

The Catholic Register. PUBLISHED EVERY THURSDAY AT THE OFFICE, 40 LOMBARD ST., TORONTO, CANADA.

SUBSCRIPTION PER ANNUM, \$2.00.

Approved and re-constituted by the Archbishop, Bishop and Clergy.

ADVERTISING RATES: Treatment advertising in this paper.

A liberal discount on contracts.

Remittances should be made by Post Office Order, Express Money Order, or by Registered Letter.

When charges address, the name of former Post Office should be given.

No paper distributed till arrears be paid.

Follows of India, Manilla and Bahia, 10 cents each.

THURSDAY, AUGUST 19, 1897.

Calendar for the Week.

- Aug. 19—S. Louis. 20—S. Bernard, Ab. 21—S. Anne & St. Chantal, Ab. 22—S. Joachim. 23—S. Philip Benit. 24—S. Bartholomew, Ab. 25—S. Louis, King of France.

A cable correspondent affirms that Sir Wilfrid Laurier started off for Ireland on Monday night to consult the leading prelates of Roman Catholic church on the Manitoba school settlement.

The excitement occasioned by the famine riots in India was intensified a few days ago by a report that the Amoor of Afghanistan had announced and would support the insurrectionary tribes in the north.

Sir Wilfrid Laurier has had an interview with Pope Leo, an account of which the cable correspondent represents him as giving to a delegation from the Cobden Club.

In his first circular letter to the clergy of the Archdiocese of Montreal Mgr. Bruchet renders the following striking apostrophe to the faithful of that great Catholic city: "Oh, dear church of Montreal, what alliances we have contracted with thee."

The editor of The Presbyterian Witness, Halifax, is the truest type of a Protestant that we encounter in our exchanges. He doesn't believe anything that he cannot measure by his own mental and spiritual capacity.

dictatorial standard. One draws a comparison between Newman and Roman. We find it dogmatically asserted that: "Roman was led astray because there was no pure gospel offered to him in the church of his youth."

The other article in The Witness is conceived in a becomingly patronizing tone towards The Rooster's report of the recent pilgrimage from Kingston to the Shrine of St. Anne de Beaupre. It is headed: "How they are Taught."

It has been more than once suggested that Lord Salisbury's government is a consenting party to the game Turkey is playing with Europe over Greece. Mr. M. W. Ramsay, LL.D., of Aberdeen University, who has resided many years in Turkey, has just published a volume of his impressions in which he bears out this opinion.

Acting on a proposition of the Sacred Congregation of the Propaganda, the Holy Father has created in Oceania the Vicariate Apostolic of the Gilbert Islands. "The mission is to be entrusted to the Fathers of the Sacred Heart of Jesus, of Issoudun; and Pore Joseph-Marie Leroy, a missionary in the Gilbert Islands, has been nominated the first Vicar-Apostolic."

The Corporation of Toronto.

The Globe says it is "quite as much opposed as THE ROOSTER can be" to the "riag of lodgement" in the Toronto City Council. This would be a consoling assurance if The Globe had a better reputation than it enjoys at the present writing for bestowing its support and influence in line with its professed sentiments.

Ald. Hallam—When I want a chance I will take it. I may tell the worthy alderman that I will be mayor next January. I may not have as much ability as the mayor.

We were illustrating the contention that it is a false pretence to say the business of the city of Toronto is conducted upon the lines of a business corporation. It is a contention that hardly needed an illustration.

The point of our article, which The Globe thought well to overlook, was that Catholics are denied both representation and employment under our ring-ruled Toronto administration. There is one Catholic at the Council; but that cannot be prevented.

There is one way in which civic administration can be made to reasonably resemble the business of a private corporation. The present government of Great Britain has applied to some of the Orange centres in the north of Ireland the principle of minority representation.

The Disgrace of Canada.

It has long been a Canadian fashion to preach the superiority of Canadian over American politics and law. The Canadian press can never tire of pitying the United States on account of the "spoils system," among other evils.

The American law, for instance, prohibits removal on account of political or religious belief. Both of these causes are the rule rather than the exception in the dismissals from office since the change of Government at Ottawa.

Let us refer once more to the dismissal—ouphismatically, euporantiation—of Mr. Daniel McAllister, deputy collector of Customs at Cobourg. Mr. McAllister had been twenty years in the service.

The Baltimore Sun commenting upon Judge Jackson's decision says: "It was no doubt the intention of congress to give to the faithful and capable servant of the government a 'vested interest' in his position, that interest to be protected as long as his work was efficiently done."

The legal interpretation of the American civic service act, and the order of President McKinley conforming thereto, leaves the Canadian civil service the most degraded in the world by reason of the spirit of partisanship that rules it.

Fourth Lambeth Conference.

The Rooster abstained from making any comment upon the proceedings of the Fourth Lambeth Conference as reported by cable. This was a precautionary measure. But now that we are informed from our English exchanges, we consider ourselves at liberty to make a few matter of fact remarks.

The idea of these conferences had its origin in Canada. In 1865 the Anglican body in Canada proposed an imperial council of the English Establishment, together with those colonial communions giving nominal adherence to its doctrines and forms.

bling lyre the "Reocasional" petition, the Bishops of the "grontational Institution," thought they would be in the jubilee fashion, and give the Archbishop of Canterbury like the Queen, "dominion over palm and pine."

We observe that this enterprise not only ended in failure, but it very nearly brought disorder and disruption upon the Lambeth Conferences. Out and dried the proposition was that the Archbishop of Canterbury be given an official status as head of the pan Anglican communion throughout the world.

The London Daily News, commenting upon the failure of the scheme, says: "The keenest interest was felt in the question of raising the Archbishopric of Canterbury to a Patriarchate. This received—probably once for all—a final settlement."

In an interview the Bishop of Minnesota said: "The American bishops have maintained from the first Lambeth Conference that the American Church must always stand upon its rights and maintain its autonomy as a national church, and their English and Colonial brethren all recognized that this is their position."

The obvious motive for springing the proposal on the Conference and the American objection to an Anglican Pope are alike interesting. The Episcopalians of the United States were naturally pleased when Pope Leo condemned the Orders of Anglicans.

When the legal Establishment failed to secure Catholic recognition, its bishops thought that, by making a pope of their own, they could Catholicize Anglicanism. Observe now where the shoe pinches Episcopalianism in the United States and the Colonies. In the New World Anglicanism has no more legal recognition than Methodism.

Presbyterian Journalism.

The Canada Presbyterian of August 11 announces the amalgamation of that paper and The Westminster. THE CATHOLIC REGISTER begs leave to extend its congratulations, and to wish the happy couple a very prosperous future.

Donald is a forceful and fearless writer. Many of our readers will remember him as the St. Thomas minister who first exposed in her real character the notorious impostor Margaret L. Sheppard. The Canada Presbyterian—all honor to it—was the paper that opened its columns to Rev. Mr. Macdonald's scathing letters. We were glad to welcome Rev. Mr. Macdonald into the ranks of journalism.

Freemasonry and Public Education.

The Hamilton Herald, smiling all over its face with good nature, steps up to defend the performance of Masonic rites and ceremonies at the laying of the corner stones of public school buildings in Ontario. Its defence is delivered on two wholly unconnected lines. In the first place we are told that: "Without the Masonic ritual and the presence of the aproned and bejeweled brethren of the ancient craft, the laying of a corner stone is a dull and prosaic affair."

The age and land we live in are certainly remarkable for great popular straining after the theatrical. If the only end aimed at in giving the public schools Masonic dedication is to bring in a touch of the picturesque, then, perhaps, we should merely say with Puck, "What fools these mortals be!" and have done with it.

Again The Herald assures us that "Past Grand Master the Hon. J. M. Gibson is a Presbyterian in good standing and passes round the collection plate twice every Sunday"; that "Grand Secretary Mason is also secretary of the Anglican Synod of Niagara"; and that Rev. Dr. Burns is at once a Mason, a Methodist and a staunch advocate of Irish Home Rule.

We always endeavor keep our attacks upon institutions entirely impersonal. However, if the admission is consoling to The Herald, we go so far as to say that Hon. J. M. Gibson and Rev. Dr. Burns may be the highest types of the Presbyterian and Methodist faith found in Canada. We also know that the latter is a sincere Home Ruler. Both gentlemen in all their personal relations with church and politics may be,—and are, as far as we are concerned,—beyond the breath of criticism.

But why should THE REGISTER rage anyhow, over if the corner-stone of every public school in the province were laid by the Freemasons? THE REGISTER is fond of calling the public schools "Protestant" schools. Well, if they are Protestant schools there doesn't seem to be much reason for a Catholic journal to make a fuss because the corner-stone of these buildings are "well and truly laid" after the Masonic manner.

This is the point. We thank The Herald for having mentioned it. We have said the public schools of Ontario are Protestant schools; but we have not heard the proposition admitted. On the contrary most newspapers declare that the schools are entirely non-sectarian. Of course if they are, as we say, Protestant, they cannot be non-sectarian. Again, if, being Protestant, they are on that account Masonic, and Freemasons have the right to dedicate them, it is not asking too much to urge a complete concession of this point. Then we shall be content.

The Chapter of the Dominican Order, which held a sitting in Paris last week, elected Father Montpeut, Prior of the convent in the Rue du Bac, to succeed the late Pere Houllanger as Provincial.