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THURSDAY, MARCH 2, 1893.

Calendar for the Week.

- Mar. 2.—St. Simplicius, Pope and Confessor.
3.—The Winding Sheet of Our Lord.
4.—St. Lucius, Pope and Martyr.
5.—Sunday, third of Lent.
6.—Ferial Office.
7.—St. Thomas of Aquin, Confessor Doctor.
8.—St. John of God, Confessor.

Canadians to the Rescue.

For the sake of Ireland's sacred cause, for the sake of suffering humanity, for the sake of our own name and honour as Canadians, enjoying all the blessings of Home Rule, and sympathizing with every national effort for freedom, it is very much to be hoped that, within a few weeks, a general and generous response will be given in this city and all over Canada to the "Appeal for funds" cabled to us last week from the Nationalist chiefs, and set forth in such glowing terms of encouragement and hopefulness as to leave no man, with a drop of Irish blood in his veins, an excuse for withholding his mite or tightening his purse strings. The happy dawn of a new era of National life for Ireland, so long wished for, so long and so persistently fought for, has at last risen "to dapple with rosy fingers" the holy hill-tops once blessed by St. Patrick and consecrated by the prayers and martyrdom of Saints.

Self-government for the Emerald Isle—self-government for Ireland with every possible advantage of worship and education, and a fair participation in municipal honours and emoluments freely granted to all communities—Home Rule, in fine, in the true and full sense of its meaning, is what we Canadians are called upon to secure for Ireland, by every honorable means available: by our sympathies expressed in the press, and at public meetings; but especially and above all, by our generous contributions, collected in every parish, and in every hamlet; and drafted to the "men in the gap," who have, in toils and in prisons, borne the heats and the burden of Ireland's griefs, in proof of their sincerity and ardent longing for their country's regeneration. "Confronted by enemies venomous and unscrupulous and with boundless wealth, it is impossible for us to carry on even the short remnant of the struggle, without the assistance of brethren and friends in all parts of the world." Such are some of the burning words addressed to us by the Nationalist chiefs in their humble and urgent "appeal for funds."

Since the opening of the present session of Parliament every word uttered, almost every move made in the House of Lords and Commons by the enemies of our country's happiness has proved beyond doubt the truth of the assertion, that the Balfours, Salisburys and Churchills are both "ven-

omous and unscrupulous." Their appeals to the ignorant fanaticism of the lowest orders, both in England and Ireland, have shown how venomous they can be; and their charges of Gladstone's tampering with criminals and encouraging assassination prove conclusively what "unscrupulous" villainy they have at command in their determination to perpetuate coercion acts, and continue on for another century at least, periodical famines and never ending heart burnings in Ireland. But the wealth is theirs, and their motto is "that gold and iron are the two hinges of war." Any amount of iron may be purchased for gold; and unfortunately, not only iron, but treason and treachery are purchasable commodities—and with all three at their disposal unscrupulous enemies are most to be dreaded.

The appeal for funds declares to us "that for a quarter of a century—since O'Connell's days—constitutional movement slept the sleep of death, while Irish Tories and Whigs in the House of Commons found no remedy for a single one of the evils of their country, and accepted the rewards of perfidy and treason in well-paid offices." In 1890 America and Australia threw themselves into the struggle. From that hour the Parliamentary movement never looked back. Aided by the generosity of our people and friends abroad, the cause found honest, faithful, courageous representatives, not one of whom, during all the stress of thirteen years, accepted pay or places from the British Government." We may add, what the "appeal" in modesty conceals, that for the last thirteen years Ireland's representatives suffered tortures in British dungeons, and that the victims of Balfour's atrocity who had to endure the felon's garb and the plank head were the unpurchasable friends of the people, who now call on us for aid in their last desperate struggle to free their country, once and for all time, from the iron grasp of a foreign tyranny and malignant despotism scarcely ever paralleled in ancient or modern history.

Let meetings be held in every town and parish in this province—let able speakers, whether Catholic or Protestant, be invited to rouse the feelings of all men of kindly disposition who are anxious for peace on earth, good will to all, and freedom of Home Rule to every nation under the sun. Let all be appealed to, that they may open their purse strings and send on their tokens of sympathy with Ireland in this her hour of need. When Ireland's day of freedom has reached its zenith, and her future peace and prosperity is once for all secured, it will be a proud boast for every son of Ireland in this Dominion to be able to say: "Thank God, when Ireland was sore in need I had the courage and the manliness to do my whole duty."

"The Victoria Warder."

Man is a hopeful creature, and frequently builds a very large structure upon a very narrow foundation, within whose chambers he nurses his schemes, his desires and his ambitions. One great object of hope to the fervent ignorant Protestant is the overthrow of Roman Catholicism. Ministers prophesy it from their calumnious pulpits. Brazen Amazons in the shameless language of their more shameless soul harangue its imagined iniquities from platforms, while crowds

of unblushing women dishonor their sex by listening to the foul and defiling tirade. And all the time these poor people are looking for the immediate downfall of the Church under the dire of their poisoned shafts. The latest example, and one most filled with hope, is the *Victoria Warder* of Lindsay, which, in its issue of the 10th instant, congratulates itself that a *Revolution goes on from Romanism*. Like all the rest, the *Warder* builds his pyramid upside down. Relying upon two or three isolated cases, which are not reliable, and which are, as usual, unfairly stated, this hopeful *Warder* sees millions "withdrawn from clerical control and no longer members of the Roman Catholic Church." The capitals are ours; for, in the buoyancy of his hopes and exuberance of his Protestant spirits, he forgets civility. How far his hopes go may be judged from the following paragraph of the article in question:—

Well, if Romanism could be remodelled from within and become a reformed church, abjure all its tyrannies, superstitions and practices untrue to mankind, it would be entitled to respect as a Protestant organization."

The first case or type of "the millions in Canada and the United States" is that of "a priest who was formerly in charge at Vroomanton in Ontario county," who "bade adieu to Romanism and adopted the Protestant faith." He is now, we are informed, in charge of a large congregation in Pennsylvania." This is a calumny on the priests of Toronto. We deny it and we challenge the *Warder* to give the name.

The second case is given thus:

"A few weeks ago Rev. Dr. Snell of Baltimore, Maryland, secretary to the Roman Catholic College there, one of the leading clergymen of the United States, severed his connection with Romanism. His views are very independent."

The *Warder* is considerably mixed in this type. The name and the abandonment of the Church are the only correct points in the paragraph; unless we take in the last sentence, for the man Snell is so independent that he is said to have gone into the new sect of Theosophy. He is not a reverend, he was never secretary to a Roman Catholic College at Baltimore, and was not a clergyman at all, much less a leading one. He was a convert from Protestantism to Catholicism, sacrificed his conscience and Christianity for some woman, and was reported to have set up views of his own. They generally do under such circumstances. The Church is stronger without such characters. It never holds out worldly inducements for men to enter the fold; and while it regrets to see any untrue to its teaching and their own conscience, it has nothing to lose by their departure.

Concerning the young men "who have, since leaving this country, withdrawn from clerical control, and who are no longer members of the Roman Catholic Church," we have little to say, as we think there is no truth in it. The members "of the ablest and best families" of Victoria County are like all others of that class, true to their faith and their honor wherever their circumstances may lead them. That is not the class that falls away. But to reason from a few cases to millions is in thorough keeping with

the hopes of bigots and the logic of Protestants.

The *Warder* hazards the statement, which he should have explained, "That Rome, dreading the entire dissolution of her old dogmatic institution, is playing the liberal role." Now there is nothing Rome dreads less than the dissolution of her dogma—not one jot or one tittle shall pass away. But what does the *Warder* mean by playing the liberal role? Protestant wiseacres are always very profound when they come to speak of Rome—they know all about its policy, its past troubles and its future fears: in fact, what they do not know is not worth knowing. The *Warder*, who keeps one eye upon crumbling Rome and the other upon favored Protestantism, looks to the speedy dissolution of the former, and expects that we Catholics are all becoming Protestants. This is the result which he reasons from Dr. McGlynn's case, who, he says, "has been restored to the Church without retracting or apologizing for one word of his liberal utterances." This is not true. Mgr. Satolli did place conditions, and Dr. McGlynn accepted them. What these were the *Warder* can easily find out, as they were published in several of the Catholic newspapers of the United States; and he should have examined the case more thoroughly before he made the wholesale statement, that no retraction or apology has been made.

What other concessions are being made we know not—they seem to dwell only in the fertile imagination of the *Warder's* hopeful soul. But at the rate at which the dissolution of Rome is going on at present, even according to the *Warder's* computation, it will take centuries even to get a splinter off the old rock. That any man can build a hope upon such a narrow basis, that any man can build a hope upon the moral weaknesses of his fellow creatures, and that any man can build a hope upon the false foundation of calumny's rumors, says little for his mental or moral calibre. If we were the *Warder's* teacher we would pay special attention to his manners, for he is rude; to the untruthful bent of his mind, for he is not careful about his statements; and to the correction of his judgment, for he reasons badly.

Catholic France Still Lives.

It would be a great mistake to maintain that France is half infidel because the Ministers of State, for the time being, are Freemasons; or because a large number of the Deputies, or parliamentary representatives, are not practical Catholics. That Catholicity still occupies a large place in the minds and affections of the majority of the French people was sufficiently proved in the late vote on the Budget of Public Worship. At the time of the great French Revolution, which occurred exactly one hundred years ago, all the Church property—glebe lands, monastic estates, bishoprics, &c., &c., to the value of several millions, was seized upon by the Government and converted to secular uses. Napoleon I. drew up a concordat with Pope Pius VII., in virtue of which