

The Catholic Register.

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THURSDAY, SEPTEMBER 19, 1895.

Calendar for the Week.

September 19—St. Januarius and Companions Martyrs. 20—St. Francis, O. P. 21—St. Matthew, Apostle, Evangelist. 22—Office of the Sunday. 23—St. Thecla, Virgin, Martyr. 24—Our Lady of Mercy. 25—St. Thomas, Bishop.

The Hamilton Spectator rises to remark that a funeral procession is a nuisance. The paper is very indignant that a funeral should momentarily delay an occasional street car. But an Orange procession in Toronto never fails to secure official authority to tie up the whole street car service for half a day.

International yacht racing struck a most disastrous snag this year, and certainly Lord Dunraven is in no way blameable for its complete collapse. The fault is with the New York Yacht Club people, who thought they were holding a show solely to please the people of that city. The New Yorkers, entertaining the same absurd notion, held themselves free to impede the boats as much as they desired, and if needs be to prevent Lord Dunraven winning by any means. The racing had not the most elementary features of sport, and it was no loss to yachting to end it.

The announcement made in our news columns from the Antigonish Casket of the appointment as Bishop of the west coast of Newfoundland of Rev. Dr. Neil McNeil, ex-President of St. Francis Xavier College, has given unbounded satisfaction throughout the Maritime Provinces. This feeling will be shared here in the west, where Dr. McNeil has long been known by reputation as one of the foremost friends of education down by the sea. His reputation here is not confined to Catholics alone, but, as in his own province, is shared by the great majority of the Protestant people.

If it be the intention of the people of Ottawa to dispute the claims of Toronto as the Canadian city of conventions, they are indebted to the local reception committee of the Catholic Order of Foresters for securing the convention of the High Court at the Capital. The delegates counted amongst them one of the most active and prominent apostles of temperance in the United States to-day, Rev. M. J. Cleary, whose stirring speech at the recent jubilee gathering of the Total Abstinence Union of America at New York was read throughout two continents.

We are grateful to our many readers who take the trouble of expressing their appreciation of the character and variety of reading matter appearing in The Register since the change to the new form was made. Some, however, while they appreciate are not quite satisfied. A lady reader tells us she thinks it "too bad that a city like Toronto cannot publish something more attractive and at the same time instructive for youngsters, who, while they like reading, turn from what they pronounce dry." The objection is certainly well taken. Another subscriber writing on the same subject, asks us to give the boys and girls occasional hints on natural history, nature, games and so on. This week we have devoted a column to the long felt want, and we promise to improve the department as we go along from week to week, until children cry for THE CATHOLIC REGISTER.

We have not hitherto been able to meet the wishes of a large number of our readers who very reasonably expect us to be in a position to answer correctly the hundred and one kinds of questions that find their way into the "Correspondence Column" or "Question Box" of the great majority of first class weekly newspapers. Now however, we have much pleasure in announcing that we have secured the services of one of the best informed Catholic writers of the city for this which is a

very important task, although it may not seem so. Accordingly we invite our discouraged smokers for information who have been so long neglected, to look to us once more. Usually the queries sent us are upon religious points; but our correspondence editor has kindly consented to give attention to all questions whatsoever asked in good faith. The correspondence column will appear next week.

Religion and Politics.

THE REGISTER has received a number of letters from subscribers in various parts of the Dominion suggesting the timeliness and propriety of declaring our admiration of some of our Cabinet ministers who are Catholics. Our correspondents urge upon us that most of our Catholic contemporaries have already so declared themselves. We were aware of this, but as we are not aware of what the business of our contemporaries may be, we have simply minded our own.

Intelligent political activity amongst Catholics, whether they support the views of one party or the other, is certainly to be encouraged for the general good of public policy and opinion.

At the same time THE REGISTER is a non-partisan journal absolutely, and although it shall always be found speaking out freely and candidly upon general public questions, there is one line of discussion entirely outside its range.

It would be a departure from our line of policy were we to assume the duty of championing party men merely because they are Catholics. If Catholics in either party are attacked or opposed on account of their religion they can rely upon the sympathy and defence of this paper; but it needs no argument to show that so-called religious support of Catholic public men, when they are not threatened by bigotry, is so difficult to distinguish from practical partisanship that it can never be honestly mistaken for an independent standpoint.

Therefore, the only position which public-spirited Catholics—and thank God their name is legion—can occupy is perfect freedom of political action, except when they are confronted by a clearly identified foe.

That time may arise in Canada. We trust that the wisdom of our public men and the consensus of public opinion shall avert it; but if it should arise, then we have not the slightest doubt that the Catholic electors of this Dominion will be found united and fearless in the breach where the Catholics of England have more than once stood, where the Catholics of Belgium won a glorious victory for civilization and Christianity the other day, where the Catholics of Germany are slowly but surely adding gain to gain for their cause, and where the Catholics of the United States are now massed to a man.

In that position they will fight against bigotry and godlessness. They will discard party, and wherever the bigot, whose character as such is publicly known, shows his head they will strike him down with their votes, no matter what his sympathies as a politician may be, and regardless of the loss which his partisanship may possibly inflict upon Catholic statesmen in the councils of his party.

Catholics there must be in the Dominion Cabinet, and there is nothing whatever therein to call for the grateful attention of the Catholic press to the Dominion Government. If we could only be sure that Catholics throughout the country are treated fairly because of the fact then, we think, there would be reasonable cause for satisfaction. But we are not quite sure that things are what they seem. Indeed we know that an impression is growing throughout Ontario which is anything but consistent with the theory that our people, in this part of Dominion at least, are content with the policy of the Government towards them. And whilst facts are forthcoming to strengthen our belief that this impression is well founded, we must most respectfully decline to participate in any sort of a pre-election boom of Catholic cabinet ministers, not because of anything that concerns these ministers particularly, but, for the reason already expressed, that to boom them is to boom their party. As a matter of fact the Catholics in the Cabinet stand in no need, good, bad or indifferent, of religious championship. On the other hand the attitude of some of the gentlemen

associated with them might be greatly strengthened by the indirect application of such well-timed adulation. Take the case of an Ontario cabinet minister who has to count upon Catholic support in his own constituency but whose every act in the making of appointments bespeaks the determination not merely to pass over, but to proscribe the Catholic, even if he have the strongest claim to preform upon all proper and legitimate grounds. This determination has been displayed in more than one recent instance, and whilst the belaters of the lodges are mockingly obeyed the professional politician, even though he be in the Cabinet, still smugly hopes to exact gratitude from an intelligent people to whom the liteness of his manipulations is transparent. If this sort of thing were tolerated without protest and resentment it would very soon inflict incalculable mischief upon the character of the public service and the credit of the country. The professional politician must be made to understand that his capacity for promoting underground developments is well understood by all honest men, in politics and out of politics, as implying only the gradual and deeper degradation of our political life.

It is not because Catholics are waiting in dignified patience that justice from the Dominion Government in the Manitoba school question which it seems but reluctantly disposed to accord, that they must shut their eyes to minor injustices. An affair of the magnitude of the Manitoba trouble must settle itself satisfactorily sooner or later, no matter what Government may be in power. The present Government has much more reason to show gratitude to the Catholic people of Canada over the school question than they have to praise it. If Catholics had been half as impatient and violent of speech as the opponents of separate schools, the public disorder that would inevitably have resulted would long before this have brought us to the end of vacillating policy. But the Catholic people have been patient and slow, if steady; seeking nothing but the unbroken peace of the parties to Confederation, and the promotion of as good and honest a public understanding as possible between people of opposing convictions. With so much dignity has this position been maintained all along, that Catholic speakers and Catholic writers in Canada have been content to pitch their protests against Mr. Martin's school law, even in a more moderate key than the Times newspaper and other English critics and observers. There was in truth more surprise expressed outside of Canada at the last change of front by the Ottawa authorities than Catholics in any part of the Dominion evinced. Our people know that sound public policy is best promoted in this country by patient but unflinching consistency. They are confident of their strength and unity if they must be tested, though they do not by any means invite the test; and we have no hesitation in saying that the Dominion Government owes them a deeper debt of gratitude for the effect which this calm demeanor has produced than will ever be paid.

Archbishop Cleary and Rev. G. M. Grant. It is, to say the least of what we think on the matter, very regrettable that the scholarly, interesting and instructive letters of Principal Grant to the Toronto Globe should be marred by an unjust and unjustifiable allusion to the management of the Kingston Separate schools. Had the Principal been a total stranger to Kingston, had he been misinformed as to the difficulties that existed between trustees and teachers in that city, it seems to us that even then he should have made enquiries at the proper quarter and obtained accurate information on the whole subject before committing himself to the grave accusation conveyed in his letter to The Globe. But whereas Principal Grant had his home in Kingston, and as an educationalist must at all times interest himself deeply (as he is just now doing in Manitoba) in all things pertaining to ameliorations and changes of system in private and public schools, the mistake in his charge against Archbishop Cleary is quite unpardonable. If Principal Grant on enquiry were not able to reach the facts of the case, his knowledge of the Archbishop's previous pursuits and life and character ought to have suggested to his

mind the utter impossibility of any opposition on his (the prelate's) part to "the best interests of the people's children." How could Archbishop Cleary, who spent the best part of his life in colleges and famed universities, both as diligent, hard working student, eminent scholar and learned and distinguished professor, be indifferent to the educational life and progress of the whole generation committed to his pastoral charge? Or again, how could a most energetic and zealous Archbishop, who is never sparing of his time or pen or tongue in exhorting his clergy to attend to the Christian and secular education of all the children of their parishes, be so careless at home in his own cathedral city and parish that he should, even in the choice of good teachers, be dictated to by the laity? The insinuation is absurd on the face of it; and it is, as we said above, regrettable that it should have appeared in print on so widely circulated a journal as the Toronto Globe. It is our opinion that no one regrets the awful mistake to-day more keenly than Principal Grant himself, and that he will on the first opportunity make what justice claims, the amende honorable.

The facts are made clear in the summary of the report of the Kingston School Board upon the subject which appears in another column. [Since the above was written Principal Grant has admitted his error.]

The Presbyterian Review.

Writing on the subject of the conversion of England, the Presbyterian Review bestows due praise on Pope Leo XIII., and credits his Holiness with the very best intentions. It recommends the aged Pontiff and his people to the prayers of the faithful, and says: "But we should take this kindly interest of the Pope of Rome in good part, and in turn pray fervently and continually for the conversion of the Roman Catholic peoples, not to Protestantism, but to the Gospel of Grace, for it cannot be intelligently denied that this is the vital need of the Roman Catholic people. 'The Gospel of justification by faith' is not the Gospel they hear. The ecclesiastics do not preach: Repent and believe the Gospel, but believe in the Church, its sacraments and dogmas. Christ is behind the saints. Salvation is dispensed by the Church, both in this world and in the next, for she claims to detain souls in purgatory at her will. There is a awful famine of the Word and of the Gospel among them, and it is the duty as it is the privilege of Evangelical churches to evangelize the Roman Catholic peoples."

We would say to the Evangelical churches if you have nothing more truthful or better to preach than the above written tissue of nonsense and misrepresentation, far better you stayed at home. Is Protestantism one thing and the Gospel of Grace another thing? Or if Protestantism is good why not convert us to it? Can the Review tell us in exact terms what it means by the Gospel of Grace, or can it define the word "Grace"?

It maintains falsely that the Gospel of "justification by faith" is not the Gospel preached to Catholics. The Catholic Church has always taught with St. Paul that "the righteous man liveth by faith." We have at all times since our boyhood and Catechism days heard it repeated, ad infinitum, "without faith it is impossible to please God, and he that believeth not shall be condemned." Often we hear it from the pulpit in our churches, "believe and be baptized and ye shall be saved." Now we ask the Review seriously, can the preachers tell us any more about faith than we know already? Probably we may resort on the preachers, and say: Have you any faith? Do you know what faith is? Does faith mean to believe what suits you, and reject what does not agree with your whims and tastes? Is faith, like charity, universal? As love must extend to all, must faith embrace all revealed truth? They say of the ten commandments "he who offends in one is become guilty of all." Is it so with faith? That if you reject one article of divine truth, you are a heretic, an unbeliever? To maintain this latter proposition would be consistency itself. "For not of bread alone doth man live, but of every word that proceedeth from the mouth of God." That man who is actuated by faith or who believes in

"justification by faith" must believe the God-man when saying, "He who will not hear the Church, let him be unto thee as a heathen and a publican." If, when Christ says positively, "This is my body, this is my blood, you retort that you don't believe one word of it, are you a believer in the doctrine of "justification by faith? If you are justified in rejecting one truth, there is nothing to hold you to any revealed truth. And of such is the saving gospel of "justification by faith." That is to be without faith to be a pagan. To indoctrinate Roman Catholics, French and Irish, with this easy leveling gospel, would lead to a "paganizing of the whole Dominion."

If the Presbyterian Review would attend Mass in the Cathedral on Sundays or week days, he would discover at once the very contrary of what he states, viz.: "Christ is behind the saints." Christ is always to the front before Catholic worshippers. He alone is adored. He is the sole object of that reverential devotion and subdued homage that marks the Catholic congregation. The Protestant who mingles in Catholic worship for the first time or any number of times, is startled by the awe and solemn stillness of an adoring and praying multitude. Christ is there above and beyond all the saints. He is there to welcome, to pardon, to console and to heal; He is there to satiate the thirsting soul with heavenly sweetness in that banquet of love that He alone, and not the saints, has spread for all those who come to Him with confidence, having proved themselves, that heavenly manna which He promised, saying: "He that eateth my flesh and drinketh my blood shall possess life everlasting, and I shall raise him up on the last day."

Mr. Blake Will Speak.

It is in nowise necessary to bespeak a grand rally round Hon. Edward Blake at the Massey Music Hall on the 30th. The respect and admiration in which he is held in his native city by all classes, irrespective of religion, race or politics, would ensure him the most intelligent audience Toronto could muster at any time. The gratitude which our Irish Canadian people feel toward him would pack the hall on a day's notice with enthusiastic listeners to his views on the present position of affairs in Ireland. Or, the undiminished public interest in the subject of Irish self-government would ensure at any hour in this city a gathering that a statesman of Mr. Blake's rank might be proud to address.

But above and beyond all these considerations Mr. Blake will come before the public now at a moment full of deepest interest to all friends of Ireland—to all British subjects. Once again a critical situation has supervened in Ireland threatening more peril to Irish hopes than any change of government, or any alteration of English public sentiment could possibly present. The Irish people, the electors of the country, are engaged in actual resistance to the attacks of men who a few months ago were their leaders. They have so far defeated the disruptionists and we expect Mr. Blake to tell us, as he can with confidence, that they have the determination and staying power to win the fight as surely as if factionism had never raised its head.

Whatever Mr. Blake may choose to say to the people of Toronto on the 30th, and through them to the world outside, will be full of interest. The Massey Hall meeting will be a memorable occasion.

Mr. G. Balfour and the Christian Brothers.

Mr. Gerald Balfour the new Chief Secretary for Ireland, had no hesitation in meeting the first challenge held out to him by the Nationalists in regard to the Christian Brothers schools. The question came up in the House on September 2 when the education vote was under discussion. Mr. Flynn member for North Cork, reminded the Chief Secretary that his predecessor Mr. John Morley, had promised to allow the Brothers' Schools to share in the government grant, but had failed to carry out his promise. Mr. Balfour replied [Freeman's Journal report]:

He might say at once that while he approached the subject with the most earnest desire to include the Christian Brothers' schools with the National system, he considered he was bound by the pledge

given by his predecessor that if any rule were to be made which had the effect of bringing the Christian Brothers within the system, and were to receive the consent of the Lord Lieutenant the House should have an opportunity of expressing its opinion on the rules before they were finally incorporated in the rules of the National Education Board. Moreover it would be undesirable on the merits of the question that so important an issue should be decided without that opportunity being afforded. He trusted that during the course of the recent Irish government would be able to come to an arrangement on the subject, and that when Parliament again met they would be immediately, or very shortly after, able to announce to the House that they had successfully grappled with the question, and that a modus vivendi had been arrived at (hears). At all events he could undertake that no effort on his part would be spared to bring about the most desirable result. (The Hon. member for North Cork argued that when he (the Chief Secretary) went to Dublin he should ascertain what the Christian Brothers were prepared to accept and what the Commissioners were prepared to offer. He was what he proposed to do. He firmly believed that a solution was possible (hears, hears), and he should do his utmost that the solution should be satisfactory.

This, we take it, is as satisfactory a reply as Mr. Balfour could have given. Had Mr. Morley not pledged his government that Parliament should be made responsible for ending the policy of exclusion maintained against the Christian Brothers in Ireland, it would have been possible for Mr. Balfour to have finally settled the question at Dublin during recess. But being bound by the usages of Parliament to respect the pledge of his predecessor in office, Mr. Balfour could only declare that he would accelerate the long deferred settlement as much as possible by grappling with the question during recess and having a satisfactory solution ready for the re-opening of parliament. This means that in five or six months at the outside justice will have been accorded to the magnificent educational work of the Christian Brothers in Ireland.

In O'Connell's Constituency.

Despite the intense bitterness manifested on both sides during the South Kerry election the fight was well relieved by the fun that got into it. The nominee of the Nationalist party, Mr. T. G. Farrell, is a wealthy Londoner engaged in the pork trade. Mr. Murphy, the Healyite, took this to be the weak spot in his opponent's armor, and, the first day he went down to Kenmare he invited the electors "to send the sausage-maker of London back to his sausage-making." Mr. Healy's wit was more nimble. "Would you buy a pig in a poke?" he said to his audience, giving Mr. Farrell a double-barrelled broadside on his business and place of residence. Had Kenmare been a Jewish constituency Mr. Healy's next shot would have told; "you would not buy Farrell's wares living or dead," he declared.

Mr. Healy attended a Farrell meeting addressed by Mr. William O'Brien. The insurgent leader was accompanied, most unfortunately for himself, by a local gentleman named Guihan, an agent on Lord Lansdowne's estate. Mr. Guihan thought he might afford to be as humorous as Mr. Healy, and ventured a jokey remark whilst Mr. O'Brien was speaking. The retort annihilated both Mr. Guihan and Mr. Healy, and they got out of reach of Mr. O'Brien's tongue as quickly as possible.

"Ah, my friends," said he, "it is not I who have Lord Lansdowne's balliff at my back; it is Tim Healy who is in nice company. I am glad to see that Mr. Healy has the courage of his convictions, and has come to this meeting with Lord Lansdowne's balliff. All I can say is this, that if there was any reason that could bring Lord Lansdowne or any of Lord Lansdowne's understrappers on the same side as I am, I would retire forever from Irish politics—(loud cheers)—and I would ask God's pardon for having done anything that these men interpreted as betraying the country." (Cheers).

It is not to be wondered at that Mr. Healy was badly beaten in South Kerry. The best jokes ever perpetrated upon the subject of sausages could not be expected to sustain him under such a rain of well-directed fire from Mr. O'Brien's tongue, of which the foregoing is only a sample.

Bishop MacDonell in Rome.

Rome, Sept. 15. The Pope to-day received the Right Rev. Alexander MacDonell, Roman Catholic Bishop of the diocese of Alexandria, Canada.

Rev. Father McEntee will celebrate his silver jubilee on Oct. 17 at his parish church, St. Joseph's.