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THURSDAY, AUGUST 1, 1895.

Calendar for the Week.

August 1—St. Peter's chains.
2—St. Stephen, 1st Pope and Martyr.
3—Feeling of the relics of St. Stephen.
4—St. Dominic.
5—Our Lady of the Snow.
6—Transfiguration of our Lord.
7—St. Cajetan.

The Speaker, the inspired mouthpiece of the Liberal leader in England, opposes the Catholic claims in regard to the Manitoba School question. The Times, on the other hand, declares the crux of the situation is the decision of the Privy Council. These are exact reflections of the opposing political views of the whole question of education in England.

We would earnestly draw the attention of our Orange friends, who are "whooping it up" for secular schools in Canada at the same time that they are giving thanks for the return of the Conservative Government and the Balfour family to power in Ireland, to the speech of Mr. A. J. Balfour on the education question, reprinted in this issue from our English exchanges. Let them learn, and inwardly digest Mr. Balfour's conviction, that the education of the future ought not to be limited to the beggarly elements of secular instruction, and that under the denominational system alone "the best ideal of education could be carried out." It is pretty plain to us that the prominent Orange advocates of secular schools here are out in the water beyond their depth.

Speaking for himself on the occasion of his jubilee, Archbishop Croke drew the following spirited sketch of an Irish prelate:

I have never courted the smiles of the great nor sought favors from the Government (cheers). In religious matters I have never questioned the conscientious convictions of anyone, nor the absolute right to uphold them (cheers). Brought up, though not bred, for the most part, amongst free people, I have imbibed the love of liberty from my earliest years, and have ever been in heart and fact, I own, a rebel against every species of tyranny, and thoroughly in sympathy with the poor, the afflicted, and the oppressed (cheers). I joined the National party in '79, having first convinced myself that the cause they advocated was a just and righteous one, and that the men who headed the movement were made of the proper mettle (cheers). This brought down on me the maledictions of not a few, but the blessings of many; and if I suffered, as I did in consequence, and had to pay the penalty, in various ways, of my advanced views and determined action, as an Irish Nationalist, I have been at all times rewarded an hundredfold by the affectionate regard of the people and the steady support of the great majority of the Irish priests and bishops.

Ireland and the Conservatives.

The fidelity of the Irish people to the cause of Home Rule should offset the tremendous sweep the Conservatives have made in England. The fact must be recognized that the same charge upon which the Liberals have been condemned in the English counties and boroughs were levelled with equal, and even greater, force against the Nationalist party in Ireland by their combined enemies, the Redmondites and the Orangemen of the North. "A plethora of promises, but nothing realized by Rosebery," was the election cry of the English Conservatives. "Liberal promises have been and are delusive," shouted the Parallels from every platform in Ireland. To make matters worse, while the Liberals fought a loyal party battle, the Nationalists received from T. M. Healy, in the thick of the fight, a stab so treacherous, that were a less devoted people concerned, it would have wrecked the cause completely.

And what has been the result on both sides of the channel? In England, Wales and Scotland the Liberals have suffered the loss of one hundred supporters as a sacrifice to public disappointment over their record of failure; in Ireland, where the popular feeling was far more bitter, the Nationalists have emerged from the combat with the loss of not more than two seats. Such a magnificent proof of devotion to a great cause has seldom been given in the history of any country. It has demonstrated more clearly than anything that has happened during the present Irish movement, that the people are determined to press their rightful demands for a just measure of Home Rule in the face of any English majority.

And now that the Irish people are in the very stress of conflict once more, the question arises how are the Conservatives likely to use their vast power? They have a magnificent opportunity to meet Ireland's claims to be placed in a position of equality with Great Britain in regard to internal administration, and to do so independently of the coalition with the dissenting Liberals. Or they have the chance to attempt a redistribution of seats in the Sister Island that will rob its representation of a large measure of strength, and cripple any future Union of Liberals and Nationalists. These are the extreme courses open to Lord Salisbury. He is committed against Mr. Gladstone's Home Rule ideas, and we doubt very much that we will adopt the latter policy which would be a brutal abuse of a giant's strength. It is more than probable that he will lose no time in taking up those matters of foreign policy which are daily growing more serious for England and for Europe, and will present them to the electors of the United Kingdom in a manner calculated to absorb public attention for some time. That he must at the same time offer some Irish policy is not to be doubted; but what it may be has not, nor have any of his lieutenants, dropped even as much as a hint. From irresponsible quarters some statements have issued, which are manifestly guesses, having no other foundation than the imperative necessity of meeting Irish demands with some appearance of conciliation, if not justice. As far as the intentions of the Premier may go, it does not matter so much now whether the Irish party is visibly united or not. The country has come safely through the election campaign, for which there was but a slight fund to draw upon, and in Westminster two or three Irish camps may, perhaps, be better fitted to carry on a harassing warfare upon the unwieldy government majority, than if they were dispersed under one leader. After the events of the general election it would be vain to look for unity and an agreement upon the question of leadership. Therefore the chief function of the divided forces will be to compel the attention of the Government to Irish questions, no matter how pressing foreign affairs may be upon the administration.

It will be seen from the election returns that the Conservatives are in a majority over all the other parties combined. If they have an Irish policy they can accordingly carry it into effect with or without the consent of the Irish representation. It has become in the plainest light the English government of Ireland, and whether that government is to be for good or ill, England must accept all the credit or blame. As long as Irishmen are in the House asking for more, some concessions, of necessity, are to be expected.

Mr. Balfour's scheme of a Catholic university is likely to come up, in company with a satisfactory bill relating to the schools of the Christian Brothers. It is well understood in Ireland that Lord Salisbury, Mr. Balfour, and the straight Conservatives are the honest and outspoken friends of Catholic education, which they recognize as the greatest influence of the present age arrayed against the modern tendency towards godless, or purely secular education. The presence of the Duke of Norfolk in the new Government is an additional sign that this great subject stands to receive prompt attention.

It has also been hinted that Ireland is to be honored by a royal residence. If the Conservatives carry out this policy they will achieve a master stroke for the long desired union of

hearts. Mr. Balfour and his followers, having helped the land bill that failed in Liberal hands towards the close of the late Parliament, cannot afford to neglect that, or a better measure, when they are called to the post of duty. There are all reasonable indications of the Conservative policy.

But a union of interests can never be effected between the two islands except along Home Rule lines, and if the Conservatives are thinking to send a Royal Prince to Dublin it would be an insult to ask him to dwell in the Augan stables, for to nothing else can Dublin Castle be compared in the light of Castle government since the union. The more the suggestion of a resident Royal Prince, to replace the Lord Lieutenant, is considered the happier does it seem. Since nothing but a Home Rule policy can settle the deep seated Irish trouble, and since the Royal Prince would ally the most foolish fears of the Orange conscience, then does it not seem that this is the only and the happiest way out for all parties?

French Evangelization.

The Globe is of opinion that Dean Harris was ill advised in making vague and general charges against the Missionaries sent by Protestant Churches to evangelize the people of Quebec? When one considers the gravity of the offense, if not insult, offered to the Catholic populations of that Province, the Dean's charges appear moderate in the extreme. He merely complained of the intellectual inferiority of the Missionaries sent there; the Colporteurs of King James' Bible and tract distributors, who perambulate the country districts in Quebec, obtruding their unwelcome presence into the homes of poor and unsophisticated habitants, with a view to the perversion of innocent children from the Faith of their fathers. Dean Harris, we repeat, was moderate indeed, when he refrained from denouncing the whole system, and confined his aspersions to the rudeness and ignorance of such Missionaries as compared with the intelligence and culture of the Priests already in charge of such flocks.

The Dean would be justified in protesting against the imputation, "That the people of Quebec are a benighted race, sunk to the eyes in superstition, and given over to worse than Pagan darkness, if not immorality."

If the populations of the Lower Province are a Christian people, holding to the Apostles Creed, and able to repeat it, with other forms of prayer, and belief in the great and essential truths of Christianity, why send Missionaries amongst them? If they believe in the Ten Commandments and adhere to their general observance, why spend large sums in sending amongst them men, perhaps of questionable character, to inculcate a new code of faith and morals, and sow distrust of the Church in which their souls had been nurtured from infancy, and of the Shepherds divinely appointed to rule over them?

Against the inconsistency and folly of preaching Christianity to a Christian people already spiritually provided for by learned and zealous pastors; against the incongruity of forcing religion on a people against their will, and of luring away innocent children from the parental home, to place them safely under the roof of proselytizing institutions, Dean Harris uttered no public and indignant protest. The Catholic Register would not be true to its mission, however, if it did not protest loudly, as it has done on some former occasions, against the hateful system that spends large sums every year in persistent efforts to uproot the Catholic faith, so sow dissension among families where peace and happiness reigned, and to scatter the seeds of strife and of rebellion against legitimate church authority. The evils that flow from proselytism are as deplorable and sickening as they are multitudinous and irreparable.

The Catholic pastor at Pointe aux Trembles, near Montreal, writing to us on the subject says:

Here is a very large establishment—in which the unwary and the destitute are robbed of their Faith, while being well fed and clothed and petted beyond measure. During the winter season lay good-for-nothings and tramps are taken in and done for. Nothing is said about the necessity of a change in religious worship, but the new converts perceive in a very short space of time that better quarters and more substantial food are allotted to those who join in Protestant prayer and attend religious worship. Colporteurs and tract distributors, as soon as spring tide opens, start out on their expedition (see next page on this page). They

call to the houses where there is a large number of children, ten or even fourteen sometimes, they will take charge of two or three little girls, they say they will give them free board and education and promise to obtain for them, when able to work, better situations in rich families. In the city of Montreal, nothing promises more made that the children's faith shall never be tainted with. The poor unsuspecting French women hand over their children on such guarantees, and that to about the last day of the year. In one year the daughter will not recognize her mother. She will have nothing but contempt for the mother's faith as it is. Many mothers open their eyes when too late, to the avowed cannibal which they have brought on themselves and their families—when the serpent was permitted to pass an entrance to their houses. But their daughter's spiritual, if not moral, ruin is complete. The loss to mother and child is irreparable.

And of such are the proselytizing establishments kept up at enormous expense by unsympathetic Protestants of Ontario. At the late synod held in London, Ont., Rev. Mr. McVicar, of Montreal, made a very strong appeal for more funds to help on the work at Pointe aux Trembles. At the Pan-Protestant Convention, held in Toronto at the time of the Jesuits' Estates Act agitation, Rev. Dr. Eby was refused any aid for new schools and churches in Japan, but \$10,000 were voted unanimously towards the proselytizing work and institution at Pointe aux Trembles. It was thus plainly hinted that in the estimation of the Presbyterian Council the French Canadian Catholics are sunk more deeply in superstition and are more entitled to commiseration than the Mikado's subjects or the heathen Chinese.

The Toronto News has the following on this subject:

"To localities where there are Protestant settlements, or those who desire to hear the Gospel as preached by Protestant denominations, it is all very well to send proselytizers of that faith. But to despatch Protestant ministers into wholly Catholic centres in the sister Province for the sole purpose of making proselytism is an insult for which there is no excuse, and an action not calculated to advance Christ's kingdom."

"While the Baptist, the Methodist, the Presbyterian, the Anglican and the Roman Catholic each profess the form of worship to which he has been accustomed, and entertains a strong preference for the doctrine in which he has been brought up still none but the narrowest bigot believes that the adoption of his own particular form or creed is necessary to salvation, and that all other forms end in perdition."

To all of which the Globe itself very pertinently rejoins:

"Some of our denominational contentions took exception to the last argument when used by the Globe, and declared that 'salvation' in the sense of escaping punishment is not the end and aim of religion. We are quite willing to substitute 'regeneration,' and to ask whether it is seriously maintained that in order to obtain that gift it is necessary to abandon the Roman Catholic for one of the Protestant churches?"

Ontario School Population.

The loss of some of the figures that should have been quoted in an article last week, on school population and school attendance made some errors which can be best discerned by quoting the report on the subject of the Minister of Education for 1894.

The Minister's return of school population includes the Public Schools and the Catholic Schools in the same table, and the combined statistics make a showing that seems to deserve serious attention, particularly in regard to the declining tendency since 1887. Here is the table in its entirety:

YEAR.	SCHOOL POPULATION.	REGISTERED.
1867.....	447,726.....	401,648
1872.....	495,756.....	454,062
1877.....	494,804.....	490,860
1882.....	488,817.....	471,612
1887.....	511,212.....	493,212
1892.....	595,238.....	485,670
1898.....	592,503.....	481,068

A steady and splendid increase in the attendance at the Catholic schools marks the whole of the period covered by the Minister's report, and may be traced in the following figures:

1867, 18,924; 1872, 21,406; 1877, 24,952; 1882, 26,148; 1887, 30,878; 1892, 37,406; 1898, 38,067.

It would be better could the contrast be put more closely side by side; but a plain enough indication of the actual state of affairs is afforded by the record of 1894, which the Minister's report makes conspicuous. The decrease for the year in the number of registered pupils of all ages in the Public Schools was 5,293, while the increase for the year in the Catholic Schools was 601.

Work of the Congress.

The Pan-American Congress is over, and many are the comments that have been made upon its features. Granted it was not a financial success, and that the disappointment felt by the magnificent audience assembled in the Massey Hall to hear Archbishop Ireland was such as might not have been borne with the same admirable patience elsewhere than in this city. In one respect or the other, however, our

citizens of any denomination have no cause to blame themselves, but contrariwise are entitled to, and have received, praise for the unabated interest they displayed in the meetings from first to last. For our own part we are sorry that the main cause of dissatisfaction, Archbishop Ireland's inability to appear, should have occurred, and it is also to be regretted that in the press a disposition to forcibly express that dissatisfaction was shown.

From the Catholic point of view the Congress was nothing less than a signal triumph. It brought about an introduction of ministers of all the denominations, and it brought adherents of all denominations within earshot of three or four typical Catholic priests. The addresses of Dean Harris of St. Catharines, and Rev. Dr. Conaty, President of the Catholic Summer School, which we published last week are penetrating, through the press, into the remotest channels of public information in Canada and the United States. The importance of these addresses at the present time cannot be overestimated. The space was not at our disposal last week to give the address, published in the present issue, by Rev. Father Ryan, rector of St. Michael's, on "Catholic Charity," which we believe is of present practical value to the largest number of people.

Remembering the composition of the Congress, the educational influence of these three subjects is decidedly profitable, and must assuredly bear fruit in creating a better understanding among the community at large. In point of fact the Congress did not dissolve before this feeling had been expressed by resolution. Let us hope for and help its continuance. The Catholic people of Canada have very good reason to appreciate the success of their spokesmen at the Congress.

Archbishop Croke.

The most striking personality among the hierarchy of Ireland, the purest type of patriot, the truest stamp of Celt the race has ever produced, and one of the most distinguished and scholarly sons of the Church to-day is His Grace the Most Rev. Thomas W. Croke, Archbishop of Cashel, an account of whose silver episcopal jubilee we take no small pleasure in presenting to our readers. To those who have never seen him Dr. Croke may be described as the biggest and stateliest old man in Ireland, whose tongue, whether speaking in the pulpit or from the platform, rolls off the richest brogue to be heard from one end of the Island to the other. A patron without a peer of Irish athletic games, a Nationalist who has gladly sacrificed means and talent to the cause he holds close to his heart, an orator of O'Connell's wit, magnetism and force, it can be said without fear of contradiction that His Grace of Cashel is the most popular Irishman, lay or clerical, in Erin at the present hour.

To hear him address a Tipperary audience from a window overlooking the main street of Clonmel or Cashel, to hear the ringing cheer fill up the pauses of his thrilling voice, to note the enthusiasm and motion of the multitude at his every command, is to witness a really remarkable demonstration of the powers of oratory.

To write a biography of Archbishop Croke, and especially of the period of his episcopacy, would be to tell the story of Ireland during that time. He was born in Mallow, Co. Cork, in May 1824, and it may not be entirely uninteresting to add, that his mother was a Protestant, whilst his father's family gave to the Church one of the most venerated priests of his day in Ireland. In his 23rd year the future Archbishop achieved his first great distinction by taking away both the gold and silver medals from twenty students, selected from the various colleges in Rome, at the concours held in July, 1846. He was a companion of Cardinal Newn, on when ordained to the ministry, and two years later he was appointed Professor of Dogmatic Theology in the Irish College in Paris. He was quickly recalled to Ireland, where the people, dying of famine, had sore need of priests like him, and for six years he labored in his native County, at Middleton. In less than ten years he was appointed President of St. Colman's College, Fermoy, and in 1870 was nominated to the Bishopric of Auckland. Separation from own people and country was a trial to him, but his enthusiasm in the sacred calling was unfagging whether at

home or abroad. Nevertheless it was with joy that he learned of his elevation to his present distinguished station in 1876. He was at the time paying a heart-sick visit to his beloved Tyrone, and his proof of that love has never since ceased to come from his tongue and pen and purse. He has witnessed with grief the most confusing and disheartening tumult that has ever shaken any movement of the Irish people, but still the brave old patriot prelate of seventy-one believes that he shall see not only unity, but lasting peace, in the enjoyment of the national reward which it shall bring to the people, prevail all over Ireland.

Where We Are.

"Where are we?" asks the editor of the Christian Guardian, in a leader which he has bravely bespangled with whole sentences in capital letters. Perhaps it is not for us to answer his question, seeing that it is addressed exclusively to Methodists, but if there is any light which we can shed upon his perplexity, we do not propose to hide it under a bushel. The editor's cry is raised because, he says, "the Methodist church is committed up to the hilt against clericalism in our national life." By clericalism he evidently means the control of her share of public education by the Catholic Church in Canada. Now, in that respect, we are in the best of company; we are exactly where British freedom "broadened down from precedent to precedent" is. Does the editor of the Christian Guardian know that the Catholics of England enjoy the full and undisputed right to impart in their schools the knowledge of their religion, and not only do the children get this religious knowledge, without the slightest interference with the natural right of parents in that regard but they furthermore enjoy to the utmost the same natural right to have their children taught by teachers of their choosing, and in whom they can have entire confidence to teach Catholic religion.

That is just where we are in Canada also, and that is where we have not the slightest doubt we shall stay as long as we are governed by the laws of British liberty. Moreover, as the natural rights of Catholic parents are guaranteed them by the constitution—and the rights of Catholic parents are equally the natural rights of Protestant parents—the Methodist church is free to commit itself up to the hilt, or handle and all if that be more satisfactory; but to think that any body of intelligent citizens, like our Methodist brethren, are going to embark upon a revolutionary propaganda framed upon American experimentation in preference to ripe British practical experience, is to suppose something too absurd of any section of the Canadian people.

Bigotry in the Public School Board.

"FAIR PLAY" writes: "The Toronto World of the 19th inst., under the heading, 'Bloomers the only Wear,' contains the following: 'Trustee McPherson enquired why the trustees for the alterations at Ryerson School were not accepted? Trustee Hodgson replied that the tender was a Catholic School supporter.'"

Are we to judge from the above that no supporter of Separate Schools, that no Catholic can hope to have his tender entertained for work on Public Schools? If this be the case, would it not be more straightforward if the members of the Public School Board, when asking for tenders, were to add, "No supporters of Separate Schools need apply." Thus Catholics would be spared the trouble of sending in their useless tenders. Moreover, if the Public School Board refuse to accept tenders from Catholics, would it not be only just retaliation of the Separate School Board to refuse tenders from Protestants? Note the difference at the last meeting of the S. S. B. four Public School Supporters were awarded contracts in preference to Catholic tenders. Of course they were the lowest in every case. Quite a contrast with the action of the Public School Board.

"Canadian Catholic Women Writers."

Mr. Thomas O'Hagan, M.A., writes: "You were kind enough to make reference in your last issue to an article of mine bearing the above title, which appeared in the July number of the Catholic Reading Circle Review, the official organ of the Catholic Summer School. I wrote the article for the express purpose of interesting Canadians in the Summer School, as well as to give evidence that Canadian Catholic women are not altogether behind the times in the way of literary disposition and gifts. In justice to two promising Catholic women writers of Toronto, Mrs. D. A. O'Sullivan and Miss Rose Ferguson, I wish to say that they should have had a place in the circle represented. I hope to remedy this some future day. In my opinion Miss Ferguson's poems are worthy of a place in the very best of our journals and magazines."