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THURSDAY, MAY 31, 1894.

Calendar for the Week.

May 31—Octave of Corpus Christi.
June 1—The Most Sacred Heart of Jesus.
2—S. Eugenius I., Pope and Confessor.
3—Third Sunday after Pentecost, S. Mary Magdalene de Pazzi.
4—S. Francis Caracciolo, Confessor.
5—S. Boniface, Bishop and Martyr.
6—S. Norbert, Bishop and Confessor.

"Don" upon Archbishop Walsh.

Between two very awkward apologies "Don," in *Saturday Night* of the 10th instant, sandwiches a very coarse tirade of abuse against the Archbishop of Toronto for his Grace's discourse at the laying of the corner-stone of St. Michael's Hospital. We may tell "Don" that it is because Archbishop Walsh, to use his own language, is "a godly man, a just and wise prelate," that he spoke as he did. We thank thee, "Don," for that word. As a godly man it is the Archbishop's office to place the spiritual interests before the temporal. As a just and wise prelate it is one of his Grace's most sacred duties to attend carefully to the poor sick of his flock. In what, therefore, was the utterance unfortunate? Was it because he did not sit quiet while the shearers stripped his lambs? Was it because his remarks would rouse the already excited bigots of Ontario? Catholic prelates, being godly, just and wise, fear not the noisy demagogism of political platforms or newspaper columns. If his Grace had kept silent the Catholic people of Toronto would have had good reason to hang their head. But "Don" tells us that it is unlike Archbishop Walsh to speak so. What! unlike a leader of people—godly, just and wise—to speak out against an act which he knows to be "distributively unjust, harsh and unmerciful to our sick poor, and offensive and hurtful to our Catholic people." So far from it being unlike Archbishop Walsh to act thus, we are happy to think it is just like him. He is not, and never was, a peace-at-any-price man. He never seeks a quarrel, but never flinches when a just one is forced upon him. He loves peace, but it must be the peace of good will.

When once "Don" starts to lecture the Archbishop on the duties of citizenship he ceases to be polite, and does not begin to be argumentative. His tone becomes rude and insolent; his plea unfounded and presumptuous. To tell his readers that the Archbishop "seems to forget that in the body politic no man is forced to have any religion," is a betrayal of ignorance and bad manners. The body politic, if there be any meaning in British liberty and individual freedom, is bound to respect every man's religion. "Don" is the one whose mem-

ory is at fault, if he ever knew any of the first principles of ethics. It is not only possible, but it is necessary, it is one of the great corner-stones of boasted British freedom, the cognizance and care of every man's religion.

"He asserted that the Toronto General Hospital was a Protestant institution. What ground has he for this assertion? I deny it absolutely. There are no grounds except that all of the trustees but one are 'Protestants'; that is to say, they are not Roman Catholics. Nobody has asked what their religion is and nobody cares a continental darn so long as they do their duty. The one thing that we do care about is that the institution is under civil management."

If this extract were not coarse in style and untruthful in statement we might be amused at the phraseology of modern society. "Continental darn," we suppose, is a parlor version. But let us deal with the assertion. The Archbishop said that Toronto General Hospital was as much a Protestant institution as St. Michael's was Catholic. A very different thing from "Don's" interpretation. It was no absolute assertion, and called for no absolute denial from any one, still less for such effervescent rudeness as "Don" displays.

"I admit that I regard Archbishop Walsh's utterances as particularly unfortunate at the present time. He says that he and his people will be dissatisfied until they receive a portion of the civil funds for the use of their Church in matters of charity. I have only to say that he and his friends must always be dissatisfied if they wait for this consummation that he so devoutly looks for, and if he protests so vigorously the very large amount that Protestants now subscribe to Catholic charities is very apt to be withheld in the future, for no ecclesiastic can be permitted to adopt his tone of voice in addressing the people of this city. Unlike his ordinary utterances, what he said on the occasion referred to was a piece of special reasoning intended to mislead Catholics and to make them feel that they have been ill-treated in the matter. This is the sort of thing that embitters the other people, and not half of them are really Protestants. If the head of the Church proceeds in this fashion he cannot be surprised, nor need he express regret, if other sectarians adopt a similar tone and thus a collision of opinion results in individual Protestants refusing subscriptions towards the maintenance of valued and valuable Catholic institutions. The day has gone past for any high-handed or high-voiced proceedings in such matters. Archbishop Walsh is trying it on as a bluff and it is a mistake. Those who hear such utterances are apt to think that the nearness of an election and the political pull which a cohesive body can exercise are being held up to frighten an electorate which has been too easily baffled in the past. In the presence of such a straight demand for an undue and unequal share of public money, we find the only justification for the existence of such a body as the P.P.A. I am sorry that Archbishop Walsh spoke as he did; it is unlike him and unfortunate for his Church."

You accuse our Archbishop of *intending to mislead Catholics*, that he is *trying it on as a bluff*, that the *nearness of an election and the political pull which a cohesive body can exercise are being held up to frighten an electorate*. Begone you vulgar, insolent fellow! You have forgotten yourself entirely. Such criticism is a disgrace to your paper, which claims to be the guide and echo of Toronto society.

P. P. Aism in Practice.

What is the purpose of the P. P. A. was well exemplified last Saturday at Southampton, a village on the shore of Lake Huron in the County of Bruce. It is not the only attempt of the kind we know of, but it is one of the boldest and most public. There is a large tannery at Southampton controlled and managed by a firm, of which Mr. I. E. Bowman, M.P. of Waterloo, Mr. C. M. Bowman in Southampton and Mr. Zinkan, Southampton, are partners. This firm employs about seventy men. All, so far as external appearances go,

ran smoothly till last Saturday morning when the teaching of P.P.A. principles was carried into practice. When the book-keeper, Mr. Fred Bowman, arrived he found everything at a standstill, while the men were around in groups discussing the situation. About twenty five of the men, who are P.P. Aists declared that they would not work unless the foreman Mr. McDermott was dismissed. The head and front of his offence is that he is a Catholic. Mr. Bowman made an effort to see to the fires, but he was told by the leaders that if he approached farther they would shoot him. The book-keeper then called up Mr. C. M. Bowman, the partner in the firm, who arrived promptly on the scene. The dismissal of McDermott was again demanded, but the men found they had appealed to the wrong court. He told them that rather than submit to their demands he would prefer to see the tannery closed, stating at the same time that Mr. McDermott was not only a capable and faithful mechanic, but kind and considerate to those under him. Before noon, however, the tannery was again at work; but Mr. Bowman in view of the action of these discord-sowers dismissed five of the leaders. The boldness of the men may be explained by the fact that the whole affair was planned and dictated by the lodge which met on Friday night.

This is the logical conclusion of P.P.Aism. Under the hypocritical cover of self-protection they strive to drive us out of public life. They will not rest satisfied, until they have hunted and driven us out of social life as their ancestors drove our fathers before us. The spirit of persecution is abroad—it is that accursed spirit which in England, Scotland and particularly the North of Ireland knew no pity, and spared no foe. Southampton is one instance—and were it not for a manly, just employer a faithful workman would now be forced away from home, and most likely from the country. The public generally will endorse Mr. Bowman's firm and noble stand. But if that spirit of persecution is to be stamped out it needs something more than mere endorsement.

"Politics and Protestantism."

Under the above heading a western daily gives an extended report of a meeting held last week in the County of Elgin. It was a political meeting, called together for the purpose of showing reasons why a Conservative should be elected. The actual member, Mr. D. McColl, M.P.P., delivered the opening oration, in which he introduced all the arguments of Mr. W. R. Meredith in favour of toleration of worship, whether it be Catholic, Protestant or Buddhist; but he objected to special privileges being granted to any sect. He declared that in the matter of education no distinction should be made between the Jew or Gentile, Mormon or Methodist, but "the same text books, the same qualifications for teachers, the same state control should be required over Separate as over Public Schools." Personally, he said, he was prepared to vote for the abolition of Catholic Separate Schools.

Such is the cry that is now being raised all over the Province of Ontario,

especially where no Catholic is supposed to be present, and where a solid Protestant vote is required to oust a supporter of the Mowat Administration. In fact, with the exception of a very few constituencies the battle is raging all along the line on the questions of toleration or persecution of Catholics.

A parallel contest is about to open in Great Britain and Ireland. The questions at the hustings and on every platform will be toleration of Irish Catholics or perpetual Coercion. There may be a few constituencies lured over to the enemy by the old cry of "base, brutal and bloody Whigs," who will actually vote for coercion and their country's perpetual enslavement without wishing or expecting any such calamity. The truth is they are honest and patriotic, but they allow themselves to be gulled by selfish, disappointed politicians, and will not listen to counsel or suggestion from their truest and best tried friends.

We fear something similar may happen at the coming Provincial elections. The Coercionists of Ontario, who would resuscitate the penal code of Elizabeth and bring us back to the dark ages of persecution for God's sake, may find innocent, unsophisticated Protestants—aye, and Catholics—ready to listen to their lies, and put faith in their declarations of friendship for Catholic, and toleration of all creeds. But the good, common sense of Catholics in general will lead them, if not to expect privileges, at least to trust in Mr. Mowat's Government for honest dealing and impartial treatment of citizens, whether Catholic or Protestant, Jew or Gentile. At least, all Catholics are aware that there is not on the side of the Liberal party denunciations of Rome and threats of expelling from office, or of closing the avenues of promotion to all Catholics, whether they be Frasers, or Mowats, or Thompsons.

At the meeting mentioned in the first lines of this article the M.P.P. McColl, supporter of Mr. W. R. Meredith, was followed by one George Davis. "He was glad to be present at the opening shot of the campaign of the Protestant party. He would be a supporter of Mr. McColl and the party opposed to placing Roman Catholics in power. Roman Catholics were not citizens of this country. They took the oath of allegiance with a mental reservation, and that mental reservation was a mighty strong one. We could not judge Catholics by what we heard or saw of them in Canada, but must go first to other countries where from 50 to 95 per cent are unable to write their name. In Rome 95 per cent of the people could not read or write. He was a member of the P.P.A. organization; therefore they knew his politics. He had the whole shooting match in his trunk at home, showing the history of Rome and the acts of Rome, taken from Romish history."

Some Catholics who on all occasions voted with the Conservative party, and were present, were so disgusted with the coercion speeches of Mr. McColl and his henchman Davis, that they came away disabused, and swore that while persecution of this nature lasted they could never in conscience vote for a Tory.