

The Catholic Register

PUBLISHED EVERY THURSDAY BY
THE CATHOLIC REGISTER PUBLISHING CO.
PATRICK F. CRONIN,
Business Manager and Editor.

SUBSCRIPTION:
In City, including delivery, \$1.50
To all outside points, \$2.00
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THURSDAY, AUG. 11, 1904.

THE C.M.B.A. CONVENTION.

Within the past six months many letters have appeared in our columns touching the C.M.B.A. administration. Our own preference would have been to see the full signature and address of the writer appended to each of these communications. However, so long as correspondents using our space confine themselves to the discussion of matters affecting the interests of the Catholic public, it is not our province to dictate to them how they shall address our readers, whether anonymously or otherwise. Nor would we allude to the point at all but for the appearance in our present issue of a letter signed "Chancellor," in which the abuse of the printing contract of the Association is dealt with. The writer of the letter is an influential and prominent member of the C.M.B.A., and it is doubtless unnecessary for The Register to say that he is not blowing a horn of ours.

We have no desire to receive the patronage of the Grand Council of the C.M.B.A. We made up our minds some years ago that C.M.B.A. printing contracts were not worth touching upon any consideration, because they are not open and above board as the business of such an association should be. It would not influence us one jot in our attitude towards the Grand Council whether we were doing their printing or not. Our only aim is to serve our readers, and the Catholic public, and we believe we are doing so by opening our columns to members of the C.M.B.A. who could not or would not find ventilation for their complaints in the columns of The Canadian.

We are further of the opinion, as at present conducted, The Canadian is a hindrance to the well-being of the C.M.B.A. inasmuch as it is the organ of the Grand Council, not of the Association—a distinction not without a difference. Its late appearance this month, which is innocently apologized for, and the matter which it officially lays before members, cannot be considered as likely to inspire confidence among the rank and file in the Grand Council. In the mind of a business man the organ is rather apt to arouse uncomfortable reflections. For instance, though it may appear on the first blush a sort of reasonable precaution that official warning be given delegates from branches whose financial secretaries have not settled up to date with the Grand Board that they will be excluded from the convention, under all the circumstances of the hour that warning is a menace both to the independence of the convention and to the welfare of the Association. This reference scarcely needs any explanation. There has been a tremendous shaking of confidence in the competency of the Grand Council during the past year, and it is understood just now that the Grand Officers have undertaken a deliberate campaign to effect their reinstatement in face of all opposition that may be expressed inside the convention. It really may not have occurred to the lobbying influence of the Grand Council to exercise the power of exclusion with the least partiality to its own interests; but where confidence does not exist suspicion will arise.

It is not, however, our intention to discuss suspicions, however unavoidable. Apart from suspicion it is an ill-advised proceeding to publish in a delayed number of the Council's official organ a warning such as ordinary members as well as delegates are bound to take to heart. If the financial secretary of a branch is slow in his settlement with the Grand Council, and if the delegates from each and every lazy branch have no legal status in the convention and are liable to exclusion like absolute strangers, it follows, of course, that the ordinary members of those branches, though they may have kept their individual payments right with their branches, are in no better position than lapsed members of the C.M.B.A., whose claims could be resisted by the Grand Council in the case of death during the period of the delinquency in their branches. This we say is an uncomfortable realm of reflection in which to plunge

the rank and file a few weeks before the convention.

Would it not have been better to have privately informed all branches by letter of the Executive's intention a month ago, when the Grand President knew that his editorial work would be behind at so important a juncture in the history of the organization, and that official notices of convention business could not reach branch officers and members in due or proper time before the convention opening?

It may be negligence or culpable procrastination that is responsible for the irregularity with which The Canadian is published; but whatever the cause, the result is clearly not beneficial to the organization. It simply amounts to this, that between the negligence of the Executive and the slow settlements of branch treasurers, which the Executive will penalize by the ostracism of delegates at this convention, the rank and file member of the C.M.B.A. can have no legally good knowledge that his policy in the C.M.B.A. is worth the paper it is written on.

We think it is ill-advised to have flung suggestions of this sort under the notice of members on the very eve of the convention.

Returning to the subject of the proposed increase in rates, with which we dealt briefly last week, it appears unfortunate for the chances of an adequate discussion of this important item that official notice was only given concerning it in this unduly delayed number of The Canadian. It is true that Dr. Ryan, of Kingston, within the last month went around among some of the branches talking about it; but then it is one of the many mysteries in which the administration of the C.M.B.A. is shrouded that Dr. Ryan's duties as Medical Examiner overlap and even overreach the duties connected with organization, which are supposed to belong to the offices of Grand President and Grand Secretary. Still and all, though Dr. Ryan were the whole Grand Council rolled into one grand jollier an itinerant talk about higher rates on his part was not proper notice to the jurisdiction.

The tenor of the official notice in the delayed monthly organ is strongly suggestive of a heavy increase in rates and of the imperative necessity for such an increase. We are of the opinion ourselves, from all the study we have been able to make of the subject of insurance during the last ten years, that the rates imposed by the majority of fraternal organizations are too low. But if we were desirous of bringing this view home to the intelligence of 20,000 insured heads of families we would certainly favor a different policy from that adopted by the Grand Council of the C.M.B.A. The body of members should have been educated up to the necessity for approving a graduated increase; but instead of this conservative course what is being done virtually means insistence upon a heavy increase, due notice of which has not been given to the body of the insured. It is not improbable that so unbusinesslike and sensational a proceeding upon the part of the Grand Officers will be resented by delegates who possibly have a very much better knowledge of the principles of life insurance business than any members of the Grand Council.

Passing from these features of practical concern, which must always be discussed with bluntness, or at least without the wishy-washy sentimentality upon which the editorial head of The Canadian usually seems to repose as upon a cushion, The Register bids the delegates to the C.M.B.A. from far and near a hearty welcome to Toronto and expresses the hope that their visit to the capital of Ontario will be an experience of fraternal hospitality worthy of the Queen City and worthy of the C.M.B.A.

SATURDAY NIGHT.

Saturday Night devotes a considerable portion of its space in the issue of August 6th to The Register. This attention on its part cannot be of any interest to us, unless something should appear demanding either that correction or wider publication that our columns may be able to afford. For the present, at all events, it cannot be of the slightest concern to those of us who have to take life seriously, to consider how, when and in what particulars our unfriendly contemporary has decided to effect the "ultimate revision of the North America Act."

Whenever our conception of our own particular duty prompts us to criticize or denounce Saturday Night we shall do so without the slightest regard to the sensitive feelings of its editor. At the same time we may remind the gentleman that he really has nothing to complain of, because his name has been "laboriously" or even "swashfully," spelled out in this paper. He is engaged in what is known as "personal journalism," that is to say he employs the personal pronoun and takes personal credit for what he writes. The Register is not wholly unacquainted with the conventionalities and methods of personal journalism, as followed in the United States, in France and in England. All writers of this description, and some of them are the brightest journalists in the world, when criticized or praised, invariably have the special privilege of seeing their names spelled out: Tak-

ing account, however, of the oft-vaunted dislike of the editor of Saturday Night for special privileges, we may safely rely upon our own understanding of things and the man, so to speak, that we have broken, no respectable or recognized convention towards him. Nor do we care a straw what conventions the editor of Saturday Night himself has broken in the past or may break or observe in the future. His drivel about "gentlemen," and those flights of his imagination by which he is enabled to discern the "Hierarchy" on his track, affect no practical issue and do not annoy the "Hierarchy," ourselves or any other sensible Catholic citizen. But when he makes false and malicious statements affecting or reflecting upon Catholics in their position as citizens and Christians, The Register shall always find plenty of time and space for saying all we feel called upon to publish by way of correction or denunciation.

We are not running this paper for the creation of final standards of conventionality. We are in the work for the cause of truth. Saturday Night published a declaration signed by the editor's pen name, which seemed open to an obvious inference, and one that we were not slow to draw from it. That inference we published as we said at the time, "for what it is worth." Saturday Night now denies the truth of the inference and says: "If there is any political intrigue to revive the old agitation I know nothing of it." The Register gives the denial as it gave the original statement, for what it is worth. Notice that it is made by the employment of the personal pronoun.

AN IRISH POLICE INSTANCE.

The Register has already made some reference to the case of the Irish policeman, Anderson, which Mr. E. F. Clarke's paper has seized hold of with avidity. We find that Mr. Wyndham has refused to grant an enquiry in the House of Commons and the Government has taken the same course in the House of Lords. The facts of the case, so boldly mistated by the Orange organ here, are these: Anderson, a Protestant constable stationed in the parish of Father O'Hara, was charged on various counts with immorality. He was tried before the regular official Constabulary tribunal, consisting, as it happened, of one Catholic and one Protestant District Inspector, and was convicted. The Inspector-General Sir Neville Chamberlain, an English retired officer and a Protestant, confirmed the conviction. Anderson was accordingly dismissed from the force. The Irish Orange members at this stage interested themselves in Constable Anderson, and put pressure on Chief Secretary Wyndham to have him reinstated. The Chief Secretary yielded to that pressure and reinstated Anderson, allowing him back pay from the date of his dismissal. Questioned on the case, Mr. Wyndham confessed that the conviction was regular and justified by the evidence given before the Inspectors. The Chief Secretary, however, claimed that a medical certificate subsequently received by him and submitted to no tribunal was inconsistent with the guilt of the accused. The grotesque pretence is that Anderson was charged, convicted, and dismissed because he was disliked by a Catholic priest, that he was a Protestant, and that the Chief Secretary's reinstatement is conclusive proof of the foul injustice to which this Protestant was subjected. A twin brother to this invention was the mistatement that Anderson was twice tried, and that on the first occasion he was acquitted. The London Times and the British Unionist journals spread this statement broadcast through England. The Times has, indeed, in this case about rivalled its record in the matter of Pigott. Having published a long article on the Anderson case, the following day it suppressed in its Parliamentary report, for which it makes special claim for fulness and impartiality, the answers to the questions of Mr. Dillon disclosing the true facts and nature of the case. It has given special currency to the falsehood that there were two trials, at the first of which Anderson was acquitted, but it has denied publication to a letter of Father O'Hara setting it right and demanding the fullest investigation.

It is now some time since Lord Cadogan, who had himself so recently been responsible for the government of Ireland, made demand in the House of Lords for information concerning this case. He desired, he said, "To ask his Majesty's Government whether they would lay upon the table of the House all official papers and correspondence connected with the case of Constable Anderson of the R.I.C." In asking the question his Lordship said: "I did not think it necessary yesterday in giving notice of the question which stands upon the paper to make a speech. My Lords, the case of Constable Anderson is one of a peculiar character. It has aroused an immense deal of feeling throughout the country. It has formed the subject of many writings in the newspapers and elsewhere, and has also, I think, caused some disturbance of mind to those who like your Lordships should be anxious that nothing should be done to exacerbate the feeling between the different religious sects in

Ireland." To this demand Lord Ashbourne made polite, discursive, and misleading rejoinder, but refused to produce the essential documents. Thereupon, another ex-Viceroy, Lord Spencer, interposed: "The noble and learned Lord said it was not usual to produce the papers such as the noble Earl desires. Every case must be decided on its own merits, and this case is one of very great importance. I think I may venture to press on the Government to produce those papers. I know there has been a good deal of animus and feeling upon this subject, and, therefore, it is a question of some importance. I hope that the Government will see their way to produce all the documents that materially bear upon this case, and will put the case before the public, and either exonerate or condemn those concerned." Lord Lansdowne disclaimed, on the part of the Government, the desire to suppress the facts. Lord Spencer, in the fulness of his official knowledge of the Castle, specified the documents, and thereupon Lord Ashbourne pledged himself to "mention the matter to the Chief Secretary, in whose province it is; and see if there are any further documents." Since then there has been no further allusion to the matter. The latest issue of The Freeman's Journal to hand conveys the assurance that the Nationalists will make it clear who are on the side of light, and who on the side of darkness. If Mr. Wyndham refuses to lay the documents on the table, and to order a new inquiry, only one reason can be found for such refusal; that his own action is arbitrarily reversing the regular conviction of Constable Anderson will not bear the light of investigation.

ROMANCE AND REALITY.

People who form their notions of Scotch childhood upon the "Wee MacGregors" of romance would be apt to receive a shock from the real thing as the Glasgow doctors find it in that great city. At the Sanitary Institute Dr. Charles Templeman's paper on "Infant Mortality" led to an illuminating discussion. Amongst the most important factors in infant mortality the author placed unsanitary surroundings, drunkenness, and deficient feeding on the part of the mother. Another factor which had an undoubted influence, he declared, was early marriages. Such marriages, he said, led to the production of immature, unhealthy infants, who died soon after birth, while those who survived were often physical weaklings, with little power of resisting disease. But these causes, he pointed out, were not confined to the lower classes. "Many mothers in the higher grades of society allowed their social enjoyments to stand in the way of their most obvious duty to their offspring." Dr. Wright Thompson dealt with a report of an examination of the eyes of 750 Glasgow school children, in which some startling figures were given of defective vision. "Of 600 Christian children," says the report, 7 per cent. had inflammation of the eyes, all requiring treatment; 17.5 per cent. had one-third or less than one-third of normal visual acuteness; 13.1 per cent. had only half of normal vision; and 69.5 per cent. had normal vision. Ten per cent. had myopia in some form. These all required glasses, but not one had them. In other words, 34.2 per cent. of the 600 children were in need of medical ophthalmic treatment."

EDITORIAL NOTES

Mr. John Redmond attended at Ypres Belgium, the reception of his niece, Miss Dora Howard, into the Irish Benedictine Abbey. The Benedictine Abbey at Ypres is an Irish foundation, which was expelled from Dublin in the time of William III. Amongst many valuable Irish relics in the convent, the most precious are the flags of the Irish Brigade, which are carefully treasured by the Nuns.

Laid at Rest

The funeral of Edward J. Murphy took place from his late residence, 25 Montague Place, Saturday morning, July 30th last, and was attended by a large number of friends. The floral tributes were many. Requiem mass was celebrated by Rev. Father Cruise, at the Church of Our Lady of Lourdes, whence the funeral proceeded to Mount Hope Cemetery. Mr. Murphy was in his 85th year and a native of St. John's, Newfoundland; in politics he was a staunch Liberal. The sons and nephews of deceased acted as pallbearers. He leaves a widow, one daughter and two sons to mourn his sad loss. May his soul rest in peace.

C.M.B.A. Bureau of Information During Convention

Visiting delegates to the C.M.B.A. Convention at Toronto on the 24th inst., are requested to present themselves at the Committee Room of the Reception Committee, which will be in the smoking room, Union Station (the first room to your left as you go out of the station upstairs). A register will be there for all delegates to sign and there will be a committee in waiting who will direct the delegates to their hotels or boarding houses or find places for them if they desire.

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The Reception Committee of the C.M.B.A. convention is desirous of hearing from householders in the city who will have accommodation, with or without board, for visitors commencing 23rd August, inst. Write at once, stating rates, etc., to

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Federation of Catholic Societies

In view of the official publication of Cardinal Merry del Val's letter, as Papal Secretary of State, dissolving the general permanent committee of the Italian Catholic Congress, on account of discord and lack of union in the Association, the address delivered by Right Rev. Bishop McPaul to the Convention of the American Association of Catholic Societies, is of more than ordinary importance. Cardinal Merry del Val, in his letter published in the Osservatore Romano, prescribes the ways and means for the working of the associations of Italian Catholics, which he says must be conducted in such a manner as to discipline the Christian democracy and strengthen the authority of the Bishops who are to head the Catholic movement. How well Catholics understand these principles in the United States may be gathered from Bishop McPaul's address. He said:

Mr. Chairman and Gentlemen: Let me assure you that it affords me much pleasure to be present at this grand convention of the American Federation of Catholic Societies. Federation has been in existence only about five years, and already it has grown to magnificent proportions. Like the grain of mustard seed has it taken root, raised its head, put forth its branches, and is producing golden fruit. It reaches out over this fair land North, South, East and West, nay, in the isles of the ocean its influence and power are felt and appreciated. Not only Catholicity in the United States, but in Porto Rico and the Philippines has received new life and vigor from the pulsations of its mighty heart.

Federation owes a debt of gratitude to the splendid Bishop of Detroit, who has so nobly encouraged the clergy, the societies and the Catholic people of this city to join its ranks, and to render more powerful its work in the interests of Catholicity and American citizenship. We need more Bishops like him, having the courage of their convictions, who will come out in the open and battle for truth and justice. Recommendations and blessings are useful, the active work of the Hierarchy, however, is required, absolutely necessary if the organization is to spread, become stable, permanent, and attain the sublime objects for which it was established.

There is not the least doubt that this National Convention will be memorable in history, and of the greatest benefit to Federation. It will make its true character, its aims and methods widely known. It is surprising what ignorance still exists regarding these things, notwithstanding five years of almost incessant discussion and explanation. The laity cannot be blamed for their ignorance on these matters when priests and even Bishops are found totally in the dark as to its objects. Let me, then, detain you a while, and tell you what Federation is not, what it is, what it has done, and what it proposes, by God's grace and the assistance of the millions of American Catholics, to accomplish.

It has been said that Federation is a sort of a grievance committee, going around searching for soft spots on the Catholic body and endeavoring to heal them. These parties assert that this is dangerous. They say, "We are doing well enough; we must be careful not to stir up enmity. It is better to 'bear the ills we have than fly to those we know not of.'" Well, I have been connected with this organization since its birth, and I have yet to learn that its scope is limited to the discovery of grievance, or that it is anxious to cast any element of discord into the harmony now existing between Catholics and non-Catholics.

I was convinced that Federation meant quite something else. Indeed, I have ever felt certain that it was anxious to cement firmly the bonds of peace and harmony between ourselves and our separated brethren, and that to promote this very thing it had begun an educational campaign. It aims at the creation of a Catholic public opinion on all the important topics of the day, so that non-Catholics may know what Catholics really are and what they represent. It hopes, in this way, to break down prejudice and maintain good fellowship.

It maintains that if Catholics have grievances in this land, it is their own fault. It is because they have not made them known. Go out over this fair land from ocean to ocean, from its lakes to the gulf, and meet the average non-Catholic American. What kind of a man is he? Generally intelligent, big-hearted, a lover of justice, and of equal rights. You tell him that Catholics do not enjoy equal privileges with others. What will be his reply? "Your fathers and mine fought to found this republic, that it might be a land wherein every citizen might enjoy 'life, liberty and the pursuit of happiness,' and if you have grievances, it is because you are too cowardly to protest against them. No man in this country has any business to have grievances." Let me speak out plainly. Do you know why we have grievances? It is because of jelly-nish Catholics, who are always crying out: "Leave things alone, we might be worse off than we are."

There are some who at the mention of Federation cry out, "politics." Those who have raised this cry are either unacquainted with the literature of the movement, or they are scheming, selfish politicians, who realize that Federation is a new factor which they can neither hope to influence nor control. Anyone who stops to think will conclude that partisan politics can have no place in Federation. It is made up of all political creeds and nationalities, and it would be suicidal to sway it in favor of any particular party. Others say: "But of what use is Federation, if it doesn't engage in politics? Isn't it votes that count?" Yes, that is true, and there is a sense in which the Federation will take an active part in politics. To illustrate: a little over a year ago, a bill was brought up in the New Jersey Legislature, its language was ambiguous; bigots could have interpreted it in favor of taxing our parochial schools. Some Catholic gentlemen remonstrated

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against the phraseology of the bill and requested that it be changed. No satisfaction could be obtained. When, however, a committee from the New Jersey American Federation of Catholic Societies, composed of both political parties and different nationalities, called on the introducer of the bill he begged that the matter be dropped, and declared "any changes you desire shall be made."

This is the kind of politics the Federation intends to engage in. Is it not high time that we learned to employ the prerogatives of American citizenship in the defence of our rights? Others have been using these methods whenever it was possible; we are just beginning to understand the necessity of activity, if we are not to fall behind our fellow-citizens.

Federation is not then a mere grievance committee, although it will use its influence whenever possible to redress grievances. It is not a political party; it will not engage in partisan politics, yet there is no power known to American citizenship which it will not employ in the interests of Catholics.

What is Federation? It is an organization whose aim is to unite all the Catholic nationalities of the United States into one body for their civil, social and religious advancement. Experience has taught that to accomplish this the commencement must be made by organizing existing societies, and working down from them to parochial representation, as Federation does not desire to limit itself to societies; it seeks to bring into its ranks the entire Catholic population of America.

A serious difficulty confronted the movement at the very outset, and still continues to retard its growth. The organization by its very nature cannot trespass upon any of the special objects of subordinate societies. Hence there is no immediate individual benefit that can emphasize the desirability of Federation. A very laudable attempt has been made to supply this element by advocating the claims of the Indian Schools, and contributing to their support. Unfortunately, however, this has not developed the interest which was anticipated, mainly because the absorbing problem at present is organization. It is probable that as the cause grows and expands, the Indian and other questions, and the idea of making the National Conventions of Federation great Catholic Congresses for the discussion of the important questions of the day, will supply the binding material and strength necessary to insure the stability and permanency of the organization.

The question is often asked by those who have not followed up the work of Federation: What has it done so far to benefit the interests of Catholics? It has already accomplished a great deal; it has formed Catholic public opinion on the great subjects of our time; it has drawn attention to the views of Catholics on them, so that the public ear eagerly awaits the proceedings of its National Conventions. These proceedings are published in the Catholic press, and scattered broadcast by means of the secular press. There can be no doubt that, since the foundation of Federation, the Catholic solution of modern problems, the Catholic doctrine on education, divorce, Socialism, etc., have been announced with an effectiveness never before experienced in the history of the republic. This is encouraging, when it is considered that many of the grievances to which Catholics have been subjected in America must disappear before an enlightened, forcible public opinion.

As practical results of the influence of Federation may be mentioned the concessions made in the Philippine difficulties, the present amicable relations existing in Porto Rico, the changed aspect of the Indian schools, and the clear light thrown upon the vexed public school question. Other agencies assisted, it is true, but Federation performed its full share of all these matters.

If Federation has done nothing else

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