

The Catholic Register.

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THURSDAY, MAY 7, 1896.

Calendar for the Week.

- May 7—S. Benedict II., P.
8—Apparition of the Archangel Michael.
9—S. Gregory Nazianzen, Bp. of the Church.
10—S. Antonius.
11—Reception Day, S. Alexander, P. and M.
12—Reception Day, S. Nereus and Companions, M.
13—Reception Day, S. Stanislaus, Bp. and M.

Latest news from Rome forecasts the official declaration of Anglican Orders as being invalid. The commission is presided over by Cardinal Mazzella, S.J.

The abolition of the Irish vicerealty is reported to be in contemplation. The London Daily Chronicle publishes a description of the office written in 1862 by the late Dr. Whateley, Archbishop of Dublin.

The Lord Lieutenant's days and nights are wasted on intrigues and party squabbles, on the management of the Press and the management of fetes, on deciding what raised gambler is to have this stipendiary magistracy, and what reaper is to be collated by asking his wife and daughter to do so.

The well-informed Rome correspondent of The Dublin Freeman's Journal gives an account of the religious revival in Italy. He says: "There was a time when it would seem as if the influence of the new comers was making way, and that men were attaching themselves to the new order and keeping away from attendance at church."

That very clever man, Mr. Stead, has been too clever by half in his alleged interview with the Archbishop of Cashel. Dr. Croke writes to the New Zealand Tablet to the effect that he has been entirely misrepresented by Mr. Stead. There was in fact no formal interview; only a passing conversation.

His Holiness cannot escape the wanton taunts of his enemies. Even his efforts to bring about the peaceful arbitration of international disputes are taken advantage of. He is told that he desires arbitration because he has no temporal power. Those who say so forget that while the Supreme Pontiff was King Innocent III. made peace between Otto of Saxony and Philip of Swabia, between King John of England and Philip of France, and between Edward of England and Robert of Scotland.

What is intended as an argument against the temporal power proves to be a very strong plea in its favor.

The Toronto Mail has a past. A fact so notorious hardly needed to be recalled by The Kingston Freeman. Our contemporary, however, knows a thing or two in the political line. The Freeman being a Liberal paper wonders how any Catholic's view of the restor-

ed position of The Mail as the official organ of the Conservative party, can see the least honesty in anything that party may undertake to do. To support the point it is declared with perfect truth by the way, that the old P. P. A. staff of The Mail is still in charge of the paper, from the chief editor to the junior reporter.

But what have Catholics to do with these matters? They are much more interesting to Sir Charles Tupper and the Conservatives of Quebec. Sir Charles should have disowned The Mail when he became Premier. The paper is spoken of only with derision in Ontario. It cannot be so well known in Quebec, and Sir Charles will find himself heavily handicapped by it there.

President Kruger has been making himself more enthusiastically than ever the man of the hour. By publishing a batch of cypher telegrams that passed between the leaders of the Uitlanders and Dr. Jameson, he has convinced the world of a plot to capture the Transvaal territory for the English Chartered Company; and in that plot Sir Cecil Rhodes is more deeply implicated than any of his accomplices. Rhodes will probably have to stand trial in England. Meanwhile the English people have no further right to protest against the sentences passed upon the Uitlanders, commented now from the death penalty to five years imprisonment and subsequent banishment. Kruger played his trump card at the right moment. No one can be said to cry: "Down with the Boers." In this connection it is satisfactory to notice that an attempt to fasten complicity in the Rhodes plot upon Sir Hercules Robinson, the Imperial Governor at the Cape, has failed. It is known that on Mr. Chamberlain's part a feeling of animosity is entertained towards Sir Hercules Robinson. Yet Mr. Chamberlain, in the House of Commons on Monday evening, declared implicit confidence in the Governor. Indeed, it looks as if the integrity of Sir Hercules has alone protected the Imperial policy from the discredit that has fallen upon the Chartered Company and its honored officials.

English Bishops Declare Themselves.

Party journalists in Canada profess a feeling somewhat akin to horror whenever a Catholic Bishop makes a public utterance upon such a question as that of Remedial Legislation now before the country. But the feeling is entirely spurious, the horror being of a political and partisan character. These journalists are behind the times both as journalists and partisans with all their chatter about mandements.

The Catholic Bishops of Westminster, England, issued a joint declaration last week on the Education Bill now before the British House of Commons; and we fail to detect in any section of the English press a note of surprise, or any question of their propriety in doing so. We leave it to the intelligent party journalists of Canada to say whether the English Bishops have spoken in the orthodox mandement style or not. Certainly their declaration is not lacking in emphasis. We publish the full text of the document in this issue, and submit it to our secular contemporaries for their comments. It extends "good will and approval" to a measure supported by one political party and violently opposed by another; it defines the place of the state in education; it points out exactly what will satisfy the Catholic conscience, and it approves of the parliamentary course of certain members of the House of Commons. Could a mandement (wonderful word) go further?

Yet we do not hear the English Catholic Bishops denounced as politicians and partisans. Their right to speak, singly or collectively, is questioned by no one. No anti-Catholic howl is raised about their ears because they do that which is proper and becoming in them.

We do not infer from the foregoing fact that religious liberty is wider in England than in Canada. It is only better understood. Besides, liberty of the press has never raised itself above the level of clamorous licence amongst us in election times. This latter is the main point of difference.

No Clouding the Issue.

Judging by the events of the past week the political battle upon which the electors of the Dominion must soon engage seems destined to be the biggest melee of parties in the history of Confederation. The commandments of the two main bodies are watching each other's motions closely. Sir Charles Tupper has called out his Quebec reserves, the local political

organizations. Along with these forces he has summoned the local leader, Mr. Taillon, Premier of the Quebec Assembly, who is the new great man from Quebec in the Cabinet of the new Premier. Mr. Angers, who bolted from the Bowell ministry, and Mr. Ross, the French Canadian ex-Speaker of the Senate, are taken in by Sir Charles Tupper; and Messrs Ouimet and Caron are sent away to make room for the new comers. Mr. Desjardins is retained. Sir C. H. Tupper comes back, and Messrs Bowell and Angers are replaced by Messrs Tisdale and Hugh John Macdonald.

Because the present Quebec representatives in Sir Charles Tupper's Cabinet are all unbending remedialists the cry is renewed in Ontario more loudly than ever that Sir Charles and the Catholic Bishops have come to a definite understanding. This is, of course, a figment. Messrs Ouimet and Caron have done more for remedial legislation than all four men now in the Cabinet for whom they have made way. But it is argued they have been turned adrift because they were loyal to Sir Mackenzie Bowell. Absurd! It is not conceivable that an experienced politician could be capable of visiting private malice on two loyal and influential lieutenants on the eve of the election. There cannot be any other conclusion open than that the Quebec shufflers have been carefully calculated to inspire the rank and file of the Quebec voters with confidence in the Government of Sir Charles Tupper, and call the Local political organizations, which must be in good fighting order, as the organizations of the party in office invariably are, to active service in the Federal campaign. The Quebec correspondents are filling the columns of the Toronto dailies with rumors of mandements and busily representing the Bishops of the Catholic Church as Conservative partisans. They never grow weary of this old threadbare misrepresentation. The Quebec Bishops will issue no partisan mandement. It does not need the gift of prophecy to make this statement with the utmost confidence.

Mr. Laurier and Sir Oliver Mowat have copied in Ontario the tactics of Sir Charles Tupper and Mr. Taillon in Quebec. Although Sir Oliver has not actually rushed headlong into active Dominion politics, he has written the Liberal leader a long letter promising, in the event of the Liberals carrying the Dominion, to enter Mr. Laurier's first Cabinet. The object in view is, of course, to hold the total voting strength of the Provincial Liberal party on Mr. Laurier's side.

Mr. Laurier has simply played his Oliver against Sir Charles Tupper's Taillon. In Quebec there was unquestionably a considerable feeling among the people that the Government did not intend to carry the Remedial Bill at all in the late Parliament, and that impression had to be counteracted by the influence of Mr. Taillon and Mr. Angers. The elector who can remain a doubter when Messrs. Taillon and Angers are prepared to stand or fall by the honesty of the Conservatives must be a very stubborn fellow indeed. In Ontario a very large proportion of Liberals are believers in the policy of remedial legislation as the sure cure for the evil condition of things in Manitoba. They recognize that Mr. Laurier's fear to invoke the power of the Constitution amounts virtually to a violation of the terms of the Constitution, and that Confederation cannot hold together and the Constitution be suspended. Such Liberals are, also, convinced of the justice of the claims of the Catholic minority in Manitoba; and Mr. Laurier stood every chance of losing their votes. The decision of Sir Oliver Mowat to come into a Liberal ministry at Ottawa is intended to fortify the electors whom Mr. Laurier has disgusted. Sir Oliver in his own Government has been so just to Catholics and to their schools that he has gained the political support of the great majority of our people in Ontario. They are now to understand that if Ontario Catholics can trust the Liberals, Manitoba Catholics need not be disheartened over the prospect of a Liberal Government attaining control at Ottawa.

The intensifying of the contest between the two great political parties cannot, however, result in the withdrawal of the Remedial issue from the forefront. The campaign strategy may not wage so exclusively around the question as otherwise would be the case in Ontario; but the principle at stake

is, and must be, imperative. In Quebec there will be but one issue, 'The Conservatives will go to battle there with the single banner of Catholic constitutional liberties. The heads of many of those members of the late Parliament who voted for the six months' hoist will surely fall. That will teach a wholesome lesson to the politicians. At the same time if the Conservatives make a mere party question of the issue with those Quebec Liberals who spoke and voted for remedial legislation in Parliament, the honesty of their policy will be less apparent.

No Cabinet shuffles, no reorganization of the Opposition forces, should obscure the issue for Catholics. The question is not a provincial question, not a party question, and not a political question. It is a Catholic question. As a Canadian question it is strictly speaking governed by the constitution. But its constitutional aspect is narrower than its Catholic aspect; and in regard to its Catholic aspect no room exists for two opinions. We publish to-day a manifesto by the Bishops of England, which will find most instructive by all Catholics who desire to understand the Catholic principle of primary education, which is the same in Manitoba, in Quebec or elsewhere. To that principle it is our duty to hold fast; and no matter how politicians, both Conservative and Liberal, may seek to complicate the issue in the constituencies, our support by voice and vote should go first to the men who have supported the policy of justice to Catholics in Canada, and then to the men we can trust to maintain that policy.

A Letter from Bishop McGolrick.

In connection with the publication in a recent number of THE REGISTER, of a letter received from Duluth by Miss Noble, of Collingwood, stating that as a "Romanist" she could not be employed as an hospital nurse, we have received the following communication from the Right Reverend Dr. McGolrick, Bishop of Duluth:

"DULUTH, MINN.,
"28th April, 1896.
"TO THE EDITOR OF THE CATHOLIC REGISTER.
"DEAR SIR—Your timely notice on the letter of Miss Ada J. Taylor, of St. Luke's Hospital, Duluth, was given to me by Father Lambert, of The Freeman's Journal.
"The bigotry displayed in this city is almost unparalleled; still Catholics are increasing in numbers and are more practical and more united because of the attacks on their religion. A very large number of educated non-Catholics are sorry to see this intolerant spirit, and look to see it pass away after election times; but in the meanwhile Catholics are now merely tax-payers in this city, and are put out of office and kept out of office because of their honest belief.
"Your editorial will, I hope, help to open the eyes of our thinking people to the sad state into which the city has fallen through ignorance and bigotry.
"Yours sincerely,
"JAMES MCGOLRICK."

The Catholics "are increasing in numbers, are more practical and more united because of the attacks on their religion." These are the natural results of unreasoning persecution. It has ever been so; and we find in all countries where Protestant intolerance has had its unholy reign that this is how bigotry has ever defeated its own purpose. Educated and intelligent non-Catholics feel ashamed; and instances of their reposal of the cause of conscience and human liberty are not rare, whether we examine the record of religious persecution in England, Ireland, Germany or the United States. In one country after another history repeats the lesson that the tyranny of a religious majority is the blindest and most shortsighted of all tyrannies. We are glad to have the testimony of His Lordship that the intelligent spirit of fair play is not absent among non-Catholics in Duluth. What can intelligent Americans think of this unholy movement which reduces local Catholics minorities to a position more intolerable than that under which the

colonies rebelled? "Catholics are now merely tax-payers," says Dr. McGolrick.
What a commentary upon free institutions! But, Catholics can afford to be patient in the knowledge that the evil is working out its own destruction.

Sir Charles Tupper's Manifesto.

It is impossible to deny the candor and fearlessness of Sir Charles Tupper's appeal to the electors on the Manitoba School question. A constitutional duty has been imposed on the Government of Canada, and that duty he, as Premier, is prepared to discharge in face of all misrepresentation. His acts since he assumed the leadership certainly back up his words. A great deal of the misrepresentation he complains of has come from his own side, notably the extreme Orangemen. They have thrown down the glove before him, and he has not only picked it up, but has excluded them from his Cabinet. In this he has shown the courage of conviction; and upon that conviction he appeals to all supporters of the Constitution, defining the simple duty which the Constitution imposes upon the central Government.

The Globe's Mistake.

Already some of the campaign writers are beginning to display the humor of the impending elections. The coarse, vulgar flouts and gibes of E. E. Sheppard, editor of The Star, have grown stale. The abuse of the Catholic Church and clergy was too foul from the start in the Wallace-McCarthy organ. Sheppard, through lack of any sort of skill, has been a wretched failure in his latest role. He has not been worth his salt to his employers. A new test of the idea of vote catching in Ontario by insulting Catholics is being made, if we mistake not, by the staff artist of The Globe. Those remarkable endeavors in dialect are unremarkable. Calling Archbishop Langevin "his Grass," (which is supposed to be funny), making ribald play with his name, and alluding with special ridicule to his "postolikal benedickshin," all this naturally comes in our anti-Catholic campaigner's line. But 'tis not calculated to make men who cannot sympathize with the spirit and temper of it stare?

The following is supposed to be a tid-bit of uncommon smartness:
P. S.—Kant you work that postolikal benedickshin, so as to fetch round the orangemen which is klotka!
It is funny to be ribald in dialect, when to be ribald in correct orthography is merely offensive and contemptible to all intelligent men? What is the matter with The Globe that it should lend itself to the purpose of an individual who simply stagnates in antipathy to the Catholic Church?

If this is the humor with which the Ontario voter is to be won after the rude artillery of E. E. Sheppard has failed, its bitterness will, we are confident, spend itself upon the printed sheet; and when the elections are over The Globe will regret that its columns have been so soiled.

Sisters of Charity.

The New Orleans Picayune has a graphically written account of the departure of four Sisters of Charity for the Lepers' Hospital at Indian Camp, Louisiana. A retreat having been established for these hapless sufferers in one of the most salubrious districts of the State, and the poor creatures having been removed thereto under the supervision of the Sisters of Charity, it only remained to find volunteers for the lifelong task that the change and management of every leper colony demands.

Already the Sisters of Charity in Louisiana had care of the New Orleans Charity Hospital and of the Hospital for Insane. The tragedy of life, as they are common with all the members of that noble order witness it, must have entirely eradicated from their consciousness any such thing as reality in what the world calls resignation. Every new act of sacrifice must be to the Sister of Charity but an act of love. And the Sisters of Charity would cheerfully, joyfully, supply volunteers to accompany the living dead outcasts unto the ends of the earth, and bury themselves in the most remote isolation in the company of their self-elected companions for Christ's sake.

As soon as the Louisiana leper settlement was put under the sole charge of the Sisters of Charity, a band of volunteers was ready on the instant to take up the work. The names of these noble ladies are not given. There was no glory or false heroism, that looks for applause, to lure them on. In religion their names are Sister Beatrice, a young girl born in Massachusetts; Sister Mary Thomas, of La Salle, Ind.; Sister Cyril, and Sister Anne.

They sailed away with smiling faces and contented hearts; and the wet eyes were those of Archbishop Janssens and a group of priests and nuns on the quay who waved the volunteers good bye till the steamer Paul Tulane had dropped out of sight.

Such scenes are no longer able to stir the world. Sympathy, applause—call it sensation if you like—tires of repetition. But the obedience of the noble men and women who have devoted their lives to Christ's sick and suffering is untiring; and knowing neither the perishable quality of heroism nor self sacrifice, all that social life means to them is relinquished for the duties and responsibilities of Christian Catholic love.

A Petulant Parliamentarian.

Both in the despatches of the past week and in our Irish exchanges by latest mails we encounter evidence of renewed dissension among the Irish party. Mr. T. M. Healy figures as the fertile fomentor of the new disturbances. Every act and word of his is calculated to strain the ordinary discipline imposed by Mr. Dillon; indeed he has gone so far as to virtually invite his sympathizers to form a new party independent of Mr. Dillon, and of which, it is needless to say, Mr. Healy is the head. A regrettable departure has been made by Mr. Vesey Knox upon the Derry Bill, which should have had the weight of the Party behind it, instead of being injured in the House by the airing of a needless misunderstanding. As Mr. Knox acted on the Derry Bill so Mr. Healy and his followers are determined to act upon the Land Bill. Mr. Healy has seen fit to address the following letter to the secretaries of the Irish Parliamentary Party:

GENYRMAN.—To day's papers state that the Irish party have appointed a committee, in which I am included, to consider the Land Bill. As the party so recently expelled me from the last committee in which they were good enough to place me, I own to a feeling of considerable embarrassment at this unsolicited compliment. Perhaps, therefore, you will allow me to divest myself of all grounds of apprehension by informing the gentlemen who have done me so much honor that the position, in case I do not co-operate, I am happy to think that a committee otherwise composed of so many able men does not require my assistance, and my recollection of the subject from former years remains sufficiently distinct to enable me to hope I shall not require theirs.

Faithfully yours, T. M. HEALY.
Dunlin, 22nd April.

Would The Guardian Please Explain?

Our good friend, The Christian Guardian, is hardly fair with us. In transferring to its pages an isolated sentence or two from an article in this paper on the approaching elections, it neglects to say that the subject of that article was the question of Catholic education. Having separated our words from their context, our contemporary proceeds to interpret them as advising the Catholic electors to "look out for the interests of the Catholic Church." Thereupon we are treated to an exhibition of The Guardian's own love of true liberty. It could never think of giving such advice to Methodists as "look out for the interests of the Methodist Church." No, never; perchance the thought! But, in reading further down the article, we find this plank in the platform of our free and independent contemporary:

Canadian nationality and unity, and the development of an efficient national (religious, not sectarian nor secular) system of public education.
If not too much trouble, would The Guardian be good enough to define for its readers, and for us, the meaning of "national (religious, not sectarian nor secular) system of public education?" Having given us the definition, would our contemporary point out the difference (if any) between such a system of schools as it demands in its platform and Methodist schools wherever maintained.