### The Catholic Register.

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THURSDAY, MAY 28, 1896.

### Calendar for the Week.

r 23.—Of the Octave.
29.—Of the Octave. Ember Day. Fast,
30.—Of the Octave. Ember Day. Fast,
30.—TRINITY SUNDAY.
6 1.—S Eleutherins, P.
2.—S. Rogene, I. P.
3.—S. Mary Magdalene of Pazzi, V.

One of the little surprises of the campaign is to see Mr. Davlin, who supported the Remedial Bill in the House and Mr. Laurier his leader who moved the aix months hoist, on the same platform voking full and entire confidence in each other. They know their business bost; and speaking s riously there is no member of the late Parliament we our selves would like to see returned by a s would 'ike to see returne r majority than Mr. Devlin.

In the April number of The Catholic World Magazine appeared an article on "The Land of the Josuit Martyrs" by Dr. Thomas O'Hagan. The article contains an historical account leading up to the martyrdom of Brobeuf and Lalemant, a skotch of the parish of Penenaguishene, and of the national memorial church to the martyrs, for which Dr. O'Hagan gives all due praise to Rev. Father Laboureau. As a Canadian writer Dr. O'Hagan is a model of patriotism. His subjects are invariably Canadian and are always treated with In the April number of The Catholic patriotism. His subjects are invariably Canadian and are always treated with the spirit of a man who loves his country. As a Catholic Dr. O'Hagan is a trae student. The foundation beneath the entire settlement of this Canada of ours is Catholic, and it is most important that our writers should be acquainted with the history from bottom to ten. that our writers should be acquain with the history from bottom to top.

We do not anticipate that the letter of ne Archbishop of Halifax which aps in our present issue will receive the secular press of the Dominion publicity it deserves. But if ou y it deserves. But if our in the least impartial this at appeal to the patriotism of would be made to ring through the country. There is not a someone as sentiment in it that the hearts of or Here is a prelate of the Catholi o. Here is a prelate of the Catholic Church whose patriotism all recognize He speaks on this unfortunate subject which has raised so much sectarian bitterness as he would speak on any other matter threatening the wifare and progress of his country. Despite every will sign that may be discerned in the situation he still has confidence in his fellow Canadians. If the candidates of helds narties cannot rise to the new text when the country is to the text. discerned in s confident ns reliow Canadians. If the candidate of both parties cannot rise to the sam plane we hope the electors will prove of June 28rd that they know how to us their power with justice.

Discussing the second reading of the English Education Bill, The Tablet writes—"Our first duty is to thank the Irish members for the loyal way in which on Tuesday night they helped to vote down the Radical opposition to the Education Bill. Their co-operation secured to the Government's splendid and crushing majority, and one which ought to go far to stiffen the back of Sir John Gorst in Committee when he is dealing with the attempts which would still be made to whittle down the advantage. made to whittle down the advantages which the bill offers to the voluntary which sale bill offers to the voluntary schools. Our thanks are due equally to both sections of the Nationalist Party in that they had once more proved to the world that they will allow no calculation of political gain to stand between them of political gain to stand between them and their duty as the representatives of a Catholic people, and are ready to sink every consideration of party in their resolve to safeguard the Christian education of the children of the poor. Mr. Dillon's speech, though it was murder-onally compressed in the Loudon papers, was a noble vindication of the claims of the Catholic schools and made also the Catholic schools, and made a impression upon all who heard it."

In our Irish news columns this week a strange legal decision is noted. A Dubliu solicitor, Mr. D. J. Bergin, a few publis solicitor, Mr. D. J. Bergin, a few cars ago bequeathed, among a number  $\ell$  other charitable bequeats. 2500 to the Martis Fathers for Masses for the opens of his soul. Upon this particular equest it was at first sought to recover uty, on the ground that the purpose neutioned was not a charitable one, but the legacy was declared exempt.

It was then contouded by the next of kin that the bequest was made in viola-tion of the law, the Marist Fathers being an order prohibited by the statute. On this ground the Vice-Chancellor held the bequest invalid. If this is law then the law is a curious anomally. Other orders within the statutory prohi-hition are, the Jesuius and the Christian bition are the Jesuits and the Ch Brothers But the British Government proposes to give to the last mentioned order a very considerable yearly grant to mantain their schools, whilst it would be violation of the law for private colzen to make a bequest in their favor for the same purpose. The case shows how desirable it is to over haul those old statutory relics of ponal times, the very recollection of which is a disgrace to British enlightconnent.

Rev. Father Corcoran in The Globe of Tuesday ably handled themisrepresenta-tions of Dr. McVicar and his Presby-terian conferes of Montreal so frently exposed in THE REGISTER. The be appended to Father Corcoran's letter an an editorial note representing the Schools of Ontario as schools which Catholic children may conscient-iously attend. The Globe knows that the statutes of Ontario guarantee and protect the Public Schools of Ontario protect the Fubnic Schools of Otherio as Protestanti schools. The Globe also knows that its own frequent advertisements for Public school teachers invariably stipulate that applicants must be Protestantis. The Protestantism of the Ontario Public schools may be gradually tending to secularism; but they are to-day in fact and by statute Protestantis schools. We publish Father Corcorans letter in full. Mr. J. Gorman of Ottawa also had an excellent letter in the same issue of The Globe setting it right in regard to the views alleged to have been expressed by Archbishop Croke upon the secular schools of New Zealand. This letter will appear in our next. What we wish to say now is that the example of as Protestant schools. The Glo will appear in our next. What we wish to say now is that the example of Father Corcoran, Mr. Gorman and others should be followed by all intelligent Catholics. When misrepresentations appear in the public press don't wait for the Catholic papers to handle them. Strike the iron while 'tis hot. This is doing a grand work for Catholic Truth.

An instructive case of proselytism was investigated by the Master of the Rolls in the city of Dublin on May 18. Margaret and Susan Kelly, 15 and 18 years of age respectively, were the children of a mixed marriage. Their fathers, Catholic, was a member of the Royal Irish Constabulary. He died at Ballintra, Co. Donegal, and appointed Rev. Patrick Daly, the parish priest of that place, testamentary guardian of his children. The mother was not a Catholic, and when she died the Irish Church Missions captured the children and shut them up in a Dublin institution known as the "Bird's Nest." When the testamentary guardian applied in the courts for the custody of the children he was met with the plea that An instructive case of proselytism nvestigated by the Master of the hildren he was met with the plea that children he was met with the plea that the children had formed strong religious opinions. These opinions had been formed in the "Bird's Nest," and the Master of the Rolls undertook to per-sonally question the children upon the instruction they had received there. Describing the result of his examination he anid .

"They have a strong aversion to be what they call "Romans." But I spoke to them upon general questions with a view of testing the extent of any real religious knowledge that they might possess, and I find that the elder ore can repeat the Lord's Prayer but repeat it very badly, with an obvious want of understanding and an inaccuracy of expression; still she can ropeat it, . . . I find that they are unable to give any distinct reason for a preference for the Protestant religion over the Roman Oatholic, except that they are determined not "to bow down to images," which was their expression. They also said that they objected to pray to the Virgin Mary. I asked them who the Virgin Mary was and ancither one nor the other of them was able to neither one nor the other of them was able to neither one nor the other of them was able to give me the least idea. . . . . They never had heard of the Sermon on the Mount, and when I mentioned it to them they were quite unable to tell me by whom that sermon had been uttered, and several things of that sort, which perfectly satisfied me that so far as religious teaching is con-cerned their education has been up to the esent time hopelessly and most laments

bly neglected."

Here we find that the only instruc-tion these children received from the Church Mission folk was in ignorant prejudice against the religion of their dead father. Of that they had plenty; of religious instruction none. The girl who was fitteen years of age could not recite the Lord's Prayer. Proselyetism has no need of any other creed than bigotry. Upon that it thrives. Bigotry and Prosyletism will live and die together; they are and ever have been inseparable.

### Mdr. Laflacha's Sarmon.

We were afforded the opportunity on Tuesday of perusing an extended report of the sermon delivered by Mgr. report of the sermon delivered by Mgr. Lafleche, Bishop of Three Rivers, Que, as an accomp ment to the coll letter of the hierarchy on the Mani-toba School question. This sermon

has been made the toxt of many warm editorials and campaign speeches in Ontario. The Globe report is a tranlation from Le Trifluvien, and we must accept it as accurately ing the venerable Mgr. L is not necessary that we in turn should republish the entire four columns of the Bishop's sermon in order to deal fairly and respectfully with the sub-ject, as we sincerely desire to do. Mgr. Lassecho interprets Mr. Laurier's attitude as leader of the Canadian Liberal party in the following words:

The most categorical affirmation of the uned by the Church that ilberalism condemned by the Church that has ever yet been made, to my knowledge, in the legislative halls of our country. The man who epoke in this way is a rationalist Liberal. He propounds a doctrine entirtly opposed to the Catholic doctrine, that is to say, that a Catholic is not bound to be a Catholic in his public life. This is a fundamental error, which may lead to the most

Along with this interpretation of Mr. Laurier's position Mgr. Laflech quoted against the Liberal leader th words of Leo XIII., from the Letter of the Holy Father addressed to the Bishops of France. In a word, he would fully identify Canadian Liberalism with French Liberalism.

With regard to the pronouncement of His Lordship of Three Rivers it should be remembered that his is the opinion of only one prelate, Mgr. Le fleche having now stepped out of the line formed by the hierarchy of our sister Province. His Lords ion seems to go much further that the joint letter of the Onebec Bish Inasmuch as it passes beyond the limits of an authentic interpretation of their joint declaration it must be considered as only the individual opinion of Mgr. Lafleche. regard to Mr. Laurier's own state-ment of his position as leader of a political party in Canada we think, with all due deference to Mgr. Lafleche's opinion, that something might be said on the other side. read and understand the principles of the Liberal leader conder ned by Mgr Lafleche we certainly do not inter them in His Lordship's way. Th Mr. Laurier's objectionable

"While I occupy a seat in this house while I fill the position that I hold, when ever it shall be my duty to take a stand or any question whatever, I shall take that stand, not from the standpoint of Catholic came, and from the standpoint of Catholi-ciam, not from the standpoint of Froets-naism, but I shall take it from motives which appeal to the conscience of all, in-dependently of their religion, from motives which should animate all men loving justice, freedom and toleration."

We do not interpret this declaration as an expression of the worst form of religious Liberalism, to which His Lordship rightly applies such strong condem imagine that i theologians were to hold a discu on the question His Lordship of Three Rivers would not find himself in the majority, for we think as a practical question in this country, where the position of parties is fairly defined and understood by Catholics with regard to religious bearings, that a po Liberal can not, without the stronger with a religious (or irreligious) Libera of the French school. Furthermore Mr. Laurier has often taken oo to explain his own position as being that of a Liberal of the English school; and we speak subject to contradiction English Sc English School question, the majority of our Catholic fellow subjects in political here .the England and Ireland are Liberals. In England as here the political difference regarding the school question does not impel Catholics to sink all their party opinions. Nor should Liberals be asked to do so in Canada. Let us appeal to them, still as Liberals, to be true to the constitution of the country, and accord justice to all minorities whether Pro-testant or Catholic. If compelled to break away from their party on this question of Catholic education, they vill prove themselves the better Lib rals for doing so.

# Mr. Goldwin Smith in a New Light.

Most of his fellow-citiz ronto know Mr. Goldwin Smith as an opponent of Home Rule for Ireland. opponent or nome runs not areason.

When they read the Diary of the late
W. J. O'Neill Daunt, just published
by T. Fisher Unwin, London, they
will accordingly experience some little will accordingly experience some surprise at finding Mr. Goldwin S out at last. The following leaf mith lowing leaf from O Neill Daunt's diary is news indeed: January 24th, 1868 Letter from Mr. Ushlwan Smith, acknowledging a paughlet I sent him. He says. "You know my besire is for a just minon, with due respect or the principle of national self govern ment, so far as is compatible with union. But I confess there seems at prosent little statue of the Union being made just, and I fear that to Repeat—which I strongly deprecate—we shall come after all " So that in 1868 Mr. Goldwin Smith

was a Home Ruler with, however, the settled conviction that "to Repeal" "we shall come after all." He tells us he strongly deprecates Repeal; he certainly leaves it to be inferred " I confess there seem at present little chance of the Union being made just" that to the injus the terms of the Union due the irresistible drift towards Repeal. It is not so very long ago since Mr. Goldwin Smith was a Home Ruler holding these opinions, and as we are of those who rate his influence high in the dis sion of most subjects upon which he is accustomed to engage, we are curious to hear the explanation of his position towards Home Rule in 1866 nd the opir ns he has expressed more recently. Did he experience a change of heart? and if so, what was the character and what were the reasons of his conversion?

#### Ethion. The Hamilton Herald has been im

pressed by the remarks of Mr. Justice Street to the Hamilton Grand Jury ing the subject of juvenile crim nd Public School education. The Herald thinks something should be d about it. But what should that some thing be? that is the question. Mr. Justice Street did not himself sugges any remedy; it was in his opini suggest a proper remedy. The Herald, we notice, comes to his relief. Our contemporary proposes the introduc-tion of a text-book on "elementary ethior" to meet all the needs of the case. This, to he sure, is something; but why in the name but why in the name of common sense "elementary ethics?" We have heard of all sorts of ethics We but never before of the " alam brand. Everybody knows what you mean when you say professional ethics. If your daughter should catch the ole fad and you had neither the wish nor the money to buy her a wheel you would probably have a practical lesson on ethics. The young woman would feel out of sorts, the doctor would be called in and having diagnosed the case would prescrib bicycle exercise and bread pi ould pay \$5 for the pills in addition to the first instalment on the wheel. And the doctor's knowle of ethics would make it as plain as the Latin on his prescription that he had done fairly by you. "Elementary ethics must be different from doctors and lawyers' ethics. Possibly what The Herald means is an abridged Aristotle as a new fad for Public School children. Certain maxims of Aristotle are quite all right; others are quite all wrong. One of his best known maxims is the maxims property in slaves. Other maxims are worse than this. But still it would not be impossible to abridge and substitute him for the "Ross Bible" in the Public Schools. "Elen maxims is the morality of mentary' sthics we, however, would be inclined to discountenance. The shief element, indeed the found chief element, inuced she foundation of the Ethical is independence of the Divine. Ethics and Aristotle funda-mentally considered declare against notion of God. Everything even a notion of God. Everything must be scientific in order to be advanced as truth. So that, unless our Public Schools want to go in for Infidelity right off, "elementary ethics" must be regarded as a most etnies must be regarded as a most terrible error. Our Hamilton con-temporary says a Protestant minister who lives in the country has a text-book on ethics all ready to be adopted in the Public Schools. Very likely! Very likely If you have a Protestant mi a secular editor at the back of any fad a section cuttor to boom. Out with the Namarone; bring in the Stagyrite! The one thing certain is that Christianity must be completely eschewed in the Public schools. Give

the children Old Testament without comment; give them anything, but definite Christianity, never. While not professing to know whether a textbook on "elementary ethics" may be adopted in the Public Schools or not, we think Mr. Justice or not, we think are observed to understand that the boys in our Public schools are acquiring a strong taste for the ethics of all state schools from which the name of God has been banished. The othics of Australian "larrikinism" are spreading in Ontario. The schools of the Australian colonies have been completely secularized, and it may ence, or it may be due to cause and effect, that the Australian "larrikin" is of all boys the most wicked in the world. Mr. Justice Street appears to think that our Ontario schools are, without any textbook, making ··· larrikinism '' the cult of our youth.

### What Mr. Coatsworth Has to Reckon With. The scenes that took place at the

meeting in the Pavilion on Saturday night it would be foolish for the friends of remedial legislation in East Tor to ignore. Mr. Foster and Mr. Rufus ope came there to state the position the School question to the electors of a Conservative constituency. found themselves regarded with hos tility and suspicion from first to last, their reception, taking one thing with another, was a violent denial of that right of public meeting which is supposed to be implanted in every British community. Mr. Foster made an address that left no flaw in the constitutional view of the question. It was a masterpiece of clearness and a perfectly accurate statement of the facts. The demeanor of the audience could not fail to convince any disinterested spectator that the speaker was simply not believed. Even when he quoted the exact words of the constitution his prejudiced listeners yelled "no no." thinking that he merely had recourse to cunning. It was a pitiable spect-acle. Only once or twice did Mr. Foster succeed in making an impression upon the dense prejudice that confronted hina, when he rose into eloquence itself and they who listened were not able to resist. But the next moment when he came back to fact it was the same old vell that gave him

the was the same old yell that gave him pause: "no no; down the hireyarchy."

And this is to pass for the condition of political intelligence in Torontol Is the explanation far to seek? We believe it is found in this fact that the bulk of the people who attend political meetings are those who do not read more than the daily papers. Now the task which the daily papers in Toronto have set before themselves since this ques-tion of remedial legislation for the ion for Manitoba minority first came up is to misrepresent the position of the Gov-ernment and cater to the prejudice of he populace. When Mr. Pope to the meeting on Saturday night that to suspend the guarding clause in the constitution under which the Manitoba minority ask to have their grievance remedied would mean to suspend the sefection of Protestant education in Quebec, he must have been unrepar-ed to hear a logician in the gallery shout: "Bullets: this is a Pro country." Then Mr. Pope said that he, one of the Protestant minority in Quebec, preferred to live in that Pro vince rather than anywhere else in America, and that he was proud of the educational system of French Canada; but he was jeered at as a man who was resolutely lying to nake a point.

Such was the spirit of the meeting and such is the spirit that is respons-ible for the clamor set up against Mr. Coatsworth, the only Conservative candidate in Toronto who has dared to face the prejudice of the crowd as a supporter of the remedial policy of the rament. From the meeting on Saturday evening all the other so-called Conservative candidates of Toronto were absent, although they have se-cured their communions by the aid of the Conservative organizations and conventions. They left Mr. Coats worth alone to stem the tumult of the orant and bigoted.

East Toronto is a Conservative con-stituency and Mr. John Ross Robertson, the nominee of the P.P.A.s. who has been brought out to defeat, Mr. Coatsworth, claims himself, like Messrs, Clarke, Osler and Cockburn, Conservative. That he will derive very rable strength from his position as a Freemason and an Orangeman cannot be doubted, and unless all the friends of remedial legislation come to the aid of Mr. Coatsworth, the to the and or Mr. Ossesworth, the lodges may claim upon election day a significant victory over the cause of Catholic education in Canada. Catholic believes the cause of Catholic education in Canada. Catholic Liberals may feel inclined to say 'let the Tories fight it out in East Toronto among themselves." That would be making a grave mistake. The great majority of the Catholic voters in East Toronto are, we believe Liberals. We sincerely hope they will not neglect the exercise of their will not neglect site tacture that franchise because their party leaders have left the field unoccupied by a Liberal candidate. If John Ross Robertson is elected to Parliament it will mean a triumph for the forces of prejudice and intolerance, and most of all for the evil influence of the secof all for the evit influence of the sec-ret societies. Liberals and Conser-vatives without regard to religion, and even without regard to politics, should unite to defeat him. This is not a party paper; but we have often said that the party system of Government is the only practical system for this country. Why then should Liberal electors stand aside to facilitate the ld Liberal war which the combined evil influences represented by Mr. John Ross Robertson in this election are making upon a Conservative candidate whose only crime is that he, a Methodist, has stood by his party on this ques-of Catholic education?

The P.P.A. fanactics who denied the right of debate to Messrs. Foster and Pope at the Pavilion on Saturday evening believe, with some reaso that their violence intimidates Libera and non-partisan voters. We sincerely hope that the readers of The Register in East Toronto will do all in their power to give a set back to violence and fanacticism on June 28.

## Special Privileges in Belfast.

There seems to be no end to the special privileges which the Orange majority in Belfast enjoy. A hy committee of the Imperial Parlian has been poking up the subject in nas been posing up the supposi-connection with the Belfast Corpora-tion Bill for a matter of several weeks. tion Bill for a matter of several weeks. Incidentally it has come out that a Catholic has never earned a shilling from the Belfast corporation The was nothing surprising in that; but it might have been in consequence of it might have been in consequence of the further fact that their lives and property were never safe, that the Catholics were driven very considerably into one district. There they found themselves able to return My Thomas Sexton to Parliament. Orangemen dealt with the problem thus presented to them in a novel and dealt with the problem most comprehensive manner. They had the Catholic quarter "improved; whole streets torn down, the residenti character of the locality obliterated and the parliamentary representation of the minority destroyed. Even that did not satisfy them. They must needs occasionally loot the property of the scattered "Uitlanders" and smash a few Catholic skulls in oc tion of Derry, Aughrim and the Boyne In any other part of Ireland that ement would be foun sostly. Compensation galore would e awarded by the grand juries for all injuries to person and property.

The compensation would come out of
the pockets of the rate-payers, and the grand juries could afford to be liberal. Down in Kerry a police has often made a competency out of a playful tap of a blackthorn. One would imagine that a similar principle of producing the deterrent effect should extend to Belfast. Not at all. Mr. Singleton, Commissioner of Police in Belfast, was examined before the parliamentary committee on March 12. He told how the Orangemen of Belfast found themselves free to riot and loot without any fear of injuring themselves in pocket. Here is extract from his evidence:

A head-constable had been killed in A head-constable had been killed in 86 rices, and a district-inspector, who now out on pension, maimed. Neither district-inspector nor the relatives of dead man had received compensation, the remainder of Ireland compensation, which was been given. It was well ke to the authorities that the area of extion would be more than doubled by nus bill. The police had expressed so optsion as to the extension, but they had a strong opinion about not getting compensation. He thought it desirable that a provision should be inserted under which the police should be inserted under which the police. abould be inserted under which the police would be entitled to compensation for personal injuries.

personal injuries.

It has always been a mystery to us how so much shooting and maiming was done in a Belfast riot by the Orange mobs. It is now quits clear. Orange mobs. It is now quite.

The rate-payers were not asked to pay

The rate-payers were not asked to pay the piper, and they could quite aftord to be edified by police batting on the streets after the manner of a Mexican bull fight. Talk about paternal gov-ernment, but if the Orangemen are not satisfied with the English administration of Ireland they must be hard to please. Who can blame them objecting to Home Kule or any other rule than the paternal Government England?