

# The Catholic Register.

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

VOL. VII.—NO. 27.

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## RELIGION AND ENQUIRY.

(Written for this Register.)

"I am indeed a mere proper myself, as indeed we all are, waiting, earnest, eager to grasp the weakest straw that floats down the stream of Truth."

This is a sentence from a lady writer who under the pseudonym of "Kit" has earned a wide popularity; and, most deservedly I think. She is modest, womanly, (and, of course, therefore a little gushing at times), with a teasing imagination, and a Sheridan-like capacity to weave words and sentences into pictures that stick in the mind without any effort of memory. Natural, too, she is in the right sense of that word, and so refined that though dealing with all kinds of topics, now with deep gravity, and again in the lightest of veils, she never, or at least hardly ever, has a word one would care to change. But her most admirable feature is that though bright as a diamond when handling matters proper to her own "Kingdom," and besides, as they used to put it in Queen Anne's time, conversant in a wide range of things, she is never afraid to admit ignorance where she feels she has not knowledge.

The sentence quoted above is an illustration of this. Somebody seems to have asked the question "What is the proper attitude towards science, religion and research?" and the answer is an attitude of "toleration and enquiry" and refuses to be more precise for the reason given in the sentence we have picked out. There is something touchingly modest and humble in this reply, and yet, somehow, we don't like it. Without any intention, we are sure, on the writer's part, it nevertheless produces a bad impression, leaves an ugly taste, so to say, in the mouth of the Christian reader.

This putting of Religion and Science upon the same footing is not fair to either. Science deals with the things of the visible creation, according to the saying in Ecclesiastes, "He (that is, God) hath made all things good in their time; and hath delivered the world to their hands;" and in various manners, that we cannot find out the work which God hath made from the beginning to the end." (Cap. III., ver. 2.)

Here is on the one hand the limit of science, and on the other a very wide field for the investigation of God. But it is his boundless realm, that makes the mundus, what we call the visible heavens and earth. The invisible home of the Creator it cannot reach. Yet it is from this invisible, through the streaming rays of revelation made at sundry times, and in various manners, that we have all our knowledge of religion. What competence has science for even opening his mouth upon such a subject. The finite cannot give us organ music, nor a silk thread more than the man-of-war, nor aether effort, nor less inconceivably than man should bridge the gulf between himself and the eternal Creator; and until he has done this his science has, of course, not a word to utter about the infinite Being, and our relations and duties towards Him; our religious and duties, in their full sense, constitute what we call religion.

Religion, then, is not and indeed never was thought to be a mere reference or conclusion, but a message, or rather messenger, from the great beyond, from God Himself, and demands listening to, obedience, submission, and not at all enquiry. So far forth as the stage of enquiry lasts, and man is waiting to determine for himself by his own reasonings and sympathies what view of God and Providence he is going to call subjective, springing from what he can be said to have any religion at all.

There is not room here to enquire into the difficulties and perplexities that beset the practice of religion in the individual. These are at most what is called subjective, springing from the weakness of our minds, and in no wise affect the truth of what we have said that religion rests not upon reasonings, but an authoritative command delivered to us by a messenger who alone is able to authenticate and explain and enforce it.

Who this messenger is we Catholics have no doubt about. It is the Church or body of Christ, in which He remains to the end teaching all truth which is necessary for our justification. Each individual as he is simply fortified as to the foundations of religion. We accept, as faith, what the divine messenger tells us, and strive to conform our lives to the model thus furnished.

And if it is answered to this that it is a kind of slavery, one might as well help that. The duty of the creature is to submit to his Creator, a something he cannot begin to do until he knows what the Creator requires, and this knowledge is gained neither by reasoning nor inquiry, but simply by faith, and faith is by having the accredited messenger. This is our freedom and our victory over every doubt. It would not be worth while to state such elementary truths if we were not convinced that this talk about inquiry, free investigation, research, and all the rest, is little more than a form of vulgar prejudice. It sounds so big, and gives us such importance in our own eyes, and would it dare, express itself somewhat like

## The Ontario Magistracy.

(Written for this Register.)

We Canadians are proud of our Superior Court judges. To those the honor of being the trustees, custodians and defenders of the liberties, the rights and the property of their fellow-citizens is confided with the utmost confidence that has had and will have a sure resting place so long as the constitution of Canada exists.

Under our constitution we can challenge the world, even Britain herself to compare their judiciary with ours as to the honest, upright, intelligent, conscientious and able performance of the duties cast upon them. Cast upon them? Yes, for the honor of bearing their responsible duties was not solicited by them or as far as we know by any of them.

But there is a different phase in our judicial appointments—Do you mind our court law. Why does not the law and the administration of the law look after the little—the most little—ones who are appointed to administer justice to the little, common, every day people who may have a necessity of appealing to the laws of our country for redress against wrong?

It costs a good deal of money to the poor man to travel to the spring from which wells out the pure unadulterated waters of justice and law. Therefore the persons who for the time being are entrusted by the people (and among those people the little ones are strong) with the appointment of the little justices should pay due attention to the appointment of justices of the peace and not professional pollock magistrates, should such non-profession police magistrates or be appointed taking into consideration the great powers vested in them by the summary trial-by-consent act.

### Diocese of Kingston Annual Pilgrimage.

The rev. clergy of the Diocese of Kingston have arranged to conduct their annual pilgrimage to Ste. Anne des Bourges on Tuesday, 25th July, in order that pilgrims may be enabled to be present at the shrine and to invoke the intercession of La Bonne Ste. Anne on Wednesday, 26th July—the very day which the Catholic Church has consecrated to the honor of the Mother of the Blessed Virgin. The pilgrimage will be under the immediate direction of the Rev. D. A. Twomey, Tweed, Ont., and the Rev. Father Stanton, of Brookville, who has so successfully organized the pilgrimages of past years, will give his invaluable assistance on this occasion also. Return ticket to Toronto, good for ten days, is placed at the low rate of 45 cents, and the same low rates can be obtained at all stations of the G.T.R. and C.P.R. as far as the eastern limits of Ontario. Tickets will be good to go on special and regular trains on the morning of the 26th July, and to return on any regular train within the time-limit. Special G. T. R. train will leave Lindsay at 12:30 p.m. on Tuesday, 25th July. For further particulars apply to Rev. D. A. Twomey, Tweed, Ont.

### Fortifications in Halifax and Bermuda

LONDON, July 8.—During the debate today in the House of Commons on the second reading of the Military works bill, John Dillon, Nationalist member for East Mayo, objected to the proposed expenditure on the defenses at Halifax and Bermuda, adding that he firmly believed all the Indian Islands would soon belong to the United States as the inevitable result of the recent war. The inhabitants of the British India, Mr. Dillon said, would find they must, of necessity, join the United States. "The islands will ultimately say so," declared the Irish statesman, "and England would not be so foolish as to resist. If they did they would have to advance more loans to the islands, and they would soon tire of that. Do believers in an Anglo-American alliance imagine that they are promoting good feeling by erecting these fortifications?"

## Catholics and Judicial Appointments.

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Error Register: It was repeatedly stated in the Ottawa papers last week that it was the intention of the government to appoint the late Martin O'Garra to a high court judgeship very soon. With singular unanimity the press, the bar and the general public, concurred that by his legal acumen and learning, by his experience as a magistrate and as a lawyer, by the possession of all the qualities natural and acquired that go to make a wise and upright judge, the late Mr. O'Garra was eminently fitted for all the positions. I am very far from dissenting to all this. But I find it difficult to repress the doubt that if Mr. O'Garra were still alive and well there would not be notes of discord in this harmonious chorus. The fact of being an Irish Catholic would outweigh many qualifications for a judgeship, and if Mr. O'Garra had lived many years longer he might still have died without wearing the ermine. There are those who think it a very cheap way for shoving consideration for the rights of Irish Catholics to profess that but for Mr. O'Garra's unexpected death we should soon have had another Irish Catholic judge. The government would make it easier for us to believe that we may expect fair treatment at their hands if they actually appoint a real, live Irish Catholic.

I once heard a sarcastic old gentleman remark: "People around here are extremely sensitive, I declare some of them would fool hurt—if you give them a kick." Irish Catholics are not so sensitive as all that; we have been getting far more kicks than judgeships, and the powers that be evidently think we have come to the philosophic Irishman's conclusion "it's nothing when we get used to it."

Look here upon this picture and on this:  

Supreme Court (from Ont.)	2	0	Pro. Cath.
High Court of Justice	9	1	9
Exchequer Court	1	0	1
Proportion of Catholics to Protestants 1:17.			

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The acting Chief Justice for the district of Montreal is a Protestant.  
 Proportion of Protestants to Catholics 1:84.

The constitution of the courts in the two provinces differs considerably, but the foregoing table affords a fair comparison of the representation of the minority in each province in the higher courts of justice. Quebec, unlike Ontario, has no county judges, but the Ontario list of county judges does not materially affect the case. There are 67 county judges, of these not more than seven, perhaps only six, are Catholics.

### St. Peter's Church Pic-Nic.

A picnic in aid of St. Peter's church will be held on next Saturday afternoon and evening, July 8th, in the spacious and beautiful shaded grounds at the south-west corner of Bloor and Dufferin Sts. Bloor and Macaulay cars pass the ground. The I. O. G. U. brass band and the Neapolitan String Band will be in attendance.

A varied and interesting series of games has been arranged for the afternoon. A baseball match between teams representing Branch No. 1, I. O. G. U., St. Peter's Parish and St. Mary's Junior Branch of the Literary and Athletic Society being expected to take part.

A concert with highlight views of Irish scenery by Mr. Cullen will be given in St. Peter's Church on Friday evening, July 14th. Tickets are on sale here and have already been for their excellent programmes, first-class refreshments and freedom from all annoying canvassing, and the committee in charge have determined that this reputation will be maintained on the present occasion.

### Change of Rectoryship.

MONTREAL, July 4.—Rev. William J. Doherty, S.J., of Georgetown University, Washington, D.C., has been appointed rector of Loyola College in place of Rev. Gregory O'Bryan, who returns to mission work. The appointment will take place at once.

### Resolution of Condolence.

At a meeting of the officers and members of St. Michael's Branch, 86, O. M. B. A., held on July 8th, 1899, a resolution was unanimously adopted expressing the sincere sympathy of the members of Branch 85, with the family of our late brother, the Rev. Father Sheehan, Organizer for Ontario, whose death occurred at Windsor, June 30th. Pro. Killacoy was one of the best known and respected members of the Association in Canada, and his work as organizer for Ontario was a source of great strength to the Association. It was further resolved that a copy of this resolution of condolence be sent to The Catholic Register. H. J. Winterberry, Sec. Branch 85. May his soul rest in peace.

## The Ontario Magistracy.

In his charge to the grand jury to-day Chief Justice Moriditt roared the officials concerning Cochrane's arrest. If common sense had been used along in his opinion as to the Cochrane would have been a great deal of trouble and annoyance. Magistrates, he said, should look into the merits of cases and act accordingly before issuing summonses or warrants. Graham should have been advised not to go on. The magistrates are not there to endorse every complaint that is brought to them. They should use discretion and a restraining influence where it is made possible. If the constable had been thoughtful and careful he would have been a sensible way of ending the matter. Officials have an idea that when a case is started it must go on in the same old way that they have been used to. His Lordship wishes that he could see the court to take notice of his remarks.

Against justices of peace who commit a wrong R. S. O. cap. 88 affords some protection to the people. Sec. 84 requires that the persons appointed shall be of the most sufficient persons in the county; while sec. 90 enforces a property qualification of \$200 free from tax. Cap. 87 enacts that no property qualification shall be required from a police magistrate. An impetuous justice of the peace who has claims on the Government can, and has been, appointed police magistrate in certain districts. Immediately his appointment not only does the impetuous objection cease, but he has a monopoly of all the business and fees of his district, for by sec. 7 of the act where such an appointment is made no justice of the peace can admit to take or adjudicate upon any case within the police magistrate's district.

The opposition during last session called the attention of the Government to the disgraceful state of the lower bench but as yet no change has been made nor will it be made until public opinion shall speak out and visit the sins of these petty tyrants upon the heads of their political masters.

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The Ontario majority is enlightened, broad-minded, just and generous; the majority in Quebec is narrow, ignorant, bigoted, and priest-ridden; so it must be that our Protestant friends, from a noble sense of duty, should take upon themselves the responsibilities attaching to high judicial positions, instead of selfishly insisting that we bear our share. Or are we in the position of Mr. Dooley's "furnishers" who were strongly urged to perform the patriotic duty of voting democratic, but sternly discouraged from the immoral pursuit of office.

The Irish at home have asserted their manhood and citizenship, and at the recent elections have given the death-blow to the ascendancy of class and creed that obtained so long in Ireland. Had this happened two or three generations ago the Irish in Canada would not so tamely submit to the treatment accorded them by governments. I note, with pleasure, however, that there is a growing feeling of dissatisfaction amongst the Irish Catholics of Ontario, that will no doubt culminate in a sharp lesson, when the opportunity offers, that P. P. A. instances are the only consideration that should weigh with our political rulers. The appointment of one or two or even three more Irish Catholic judges to the higher courts of Ontario would not infringe on the Equal Rights principle.

The convention it is proposed to hold in September would meet not in the interest of a political party, but in the interest of the people in whose name and on whose behalf it is called, some useful truths might be impressed on the minds of politicians. If those useful truths had been embodied in the circular calling this convention the widespread publicity given their proceedings would have accomplished much. If Irish Catholic Liberals have no grievances, they have no reason to meet as Irish Catholics in the interest of party; if they have grievances they have no right to allow the convention to be manipulated for party advantage.

The gifted author, Father Sheehan, said lately in Limerick: "We are neither mendicants nor miserers, when we demand for our young Catholics the right to positions in the emolumentary offices of their country, if in other ways they are qualified. This is not asking a favor it is demanding a right. Again let us learn from our opponents." Some Irish Catholic politicians ought to learn this by heart.

If it is true that Mr. O'Garra was to have been appointed to a high court judgeship, then anti-Catholic influences are not so strong with this government as to entirely block the advancement of able Irish Catholic lawyers. If it is true—I for one shall suspend judgment. All the capable and qualified Irish Catholic lawyers are not dead.

I. O. LIBBEART.

## "Americanism" in the North American Review.

The controversy over what is called "Americanism" having been settled by the letter of Pope Leo has now sought attention from the outside world. To the July number of the "North American Review," Dr. William Barry, the well known Catholic critic, contributes an article of extreme intemperance and force, in which he tells the history of the controversy, explains the question at issue and defines the situation resulting from the final decisions of the Head of the Church. Dr. Barry explains how the false Americanism was fabricated, as has been constructed by men like M. Malgou, according to a simple but effective recipe, which consists in taking words apart from their drift and context, sending into them the maximum of false interpretation, "let them will bear, mingling therewith any extravagance which have been uttered by persons who have no sort of connection with the parties accused, and then crying sentimentally: 'Behold the latest plot against Rome!'"

Cardinal Gibbons and Archbishop Ireland express their admiration for Isaac Hecker as an exemplary priest and sound American. It follows, by the rules of his peculiar logic, that they agree in error, in that they are a mysticism, to which they make no allusion. Cardinal Gibbons, with the assent of his colleagues, the American Archbishops, is present at the Congress of Religions in Chicago, and opens it with prayer. It follows that he is "indifferent" in that he makes no holds every religion to be as good as his own. Archbishop Keane reads a philosophical essay on the same occasion, in which he traces the idea of the incarnation through various imperfect phases "up to the modern conception of the incarnation of the Son of God, which wins the homage of mankind in the person of Christ. At once he is set down as preaching a monstrous form of evolution; he becomes the confederate of a certain "Romanism" whose articles are unknown to him, and whose temper and coloring he would be loath to regulate. No matter; by dexterousness or shall we say, unscrupulousness—downfalling one of all these scattered elements, an "American" theology is built up, which Catholic doctrine, sacrificed, is the harbinger of Antichrist.

### Major Jameson, M.P. in Canada.

Major Estace Jameson, M.P. for West Clare Ireland and a personal friend of Sir Thomas Lipton, challenger for the America's Cup, is a visitor to Canada. He was in Montreal last week, and held an audience of the Irish. The honourable gentleman will return home without visiting Toronto.

### Rev. Father Leconte Dead.

Rev. Father Philidre Leconte, one of the best known members of the Oblate Order, who was struck with paralysis last week at Malawiya, died at that place. He was 61 years of age. For twenty years he had been a missionary and in 1896 Superior of the Oblate residence at Ethel. He had spent the last two years previous to his going to Malawiya at the residence of the Oblates on Visitation street, Montreal.

### "Our Boys and Girls' Own."

The new Illustrated Catholic monthly, contains original stories by the foremost Catholic writers, and has 25 to 30 fine half-tone illustrations in each issue. 75 cents in postage stamps, sent to Benziger Brothers, 36 Barclay St., New York, is the easiest way to pay for a year's subscription. Write for sample copy.

### The return of the Liberal candidate.

Mr. McCreas, for the East Division of Edinburgh is not only a sharp and stinging blow to the Salisbury Government but is a direct and signal victory for the Irish cause. Mr. McCreas was opposed on account of his Home Rule views. The following extract from the report of one of his meetings as it appeared in The Scotsman: Questions being invited, the following was sent in writing:—"If Mr. McCreas were returned to Parliament, and a measure of Home Rule were introduced similar to that of 1886, would he vote for it?"

Mr. McCreas will vote for any measure which gives effect to the principle of Mr. Gladstone's Home Rule Bill, either of 1886 or 1893; but as neither of those Bills will be introduced again in their present form, I do not think there is any use in a member of Parliament, or even a candidate for Parliamentary honors, committing himself as to details. I approve of the principle of those Bills, and I will vote for that principle again (choers).

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