

The Catholic Register.

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Agents: P. McNamee and Wm Ryan.

THURSDAY, JUNE 4, 1896.

Calendar for the Week.

- June 4—Corpus Christi. 5—St. Boniface. 6—St. Norbert. 7—S. Augustine of Canterbury. 8—Of the Octave. 9—Of the Octave. 10—Of the Octave.

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ligious teaching in Canada to enquire whether or not our useless discussion about an impossible common or undenominational system of religious teaching is not forcing the Public schools in the direction of Godlessness.

The National Convention.

We publish to day from the Dublin Freeman's Journal the detailed report of the scheme adopted by the Irish Parliamentary Party for the summoning of the great National Convention of the Irish race in Dublin.

It will be seen, therefore, that there is no time to be lost by the Irishmen of Canada if the Dominion is to be rightly represented at this important gathering.

The fact of the matter is that by the manly, consistent and independent vote on the English school question the Irish members have shown England that manner of men they are.

True Liberals will like them better for it and trust them more. Mr. Laurier lost the opportunity of a lifetime by not taking a like independent stand in Canada.

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Mr. Gladstone it will be noted, declines to mix his politics with sectarianism. The Westminster Gazette, another Liberal paper, contained the following:

We telegraphed to Mr. Gladstone at Hawarden this morning to ask if we might say anything on his behalf in reply to the threats of the Nonconformist leaders and newspapers that they would abandon Home Rule in consequence of the action of the Irish members on the Education Bill.

Mr. Gladstone has replied to us as follows: "I am indisposed to interfere, as I am unable to take part with either side."

Mr. Laurier is an English Liberal, he tells us. If so, why does he not take up a position similar to Mr. Gladstone?

In a sharp letter to The Daily Chronicle a Liberal elector gives the Nonconformists a nice dressing down. He says:

Sir—Mr. Hugh Price Hughes and others threaten that they will not play any more, because the game does not go to their liking. Because the Irishmen want "Voluntary (denominational) schools, and vote for them honestly, they shall not have Home Rule!

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To the editor of The Witness: Sir—In your paper of Tuesday an advertisement appeared announcing that a lecture would be delivered in the Orange Hall, St. James St., that evening by Rev. William Bluet, a Baptist minister from New Brunswick, an "ex-priest," who would unfold his experiences when at the Jesuit College. Also, a letter appeared in the same paper signed "G," inviting the Protestants and Orangemen of Montreal to attend the lecture to be delivered by this eloquent "ex-priest."

As I know Mr. Bluet about twenty years ago it took me by surprise that he should assume this new role, which was a false one. Mr. Bluet never was a priest. I took two gentlemen with me on Tuesday night and called on him before the lecture, and faced him with the falsehood. Mr. Bluet, in the presence of these gentlemen acknowledged that he had never been a priest, and laid the blame upon the article signed "G," and upon the advertisement for what the papers said. I then remonstrated with him for deceiving those who introduced him to the audience in the Queen's Hall on Sabbath last as an "ex-priest" and told him that it was nothing short of fraud on the public.

He begged me not to interfere with the meeting. Since that time I have been informed that Mr. Bluet introduced himself as an "ex-priest," and that circulars were issued announcing him as such. I informed the chairman of the meeting on Tuesday night of the false position of Mr. Bluet, so that he was at liberty to make the matter right before the people who were invited to hear an "ex-priest." As I had an important engagement I could not remain to hear what he had to say. As no correction of either the letter or the advertisement has yet appeared to undeceive the public, I take this step of exposing what I know was false.

W. J. SMITH, Pastor of Calvin Presbyterian Church. Unlike Bluet, Slaterry is an expelled priest through drunkenness. In 1888 he appeared in the United States at Colgate University (Baptist), Hamilton, N. Y. The claim to respectability advanced by him to his Toronto audience last week was this: that he is a Baptist minister in good standing. This was not true. He was expelled from Colgate University in 1890 by Dr. Dodge, Principal of the institution. The woman who accompanies him was never a nun. Father Lambert, in the New York Freeman's Journal, some time ago published a letter from the reverend Mother of the convent in Queen's County, Ireland, where she claims to have been, denying that such a person ever was a Sister there.

We publish Slaterry's record in full in another column. For the benefit of the readers of The Witness in the United States we may add that his Toronto lecture, to which he drew a sprinkling of poor people, was in the main an appeal to his listeners to join the Masonic and A. P. A. societies.

A Week of Death. Except in time of war it is not easy to recall a brief period so crowded with tidings of death and disaster as the week which terminated on Sunday last. It began with storms in the northwestern states of the neighboring republic in which many lives were lost. We Canadians live in a country happily exempt from fatal winds, earthquakes and like terrors that frequently afflict the dwellers in other parts of this great continent. While we were thanking God for the favors our beloved country enjoys at His hand, the startling news of a calamity in British Columbia appeared in the papers. On Monday an electric car full of holiday makers went over a bridge in Victoria and sixty odd lives were sacrificed. It was a dreadful thing, and according to the reports, due entirely to the carelessness of the people who undertook to run an overcrowded car over a notoriously dangerous bridge. The public might have had a stronger mind for the denunciation of those responsible for the Victoria disaster were it not for the appalling fate that had overtaken hundreds in the city of St. Louis, Mo. On the 16th instant the Republican convention was to have been held in St. Louis to select the candidate for the Presidency of the United States. The city was all bustle and preparation. Its beauties, its progress and its wealth were being made known far and near. How entirely we are in the hands of God! St. Louis and its inhabitants, twenty-four hours after the tornado of Tuesday broke upon it, were receiving the sympathy of the world. Twenty millions of dollars was the estimate made of the loss to buildings blown down and burned by the wind and lightning. The loss of life has not been estimated accurately. It has been variously placed between 600 and 600. Many bodies are buried beneath mouldering ruins and cannot be rescued for days. Such things, we

are accustomed to tell ourselves, can only happen in America. Certain it is that the people of no other country seem capable of accepting without lamentation such awful occurrences. This was a visitation: the act of God. Is it possible to doubt that the spirit of the people upon whom it came is one of Christian resignation and Christian courage? In a few days the work of restoration was well under way; nor would the citizens accept help from outsiders. Reading over the list of the damaged buildings one may see that St. Louis has a title to be called a city of churches; and in face of this evidence alone of the practical Christianity of its people, none can doubt that the indomitable will which its citizens have displayed is submitted to God, as it ought to be, in trust and patience?

Even before half the affliction brought to St. Louis had been made known horrifying news from Moscow told that the week's fatalities were not yet complete. The oppressive rejoicings that have been going on at the capital of Russia in connection with the crowning of the young Czar have now given way to grief—among the poor subjects of his Majesty at least. In its very nature Russian splendor inclines to the barbaric. The serfs have been nominally made free; but the horrible spectacle that the Czar must have seen from the windows of his palace on Saturday shows how very much the spirit of barbarism is alive in the empire of the north to day. Half a million of peasants were drafted into the capital to be fed in front of the Petroffsky palace, while the army of the Czar and the disdainful citizens of Moscow looked on as spectators. One refrains from committing to writing the feelings of bitterness that arise in the heart from a contemplation of this barbarous feeding of the moujiks and its direful wind up. It is not too much to say, however, that the spectacle of Saturday last should press home to the soul of the young Czar, who is himself as yet responsible for none of the Russian miseries of famine in the past, that hunger and serfdom have brought the peasantry of Russia as near to the level of animals as it is possible to human beings. The peasants were brought in to be fed and played to as a feature of the barbaric show. The food was laid on the Hodynky plain, and there they were to be let loose upon it. In the mad rush for the bread and meat over 8,500 lives were trampled out. That is the whole story. The authorities were not to blame; neither was the Czar. They could not have anticipated the fierce hunger of these peasants any more than they could have prevented other peasants dying by hundreds of famine on the plains every odd year since Russia has been an empire.

It is all very dreadful; dreadful to think of a people so governed; dreadful to think of a generous young man and woman beholding at the threshold of their imperial station the grim skeleton in the Russian closet. Religion, military power, abuse of taxation, everything is strained in Russia to preserve an odious system of Government. Let us hope that the Czar will benefit by the appalling glance into the results of that system which Providence has seen fit to permit him at the outset of his career on the throne.

Winning Ground in Belfast and Derry. We congratulate the Catholics of Belfast, especially the Most Rev. Dr. Henry, Bishop of Down and Connor, and we congratulate Mr. John Dillon and the members of the Irish Parliamentary Party, upon having won a grand moral victory in regard to the Belfast Corporation Bill. The Parliamentary committee, which had been hearing evidence in connection with that bill for some weeks, adjourned on May 21st to give the representatives of the Catholic and Protestant classes in Belfast an opportunity of arranging a compromise. The compromise has frequently made reference to the revelations brought out before the committee. In brief they amounted to this: that the Orange organization succeeded in destroying the representation which Catholics had in the city, and that Catholics have neither voice nor part in the administration of the civic affairs, although they number one-fourth of the population.

Bit by bit Mr. Dillon and his co-workers and the legal representatives of the Catholics drew the facts out in

evidence from the Orange officials of Belfast. The details were re-almost with amazement by the Irish public. Finally Sir W. Houldsworth, chairman of the committee, stopped the proceedings plainly intimated that the Mayor Corporation that it would be policy for them to come to an understanding with the minority. The question then resolved itself into: What would the Catholics be content with? The legal representative of Dr. Henry stated before the committee on May 21st the Catholic conditions of a compromise as follows:

Mr. McNamee.—Yes, sir, we have written a letter to Mr. Pope setting out our views and my own views personally. I am most anxious that the matter should be settled by friendly compromise. The Bishop whom I represent holds the view which is put forward to-day in the Catholic paper in Belfast. From a point of view it is desirable that the matter should be settled by compromise, as the Lord Mayor himself said it would promote peace and harmony. I should be very unwilling to open up the question again in Belfast by an inquiry there. I now submit the letter sent to Mr. Pope. "We have seen our clients upon your letter of the date addressed to Mr. McNamee, and have also considered Mr. Pope's remarks as to the instructions proposed to be given to the Corporation. Our clients are extremely anxious to come to a friendly understanding as to the division of the city into wards. There are, however, three points on which they have a strong opinion. The first is that the number of wards should not be less than twenty, that at least four of the wards should be assigned as it were to electors in which the Catholics predominate, that the boundaries of these four wards should be agreed upon before the bill reaches the committee and scheduled to the bill as they are in the present acts in Dublin and Belfast."

The Chairman.—That means practically that you wish the committee to fix absolutely the boundaries. Mr. MacNamee.—I would, I think it is the only way in which it can be done satisfactorily.

The letter continues: "Our clients have already indicated upon a map furnished to you the four proposed wards, but they would be willing to consider any reasonable modification of the boundaries. It appears certain that the bill cannot pass till after White Sunday, and we suggest that the recess would be a fitting opportunity of finally settling these wards, and enable them either to be incorporated in the bill or set out in a schedule."

The committee will resume on June 9, and in the meantime the Orange Corporation have not decided to accept the Catholic conditions of compromise, the opposition to the bill will be continued. The Derry bill, which has yet to come before the committee, will provide more instruction for the people of England than the Belfast bill. In Derry, where the Catholics are in the majority, Orange Protestant ascendancy is complete. But the Catholics have laid siege to the historic city, and one of these fine mornings it will formally and respectfully surrender.

Mr. Gladstone and Anglican Orders. A cable despatch on Monday brought the information that Mr. Gladstone has addressed a letter to Cardinal Rampolla on the subject of Christian re-union. The despatch mentions that Mr. Gladstone's letter is two columns in length, but all we are told concerning it is the following:

Mr. Gladstone contends that a condemnation of the Anglican Orders by Rome would morally be a stride towards re-union, would make more concrete religious differences of the enhance the difficulty of futurity. Nevertheless, he says, except an early restitution of unity which marked the C. history. He welcomes the Pope that an investigation should be the validity of the Anglican details the advantages that accrue therefrom.

The cable correspondent succeeded in making quite clear what Mr. Gladstone's contention really is. The first part of the contention represents the venerable statesman as being of one mind with Lord Halifax, who has made it known that he would deplore an adverse decision by the commission appointed by the Holy See to investigate the question of Anglican Orders. It must be remembered that the investigation has been earnestly sought by Anglicans like Lord Halifax, who are firm believers in the possibility of re-union. The commission having been appointed went into the subject with the utmost thoroughness and its work is now accomplished. Nothing, it is admitted, has been left unconsidered. The decision only is awaited. If favorable to Anglican Orders it will only enhance the difficulty. Why, then,