

The Catholic Register.

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

VOL. V.—No. 47.

TORONTO, THURSDAY, NOVEMBER 23, 1897.

PRICE FIVE CENTS.

RELIGIOUS BUT NOT DENOMINATIONAL.

It is not the province of the Church to teach, but to witness. The Church which the Apostles called Catholic is both the pillar and the ground. It is not the province of the Church to teach, but to witness. The Church which the Apostles called Catholic is both the pillar and the ground. It is not the province of the Church to teach, but to witness. The Church which the Apostles called Catholic is both the pillar and the ground.

to uplift you to the skies, by going into the Church—God's Church, the Church which the Apostles called Catholic. It is not the province of the Church to teach, but to witness. The Church which the Apostles called Catholic is both the pillar and the ground. It is not the province of the Church to teach, but to witness. The Church which the Apostles called Catholic is both the pillar and the ground.

to him by certain newspapers are correct or not, but if he says that in the private interview in which I asked him to resign, or at any other time, I addressed to him language in the remotest degree disrespectful, or a deliberate falsehood, the conversation was the quietest character, and he fully admitted the facts which dictated my course. My reasons for discharging him were clearly stated in the letter which I wrote him on the 2nd instant in connection with the resignation which he had given to me. I do not desire to change by a single word, and by far more prepared to be judged by my fair-minded friends, than by the ignorant that Mr. Killalea has not given an act for publication.

Let me ask what your idea are as to far to pursue in this matter. You introduce me before the public and more you bring in the name of the Corporation with which I am identified. I must have known that you had only one side of the story and as a newspaper man you must have been equally aware that it is not safe to take one-sided information from other papers. I would not draw your attention to the "Standard" account of the 10th instant, a copy of which I enclose. It was in this paper that the incident of June 22nd was first reported, very inaccurately. I regret to say and you will observe that upon the authority of Mr. Barlow, Commissioner of the Public Works, I was told that the resignation was to be publicly clear that the so-called Irish flag which I took down is the emblem of fanaticism, and being satisfied of that fact I editorially withdrew the charge made against me nearly five months ago. I trust that you will admit the good spirit of fairness in my not to say so severely do less than publish this statement. Yours truly, Wm. Robins.

The Dismissal of Daniel McAllister to the Editor of The Catholic Register. I am a subscriber for your paper and I have read with interest your article concerning the superannuation of Mr. Daniel McAllister who for years held the position of Landing Master in the Customs Department at the port of Coburg. In your issue of Nov. 15th instant appears a letter purporting to be written by a Protestant of Coburg who signs himself as "Truthful Friend." In that letter reference is made to myself in not very complimentary terms and I have deemed it proper to address this letter to you before you publish the true facts in connection with the above matters. In an editorial in your issue of Sept. 15th last, you say: "We shall be glad at all times to publish what the Church has to say if any truth be in view of the above declaration." I trust that you will publish this letter in full though it should occupy considerable space. In the first place I may say that I am the Deputed Liberal Candidate and the individual controlling the passage of the Bill as expressed by "Truthful Friend." I mention also that I am a Roman Catholic.

I desire firstly—to state briefly the facts concerning the Customs House scandal. McAllister's connection therewith, and his subsequent superannuation. Secondly—to refer to the fact that in your different articles and throughly to deal with the letter of "Truthful Friend." For some years previous to and at the time of the General Election in June 1896, there were three officers in the Customs House—Mr. Ewing, Collector, Daniel McAllister, Landing Master, and John G. Hagerman, Preventive Officer. After the election and before the late Conservative Government resigned, McAllister resigned his position as Landing Master and Mr. Hagerman as Preventive Officer. Mr. Ewing continued in the office of Collector and Mr. Killalea as Landing Master. Mr. Killalea desired to have McAllister's wishes carried out. Mr. Killalea accordingly requested the Government to superannuate Mr. Ewing and Mr. McAllister. The Government would not do this without Ewing's resignation. In other words they would not superannuate Ewing unless he was willing. I might just here mention that McAllister according to Civil Service regulations had the right to resign at any time, but he had not done so. Ewing did not want to do so but finally gave Mr. Killalea a Conditional Resignation. Mr. Ewing had not been in the service long enough to entitle him to full pay. He was to be paid for the balance of his term of service up to the time of his resignation. He was to be paid for the balance of his term of service up to the time of his resignation. He was to be paid for the balance of his term of service up to the time of his resignation.

office and is disabled for life from holding the same. I am a subscriber for your paper and I have read with interest your article concerning the superannuation of Mr. Daniel McAllister who for years held the position of Landing Master in the Customs Department at the port of Coburg. In your issue of Nov. 15th instant appears a letter purporting to be written by a Protestant of Coburg who signs himself as "Truthful Friend." In that letter reference is made to myself in not very complimentary terms and I have deemed it proper to address this letter to you before you publish the true facts in connection with the above matters. In an editorial in your issue of Sept. 15th last, you say: "We shall be glad at all times to publish what the Church has to say if any truth be in view of the above declaration." I trust that you will publish this letter in full though it should occupy considerable space. In the first place I may say that I am the Deputed Liberal Candidate and the individual controlling the passage of the Bill as expressed by "Truthful Friend." I mention also that I am a Roman Catholic.

What he knows he can say in some sort of way, and what he can find no means of saying is no more in his knowledge than if it did not exist at all. He is not the man to be a principle of religious instruction, no hidden, no obscure, or no lazy, that they can't be named. If so, they can't be taught, can't be in any way called instruction; if not so, they can be spoken, they have names, and therefore, of course, cannot, without the strictest contradiction, be called non-denominational; for denominational means either the having a name or the capacity of receiving one.

What a jumble the good minister has got into. But we remember that the word denomination stands not only for a name given, and for the act of giving it, but also, by an easy figure of speech, for a sect or a party in religion; and such sect or party generally gets its name or denomination from the name of its history, or some principle or especially emphasis. Thus Anglican is a geographical or local name, because it attacks the Catholicity of the Church by denying the divinely appointed head. Presbyterians have their appellation from a word descriptive of one portion of the ecclesiastical hierarchy, which they misunderstand, the Baptists from wrong notions on the sacrament, and Methodists because it was hard to say what principle, if any, they laid stress upon—more accurately of the way they regulated their outward life. But however given, a name or denomination they all have, and everything they teach, every lesson they impart, must be classed as denominational. Does the reverend preacher, then, mean that the instruction in the school should be held or taught by any or all of the denominations? And if not, how does he come to honor it with the epithet non-denominational? And still remain himself a teacher of one of those denominations?

We think we can show this minister how he can give a sensible religious meaning to his words, now so self-contradictory and with this view may venture to guess at the thoughts he must or may have had in his mind on the occasion of his late speech. We suppose him, then, deeply in earnest in his wish to see the truth, the whole truth of the Christian religion taught in this school, and all other schools. Nothing less can satisfy him and society.

Now then he looks abroad for the provision made for such teaching, and finds it only in the non-denominational motto inscribed upon the wall of the school—each for his own school, than upon bonding their untold energies to the inculcation of God's law, he is filled with amazement and despair so great that he thoughtlessly thinks and says the world would be better without the whole of them. It's have religion without denominationalism, is the conclusion of his haste. But then a second thought strikes him like this: each of the denominations has at least some Christian truth. Can I, then, make war on that? If I do, I am not fighting against God? And if I don't, am I obliged to accept those narrow views and crooked principles which common sense assures me are no part of divine revelation? And if I could have the one without the other, the good, the light, the truth without the fog and clouds, or even words with which men have obscured it? This is a cry that goes up from many a heart, and it can be answered to the fullest satisfaction of every one who is honestly in earnest. You can have the truth which endures, restore as a ground beneath your feet, and a pillar

to the Editor of The Catholic Register. I have received a copy of your paper of 18th instant, in which I observe quite a lengthy account of the recent discharge of our late book-keeper Mr. Thomas Killalea, in which is introduced a great deal of matter personal to myself and a reference to my having removed from the decorations of this town on the Queen's Jubilee day a piece of bunting which you are pleased to call the Irish flag. I do not know why so much prominence should be given to the subject in a Catholic newspaper, but it is thought that Mr. Killalea's religion has some bearing upon the case. Certainly on my part nothing could be further from the truth. Not only have I no prejudices against the Catholic religion, but so far as is possible to a man, I have no religious bias, as you, if I have leaving in that direction, the music and ritual of the church of Rome always having had great attractions for me. For some years past, while seldom attending any place of worship, I think I have been frequent in Catholic churches than in any other.

I have never in my life asked the religion of any person whom I contemplated employing. There are to-day two members of our staff whom I personally selected, and who I learned were Catholics only after they had been a considerable time in our service. They are still with us, and as long as they are satisfactory in other respects their creed will not be considered for a moment. In my own household we have time and again had Catholic servants for a great many years, and we no one who has been with us four years. No one has a greater contempt for religious prejudices than myself, as the slightest investigation in this town will conclusively show; but while I have never allowed the very influence of employing people neither will I be deterred from discharging them when they prove unsatisfactory by the fact that they belong to any particular church. Mr. Killalea's resignation was demanded for ample reasons, and I mean to leave no doubt that such is the case. Had I been so disposed I might have trumped up a reason, or I might have exercised my undoubted right to make such changes in the staff as the authority given to me by this Company permits without offering any explanation whatever; but I preferred to be frank with Mr. Killalea, and I regret that he has not followed my example. I cannot say whether the statements attributed

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