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THURSDAY, APRIL 4, 1895.

## Calendar for the Week.

April 5—The Seven Dolors B.V.M.  
6—Blessed Juliana, V.  
7—Blessed Herman Joseph.  
8—St. Walter, Ab.  
9—St. Mary of Egypt.  
10—St. Mechilde, V.  
11—Maundy Thursday.

## A Phase of the Contest.

When the Globe seriously maintains that the Quebec Protestants suffer from an injustice and that the Manitoba Catholics do not, ingenuity and audacity touch the highest point yet. The contrary understanding had become more or less general, but it would seem there is no proposition free from doubt in these days. It may be well to quote a few passages from the official copy of the Privy Council judgment, which, to say the least, give some warrant to those who hold that Manitoba Catholics were badly treated. Thus:

"The future was uncertain. Either Roman Catholics or Protestants might become the preponderating power in the Legislature, and it might under such conditions be impossible for the minority to prevent the creation at the public cost of schools which, though acceptable to the majority, could only be taken advantage of by the minority on the terms of sacrificing their cherished convictions. The change to a Roman Catholic system of public schools would have been regarded with as much distaste by the Protestants of the Province as the change to the unsectarian system was by the Catholics."

And again:

"It is true that the religious exercises prescribed for public schools are not to be distinctively Protestant, for they are to be 'non-sectarian,' and any parent may send his child to them. BUT ALL THIS IS NOT TO THE PURPOSE. As a matter of fact the objection of Roman Catholics to schools such as alone receive State aid under the act of 1890 is conscientious and deeply rooted. If this had not been so, if there had been a system of public education acceptable to Catholics and Protestants alike, the elaborate enactments which have been the subject of so much controversy and consideration would have been unnecessary."

Too much stress cannot be laid upon the last sentence. Such is the condition of affairs in Manitoba. What is the case in Quebec? Fortunately we have the testimony of the chairman of the Protestant Committee of Public Instruction. We quote from his address delivered in Montreal in 1892:

"The problem was therefore a very difficult one as to how the public education of the country was to be carried on. We have, however, I think, solved this difficult problem, and we have found on the part of our Roman Catholic friends a desire to do us justice in all that is reasonable, that we could ask from them."

And Sir William Dawson said:

"In the Province of Quebec we get along very well together—French and English alike—and we manage to do so without in the least interfering with each other."

And speaking in Toronto in 1891, Mr. E. I. Roxford said:

"I do not think there could possibly have been brought to your attention more decisive proof of the perfect harmony that prevails between the two nationalities in Quebec than that that Province should be represented at this great conference by one who is neither French nor Roman Catholic."

Bearing these two sets of testimonies in mind, is it possible to overlook the case of Manitoba Catholics because of some few inconveniences which may or may not exist in Quebec?

## Was St. Patrick a Protestant?

It is the fashion with the Protestant religious weeklies and with speakers at Irish Protestant celebrations to assert broadly, or at least to hint knowingly, that St. Patrick established pure Christianity, id est, Evangelical Protestantism in Ireland. At a public meeting held in St. Lawrence Hall some years ago the Rev. Dr. Lett, now deceased, maintained that St. Patrick was as good a Protestant as ever lived and that Romanism, as he called it, was introduced into Ireland by King Henry II. at the request and by commission of Pope Adrian IV. The contention of St. Patrick's Protestantism is received as an historical fact by some even among the most learned and sincere of Protestant laymen and clergymen. We append in this article but a few of the many arguments that may be employed in utterly demolishing so untenable a theory as even the possibility of St. Patrick's Protestantism.

The scenes of which St. Patrick was eye witness during his two years sojourn in Rome, previous to his consecration as Bishop, were not calculated to impress him very deeply with love or admiration for the Protestant principle of individual freedom in spirituals, or of private interpretation of the Sacred Scriptures. All historians agree with the Roman calendar as to the year of his reception by Pope Celestine and of his commission to carry the glad tidings of salvation to the far off Western isle, beyond which rolled the unknown and limitless ocean.

In that year, 431, the whole Christian world was disturbed by the blasphemous teachings of Nestorius, Patriarch of Constantinople. Pope Celestine was appealed to several times by St. Cyril of Alexandria, who represented the possible collapse of the Christian edifice undermined by an impious archbishop denying the Divinity of Christ and the motherhood of his ever blessed mother. Cassien of Marseilles, by order of the Pope, then composed his celebrated treatise on the Incarnation in which it was demonstrated that all heresies such as those of Arius, of Ebion, of Sabellus, of Apollonarius and others, sprang from a misconception of the mystery of the Incarnation, some denying the Divinity of Jesus Christ, others denying His Humanity, others maintaining that he was man only in appearance, and some again denying the hypostatic union of the Divine and human nature in the person of Christ. All these heresies could be destroyed only by proving the virginity of Mary and proclaiming her "the Mother of God." Letters are found

written by the Emperor Theodosius then reigning at Constantinople, imploring Pope Celestine to bring peace to the Empire by his Apostolic authority; the Council of Ephesus is held; all its decrees are confirmed by the Pope, and Nestorius, deprived of his see, is sent into exile to repent of his audacity in setting up his private interpretation of Scripture against the authority of the Church and the decision of its supreme head the Vicar of Christ.

It is not very likely that St. Patrick, who was in the midst of all this agitation and who witnessed its denouement in the overthrow and humiliation of Nestorius, would preach in Ireland "independence of Papal authority," which is the very foundation of Protestantism. Neither can we, by any stretch of the imagination, conceive the possibility of St. Patrick inculcating anything short of the most loving veneration and devotional cult of the Blessed Virgin Mary, whose praises as the destroyer of all errors and heresies in the whole world were eloquently proclaimed before the Christian world in the Council of Ephesus. St. Patrick was in Rome when the acclamations of joy and triumph heard in Ephesus were taken up in Rome and continued on in every Christian city and hamlet, because all prerogatives of Mary were upheld and henceforth it would be an impiety to refuse her the title of Mother of God.

Historians exist and learned authors who account for the steadfast, unwavering attachment to Catholic Faith of the Irish people by saying that St. Patrick impressed deeply in their hearts the two great Catholic principles of unfaltering loyalty to the Vicar of Christ and of tender, loving devotion to the Mother of God.

Another reason for the perpetuation of Catholic Faith in Ireland was St. Patrick's doctrine of prayer for the dead. This is attested by the ordinances of the most ancient Irish synods, in which oblations prayers and sacrifices for the dead are frequently mentioned, as evidently being the practice frequent and loving of the people. As Father Tom Burke says—they were not unmindful of the dead "like others who have no hope." The ancient cemeteries and hoary ruins, covered with moss or clad in ivy, that may be seen even to day in all parts of Ireland, bear testimony to the devotion which our most remote ancestors entertained for departed friends and relatives whose soul the passer-by is requested to remember and to pray for.

If praying for the dead, honoring Mary, saluting her as Gabriel did and asking her assistance, if unswerving loyalty to Papal authority and to the person of Christ's Vicar on earth be Protestant doctrines then indeed St. Patrick may be claimed as the author and finisher of Protestantism.

His teachings have had the effect of preserving the whole Irish race and nation from the general wreck and apostacy that characterized all the surrounding countries of the North during the social cataclysm brought on by the so-called Reformation of the 16th century.

## Balt.

Irish Catholics are especially willing to give Rev. Dr. Burns of Hamilton a hearing, because of his noteworthy services and liberal views in the matter of Home Rule. When, therefore, Rev. Dr. Burns says in his recent letter, "some of the best Roman Catholic educators in Ontario have taught in our public schools—men like Prof. Teefy and Dr. O'Hagan," there is a natural inclination to relax and think that possibly the situation in Ontario is not so bad after all.

But there is an unpleasant side to the picture. The "Prof." Teefy referred to is the Rev. J. R. Teefy, Superior of St. Michael's College. Any one who may choose to do so can obtain from the Public Reference Library a copy of the report of a special committee appointed by the Ontario Government some years ago. From the evidence it becomes apparent that although Mr. Teefy, who had not then entered the priesthood, was one of the most capable and efficient teachers in in the Province, he was unable to secure recognition because, as Mr. McLellan put it, of certain prejudices that existed against him among members of school boards. He had the financial misfortune to be a Catholic.

There are few enough avenues of success for Catholic young men and women as it is. The prospect of looking to the tender mercy of Protestant school boards is not an alluring one.

## A Quebec View.

The French journals of Quebec are very emphatic in their determination to have the schools question settled at once. La Verite says: "For all those who favor justice there is but one thing to do; put aside all party feeling, all secondary interests, and generously help the present Government to complete the work of reparation so well commenced. We warn all our friends, Liberal or Conservative, not to oppose the Government in its work of reparation, in case the Manitoba Government should refuse to do justice to the minority. We warn them that if they allow themselves to be so blinded by the spirit of party and greed for office as to vote against justice being done where grievances are acknowledged to exist that a free and independent opinion, which begins to count for something in this Province, will turn directly and resolutely against them. If the Government, instead of calling the members to Ottawa, had dissolved Parliament, as it was at first mooted, we might be led to entertain doubts as to its sincerity. But," continues La Verite, "it is our candid opinion that the calling together of Parliament is proof sufficient that the Government means business. In any case it can not escape us. If it allows the session to pass by without fulfilling its engagement and enforcing its command it will be time to pronounce its condemnation. Meanwhile, as duty compels, we approve its action so far, and we shall do all in our power to help on the policy of justice and reparation."

The Pope has sent to an Austrian Cardinal a protest against the anti Jesuit agitation which has become more or less general all over Europe.