

The Catholic Register.

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THURSDAY, JULY 8, 1897.

Calendar for the Week.

- July 8-S. Killion 9-S. Winibald 10-S. Rucha and S. P. 11-H. V. Felton S. P. 12-S. J. H. Quibbert 13-S. Anacleto 14-S. Bonaventura

Justin McCarthy, in the History of Our Own Times, says that though the wife of Cardinal Manning died before he was a Catholic, the Cardinal had a daughter living after he became Archbishop of Westminster. This statement has been corrected by various pens. Manning never had a child.

Mr. Standish O Grady has traced Queen Victoria's pedigree back to the kingly race of O'Connor. It is not explained whether this genealogical achievement is intended as a rebuke to Her Majesty for past neglect of the land of some of her ancestors or as an inducement to reform her conduct towards Ireland.

One of the colonial promoters who has been honored in England to a degree equal to Mr. Laurier is a prominent advocate of Irish Home Rule. This is Hon. R. J. Seddon, premier of New Zealand. He has renewed in London his acquaintance with Mr. John Dillon and Mr. T. P. O'Connor, and has had more than one conference with Hon. Edward Blake. This must be rather annoying to Mr. Chamberlain.

The Northwest Review quotes a paragraph from The Register's report of Mr. Merry del Val's speech at St. Joseph's Convent, Toronto. It does not, however, give THE REGISTER credit, but transfers its acknowledgment to The Mail and Empire. The words reported did not appear in the latter paper either before or after the assertion in THE REGISTER. The quotation is interpreted as a rebuke to children of Irish parentage for being disposed to forget the land of their sires. Those who were present did not take the words to imply a rebuke.

Under the same date two despatches are published describing the Turkish situation. One says the Turks have attacked, taken and plundered a Greek village, massacring all the inhabitants who could not escape. The other message says the Sultan "shows signs of yielding" to Europe. Any one who thinks England is still inactive will be comforted to know that the Union Jack has been hoisted over three uninhabited rocks in the South Pacific ocean in the group of Solomon Islands. The Sultan can hardly fail to take this hint.

A little while ago The Globe was delivering itself of some high-minded sentiments, rebuking the spirit that would make our public men representatives of this or that class or race in the nation. It appears that even Sir Wilfrid Laurier himself falls short of The Globe's standard. He has been telling the royalties, cabinet ministers and the public generally of England that "were he a young man he would cherish the ambition to sit at Westminster Palace as a French-Canadian representative." The Globe should not forget to rap the Premier over the knuckles for this, unless the doctrine of that paper is that Irish Catholics only should have no representation.

It is the unexpected that always happens. Politics a little while ago made Messrs Israel Tarto and Charles Wallace bed-fellows. They are neither of them very much of a credit to country or party, but they were at least less of a nuisance than at peace than at war. Mr. E. L. Sheppard's paper, one of the Government organs, is greatly concerned about the outbreak of hostilities and argues in favor of an armistice in the following style: "Mr. Wallace conducted the fight which Mr. Tarto wished conducted, but which he could not wage himself. . . . The Liberal Government owes too much to Mr. Wallace to render Mr. Tarto's abolition otherwise than ungrateful and ungracious.

A newspaper correspondent at Rome declares that as a result of negotiations conducted by Mr. Lewis, the Holy See for the Vatican, the Holy See

has decided, in accord with the Russian Government, to appoint seven new Catholic Bishops. . . . The Archbishop of St. Bonifacio, is the first authorized and direct reference to the probable result of his mission which has come from the Apostolic Delegate. It would be hardly possible, therefore, to over-estimate its importance. Its dominant note is advisory. That the Catholic people of Canada will not in strictest accordance with this advice, goes without saying. The Delegate has looked himself firmly in their confidence; and their dependence upon his ability, prudence and thorough acquaintance with the intricate subject of his weighty mission is implicit. They know that he has left nothing undone in the way of impartial investigation; they know that by his prudence and consistent attitude for peace from first to last he has escaped all the pitfalls with which his way from province to province and his meetings with men of all sides of opinion was beset. He has closed his mission amid unanimous acknowledgments that the Holy Father could not have chosen a more competent representative. Such being the public estimate of the personality of the Delegate, his advice to Catholics to suspend all discussion, and leave the decision of their religious interests in the wise care of the Head of the Church will, we feel certain, receive the same respect as if the Pope himself had spoken. In a word the Catholics of Canada are promised a decision by none other than the representative of Pope Leo; and from their knowledge of the representative, as well as by reason of their loyal confidence in the unerring judgment of the greatest of Popes, they are already assured that justice will be comprehended in the wisdom of that decision.

The editor of The Farmer's Sun, a paper that generally lacks neither literary brilliancy nor force in what it says, makes a remarkable comment upon the conferring of peerages on Canadians. . . . Pitt, in framing his constitution for Canada, attempted to introduce aristocracy. The genius of the New World refused the ungenial gift. That the tree of the past would not grow in the soil of the future. The attempt is now renewed in another and a subtler way by conferring British peerages, baronetcies and knight-hoods on Canadians. . . . Pitt's constitution (the Constitutional Act, 1791) designed a distinctively Canadian aristocracy to be invested with all the privileges of the British House of Lords. They were to be hereditary legislators for Canada, responsible only to the Crown for their acts. Donald Smith and George Stephen are not Canadian peers; they are British peers, and their titles in no way concern Canadians, or renew in any sense, good or otherwise, the unpalatable gift of Pitt. Neither are our Canadian baronets and knights a class of hereditary rulers. From the democratic point of view they are quite harmless; but from the Imperial standpoint they represent a principle in favor of which much could be said.

The Liverpool Catholic Times says: The really unique feature of the Jubilee has been the presence in London from all the self-governing British colonies of the Premiers who have been created members of the Privy Council. No such gathering as dinod last week at the Imperial Institute under the presidency of the Prince of Wales has ever been seen before, nor would it be possible for any country save this to summon from all parts of the world representatives of so many free self-governed communities. That Mr. Wilfrid Laurier, the Catholic Premier of Canada, should by universal consent stand pre-eminent among the group is naturally gratifying to all his co-religionists. On him alone, while dividing our other Colonial visitors between them, both Oxford and Cambridge have decided to confer honorary degrees. The very fact that Mr. Laurier, a Frenchman by birth and a Catholic by creed, should visit England as the popularly-elected representative of a nation long governed against its will, and to-day the most loyal and united of the colonies, is in itself a splendid testimony to the sagacity of the Colonial policy which has been followed throughout the Queen's reign.

The Protestant Dean of Rochester, England, who is not unknown to Canadians and Americans, has been poking some Jubilee fun at the National Anthem. He explains the cause of his humor in a letter to The Times as follows: To the Editor of The Times: SIR—Will you kindly allow me to state, in reply to many critics, scornful and sympathetic, that my only motive in altering, at the request of Dr. Bridge and Messrs. Novello, the second verse of our National Anthem was this—that something more appropriate to public worship than "Confound their politics, Frustrate their knavish tricks, might be sung in the churches: Outside, I am ever willing to join in the old version, lustily and with a good courage, upon the understanding, of course, that all politics are to be confounded except my own, and that they only are capable of knavish tricks who differ from, Yours faithfully, S. REYNOLDS HOZE, The Deanery, Rochester, June 21.

The original version of God Save the Queen bears the familiar trade mark of so many and sundry English goods "made in Germany." Under royal sanction government the politicians are coming to know their own minds in the matter.

The Apostolic Delegates.

Mr. Merry del Val's public message in the form of a letter to the Archbishop of St. Bonifacio, is the first authorized and direct reference to the probable result of his mission which has come from the Apostolic Delegate. It would be hardly possible, therefore, to over-estimate its importance. Its dominant note is advisory. That the Catholic people of Canada will not in strictest accordance with this advice, goes without saying. The Delegate has looked himself firmly in their confidence; and their dependence upon his ability, prudence and thorough acquaintance with the intricate subject of his weighty mission is implicit. They know that he has left nothing undone in the way of impartial investigation; they know that by his prudence and consistent attitude for peace from first to last he has escaped all the pitfalls with which his way from province to province and his meetings with men of all sides of opinion was beset. He has closed his mission amid unanimous acknowledgments that the Holy Father could not have chosen a more competent representative. Such being the public estimate of the personality of the Delegate, his advice to Catholics to suspend all discussion, and leave the decision of their religious interests in the wise care of the Head of the Church will, we feel certain, receive the same respect as if the Pope himself had spoken. In a word the Catholics of Canada are promised a decision by none other than the representative of Pope Leo; and from their knowledge of the representative, as well as by reason of their loyal confidence in the unerring judgment of the greatest of Popes, they are already assured that justice will be comprehended in the wisdom of that decision.

An Irish Anti-Clerical Faction.

In former allusions to anti-clerical influence in Irish factional politics, THE REGISTER was disposed to treat the expressions of a few of Mr. Redmond's followers as hardly deserving of notice. The fact that at the recent general meeting of the Irish hierarchy the matter was pronounced upon in a special statement would, however, indicate that we have underestimated the importance of this spirit of opposition to the teaching authority of the Church. The bishops, indeed, regard it as "an urgent duty" to point out "the erroneous ways of certain prominent Irish politicians," and to warn the people against "the danger of being misled by such guides." The errors condemned are clearly set forth in the following terms: That political action outside the sphere of morals, and that consequently it is not subject to the rules of morality, nor to any control on moral grounds, so that it is an invasion of civil rights if the pastors of the people, in the exercise of their pastoral office, pronounce upon the lawfulness of such acts in their moral aspect, or venture to condemn them, if necessary, as in conflict with the moral law. The public man now engaged in disseminating amongst our Catholic people these pernicious doctrines make formal claim to "absolute freedom of thought and action in political matters in Ireland," and assert that civil and religious liberty, as they phrase it, involves complete freedom from all moral control in their public action and political conduct. They utterly repudiate all clerical interference in such matters, and deny that they are amenable in respect of their political action, either to the moral censure of their own pastors, or even of the Pope himself. As a natural consequence, their language, both in public and in private, regarding the clergy, is oftentimes highly offensive and unbecoming, so that there can be no reasonable doubt of their deliberate purpose to seduce our Catholic people from the loyalty and obedience which they certainly owe, and which hitherto they have always yielded, both to their local pastors and to the Bishops of their respective dioceses.

Regular reading of the Irish newspapers furnishes us with no reason for supposing that a handful of Mr. Redmond's followers are not alone in their opposition to the clerical "invasion" of the political sphere when moral questions are under consideration. As far as the "prominent politicians" or Mr. Healy's stamp are concerned, they are altogether too prudent to incur the public censure of the bishops; in fact they manage to steer their way so carefully that they are, at all points of their course, able to play the part of politico-religious Puritans with quite a distinguished air of piety. The National Party, led by Mr. Dillon, receives the hearty support of the hierarchical body, with one or two exceptions; and in these latter cases

the bishops are simply delegated with the interminable discussions.

The bishops are not the opponents of freedom of political action. On the contrary they proclaim the freest political rights of the people when they define the true sphere of the Church, as in the following terms: There are, no doubt, many purely political matters about which the wisest and best men may disagree, and in which the pastors of the Church, as such, have no desire to interfere, nor to restrain freedom of thought and action, except when the means and methods employed are such as cannot be deemed conformable to the principles of Christian morality. Questions, for instance, relating to the best form of local or national government, the extension of the franchise, the operation of commercial and industrial laws, belong to this class. But there are many other questions—Mixed questions as they are called in Canon Law—which have a moral and religious aspect, in that they cannot be regarded as purely political in character, and which, in the present state of the mind of the people, are of such a nature as to require the highest interests of religion are at stake; that they ought not to be put to their voters the line of conscientious duty; and call upon them to follow it, that they cannot and ought not to advise them in such political matters, to choose as their leaders men of high character and sound principles, and, indeed, a great and pernicious error, involving the denial of the teaching authority of the Church.

The commission which the Apostolic Delegate received from Christ Himself, and which their successors inherit, was to teach the nations—politicians as well as private persons—all the truth of the Christian religion—dogmatic truth and moral truth—and to condemn everything which, judged by that code, is untrue, immoral, or unjust. All this the Bishops are authorized to do, and this they mean to do when the spiritual interests of their flocks require it, whether there be a question of public or private conduct, of the rulers, the politicians or the people. The opposite principle is utterly subversive of Catholic truth, and would be fatal to Christian morality.

It is purely a detail of political faction fighting that in one of the factions a cry has been raised against the clergy. We had this same trouble in a somewhat different form in Canada in the later stages of the school dispute. Politics divided the leaders upon a question of education pure and simple, and the division cleared a space large enough for anti-clerical shouters to gain notoriety. Many of the Irish bishops in addition to the great Bishop of Raphoe, made an effort to help the cause of re-union at the time of the Race Convention. It is a pity their action was not then, as now, entirely unanimous.

Imperial Federation.

During his short stay in London Sir Wilfrid Laurier has not only become an aristocrat but an advanced Imperial federalist. We have no wish to criticize either feature of his conversion. Addressing the "colonial party" in the House of Commons on Monday he strongly contended for "a grand national council or Imperial federal parliament," which would secure direct representation for the colonies in the Imperial parliament. What is called the "colonial party" in the House of Commons includes some of the stoutest Irish Home Rulers among the Liberals, and if we mistake not one or two members of the Irish Party. The late Mr. Parrell, who was a sincere Imperial federalist, gave some of its impetus to the movement. There is a natural and direct sympathy between the colonies that, possessing self-government, desire closer relations with the empire, and Ireland with close and costly imperial connection but wanting local autonomy. If the Imperial Government were to cooperate at once both with the colonies and Ireland, a practical scheme of Imperial federation such as Sir Wilfrid Laurier outlines would be realized at the same time that Ireland would be colonized. It is very doubtful, however, that the present Imperial authorities have any more intention of conceding the colonial ambition than of granting the Irish demands. The intention of the English Tories is to recruit the navy from the colonies. England has an immense navy and finds she cannot man it. This weakness has been a source of grave concern for years; but the attempts to recruit the naval force have lamentably failed. With the establishment of "navy leagues" in the colonies and the new Imperial enthusiasm it is hoped, so Mr. Goschen says, not only to recruit the navy with able bodied seamen, but to draw from the colonies a goodly share of the naval expenditure. If the

Tories can carry their plans in this shape the colonies will have to be content with shadowy promises of imperial greatness; which can never be attained without the granting of Irish Home Rule. At the same time the Tory party is not England. That party cannot kill the federation idea with diplomatic gas which is now being administered in ga docena. A little honesty and activity would go further than the volumes of oratory that have been perpetrated during the Jubilee. The Tories are not sincere.

Horror of India.

Plague, famine and rebellion are not the pleasantest Jubilee manifestations of the blessings of British rule in India. When we say "British rule," we mean English administration of the Indian empire. It will be answered that the millions of India are not fit for self government even though it should do them any good; and England will grant that right as soon as the people are worthy to receive it. But in what respect are Her Majesty's Indian subjects to-day behind the Crotons in whose behalf England to-day guarantees autonomy? or in what consists their inferiority to the Cubes, for whose freedom Columbia thinks she is willing to fight, and to whom Spain has promised the fullest scheme of self government as soon as rebellion ceases? It is humbug to say that England is educating India for Home Rule; she is administering her vast Asiatic empire for revenue; and India is being robbed by just the same process through which Ireland has been plundered since the union. The condition of India is steadily growing worse, not better; poverty is all the time getting a tighter clutch upon the unfortunate population; but the hundreds of thousands of Englishmen who are living in ease and affluence "at home" and in India upon the taxes of the swarming, famishing wretches must have their fat pensions and their salaries. The attraction of the world is certain to be attracted more and more to India in the future. The Cosmopolitan lately sent a special commissioner, Mr. Julian Hawthorne, out to Bombay; and he has returned with a series of photographs from life of some of Her Majesty's subjects at the plague headquarters that are enough to make the blood run cold in one's veins. Mr. Hawthorne is evidently determined to put the best face possible upon the methods adopted for dealing with the present crisis, and wherever opportunity offers he does not fail to say a good word for England and Englishmen. But the bare facts as he gives them are so shocking that the editor of The Cosmopolitan declares: Of England—the nation—we have the right to demand, Why should this be so? The mental and physical photographs which Mr. Hawthorne has brought back are pictures of inconceivable conditions. Doubtless similar horrors have existed in the world's history, but no record has been left sufficiently authentic to bring them vividly to our understandings. The Indian horrors are full of peril for the British empire. Unless some thing is done to alleviate the indescribable misery of the people history must repeat itself there in war. While we are talking of Imperial federation, and a Canadian share in the expense of Imperial power, the Indian peril is a subject full of practical interest for us. The English apologists for the Government system are in the habit of saying, What more can there be done than is being done? They also ask, What sort of relief is native Government likely to entail? It would only break up the present system which is accomplishing something and holding the population in awe of Imperial power. These questions are too hard for anyone to answer. Nor is it necessary to answer them. It is also said that it would be impossible to end the pension system and fatal to curtail the civil service expenditure. An army officer who was interviewed by Mr. Hawthorne calmly declared that Suttee infanticide, inter-state warfare, famine and pestilence are necessary checks on Indian population and blessings from the English point of view. We are afraid that the amazing morality of this view represents the British official attitude towards India. As long as the wealth of that territory is brought into the homes of England there will always be a strong inducement to regard infanticide, plague, famine and war as corresponding blessings accruing from British government.

Catholics and Political Conditions.

Daniel Clino, of Stratford, writes to The Kingston Freeman favoring a convention of the Catholic Reformers of Ontario to take steps to improve their political standing. The Freeman refers editorially to the matter, and without giving an opinion one way or the other for the present promises its support when "the day of battle comes." But the day of battle will never come if Mr. Clino's proposal be acted upon. It is easy enough to understand why. What he wishes is a convention of "Catholic Reformers." The same words are used both by Mr. Clino and the Freeman. The "Catholic Reformers" of Ontario can hardly have overlooked the lesson of the late elections. That they have not failed to profit by their experience is made plain enough when The Kingston Freeman begins to talk of a "strike for justice and revenge." But where is the use of striking for anything if the striker is without sufficient strength to deliver a telling blow? The "Catholic Reformers" of Ontario would not be where they are to-day if they had the power to compel justice to themselves in regard to the rewards of the new administration. How many Ontario Catholic Reformers are there in parliament? Not many, but there would be even less if the party wire-pullers could have helped themselves. Take the constituency represented by Mr. George McHugh. Any other Liberal in the riding would have been overwhelmed. Mr. McHugh by his personal claims upon the respect and confidence of the electors scored a triumph for the Liberal party. An instance will be looked for in vain where the Liberal party did anything to bring out a Catholic candidate. When the party entered into its reward it bestowed its favors upon political apostates like E. E. Sheppard and ignored Catholics who had made no small sacrifice for their political opinions. The Liberal party did those things because it could afford so to do; and it will continue to act on the same principle until Catholics unite upon their claim to representation and equal rights in the public service no matter what party is in power. The Conservatives did just the same until a League of Irish Catholics—not merely Reformers or Conservatives, but the united public opinion of the class—demanded fair play and saw that they got it. We are convinced that a similar crisis is arising again in Ontario. Catholic Liberals are dissatisfied and Catholic Conservatives certainly resent exclusion when there is anti-Catholic prejudice behind it. The only result that we can foresee for a Convention of Catholic Reformers exclusively would be to head off the more potent protest that must come from Catholics as a class. When the Government descends to the contemptible resource of throwing Catholic Conservatives out of office to fill their places with Catholic Liberals, that only shows their anxiety to maintain the divisions among Catholics. Catholic Liberals will gain little by acting as a partisan faction; their claims must be supported upon the broad and just ground of equal rights for all classes in the community. Let the call for the Convention be made for the purpose of taking steps to improve the political standing of Ontario Catholics. Then its claim will be as quickly conceded as upon a former memorable occasion.

The Archbishop Goes to Ireland.

His Grace the Archbishop of Toronto left this week for a visit to Ireland, partly official in its nature and partly for rest. He will be absent until the middle of September.

A Grand Outing.

The annual excursion of the St. Vincent de Paul Society will take place on July 19. They will be assisted by the St. Clement's Catholic Club, who have established a reputation for themselves as outcasts. This excursion, the 14th success of the society, with the addition of new and lively blood, should indeed prove an exceptionally duo opportunity for all to spend a pleasant day at Niagara Falls, N. Y.

Successful Garden Party.

The congregation of Sacred Heart Church, King Street East, of which Father Lamerle is pastor, held a most successful garden party at Miss Park Tuesday. The grounds were brilliantly illuminated, and everything was done to make the occasion as enjoyable one to the large numbers of people who were present.