

## The Catholic Register.

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THURSDAY, OCTOBER 22, 1896.

## Calendar for the Week.

Oct. 22—Of the Feasts.  
23—The Most Holy Redeemer.  
24—St. Raphael, Archangel.  
25—St. Boniface, P.  
26—St. Evaristus, P. and St. Hilary, B.  
27—Vigil of St. Simon and Jude.  
28—St. Simon and Jude, Ap.

## To Welcome the Delegates.

We are glad to announce the decision to hold in Toronto a grand reception to the gentlemen who represented the Dominion of Canada at the recent Irish Race Convention in Dublin. In the various cities which elected them the Canadian delegates have already received cordial congratulations upon the result of their mission and hearty welcome home. But it has been urged from many quarters as most desirable that an opportunity be afforded in Toronto to all the delegates to give a public account of the historic gathering they attended. The Father of the Convention, the Most Rev. Dr. Walsh, Archbishop of Toronto, will preside and the central situation of this city makes it convenient for gentlemen from other places to attend. It has accordingly been decided to hold the reception in the Pavilion of the Horticultural Gardens on the evening of Tuesday, the 27th inst. Invitations will be sent to the delegates all over the Dominion, to the clergy and to prominent friends of Home Rule for Ireland. A distinguished gathering is confidently anticipated. A later announcement will be made in the daily papers.

The Manitoba School question is likely to be a bone of contention again next session.

The views of the Archbishop of Dublin on bimetalism were published some years ago. His Grace is now called upon to declare that they were not intended to help Bryan's campaign for the American presidency. Under the circumstances it will be hard to convince him of a "Jesuitical" trick.

The Hamilton Herald is glad we have admitted that the Irish agrarian problem must be settled by compulsory purchase before Home Rule becomes law. We did not know the admission was anything startling. Land purchase before Home Rule was Gladstone's policy and has always been the policy of Ireland. It is necessary as well as desirable that it should be so. To reverse the order and leave an Irish parliament with weak finances to sell out the landlords seems not to have occurred seriously to anybody. When the Tories were thinking of a Home Rule bill every rumor of their scheme that got wind credited them with the same intentions as Mr. Gladstone regarding the land question. If we mistake not Mr. Goldwin Smith who was once a Home Ruler is still in favor of a bill to buy out the landlords.

In Halifax, Ottawa and St. Catharines the delegates to the Irish Race Convention have met with hearty welcome on their return home. The societies and citizens who sent them to Dublin as their representatives have good reason to congratulate themselves on their choice. The Canadian delegates made a splendid impression at the Convention and on the public platforms throughout the country. Canada has done great service to the Home Rule cause in the past; but never a better service than in selecting as delegates to the Irish Race Convention gentlemen of the stamp of Mr. John Costigan, Mr. Hugh Ryan, Mr. J. J. Foy, Mr. John McKeown, Mr. John Honey, Mr. Halley. In speaking of the representatives of the Canadian priesthood—Father Ryan, Don Harris, Dr. Flannery, Father O'Donnell and Dr. Foley—the cordiality of the Irish welcome given to these great priests and to their clerical brothers from the United States and Newfoundland was expressed by the Chairman of the Con-

vention, Bishop O'Donnell, when he said it did him heart good to meet and speak with such representatives of the scattered Gael.

Discussion continues in the press over the shooting of a negro convict in Kingston penitentiary, although the government has made known its decision that the act was not justifiable but laudable in the interest of discipline. The man was vicious and violent in the extreme; but if these features of his character warranted the deliberate killing of him the judge who sent him to prison should have imposed the sentence. The convict had been reported for insubordination, and the punishment inflicted by the warden was that he be "deprived of his light." The insubordination may have been little or much; at all events the sentence meant that the negro be confined to a dark cell for some period of time. Now this is a terrible punishment, and it is little wonder that a vicious, violent, almost wild creature like this negro resisted its execution. The evidence given at the inquest went to show that when the chief keeper went to take the convict to the solitary dungeon he found him with a pair of shears exclaiming: "You have tried to take my life, now I will shed my last drop of blood sooner than be removed to the dark cell." Thereupon the keeper went to the warden who said to him: "Take him to the dark cell; if he attempts to use the shears shoot him." The convict was still violent when the keeper returned, so he shot him dead. Is there no blame attaching to anyone? Is nothing to be said in criticism of the warden's rough and ready mandate to the keeper; was the keeper quite right in shooting the convict dead when he might have overpowered him with the assistance of others, or winged him with the revolver and compelled him to drop the shears? Prison discipline is a terrible problem. We feel like asking if the warden were an experienced prison official would this tragedy have occurred? We think not.

## Not Settled Yet.

The conference between representatives of the Manitoba and Federal Governments has not after all finally settled the School question. We were to have had the definite announcement of the settlement before to-day; but an unexpected delay has come in the way. The Manitoba commissioners left Ottawa for home on Monday, and The Globe on Tuesday quoted Mr. Laurier as authority for the statement that a settlement need not be expected for some weeks yet. So that the anticipated end is now more remote than it was a week ago. Furthermore there is not the same note of confidence discernable in the semi-official assurances that a settlement is in sight. A few days ago all difficulties in the way had been obliterated if rumors were well founded. But now "the negotiations may be described not as finally closed, but as progressing, and progressing in the right direction." So says the Ottawa correspondent of The Globe fresh from an interview with the Premier.

"The settlement," it is added, "rests, of course, on the voluntary action of the Provincial authorities." This sentence is the only one in The Globe's despatch that can be taken as admitting a little light upon the stage to which the conference has brought matters. If the Manitoba commissioners came to Ottawa with out and dried proposals which Mr. Laurier and his colleagues could accept as meeting in their opinion the expectations of the country, we would naturally suppose that the settlement would be concluded at the Capital. But if, on the other hand, they brought proposals which were not satisfactory, and if a different basis of settlement were advanced by the Federal parties to the conference, a basis which the Manitoba men had no authority to agree to, they would, of course, return to Winnipeg to place those counter proposals before Mr. Greenway's government. That this is all the conference has accomplished we have no other reason than the probabilities of the case for surmising. But if the surmise should be accurate then the negotiations have not progressed very much in any direction since Mr. Laurier's accession to responsibility.

It is almost tiresome to reiterate again and again that there can be but one settlement of the Manitoba School question for Catholics. Catholic educational rights must be restored. From one end of Canada to the other that is the determination of Catholic electors. If any other so-called "settlement" is attempted to be imposed on our people in Manitoba it will

simply mean that Catholics in all the provinces will stand up and fight for their rights more vigorously than ever. It is not a contest we can grow tired of by any means. Much as we would wish to see it settled, and if by Mr. Laurier so much the better now that he is in power, there is no intention among Catholics in any quarter that we can detect of accepting less than a just settlement.

## The Anti Masonic Movement.

Some of the secular papers in Canada have been poking fun at a French Canadian contemporary for its constant indictments of Freemasonry. One journal asks its Quebec brother for proof that certain prominent public men whom it mentions are worshippers of Satan. The Quebec paper never said they were; indeed giving such a turn to the discussion of Freemasonry is only copying the habit of well-meaning Englishmen who take the Prince of Wales for their model in all things and are only too willing to join any society of which he is a member. But it no more follows that the exposures of "Diana Vaughan" and others concerning Satanism and Freemasonry fall to the ground because the Prince of Wales is a Mason, than that it is raining in London when soft-headed young men in New York or Toronto turn up their trousers in imitation of H. R. H. That style of argument is fairly answered in the account of the Anti-Masonic congress at Trent which we publish elsewhere from The Catholic Times of Liverpool. The congress considered fully and publicly the weakest point in the indictments of "Diana Vaughan." That is but a pen name, and its owner has never come before the public openly with the charges made. The decision of the congress upon the point is that "Diana Vaughan's" statements, supported as they are by documentary evidence, justify the appointment of a special committee at Rome to examine into them. M. Tardivel of La Verite was present and will doubtless return to his editorial duties with enough fresh ammunition to invite another onslaught upon him by the defenders of Masonry in the Canadian press.

The congress has inaugurated what we hope will prove a successful movement for the thorough exposure of the secret sect all over the world. The terrors which exposure threaten to the heads of the society may be imagined from the tone of the circular issued by the grand master of the Grand Orient of Italy on the eve of the congress.

## Gladstone Won't Be Silenced.

Lord Rosebery's polite complaint that Mr. Gladstone has not been minding his own business is not taken much to heart by the Grand Old Man. He will not be snubbed by his juniors and made to hold his tongue about Armenia. This week he is out in another letter to the British public in which he declares:

That it would be a wild paradox to say that the enforcement of British treaty rights to stop the systematic massacres in Turkey would provoke hostilities from the powers. He added that it would be abandoning duty and prudence to advertise beforehand for the cars of the great assassin that British action was limited to what the most backward of the six powers deemed sufficient.

Mr. Gladstone with irritating persistence has been touching British pride on its sorest spot when he keeps harping on this matter of treaty obligations. The sacredness of treaties and contracts is a most important element in professed British religion. The man who does not pay his debts is the very worst kind of a criminal in the eyes of British creditors. In the national sense the same policy is always kept to the front; and when some barbarian chief in the African bush or in remote India is mercilessly egged by the arm of England, the world is sure to hear next morning that an old treaty had not been respected by the culprit; and he got no more than his deserts. But the point of view makes some difference even to the rightness of British nation. Lord Rosebery and the Conservatives are ready to swear that England when she entered into the Cyprus treaty meant nothing either serious or sacred. The convention was to be a dead letter, a sort of ex-cuse to prove the rule of British respect for all her other contracts. Mr. Gladstone is either right or wrong in thinking the powers of Europe take

the same view of the matter as himself. They have not made war upon England whenever she forced savages to respect treaties they probably never understood; they cannot make war upon her if she reads the same rule of righteousness to the Sultan. The entire issue depends upon how the contract—respecting British public funds itself influenced by the glowing opinions of Gladstone and the Tories. If the people go with Mr. Gladstone they cannot stop short of bringing him back to parliament and making him Premier of England once more.

## The Catholic University at Washington.

The newspapers profess to have discovered a startling Catholic cleavage in connection with the resignation of Bishop Keane as rector of the Catholic University at Washington. It is the custom of the press when all sides of any surprise are not made visible in an instant to work up as much mystery as possible. That is good journalism. The resignation of Bishop Keane was announced quite unexpectedly; and for want of any detailed information the press fell back upon its own resources. Hints of disagreement between Cardinal Satolli and Bishop Keane are freely indulged in, and there are many phrases that the church in America will soon find itself shaken to its very foundations in a quarrel between two opposing schools of thought. What are the facts? There is not a Catholic in the United States who does not know that Bishop Keane is due all the credit for the present splendid position of the Catholic University. There is no party, lay or clerical, jealous of the prosperity of the institution; on the contrary it has only friends inside and outside the United States. Where can the quarrel arise? Certainly not in the University itself, because we find in the newspapers the following statement which Cardinal Gibbons has authorized for publication:

"Far from there being any disagreement, or antagonism, or want of harmony among the members of the Board of Directors of the University, there is a full and perfect unanimity of sentiment and purpose in all that regards the direction and government, the development and progress of the institution. In their next meeting there will be only one object and aim, and that will be to select a worthy successor to Bishop Keane, who will labor to secure the best interests of the institution."

The Cardinal's statement should fully satisfy public curiosity. While regret that Bishop Keane will no longer be connected with the University is felt by the whole Catholic people of the United States, and is shared in by the entire American episcopate, a successor will be chosen in due time; and whoever he may be he will be trusted by the clergy and laity to work with as much ability and faithfulness for the future of the University as Bishop Keane to his lasting honor has worked.

## Archbishop Ireland on the Money Question.

Last week a telegram to The London Daily News from Rome referring to Archbishop Ireland's utterances on the presidential campaign was cabled to America. The Daily News despatch declares that:

The Vatican, although favoring the candidacy of Mr. McKinley for the Presidency of the United States, does not approve of the recent letter of Archbishop Ireland supporting Mr. McKinley, because it mixes religion and politics, which, the Vatican thinks, should best be kept separate in the United States.

The Republican party in the United States is industriously angling to withdraw the Catholic workingmen's vote from Mr. Bryan. The attempt has been openly made to "catch" the American Catholic clergy and get them to blow the Republican horn as Dr. Parkhurst and other well known Protestant ministers are doing. They have declined, however, to sink their dignity or attempt to influence their people upon a question that is purely political. The English press of every shade is with the Republican party in the present campaign. Any little friendly assistance that can be rendered from across the water in the way of an election trick is freely given. The Daily News' information from Rome looks very much like the helping hand held out to the Republicans to influence the Catholic clergy. No one has ever heard that The Daily News enjoys special facilities for

gathering accurate information on Catholic matters in Rome elsewhere. The despatch above bristles with absurdity. It says Archbishop Ireland has "mixed religion with politics." In his letter giving his views on the money question Archbishop Ireland was careful to say: "I speak entirely as a citizen without warrant from my ecclesiastical position." So well is the position of the Archbishop understood that the sharpest criticisms of his arguments come from Catholics. Father Lambert has taken up the outglove against him with characteristic vigor. The bulk of the Catholic population in the United States belongs to the wage earning class. There is good reason to think the working men will vote overwhelmingly against the Republican party on the money question. The party managers are desperately endeavoring to prevent this, and Archbishop Ireland's letter, containing as it does the views of a man who is himself convinced of the soundness of the McKinley platform, is an excellent indication that whatever arguments may be brought to bear upon Catholic electors must be candidly put forward and entirely apart from religion.

## Evidence of Unity in Ireland.

Reliable proof of the effect produced in Ireland by the Irish Race Convention was given by Mr. John Dillon on the 7th inst. at the quarterly meeting of the Irish National Federation. He took the public into his confidence respecting the receipts of the organization. The average fee receipts from branches throughout Ireland when the Home Rule movement was at the height of its prosperity was about £800 per quarter. In the last quarter of 1895 when disensions were worst the receipts had fallen to £600. In the quarter ending 30th September last, the quarter within which the Convention was held, the receipts had increased once more to £805, the full record of the "Home Rule year." So much life has the Convention put into the people once more that Mr. Dillon is confident of bringing the home income of the Irish National Federation up to the sum of £1,000 annually. He says:

I believe that a great impression has been made on the hearts and consciences of Irish Nationalists in Ireland, and outside Ireland, by the tone and by the decisions of the great Convention recently held, and whatever earping criticisms may be levelled at that Convention and whatever efforts may be made to perpetuate and to maintain the present disastrous condition of things which can bring nothing but misfortune to Ireland, my belief is that, there has set in a strong and steady current of public opinion in the minds of the mass of the people making for a general reunion and a generous oblivion of all past dissensions, and that the ardent desire of the people of Ireland is to see all of us once more united, carrying on the fight for Irish liberty.

Owing to the gross misrepresentation of the cable despatches some idea still seems to survive in the United States and Canada that the Convention did not accomplish all that was possible for it. It did; and the best proof of this will be found in the renewed generous subscriptions of the Irish people themselves to the cause which they at the Convention, in the presence of the representatives of their race abroad, solemnly entrusted to Mr. John Dillon and the men who have stood loyally beside him. Nor will the Irish people in the United States and the British Colonies decline to open their purses to aid the re-united people at home.

## In Government Employment.

An esteemed contemporary is determined to create a new Catholic question because The Globe advocates a non partisan civil service, provincial as well as federal. There is hardly sufficient occasion for this. It is quite true that the Ontario civil service has in the past been partisan to the last degree. Nor has the federal service been faultless. There is not, however, the least visible reason why Catholics in either service should consider that the cry is raised against them. Public servants, Catholic and Protestant, ought to rejoice in the anticipation of relief from the yoke so long laid upon them of having to throw in extra political work along with the honest service rendered the people. It is better to believe as far as possible that party men who are rewarded with office are competent to fill the positions assigned them, are capable of giving a proper return of

work for their salaries. But as long as the other class of feudal labor was exacted how could the public have been satisfied? The Kingston Freeman says that raising the cry for reform now is hypocritical. The Globe should have been heard during the provincial elections. There is no doubt that this very reform should have been agitated for years ago.

It is entirely contrary to the spirit of bigotry to make its aim the subject of open public discussion. There are many private ways of reaching the victim of bigotry that have borne the test of long usage. Just now the Conservative and Liberal papers in Ontario are engaged in accusing each other's political friends of unjustly dismissing Catholic office holders. The Conservative paper alleges that the dismissal of a Catholic official since the Liberals came into power is an act of bigotry, and it is said all Catholics in the employment of the Government are to be got rid of. The Liberal paper retorts that the Conservatives thrust a Catholic out of the only local office worth having in order to make room for Rufus Stephenson. How much there may be in these recriminations we are not able to say in the absence of reliable information; but each of the party defenders is quite right in affirming that bigotry has too often been permitted to hunt Catholics out of their places. Catholics seek no favors in the matter of appointment to office. The truth is they do not receive anything like their strength entitles them to from the provincial or from the federal government. We believe the more openly appointments to all offices are discussed Catholics will be better able to discern the real treatment they have been receiving. If The Globe is advocating a scheme intended to work against Catholics who happen to be in office open, candid discussion is hardly what we would expect.

A correspondent in The World has a word to say on this very point in connection with the claims of Mr. Gillespie to the North Ontario magistracy. We are told that should Mr. Gillespie, backed up as he undoubtedly is by the leading Liberals of the district, not receive the appointment "there will be something wrong somewhere." In Mr. Gillespie's case the people who are trying to bring the anti-Catholic influence to bear have been at great pains to hide their hand. That sort of work is always done in the dark.

## BOOK REVIEWS.

WALTER GIBBS, THE YOUNG BOSS, AND OTHER STORIES. A book for boys. By Edward William Thomson, Toronto, William Briggs, Montreal. C. W. Coates, Halifax. S. P. Hueston.

Some day the Ottawa valley will rise up to honor E. W. Thomson. He has given in that part of Canada a reputation to folk-lore, romance and poetry. Everywhere else the harsh existence of a pioneer people seems cheerless with us; but there at least it has color beauty and charm. In his former book "Old Man Tarnish" Mr. Thomson published a number of short stories; the volume he now presents to us being of the same class suggests a momentary disappointment that we are not to have a work more satisfying with respect to quantity. But long or short we welcome again the warmth of feeling, the true touch of nature that unexpectedly and often brings moisture to the eyes.

"The Young Boss" and its companion stories are intended for boys. No boy with a heart in him can read them without growing stronger in courage, generosity and love of truth. Walter Gibbs is the young son of a small contractor. He finds the trying responsibility thrust upon him of working out the biggest job his father has ever undertaken. On the eve of opening up the work the father meets with an accident that holds his life in the balance for months. The young fellow is called upon to fight against churlishness and enmity, but he makes friends as he goes along and comes out of the business very successfully at the end, after the reader has been carried through a number of situations that are in turn tender, humorous or breath-stopping. A better story, although a shorter one, is "Smoky Days." Here Mr. Thomson, in addition to giving us a thrilling romance, writes descriptions of scenes and characters that must be quite familiar to him. His picture of domestic tenderness in a backwoods shanty is exceedingly affecting. He has the power to make humble life as lovable in a lumber camp as Dario depicts it in a Scottish clachan.

A WOMAN OF FORTUNE. A NOVEL. By Christian Reid. New York, Benziger, Brock, \$1.25.

The purpose of the author of "A Woman of Fortune" was to give the world a Catholic novel. So much he has accomplished. Many may be pleased by the plan here adopted for filling what they recognize as a want in the immense volume of modern fiction. Our own opinion is that the "Woman of Fortune" and her friends will not find a great deal of sympathy in this way of generation; but of course we do not speak for the class they appeal to. An outline of the story is necessary to an explanation of our meaning. Our woman of fortune is an American heiress,