

# The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

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## A FAIR-MINDED MINISTER.

It is a real pleasure to note from time to time the candid and honest manner in which some ministers of the Protestant Churches treat matters affecting Catholics and their faith. Too many of them, we regret to say, wrap themselves up in all manner of uncharitableness when referring to us. Rev. J. Farquharson, B. A., is not, we are pleased to state, nor one of these. In the April number of *Knock College Monthly* there appears from his pen a very able letter on the Manitoba School question. Those who consider it the proper course to abolish Catholic schools in the North-West would, we fancy, pause in their unjust crusade were they to carefully study this article. Indeed even Dalton McCarthy would be likely to conclude after its perusal, that all his arguments against the separate system, were, after all, very weak. We regret we have not space for the entire article. We have, however, extracted the salient points, a careful perusal and study of which will be found most opportune and profitable. The article ranks amongst the most able deliverances that have appeared in print on this vexed question:

Is there any reason why, in view of the large majority by which the Manitoba School law was passed at first and afterwards sustained, the question should be reopened? Look at the state of matters brought about by the law as it stands. The Roman Catholics are compelled to pay taxes towards the support of schools from which they derive no benefit. They are being taxed on behalf of schools which Protestants alone patronize, while they are, in addition, providing schools for the education of their own children. Does there not, at least, seem to be an injustice here? Who will say that, unless the very best reasons for such a tax can be shown, it ought to be collected for a single day? Think you, can it seem fair to the Roman Catholics to be compelled to pay taxes spent on the education of Protestant children while he is left to educate his own as best he can, without any help from Protestants? True, the law does not forbid him the use of the school for the support of which he is compelled to pay. Yet such is the result. Is there not in this sufficient reason for raising the whole question anew, and calmly and deliberately examining its merits?

Some tell us that the unreasonableness of the Roman Catholics' demands is a sufficient bar to any further attempt to satisfy them; that, if their first demand is conceded, they will make a second and a third. Yet why should such a thought stop us from examining the justice of their present demand? With it only have we to deal at present; and when others are presented, we can discuss their merits too. Meantime, we shall do well if we make a just settlement of the question, before us.

Here we are met with the question, Why cannot the Roman Catholic take advantage of the Public school? The law does not shut him out; he is free to enter as his Protestant neighbor. No doubt this is all true. If he allows himself to be so treated, Protestants will treat him exactly as they treat themselves. If he becomes one of them, so far as education is concerned, he will share in all the advantages the Public school affords. Surely this is liberal! Yet what persecutor would not have used the same language with regard to the religion he sought to force on the persecuted? To all the advantages his Church and creed offered, they would have been made exceedingly welcome. The difficulty was that they valued the advantages offered at such a low figure that they preferred imprisonment and death to accepting them. Just so with the Roman Catholic and the advantages of the Public school; he appreciates them so slightly that, although taxed for their support, he provides other schools for his children.

Further, is there not an explanation just at hand why some Roman Catholics may, under some circumstances, send their children to the Public school and yet feel themselves in duty bound to support Separate schools? Why Roman Catholics, while sending their children to the Public school, would feel themselves greatly wronged by a law which abolishes Separate schools? The Roman Catholic believes that education, separated from religious instruction, is only a questionable good; and, in support of his opinion, points to the fact that many of the worst criminals are well educated; that while a host of petty criminals, taking up the attention of our police magistrates from week to week, may be ignorant enough, the criminals with whom judges and juries have to deal at the assizes are mainly well educated. And are there not some good Protestants who sympathize with the idea that education alone does little, if anything, to lessen crime? Since this is the Roman Catholic's opinion, is it

surprising that he is far more eager to have his children receive religious instruction than secular? Is it surprising that he should, wherever at all possible, send his children to a school in which religious instruction occupies, not a back corner, but a foremost place? Of course religious instruction to him means the whole system of the Church of Rome, or as much of that system as a child may be able to grasp; just as the phrase religious teaching, as used by Protestants, means the teaching of the doctrines commonly held by Protestants. Hence the school to which the Roman Catholic will feel himself under obligation to send his children, if it can be reached, is the Roman Catholic school. Is it inconsistent with this position for him, when there is no Roman Catholic school within reach, to send his children to a Protestant or a Public school, in which, although they cannot get the religious education which he deems of highest importance, they get at least a secular education which is not without its value? Is it too strong language to say that conscience compels such a man to support Catholic schools? Is it a small grievance for him to have the difficulties of maintaining the class of schools which he deems by far the best greatly increased by a tax collector, armed with the authority of law, seizing the means which he had intended to expend on the maintenance of the school of his choice to apply it to maintain schools in which he has little faith—schools of which he will, at best, take advantage only when he can get none else? How much more would such a one avoid a school, the teaching of which he thought was likely to shake his children's faith in their religion, or in their Church? In the same way, if a true Protestant thought that attendance at a certain class of schools would endanger the faith of his children, would he not, if possible, keep them from such schools? In this argument we may quarrel with the Roman Catholic's premises, but we cannot deny that the conclusion is rightly drawn.

Many Protestants deny that there is anything taught in the Public school which Roman Catholics do not believe; and therefore hold that they can have no real objection to patronizing it. Is this above statement true? What of history, and especially of the Reformation period? Of course we say our text-books are true, and the truth should be taught no matter who or what should be injured thereby. But what if the Roman Catholic should deny that the prescribed text-book represents the events of that important period correctly? What if he should say that it is false in many particulars, and that the impression it conveys is altogether false? We reply that there is good evidence for all that the book teaches; and we present the evidence. Does the Roman Catholic accept it? Nay, he rejects it with indignation; he tells us that he, too, has authorities for his version of the history of these events, and that he is ready to present them. What are you to do? If either party can convince the other of error, the dispute will be quickly settled; but if this cannot be done, who is to decide between the contending parties? Where is an impartial judge to be found? Clearly, the Protestant cannot sit on the bench, for as well might you appoint the prosecutor to judge the prisoner at the bar. Just as clearly the Roman Catholic cannot be judge. If both parties are to sit in the same class, the question must remain an open one, and the whole chapter erased from the text-book they study. But can you erase it? How the present hangs on the past! How the questions of the present run away back into the past! If you would explain to a scholar, not only what is, but also how it came to be (and the latter is, in some respects, the more important question), you must traverse the period the history of which we have supposed to be expunged from the text-books. It is impossible to have a school in which Protestant sentiment prevails so conducted that nothing offensive to Roman Catholics will be taught.

It is objected that, if the Roman Catholics' demand is granted, if they are authorized by law to organize themselves for school purposes, and to tax themselves for the support of their schools, if a share of the public funds devoted to education is given them, then the country is arming them with the authority of law to spread Roman Catholic doctrine; and the question is asked, Is not the country a Protestant country, and the public money Protestant money? Undoubtedly, if this reasoning be faultless, a very strong case is made against the Roman Catholic contention. But is the reasoning correct? Will the premises stand the test of examination? Is this a Protestant country? The answer will be "Yes" or "No," according to what you mean by a Protestant country. If, in order to be Protestant, a country requires only to have a majority of its inhabitants Protestants, then Canada is a Protestant country, and Manitoba a Protestant province. If every country the sovereignty of which is confined to Protestants, is Protestant, then Canada is a Protestant country. But do we look up to the Crown as a source of authority, or as the exponents of the country's views or policy? Away back in the days of despotism, what the king was

that was the government; who will say that such is the case now? Not upward to the king, but downward to the people, we now look for the source of the country's power; and must look thither while the age of democratic government lasts. Consequently, if you would determine whether the country is Protestant, you must find out what the people are.

Has the investigation been carried far enough when we discover that the majority are Protestants? Are we then entitled to say that the country is Protestant? Such a conclusion might have been sufficient basis on which to declare the country Protestant in the days before the passing of the Catholic Emancipation Bill, for then Roman Catholics had no recognized political rights; but having acknowledged their rights to the suffrage on the same terms as Protestants, must we not concede to them their full share of influence in the government of the country? Most certainly, Manitoba is not Protestant in the sense that all its inhabitants are Protestants, else this school question would never have arisen. Neither is it Protestant in the sense that all its revenue is contributed by Protestants; for neither excise officer nor tax-gatherer of any kind makes any enquiries as to the religion of the man from whom he collects taxes. Toward the revenue of the country Catholic, Protestant and infidel pay equally in proportion to their means, or, rather, in our tariff-protected land, in proportion to their purchases. Hence, roughly speaking, the money gathered in taxes from each of these classes will be in proportion to its numbers; and a proportionate amount of the revenue of the country is Roman Catholic money. What right, then, have Protestants to say that no part of the public funds raised for educational purposes shall be expended in accordance with the views of Roman Catholics? Is not the very ground on which our theory of taxation rests this, namely, that all taxes are raised for the benefit of him for whom they are collected, and that they are expended in accordance with his desire? Why, then, should not the Roman Catholics' due proportion of school money be expended in accordance with their desire as expressed at the polls and in parliament, the only way in which the people, as a whole, can speak out their desire?

Is there not some analogy between the position of the Roman Catholics of Manitoba at present on the school question, and that of dissenters in countries in which there is a State Church? The Church of the majority is just such as the majority think right; yet the minority cannot accept it. So the Manitoba schools are just such as win the approval of the majority; while the Roman Catholic minority, although compelled to pay for the support of these schools, refuse to attend them. To assert that these schools are neither English Church schools, nor Methodist schools, nor Baptist schools, nor Presbyterian schools, does nothing to break the force of this analogy. Whatever these schools are, they are such as the majority have made them, and such as the minority cannot accept. In this country the Churches have been put on an equal footing by a process of levelling down. Few, probably none, will maintain that equality in school matters should thus be reached. Few will deny the State's right—nay, its duty—to demand a certain amount of secular education for every child. But without a system of State-aided education, such a demand cannot be enforced. Then, is it not clearly the State's duty to respect all irreconcilable differences with regard to education that may be among us, and, as far as possible, put all parties on an equal footing? And this is all the easier done in that, in the meantime at least, two classes of schools, Protestant and Roman Catholic, Public and Separate (call them what you will), are all that are needed to satisfy our people. Why should not these systems of education be permitted to work side by side, on an equal legal footing, until experience demonstrates, beyond gainsaying, which is the better? What Protestant need fear for the results? JAMES FARQUHARSON, Pilot Mount.

## An A. P. A. Falsehood.

The following mis-statement that was recently published in an A. P. A. circular will serve as a fair example of their outrageous methods of warfare: "St. Thomas, (vol. 4, page 91), says: 'If the Pope should curse the government of the United States, every consistent orthodox Roman Catholic would thereby be absolved from his oath of allegiance to the Government.'" St. Thomas was born in 1227. He died in 1274. The union of the United States was not ratified by the colonies until 1787, and yet there are people in the world who would read the circular and then believe that it was possible for St. Thomas to consider the political situation of a country that did not exist until more than five hundred years after he had died.

Our hidden life with God is the very soul of our spiritual being in our own home, in the church and in the world.

## EDUCATION IN THE PROVINCE OF QUEBEC.

By the Very Rev. J. N. Dawson, V. G., LL.D., etc.

It appears that an itinerant lecturer has been disturbing the minds of our Catholic friends at London, Ontario, by uttering false statements regarding the state of education among their brethren in the Province of Quebec. It has long been the custom with the opponents of the Catholic religion to talk vaguely about the ignorance that, as they pretend, is prevalent among Catholics. But the lecturer in question goes beyond all ordinary calumniators and audaciously proclaims that in the French Canadian Province seventy five per cent. of the people have not learned to read. The lecturer must have relied on the ignorance of his audience when he expected them to accept so gross a mis-statement. The mere fact that newspapers are widely spread in the Province of Quebec is a sufficient refutation of the calumny. The facilities afforded for education, and the numbers who profit by these facilities, if at all considered, prove Quebec to be one of the most educating countries in the world.

In order to have an accurate idea of the pains taken to educate the people, we cannot do better than refer to the report of the Superintendent of Public Instruction, addressed to the Government of Quebec in the year 1890.

The first thing that appears by this report is the number of school buildings. Of school houses belonging to commissioners or syndics there are 4,614; houses rented by the same, 433; houses used by independent schools, 363; in all, 5,410. With so many schools it is impossible that three-fourths of the people should be left without education, as boldly asserted by Rev. Mr. Rigby.

As regards different classes of schools there are

|   | No. of Pupils. |
|---|----------------|
| Elementary schools, 4,859               |                |
| Catholic.....                           | 154,949        |
| Protestant.....                         | 25,998         |
| Model schools, 481                      |                |
| Catholic.....                           | 46,217         |
| Protestant.....                         | 3,415          |
| Academies, 104                          |                |
| Catholic.....                           | 25,233         |
| Protestant.....                         | 4,935          |
| Normal schools, 3                       |                |
| Catholic.....                           | 194            |
| Protestant.....                         | 36             |
| Catholic classical colleges, 17         |                |
| Catholic.....                           | 4,590          |
| Protestant.....                         | 250            |
| Protestant colleges, 6                  |                |
| Number of pupils.....                   | 4,590          |
| Universities, 4                         |                |
| Number of pupils.....                   | 660            |
| Schools for the deaf, dumb and blind, 5 |                |
| Number of inmates.....                  | 447            |
| Schools of arts and manufactures, 10    |                |
| Number of pupils.....                   | 1,223          |
| Total number of schools.....            | 5,549          |
| Total number of pupils.....             | 269,104        |

## AVERAGE ATTENDANCE AT SCHOOL.

|                         | Boys..... | Girls..... |
|-------------------------|-----------|------------|
| Catholics               | 98,353    | 89,397     |
| Protestants             | 458       | 401        |
| Average attendance..... | 188,890.  |            |

Higher education is amply provided for in the Province of Quebec. This fact is abundantly shown by the great number of superior schools, academies, colleges and universities above enumerated. Among these stand pre-eminent the noble Universities of Laval, McGill and Bishop's College. To Laval University, in the city of Quebec, we assign the foremost rank, as it is the most ancient seat of learning on the continent of America. In 1890 its students in theology were 76; in law, 42; in medicine, 113; in arts, 54. Its branch at Montreal has the same faculties as the parent house at Quebec, with the addition of veterinary and polytechnical schools. Hence the Montreal institution may be said to be a fourth university. Laval University, Quebec, has conferred degrees

|                                | From 1862 to 1890 | In 1890. |
|--------------------------------|-------------------|----------|
| Bachelors in Sciences.....     | 152               | 7        |
| do in Letters.....             | 110               | 16       |
| do in Arts.....                | 321               | 18       |
| do in Medicine.....            | 318               | 33       |
| do in Law.....                 | 311               | 23       |
| do in Theology.....            | 119               | 1        |
| do in Canon Law.....           | 21                |          |
| Licentiates in Sciences.....   | 1                 |          |
| Masters of Arts.....           | 62                | 2        |
| Licentiates in Philosophy..... | 1                 |          |
| do in Medicine.....            | 175               |          |
| do in Law.....                 | 83                | 1        |
| do in Theology.....            | 30                | 2        |
| Doctors of Sciences.....       | 2                 |          |
| do in Letters.....             | 22                | 4        |
| do in Philosophy.....          | 3                 |          |
| do in Medicine.....            | 195               | 39       |
| do in Law.....                 | 47                | 8        |
| do in Canon Law.....           | 8                 |          |
| do in Theology.....            | 55                | 5        |

Next in rank comes that distinguished seat of learning the University of McGill College. The high name for science of its learned Principal is a guarantee for its efficiency and excellence. It is famed also for the unbounded liberality of its millionaire patrons. It is liberal, moreover, as its doors are ever open to Catholics as well as Protestants; and no interference is allowed with the religious principles of its pupils. Its degrees

are much appreciated; and they who bear them fully justify the esteem in which they are held by their success in the intellectual pursuits of life.

Bishop's College, established in the interest of the Anglican Church, is deserving of favorable notice. It may be presumed that it aims at reproducing Oxford, perhaps Oxford and Cambridge both. It may be truly said of it *sequitur patres creditably but, vic passibus aequis*. It does not appear to have such munificent benefactors as its sister university, McGill. Quebec is more richly endowed than most provinces and countries with educational establishments. There are elementary schools spread all over the country; academies, high schools, colleges in all suitable localities, together with convents of teaching Sisters who impart to their pupils the best education that can be desired, whilst they neglect not the daughters of the poor whose condition does not admit of their acquiring more than the elements of knowledge.

Many of the educational institutions that have been referred to are subsidized by the State, Protestants and Catholics being equally favored thereby. This liberality of the Province of Quebec is worthy of a noble minded people. The more so as it comes from an overwhelming majority to a comparatively small minority. It presents an example which it would well become other States and Provinces to follow. This Dominion has a right to demand that the like justice and liberality prevail in every village and county of the seven provinces. In one province, however, it will not be spontaneously adopted. What then? It will be apparent that the Protestant portion of the inhabitants of Manitoba are behind the age, and cannot be taught that the narrow prejudices by which they are actuated, are in these our better days relegated to the extreme vulgar, to the very lowest grade of human society. Does the Manitoba majority desire to be classed with such? It may well be so, for, are they not a set of adventurers, emerging from the squatter state, but not yet raised to the rank of intelligent and respectable citizens.

## A GLORIOUS RECORD.

### How the Catholic Majority in Ireland Treated their Protestant Neighbors.

The history of Ireland presents a glorious record with regard to the treatment of Protestants by the Catholic majority. In the first place there is not in its whole history one instance of a Protestant having been put to death for his faith by the Catholics when they were in power. Like in Maryland, tolerance for all was ever inscribed on the Catholic banner of Ireland. Thousands of martyrs she gave to the Church, but dear old Ireland never made a martyr. Liberal-minded instructed Protestants blush with shame when they consider the history of Maryland and Ireland. Where universal liberty was proclaimed by the Roman Catholics, there followed relentless persecution as soon as power was secured by the Protestant ascendancy; and persecution as cruel as pagan persecution against the early Christians was ruthlessly exercised against the unfortunate Catholics who had been so magnanimous in their treatment of their adversaries. In the matter of choosing leaders and parliamentary representatives, what country has ever given a more generous example than Ireland? See the long list of her patriots, her orators, her leaders and count the number of Protestant names. No, Ireland never made a distinction between her patriots of different creeds; all she asked of them was that they should love Ireland. She has ever been magnanimous, and gave the leadership to Protestants or Catholics, according to their merits and patriotism. Her past is a guarantee for her future. No man need fear persecution at her hand. Home Rule will not rob her of any of her ancient virtues. It will only bring them in more clear relief, in greater splendor.—*The Monitor.*

## Gladstone Insulted.

The following cable despatch relates an incident that serves to bring still further discredit on the Tory party of England:

The reception of the Prince of Wales at the Imperial Institute on the 17th was in every way successful. The Duke of York and the Princess May were cheered repeatedly by the thousands of guests, Mr. Gladstone was present, looking tired and irritated. A hostile demonstration was made by some of the ultra-Tories when he appeared, which was comparatively mild at first, but increased rapidly in volume and insolence. Despite the fact that the Prime Minister was the guest of the Prince of Wales he was received eventually with a storm of boisterous and hissing whenever and wherever he was recognized. The *Times* regards the demonstration against Mr. Gladstone as "a lamentable fact." "The event was regrettable," says the *Times*, "because after all Mr. Gladstone was the guest of the Prince of Wales. The demonstration was not organized, however, but was a spontaneous and irrepressible breach of the conventions of society."

## PROTESTANT MONASTICISM.

"Protestant Monasticism," is the title of an editorial article in the New York *Sun*. The text for the article is found in a circular received by the editor from "Brother Gilbert, Superior of the Order of Brothers of Nazareth," asking for aid for a charity maintained by the "Order" at its "Priory Farm" at Verbank, Dutchess County, N. Y. A brief account of the history of the "Order" is given in the editorial, and the charities maintained by it. The charities are numerous and in every way laudable. For example, it maintains a summer home for boys, and others for consumptives and young men. It also supports "a school for lads who have outgrown orphan asylums or are too old to be received by them; and still another for "boys who, though not vicious, refuse to submit to parental authority and are fast drifting to the bad." Besides these, the "Brothers of Nazareth" have other good works in view, and hope, by the aid of friends, to be able soon to enter upon them.

It will be seen that the "Order of the Brothers of Nazareth" is an excellent institution. The circular alluded to states that "the Brothers of Nazareth is the only lay Order in the Anglican communion." And it adds:

"The age is ripe for the development of community life among men banded together to do Christ's work in the Church. Hitherto in the English and American Churches, the religious life has found more favor and followers among women than men, some of the present English sisterhoods being stronger in numbers than many of the pre-Reformation orders."

It gives us great pleasure to call attention to the "Order of the Brothers of Nazareth" and to commend its work. We commend all good works, no matter by whom performed, and we praise all good men, whether they are Anglicans or Catholics. But we take special pleasure in calling attention to the "Order of the Brothers of Nazareth," for its existence—even apart from its good work—is a practical approval of the wisdom of the Catholic Church, and a censure of the protest against the action of the English State Church in destroying monasticism in England and confiscating the religious houses and property.

Of course the monks of the "Order of the Brothers of Nazareth" are aware of the hostility of the Anglican Church to the idea of monasticism, and how this hostility was manifested in the most vandalic cruelty and brutality. The officials of the Anglican Church moved hand in hand with the officials of the English State in suppressing the religious houses of men and women, in destroying the religious emblems contained in them, in driving the monks and nuns out into the world, and in secularizing the religious lands and houses. For nearly three hundred years a monk or a nun was not seen in England—indeed, was not allowed to live there. And yet, the circular regarding the "Order of Brothers of Nazareth" states that some of the present English (Protestant) sisterhoods "are stronger in numbers than some of the pre-Reformation orders."

Of course these facts point to this conclusion,—that England is in a condition of gradual and peaceful revolt against English Protestantism, and that this revolt is spreading to this country and to all countries where English Protestantism exists. The adoption of "monasticism," as the *Sun* calls it, in the Anglican sect of Protestantism is part of the movement which finds its manifestation in the adoption of vestments, and rood-screens, and pictures of the Blessed Virgin, and "Masses," and "confessionals," and "holy water." These are the expression of a protest against the Protestantism which was established by law in England and of which the fathers of the Anglican Church were the apostles; and it is at the same time an assertion of the truth of the Church which England cast aside, rejected and persecuted. It is, in effect, an assertion that the Church for which Sir Thomas More died was, after all, the true Church.

We hope this Anglican adoption movement will continue, in our own country especially. When there are many hundreds of Protestant monks and nuns we Catholics will not have to bear alone the attacks of the bigot haters of those who abandon earthly ties to devote themselves wholly to the service of God, in teaching the young or in ministering to the sick and the poor.

## Catholicity in Wales.

There are strong indications of a revival of some of the ancient glories of Catholicity in "gallant little Wales." The Cardinal Archbishop of Westminster last week assisted at the opening of a new Catholic church at Tenby, which is situated in the diocese of Newport and Minevia. There was an exceedingly large congregation present. On the previous evening, when he arrived, His Eminence was met by a crowd of nearly 2,000 people, and was accompanied by Dr. Hedley, the Bishop. The town was gaily decorated.

One thorn of experience is worth a wilderness of warning.