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THURSDAY, AUGUST 2, 1894.

Calendar for the Week.

- Aug. 2—St. Stephen I., Pope and Martyr.
3—The Finding of St. Stephen Protomartyr.
4—St. Dominic.
5—Twelfth Sunday after Pentecost.
Dedication of Our Lady of the Snow.
6—Transfiguration of our Lord Jesus Christ.
7—St. Cajetan Confessor.
8—SS. Cyril and Companions, Martyrs.

The English "Grand Lodge."

It appears that once every three years a meeting of the "Grand Orange Lodge" is held in Westminster Town Hall in London, England. This blessed triennial occurs in the present year of grace; it was opened and closed on Friday last, the 27th July. The English Grand Lodge of Orangemen was rendered quite remarkable this year by the presence of one member of Parliament, Major Saunderson of turbulent and bellicose fame, one honourable Minister of State in Canada, Mr. Clarke Wallace, and one city Inspector of Schools, the far-famed James L. Hughes.

It must be acknowledged by nearly every one favoured with a slight acquaintance of the above-named characters that no cause can benefit much by their aid or advocacy—*haud tali auxilio haud defensoribus istis*. Major Saunderson's antics in the British House of Commons have long since discredited him in the eyes of all English politicians, his bitter and brutal assaults upon the personal motives and characters of his political opponents have left him without a friend or seconder in time of conflict; and his blustering bigotry has made him the laughing stock of the whole House.

The speech which was delivered by Major Saunderson was not quite so belligerent as former utterances of his on similar occasions. He must have been warned in advance against violence of language. A Minister of the Crown in Canada stood on the same platform, and was more or less responsible for the opinions set forth and applauded unanimously. Therefore was there a check put on the freedom of his usually defiant attitude and his threats of civil war should Home Rule become law. The gallant Major could ill brook restraint, however. In the midst of his discourse, and when warmed to his subject with a few sparks of the old Kentish fire, he broke out, that: "under certain circumstances they would resist the law. It all depended upon who made the law."

It matters little with Orangemen how good or useful or even necessary the law may be, if a majority of Catholics pass that law they are bound to resist it. They have no faith in

Catholics. They have been so long accustomed to Protestant Ascendancy, to domineering of Catholics, to exclusion of Catholics from the bench and from the jury, and to meting out heavy penalties and imprisonment to Catholics while condoning Orange outrage and crime, that they dread a reaction. They cannot conceive of a Catholic majority being just and humane and honest. What Orangemen always have practised, what they follow up to this day wherever they are in the majority, they falsely imagine Catholics must practise when their turn comes. For instance, in the city of Belfast, out of a Catholic minority of at least 50,000, not one Catholic holds any office of trust or honor or emolument in the civil service.

Orangemen of Major Saunderson's calibre measure Catholic toleration and decency by their own bloody standard of bigotry and exclusiveness. Yet to hear these men talk at public meetings a stranger to their public deeds would be led to believe them paragons of every civic virtue. Hear the gallant major at the Grand Orange Lodge in England. "Orangemen," he said, "sought to interfere with nobody in the matters of religious, or political right, but claimed equal liberty for all; though it was a trick of their opponents to misrepresent them as the embodiment of fanaticism and bigotry."

If they allow equal liberty to all, why not allow a political meeting to be held by Catholics or liberal Protestants in any portion of Ulster, without rioting and bloodshed? If they allow equal liberty to all, why stone Catholics on every 12th July celebration? Why excite a revolution in Belfast and other towns because of the second reading of the Home Rule Bill, and compel her Majesty's forces to be encamped for weeks in Ulster for the protection of isolated Catholic families and of defenceless girls on their way home from work? Major Saunderson's declaration of faith in equal liberty for all is pronounced upon almost every platform where the Orange flag floats, but it is the same lie every time. If equal liberty were granted to all, and fanaticism ceased to exist, then Orangeism would die a natural death. It lives only to harrow up painful memories, to goad Catholics to feelings of resentment and anger, to harass them incessantly and persecute to the death.

"They," also continues the Major, "had accused us of being revolutionists and as saying that under certain circumstances we would resist the law." The gallant Major does not deny the charge; he rather glories in it. It will depend upon "who makes the law." "If Ireland," said he, "were severed from Great Britain, and placed under the authority of an Irish Parliament, the majority of that Parliament would be hostile to the religious freedom of Orangemen. They therefore claim the right, refuse to obey the authority before whom their forefathers never bowed, and before whom their sons would never bend. As long as they had a hand to strike with, they would never accept the yoke."

If lying and braggadocio could sway the councils of State, Major Saunderson would very soon be chosen as Prime Minister. An Irish Parliament

would never be hostile to Religious Freedom—unless such freedom consisted in persecuting Catholics. It has been the only religious freedom so far indulged in by Orangemen. The threat of open resistance to the authority of an Irish Parliament is all braggadocio—of a piece with the menace of Rev. Mr. Lyle at a public demonstration against disestablishment some years ago. "that they would line the ditches with rifles and kick the Queen's Crown into the Boyne."

Mgr. Satolli on the Liquor Traffic.

A recent pastoral letter of Bishop Watterson, of Columbus, on the liquor traffic in his diocese, has caused widespread comment. He refuses to acknowledge Catholic organizations which have liquor dealers among their officers, and orders confessors to urge on all men engaged in the sale of intoxicants to conduct their business without scandal, or "get out of it and keep out of it." An appeal was made to Monsignor Satolli, who answered by upholding the Bishop's authority in his own diocese. Though this censure on the liquor business does not apply to any other diocese, much less to Canada, it has created great interest, and is viewed in Catholic temperance circles as a great victory for their cause.

There can be no doubt that the number of Catholics engaged in the selling and drinking of intoxicants is a subject of serious alarm. We have nothing to say against the liquor business as such, especially as it is conducted in Canada. The man who sells beer is perhaps conducting a more honest business than the one who sells silks or coffee. A good hotel-keeper often exhibits more true Christian charity than the men who revile him most. But the nature of the saloon business, as conducted in large cities, does not invite the best men to enter it, and the numerous low grog shops bring disgrace on the whole trade. Then, too, an effect of constant association with men who display themselves at their worst is to lower the character of those who are in their company, and liquor dealers sometimes suffer gradual leveling of character.

Though the Bishop's attitude may appear harsh and unjust, he probably had grave reasons before he issued his letter. This is borne out by the approval of the Delegate. Mgr. Satolli is a man of original thought, who would not be led by a mere desire to satisfy the Bishop. He comes from Italy, where there is little drunkenness and no prohibition sentiment, so he is not a temperance "crank." When a man of his stamp thinks such severe measures are justifiable, it is time for Catholics to ponder seriously on the evils which are growing up among us, and consider means of meeting the difficulty.

We do not believe that the remedy can be found in attacking Catholic liquor dealers in such a general way. Many of these are fine, honest men who view with sorrow the unavoidable evils of their occupation, and endeavor to conduct their business honestly and well. But we can earnestly advise

them, if they can engage in a business less dangerous in its consequences, that they should hasten to do so.

The traits of character which fit Irishmen for success in the liquor traffic are certainly honorable to the race. A good liquor dealer must be witty, genial, generous, and at times athletic, and these qualities are nowhere found so often as among the Irish. Another cause besides natural fitness for dealing with men in all their humors is that Irishmen are ostracized in many of the other branches of trade. This is no doubt true. The free and easy fellow who wants to treat a comrade does not stand to see if mine host has an Irish name; while more precise people, on their shopping tours, would think their goods contaminated if they passed through the hands of Hibernians. It is such people as these who drive Irishmen embarking in business into the liquor traffic.

Catholics should be encouraged by their fellows to enter on lines of trade more honorable to the race. There is no doubt that with many of our neighbors the number of our people engaged in this traffic is a cause of great scandal. All Catholics should unite to create a temperance sentiment; and we have no doubt that, as in the days of Father Mathew, the Irish hotel-keepers will be the warmest supporters of such a movement.

Midsummer Piety.

Many people have remarked that in cities where many Protestant churches close their doors for the summer, the Catholic Church never slackens its zeal. Now, as there are no "Closed for the Summer" placards on Catholic churches, so should there be none on the Catholic conscience. It is no doubt trying to go to Mass and Benediction on a hot day when we see many of our non-believing friends taking a spiritual vacation, but we shall obtain a greater reward. The practices of piety are even more necessary in summer than in winter, for temptations of all kinds are more numerous.

Charitable Bequests.

The late Mr. Geo. W. Kiely left in bequests to charitable institutions the sum of \$17,000. Of this amount \$10,000 is left in the hands of certain persons who are to dispose of it in such charities as they deem most to require it. The other charitable bequests are: To the Sunnyside Orphanage, \$1,000; House of Providence, \$1,000; Monastery of the Precious Blood, \$1,000; Boys' Home, \$1,000; Girls' Home, \$1,000; Home for Incurables, \$1,000, and the Haven Seaton street, \$1,000.

Newfoundland is at length finding relief for her distracted state. Sir William, the late Premier, and Robert Bond, the Colonial Secretary, have been unseated and disqualified for bribery in numerous forms. The Government, which had been collecting revenue without Parliamentary sanction on account of the defeat of their revenue bill, will now have a majority in the House, and can proceed to carry on the government of the colony in proper form.