

The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest."—BALMEZ.

VOL. I.—No. 36.

TORONTO, THURSDAY, SEPTEMBER 7, 1893.

PRICE 5 CENTS.

Register of the Week.

Our French exchanges are to hand, with comments upon the elections which were held on August 20th, and which are to decide the fate of France for the next four years. The republic has gained in stability, and the supporters of the Government form a majority against all the groups, even supposing they united together. The old Clerical party, which is now called the "Rallied" party, because it rallied to the republic at the plea of the Pope, has suffered greatly. The candidate who would not "rally" was abandoned by the clerical electors, while the candidate who would "rally" was not trusted by the Government supporters. The former supporters, despite the most earnest appeals, would not go to the polls in sufficient numbers, and the consequence is that of the twenty six Catholic Conservatives in the last Parliament only thirteen keep their seats. Against this loss of thirteen the Rallied party has gained two. Count de Mun, one of the first to follow the Holy Father in his appeal to support the republic, has been shut out; and Paul de Cassagnac, who from being an ardent Bonapartist had joined the new party, is obliged to go through the ordeal of a new ballot. We must not judge the Rallied party by the last elections. It was too young to have greatly influenced the vote, except adversely to itself. It will grow in numbers and power; and, like any other trust in the hands of the many, will yet make itself felt for better or for worse. One lesson even the present elections have taught the atheists who would expel every religious from the soil, that the French people favour moderation, and that the Republic shall no longer be the enemy of the Church and thus curb Radicalism, which threatens to be very strong in the new parliament.

The financial situation in the United States has already given signs of returning prosperity and reviving confidence. Although the repeal of the silver purchase clause is not yet law, still the majority it had in Congress acted tremendously on the trade nerves of the country. The premium on currency is now nominal. Foreign banks are offering loans at a reasonable rate. In the West money is at hand in large enough amounts to move the crops.

The action of the United States Senate upon the silver will be somewhat retarded by the strength of the Silver Rings in that house, but it is expected that there will be a majority of from 8 to 10 in favor of repeal. Whether any expression regarding bi-metallicism will be given it is hard to say, but the single metal advocates are fighting a hard battle and a slowly

losing cause. Commerce has increased its facilities of exchange so much that the stable immovable gold will fail to do all the work.

The London *Weekly Register* of the 26th ult. contains an account of a proposed investigation concerning an escaped nun, not Margaret L., but one whom they call Miss Golding. Miss Golding had been going around the country hawking her lies to the morbid crowds who are always eager for such filth. As our exchange puts it: "The accusation begins with impropriety and does not stop short of poison." She boldly states that attempts had been made upon her life for her money. She had forgotten to mention that she had only a life-interest in this money and that the nuns in question, for she named the convent, knew this fact. This wretch lectured at Bournemouth, where the priest confronted her. A proposal was made that a certain number of people should consider the charges. Names of most honorable citizens were suggested to the representatives of the Golding party, but to no purpose. The Evangelicals had determined to take no part in the investigation; they prefer to take her on trust. Thus do the well meant efforts of a zealous priest fall to the ground. We in Canada have had our experience in such things, and we find there is no use setting the vast machinery of law or public investigation to work upon such low contemptible subjects as Miss Golding. It is like electrocuting a wasp. The game is not worth the candle.

The *Illustrated London News*, in an article on "Seals and Arbiters," says of the Behring Sea Arbitration: "Apart from the public fame which the issue of the case confers on England's counsel and on her solicitors, Sir Charles Russell has come in for an unexpected compliment. The peroration of his speech has been bodily quoted in St. Paul's Cathedral. That a Catholic layman should thus in effect occupy the pulpit of metropolitan Anglicanism is surely a sign of the times. Of the two counsel for America, one—Mr. Condit—has religious convictions in common with those of Sir Charles Russell. Of the seven arbiters, Baron de Courcelle and the Marquis Visconti-Venosta are Catholics born, while Sir John Thompson is a Catholic made, having taken the long leap from Presbyterianism to the religion of Rome."

Not in America alone, nor so much there, but in England and in Europe the labor question presents the gravest difficulties, with which co-operative societies, tradesunions and religious agencies seem unable to cope. Never before did a quarter of a million refuse to work England's coal mines. The

only argument they would listen to for a long time was that of fighting it out; compulsion was the only thing which would make unchristian and greedy capital yield. Arbitration and sliding scales had failed the workmen before; they would not trust them again. Hunger and want won the battle which lack of organization could not maintain. This is a terrible state of affairs, that men who should work together are drawn up against one another in a policy of destruction and social hatred. France presents a somewhat better picture, where leaders of men are unselfishly striving to work on the lines of the Papal Encyclical to introduce a reign of industrial peace. The best speakers among the priesthood of France are stepping down from their pulpits, and, face to face with workmen, are proving to them that the best friends of the laborers are the priests, and that the Church holds the keys for the solution of the awful problems now agitating society.

Few words, even from labor leaders, are stronger than what were said by a Belgian priest, when addressing a meeting at Liege. He told a vast audience that "the new epoch had made its appearance, and one might say the old social mills were used up—let them fall." Again he says: "The Church comes on the scene at the moment when the social question is reaching fever heat, at the moment when it is taking us by the throat." And again: "Charity is necessary, no doubt, but if there was more justice in the world there would be no need for so many charities. We are dying for want of justice. Some people think they have done their duty when in charity they have given the tenth part of what they ought to have given in strict justice. We are not Socialists; so much the worse for us if Socialism succeeds, by this means or that, in securing to the workers the fruits of their toil."

At Bienne in Switzerland last April there was held a Congress on the Social Question, at which M. Decurtins, one of the leading Catholics, moved that the Catholic societies be invited to propose an international plan of action founded upon the Encyclical of Leo XIII. His letter to the Sovereign Pontiff calls forth a remarkable Papal Brief in reply. After expressing once more his solicitude for the working classes the Holy Father points out with his usual clearness the fact that the disunion between the employers and employees is at variance with the principles and policy of the Church. He feels and knows that this great Mother of Society can, by her prudence, charity and sympathy, decide the dissensions amongst her children, and heal the wounds inflicted on one side

or the other. When Socialists are displaying so much zeal and activity it becomes necessary for leading Catholics to help in the solution of the social problems and in the amelioration of the miserable. We print in full this paternal and statesmanlike utterance of the Sovereign Pontiff.

The notification of the excommunication of the "Old Catholic" Archbishop of Utrecht addressed by the Holy Father last February to the Archbishop, Peter Matthias, and his suffragan bishops, and to all the Catholics of the Netherlands, appears in the *London Weekly Register* of August 19. After the death of the former Archbishop the Chapter of Old Catholics met and elected one of their number, Gerard Gul, to whom the "so-called Bishop Caspar Rinkel" affected to give Episcopal consecration. The Chapter and the person thus elected informed the Holy Father of the proceedings. After using personal intervention in vain the Sovereign Pontiff declared the election unlawful and void. "In like manner we declare that the episcopal consecration of Gerard Gul is sacrilegious and uncanonical, and we hereby condemn, reject and utterly repudiate it. The person thus consecrated, the consecrator and all who, by help or counsel, have taken part in this detestable transaction are, each and singular, declared excommunicate, separated from the membership of the Church, and to be avoided of the Faithful as manifest schismatics."

The great arena of the House of Commons was cleared on Friday night last of that long continued fight of the Home Rule Bill. Not so demonstrative as was the close of the Committee stage, it was, and will remain, the most historic night of that historic chamber since the Emancipation bill of 1829, or until Home Rule Bill will have become law. Justin McOrthy, first speaker in the last scene of the great drama, remarked that while the Bill was no finality, as its opponents claimed, it must be, still it contained finality in principle. Mr. Morley closed the debate, which had really lasted seven years, and had been conducted with bitterness, with these memorable words: "This popular assembly, which is virtually supreme, is about to pass the Home Rule Bill for Ireland. Whatever may be done elsewhere to delay, resist or obstruct the bill, this solemn declaration could never be cancelled or recalled. Wherever Englishmen toiled, hoped, yearned; wherever there were Englishmen and Scotchmen, weary of the inveterate stain on the fame and honor of their country, they would presently know that this House had taken the final steps towards the true incorporation of Ireland into a united people." At the appointed time the Speaker put the question, and called for a division. Mr. Gladstone was the first to record his vote, which resulted in 301 for the motion and 267 against. Thus passed the Bill to the House of Lords, where a few moments later it was read a first time.