

# The Catholic Register,

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THURSDAY, JULY 18, 1896.

## Calendar for the Week.

July 18—St. Callistus of Lellie.  
19—St. Symeon, Pope.  
20—St. Jerome, Emilianus.  
21—St. Alexius.  
22—St. Mary Magdalene.  
23—St. Apollinaris, Bishop and Martyr.  
24—St. Vincent de Paul.

Mr. Clarke Wallace talks of the Imperial Privy Council and jury fixing in a breath. We always have thought that the grand sovereign of Woodbridge was a curiosity in statesmanship, but that he could prove as interesting as this was not in our most sanguine expectation.

The Mail and Empire is preparing the country for a war of races with the Liberals aggressively ranged on the side of "clerical" schools in Manitoba. The Globe is harrasing the Conservatives every lawful morning because they have not left Manitoba alone. Do the editors read each other's papers, or are their respective constituencies up to the fun, or are these editorials merely the extravagances of party discretion.

Kentucky must be a lively place for Catholics to live in. One of our subscribers out there writes complaining that the Post Mistress will not deliver The Catholic Register, and is in the habit of "getting mad" and driving our subscribers from the office with insults. She asks us to reason with this enfranchised official in order that back numbers may be released from her custody. We have forwarded the complaint to the Post Master General of the United States.

We hear a great deal from the advocates of secular schools that education will eradicate crime. The Catholic Church is the church of education, but the experience of the world has been that education alone will not bring about the results the too confident believers in secular schools prophesy for it. Take the author of the awful crimes brought to light in Toronto within the past few days. He was an educated man, a teacher indeed, and his education only sharpened his fiendish ingenuity, and taught him that money, no matter how procured, is the one object. Those who are shouting for godless schools do not know what they are saying.

The Australian papers contain admiring references to the late Bishop Moran of Dunedin, whose death we announced some time ago. The Sydney Freeman speaks of him in a way that has an especial interest for Canadians: "For his enthusiastic, eloquent, and sustained championship of the cause of religious education, and the Catholic schools, and the State recognition—a prolonged campaign only describable as heroic—he will be long and admirably remembered, not only in New Zealand but throughout Australasia. On one memorable occasion he carried the Sobolev question right into the centre of the opposing political camp by personally presenting himself as a candidate for Parliament. He took this step, as he gave it forth at the time, not to gain a seat, but to publicly protest against a system of education by which Catholics, after having manfully provided for their own children, were compelled to contribute largely towards the free and godless education of other people's children."

This week's mail brings us intelligence of a declaration of the Archbishops and Bishops of Ireland made on June 25, concerning some new rules of the National Board of Education. The great majority of the Irish National Schools are in every parish under the management of the Catholic Clergy; of course all the parochial schools attended by the children of Protestant parents are exactly on the same footing as far as Protestant clerical management is concerned. Nothing could better illustrate the unanimity of public

opinion in the old country touching the subject of religious instruction in the primary schools. As far as the National Schools under Catholic management are concerned they have been giving the greatest satisfaction, and the number of young men they educate for all the branches of the civil service excites no little astonishment in England and Scotland. But it appears the Commissioners of Education have recently sent out some new forms affecting the relations of the teachers and the managers as to the sufficiency of cause for dismissal and so forth. Last October the Bishops of Ireland settled that question to the satisfaction of commissioners, managers and teachers, and as the new forms appear to re-open the subject they now have been rejected by the Bishops on the ground that it must be ill-advised to disturb in any way a state of things that has only worked harmoniously and satisfactorily.

In reference to the new Westminster Cathedral Sir Walter Besant writes: "In one respect the new cathedral church will resemble the old, in the fact that it will be under the special charge of the Benedictine Fathers. They are now stationed at Downside, near Bath, in a most beautiful country place, housed in very good buildings; and they are to have a branch house, a priory—or is it a cell?—at Westminster. Do you know the history of these modern Benedictines? They will forgive me if I tell it inaccurately. They had been suppressed and driven out; they had disappeared; they were all dead except one, and that one was a prisoner, because he had been a monk in the Gate House, Westminster. He alone knew the English rule, with all its little differences in ritual and discipline; he alone could teach it, and could receive brethren into it. To him came three young Catholics, disguised I know not how, perhaps as rollicking cavaliers. They came at the peril of their lives, and sought instruction of the last survivor. He taught them, being in extreme old age; he received them in the old forgotten form; he consecrated them. They went over to France, carrying with them the English rule which became the rule of a great house at Douay. At the breaking out of the French Revolution the English Benedictines had to fly. They came here; they were, of course, hospitably received; they settled here; they have flourished here; they have more than one house here; and here, although I am a Protestant, I hope they will remain and prosper."

The Orange body may esteem itself a very tolerant and loyal organization, but the testimony of its orators on the 12th was quite as eloquent as of yore. In the discussion of the Manitoba School question there was not one Anglo-British precedent referred to; every spouter looked for his inspiration to the tyrannical doctrines of democracy in the United States, and the great majority of the speakers availed themselves in the usual way of the public opportunity to insult their Catholic neighbors. At Ottawa Rev. Mr. Moore declared that when the nation ceased to grow (along the lines of Orangeism) "it was time it was dead and decently buried." Nice Cane! an sentiment this! On the same platform Mr. Clarke Wallace, who holds an office under Her Majesty, did not hesitate to express his doubts concerning justice as decreed by the highest tribunal in Her Majesty's empire. As a specimen of Grand Sovereign Orange loyalty this is candid indeed. At London a chap of the name of Coo, with dove-like ardor, announced this message amid great cheering: "We have got to crush out this French race in Canada, and we will never have any peace until we do. These Frenchmen will not be coerced, and we have got to grind them down and make them understand that we mean business." Truly this is Orange logic in its most concise form. On the same platform Emanuel Essery hurled ruffianly personal abuse against prominent public men of the Dominion on both sides of politics, for which we have no room in this edition. At Paisley a P.A. leader named Busby denounced as disloyal all citizens who do not send their children to the Public Schools, and at Winnipeg the assembled Orangemen formally resolved to sacrifice their lives in their efforts to smash the Constitution. At Belleville Rev. Mr. Colborn of Toronto, in the very exuberance of Christian clarity, stated that most of the criminals of the Dominion are Roman Catholics. And so on to wearisome length on platform after platform. Who then would cavil at such assurance of the toleration and loyalty of the Orange corporation?

## Pulpit and Press.

A few weeks ago the Globe contained a very skillfully arranged editorial concerning itself. The article started out to impeach the paper for an alleged hereditary prejudice against Catholics, and wound up by proving it the most impartial journal in the Dominion. We rejoiced in the highly satisfactory results of this self-examination, for we hoped that having been thus acquitted without a stain on its character the Globe would be careful not to do it again.

However, on last Sunday week, as we learn from the pages of our contemporary, Rev. W. J. Lhamon preached a sermon in this city, of "considerable vigor" on the Manitoba school question, which he said is in reality a conflict between "the pastor, the preacher and the teacher, with the Bible, the multiplication table, the crucible and the microscope on the one hand, and the Pope, the Cardinal and the priest, with wax candles and crucifixes and rosaries and confessionals and the bones of the saints on the other. Our battle is still the battle of light against darkness, of intelligence against superstition, of governmental liberty against ecclesiastical tyranny."

This sermon of an obscure preacher was delivered on Sunday, and it was not until the following Friday that the Globe disclosed its "vigor," which THE REGISTER, pleading justification, apologizes to its readers for reproducing.

No Catholic can read such language without feeling that he is being gratuitously insulted by the paper which, apparently seeing nothing amiss about it, serves it up as news, wit, argument or whatever else it is supposed to be. When before a congregation of Christian people God's living Church is ridiculed for entertainment sake things are surely bad enough. But it is deplorable when the leading journal of the country serves up this collected grossness with attractive head lines. Then there is but one of two conclusions to be arrived at. Either the editor did not comprehend the intense offensiveness of the language, or he calculated that it would help to sell his paper to a class of readers of the same heart as the preacher. In any civilized community where newspapers are read by men and women of all creeds, the propriety of omitting what is simply insulting is clearly manifest apart from all considerations of religion. Now we have not the slightest doubt that the editor of the Globe was merely influenced by the mistaken belief that he was purveying information which even Catholics might be curious to know. He can rest assured that there is no Catholic so cold in his faith that the sentences above quoted, when printed with the matter of fact approval of prominence given in a daily political or commercial paper, will not provoke within him a burning sense of injury.

Since the Globe has given Rev. Mr. Lhamon the notoriety he no doubt was seeking it may be excusable to look at what else was in his sermon. He made a plea for secular schools upon the ground that Catholics and Protestants "unite upon the multiplication table" and agree "in believing that the predicate should agree with its subject in person and number." It is really impossible to take this preacher seriously. If we agree upon the multiplication table why not also upon protoplasm, "bloomers," divorce, the morality of Sunday street cars, godless schools and the rest of it? Simply because there are intervening questions of difference that break up the union before we get so far. The multiplication table cannot be taught without letting the student into the mysteries of division after a while. Division; there is the rub. Mr. Lhamon is free to think, and preach if it pleases him, that the division table is the insidious contribution of Rome to the science of arithmetic. This is a free country. And when he says that because we believe so and so about the predicate all our differences should vanish, it is open to anybody else to opine that Rev. Mr. Lhamon and others like him may have never heard of the noble predicate of reason, although they may know a verb when they see it. It certainly does seem so when it is confidently concluded from the fact that Catholics unite with Protestants upon the multiplication

table, that both should therefore agree to banish religious instruction from the primary schools of the country. It is so seldom we are treated to luminous intelligence like this that there need be little wonder the brightest paper in the Dominion is quick to appreciate it.

## A Look Ahead.

Elsewhere we publish Sir Frank Smith's speech in the Senate on the Cabinet disagreement which forced Mr. Anger's resignation. A gentleman of Mr. Anger's direct way of doing things can hardly be blamed for saying farewell to his colleagues as he did. It is only right to remember that he had been hounded for weeks by the French Canadian press of both parties, and perhaps his temper helped his candor to discount the political delay finally agreed to by the Government.

Apart from Sir Frank Smith's political sympathies, there can be little doubt that he presented the whole situation in a proper light. If he were not identified with the Conservative party the impartiality of his statement would have been patent enough, nor does it in any event require support. The cause of the minority, being just, cannot be associated with any feeling of suspicion or animosity, and it becomes all the more entitled to sympathy when passion and hostility are ranged on the other side. To be quite candid, we foresee how the bitter and reckless language of the great majority of the speakers on the 12th July must necessarily recoil upon the Government of Manitoba.

When mere fanatics are put forward to invite the support of the electors, as the Manitoba Orangemen thrust into leadership on the 12th a notorious individual named Leyden from Boston, and as the London Orangemen also did with one Coo, the opponents of remedial legislation are seen in their true character, and the cause of justice and law gain accordingly. The more demonstrations of "his sort" that are made in the next five or six months the better. Catholics will lose nothing by patience; they stand before the country a body of citizens who have already given five long years proof of steady perseverance and faith in the constitution. The events of the next six months can impart nothing new to their attitude, except it be to make them stand closer together. We think that Sir Frank Smith is entitled to some credit for making this thoroughly understood.

## The Re-Union Question.

Canadian Catholics and the adherents of the Anglican Church in the Dominion, who are beginning to see eye to eye in the great cause of religious education in the schools, should be deeply interested in the proceedings of the English Church union, a summarized report of which appears in this issue of THE REGISTER. Perhaps the speech of Lord Halifax tells more of the hopes of the members of the Church Union than the resolution of Canon Carter, the full text of which is published, but the terms of the resolution itself far outstrip all previous steps that have been taken to reunite to the ancient faith the Established Church of England. The Liverpool Catholic Times welcomes both the speech and the resolution, and says it only remains to face the matter in a thoroughly practical way; although the paper quite admits that as far as the majority of Anglicans are concerned the acceptance of Catholic doctrines and ritual cannot at present be realized. But "many other Anglicans there are who are Catholic in everything except in the recognition of Papal authority. In their worship they go so far as to be practically indistinguishable from Catholics. In their churches doctrines distinctively Catholic are taught. They believe in the Eucharistic Sacrifice. They acknowledge the rightful position of the Blessed Virgin in the scheme of redemption and pay her due honor. They go to confession, pray for the dead, approve of the monastic system—in a word, except on the point of Papal jurisdiction, are at one with us in teaching, ritual and usage. Why, then, not seriously put it to this section of Anglicans whether the question of Papal authority should be allowed to be an obstacle to reunion. They believe in the Infallibility of the Church; surely

it is only logical that they should believe in the authority of its mouthpiece and head."

When all has been said religious strife remains an abuse of human reason, and as the false impressions of history disappear before the spread of truth and intellectual advancement, the definiteness and decision of the Catholic faith must ultimately, in the words of Canon Carter's resolution, "secure the realization of the perfect unity in faith and love which our Lord on the eve of his passion desired for all who believe in His name."

## Maintain the Defences.

Only conscientious students of Irish affairs in the past half century can attempt to estimate what consequences are apt to follow from the recent change of Government. It is noticeable that within the past few weeks the discussions of such intelligent observers are commanding more attention in the influential press of England and America. Here in Canada we have had a circular from His Grace, Archbishop Cleary of Kingston, thrust full upon the notice of all earnest friends of reform in the Administration of Ireland, and we are glad to welcome this letter as a necessary warning to Irishmen of the Dominion to keep up their defences in the present critical juncture. It will never do for them to weaken now, and indeed they must be all the stronger in their self-reliance as they comprehend the new situation more clearly.

In the first place, the present alleged supineness of British Liberals regarding Home Rule must not be mistaken. The London correspondent of the New York Evening Post reported last week that the British constituencies are at this moment flooded with Ulster delegates of men and women. What is the reason of this if Home Rule is a failing cause? The Post correspondent astutely puts this question: "Were England Catholic would she be more influenced by a Protestant majority or a Catholic minority in Ireland?" And he adds: "This is in truth the crux of the difficulty—Irish Protestants hold a position of domination over the Catholic majority; this position they cling to with desperate tenacity; they have a steady influence over British public opinion, which is broken through by the Catholic majority only in seasons of unrest and turmoil." Evidently this class of Protestants are not less anxious now than they have been at any previous stage of the cause, and if there are appearances of supineness in England the explanation of it is to be found partly in the abatement of the agitation in Ireland—for which the sustained fighting in the Parliamentary party can only be held responsible—and partly in the weariness of the British nurse with incessant petting of spoilt Ulster.

The same correspondent incidentally makes out an unanswerable case, why Irishmen abroad should now maintain the fight. He argues that were Ireland as strong as she was in 1845, or even in 1859, Home Rule would be an accomplished reform and Protestants and Catholics would be rejoicing in a common victory. But decade by decade, through depopulation, Ireland is weaker to resist reform from the sister island. Since 1844 her population has decreased from 8,200,000 (44 per cent. of that of Great Britain) to 4,700,000 (14 per cent. of that of Great Britain), and consequently a handful of Ulster Methodists can more safely presume to usurp the claims of Irish Protestantism to the exclusion of the Presbyterians of the stamp of Professor Dougherty of Londonderry, who are as unflinching Nationalists to-day as their forefathers were in the days of Grattan. The correspondent of the New York Evening Post holds no brief for Liberalism, but he is candid enough to declare that the Salisbury-Union view of Irish affairs is based on the assumption that Irishmen are essentially different from and inferior to others, and that eternal unrest between the two islands is inevitable.

It is wooing this blind prejudice that Ulster has sent her delegations to Britain anew, and we are told that they are declaring that the concession of Home Rule would entail upon them at the hands of the Catholic majority disabilities and outrages the same as are inflicted on the Armenians by the Turks. The Post correspondent takes the thoughtful, albeit supine, view of the fresh crusade when he says:

"Whatever occurs, Irishmen will hardly consent permanently to lag behind their British fellow subjects in government and administration. Once radical changes are attempted in the present centralized Castlesystem, it will be found almost impossible to proceed on other than home rule lines, and without in some way enlisting on the side of law and order the abilities and the national sentiments of Irishmen. National feeling animated Irish Protestants when they depended not upon external force, but on the good-will of their fellow-countrymen."

We commend Archbishop Cleary's view; it points the way clearly for Irish Canadians to support the majority of the Irish members; it is patriotic, clear sighted and timely. Ireland is to-day the only English speaking country in the world denied the management of her own affairs, and reform must come as surely as there is any progress in the world.

## Mr. Laurier's Speech.

Mr. Laurier's statement of his policy on the Manitoba School question appears in his own words elsewhere. We confess we do not understand it, although we sympathize with all his denunciations of the spirit of discord, and cordially agree with him that the question presented is one of facts. But to our mind the facts have got beyond that condition where heroic protestations are quite relevant. It is a matter of opinion whether the Premier was prudent in deferring remedial legislation. If Mr. Laurier means that the delay is unwise we give him credit for his candor, believing, as he must, that the Catholics who have consented to the delay have done so as a guarantee of their sincere wish that the promised legislation should be cleared as much as possible from the sectarian excitement of its opponents inside and outside of Parliament. The question is being allowed to cool in the dog days, and we hope when the cooler day of action comes around in January that Mr. Laurier will extend the time limit of his pledge and support the Premier, should the delayed policy commend itself to his judgment. It is easily understood why the Liberal leader has now omitted to say what exact line of policy would satisfy him, but in all fair play he has not at the same time left any room to read between the lines of his speech any disagreement on his part with the facts as laid down in the judgment of the Privy Council, viz., that the minority have a grievance; and that their safety under the constitution lies in the power vested in the Dominion Government.

## Anniversary of St. Michael's.

Sunday last was the anniversary of the dedication of St. Michael's Cathedral. Mozart's Mass was sung for the last Mass and at the Offertory Mr. Talmann played a beautiful violin solo. Rev. Father Rohleder preached on the text: Behold the tabernacle of God with men and He will dwell with them—Epi. apoc. xxi., 2-5. He showed how God Himself asked David to build a house for Him, and how Solomon built and dedicated it. He dwelt upon the reverence with which we should enter the church and how we should there adore God. He then said that this house of God should remind us of another temple. Know ye not that you are temples of the Holy Ghost, and that the Holy Ghost dwells within you. As we are to reverence the house of God so should we reverence our own bodies which are the temples of the Holy Ghost.

At vespers in the evening Miss Gibbons of Buffalo, who is on a visit to the city, sang the "Ave Marie," and Mr. Mercier's splendid tenor was heard in a solo in his native tongue. Rossi's "Tantum Ergo" was rendered by the choir, Mrs. Tapscott and Mr. Costello taking the principal duet.

## The Newly Ordained Priests.

Of the three young priests ordained at St. Mary's on Sunday, two are De La Salle boys. Father Small sang vespers at St. Mary's in the evening, and Father McCann sang vespers at St. Patrick's. Father Whelan said his first Mass at St. Paul's on Monday morning, where he sang vespers on the previous evening.

Rev. Father Small said his first Mass in St. Basil's on Tuesday, Feast of Our Lady of Mount Carmel. The church was well filled by the parishioners of St. Basil's, many of whom were the relatives and personal friends of the young clergyman. Father Small was assisted by Rev. Father McBrady; and when Mass was finished, he gave the blessing usual at the priest's first Mass to the entire congregation as each knelt at the altar rail.