that Manitoba and Ontario may take lessons in toleration and generosity and decency from the separate school system of the Catholic Province of Quebec.

## Dissolving Views.

It would be interesting to know what the Christian Guardian means by Roman Catholics "teaching their 'sectarian dogmas' in the public schools. The Catholic Church makes profession and practice of teaching no dogmas but what may be found in the Deposit of Faith left by the Divine teacher of all truths, and the apostles whom he commissioned to preach to every creature all that they heard of Him. Of a surety the teachings of Christ and His Apostles are not "sectarian doctrines." By the word sectarian is understood that which is cut away or lopped off from the parent trunk. It would be a misnomer, and a contradiction of terms, for the lopped off branch to call the parent tree a sect, or to style its fruit "sectarian." If teaching the necessity of Baptism, or of doing penance, or that the power of giving absolution for sin confessed and repented resides in the Church are sectarian doctrines, then the Apostles and their Heavenly Master should also be branded as "sectarians." The idea of Methodists styling the parent church, "sectarian" is too preposterous to be dwelt on.

The Guardian continues: "But the reading of the Christian Scriptures, and the use of the Lord's prayer are not open to any such objection." There are certain chapters and passages in the Christian Scriptures that were never intended to be read and studied by little children; there are many others that require explanation which cannot be given by Protestant teachers to Catholic children, at least in a manner to satisfy Catholic parents that their children's Catholic Faith is not tampered with, and proselytism practised with a high hand. It does not seem so very strange, after all, that any one claiming to be a Christian would object to this practice. Even the Lord's prayer as read in the Public Schools can not claim to be genuine. "For thine is the Power, the Kingdom and the Glory" is not found attached to the Lord's prayer in the Christian Scriptures, but is an interpolation tacked on by the early Reformers, in order to wean the congregations from adding to the Lord's prayer the angelical salutation to which the Christian world had been accustomed from Apostolic times.

But should Rev. Mr. Rexford insist upon religion being taught in Public Schools? According to the Christian Guardian no reason exists for the introduction into them of prayers or dogmas of any kind. In its leading article it says:

"No one denies that parents have a natural and Scriptural right to control the religious education of their children. But is this right taken away by the Manitoba school law? Is the Public School the only place where religious education can be given? Do the church, the Sunday school, the home and religious literature count for nothing?"

These influences ought to be as potent for good in Quebec as in Manitoba; yet Rev. Mr. Rexford does not consider them sufficient, but insists upon religion being made the basis of education where there is a mixed religion. The Christian Guardian is no doubt in perfect agreement with Rev. Mr. Rexford. But it uses one set of

arguments for schools where Catholics are in the majority, and another set of absurd reasons for schools where Protestants, as in Manitoba, preponderate. Home influences and the Sunday school ought to suffice for the religious training of Catholics in Manitoba, but such influences and such parental authority and home worship would never suit the Protestants in Quebec. They must have the Scriptures read and public prayers offered up in a fashion to suit themselves; even when the children of Catholic parents are of necessity present, although in a minority, and under a Protestant teacher who may be a bigot or a fanatic. Public opinion is fast waking up to the conviction that such inconsistencies and such different sets of weights and measures and such intolerance must no longer be permitted to interfere with the peace and prosperity and good government of this great and Free Dominion.

## Archbishop Langevin.

It is understood that Rev. Louis Philippe Adelard Langevin of the Order of Oblates of Mary Immaculate will be shortly consecrated as Archbishop of St. Boniface, in succession to the late Archbishop Tache.

The new Archbishop is the son of Francois Theophile Langevin, notary, of St. Isidore in the county of Laprairie, Quebec. He was born there on August 23rd, 1855, and is thus in his fortieth year. He made a highly creditable course of classical studies in the Montreal College, which was followed by a theological course at the Grand Seminary and his ordination to the priesthood on July 30th, 1882, at the church of the Good Shepherd at Montreal. Within a few days he joined the order of which he is a member.

After his ordination Father Langevin made a trip to France and on his return was consigned to the Church of St. Peter at Montreal. Shortly afterwards he was made director of the Seminary of Ottawa. After some years he became superior of the missions of the North west, residing in Manitoba. After his arrival it was generally conceded that he would be the successor to Mgr. Tache. Coming though he does in times of great trial and difficulty, those who know Father Langevin best do not hesitate to say that his zeal and strength of character are such as to ensure to the see of St. Boniface a worthy successor to its first great Archbishop.

The Mail was the only one of the morning papers to suggest a method of applying the remedy indicated by the Privy Council. The procedure, after the Governor-General in Council hears the appeal, will be to send on a request to the Manitoba Government to give legislation. This the government may do or not do. The Mail suggests that the Greenway Government grant suitable legislation. Such a course would certainly very much relieve Federal powers; but whether a Manitoba Government will be desirous of obliging those in charge at Ottawa will depend very much on circumstances.