

The Catholic Register.

PUBLISHED EVERY THURSDAY

AT THE
OFFICE, 40 LOMBARD ST.
OF THE
Catholic Register Bldg. and Pub. Co.
OF TORONTO, LIMITED.

SUBSCRIPTION PER ANNUM, \$2.00.

Approved and recommended by the Archbishop,
Bishops and Clergy.

ADVERTISING RATES:

Transient advertisements 10 cents per line.
A liberal discount on contracts.

Remittances should be made by Post Office Order,
Express Money Order, or by Registered Letter. If
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When changing address, the name of former Post-
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No paper discontinued till arrears be paid.

Notices of Births, Marriages and Deaths, 50 cents
each.

P. Munro, Travelling Agent, East.

THURSDAY, FEBRUARY 16, 1899.

Calendar for the Week.

- Feb. 16—St. Gregory N.
17—The Crown of Thorns of Our
Lord.
18—St. Raymond of Penafort.
19—St. of St. Louis.
20—St. Cyril of Alexandria.
21—Seven Founders of the Service
Order.
22—Chair of St. Peter at Antioch.

And the cry is, Still they come! Some four thousand immigrants, alien to every institution and idea that can be called American, Canadian or British, are now being cared for in Manitoba, and kept in condition to be fit for voting for Tom Greenway in the next local election. These are the Doukhobors and some others equally strange, of whom the editors of machine Liberal papers write in ecstatic ledgers, referring to them frequently as saints of earth and the salt thereof. There were other colonies in the west before the Doukhobors came, just as choice material for the raising of an outlandish social structure. These were the Mennonites, Mormons and that lot. In connection with all or any of such settlers there is not one dollar's worth of trade. But the end is not yet. Rev. George Horneford of Oromiah, Persia, is at present in Ottawa making a deal with Mr. Sifton for the importation of the Nestorians of his bailiwick, who number anywhere up to one hundred thousand souls. Bring them on. Manitoba is bound to become a republic of cranks sooner or later, and for the present Tom Greenway must be kept in office.

Rev. Father Conrady now in Portland, Ore., who is going out to the leper colony of Canton, China, as Father Damien went to Molokai, has been interviewed as to the character of the mission in the far east and his ideas of fitting himself for the work. He says: "I must study medicine for some time before I go to the leper colony in Canton. It is hard work; but I like it. If I had not become a priest I would have become a physician. After I have finished studying medicine I intend to visit several large cities throughout America with the object of interesting charitable persons in the unfortunate lepers. Seeing what is before me I sometimes shiver, but that feeling does not last long. I hope, with God's help, and with that of the friends of humanity, to prove of some service to the poor Canton lepers. When Christ cured lepers he never asked them to become members of His church, and I purpose following His example. What I mean is that I will try to do good to all, no matter what their creed may be. Sufficient will be my happiness if I can bring a smile of contentment upon the faces of the wretched Chinese lepers."

The Presbyterian "Witness" is disappointed and The Northwest Review is displeased with the reference to the Register made to the recent death of Rev. Mr. Chiniquy. We were too wild to suit either; and The Northwest Review thinks this was "partly in deference to the circumstantial prejudices of benighted Toronto." It is not often that this paper finds itself accused of timidity. When pity was expressed for Chiniquy's career, it really was not in deference to the benighted prejudices of Toronto but simply from a conviction that it is not one of the privileges of the press to draw dead men's frailties from their dead shade. The Archbishop of Montreal did not substitute any other word for pity, even after the dead man's hand had been raised to offend him. The Register knew as much about Chiniquy as its contemporaries, but it has yet to be convinced by The Northwest Review that "much of the evil he did does not lie buried with him in the grave but lies very actively abroad." The Register for one thing knows that Presbyterian ministers were not deceived by Mr. Chiniquy. (They often told him so. The last letter the dying man wrote complained that his communications were consigned to the waste baskets of the anti-Catholic press. The majority of English-speaking Catholics in Canada knew his race prejudice before ever he went over to the Presbyterians. He exerted no personal influence upon the religion of the French-Canadians. Pity for such a career is both a religious and

a natural sentiment. Neither indignation nor the passing of judgment by the press is called for. We hope we are in agreement with The Review in entertaining indignation and disgust at the unworthy use the press has turned itself to in parading Mr. Chiniquy's last statements.

The outbreak of hostilities a week ago between the Americans and Filipinos at Manila and outlying towns and villages was so unexpected that the world has been waiting to get both sides of the story. The American accounts of the "victory" told that the fighting was determinedly provoked by the "rebel subjects"; but now the Filipinos claim that they were treacherously attacked by the American forces by sea and land and mercilessly slaughtered, 4000 women and children perishing among the victims. Some time the absolute truth will be known. Meanwhile what outsiders are interested in watching is the difficulty Uncle Sam finds in "taking up the white man's burden." It would seem that before this voluntary burden can be shouldered, extensive preliminaries must be gone through. First the black or yellow man as the case may be must be "freed" from the tyrannical yoke of Latin civilization. When this is done, he must either accept an "Anglo-Saxon" yoke or be shot in his tracks like a dog. Then the white man, the magnanimous rescuer, will pick up the burden for what there is in it. The Filipinos show quite an unreasonable and superstitious objection to this style of freedom from a burden they do not wish to pass over to others. They are now preparing for a repetition of the guerrilla warfare waged against the Spaniards. The sentence pronounced upon them on account of their strange perversity is that they are no longer regarded as patriots who shed their blood on the altar of country, but as "rebel subjects" of the nation that bought them from the Spaniards C.O.D.

Senor Agoncillo, Aguinaldo's ambassador at large, who got out of the United States last week in time to avoid arrest, is still in Montreal escaping the cold weather and the American detectives who are upon his track, by keeping to his room in the Windsor hotel. The American detectives are trying to find some pretext against Agoncillo such as they used against Senor Du Bose a few months ago, and by which they secured his expulsion from Canadian soil. Agoncillo has been telling the newspaper that he does not realize how men can possibly live in Canada in winter. If the Americans manage to steal any of his letters or telegrams, he will not have the least difficulty in realizing how men to whom Uncle Sam objects cannot live here summer or winter. It might not be a bad idea for Sir Wilfrid Laurier to throw Agoncillo's right to asylum into the treaty pot at Washington along with the fish, lumber, and other articles of barter which have already occupied more than enough of the time of the international commission.

An article copied from The Winnipeg Tribune in another page may be accepted as another indication of the anti-Catholic campaign in the coming Manitoba elections, which The Register has already ventured to anticipate. Reports of secret meetings, and private deals with the Archbishop are in keeping with the whole trend of things in the west just now. Why meetings of the Winnipeg school board should be secret is something hard to understand, when there is not a Catholic on the Board, and when it is clear to the most casual observation that Mr. Greenway is determined to be again upon the popular side of a race and religion campaign. Even the crafty report in The Tribune allows the reader to discern that there is not much chance of the Catholic people in Winnipeg receiving justice at this late hour or any other hour, unless they become creatures of the rottenest political system to be found upon this planet. Dr. Benson was the only member of the Board who had a favorable word to say for the English-speaking Catholics of Winnipeg.

It is not in the least degree likely that there will be any let up upon the persecution of English-speaking Catholics. Such a thing would give cause for a renewal of the school discussion in Manitoba. But there are other ways of raising the wind. The French schools that have received some special terms will stand being baited again. Quite a fuss is already being raised over the dreadful reports that a priest, Father Dufrene, came into a school and heard the confessions of the children. This thing is of such widespread importance that long telegraphic messages giving the alleged particulars of the incident have been sent from ocean to ocean and down to the Gulf of Mexico. The "raffle for souls" down in Central America is not a circumstance to it. It is very strange of course that the newspapers where they attach so much importance to the reports of an occurrence of this kind, do not concern themselves equally or at all when the statements are contradicted. Father Dufrene denies emphatically having heard confessions in the school room as reported. No doubt

the original statement will stand until the elections and will inspire many hot speeches on the stump by politicians who are satisfying the intelligent settlers of Manitoba with regard to the principles of good government by voicing their determination at election time to make the province too hot for Catholics to live in. And Sir Wilfrid Laurier and Mr. Fitzpatrick really tell us the school question is settled.

For good or ill recent signs from England tell that the storm now forming there will soon break upon the shores of the sister island. Throughout the entire history of England it is curious to see how the religious revolutions of the people invariably worked their greatest destruction upon the Irish, who were in no way concerned in them. The anti-Ritualist agitation may be counted upon to develop the same old tendency. The non-Conformists are determined to take advantage of Mr. Balfour's Catholic University scheme and employ it as a weapon against the Ritualists to hasten disestablishment. They are on the sharp look out for every stir on the part of the Catholics of Great Britain that might serve as an excuse for turning the increasing Protestant fury directly against the "Papists." They seem to forget that when they accepted Mr. Gladstone's Home Rule bill, they themselves accepted in it the erection of just such a Catholic university as Mr. Balfour now plans, unaccompanied by a non-Conformist university in Belfast. Perhaps they do not forget this fact. It may be nearer the truth to say that they cannot make sure of lashing the English Protestant mind into the required condition of violence unless they bring out the object of its intensest hate—the Catholicism of Ireland. Henry Norman calling this week to a New York paper shows how even journalists see the game through Protestant eyes. "How ever incredible the fact may sound," he writes, "here in Protestant England a party in the established church is without disguise working for a re-union with the Church of Rome. . . . I have said that the Romanists have practically thrown off all disguise."

When a prominent journalist can afford to reveal himself as a religious partisan and bigot, it is sure enough that the professional partisans both in politics and religion have come boldly into the open. These partisans do not all belong to the Liberal party. Indeed if there is one reassuring sign in the dark sky at all, it is the fearlessness with which very many prominent Liberal statesmen have risen superior to the clamor of the partisans and fanatics, re-asserting whenever they speak the old Gladstonian policy and their adhesion to it. The fanatics will find great reserve of fury in the non-Conformist body, and they will win thousands from the so-called Unionists and Ultra-Protestant Tories. The position that was sent to the Queen on Friday last by the National Protestant Union will furnish a pretty fair indication of where the fighting forces of the present English revolution are forming. This position prayed Her Majesty to adopt measures to "preserve the nation from a re-imposition of the sacerdotal yoke which was cast off in the sixteenth century." The memorial was signed by nearly 4,000 persons, including 81 peers, 50 members of Parliament, 2,000 magistrates and 1,800 clergymen. The disturbance has apparently affected every class in the community, and the various social grades will contribute recruits to the Liberal party, if the Liberals decide to stake their all upon a religious crusade.

Mr. A. J. Balfour described the situation accurately enough in Manchester last week in the course of a lengthy speech on Home Rule. His own conviction, he said, was that, much as the Liberal leaders might dislike it, they would ultimately be driven back upon Church Disestablishment. He doubted whether the majority of the Opposition desired Disestablishment. He was sure the majority did not desire Home Rule. Some people said Home Rule was dead or was dying. He wished he could believe this to be true. It must be remembered that Home Rule stood as a symbol for the something which had been entwined with Irish aspirations and passions for political life. The Irish Home Rule did not, like Sir Henry Campbell Bannerman and his friends, awake one morning in November 1886 and find themselves Home Rulers. They could not put down the date when in Sir Henry Campbell Bannerman's theological language, they found salvation. Therefore, the Irish Home Rule had what the English Home Rule did not get, a rooted and traditional affection for the cause represented in their minds by Home Rule. It was folly and ignorance of human nature, and especially of Irish human nature, the most retentive of all kinds of traditions and old memories, to suppose that the Irish should put off at a moment's notice this political creed which had been so easily adopted and so lightly thrown aside by their English political allies.

If Mr. Balfour along with his other high talents be the possessor of the gift of prophecy, we can see already how the English hurricane will strike Ireland. The Tories will lash their partisans into renewed terror of Home Rule; the recreant Liberals will picture the dangers to the Protestant religion from the establishment of a Catholic university by the Tories and Ritualists. And between the two provoking forces John Bull will go blindly after the Irish once again in the old fashion.

Meanwhile the Irish people see the storm gathering and are making their preparations accordingly. Unity meetings and conventions are held weekly by the score in all parts of the country, and priests and people are gathering together for mutual safety. A monster convention will be held in Limerick on the 4th of April when it is likely a final and emphatic declaration will be made that no class or political group of Irishmen either have, or desire to have, any alliance whatever with an English party, which will give independent men in the Liberal ranks the opportunity to stand forth as the disinterested friends of Ireland. The watchword of the hour in Ireland is unity. The programme is to renew the war against the evils of landlordism and do everything possible to stop the tide of emigration and awaken the Irish race throughout the world to the necessities and perils of the mother country. Most Rev. Dr. O'Donnell describes the near prospect in a recent letter. The most alarming symptom in the condition of our country, he says, is the constant and rapid fall of the number of its people. In half a century the population of Ireland has dwindled by one half. The people have been driven to the bogs, if not to America, and in an agricultural country depending for its prosperity on the good use of its land, much of the very best soil is uninhabited, and does not yield more than a fraction of what it might produce under skillful cultivation. The cleared land has run wild, the price of cattle has decreased, and after causing endless misery, the cruel system of grazing ranches is proved to be as unprofitable as it is inhuman. What is the remedy? To make these grazing tracts of good land available for industrious occupiers in comparatively small farms, at a fair price to the owners, to be fixed by a public and independent tribunal.

There may be a disposition to look with the eagerness of long deferred hope to the prospect of the higher educational advantages raised by Mr. Balfour's later announcements. Even if Mr. Balfour were in the position to bring his plans into practical policy, it is doubtful whether the Irish League would keep out of the new organization of the United Irish League even if doing so would secure at once the coveted prize. Michael Davitt dealt with this point at a great convention held in Claremorris two weeks ago, when he outlined the campaign that will doubtless receive the unanimous endorsement of the coming Limerick convention. Mr. Davitt said: "I have travelled round the world during the last four years, and reviewed in a some fighting force of the Celtic race, and, though we may be few in Ireland, we have today, thank God, spread over this earth no less than 26 or 27 millions of our race (cheers). The time is come when I am certain that we will have in this movement the support of every Nationalist in Ireland irrespective of past differences (cheers). We will have I am certain the powerful support of the Catholic clergy, because I venture to say to them and to the heads of the Church in Ireland that unless we get their full and effective co-operation in this movement, unless we can stop the emigration of our people, the time may come even before this generation passes away when there will be very few students to go to a Catholic university. One of our National poets has said with reference to the decimation of our people here in the West—

We have to stop the calculator, and instead of giving them the vindictive pleasure of counting the evictions we must teach them that they will be compelled to join with us in counting the rebuilding of these homes, and of replanting our people upon the land from which they have been dispossessed."

Ireland intends strictly to attend to her own affairs, independently of English parties and factions; and if through no fault of Ireland it should happen that Sir Tory anti-Home Rulers and the Liberal anti-Catholic together try to arouse Protestant fury against the Irish, the issue will not be confined to the British islands alone, for Irishmen throughout the world will be deeply interested.

The Pope has addressed a letter to the Archbishop and Bishops of South America approving of their choice of Rome as the place of meeting for their Synod in 1899.

The Late Mr. Hugh Ryan.

The death of Mr. Hugh Ryan means all of this: a man has gone from amongst us whose place in the community none of his contemporaries can fill. It was not his distinction as one of the builders of the Canadian Dominion nor the position which the influence of his unvarying success invested him with that separated his position from the ordinary prominence of men of affairs. It was the pure metal in his nature and the fine mould of his character that singled Hugh Ryan out from his fellows. He was constituted in this way: strict fidelity to religion and country and nothing less meant personal loyalty as he understood it; only the exercise of charity and consideration in all the dealings, transactions and acquaintanceships of his life realized his conception of personal duty. The trials of life he accepted along with his duties, and he was never too preoccupied to listen to others. His public and private conduct if compared would certainly represent the latter in the higher light, although few men were possessed of a more generous public disposition. It is said that no one ever made a reasonable claim upon him and met a refusal. None who asked contributions from him, whatever the object might be, received other than a good-natured word; and if he could not see his way to give to the object in view he would do so on account of the person who came to ask, preferring to regard the intention of the individual as always honest on his or her part and involving some natural humiliation, which no one had the right to increase by cold politeness but should rather lighten by civility and generosity. In a word he was a kind man. The busy associations of his life, his sympathy with religious men, with humane men and with public-spirited men, taught him to take liberal views of all questions and not to contract his own influence in the world by the limitations of creed or race or country. The princely donation to St. Michael's hospital which he wished to have regarded as a private act was entirely voluntary and was accompanied by but one condition, that the hospital should always be open to patients of every race, faith and color. One of the daily papers truly says there will be sorrow all over the country on account of his death.

Men like him are indeed scarce; and whether the fault be in our later systems of equipment for the battles of life or in some other cause, the fact is that the country no longer grows men of this fine quality. Which in itself is one reason for speaking in terms of admiration of such lives as being worthy of imitation.

A Dominion Government Proselytiser.

The Register earnestly recommends to its readers and particularly to those who are Liberals in politics, the two letters signed "Paul Wood, Dominion Immigration Agent," which we copy into the present issue from The Winnipeg Free Press of January 21. Mr. Wood can be only one of two things—either he is utterly incapable of understanding what is expected from public servants, or he thoroughly understands that the Dominion government has appointed him as a public proselytiser and insulter at large of the Catholics whose taxes help to pay his salary.

The longer letter is the most remarkable document that has ever come under our notice. It is unique because it appears in the Winnipeg organ of the Dominion government, and may be regarded therefore as semi-official in its pronouncements. Its promulgation by The Free Press is quite enough evidence that the writer is not a fool and that he knows he is really doing the work assigned him by his employers.

And what is it that this remarkable statement by a Dominion government official lays down? The official's policy towards the Galicians may be divided under the following heads: (a) The Galicians were adherents of the Roman Catholic church before their arrival in Canada. "Mr. Wood's version of this fact is that 'they remember with resentment many burdens imposed upon them in Galicia in the name of the church; (b) that it is 'undesirable for their future welfare'—these are Mr. Wood's own words—for them to remain Roman Catholics; (c) that Mr. Wood warns all whom it may concern—we again quote his own

words—"against the nominal, display, loving so-called religion, or church, call it Roman Catholic, Greek Catholic, Anglican, Methodist, or what you will; the englobement of fables and traditions wrapped in a popular and sectarian cloak, and parading as the one simple and sufficient code of laws of Jesus of Nazareth and the Bible"; (4) that Mr. Wood will personally see that the Galicians are proselytised by a Baptist minister who sells bibles to them—his own version of this is as follows: "The Rev. Mr. Burgeford, a Baptist minister, who had been trying to do good among the Dauphin Galicians, and who sold and gave them many Lutheran bibles, also came in for a share of the rev. gentlemen's (Father Kulawy's) intolerant abuse."

Mr. Wood's style of making the foregoing amazing pronouncements is also quite remarkable in itself. He takes occasion to allude to Father Kulawy's "impositions," and those of all priests, "his reverend brethren"; he defines these "impositions" as "Romanism," he talks glibly of "much scheming on the part of Rome" in Galicia and he finally draws a comparison between Father Kulawy and "the devil himself when the latter takes sufficient care not to show two much of his cloven hoof at once."

And after all these things he, with manifest satisfaction in the employment of a joke, says: "I may say in conclusion that Mr. Burgeford and myself have never in any way abused the R. C. church, nor her ministers, nor endeavored to prejudice the Galicians against her."

Truly a pretty wit hath Mr. Paul Wood, Dominion Immigration agent. But it matters very little to the "R. C. Church" and her ministers what Messrs. Wood and Burgeford have done or failed to do. What does matter is that this fellow is a public servant, paid by the government at Ottawa, that the Catholics of Canada pay his salary, and that they have yet to learn whether Dominion servants in Manitoba must engage in proselytising poor ignorant immigrants and help Baptist ministers to sell them Lutheran bibles.

We hope that the government will be fully interrogated upon these matters during the coming session, as the subject is one that needs to be clearly understood by the Catholics of this Dominion.

The Irish Parliamentary Party.

Mr. John Dillon has resigned the chairmanship of the Irish Parliamentary Party. Cable despatches from London make the following guesses as to his successor.

LONDON, February 9.—While Mr. Blake's name is widely mentioned in connection with the leadership of the Irish party, there is no probability of his acceptance if he is invited.

The Times which is as nasty as might be expected discusses the rumored probability of Hon. Edward Blake being chosen to succeed to the leadership of the Irish Nationalist party, vacant by the resignation of John Dillon, and says, that judging by Mr. Blake's career in Canada, it is not at all likely that he would be selected to hold together a party in danger of breaking up.

LONDON, February 8.—Mr. Thomas Sexton declines to undertake the leadership of the Irish party in the House of Commons, and it is probable that Mr. Dillon's successor will be Sir Thomas Henry Esmond, anti-Parliamentary member for West Kerry and senior whip of the party.

LONDON, February 9.—There were several notable features at the Canada Club festival last night. Lord Aberdeen made a glowing speech and promised to do his utmost to further Canadian interests here.

Samuel Smith's Motion Voted Down.

In the British House of Commons on the 9th after a long debate, the amendment to the address to the throne relating to the "Lawlessness in the Church" which was proposed by Mr. Samuel Smith, Liberal member for Flintshire, was rejected by 231 votes against 99. In introducing the amendment Mr. Smith had declared that the subject was exciting the greatest anxiety throughout the country.

To-day Mr. A. J. Balfour, First Lord of the Treasury and Government leader in the House, when asking the rejection of the proposal, commented "the preservation of that broad tolerance which has been the distinguishing mark of the Church of England," and deprecated any legislative attempt to overrule the complaints of by the mover of the amendment.

The Preacher of Orleans.

The Rev. Father E. Mignan, of Paris, France, who has been selected as the special Lenten preacher at the Church of Notre Dame, Montreal, this year, arrived there on Friday and was met at the Windsor station by the Rev. Abbe Trelo, curé of the church.