

The Catholic Register

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THE CHURCH IN SPAIN.

It looks as if the wind of irreligion which now sweeps through France were crossing the Pyrenees and spending its force in Spain. Whether it comes from the north or whether it is a new outburst of a long smouldering liberalism, makes no difference. There is trouble, but not nearly so great as the press despatches would have us believe. It originates in the publication of the Spanish Minister of Justice authorizing civil marriage between Catholics. The Bishop of Tuy thereupon wrote a pastoral protesting strongly against such action. "Civil marriage," said the pastoral, "between Catholics is nothing more than legal concubinage, by which those who enter upon it are maintained in a position of open and permanent rebellion against the Church, of whose privileges they are thereby deprived." Upon this pastoral being published, the political ministry, which is strongly liberal, determined to prosecute the Bishop upon the ground that his attitude was dangerous to public peace. This threat, which has not yet been carried out, produced a revulsion of feeling in favor of the Bishop of Tuy. Encouraging letters and congratulations were sent to him from all parts, expressing willingness to suffer with him the results of his bold stand whatever they may be. "Nothing," writes his Lordship in reply, "can prevent us from accomplishing the duties of our pastoral according to the dictates of our conscience. We cannot tolerate in silence religion being made a sport by any politicians. Nor do we speak because we trust to our impunity or because success has emboldened us. We neither desire to molest any person nor do we take pleasure in aggravating our own situation." Some of the Liberal papers are predicting civil war and immediate separation of the Church and State. But such predictions are far in excess of what the facts warrant. A blow and bluster on the part of some newspapers, a little noise and shouting from a small crowd, most likely a ministerial crisis—this will be all, not enough to satisfy the evil desires of those who rejoice to see the Church in trouble, nor enough to discourage those who still have confidence in Spain's Catholic traditions and fidelity to Rome.

RELIGIOUS PREJUDICE.

Of the two interviews which we have seen as given by Mr. T. P. O'Connor at Montreal and at Toronto, both stand in contrast to each other. The former brings out in full bright relief the best traits of this brilliant journalist and earnest patriot. The latter shows another phase of character not nearly so replete with manly vigor and conviction. At Montreal Tay Pay was speaking upon subjects with which he was most conversant, literature and the cause of Erin. At Toronto it was his impressions of Canada. No traveller can give so interesting an account of a country through which he is passing as he can of the life work of his own heart and mind. Least of all could Mr. O'Connor. Whatever may be his ability and power of observation his intensity of character and his introspection have been much greater. On the other hand his religion has never assumed an aggressive form even in the contest upon religious education now being waged in England. We are not surprised that when he speaks upon the subject he lacks that force which conviction inspires and that energy which has marked the man himself upon all the other questions he has treated. In speaking of Canada he said: "I do not like to see Canada adopting the old religious restraints that are so fast slipping away from the older countries. Religion is purely a personal matter between man and God. It makes no matter what religion a man may profess. It

should remain his, and his alone, not taken into politics or partyism, not made a platform plank nor a reproach." We are glad to think that in older countries feud is dying out and a better, broader example is set us. We hope it is not at the expense of principle, and that it is exercised through deeper devotion to the religion of the God of peace and charity. Prejudice is a bad thing. It is bad for society and also for the individual. There are two ways of getting rid of religious prejudice. One is by maintaining one's own belief and respecting the conscience of our neighbor. The other is by letting religion slide away in company with prejudice. This is the kind which shows decline, so that there is less prejudice because there is less religion. In religious matters questions will crop up which lie on the borderland between the religious and the civil society. These are questions of education and marriage. To these fields of warfare are the old feuds transferred. Here are the two standards unfurled, and men array themselves under each according to each man's creed. Material forces and weapons may not be so common as in former days, or the hate so bitter, the fight so deadly. But the contest goes on—might trying to subdue right, and prejudice as unmerciful as ever, heeding not the claims of God and conscience. We are not so confident that feud is dying. If some parts of Europe present encouraging prospects others do not. England has sheathed the sword of persecution, it is true, and sends to all her children the message of good will. But the very cause which Mr. O'Connor so ably upholds is born of that prejudice which he claims to be moribund. Had Ireland not stood firm in darker times, bearing the sting of prejudice for generations, Home Rule would not be a living, burning question. It has taken a good deal of education to bring the English and the Irish together. And they are not yet very close. The better they know one another the less animosity will there be and the brighter will be the prospect of broken union. In laying aside prejudice a man cannot lay aside his religious convictions. Too frequently these are confounded. But religious conviction, without interfering with one's neighbor must guide and govern a man throughout life. Religion comes first. The duty which we owe to God is the first commandment we have to fulfil. True, these things are personal matters in so far as they devolve upon the individual. But society cannot be absolutely indifferent concerning them. No society has made such an attempt. To relegate religion from all society—civil and family—is to do away with religion entirely, or more strictly speaking, it is to have a state religion, modern Caesarism. People may minimize religion and so avoid prejudice. That will not do. God will not be driven from the earth. He walked with man in the beginning teaching him His law; He came in another and more lowly form to teach, to redeem and to govern; He still abides with us, for the nations are His inheritance forever.

We do not wish to be prejudiced, nor are we our brother's keeper. One thing we do wish, and for which our fathers suffered; it is firm adhesion to our religious truths and the practical expression of conduct which they demand of all both as individuals and as members of society.

WORTHY CANDIDATES.

A week or two ago we spoke of Mr. John Rogers, Principal of the Separate Schools, Lindsay, as a most worthy candidate to represent the Catholics of Ontario on the Advisory Council of Education for Ontario. We said then, and the statement can bear repetition, that the very fact of Mr. Rogers being in his present position for a number of years is in itself sufficient guarantee for his fitness to see to matters educational in Catholic interests.

In his circular Mr. Rogers says: For the last four years I have been Principal of the Lindsay Separate School, which stands second to none in this Province. I have devoted my whole life to the teaching profession. I have been a constant attendant at the meetings of the Ontario Educational Association and have taken part in the discussion of the most important educational questions that have arisen during the past twenty years. I advocated many of the amendments which during that time have been enacted, and which have tended to the improvement of our schools. I therefore appeal to you with confidence, asking you to record your vote in my favor.

Another acceptable candidate is Mr. James E. McDonald, Principal of the Cornwall Separate School. Mr. McDonald has an experience of twenty years in the teaching profession and in his circular is able to say: For five years I have taught German and English pupils, and for the past six years, and more, I have been Principal over ten rooms in Cornwall, where the children are

largely of French parentage. I have thus gained a large practical knowledge of the difficulties to be met with and the courses to be pursued in schools where children of mixed nationalities are attending. This knowledge will certainly be useful at the Council, because the Separate School population of Ontario is made up of mixed nationalities.

Either of these gentlemen seems fully competent to represent our schools on the Advisory Board of Education, and if either be elected he cannot fail in giving satisfaction to those he represents.

NON-CATHOLIC MISSIONS.

In another column will be found an interesting account of the missions to non-Catholics in the United States. The missionaries consist of both religious and secular priests. Their field lies throughout a vast territory, but more especially through those portions where concentrate darkness, prejudice and ignorance of the Church exist. The progress of the work was admirably set forth by the Rev. Father Doyle in an address at the third missionary conference held in the Catholic University of Washington in June last. From its inception under Father Elliott, who organized the movement, it has widened its sphere, taken to its aid numbers of the local clergy who are adapted to the work, and provided for the training of missionaries by the erection of an Apostolic Mission House within the grounds of the Washington University, where young candidates may be fitted for this important and difficult work. Beginning with half a dozen they closed last year with an attendance of thirty-five. Within two years the number of missionaries has nearly doubled. New hands have been formed and existing hands have in several instances been increased. "How," writes Bishop Cusack, Auxiliary Bishop of New York, "the work has grown in ten years! And how the prophets have been confounded!" First, the walls of prejudice began to fall, then followed conversions in encouraging numbers. People who came to scoff remained to pray. Nor is the work limited to mere preaching; for faith is a gift of God, more the result of prayer than of aught else. Accordingly leagues of prayer in silent cloisters aid the missionaries in this Christ-like work. This is the league which our readers would do well to join, for the mission-spirit is at every one's door. There is no child of the Church who would not wish to see one fold and one shepherd in this great free America. Success to the work of these good missionaries and an increase to their numbers! Our thanks also are due to their kindness in sending us from time to time notes upon their work and progress.

Home Rule Bill Expected Next Year.

(The Ottawa Evening Journal.)

When it was learned that Mr. T. P. O'Connor, M.P., would visit Ottawa in the Home Rule cause, The Journal wrote to him to request him to favor it on his arrival with an editorial article over his own name, outlining compactly the present position and hopes of the Home Rule party. Mr. O'Connor kindly promised to do so, and his article follows:

THE PRESENT POSITION OF THE HOME RULE QUESTION.

I gladly accept the invitation to state the present political and Parliamentary position of the Home Rule cause in the columns of a Canadian journal as Canadian opinion is one of the factors which will help in the near and satisfactory solution of the question.

For several years the leaders of the Irish movement have had to consider what would be the position of the cause when a Liberal majority was again returned to power. And there came gradually over the inner mind of the party a certain change of tactics. In the olden days the fundamental idea of our tactics was that the Irish vote should hold the balance of power. And that was a wise and necessary policy in the days when both the British political parties were opposed to us and when it was necessary to force the question of Home Rule on their attention. But the adoption of Home Rule as an integral part of the Liberal programme transformed the situation. There might be here and there a desertion or a weakening but the Liberal party in England has never taken up a reform without persevering in its advocacy until it was finally granted; and I have never regarded anything approaching to a wholesale or even a partial abandonment of Home Rule by the British Liberal party as within the bounds of political possibilities or even contemplation.

But the adoption of a programme and the carrying of it into legislation are, of course, two different things; and the position created by the failure of the two attempts of Gladstone to carry Home Rule, imposed upon the Irish leaders the duty of considering whether a change of ideas and tactics was not necessary. And the first conclusion came to years ago though of course not then publicly stated, was that the old position of an Irish party holding the balance of power was not suitable to the new circumstances. A British ministry, holding office by the Irish vote and

dependent entirely on that vote, was not the ministry which could carry a Home Rule measure against the certain opposition of the House of Lords and against the still remaining prejudices and ignorance of Irish conditions among the English people. It was therefore believed for years that for the sake of Ireland it was desirable that there should be a Liberal majority strong enough and big enough to be able to declare that it was not dependent on the Irish vote. Such a ministry would create an entirely new situation; it would make clear that the adoption of Home Rule by the administration was not the adoption of a policy it did not believe in for the simple purpose of obtaining votes and keeping power but the adoption of a policy believed honestly to be, as necessary for the good of Ireland, which considerations led to this first great principle in our tactics that the greater the Liberal majority the better for Ireland. Or to put the same idea in somewhat different language, there could be no Liberal majority too big to carry Home Rule.

Here the objection will suggest itself that a Liberal administration, capable of existing without the Irish vote, might well be tempted to abandon Home Rule. Home Rule is not a very paying cry in British politics and it might be urged by those taking up this line of objection. Two ministries have already been broken in the attempt to carry Home Rule; and through its adoption of Home Rule, the Liberal party has been out of power for nearly twenty years. The first answer to this line of argument I have already given; I do not believe in the possibility of the British Liberal party ever abandoning a great reform once it has taken it up. And I believe it less in the case of Home Rule because I know that the Liberal leaders are just as convinced as any Irish Home Ruler like myself is, that Home Rule is as necessary for England and for the Empire, as for Ireland. To abandon Home Rule would then be a betrayal, not merely of the interests of Ireland, but of the interests of England, and of the empire as English Liberals understand those interests.

But suppose the impossible case of a Liberal ministry base enough and stupid enough to think that it could abandon Home Rule, could it do so? I answer in an emphatic negative. What would happen at once? The Irish party can be a dangerous enemy as well as a loyal friend; and it knows no mercy for those who betray the cause of Ireland. The immediate effect of such an abandonment of Home Rule as I am considering would, of course, be an attack on the Liberal government by the Irish party. Eighty-two men, attacking a government is always formidable, but eighty-two men attacking a ministry that had betrayed its own principle is more formidable still. But the eighty-two Irishmen would not be alone. There are fifty-one Labor members in the House, every one of whom is as deeply committed to Home Rule as the Irishmen, and they would certainly join in the attack upon the government. It may be true that the present huge majority which the Liberal party enjoys would beat in the lobbies even a combination so formidable; but everybody who knows anything of the House of Commons knows that when a majority, however great, begins to get smaller, its days are numbered. The beginning of the end has come. The end may be postponed; but parliamentary majorities once they begin to crumble, crumble pretty rapidly. Mr. Balfour had a majority in the House of Commons up to the very day he resigned office, but for two years that majority had been impotent and Mr. Balfour relying upon it after it had ceased to be homogeneous, brought himself overwhelming disaster.

And thus I come to the second proposition which underlies our recent policy. The first is, as I have said, that no Liberal majority could be too great to carry Home Rule.

The second is that, no Liberal majority could be so big as to be able to drop Home Rule. When, therefore, the last general election resulted in such a tremendous majority for the Liberal party, all sane Irishmen were glad, and they saw that at last there was a good prospect of Home Rule being carried within a comparatively short time. They were further encouraged by the fact that the prime minister and leader of the Liberal party was a man whose adhesion to their cause neither time nor defeat nor the weakening of others close to him had been able to destroy or weaken; they knew he was an honest, a frank and a courageous statesman, and they knew that intellectually as well as morally he was bound by his convictions to do his best to carry Home Rule.

"Why, then, has not a Home Rule bill yet been proposed?" I may be asked. The answer is quite simple. It was impossible to put a pistol to the head of the government and ask them to attempt in their very first year of office a task so difficult and so gigantic as that of Home Rule. They had not been more than a few weeks in office when the general election came, and a general election, as everybody knows, absorbs the whole attention for the time being, of politicians. The general election was only over when the Ministers had to meet Parliament. There wasn't the time, even if there had been the desire, to prepare a Home Rule bill for the Houses of Parliament. But even if there had been time to propose a Home Rule bill in the very first session of the new Parliament, it would have been folly for the Irish party to have asked and for the government to have conceded such a plan. It would have invited the destruction not only of the government but of their Irish cause. Every Liberal in England would have called out in protest at this taking up of Home Rule before

an attempt had been made to deal with some questions of British life which cried out for immediate settlement and which could be as easily and immediately dealt with. The Trades Unionists—indeed every working cohesion in the ranks of a new power for organizing himself for protection against low wages and, long hours menaced by the famous Taff Vale decision, which, as is known, subjected Trades Unions funds to attack. The school question, which had sent hundreds of respectable men to prison, cried out for settlement. Finally there must necessarily be a period of education, and of reflection, of growing cohesion, in the ranks of a new Parliament before a question so difficult as Home Rule could be tackled. It was then with the full assent of the Irish party that the proposal of a Home Rule measure was postponed to the second session of the new Parliament.

But it is not the business of the Irish party to allow any session of Parliament to pass without getting something for their country, and the session which is still going on has already been remarkable for one great act of justice to Ireland; the Laborers' Act which has placed at the disposal of Irish local bodies a large sum of money for the building of Laborers' cottages and the improvement of the conditions of that long suffering class. In addition the government have helped the Irish party to pass through several stages a measure for the improvement of the position of Town Tenants. And, finally, the Government have appointed two commissions to inquire into two of the most urgent of Irish questions; the position of Trinity College and the University question; and the position of the Congested Districts. The latter commission, which deals with one of the most pressing of our demands—namely, more money and more power to deal with those miserable, settlements on the Western shores of Ireland, where men packed like sardines on patches of four acres live side by side with miles of land, fertile land, given over to grazing and desolate of people. The commission to inquire into that problem has as its chairman no less a person than Lord Dudley, Viceroy of Ireland under the last Tory Government. Lord Dudley, I may add, is one of the long list of Unionist statesmen whom acquaintance with the conditions of Irish life has converted from an enemy into a friend of extended self-government.

This then has been the situation up to the present. Next February we shall, according to all probability, see the measure for the new government for Ireland introduced by Mr. Bryce. Nobody expects that the measure will put the final coping stone on the fabric of Irish self-government, but everybody expects that it will lay the foundations broad and deep; and that it will be easy for the Irish people, by good sense, by self-control, by union, to build on sure foundations a self-government as true and beneficial as that which has transformed the Canada of rebellion and discontent and disunion into the prosperous, free, loyal and united country it is today.

T. P. O'CONNOR.

OWEN SOUND NOTES.

Much sympathy is felt throughout the entire community for Mr. and Mrs. Jos. McLinden, who lately lost their infant daughter, Mary Frances. At the beginning of the illness the loving parents hoped her life would be spared, and their dear little one left them, but a sudden change took place and her sweet spirit took its flight before the anxious watchers were aware of it.

The case is particularly sad, as the little son of Mr. and Mrs. McLinden died just one year ago, leaving them bereft of any child. The Catholic Register extends to them its heartfelt sympathy.

Our travelling representative has been in Owen Sound for the past two or three weeks. She expresses herself as delighted with her success, the hospitality of the people, and the growing popularity of the Catholic Register. The Facilian Fathers are there and the pastor, Rev. Father Collins, has done much to promote interest in the paper and assist our representative in the work, for which the Register returns thanks.

Madam Stanley of Detroit, Mich., has been in town for some weeks giving lessons in "physical culture." She has a large class and purposes to remain for some time longer before going to Toronto.

Mrs. Wm. Schwan has gone to Toronto and intends visiting her daughter, Agnes Schwan, at Loretto Convent, Guelph, before returning.

The Home Bank of Canada.

The Home Bank of Canada has just opened a branch at Belle River, Ont. If anything were wanted to add to the many proofs already to hand of the progress and development of this well-known bank, its branches opening up everywhere, of which the branch at Belle River is the latest, would bear still further testimony. Mr. W. C. E. Manson, former accountant at the Walkerville Branch, is now manager at Belle River.

Rev. Joseph Aulino, a priest of the Church of Our Lady of the Valley, Orange, N.J., has applied to the apostolic delegate for permission to take out a patent upon an invention by means of which, he says, the navigation of the air will be accomplished. Father Aulino has been in this country only a few months. As the interpreter translated his explanation, the basic principle of the invention is "the application of the power of the recoil." With it applied to the airship, he says, it will be as easy and safe to navigate the air as it is the water in an auxiliary power boat.

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Tenders will not be considered unless made on the printed form supplied, and signed with the actual signature of tenderers.

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By order,

FRED. GELINAS,

Secretary.

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