

# The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest."—BALMEZ.

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## Register of the Week.

The election last week of Mr. Martin for the Dominion House has set politicians busily thinking and explaining this change in the popular vote of Winnipeg. The Grits, as is natural, regard it as the turn of the tide. Some look upon it as a victory of Protestantism over Catholicity. How this tallies with the comfort which the venerable Archbishop of St. Boniface takes in it is a question which awaits development.

It has little or no bearing on Provincial politics, which, during the past week, have been as lively as several good meetings could make them, closing with the nomination for East Lambton on Saturday last. The fight stands: Dr. McKinnon for the Liberals, and Mr. McCallum for the Conservatives, who have by this nomination thrown in their lot with the P. P. A.

A large meeting held at Forest was addressed by the Hon. G. W. Ross, Minister of Education, in the spirit of true and manly fairness. Amongst other things, when reviewing the various attacks that had been made on the Mowat Government, Mr. Ross said:

In dealing with Catholics the Government took precisely the same line as in dealing with Protestants, the negro and every class of people. They would not say as citizens that because a man was a Catholic they would not vote for him. Some of the ablest men that the country had produced were Catholics. The Government that Conservatives swore by had at its head John Sandfield Macdonald, who was born a Catholic and died one. The strong right arm of Sir John Macdonald's Government for years was Sir Geo. Cartier, who lived and died a Catholic. "Who discovered America?" demanded Mr. Ross. "Why is it that we are here at all? Why, by Christopher Columbus, who was a Catholic, had not discovered America you would not be here now." (Applause and laughter.)

The perplexing time, Mr. Ross went on, when Spain dared to make an attack upon England Lord Howard, a Roman Catholic, was in command of the forces of Elizabeth. The bravest officer in the United States who had to do with quelling the rebellion in that country was Gen. Sheridan, a Roman Catholic. He was only mentioning these facts for the purpose of showing that we must be reasonable in regard to different creeds; that all Protestants were not good, that all Catholics were not bad; that there were good and bad in every faith; that if each one of us would only discharge our own responsibilities, accountable each for himself, we would be less concerned over the religious belief of our neighbors. One of the things which had been said was that there should not be a Catholic in the Government. Apply the same rule to Quebec. There were seven Catholics in Quebec to one Protestant. In Ontario there were six Protestants to one Catholic. The Catholics were proportionately stronger in Quebec than the Protestants in Ontario, yet in the Quebec Government there was one Protestant, Mr. Hall, the Treasurer. There were ten Roman Catholics in the Parliament of Ontario, and ten Protestants in the Parliament of Quebec, and the ten Protestants in Quebec represented about 190,000 persons, the ten Catholics in Ontario about 350,000: one Protestant for every 19,000 in Quebec and one Catholic for every 35,000 in Ontario. The cry was that the Catholics must be boycotted in Ontario, while in Quebec they had treated us most liberally. He protested against this sort of creed cry, by which no good purpose could be served.

Turning now to the school question of Quebec, Mr. Ross said that there they had

the dual system of Separate School from bottom to top and the cleavage was complete, yet that privilege had been given the Protestants of Quebec though the Catholics were in the majority 7 to 1. They had not done so much for the Catholics of Ontario, and they did not propose to do it. He did not think that they would ask it. He believed that it would be a great thing if the country could have one national system of education, but they were not discussing that at present. Our forefathers had settled that by the act of confederation, and, more it was settled in 1841 at the time of the union of Lower and Upper Canada. It was placed in the act of confederation, and, as Liberals, they could not shirk the solemnity of that compact. They could not repeal that act if they would. It could only be done by the Imperial Parliament, and the Imperial Parliament would never do it without being asked to do it by the whole of the Province. The Government did not treat Roman Catholics as such, but as Canadians. There never could be any national spirit in this country unless the people got above the intolerance of the past, unless they grew to have such national spirit that they would not ask a man at what altar he worshipped, what nationality he bore, or who his father or his grandfather was. That was not the way to build up a national sentiment.

Another and still bolder expression to the sentiments we might expect our educated fellow-citizens to hold came the other day from Mr. J. D. Edgar at the annual meeting of the Toronto Reformers. Dealing with the P.P.A. he said:

A new weapon is being forged to stab Sir Oliver Mowat with, and to stab him in the dark, and to stab him with a coward's blow. His long years of magnificent service to his country, his whole open and manly career are to be forgotten, and his perfect fairness to all creeds and classes is to be made a ground of insidious attack by the unvenomed emissaries of bigotry and intolerance working in secret, by day and by night, upon the worst passions of the community. This latest invention of his opponents is hidden under the apparently harmless name of the "Protestant Protective Association." I ask my fellow-Protestants: Has Protestantism come to such a pass in Ontario that it dare not openly and publicly protect itself from wrongs, real or imaginary? Must it hide itself, and shun the light of day, and work by secret, underground methods? Why, the Equal Rights agitation was open, and its supporters were ready to defend their views. The Orange Order is publicly incorporated, and on the 12th July shows its colors to the world most elaborately, while the P. P. A. do their work as secretly as a gang of burglars. They must be thoroughly ashamed of their objects or their means of accomplishing them—or both.

I understand that Liberals are appealed to to join this secret association on the promise that it will be used in due time as a weapon to stab Sir John Thompson with. I cannot believe that such a shallow argument will influence any Liberals. In the first place we do not require any assistance. We can drive Sir John Thompson from power to-morrow either on his financial policy or on the records of himself and his colleagues.

I want to say this as a Dominion Liberal public man, that, much as I believe the country would gain by a change of Government and a change of policy at Ottawa, I had rather remain in Opposition for the rest of my life than gain power for my party by pandering to the base and unchristian passions of ignorance and bigotry.

A third example, not Canadian but American, of what high minded people think of such associations we take from an address by Judge Ball at Zanesville, Ohio:

There have been two events in the past thirty years that would not have happened in any other country on the globe in any age. We suppressed a great rebellion and not a drop of blood was shed in punishment of that rebellion. This could have occurred in no other country, and nowhere in history or human nature can you find a parallel to it. The other event occurred in Chicago. They had a congress of religions. The Catholics and Protestants and Mohammedans and the

Buddhists, they were all there to conclave together. There was no A.P.A.ism there. No such religious assembly ever met before and these two events hang the lights on the pathway of humanity higher than human hands ever hung them before, and when I look up and see the brilliancy of their rays reaching out and illuming the other side of the globe I feel a swelling pride that I am an American and a citizen of this republic.

And then I turn and look down into a deep, dark, cavernous valley. I see toads, lizards and scorpions and snakes and adders and alms and vermin shut out from the light of Christianity, shut out from the light of truth, shut out from the light of mercy, shut out from all that is good, down in that dark valley I see an assembly of A.P.A.

I trust that no one will complain of me for speaking of them in connection with this religious gathering in Chicago, for I present the one as the highest achievement of the humanity and I present the other as the most God-forsaken remnant of the human race.

On the feast of All-Saints the Holy Father received in audience the new Superior General of the Oblate Fathers. After presenting the homage of his Community the Superior made a report of the various works entrusted to his Congregation, dwelling on the fact that there are ten Bishops or Vicars-Apostolic laboring zealously in the missions of Northern Canada, Southern Africa and the Island of Ceylon. The Supreme Pontiff listened with deep interest, congratulated the Society upon its zeal in propagating the Gospel, and eulogized the University of Ottawa, which is directed by the Oblate Fathers, and likewise their House of Studies at Rome.

By the death of Cardinal Laurenti on All-Souls' Day the Holy Father has lost a friend who was associated with him in the See of Perugia. Here the late Cardinal was born in 1821, and ordained priest in 1843. The present Pontiff, when Bishop of Perugia, named him Pro-Vicar-General and Canon Arch-priest of the Cathedral Chapter, which offices he held until 1877, when Pius IX. made him auxiliary Bishop to the Cardinal Bishop of Perugia. The latter, when elected Pope, summoned his friend to Rome, and two years after (1880) conferred upon him the purple hat.

An absurd rumor was started that the Holy Father was a prisoner in the vaults of the Vatican, and had been replaced by a Calabrian very closely resembling Leo XIII. It seems that an unfrocked priest of the Diocese of Chartres in France, and a notary named Glenard were either duped by a visionary of Loigny, or were in league with her. The convent had been suppressed by the Congregation of the Holy Office, on due examination, as detrimental to piety. The so-called nuns refused to submit; and amongst other visions— all of which were more political than religious— was one regarding the Supreme Pontiff. The Liberal Press, with customary injustice and insolence, claims it as a Catholic fraud, while it is simply a case of two foolish or half

crazy men, enraptured by hallucinations, and by the wit of several clever scoundrels.

After a slight cold, from which the Supreme Pontiff was recently suffering, he is now enjoying his usual excellent health, and is frequently receiving large numbers of pilgrims, who come to look upon the Vicar of Christ and depart with his blessing.

It now appears from M. Piou, who writes in *Figaro*, that Franco has to thank the Pope for the *entente cordiale* with Russia. In proof he maintains that the Czar always looked upon the Republic with prejudice on account of its irreligious action until Leo XIII. accepted it. It is a *post hoc propter hoc* argument. The Pope was actuated by motives of religion, the Czar, though perhaps influenced by the Sovereign Pontiff's action, was actuated by motives of politics.

A very substantial interchange of courtesy is to take place between Russia and France. A bell bigger than any now in France is to be presented the Cardinal of Paris for the Church of Notre Dame, the cost of which is to be paid by a subscription among the Russians.

Friends of England's great Premier will read with fear the announcement made by the New York *World's* London correspondent that Mr. Gladstone's health has failed "more in the last ten weeks than in all the eight years before." He had wished to dissolve Parliament immediately after the rejection of the Home Rule Bill by the House of Lords, but was overruled, which caused him great disappointment. Then came the death of his faithful friend and physician, whose cure was unceasing. The bills now before the House have had more attention from the aged chief than his health warrants, while the harassing opposition which the Tories and Unionists continually maintain are telling more and more upon the overtaxed strength of even a wonderful constitution.

Who will succeed Gladstone? becomes the question of the hour. Up till lately probabilities pointed to Sir William Harcourt as the most likely on account of his services to the party and his positions in several of the Liberal Governments. Now, however, Lord Rosebery is the favorite. The splendid success which he achieved in the Coal Conference, and as Chairman of the London County Council, where he won the esteem of Tory and Unionist foes as well as Liberal friends, has rendered him the most popular Englishman of to-day.

Young—being only 35—eloquent, loyal to his leader when nearly every peer went over to the enemy, hospitable to the working interests, this nobleman is in every way capable of carrying out the great ideas of reform and social improvement which the Liberal party have planned, and the sister Isle has hoped for.