# The Catholic Register.

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

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## TORONTO, THURSDAY, JUNE 17, 1897.

### PRICE FIVE CENTS.

# VAGARIES WORTH WATCHING.

Last week we spike of some of the inconveniences of private judgment, and have been asked, What is the use of have been asked. What is the use of attacking what nobody can get along without? I not the mind the thinking apparatus of man, his very highest endowment, and would that have been given unaccompanied by the right and duty to use it? Are men to be free in their mere bodily movements, but slaves in the soul? I have only you have growth or progress, or anything you please that is worth having without the full freedom of the mind to room at its own sweet will through heaven and earth, and housaht his very the judgments it forms theire upon the judgments it forms

thrive upon the judgments it forms about everything it sees.

Excelsior is the motio of every banner newadays, and you must not spanced the free limbs, nor clip the strong wings of the young esgles who are struggling to fly lugher and see further.

All this—and you find it by the yard natitate pactures—all this sounds well.

in all the papers—all this sounds well, and louds itself to easy (and very worth-less) declamation; but it is the very me, ation of the date of religion.

If your house is on the other side of a

If your house is on the other side of a realing stream and you are an indifferent swimmer, it is common sense to look about you and enquire for the bridge that has been but to meet the difficulty. A plunge into the raging waters may look quite brave, but is apt to be followed by a repentance that comes too late.

Now between us and our eternal destiny there yawas a mighty chasm which no creature can cross by his own strength no creature can cross by his own strongth or wit. What are we to do in presence of such a fact? Surely to look about and discover if there is, perchance, anyone or anybody that has a map of the way, and a viatioum to suntain us on the journey. This is the Catholic method, which has given complete satisfaction to contates millions for ninoten hundred years. Our neighbors have a modern patont process, which they call Private Jurgenct, which, whilst it flatters individual pride by leaving overyone free to follow his own courses, has the great drawback that it has no has the great drawback that it has no has the great drawback that it has no way of its own to point out. Now we are not thinking of such a thing as arguing the insufficiency of Private Judgment in the matter of knowing and fuffilling Gods law. The cunuch's answer, "How can I know unless somebody teach me?" ought to have settled the constant long are.

But there are social and political

question long ago.

But there are social and political hocouvoniences springing from the new rule which it is worth our while to consider. They are more easily handled, as they affect us here in this life, and it is woil to be no nor guard against them Man is not only an individual, he is also a social, political and religious individual, and that by the very constitution of his nature. Wherever he is found, there is at least some evidence of these three characteristics, and provision is made for their growth and feevelopment by delive institutions known as the family, the State and the Church. These last have always been, and the individual uses them, and rests apon them, as naturally as he uses the air for his lungs, as food for the body. And this using of them, and resting upon them, as naturally as he uses the hair for his lungs, as food for the body. And this neighbours of faculties, by which, as by tendris, he is united to them, and receives of them life, as well as gives of his own. Take them entirely away and he is little better than the bute; duminable that a diover. He bastire never can be fully nourished. Said brought to its last perfection, outside the atmosphere of these divine materials.

Well, as the state is only made up of the families, politically organ is d. i. te shard to see he with families what is required. At all events we must have something to support up, says "fiviate Judgment, and though we might wish to before the support manufament in the state of mentions and we can from it.

He starting the line true of something to the support of the support of

what and we can from it.
Hastorianity, this is true of every one of the originally, this is true of every one of the articular, the state of the new process. Engine flereety amongst them selves, about everything cane range of the process. In the selves, about everything cane range of months and of months of months at the total them and Cramer. Calvin and John Knox. so widely apart in everything class, stood shoulder to shoulder upon this ground, and had the fortune or misfortune of getting their private judgments established and apheld by the law under the most fearful penalties.

Atd—what concerns ourselves—their descendants or representatives have the most fearful penalties.

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Atd—what concerns ourselves—their descendants or representatives have in the state is not much less than an ostablishment of private judgment. The laws against Studdy cars, or against playing the volin, or a game of quiet ball, on Sauday afternous, sprung from the same source. The private judgments of sour Puritaus sprung from the same source. The private judgments of sour Puritaus whose one sole enjoymout in life seems to consist in keeping others as gloomy and misorable as themselves, is at the bottom of all such legislation. And now we have the same sprit at work, planning a most dangerous invasiou of our present drinking habits, the still greater of the private distance of the private planting in the control of the regislation of the day, nunceessary and hurtful as it is, may be put down to this cause. The Almighty enablished would represent drinking habits, the still greater events of knavery, perjary, spying and smuggling—the neventable cone quences of a prohibition law! And such a table of the legislation of the day, nunceessary and hurtful as it is, may be put down to this cause. The Almighty enablished to the legislation of the day, u

To the President and Members of the Audient Order of Hibernians:

To the President and Members of the Aucieus Order of Hiserulana:

CRATLEMEN—I with to thank you for your kind romembrance of my husband, Murtagh Moriarty, last Sunday, at S. Michael's Cemetery, the second anunal decoration of the graves of your cleparted members. Though not a member of your order (when most of you were children) my husband was sowing the seed of Irish nationality in this city, and when called upon to prove his fast in the cause he cut every tie and left for Ireland, willing to give up his life for Ireland, would be cut every the and left for Ireland, would have been upon the continued from year to pract Sanday be continued from year to year. Anyone seeing the large number of Catholic young men, heated by your "Saggarth Aroon," Rev. Father Diland, going from grave to grave and offering prayers for the departed, could not hus be impressed by the ceremony. May your good example be followed by other Catholic societies of this city, and may your society grow in numbers as it has in efficiency. I remain, Mass. Mass.

### The Brechin Picuie.

Father McRee's pionic in aid of St. Andrew's Church, Brechin, comes off this year on Tuesday, June 29th. This is one of the most popular church gatherings of the district. There is always the prost avestiont music proyeded and

# 8t. James' Church, Eganville.

The dedication of the new St. James' church, Egauville, will take place on Sauday, 2f h, at 10 30 a.m. The cerement of the bleesing will be done by the Right Rev. N. Z. Lorram, Voar-Apastolic Of Partiac, and the serimon will be presched by the Most Rev. J. T. Dutamel, Arotteledge of Otsawa. The parish priest of St James', Rev Father P. S. D. weldsil, has sent invitations to

# The Society of St. Vincent de Paul.

Stellers, Statemens and Schulars.
The Dublin Freeman's Journal, in an article autocipating the festival at Gartan, Donegal, in honor of St. Columba ou June 9, gives the following delightful sketch of the district: Gartan, in the very heart of Tyrounnell, was thournsing ground of saints and warriors. The O Freels, descended from St. Columbate unity brothers, Eachen, one of whom as only brother, Eoghau, one of whom as Coarb of Columbkille at Kilmscrenon, Coarb of Columbilile at Ritmacrence, inaugurated the thickains of Tyrouncell, on the Rook of Doos, are here still, and alone retent the secret of supplying Gartan clay." It will also be remembered that the last Aubot of Ious was an a last a last a continuous the secret of the secre

Anstrea The O'Maidoreys, O Gaut ore, and O'Gailaghors, as the more breach of the Cruet Coods, spring from King Animre, who is lined in the grant of Derry and Right to Goldinbia while the Westwieseya and many other Done. The Society of St. Vuncent de Paul is one of those apparently human institutions while an uncertainty the secretary of the Chert Cool, appropriate the tract found, appropriate that we are to love our important that have us, and generally to administer to the wants of our follow-men, to white hamediate seal of God happroval, for He has put that fact beyond question by His teaching and example.

Catabolics are too apt to droget that God exacts other things of them than the interal fulfitument of the Tac Commandments. To love one's neighbor as one self is a general commandment for all Christians as well as any of the Tea Commandments. To love one's neighbor as one self is a general commandment for all Christians as well as any of the Tea Commandments. To love one's neighbor as one self is a general commandment for all Christians as well as any of the Tea Commandments. To love one's neighbor as one self is a general commandment for all Christians as well as any of the Tea Commandments. To love one's neighbor as one self is a general commandment for all Christians as well as any of the Tea Commandments. To love one's neighbor as one self is a general commandment for all Christians as well as any of the Tea Commandments. To love one's neighbor as one self is a general commandment for the Christian of the law and the Church, by attendances and loving mental to the law and the Church is past the Gatholic who can be contained to the law and the chart of the law and the church is just the Catholic who is alto the law and the church is just the Catholic who is alto to be commanded to the law and the Church is just the Catholic who is alto be lossed to the law and the church is just the Catholic who is alto be lossed to the law and the church is just the Catholic who is alto be lossed to the law and the church is just the Catholic who is alto be lossed to

# Does Turkey Mean to Fight

Constantinopte, June 15.—The Powill form twoody new overley regime in the Evacua, and Saloulos district and an Imperial track or ruises the acwar facting to 703,000 upon, while 1,35 00 Manager rifles have been nurchas

At the sale of Dr. Maddeu's effects in 1887 a mauracefip history of Orangeism embodying these papers was sold for a large sum. The life of the young Queen stood between Ercest of Hauver, the Orange Grand Muster, and the Throno. When in Jane, 1840, a man named Oxford descharged two pistol shots into the carriage of the Queen as the passed, O Connell believed that Oxford was the nastrament of some of the King of Hauver's Orange friends.

instrument of some of the King of Hanover's Orange friends.

In a letter, written four days after
this attempted a sus-statutu O Connell.

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this attempted a sus-statutu O Connell.

Who was then in L-valuou, says—"At
present they (the outspirators) are not
traced, but utless the G-verament be
willing to explicit the real conspirators
the entire will come out. There are
symptoms of the conspiracy being extensive and its acting parties intelligent.

An attempt has been made to pain a
wrong trail ou the police. A flattened
ball was found on the ground, but it was
too large for the prisal. If they had not
been compared at once, but the comparison left for the trial, it would have
operated favorably for the prisoner,
and was probably so intended. The
horrible false of Ireland if the assassia
had successed is too dreadful to be
looked at. We should, I d v writy believe, have a persecution of b ood."

It this status it is do of Orangeism towards.

lieve, have a persecution of b cod.

It the at-itu le of Orangeleun towards Queen Voucris on her accession to the Throne questes surprise when looked at through a visits of sixty years, the relations of Mr. O Unnell to the new Severeign and the wonderful chance presented as the opening of her reign for winning the affections of the people of Ireland are none the less remarkable, and may four-the one of the service of the propriet of the propr

was nove, but an allustuce on honorable serms of mutual co-operation undoubted. It existed."

The correspondence of sixty years ago itustrates very strikingly that politicians estimated the predications and opinious of the coop, and to the Throne as determining factors in the course of party politics. The Sovereign so recourly as 1837 was regarded not merely as reigning her as governing. A subscription of 20 seek in June, 1838, to the Toam Cattoole Cathedral by the Duchess of Kout, mother of Queen Victoria, was believed to be in seef a significant indication of the liberal leanings of the future Queen. Every effort was accordingly made by the exemises of Ireland to poison her mind against the litch people and the leaders. It his accounts work The Times took a promisent part and on the 1-4 April, 1857, when the days of William IV were numbered. The Times, in a leading article, personalty addressed the future occupant of the Throne with a ruffi sulant which was the precureor of the dovel spaned with the Times took a promiser part and on the thought of the free simile. Her Royal Hudhuese the Princess Victoria with out to fairly dealt with the devel spaned with the rolar of the Royal Cathedral and of this category, the roas of the Robellion. Reading againstore, he sust faithfully and truty depicted to her. And if the description

the Orangemen.

The seal of the Orange leader. Mr. William Johnston, M.P. Let the cells the Speaker and members of the House of Commons at St. Markaret's Church, Westminster, on the 20th June, presents a somewhat striking contrast to the attitude of Orangeism contrast to the attitude of Orangeism and the Papate pricess of ireland to Seaker show the William Speaker and members of the House of Commons at St. Markaret's Church, Westminster, on the 20th June, presents a somewhat striking contrast to the attitude of Orangeism to wards her Markaret's Church, jesty sixy years ago.

O Council's letters at the period of the Queen's accession allade, Mr. Fitzpatrick stalls us, to the "Spottiswood Conspiracy." Mr. Spottiswood was obtain an of a committee which collected funds for the purpose of frustrating the lection of O'Connelli's brother-in-law, William Francis Finn. Queen Victoria was known to have been reared in a very liberal atmosphere. During the length of the inquiry is appeared that Orangeism, which claimed to be the ally of the longitry is appeared that Orangeism, which claimed to be the ally of the longitry is appeared that Orangeism, which claimed to be the ally of the Joyach Scotcisty. The plot is said before Majosty and placing on the Throne of England Ernest, King of Hanover, as man of natoriously impure life. Erness was, however, Grand Master of the Joyach Scotcisty. The plot is said to have been one of much magnitude, but half the disclosures were not suffered to have been one of much magnitude, but half the disclosures were not suffered to have been one of much magnitude, but half the disclosures was sold for a large sum. The life of the young Queen should between Ernest of Hanover, the Orange Grand Muster, and the Tirone of England Breest, King of Hanover, as man of notoriously impure life. Erness was, however, Grand Master of the Cray of the agitator and his gang be truly given ht us see how it would run. Your Royal Hightness must no lerstand that two Daniel O'Connell is an able bodied

payed a conspicuous part, acted as a sort of fogleman to the multitude, and regulated their acclausations."

O Council's loysity set The Times into a transport of rage. Within a mouth from the Quoen secession, on July 19th, 1837, the "Thunderse" thus write——

"Hurrah for Queen Victoria is the crywith which that ruffian, Daniel O Connell, inflames the barbarous multitude to shake off the dominion of the Swereign that mocked and insusted. "Hurrah for Queen Victoria is the watchward of the English Radicals, whose aim has been the establishment of a Republic on the runs of the Throne. 'Hurrah for Queen Victoria, in feeble accusts eith the lingiplates of Davalog street."

Two extraste from O council sprivate correspondence at the period of the accuston of Queen Victoria will doubtless be of inserest at the present time, and wasten curious r for those 1837, to Mr. P. V. Flispatrick, O Commits." (Private.) You will be sled to hear."

1897. to Mr. P. V. Fitspatrick, O Council anys."

(Private.) You will be glad to hear that the Queen is frum with us. She is determined to support this Ministry, and I near is from undoubted authority that if Lord Mi-fbourne resigned to morrow she would not send for any Tory. She certainly said this. You must take care that this does not get into any newspaper whatever, as it might be traced. Lord Melbourne, of cutree, has no notion of resigning, but the Queen said what I told you to show the distillate to the Tories. Again I recommend caution as to letting out this fact."