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Agents—T. H. HURSTON and Wm. Ryan

CHURSDAY, AUGUST 6, 1896.

Calendar for the Week.

Aug. 6—Transfiguration of Our Lord.

7—S. Cajetan.

8—SS. Cyracus and Companions Mrs.

9—S. Ambrosius, B. and M.

10—S. Laurent.

11—S. Xystus II., P. and M.

12—S. Clare, V.

Official.

Friday the 14th of August, being the vigil of the Feast of the Assumption, is this year a day of fast and abstinence.

Although the Diocesan Ordo has marked Saturday the 16th as a day of fast and abstinence, a recent Decree governs in the present year this very important point.

A rumor recently gained circulation in Ireland about there being some danger threatened to the principle of religious teaching in the National Schools.

The matter was made the subject of a declaration on the part of the Bishops addressed to the National teachers. The responses are now coming in from the teachers, and needless to say they emphatically state their adherence to religious teaching.

We have received from the distinguished Paulist, Father A. P. Doyle, the report of the past year's operations of the Catholic Temperance Association of the United States.

It has been a year of anxious hopes, of earnest struggles, and fair successes. The net result of it all is summed up in the organization of 120 societies and the addition of a new membership of 5,761 to the rolls of the national organization. This, added to the previous year's records, makes an addition in three years of 312 societies and 18,982 of a new membership.

The Dublin Freeman's Journal of July 25th, says: Preparations are being rapidly made all over the country for the Convention to be held in the Leinster Hall on the 1st, 2nd and 3rd of September next.

The number of delegates from the Federation branches will reach nearly two thousand, and there will be a greater representation of corporate and non corporate bodies throughout the country than has been witnessed before at any Convention, while large and influential delegations will be sent from the "greater Ireland beyond our seas," a circumstance unique in the history of the country. The gathering promises to be a splendid success.

With regard to the speech made at Orangeville, on July 13, by Mr. John Anderson of Arthur, registrar of North Wellington, we observe that The Arthur Enterprise takes back its vigorous criticism, saying that the Orangeville papers did not report Mr. Anderson correctly. We have The Dufferin Post with a report of the offensive speech. There is no trace of animus, and we have not heard that Mr. Anderson has denied the accuracy of the report. We hope for these reasons that the matter will not be permitted to rest until public servants are taught the necessity of public civility towards people who help to pay their salaries.

The Katholische Volkszeitung says: The patriarch of the Catholic Armenians, Monsignor S. P. H. Asarian, informs us in a letter which is published in the "Iowa Catholic Messenger" that the American Red Cross Society uses the money gathered in America for proselytizing purposes and only gives it out to ministers of various sects. America was given to understand that charitable contributions would be sent from Chicago to the French and English ambassadors equally divided. This has not been done, as the French ambassador has not received one cent. Protestant ministers almost exclusively got the money through Bible societies, but the Catholic Armenians refuse to take the shillings from the hands of buyers of souls and thus remain without help. We can only say that Catholics should be careful when their pockets are called upon for so-called pious purposes.

The English Illustrated Magazine makes the following reference to Sir Charles Gavan Duffy: "It would be a mistake to regard this distinguished man as a great Irishman and nothing

more. His career belongs to the empire; to every subject of the Queen who speaks English, or admires eloquence, or appreciates courage, energy, statesmanship and patriotism. From this point of view his history is a dramatic one. He combines the characters of poet, historian, patriot, convict, senator and Prime Minister. Did ever man fulfil so many roles as he has on various before? What it—as some of us will—we question whether his restless doings in Ireland brought real benefit to his country? We forgive much to a poet whose verses have run through forty editions, and are hummed and spelled out in every cabin of his native land. As Englishmen we may believe that he did wrong to work for a severance of the Union. But as Englishmen we are grateful that he laid the foundation of Australasian unity, and thus gave tangible shape to the vague conception of Imperial Federation."

The Dublin Freeman's Journal, noticing the Catholic Summer School move in the United States, suggests that a trial of it might be made in Ireland. What more appropriate than the holding of such a school at Glendalough, once the Rome of the British Isles? Were such a scene available in the United States thousands would throng there from every direction. Ireland does not lack beauty spots to attack lovers of nature and Christian culture. What then does she lack? Teachers and lecturers? Certainly not; her sons are abroad in the front rank of teachers in all English-speaking countries, and the home supply is copious indeed. The truth is that the long maintained struggle of the Irish people for the right which they in common with all peoples possess, of shaping their local government has, put other movements in the background. Although this is the real cause it can hardly be said to constitute a sufficient ground for deferring the adoption of the Summer School movement. The Freeman's suggestion is a good one; and at a time when Ireland is making better known her natural attractions for tourists the intellectual ideal, which Catholics are striving after so earnestly in America and elsewhere, should not be forgotten.

A deputation waited upon the Mayor of the city of Toronto on Monday last to urge the necessity of re-submitting the question of Sunday cars to a popular vote before the municipal elections in January. The deputation represented the business interests and working classes of the city and its composition was entirely unsectarian. The only objection urged against the arguments put forward by the deputation was the expense of taking the vote apart. There are a number of men in the present Council who would find in the Sunday car question a potent cry for securing the crank vote in the municipal elections. These aldermen are naturally very anxious that the question should be deferred until January. But in truth there are too many representatives of the Sabbatarian cranks in the Council, and if this question were removed beyond the realm of popular agitation there might be some hope of getting rid of these aldermen, who do no good for the salary they receive but are quite capable of much mischief. So far Mayor Fleming has accomplished many reforms in civic management. He is personally identified with the anti-Sunday car element; but we believe he is a man who knows how to do his duty aside from his personal opinions on such a matter. The whole case for Sunday cars may be summed up in this: that if they are needed the sooner they are permitted to run the better.

All students of Catholic theology recognize the loss which Stonyhurst College has suffered by the death on June 20th of Father Sylvester J. Hunter, S. J. The Tablet publishes the following interesting particulars concerning his life and works: The deceased was a convert. His father was Mr. J. Hunter, of the Public Record Office. Father Sylvester Hunter had a successful career at Cambridge, being Senior Wrangler at Trinity—a college at which were two other eminent Jesuits, the late Fathers George Kingdom and John Morris—both converts. He practised for some years at the bar with success. On becoming a Catholic, he joined the Society in 1861, being then 32. For some years previous to his coming to Stonyhurst for the last time he was Rector and Professor of Theology at St. Beuno's College. On his installation at Stonyhurst he took a leading part in establishing on a firm basis a series of law classes for the philosophers, in which he lectured for nearly five years. The results of his labours have been from time to time made evident by the successes of his pupils. His energy was unflagging, and in matters concerning Theology, Mathematics, and Law, his knowledge was profound. Foremost among his writings was his recent work, "Outlines of Dogmatic Theology," in three volumes—a work which has supplied a long felt want. He also wrote a book on law

when St. Beuno's. Though gifted with remarkable mental faculties, his humility and simplicity of character were most striking. He died on Saturday, June 20, fortified with the rites of the Church, and was buried the following Monday. The pupils of the law classes followed the coffin.

From a splendid article on the forthcoming Irish Race Convention which appears in that great paper The Catholic Times, of Liverpool, we take the following:

"Again and again we have lamented the disunion among the Irish representatives and in view of the coming Convention we do not hesitate to reaffirm our hope that, however men may feel impelled by ideas of loyalty to one principle or a other, they will at long last recognize the absolute necessity of coming to terms upon a platform that may afford standing ground for every friend of Irish freedom or of justice to Ireland. The evil that has resulted from the unfortunate division, which we deplore, must be evident to every mind. But perhaps no one who is not in touch with Englishmen of various views can possibly estimate the immense harm that has resulted from the chaotic confusion in the policy of the Irish party. Again and again we hear it repeated that Home Rule is dead. The demand for Home Rule can never die till it is conceded. A nation in fetters; a people impoverished; a country desolate; a peasantry oppressed; these supply undying impulses that tend in the direction of incessant agitation to obtain rights denied. They are the basis of struggle, the groundwork of the 'overlasting creed of Liberty' that will never be eradicated from the human heart. The people of Ireland have sent up representatives to the House of Commons for a certain purpose; and there is no Irishman, and no justice-loving Englishman that does not demand from the duly elected representatives of their country that they should forget their miserable and weakening disputes and present a united front to the overwhelming powerful majority that is wielded by the Government now in office. The first duty of the Irish members is to unite; the first duty of every Irishman is to demand and to labor that they be united. The watchword and the battle-cry, which we hope the Convention will emphasize, is as simple as it is satisfactory, 'the man that leaves the ranks without orders is a traitor.' This is an exact expression of the sentiments which should animate every delegate to the great Convention.

Mr. Dillon and the Convention.

Hope of the Irish Race Convention fulfilling the object for which it was summoned has been steadily growing with the approaching date set for the great gathering. But no sign of ultimate success has been yet given like that which is contained in Mr. Dillon's message to the Irish in the United States and Canada. The leader says: "It seems to me that if any section of Irish Nationalists decline to take part in this convention, the duty will be thrown upon them of stating to their countrymen how, in their judgment, can be effected that reunion in the National ranks, which is of the first importance to the progress of the National cause." The plan of the convention was wise and practical. The method of summoning the convention was above the suspicion of any factional bias. The organization of the convention has been thorough and representative. The result should be success. Unity was never more needed in the Parliamentary Party than now.

The Boot on the Other Foot.

A paragraph in a Toronto daily paper of Tuesday said:

The Foreign Missionary Board of the Presbyterian Church has received information from their missionaries in Honan that the Roman Catholic Church there has succeeded in proselytizing several of the converts of the Presbyterian Church. The Presbyterian Missionary Board feels very indignant over the reported action of the Roman Catholic missionaries, and the matter will come up for consideration at a meeting of the Executive of the Foreign Missionary Board to be held on Tuesday.

"Very indignant" are they indeed? The above paragraph does not disclose the real grounds for the reported great indignation; but without any knowledge of the facts we are safe in asserting that Roman Catholics in Honan or elsewhere are not proselytizers. Converts to the Catholic Church except where she stretches forth her hand to the heathen, come to her bosom voluntarily, and only after they have received proper instruction.

But without entering upon this side of the question at all, how does the indignation of the Presbyterian Missionary Board harmonize with the exhortations we heard only a few days ago in the same quarter for funds wherewith to enable our Presbyterian proselytizers to carry on their best advertised work among the humble and remote habitues of Christian Catholic Quebec? Money must be obtained, and money only and

lots of it is required, by the agents of a society who by the power which it gives them endeavor to entrap and ensnare young, poor and ignorant persons, and lead them if possible from the faith of their fathers, in order that some substance can be dragged into the bosom of Presbyterian Missionary work. That is what is done in Canada, and that is what the Presbyterian people of Ontario are exhorted by their ministers and dunned by their press into believing is a laudable work. It needs incessant talk to distract the attention of the intelligent people who are asked to supply cash from the true character of the French Canadian Mission.

Time and time again respectable Protestant clergymen have warned the public about this mission. It may be remembered that Bishop Fulford when he came to Canada was prevailed upon to become patron of the organization. After him followed Bishop Oxenden, upon whom the same influence was brought to bear. But he said: You ask me to become patron of a mission about which I know nothing. Wait till I have been six months in Canada and then I will give you my answer.

The deputation came along again at the end of the last year. What did Bishop Oxenden say? We quote his reply from memory: You have undertaken to change the faith of a simple people, Christian, law-abiding, devout. Take care. I have been among these people now for six months, their religion is not my religion; but I see that they practice their religion with as much earnest piety as could be found in any country on the face of the earth. The practice of their religion is to them their daily life. And it is the faith of such a people you would undertake to destroy. Should you succeed it is not in your power to offer them anything as acceptable as the religion of their fathers. Should you succeed, you can only succeed where it is possible in individual cases to destroy all faith. That must ensure the end of respect for Christian bishops. I cannot become the patron of such a mission as yours.

Notwithstanding warnings as grave and convincing as the foregoing the "French-Canadian mission keeps slinking along in the obscure path of proselytization. The other day we heard the boat made, accompanied, of course, by a cry for more cash, that the society had given a helping hand in the political campaign against the side the Bishops were supposed to be on. Nothing is so despicable to make a boast of on the part of this proselytizing society. And now from this same quarter, when a cry comes from Mr. Honan that the Catholic Church is reaping the harvest, we hear of great indignation.

So much depends on whose ox is goled.

We hope that at the indignation meeting summoned to consider the matter some individual had enough common sense to suggest that the cry against the Catholics in Honan is but a recourse to the old practice of extorting money through any sort of clamor against the Catholic Church.

Triumph of the House of Bell.

Alderman William Bell is Grand Something-or-Other in the Orange order. By virtue of his Orange grandeur, and not for any fitness above other men of his class, he is stoker in one of the government buildings and alderman of the city of Toronto. This triple dignity has exalted Mr. Bell to a station that in a democratic country like ours is supposed to approximate to royal rank in effete England. Therefore Alderman Bell is generally given the title of king. King William Bell! So you see what influence in the councils of the Orange order can do for a man who has nothing else to recommend him when fame and patronage are distributed.

"Be not afraid of greatness," said the poet. Evidently Alderman Bell is not to be frightened in that way. On the contrary he courts the fiercest light that can be cast upon the triple crown which Orange has pressed down upon his brows. Some brother alderman had dared to question the royal right of King William's sons to preferment at the hands of the Corporation of Toronto, and the present affairs of the Bell dynasty were accordingly laid before the public on Saturday last as the result of a civic investigation.

The facts completely vindicate the right of the house of Bell to claim what is their due. The investigation was first directed upon Prince Arthur Bell, the heir-apparent to the royal stoker-ship and aldermanship. His Royal Highness has alternately given his services to the city as a bricklayer at the new City Hall buildings, and as carter of street garbage under the command of Street Commissioner Jones. Both avocations are useful and honorable and in no wise derogatory to the Bell family dignity. There are, we think, very many citizens of Toronto who if compelled to choose between carter and alderman would not hesitate to throw in their lot in the former as the more respectable position. However, this is beside the question. The point which the investigation aimed to make

clear was not whether the eldest son of King William Bell had prejudiced the family dignity by adopting the employment of a carter under the street doorman; but whether another carter had been dismissed in order to make a vacancy for II. II.

Street Commissioner Jones was examined and gave the following testimony:

Ald. Bell—Did you dismiss anyone to make room for this man?

Mr. Jones—No.

Ald. Bell—Did I ask you to?

Mr. Jones—No; you did not.

It appeared after a searching examination that the heir-apparent had secured the situation in the usual way, by the influence of his father and Alderman Crawford.

But the facts were not so clear in relation to Prince Frederick Bell. Here is the evidence:

The Mayor got the papers from Mr. Jones, and in going over them saw the name F. Bell. "Who is he?" asked the Mayor.

"Oh, that's A. Bell's brother," replied the Alderman.

Mr. Jones said that was a record of F. Bell's services. He had seen the statement that one Bradley had been dismissed to make room for F. Bell. That was not the case.

Mr. Crane—What I said was that when A. Bell left off Bradley thought he would get a cart; but no, F. Bell, a younger son of the Alderman, got the horse.

Mr. Jones—Ald. Bell came to me this spring, saying that Arthur was going away and asking that Fred be put in Arthur's place. I gave him the place, but it was not Bradley's for he worked for a week or two after F. Bell went on.

There was a third royal prince quartered on the Fire Brigade, as alleged, in a peculiar manner. Alderman Bell had nominated a man named Tucker for the Brigade. [It will be observed that all these positions, bricklaying, street-cleaning, fire fighting etc., are in the nomination of Orange aldermen.] However Alderman King William Bell although he had nominated this young man Tucker for the Brigade, had according to Alderman Hubbard nominated his (Bell's) son subsequently, giving as a reason that Tucker had not passed a first class examination, when as a matter of fact he had. And so it happened that nominee Tucker was left singing for his bread and butter. The evidence continues:

The Mayor—Is this another son?

Ald. Bell—Yes; there are a half dozen more. (Laughter).

Ald. Hubbard—I hope they will soon be all provided for. (Applause).

The council of the city of Toronto is profitably employed investigating such matters. It must also be very gratifying to the citizens to have these side lights cast upon the dignified employment of the aldermen of the city. Orange aldermanic influence must be obtained if a man aspires to the honor of street-cleaning, drain-digging, or load-carrying. The lives of the laboring men of the city must be held in the hands of these aldermen, for thus only can the vote be kept solid. And this is what Orange Government has brought the city to! Nor can we be surprised; nor is it any more surprising that citizens who have some little respect for themselves should give aldermanic honors in Toronto a wide berth. Nothing can possibly come of the exposure of such doings, public opinion being dead to them. The only reason why this investigation demanded so much space in the newspapers is the tickling influence of the dynastic principles of hiring bricklayers, street cleaners and firemen which Alderman Bell is alleged to have introduced into the time honored system of holding the Corporation of Toronto as an employment bureau for the hangers on of Orange aldermen.

A Notable Jubilee.

Liverpool has long been known as a city of broad sympathy and true citizenship. It is not at all surprising to read of a civic movement there for the celebration of the golden jubilee of a Catholic priest. If Liverpool proposes to honor the name of Mgr. Nugent it is because he is entirely worthy of the honor, and because his philanthropic services have already richly honored the city of his birth.

On July 16th a meeting representative of all classes and creeds was held in the Liverpool Town Hall to promote a testimonial to the Right Rev. Mgr. Nugent. The late Governor General of Canada, Earl Dorby, the present Lord Mayor of the city presided, and delivered an address, which as it recounts the principal philanthropic labors of the great priest, we summarize here:

The Lord Mayor said that the meeting had been called in compliance with a requisition forwarded to him, and signed by persons representing all creeds and classes in the community. It was to him a source of great pleasure to move the first resolution, and he did so not in the mere prefunctory character of chairman of the meeting, but as one who deeply sympathized with the object in view (hear, hear). If over there was in Liverpool an occasion upon which a testimonial, or something of the kind, should be given to one of Liverpool's worthiest citizens, this was the occasion (hear, hear). Father Nugent, as he preferred to call their old friend, was essentially a Liverpoolsman, having been born in the city in 1822. With the exception of a few years which he spent out of it acquiring his education, his life had been spent in Liverpool. By his labors there he had established claims upon the hearts of Liverpools men, which they were all ready to recognize (hear, hear). Father Nugent's actual work commenced in 1848, soon after he had been ordained. Since then he had been an active member of society among them. He started the Catholic Institute, Hope-street, which was mainly an educational establishment for the children of the lowest classes. In 1862 he was appointed chaplain to the borough prison at Walton, and from that time until his retirement in 1885 he labored on behalf of the waifs and strays and of those neglected children of whom Mr. Stewart so justly said that they were more sinned against than sinning. Father Nugent opened a shelter for such children in Hope-street, from which it was subsequently removed to St. Anne-street, where it was known down to the present as the Boys' Refuge. Next he appeared as one of the chief promoters of the Reformatory ship Clarence, which vessel he was by his influence instrumental in obtaining from the Government. Then in 1872 Father Nugent founded the League of the Cross, a total

The Catholic Church and Scientific Knowledge.

We are reminded by the letter which the Pope, through Cardinal Rampolla, addresses to the President of the Scientific International Catholic Congress, of what the Church has accomplished for true science in the ages past and present. Where we went to school one of the most esteemed works upon the history of science was Beckmann's "Inventions, Discoveries and Origins." The school-master who is now abroad may have discarded such works for what we know; but at all events the Catholic who reads that justly celebrated text-book cannot help feeling proud of the broad path which marks the spirit and practical achievement of the children of the Catholic Church onward through the ever unfolding realm of scientific knowledge from the earliest ages. It is the Catholic Church that has handed down to us the arts from their former possessors, the Greeks and the Romans; it is the same Church that has produced the most useful of the inventions and discoveries of the Christian era. Monks in the cloister and laymen in the world have labored to bestow on mankind many blessings which have increased the conveniences of life, heightened its enjoyments and lessened the dangers to which it is heir.