

The Catholic Register.

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Calendar for the Week.

- Oct. 10 - St. Ignace of Loyola. 11 - St. John the Baptist. 12 - Maundy Thursday. 13 - Maundy Thursday. 14 - St. Francis of Assisi.

The Freeman's Journal commenting on the inability of Mr. Blake to speak to a Toronto audience says "We trust the trip to New Orleans may tend to restore the strength and health that are now valuable treasures to the old country."

The Antigonish Casquet says: The McNoils of Xmas Island, C. B. clannish men and distant relatives of the Bishop-elect, (Dr. McNeil), are presenting him with a crozier and a mitre. So far as there is any record of the thing, he will be the first of the clan McNeil to receive episcopal consecration, as he was the first of the clan to be raised to the priesthood, at least since the Reformation.

The President of the French continues to decorate Sisters of Charity for their service in the cause of the poor. This prompts a French Catholic to say that Mr. Fauro would do better to give fewer crosses and medals and obtain in his country more respect for the possessions of the Sisters of Charity—the patrimony of the poor. The correspondent of the Liverpool Catholic Times defends the President by saying that his position in regard to legislative enactments is much the same as the Sovereign of England.

In our Irish news columns to day appears a paragraph which says that the guardians of Cashel, Tipperary, the district in which a poor woman was recently burned by her husband and relatives as a witch, have entertained an offer from Madame Tussaud for the transference to London of the Fotherby cottage in which that most humiliating outrage occurred. Could the guardians be guilty of such a crime against the national reputation, Tipperary and Ireland would be ashamed of them. A later report however clears the guardians of the reproach of willingness to sell for money the scene of the awful crime.

London Universe: The Rev. like its "Venice Parson," "the gall of bitterness." It is a warning from an attack of "green bile" because the Queen has sent a handsome present to the Archbishop of Halifax (Dr. O'Brien).

Recognition of the respect paid by Bishop and clergy on the occasion of the obsequies of Sir John Thompson, the Canadian Prime Minister.

So simple and natural and graceful an act as this on the part of Her Majesty has roused the malevolence of the party of irreligious fury who see in the gift of the Queen sufficient ground to make "millions of loyal subjects grove," as also sufficient excuse for the uttering of an Evangelical untruth as regards the loyalty of Catholic Canada. It may be that they who put together week after week the fables in which Low Church intellect taketh delight are in condition of perfect ignorance as to history, but all the rest of the world has not now to be told that.

When the Canadians were urged to rebel against the Crown it was the Catholic clergy who saved the Dominion, and as Lord Durham reported officially to his Government, "the Sulpicians were England's vicegerents."

But the Queen has made a handsome present to one of these her loyal subjects, which (says the Rock) will "grieve millions." We do not think so severely of our fellow-countrymen as does this sour, uneducated fanatic. There may be a few here and there who would strangle every Catholic if they could, who hate as the devil hates, and who, in the case of the children of God's Church, would wish to revive the doctrine of "killing no murder." But these have at present no more power than they have grace;

they are nothing but made, toil, and rear: their teeth have been torn out and their nails out close. They are in that "last scene of all" described by Jacques.

Second childishness and mere oblivion, Five thirty, nine eyes, nine ears, nine hands, nine feet, nine everything.

They are, however, the chief standing disgrace of Protestantism, and, as such, are loathed by all the educated, intelligent, and decent-minded men who compose the various divisions of that sect.

The Pandering to Prejudice.

The letter which we publish to day from Mr. E. W. Thomson, should be taken to heart by every Canadian who entertains any love of country. There are few journalists or public men who know our politics more accurately than Mr. Thomson. We do not think there is a newspaper in the Dominion that will refuse respect to the opinion of the former editor of the Globe. And what has his long experience as a political journalist taught him? "All my life," he says, "the horrible hullabaloo against Catholics which one continually hears in Canada has distressed me. It is my belief that literature written in Canada by Canadians—who to be good Canadians must be as Catholics as the Confederation Act, which provides for the just liberties of both races and both creeds—will yet accomplish the noble work of allaying that infernal spirit of prejudice and persecution which the worst class of politicians of both races so much try to exacerbate."

Here is a very notable declaration from old and experienced political journalist trained on the foremost political newspaper in Canada. It goes to the root of the evil which is slowly eating away our political vitality. It does not refer to an influence that has been amongst us, but happily is no longer here, nor yet to a post which we ourselves are fighting against. The "infernal spirit of prejudice and persecution" is as much alive today as it ever has been, and there are just as many of the "worst class of politicians" as of yore standing by ready to fan it into flame. The whole school trouble in Manitoba has come from an alliance between bigotry and low politics. This has been made so abundantly clear that there is hardly a man, even in the Province of the violated treaty, who will have the hardihood to deny it today. Liberals were amongst the first to make it plain. But what is the use declaring the truth if party organs are ever ready to exult over some new application of the usefulness of the vicious humbugging that passes amongst us for practical politics? Is not the present attitude of Mr. J. Israel Tarte once again sufficiently suggestive that the game is far from being played out? Mr. Tarte, we are told, has experienced a sudden conversion to the superiority of secular schools. As for its announcement follows quickly on the heels of the denunciation of Mr. Martin by the organ of the Presbyterians in Ontario? The moment a few votes are out lost by an incident of this kind some vigilant partisan must get out a net to catch them again. It is altogether likely that Mr. Tarte thinks as seriously about religious education as does Mr. Martin, but then he is a French-Canadian, and he has been passing all this time under the shadow of Ontario prejudice against French Canada. So as soon as the Canada Presbyterian says "Mr. Joseph Martin, M.P., is an agnostic and that his agnosticism may have had a close and natural connection with his wish to 'obliterate' all trace of religion from the school system of Manitoba," up hops Mr. Tarte and cries: Behold me a most exemplary Christian, who can conscientiously stand up flat footed upon secular school grounds.

Will anyone tell us where this idea of the science of politics may carry us? We have not singled out two politicians of the bad class from one side of politics for any other reason than that their heads are nearer than others at the moment. For the condition of the Conservative party in politics is as bad and even worse. The question which for some time has completely overshadowed the tariff and the school question in the Government organs is the allegation that Mr. Laurier thanked God the Orangemen were on the side of his opponents. So it is that any cry no matter how mean or

from what obscure origin it may have sprung, so long as it panders to the prejudice, is dinned into the public ear day after day and week after week.

Mr. Thomson entertains the hope that Canadian literature will yet bring us repose from the troubling of this pestilence. The press, if it were free to do so, has the power to hasten the day. It is needless to say that the majority of editorial writers, individually, share Mr. Thomson's contempt for low politics, and still they seem powerless to break through the wall of prejudice from behind which their partisan sharp shooting is carried on. All the same Mr. Thomson does a patriotic service to his country by boldly assailing the evil.

The Bitter Cry of the Orange Sentinel.

The Orange Sentinel finds its nose out of joint, and we are shocked to hear that the damage is attributed to the British Tories. The bitter cry of our poor contemporary amounts to this, that nothing is now left to it but to fly in holy horror from the side of its former idols, and cherish its own peculiar, glorious, pious and immortal memories in friendless isolation somewhere else. This is a pitiable state of affairs truly; almost enough to make us forbear going into the harrowing details. The sad truth is the Sentinel finds: "The Conservative party, led by Lord Salisbury, after opposing the Romanist demand for Home Rule, apparently ready and willing to surrender to Rome on the school question, and to do what Mr. Morley the Home Ruler refused to do, yield to the Christian Brothers in Ireland, and allow them to share the Government grant for education;" it finds: "A Roman Catholic Solicitor-General for Ireland, although the Ulster Unionists in a body asked that Mr. Barton, the able and loyal Protestant, might be appointed," it finds also the news and their blessed work for charity-respected, and finally "Roman Catholic and Ritualistic parties" coming by their deserts in the cause of education in England, Scotland and Wales.

Flying to the page of history for any precedent for such a calamitous policy, the Sentinel is driven to the conclusion that Lord Salisbury is no better than he ought to be, and certainly no improvement upon Mr. Gladstone or the Duke of Wellington. They are all tarred with the same stick, and terrible indeed to tell, deaf to the advice of the Belfast Weekly News. This going back on the organ of the Ulster Orangemen is more than the Sentinel can stand, and who is there that can help shuddering when it shatters its idols into smithereens thus? "When the day of reckoning comes his (Lord Salisbury's) party will be crushed as completely as was that of the Gladstone-Rosebery party for its Romish alliance."

Anticipating, perhaps, the grief of the Sentinel, Mr. Goldwin Smith wrote it a letter which appears in the same issue as the above editorial outpouring. But as far as we can see, the sympathetic master of the Orange did not cut his plaster large enough to cover the wounds of our poor heart broken contemporary. He seems to have imagined that the Tory scheme of Home Rule should give the most pain to the Orange conscience. Breaking it gently he declares that Ireland has, no doubt, a grievance in the necessity of going to Westminster for private bill legislation. "I have sometimes thought," it might be removed, he says, "by constituting the Irish members of Parliament a committee for Irish private bill legislation, and letting them sit at Dublin for that purpose before the meeting of Parliament for general business."

There is little balm in this, and as far as we are able to see, the Sentinel finally relieves itself from doing "sentry go" for the Tories. It is an ungrateful world.

In all Sincerity.

Over a month ago the Christian Guardian accused THE REGISTER of having manufactured a definition of the word "clericalism" to fit into an argument for Catholic education. The Guardian indicated that the dictionary contained no such definition as we had used. It has since discovered that the Standard Dictionary gives our definition exactly. The Standard gives a second definition of the word—not a portion of the first—as it is applied to conflicts between Church and State in France and Germany. But in Eng-

land and in Canada the word can be properly applied only to the questions of education, marriage law, charities and the like, and the definition given in the Standard is clear and accurate beyond dispute, and we are sure the Guardian will agree with us in allowing that the Standard is now the accepted authority.

Again the Guardian complains that we have joined with other Catholic papers to unjustly disparage Protestant missions. The reason offered in support of this statement is that we reported the recent lecture of Father Walter Elliott without evidence and without contradiction. Surely! Surely! Why, Father Elliott is known on both sides of the ocean as one of the greatest missionary preachers of the day. His knowledge and experience are alike beyond any need of corroborative testimony on our part. It would have been an impertinence to have proffered anything of the kind. The report of the lecture was printed from the shorthand notes of our own reporter, and we were only concerned about its accuracy. As to its justice and generosity towards our separated brethren, we would say for the information of the Guardian, that many Protestants have thanked us for the report, which they have praised as one of the most fair, kindly and Christian addresses ever offered to the public by a religious newspaper. We certainly do wish to correct the Guardian when it complains of injustice and unfairness, which must be distinctly injurious to whatever cause they are summoned. It is not rather unfair on the part of our contemporary to attribute these things without showing a particle of evidence?

Rev. Dr. Flannery.

Many are the jubilees which custom more and more demands shall be celebrated; but a rare jubilee was that which the good, patriotic and scholarly priest, Rev. Dr. Flannery, celebrated on Sunday last at St. Thomas. Five and twenty years ago Dr. Flannery assumed the pastorate of the Church of the Holy Angels in that city, and in the silver span of the intervening years, by his strong and attractive personality, by his zealous priestly life, his kindly, manly, generous nature, as well as by those commanding literary gifts which he has used so unsparringly; but withal so wisely, he has been a conspicuous figure among the clergy of Ontario. He is loved by his people for the results of his labors amongst them, and he is respected and admired by his neighbors of all denominations; for no matter what the faults of Canadians may be when viewed through the medium of current public opinion, it is a fact that our Catholic priests have ever commanded their respect, and in very many instances the deeper and more generous feeling which speaks from the heart the warm appreciation of a good man exemplary life in any neighborhood. Such has been Dr. Flannery's experience in St. Thomas; and throughout the whole province, where his learning and kindness are well known in the wide circle of his friendships, Catholics and Protestants join their congratulations with those of the people of St. Thomas.

Dr. Flannery has been a constant contributor, editorially and otherwise, to THE REGISTER since its birth; so that we have a particular reason to know and esteem him. Our readers may well share in this feeling. His parishioners have wished him the joy of a golden jubilee of his good work amongst them, and in that wish we may heartily join, for—pure sound Celt that he is—the good priest is full of physical promise of the realization of a grand old age.

School Question in England.

The London correspondent of the New York Tribune serves up a version of the English elementary education question to the American taste, and the article has been largely copied into the Canadian newspapers. Mr. A. J. Dalfour has declared himself, the Government and the party, as being "extremely anxious that something effectual should be done to relieve the almost intolerable strain to which the voluntary schools are now subjected." Therefore the Non-Conformists have either given way to loud lamentations, or are offering vigorous opposition to the Government policy. The discussion has, at all events, brought into prominence the fact that some years ago the Non-Conformists were the loudest

opponents of every proposal to secularize the elementary schools. The drift of fate has since changed them in a close alliance with the Tories, and they now present the curious spectacle of a people demanding religion in the schools whilst working might and main to drive religion out of the schools. There is no blinking the sole alternative to the teaching of doctrine in the schools. It is, and must be, of every necessity, non-sectarian.

The question accordingly arises to reflectives minds. Are the Wesleyans and Congregationalists unable to discern the inconsistency of their position? We are afraid so. The foundation they build upon is jealousy of the Establishment and jealousy against Catholics. They suffer under the delusion that every shilling given to denominational education goes to endow either the Anglican Catholic churches. At the same time they themselves have connectional schools, which secure for them the enjoyment of equal rights with their Anglican and Catholic fellow citizens. Why then are they unsatisfied? Need we answer that as long as they believe the Board Schools to be operating against the doctrines of religion which they refuse, they are prepared to risk even an alliance with the avowed enemies of religious education. They are certainly not battling for the right in endeavoring to force their peculiar tenets upon all the children of Great Britain.

A Call to Fanaticism.

We had thought that the most deplorable condition of the city at the present time, for want of water fit to bathe in and drink, could not fail to bring all well meaning but mischievous meddlers in municipal politics to their senses. We must confess ourselves mistaken, however, if the Presbyterian Review be on the main track of the adherents of that denomination. In its issue of the 3rd, it beats an hysterical "revillon" calling the opponents of Sunday street cars once more to organized action. And it invokes Luther, Knox and Cromwell to witness the justice of its course. The long suffering citizens of Toronto may largely thank some of the churches for the character of the aldermen who misgovern and misrepresent us. It is to the honest fanaticism of the puritanical party in the churches that the knives in the City Council owe the margin of votes which secured their election added to their lodge influence. And they are ready either to oppose or about for Sunday street cars, or anything else, for that matter, just as the necessities of the campaign may dictate. There might have been some excuse for the refreshed zeal of the Presbyterian Review if the evidence of our eyes went to show that the sanctity of the Sabbath is promoted by the existing state of affairs. The fact is that the freedom of the city is now exclusively entrusted on Sundays to those who own or can hire horses and conveyances. On last Sunday afternoon the approaches to High Park presented an outrageous spectacle as driving lines dashed past either way filling the air with suffocating clouds of dust which tired mothers, wearily wheeling their babies along towards the park, swallowed in mouthfuls. There is no more justice or Christianity in it than there is in slavery.

A Contrast in Belfast.

Last week The Register published a shocking story of Orange bigotry at Belfast. Father Donnelly when administering the last Sacraments to a poor Catholic dying in a lodging house in the Orange district was viciously assaulted by the owner of the place, a man named Andrews. When the case came up in the magistrates court, we read that Father Donnelly withdrew from the prosecution in order as he told the bench, it should be "distinctly understood that he had no desire to proceed for the personal assault on himself, nor did he entertain any bad feelings towards the Andrews family. He, therefore, requested their worship to allow that melancholy occurrence to come to an end as peacefully as possible."

The Reception.

Dr. Flannery held a reception from 9 p.m. to 10 p.m. At 4 p.m. he was waited upon and presented with an address on behalf of citizens in general, accompanied by a handsome black marble, bronze mounted clock. Mr. J. H. Coyne read the address.

FROM DETROIT TRENDS.

Rev. Dr. Flannery was presented with a beautiful \$100 gold chalice by his Detroit friends, accompanied by an address, congratulating him on reaching his 25th anniversary, and expressing the warmest feelings of affection from old friends, and admirers in the City of the Straits. The address was signed by Messrs. John Collins, F. L. Brooke, Rev. M. J. Brady and Dr. M. Brady.

Sheriff Brady, of Oxford, on behalf of himself and Society of Olive Branches, presented Dr. Flannery with a number of handsome gifts in commemoration of his silver jubilee.

"I'm so angry with my laundress," said Chappie. "She's put so little starch in my collar that positively it's no help to me at all in holding up my head, and I'm just about worn out."

DR. FLANNERY.

As he was. Jesus Christ died not for him alone, but for all men. He had never been educated to believe that persecution was pleasing to God or beneficial to mankind, and he could not teach what he did not believe. He had taken up his pen to defend himself as a Catholic, but never to assail any man. He always had taken religion in public but in defence of his flock, when they were calumniated and lied about. He was glad to say on that occasion the majority of the Protestants had stood by their Catholic fellow-citizens. Why should he give offence to his Protestant fellow citizens, who had always treated him most kindly. The first decent subscription to the present church was obtained from a Protestant. Dr. Flannery then went on to tell how he came to this city twenty-five years ago, with \$10 in his pocket. He started to build the church. One Saturday morning the man, who had been at work for a week, having to be paid that night, and he had not a cent, he went up street, showed the plans to Sheriff Moore, and received \$50 subscription. Then he went over to Mr. A. McLachlan's store, showed the plans to a number of Protestant gentlemen, and before noon that day he had collected \$800 or \$700. After that members of his own congregation subscribed freely, and he had never to ask for a cent. The waves of bigotry, he said, passed away, and left nothing but regret in the minds of those who were led away by those who came to sow the seeds of strife and dissension. In concluding, he again returned thanks, not only to every member of his parish, but to his Protestant friends as well, and if he ever had the opportunity he would be pleased to show his gratitude in other ways than mere words.

At the conclusion of his remarks Rev. Dr. Flannery retired to the vestry to find on his table an address from the altar boys. All these manifestations of love and respect were so much for the genial doctor, who was so overcome that when a reporter dropped in to get the addresses he was given the check for \$350 as well. One of the wide awake altar boys, however, captured him before he escaped.

The address from the congregation will be engrossed by Mrs. John Butler. IN THE EVENING. At Vespers the church was packed. In his sermon the reverend doctor again explained that the day was the celebration of the Feast of the Rosary. He explained at some length not only the festival, but the use of the Rosary, disputing the assertion of some that it either indicated superstition or idolatry on the part of those who used it.

At the conclusion of his remarks the prettiest feature of the day's celebration took place. A number of young women, representing the Sodality of the Blessed Virgin, and little girls representing the pupils of the schools, all dressed in white, and led by Miss Redmond carrying a handsome banner, bearing the figure of the Virgin Mary, marched from the side of the church in front of the chancel. Addresses and bouquets of flowers were read and presented on behalf of the school, and a unique card, or plaque, on behalf of the ladies of the sodality. It consisted of a card with a border made of five cent pieces. The letters, S. B. V., were formed of five cent pieces, and the Roman numerals, XXV., of quarter dollars, ten and five cent pieces. Miss Grainey read an original poem on behalf of the ladies of the sodality, composed by Sister Evangelist. The others who took part in this presentation were Rovie Heath, May Muehan, Ethel Pooock, Hazel Boughner, Osa Kinnore and Amy Casey.

Rev. Dr. Flannery suitably replied to these addresses.

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