

The Catholic Register.

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THURSDAY, OCTOBER 17, 1895.

Calendar for the Week.

- October 17 St. Hedwig 18—St. Luke Evangelist. 19—St. Peter of Alcantara. 20—Purity of the Blessed Virgin Mary. 21—St. Hilary, Abbot. 22—Most Holy Recluse.

Rev. Dr. Treacy lectured on Sunday evening at the Cathedral on "The Catholicity of Means." These Winter lectures are creating so much interest, that, rather than mar the adequate report of Dr. Treacy's discourse by curtailing it to the space available in the present issue, we have decided to hold it over for our next.

Pressure upon our space to-day compels us to hold over an important letter upon the English education question from Cardinal Vaughan, which appears in The Times as well as the significant comments of The Times and other papers upon the Catholic view as laid down by the Cardinal.

Connaught is the banner Province of Ireland for all the virtues. There immorality, as the word is commonly applied, is practically unknown, and statistics just issued show the Connaught men to be more temperate than the rest of the people. The same rule applies to all crimes against the person; the four provinces standing thus: Leinster, 4.4 per 10,000 of the population; Munster, 1.9; Ulster, 1.6; Connaught, 1.3.

The Register was the only Catholic paper on the continent which showed the enterprise of producing a translation of the Pope's latest Encyclical. Our Catholic contemporaries in the United States have nearly all copied our translation, and while we receive this as a compliment, we are also glad to spread the light amongst them. But it would not have injured papers with the reputation of the New York Freeman's Journal, the Irish World, the Catholic Universe and others to give credit where credit is due. We like to supply them with good news, but we also like to see the spirit of honesty encouraged.

Our Irish news columns to-day record the death of a talent. We might even say fame: one at the Presentation Convent, Youghal, Co. Cork. Sister Mary Regis was the greatest designer of Irish lace of our day. When the marriage of the late Duke of Clarence was announced Sister Regis designed a piece of lace for presentation to the Duchess of York which was valued at \$1,000. It was never presented; but when the marriage of the Duchess of York with Prince George took place, the Earl of Crowe presented to the bride a lace fan designed by Sister Regis, which was awarded fame for its beauty among the mass of presents. The Presentation Nuns at Youghal, and notably the lamented Sister Regis, have made lace making an established industry in the town.

A certain class of Protestants are too ready to parade their converts from the Catholic Church. The few their vast system of proselytism can claim are really neither a loss to the Catholic Church nor yet a gain to Protestantism. A great noise was made in the press of England the other day over a case which The Times thus recorded:

On Saturday last, in Henry VII's Chapel, Westminster Abbey, Canon Duckworth, the Sub-Dean, acting for the Bishop of London, admitted the Rev. P. F. Gleeson, D.D., priest of the Church of Rome, into the Church of England.

It is with no desire to score a point, but solely that Protestants should realize the truth, we append the sequel which figured in the press a few days later.

Patrick Francis Gleeson, described as a clergyman, of Vauxhall Bridge road, was charged at Lambeth with being found drunk in a public place, viz. Atlantic road, Brighton. Police Constable Waters, 570 W, said he found the prisoner drunk at half

past six last evening. He was helplessly intoxicated, and was lying in the road with his face out. When asked what he had to say, the accused replied that he left himself in the hands of the court. Mr. Hopkins ordered him to pay the amount of the doctor's fee, 3s 6d.

A poem from the pen of Mr. Alfred Austin, which appears in the National Review, shows that a better feeling is growing up in England towards Ireland, and it may be, that this has a final connection with the conciliatory policy of the Government. The Stork Islands speak to each other.

Ireland speaks first: "They would not suffer me to weep or pray Upon the altar of my Saints they trod; They banned my Faith, they took my Heaven away, And tried to rob me of my very God; And when I sued them leave me where I lay, And get them hence, still, still they would not go. They left the spindle from my famished hands My kith and kin they drove to other lands, Widowed and orphaned me! And now you know Why all my face is wet, and all my voice is woe!"

England Responds— "We own our fault the greater, so we now For balance of that wrong would make amends.

Lift the low wimple from your clouded brow, Give me your gaze and say that we are friends; And by your mountains witness that I vow, Your dewy dingles white with blossoming also, Your tawny torrents tumbling to the sea; For you are far the fairest of the Three, And we can never, never, let you go, Long as your warm heart beats, long as your bright eyes glow.

Live your own life, but over at our side! Have your own Heaven, but blend your prayer with ours! Remain your own fair self, to bridegroom bride, Veiled in your mist and diamonded with shivers, We twain love-linked whom nothing can divide!

Look up! From Sleivemore's brow to Dingle's shore, From Inagh's lake to Inishfallen's lalo And Garriff's glen, the land is one large smile! The dolphins gambol and the laverocks soar: Lift up your heart and live, enthralled to grief no more.

Cardinal Moran has raised his influential voice in Australia in favor of the federation of the Colonies. This is a subject in which all Canadians have a natural interest, and we take pleasure in presenting the Cardinal's latest reference to it in the course of an address to the Australasian Catholic Guild of St. Mary and St. Joseph. He thought it was a matter of patriotism common to them all, to look forward to the day when the intercolonial barriers would be broken down, and Australia would stand erect in all its strength and comeliness and statefulness, with the blessings of a united Australia extended to all citizens (cheers). In those days he looked to their guild following in the paths of that United Australia, and wherever liberty extended its blessings, to their guild would extend fruitful branches. He was sure very few would say that was a delusion of his; it was a matter common to all citizens. Every day Australia was growing in strength; every day they saw their neighbours looking with greater jealousy towards Australia's shores. Circumstances that had arisen within the past few years told them that perchance they might find dangerous neighbours within an arm's length of them (hear, hear), and it behoved Australia to be prepared in time. If an enemy assailed them it would require all the united strength and genius of Australia to marshal the united strength to guard their home and liberty. There were three things he admired in the Australian people—the one was the marvellous respect for religion, another was the wonderful respect for the administration of law and justice, and the third was their most ardent and devoted patriotism (cheers). With such characteristics it was impossible that a people so energetic and devoted would not soon become a grand and glorious State (loud cheers).

Mr. Laurier on the School Question.

Mr. Laurier can hardly expect to be overwhelmed with congratulations upon his references to the Manitoba School question in his speeches delivered during the past week at various points in Ontario. The attitude he has taken up all long it that he is not called upon to come to the relief of the Government. This is granted; but neither was he called upon to side with the Government of Manitoba, unless prompted to do so by political sympathy. We want to understand Mr. Laurier's position rightly and we have no disposition to unduly criticise him. He makes two admissions—that the Roman Catholic minority in Manitoba has a grievance; and that while

the problem thus created is not the making of the Dominion Government, the minority have an appeal for redress to the Government of Canada. Heretofore Mr. Laurier has kept on repeating that the question was one of facts; and we, who did not believe that he could have been earnestly absurd in the re-iteration of those words, were disposed to give him credit for recognizing that the only facts involved were the acknowledged grievance and the providing of the remedy. But in his Ontario speeches he has made it plain that he meant something quite different. He would appoint a Commission to discover whether the grievance is such as to warrant interference on the part of the Government of Canada with the Manitoba Schools Act. He adds also that Manitoba must not be coerced by the Dominion. We hope that Mr. Laurier has at last made his meaning clear. As far as the demand for a Commission goes there is no doubt that a Commission would be a grand thing; but what would be the motive?

There is nothing to examine. Separate Schools were wiped out of Manitoba by the Marit Act; and the whole scope of the proposed enquiry could only begin and end there. The grievance inflicted by the Provincial law is quite plain. Catholics are deprived of school taxes, and are taxed for the support of Protestant schools. After five years have been spent appealing for justice, the problem is forced upon the attention of the Dominion Government finally. Remedial legislation has been most solemnly promised at the approaching session of Parliament. The Government being committed up to the hilt, Mr. Laurier says:—"You must not coerce Manitoba." We respectfully submit that this is the first time Mr. Laurier has chosen to say so outright, and this is why he is open to criticism.

When Mr. Laurier admits that the minority have an appeal to the Government of Canada he necessarily admits, also, that a certain constitutional procedure was laid down whereby the minority could get relief. Now we say that due respect for that important principle was the very least that could have been expected from a statesman who has the interests of the Dominion at heart. And why? This School question is a very serious obstacle to happiness and good feeling within our Canadian Confederation. The uneasiness is felt in every portion of the Dominion; as acutely in the East as in the West. A Canadian statesman must stand up for the cause of the Dominion as a whole, and it is not worthy of Mr. Laurier, as it would not be worthy of any leader of a Federal party, to champion the cause of the Province as against the interests of the whole country. It is open for The Globe, for Principal Grant, or for any other irresponsible party, to endeavor to show that the safety of Confederation depends upon the monstrous importance which they seek to attach to the cry of Provincial Rights; but Mr. Laurier is not a Provincial politician; his duty is to consult the interests of the people of Canada and the equality of the terms of Confederation.

Patriotic Liberals are not likely to forget the great importance of this principle. Danger to Confederation is not found in the temporary disturbance which a revolutionary Provincial party may kick up, whether in Manitoba or Quebec; but there is well defined danger to the guarantees of Confederation when the leader of a Federal party begins to display weakness of this kind, for it means weakness at the heart of Confederation. Mr. Laurier remembers, no doubt, the old classical motto: "The strongest things are not so well established as to be out of danger of the weakest;" and when he weakens upon the interests of Confederation he is not worthy of his position.

It may, perhaps, be entering upon the debatable ground of politics to ask Mr. Laurier to disclose his motive? Why does he condemn the Dominion Government for accepting what they cannot refuse? Why does he soothe Manitoba, and apply the epithet "coercion" to the only method of procedure open to the Federal authority? Admitted that the Government might have acted more prudently; that the Remedial Order should not have been issued at the time it was issued. At all events the Government have a method; and method gives

light. Besides, it is the strictly constitutional method, and, therefore, the only proper method. Mr. Laurier still has no method. Torture that poor word "Commission" in whatever way you like and it points nowhere. The only result which the work of a Commission would achieve would be to throw the School question forward as the issue of a general election. Is any sensible patriotic Canadian anxious that this should be done? It may come about any way, but it is not the most desirable consummation imaginable. If the Government be not supported by Parliament upon the Remedial bill the wags of one or other of the parties will decorate the green at the general election just as surely as if the most elaborate precautions had been taken to nurse the ill feeling over the Manitoba School question and keep it warm for the fight.

So that we cannot see what motive Mr. Laurier has for stroking Manitoba down—is it for having made the problem?—and for raging at the Dominion Government—is it for not having made the problem? Whatever be the motive "the doves are censured while the crows are spared", and we believe Mr. Laurier's best friends must feel disappointed with his choice of a position on the question.

An Appeal to the Irish Race.

It is not too much to say that the letters interchanged by His Grace the Archbishop of Toronto and Hon. Edward Blake, and laid before our readers to-day, constitute the most powerful appeal for unity made to the Irish people during the whole course of those lamentable personal differences which have so much endangered the influence of the Parliamentary Party. Our reverend and gentle Archbishop knows when and how to use that strong and dignified language of censure of which he is a master; and no one need be surprised that he applies it in the most warning manner now to those who are responsible for "the fatal dissensions that have weakened and paralyzed the Irish Parliamentary representation"; those who "have brought shame and dishonor on their country, and are guilty of high treason against the Irish race at home and abroad."

This, indeed, is language worthy of our patriotic and venerable Prelate; but the fundamental importance of his declaration is the forcible suggestion that a great National Convention be held to hear the national voice anew upon "its fixed and unalterable purpose to labor for and win the right of self-government." This great Convention would be the central object round which the Irish at home and abroad should rally their forces from the farthest limits of the empire, and, declares the Archbishop, almost with inspiration: "When Ireland speaks to Englishmen through such a body, her just demands cannot be long refused her."

Thus the Convention would in reality be imperial in its character, whilst the delegates from abroad would constitute an advisory representation in the body.

Now-a-days, when the idea of imperialism permeates every movement looking to the betterment of her Majesty's subjects, no matter in what portion of her dominions, the Convention which Dr. Walsh has in view could not fail to arrest the attention of the world, and arouse an enthusiasm among the Irish people in all lands, such as has not heretofore been witnessed. One certain result of its influence, we think, could not fail to be the silencing of all those who are accustomed to hurl the word "Separatist" at the head of every Irishman having the confidence in his race to proclaim them before the world capable of directing their own affairs at home, as they have proved themselves in every colony of the British empire eminently fitted for the task in the lands of their adoption where none dare to question their loyalty.

It only remains for us to say that the Archbishop of Toronto speaks not only as a great Prelate of the Catholic Church whose name and devotion to his native land are well known in Ireland; but his declarations are backed up by the great majority of the Canadian people, who have again and again proved themselves the faithful friends of the Irish cause.

Mr. Blake's letter is worthy of him. Big hearted, magnanimous, without a shadow of ill-feeling against any

enemy, he proclaims before the world that he sees "no public reason for disunion." Canadians have just cause to feel proud of their dignified, level-headed fellow-countryman, who thus sets the cause he has at heart above all considerations of personal sacrifice in the present condition of the Parliamentary party. And this is the noble message he bears to our kith and kin beneath the Southern Cross; that "Irishmen must put aside personal feelings and animosities," and settle down to their work once more with earnest will, knowing that the task set out for them is to forward the programme of Irish measures in the approaching session, and while the present Government lasts, confident that their first and main object, even though it wait five years for fulfillment, will yet be won. At the present moment unity is the great necessity, and Mr. Blake, we are glad to see, cordially endorses the suggestion of the Archbishop for the National Convention with representatives of the Irish abroad sharing in its deliberations, but without a formal vote.

We have little doubt that the endorsement of the Irish people will be given to the idea when the cable carries its hopeful import across the ocean to them to-day.

The Mimico Industrial School.

The P.P.A. has no terrors for Mr. O. J. Atkinson, secretary of the Mimico Industrial School, or ex-secretary it would be more correct to say, since he has sent in his resignation to the managers of that institution, and we suppose it has been cheerfully accepted. We regret that space does not allow us to insert the whole of the interview with Mr. Atkinson published in The Globe of Monday. In part it deals with the dismissal of Miss Kelly, the nurse, on account of her religion, and in part it shows us what manner of man the superintendent who dismissed her is—considered otherwise than as a particularly mean bigot.

Mr. Atkinson makes it plain that the so called investigation into the management of the school was the veriest farce. He says: "One very serious matter, that of the dismissal of a nurse, because, according to the charge, she was a Roman Catholic, although her discharge was placed by the management to the score of lack of work, was not investigated at all, the committee declining to hear evidence in regard to it."

"Miss Kelly, the nurse in question, was dismissed on the ostensible ground that there was no work for her, and I wished to produce evidence to show that there was work; that at that very time there were four cases of chickenpox in the infirmary, and that a previous nurse had been employed when there was much less sickness, and, further, that the doctors had said that a skilled nurse should be constantly employed. The members of the committee were aware that I desired to submit evidence regarding this matter, and yet they refused to hear it."

Not only did they refuse to hear it, but, according to the reports published in The Globe and World, Mr. James L. Hughes had the charity and manliness to say before the board that Miss Kelly was an incompetent nurse, thus doing his best to deprive her bread the young lady who had been persecuted at the institution and outrageously dismissed from it. Mr. Hughes, the Conservative Protestant boss of Toronto, enjoys his position on the Board of the Mimico institution by virtue of his office of Public School Inspector. This is how he uses it. We are not through with Mr. Hughes for the part he has played in this transaction and we promise him that we will refer to the subject again.

To return to the mainly public statement of Mr. Atkinson, we learn that the Orange superintendent who would not have a Roman Catholic nurse to come between the wind and his bigotry is a rather extraordinary person to have in charge of a reformatory for boys. Here is what Mr. Atkinson says:

"The business management of the institution has been conducted so loosely as to make it possible for the Superintendent to purchase cloth for an overcoat two years ago which was charged to the school and for which the school has never been reimbursed; and likewise it was possible for a favorite officer of the Superintendent to secure a suit of clothes under the same circumstances. These are some of the samples of 'trivial matters'."

Mr. Atkinson was asked what he meant in his letter of resignation by "trivial" perpetrated by the officers. He said that many of the boys who came to the school had impaired their health and their eyesight by the use of tobacco, and yet those officers who were put over these very boys and whose province and example the boys were expected to follow did themselves use tobacco. "The Superintendent himself," Mr. Atkinson said, "acknowledged that he used tobacco

and likewise acknowledged to drinking at public bars. In palliation of this he claimed that he used liquor by advice of his doctor, but this advice did not call for his drinking in public bars and asking others up with him."

Where there is smoke there is fire and we cannot believe that Mr. Atkinson has told fully to The Globe what he would not be permitted to tell before the committee of investigation. We have already called the attention of the Ontario Government to the cowardly treatment of Miss Kelly while she was at the institution, and to the injurious attack made upon her before the Board through the public press after she had been dismissed. We have not been honored elsewhere by the recognition of our protest by the Ontario Government. Now we respectfully demand a Provincial investigation into the management of the Mimico institution. The Government cannot object, seeing that last year it gave \$7,000 of its money to the school. The Municipalities that furnish the bulk of the expenses of this most uncommemorable reformatory? Will rejoice to see the Government do its duty in the premises. Let us have an investigation, and the sooner the better.

The State of Ireland.

Two most important reports dealing with the condition of Ireland were issued last week. The Registrar-General sent out his annual blue book dealing with the criminal and judicial statistics of the country, and the report of the General Prisons Board was issued at the same time. A study of both returns discloses in the first place the strikingly peaceful state of Ireland, and secondly, the continuous improvement of the population with regard to the evil of intemperance. To give a few of the many satisfactory features of the statistics, let us begin with this fact that 82 per cent of the convicted prisoners belong to the trivial class of offenders committed for the term of one month or less. The more serious offences were considerably below the average for the preceding ten years, and able to compare most favorably with any country in the world. Two persons (males) were sentenced to death, malicious offences and all committals classed under the head of intimidation—many of these being of a ridiculous character—were below the returns for any year of the decade 1884-1893. In consequence of this the cost of the police force was reduced by \$125,000. It may further be added that the number of females committed shows a satisfactory decrease—indeed the female offender is disappearing—whilst a large diminution is marked in the number of juvenile prisoners.

With regard to drunkenness, although the country is steadily growing better, the percentage of drunkards in the estimated population is still very much higher than it ought to be. Fully 50 per cent of the persons committed to prison in Ireland are cases of drunkenness. The average percentage of such cases outside of Ireland is 188 per 10,000 of the estimated population. In Ireland it is 192, and one of the smaller cities reaches the astonishing figure of 730. This is indeed deplorable. However it is in some measure reassuring to turn to the evidence of the blue book that intemperance is a declining vice in Ireland. Last year there were 1,850 less cases, the previous year the decline marked was to the number of 3,082, and to go back still another year 7,801.

With regard to drunkenness it is a notable fact that the evil is most marked in the small cities, where business has been continuously declining, and where industries that once flourished are now no more. Is drink then the cause or the effect of the industrial decay? It is almost needless to ask the question. We know that intemperance is a disease, and that it does not attack the social condition of any country in spots and patches. There is absolutely no comparison between the few declining cities and the rest of the country as far as drinking is concerned. The population taken as a whole need not be so much ashamed of the facts were it not for the way in which the average is run up by the contributions of once busy centres, where men are forced into idleness by reason of the gradually decreasing means of employment. The government of the country, then, has its head of blame to carry for the marks of drunkenness upon the face of Ireland. Whenever men are driven to loafing, drink, the companion of laziness, will gain ground. In Ireland this is not a theory, but is established by the plain lesson of the statistics.