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THURSDAY, JULY 13, 1899.

- July 12-S. Anacletus. 14-S. Bonaventura. 15-S. Henry. 16-Our Lady of Mt. Carmel. 17-S. Leo IV. 18-S. Camillus of Lellis. 19-S. Symmachus.

Nationalism and Catholicity.

Catholics generally will be apt to consider the recent London speeches of Archbishop Ireland and Cardinal Vaughan a more interesting topic than any other now on the tapis. The famous prelate of St. Paul has been lionized in England, where, by the way, he fell among the "forward" element of the Conservative politicians. This element, it is almost unnecessary to add, is remarkably well represented by the leading Catholics in English public life. They are not less zealously Catholic on that score, of course, but it is just as well to lose sight of their Toryism when we award them all credit for their religious earnestness. Archbishop Ireland at all events got into their hands, and the result was the development of a strong mutual liking. It showed itself plain on the American Archbishop's part at the annual meeting of the Catholic Union of Great Britain. It will be well to try and understand the Catholic Union as exactly as possible. The Missionary Board, the official organ of the Oblates of Mary Immaculate, tells us "The Union is not precisely a Radical body, nor has it ever been reproached with feverish activity. Some one ought to explain to the Duke of Norfolk is... The Duke is an extreme Tory, or Conservative, besides being an extremely good Catholic."

This was our own opinion all along. The Catholic Union, with the Duke of Norfolk at its head, is an extremely good Catholic body, and if its members have any political leanings they are apt to be of the "forward" order. The Union's welcome to Archbishop Ireland was worthy of it. Cardinal Vaughan wrote a letter in which he took occasion to say with reference to the country of which Archbishop Ireland is a citizen:

The future of mankind seems to point to the importance of a close friendship between the peoples of the United States and the British Empire. The question is: What shall be, in the future, the governing and formative civil influence among those countries and races that have not yet been brought within the pale of Christian Civilization? Shall it be the influence of the despotic or that of the liberty loving Powers? This will be settled during the course of the coming century. As for the far East, and even the great dark continent, look to the principles of liberty as a basis for their spiritual regeneration. The best interests of true Christianity seek freedom of action. They dread the arbitrary State control which despotically converts a national religion into an engine of conquest and of national aggrandisement. America and the British Empire represent the democratic progress of the world; their flags guarantee freedom to all, and, therefore, interference by the action of the Catholic Church. It seems to me that whether regarded from a Christian, or from a civil and humanitarian point of view, we must desire to strengthen the influence common to the English speaking races, so that in the future they may prevail against the spread of despotic and arbitrary Powers. The next century or two will determine the fate of immense continents and of populations more numerous than those that at present profess the Christian Faith.

This was welcoming the Archbishop of St. Paul in the "forward" spirit. It is not too much to say so. And Dr. Ireland responded with admirable diplomacy to the suggestions of the Cardinal, having first, however, devoted a few eloquent periods to the influence of the Irish race in the British empire. He said:

In his own name Cardinal Vaughan, in the letter addressed to the chairman, kindly makes allusion to the fact of the influence of the union between the Cath-

olics of the United States and the Catholics of England. We Catholics of America owe much to you. Our first Catholic colonists, the companions of Lord Baltimore, were from the island itself of England. The first citizens on the soil of America who openly declared their liberty of conscience were English Catholics; and throughout all the history of our Church, those English states of Maryland have given a certain tone to Catholic thought and Catholic action which has never been effaced, and when a Bishop was to be consecrated for the Church in the United States, for the Church which today possesses nearly one hundred bishops, he came to England to have the holy oils poured upon his head. Our literature is the same; our language is the same; a thousand ties bind us. We desire, as American citizens, your friendship; we are willing as American citizens, to accord you our own. We desire the mutual bond of friendship between the two great countries. Our commercial interests are the same. And while so closely united in friendly relations as Englishmen and Americans, we must be doubly united in close links of love as English Catholics and American Catholics.

Dr. Ireland could not be more diplomatic. Cardinal Vaughan could not have expected to be better pleased. His Eminence delivered a speech at the Independence Day banquet a few days later, which was intensely imperialistic. A cable report will be found in another column. Of course the Cardinal spoke for himself alone; but his words at least indicate a lesson of Catholic experience in every age and every nation, which is not sufficiently remembered when Catholics stand upon opposite sides of international difficulties.

The Church is Catholic, but her influence ever goes to strengthen the national character of her sons. The Catholic Englishman like the Duke of Norfolk or Cardinal Vaughan may be imperialistic to the extent of jingoism, the America Catholic citizen may be an expansionist after McKinley's or Archbishop Ireland's heart. This development of their nationalism; however, is not their religion, although the love of country which their Catholic faith waters and enriches is the soil in which their politics must have taken root. The Filipino Catholic who sees the American troops desecrating his sanctuaries, and the German Catholic whose sympathies are with Paul Kruger will admit all this but will not find his own convictions weakened one whit thereby. In a word while Cardinal Vaughan and Archbishop Ireland are both good Catholics they would not undertake in teachers of this kind to speak for the Catholics of the German empire, the Philippine Islands and for the matter of that of other places nearer their own doors.

Remember St. Mary's O. L. and A. A. annual excursion, Monday the 17th.

Except in the city of Belfast open acts of blackguardism by Orangemen are becoming more and more infrequent. It therefore occasioned surprise approaching to shock when on Sunday last an Orange procession outraged on the public street the decency of Christian burial. The Globe's correspondent at Winnipeg gave the following account of the occurrence: "A painful incident occurred during the Orange church parade to-day. A Catholic funeral procession was passing along the street at the same time as the parade. The Orange Young Britons, with band playing, turned a corner ahead of the funeral and refused to break ranks. Father Cherrier, who was in the funeral procession, insisted on driving through, and the Orange Young Britons seized his horse, but the animal reared and the carriage passed through. The balance of the funeral stopped until the senior Orange lodges came along when a halt was called and the funeral allowed to proceed."

This is the public testimony of the Orangemen's boasted love of religious freedom. A priest at the head of a funeral is waylaid and held upon the street of a populous city. Separated from the dead he is accompanying to the grave, the din of file and drum is made for a time to take the place of the ceremonial of mourning. The violence is attributed to the Orange Young Britons as if that department of the Orange society were irresponsible and excusable. When the "accusers" came up "the funeral was allowed to proceed." Allowed by the Orangemen of course. Apparently neither the police nor the city authorities had any right to interfere. Law and order was either to be outraged or maintained by the free and unfettered will of the Orangemen themselves. But this state of things is not peculiar to Winnipeg. Here in Toronto on every twelfth of July public and private business is held up for a couple of hours, in order to gratify the caprice of processionists who will not break ranks and insist upon monopolizing the streets. The street cars are stopped, carriages are forbidden to proceed. Sometimes, as we very earnestly hope, the street car company will be sued for damages, and

if there is a jury in the city animated with a spark of desire to see the public right placed above the folly of a parading faction, heavy damages will be given. We cannot look to the city authorities for relief. They prefer to hand our money as well as our liberties over to the Orange machine.

Senator Sanford of Hamilton was accidentally drowned at his summer place in Muskoka on Monday. He was a friend of the late Sir John Thompson and accompanied the body of the Canadian statesman upon the British ship that brought it to Halifax.

England was one of the principal nations represented at the Hague Peace Conference. The Conference condemned the Dam-Dam built by an overwhelming vote as barbarous and wantonly cruel. Nevertheless in the House of Commons on Monday last the Under-Secretary of State for the War Office, Mr. George Wyndham, replying to a question of Mr. Michael Davitt, Irish Nationalist member for South Mayo, acknowledged that bullets, similar to the Dam-Dam bullets which were condemned at the Hague Peace Conference, were being supplied to the British troops in South Africa.

England is getting a sour foretaste of militarism. For many years the popular dislike for the hard experiences of the common soldier has been an increasing difficulty to maintaining the strength of the army. When the Scotch and Irish were poverty stricken and ragged they took the "Saxon shilling" in goodly numbers, and supplied the empire's fighting force. But the Scotch at home and abroad are waxing fat of late and naturally avoid the army. The Irish are turning their faces across the southern and western seas and England is now obliged to seek more of her soldiers at home than formerly. The available material is not by any means the best. Col. Danison of Toronto gave a pitiful account recently of the recruits he saw in England. The present revival of jingoism has converted a difficulty into a necessity, and led to the introduction of a conscription bill into the House of Lords. One effect of such a policy will be to quicken emigration from the British Islands. This is one of the first signs of national decay that militarism in its very nature breeds. The young men will depart for freer lands and the lessened population will bear the increased taxes. There is not much hope of the colonies helping the United Kingdom either with recruits or contributions for the imperial expenditure.

Mr. Thomas O'Hagan has issued another volume of poems which he has entitled "Songs of Settlement" and dedicated to the pioneers of Bruce county, whose stout hearts and sturdy arms have turned a wilderness into smiling gardens. Mr. O'Hagan still works with familiar methods upon familiar subjects. His ways appear to be settled, like those of an old acquaintance, upon whom you can count to chat again over favorite and pleasant topics whenever you meet him. Or if this be too artificial, a more poetic comparison might perhaps be made in nature. Mr. O'Hagan's notes are like those of the common birds of the grove, that sing as freely as the nightingale, albeit less rapturously. Anything approaching to startling surprise may not be sought in Mr. O'Hagan's verses. His thoughts do not take flight on the wings of ambition. He suggests nothing difficult of comprehension. Any of these poems may be read without effort, and as the pictures they call up are pleasing in a homely way Mr. O'Hagan is sure of catching the reader's sympathy. "An Idyl of the Farm," "The Old Pioneer," "The Old Log-Cottage School," "The Song My Mother Sings," are all characteristic of Mr. O'Hagan. Simplicity, homeliness, healthfulness are the blessings obtained, and no great draughts upon the poet's vocabulary are needed for the strain. To give a few examples:

O there's joy in every sphere of life from cottage unto throne, But the sweetest a slice of nature beam upon the farm alone * * * * * Then God bless the old man coming down the lane, His form though bent with toil and care is free from every pain * * * * * What anxious boys we want to school to learn, to read and write, Filled with the loftiest notions then and futures just as bright. * * * * * Gone now is the light in McDougall's log shanty The blaze on the hearth long has sunk into gloom, And Donald and Janet who dreamed of "Auld Scotia," Are dreaming of heaven in the dust of the tomb.

This, perhaps, is not poetry; but it is all that we claim for it—the homely singing of simple life. Nor is it less true to life, because of its commonplace ease. It may be a little off to be sure in the case of Donald and Janet who "are dreaming of heaven in the dust of the tomb" inasmuch as poetry itself would scarcely ask us to take such information literally. "A Dirge of the Settlement," "The

Song My Mother Sings," "Life and Death," although they bear a touch of sadness, are stamped with the same quiet habit of thought. In the patriotic order we have "Reconciled," "Our Own Dear Land," "A Song of Canadian Rivers," "Heroes" and other pieces. The "Songs of the Settlement," will not seek in vain for appreciative readers. The volume comes from the press of William Briggs and is on sale at Sandler's, Toronto.

When thieves fall on honest men are apt to come by their own—if strong enough to take it. The thieves who stole the letters upon which the United States demanded the expulsion from Canada of two Spanish ex-officials have fallen out and are accusing each other of forgery and lying. The Spaniards at the time declared that the published letter upon which Sir Wilfrid Laurier acted was a forgery, and Spaniards as a rule are strong in truth telling if weak in every other way. The fellow who stole the letter now gives a circumstantial account of the subsequent forgery. The whole business is not creditable to the United States but is infinitely more disgraceful to Canada.

If the Dutch Boers are subjecting Englishmen to tyranny, it would appear that the English in British Guiana have long been giving Dutch settlers there similar, or worse treatment. A question by Mr. Davitt about the condition of the franchise in British Guiana has been referred by the authorities of the British House of Commons. The reason given was that it "reflected indirectly on the policy of the Imperial authorities." This practically admits the case. The question showed that the Imperial Government is and has been protesting for many years, and the Colonial Secretary is still protesting in British Guiana on a Dutch mining population, a precisely similar objection to that on account of which England is threatening to go to war with the Transvaal.

The Famous case of Charles Stewart Parnell and The London Times was referred to in the House of Commons at Ottawa, on Wednesday last week, in an unusual way. Mr. N. F. Davis having brought up as a matter of privilege the criticisms of The Times regarding the government's refusal to investigate the Yukon scandals, Sir Wilfrid Laurier retorted: "The Times is a paper which enjoys great respect, but hon. gentlemen knew that this was not the first time it had been the victim of a hoax. Some years ago it was the victim of a very original hoax in the Parnell-Pigot case. There is another Pichard Pigot, another slanderer in the land now, apparently," said the Premier. Sir Charles Tupper next said: "Parnell was not such a coward as to shelter himself behind one miserable pretext and another, but boldly challenged his opponents, consistent in his own innocence."

Many Irishmen in Canada, who knew Mr. Thomas Crosbie, of Cork, personally or by the wide fame of his paper, The Examiner, will regret the news of his death which our latest exchanges bring us. Mr. Crosbie was a 48 man and was from the beginning to the end of his career a tireless worker in the Irish struggle. The roll of his comrades included Joseph Brennan, John Francis Maguire, Danny Lane, Dr. W. K. Sullivan, Mr. Justin McCarthy and a dozen prominent literary workers of this and the past generation began life in the office of The Cork Examiner. Mr. Crosbie was a gentleman of distinguished appearance and gentle manners, and he was with a tender regard that his brothers of the press often spoke of him as "the grand old man of Irish journalism." He filled the chair of the Institute of British Journalists for a year. To us, at this distance, it would seem that in the death of Mr. Crosbie the old city of Cork has lost its first and finest citizen.

In spite of the most rigorous censorship the truth is gradually coming out about the American war against the Filipinos. It is no longer denied that hostilities were precipitated by the Americans without sufficient provocation and in contempt of Aguinaldo's entreaty. Again, the Americans are rather boastful of the barbarian manner of their warfare upon the religious institutions of the natives, which by the way are as Catholic as if they belonged to the archdiocese of St. Paul. Aguinaldo's army is in the wilderness because it would be wholesale suicide for it to stand over against the American guns. Whenever a chance offers for a skirmish the Filipinos creep out of their lairs and cut off a few of the enemy. This condition of things if it can be maintained long enough will prove more humiliating to the Americans than if they were to suffer heavy loss in a pitched battle. The drain upon the army and the treasury is irritating to the national pride and is washing the soil away from the roots of the martial room plant of American imperialism. In the long run although Aguinaldo can never hope for a victory on the field over the American intruders he may win a moral victory when the better judgment of the American people asserts itself.

The Globe quotes with manifest pleasure the statement of The Montreal Gazette that the judges appointed to subdivide the counties mentioned in the Redistribution Bill include one Roman Catholic. The Globe knows well that the judge mentioned is not and never was a Roman Catholic. We desire to make no other point in connection with the matter than that the government is quite willing to receive a little laudation which costs nothing.

Two weeks ago the editorial writer of The Orange Sentinel said he had read a circular alleged to have been issued to the Christian Brothers. Being convinced that if such a circular existed at all it must have been a fraud, we endeavored in the most direct and open way to get some trace of it. But none of The Sentinel people would admit having seen it. We were not surprised thereat, because we know the character of The Sentinel; but we made an appeal to Mr. E. F. Clarke personally to take a manly stand on his own personal responsibility, since his editor clearly is ignorant or grossly abuses the first principles of responsible journalism. Mr. Clarke has preferred to remain silent. His paper returns to the vague, intangible, villainous methods that are characteristic of it; but does not publish the circular or say where it has been published or may be found. It tells in similar fashion of a bill of particulars that it is willing to publish. The Orange Sentinel is never unwilling to publish anything true or false that might tickle the palates of its readers. The paper itself is beneath notice and its only support is Mr. Clarke's proprietorship.

The Register has received a long communication from "W. H. S." with regard to the West Elgin election scandal, suggesting the formation of a political party to promote the demand for pure elections. We are of course in hearty sympathy with any honest plan that looks to the freedom of the electorate from the tyranny of the "machine." But it is doubtful whether the proposals of our correspondent could ever be carried out practically. A third party on the hustings and in the legislature, standing forth as a "party party," does not in any event commend itself. Political corruption may be more quickly and naturally corroded. Corruption brought ruin not once but twice upon the Conservatives; and, although we are in the habit of speaking plainly of the general apathy of the electors of Canada when their free institutions are disgraced by the jackals of one or the other organizations carrying on the struggle for power and patronage, there is still some faith left in us. Short leases of office and not'ing else can effectually limit the injustice of party government. Enough reality has been proved against the local Liberals to justify their instant expulsion from the place of government, and the most salutary lesson that can be given to their successors is to make sure and swing the natural punishment of the wrong-doers with whom the people have presently to deal.

Protestantism is so weak a religion that it has to throw itself upon the favor of fashion, in order to keep up the appearance of conformity with the law of God. The New York Sun reports a sermon by the Rev. Mr. Hamilton, in an Episcopal Church at Newport in which he urged the society of fashion, which has its foremost seat at that place during the summer, to exercise its undoubtedly great social influence to discourage and discontinue divorce. "The people of Newport," he said, "are endowed with the power to suppress this evil, and he added inferentially that without such social influence the Church is impotent in the premises, saying that "Newport has more power to check it than the combined efforts of the Christian churches from Maine to the Pacific coast." Mr. Hamilton accordingly appealed to Newport society "to refuse to recognize divorce," "as a favor toward the Church."

This says The Sun is a very remarkable acknowledgment that the authority of the Episcopal Church is unable of itself to resist successfully the present tendency of that society to tolerate and justify divorce for any cause allowed by the civil law in any State, no matter how violently it conflicts with the law of the Church. Everybody who heard the appeal, however, knows that such is the fact, for it has been demonstrated in many conspicuous instances. The canon of the Episcopal Church allows divorce for the sole cause of adultery, and remarriage to the innocent party only. Actually the society addressed by the clergyman has paid no heed to this canon, though it is composed chiefly of members of the Episcopal Church. So long as the divorces were legally obtained—for desertion, real or nominal, or for any other cause allowed in the freest divorce laws of the Union—it has given its countenance to the proceedings and received back to its embrace the parties whose marriages were thus dissolved when either or both of them have brought to it new husbands or wives. That is, the society

has treated the Episcopal Church with open contempt, and by giving its sanction to "free divorce" has set an example for all the social circles of the Union which look to it for fashionable leadership.

Cardinal Vaughan's Imperialistic Speech. LONDON, July 6.—A declaration of immense importance concerning the fate of the Philippines and all Asia was made last night by Cardinal Vaughan, Archbishop of Westminster, at the Independence Day banquet given by the American Society in London. There is good authority for saying that his utterance is an authorized announcement of the policy of the Roman Catholic Church on the far eastern question. When it is said that he astonished and identified his audience by his eloquent appeal to America and England in co-operation to carry civilization into Asia in opposition to Russia, it may easily be imagined what a sensation his words created. Nor was his only imperialistic speech of the evening. It was the keynote of every word spoken, and the spirit of imperialism aroused an enthusiasm surpassing anything witnessed at former gatherings of Americans in London. The banquet was attended by the largest and most representative assembly of Americans ever held in Europe. It was nearly midnight when Cardinal Vaughan spoke, but the tremendous significance of his words entitles them to be the first quoted. He said:— "I have in my heart the deep-seated and mature conviction that the welfare of the Christian world, especially those portions which have not yet been brought into the pale of civilization, depends in a great measure on the good feeling, and co-operation that shall exist between the American and English peoples. (Cries of hear, hear.) We are living at the end of one century and are about to enter another. Some men may glory in looking backward, and they will have much to learn in retrospect. Others look forward. Their minds are cast toward the future, leaving behind the things they have accomplished, and they press forward. While we are on the verge of a new century the English-speaking peoples look forward to see in what direction their mission will be accomplished. It seems to me from the evidence of past years and from the manifestations of friendly feeling expressed at this table by our Ambassador and Senators who have spoken, that we are preparing the American and English peoples for the great work before us in the century to come. "You no longer, if I may speak to my American cousins, you no longer are a self-contained power. You have come from your continent, forced by the circumstance of the acquisition of lands abroad. You stand with your foot on the threshold of a new century, and you are Asia. You have entered into the comity of nations that has declared itself in many ways interested in the welfare and future of the Asiatic continent. You will never be able to withdraw—(cries of hear, hear.)—from the world, and it will be greater in the future than it ever was in the past. It must make itself felt on the tremendous population of Asia, which is waiting for the advent of true Christian civilization. "The question that presents itself constantly to my mind—do not know how it will strike your minds—is this: Which power in the future of the world shall be predominant over the great continents yet unclaimed by Christian civilization? Shall it be the great despotism of Russia, or shall it be the power of the liberty-loving nations represented by the English-speaking people? (Cries of hear, hear.) It is a question of which of the two schemes in modes of government shall prevail. There can be no doubt in this hall to which the preference should be given. If then, the liberty-loving people bring happiness, civilization and all the benefits of Christianity to the largest majority of the human race yet uncivilized, it can only be, it seems to me through a good understanding being established between the two great branches of the English-speaking people. (Cries of hear, hear.) "I am not speaking of commercial interests. I am not speaking of the wealth of England or America. I am speaking on the point alone of your influence and our influence abroad. I pray that the sentiments expressed so eloquently by many speakers to-night, sentiment as deeply as the American may continue to be worsened with the other, so that the missions of the English-speaking races may be carried on successfully in the new century, and that the century may see the completion in a great measure of our common mission. (Cheers.) "Ambassador Choate made a speech in which he expressed graceful sentiments of the mutual friendship between the United States and Great Britain. At the same time, he said, while Americans cultivated their friendship with the British, they must maintain friendship with the other great nations of the world, and whatever happened they must not become Englishmen, but remain Americans always. "Senator Lodge made a speech of similar tenor.

Religion of Royalty. The latest statistics show that of the 446 male members of the 24 reigning houses which at present occupy the 41 reigning thrones in Europe, 311 are Protestants, 171 Roman Catholics, 46 Greek Catholics, and 17 Mohammedans. The thirty Protestant are 9 of the 24 reigning houses—Nassau, Zollern, Brabant, Wolf, Nassau, Anhalt, Schwarzburg, Reuss, Waldeck, and Bismarck. Prevalent Protestant are the houses of Mecklenburg (with 10 Protestants), the Roman Catholic princes are 10 (with 8 Reformed and 8 Catholics), Hohenzollern (with 19 Protestant, 0 Roman and 1 Catholic), Wettin (with 30 Pro-