

The Catholic Register.

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THURSDAY, MAY 28, 1896.

Calendar for the Week.

- May 28—Of the Octave. 29—Of the Octave, Ember Day, Fast. 30—Of the Octave, Ember Day, Fast. 31—Trinity Sunday. June 1—S. Bleustheris, P. 2—S. Eugene, I. P. 3—S. Mary Magdalene of Pazzi, V.

One of the little surprises of the campaign is to see Mr. Devlin, who supported the Remedial Bill in the House, and Mr. Laurier his leader who moved the six months' hoist, on the same platform voting full and entire confidence in each other.

In the April number of The Catholic World Magazine appeared an article on "The Land of the Jesuit Martyrs" by Dr. Thomas O'Hagan. The article contains an historical account leading up to the martyrdom of Brebant and Lalomant, a sketch of the parish of Penanguishen, and of the national memorial church to the martyrs, for which Dr. O'Hagan gives all due praise to Rev. Father Labrousse.

We do not anticipate that the letter of the Archbishop of Halifax which appears in our present issue will receive from the secular press of the Dominion the publicity it deserves. But if our papers were in the least impartial this magnificent appeal to the patriotism of Canadians would be made to ring through the country.

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."

In our Irish news columns this week a strange legal decision is noted. A Dublin solicitor, Mr. D. J. Bergin, a few years ago bequeathed, among a number of other charitable bequests, £500 to the Marist Fathers for Masses for the repose of his soul.

It was then contended by the next of kin that the bequest was made in violation of the law. The Marist Fathers being an order prohibited by the statute, in this ground the Vice-Chancellor held the bequest invalid.

Rev. Father Corcoran in The Globe of Tuesday ably handled their misrepresentation. Dr. McVicar and his Presbyterian confederates of Montreal so frequently exposed in THE REGISTER, The Globe appended to Father Corcoran's letter an editorial note representing the Public Schools of Ontario as schools which Catholic children may conscientiously attend.

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 mixed marriage. Their father, a Catholic, was a member of the Royal Irish Constabulary.

"While I occupy a seat in this house, while I fill the position that I hold, whenever it shall be my duty to take a stand on any question whatever, I shall take that stand, not from the standpoint of Catholicism, but from the standpoint of Protestantism, not from the standpoint of motives which appeal to the conscience of all, independently of their religion, from motives which should animate all men loving justice, freedom and liberation."

Here we find that the only instruction 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.

We were afforded the opportunity on Tuesday of perusing an extended report of the sermon delivered by Mgr. Lafleche, Bishop of Three Rivers, Que., as an accompaniment to the collective letter of the hierarchy on the Manitoba School question.

has been made the text of many warm editorials and campaign speeches in Ontario. The Globe report is a translation from Le Trifluvien, and we must accept it as accurately representing the venerable Mgr. Lafleche.

The most categorical affirmation of the liberalism condemned by the Church has ever yet been made, to my knowledge, in the legislative halls of our country.

Along with this interpretation of Mr. Laurier's position Mgr. Lafleche quoted against the Liberal leader the words of Leo XIII., from the Letter of the Holy Father addressed to the Bishops of France.

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. Lafleche having now stepped out of the line formed by the hierarchy of our sister Province. His Lordship's opinion seems to go much further than the joint letter of the Quebec Bishops.

"I find that they are unable to give any distinct reason for a preference for the Protestant religion over the Roman Catholic, except that they are determined not to bow down to images, which was their expression."

Mr. Goldwin Smith in a New Light. Most of his fellow-citizens in Toronto know Mr. Goldwin Smith as an opponent of Home Rule for Ireland. 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 surprise at finding Mr. Goldwin Smith out at last. The following leaf from O'Neill Daunt's diary is news indeed:

January 24th, 1868 Letter from Mr. Goldwin Smith, acknowledging a pamphlet I sent him. He says: "You know my heart is for a just union, with self respect for the principle of national self government, so far as is compatible with union."

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; but he certainly leaves it to be inferred when he says "I confess there seems at present little chance of the Union being made just" that to the injustice of the terms of the Union is due the irresistible drift towards Repeal.

Ethics.

The Hamilton Herald has been impressed by the remarks of Mr. Justice Street to the Hamilton Grand Jury touching the subject of juvenile crimes and Public School education. The Herald thinks something should be done about it. But what should that something be? That is the question.

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.

schools from which the name of God has been banished. The ethics of Australian "larrikinism" are spreading in Ontario. The schools of the Australian colonies have been completely secularized, and it may be a coincidence, or it may be due to cause and effect, that the Australian "larrikin" is of all boys the most wicked in the world.

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 Toronto to ignore. Mr. Foster and Mr. Rufus Pope came there to state the position of the School question to the electors of a Conservative constituency.

Such was the spirit of the meeting, and such is the spirit that is responsible 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 Government.

East Toronto is a Conservative constituency 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, a Conservative. That he will derive very considerable 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 lodges may claim upon election day a significant victory over the cause of Catholic education in Canada.

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 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 secret societies. Liberals and Conservatives without regard to religion, and even without regard to politics, should unite to defeat him.

The P.P.A. fanatics who denied the right of debate to Messrs. Foster and Pope at the Pavilion on Saturday evening believe, with some reason, that their violence intimidates Liberal 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 fanaticism 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 hybrid committee of the Imperial Parliament has been poking up the subject in connection with the Belfast Corporation Bill for a matter of several weeks. Incidentally it has come out that a Catholic has never earned a shilling from the Belfast corporation. There was nothing surprising in that; but 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 Mr. Thomas Sexton to Parliament. The Orangemen dealt with the problem thus presented to them in a novel and most comprehensive manner. They had the Catholic quarter "improved," whole streets torn down, the residential character of the locality obliterated and the parliamentary representation of the minority destroyed.

A head-constable had been killed in 86 riots, and a district-inspector, who now sits on pension, maimed. Neither district-inspector nor the relatives of dead men had received compensation; the remainder of Ireland compensation would have been given. It was well known to the authorities that the area of extortion would be more than doubled by this bill. The police had expressed an opinion as to the extension, but they had a strong opinion about not getting compensation.

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