

The Catholic Register,

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THURSDAY, JANUARY 19, 1893.

CALENDAR FOR THE WEEK.

Jan. 19—S. Canute, King, Martyr.
20—SS. Fabian and Sebastian, Martyrs.
21—S. Agnes, Virgin Martyr.
22—SS. Vincent and Anastasius, Martyrs—Sunday.
23—Espousals of the Blessed Virgin.
24—S. Timothy, Bishop and Martyr.
25—Conversion of St. Paul the Apostle.

Letter from the Archbishop

To all whom it may concern, greeting:

It has been already announced that it is intended to publish in this city a new weekly Catholic journal, to be entitled THE CATHOLIC REGISTER, having as editor-in-chief the Rev. J. R. Teefy, B.A., Superior of St. Michael's College, who will be assisted by other able writers.

It will be the mission of THE CATHOLIC REGISTER to promote, according to its ability Catholic interests, to vindicate Catholic rights—religious, educational and civil—and to defend the Church against the falsehoods and calumnies of which she is too frequently the object.

Whilst thoroughly loyal to the form of Government under which we live, and devoted to the welfare of our country, it will be perfectly independent of all political parties, and free to approve or condemn them according to their deserts.

It will labor to promote peace and good will amongst all classes of the community, but it will not cry "peace where there is no peace;" peace through the truth, through right and justice, it will aim at promoting to the best of its ability, in the conviction that, charity, right reason, and the best interests of the country demand it.

Far from antagonizing or attempting to crowd out the Catholic papers already in the field, it will be happy to co-operate with them in the furtherance of the sacred cause they all have at heart; and if mayhap any rivalry should exist between them, it doubtless will be but the rivalry of striving to excel each other in conscientious, zealous and judicious labors in the noble vocation of Catholic journalism.

We bespeak for THE CATHOLIC REGISTER a generous and hearty support from the Catholic public; and we recommend it in a special manner to the patronage, encouragement and support of the Clergy and Laity of this Archdiocese.

† JOHN WALSH,

Archbishop of Toronto.

St. Michael's Palace, Toronto,

New Year's Day, 1893.

The Irish in Politics.

One of the most powerful books of the age is a work on Jewish France by M. Drumont, in which he states as his opinion that the Irish do not make good politicians. He was led to this conclusion in considering Marshal MacMahon's action at the time that Henri Cinq declined accepting the tri-color. But he might be inclined to change his opinion if he studied the Home Rule movement, or inspected the politics of this continent. And one of the most interesting episodes in party politics in

the United States centres about an Irishman, Mr. Edward Murphy, Jr., of Troy, in the State of New York.

President Cleveland stated publicly after his election that he objected to Mr. Murphy as a New York Senator. He did not object to him on the ground of his democracy, to which he has been most faithful, but by implication at least to the gentleman's want of education or training to represent New York. He thus bases his opposition to him on personal grounds rather than any party principle. The argument that Mr. Murphy is not a speaker has no more weight than it would have had if used against General Grant; nor is the reasoning that he is not an educated man, either sound or convincing. Many a Senator has sat in Washington and other capitals and served their country with patriotism and success, who had not so much education as Mr. Murphy. He is a graduate of Fordham College, and seems to have built up a home, and a wealthy one too, at Troy. He won the respect of his fellow townsmen who elected him Mayor for many years in succession; and still later gained by his integrity, industry and honesty the chairmanship of the Democratic State Committee. New York was in favor of Governor Hill as candidate for the Presidency. But when Cleveland received the nomination, New York, with Murphy at its head, worked loyally for the man who now fears to take Murphy down to Washington. The Vice-President, the Hon. Mr. Stevenson, pays his tribute to Mr. M.: "Mr. Murphy's fealty to democracy recently underwent a crucial test during a campaign when loyalty meant more than soft words, and he won his spurs among the fighters who thought more of the cause than of their personal feelings." This view found substantial expression when the Assembly of New York State met and elected Mr. Murphy by a vote of ninety to five as Senator for New York.

Yet critics of very high standing will tell us that the Irish count for nothing in the politics of the United States. Both there and in Canada as well as at home they count for a great deal. Our people have but to walk the path which Mr. Murphy seems to have trodden, the path of sober industry and honourable integrity, and they will count for much with friend and foe.

Catholic Truth and Newspapers

When giving a few thoughts on Catholic culture last week we said we used the word "Catholic" more in its philosophical than in its religious sense. Our cold type indeed made us say just the contrary; as, under the influence of the frost we suppose, it made us also say "examining" impeded education, whereas we had said "cramming" does.

This time we hope our type will be true to us when we say we use "Catholic" more in its religious than in its philosophical sense. By Catholic Truth then we mean—any and all truth of faith or morals, truth connected with Catholic belief or teaching, with Catholic practice or discipline, the truth, in short, that should be the object and interest of a Catholic Truth

Society. Such a society, we said, should be an essential part of a well organized, well worked Catholic Club. But such a society may exist and do good work without a Catholic Club; just as Catholics, without such a society, may do good work in explaining and defending Catholic truth; though they certainly would do much better and more effective work if united in a Catholic Truth Society and organized in a Catholic Club. However, we must be practical, and, while hoping and preparing for better things, do what we can as we are. There are some, we fear, who misapprehend the nature and worth of a Catholic Truth Society; who think that those only should become members of such a society who are able to write books, or pamphlets, or at least an occasional letter to the papers. The Press, is indeed, a mighty power,

"And the fearless pen has more sway o'er them,
Than the murderous cannon's roar."

But the tongue is a power too. All may not be able to write, but most of us are able to read; and whoever reads with intelligence should be able to talk with effect. The social work of Catholics is done in everyday life, in ordinary conversation. And it is at this social good that a Catholic Truth Society should aim. Catholic truth is indeed everywhere, and is everywhere and always the same. But a Catholic society has to be somewhere. It must of necessity be local, not only in its make-up and place of meeting, but even in its action and influence.

Hence there should be many such societies, one in each of our large cities. Mr. Lathrop compares the social power of the Catholic laity to the Falls of Niagara, which, having flowed on for ages to be looked at only and admired, are now at last to be utilized. But it is worth noting that, though the effect of this wondrous conversion of force will be far reaching the water begins to work at the source of power. There is found not only the vast machinery, but also the immense factory in which the combined forces will first have productive effect. So is it with the action of social power. Like well-ordered charity it begins at home. And hence each may have part in it, by exercising his influence in his own immediate surroundings. Take an example: Everyone has something to say now about the Catholic school question in the United States; about Archbishop Satolli's address, and about differences of opinion between leading members of the American Hierarchy. Now it would be well if every Catholic who has to talk about these things at all, could talk intelligently, and tell the Catholic truth about them. Catholic truth is had from authentic sources. And not everything said in the daily papers is authentic by any means. The Address of Archbishop Satolli may be read in last week's CATHOLIC REGISTER. Whoever wishes to talk intelligently about this address, should first read it through with attention and care. If he does he will come to these conclusions: 1st. That the Papal Alegate entirely agrees with and follows everything that the Councils of Baltimore decreed about

Catholic parochial schools. 2nd. That there is much to be admired, much to be regretted, and not a little to be condemned in the public school system of the United States. 3rd. That these public schools may be sometimes a remote, sometimes a proximate danger to the faith or morals of Catholic children. 4th. That it is for the Bishop of the diocese to determine the nature and extent of this danger, and when and where the danger is remote Catholic children may be permitted to attend the public schools. 5th. That care should be taken of the religious instruction of those children who do attend public schools. 6th. That Catholic parochial schools are to be continued, increased, and made perfect. 7th. The Papal Alegate restricted episcopal action in some particular cases, and he made a few suggestions which might hold towards a working arrangement between Catholic and public school authorities.

Such, in substance, is this now famous document, including the five supplementary propositions. It touches on matters of principle and matters of practice and particular application of principles. As to the principles all are of one mind. About questions of practice, and local, particular application of principles, there may reasonably and rightly be a difference of opinion. In these practical and local aspects of the school question, it seems the Prelates of the United States took somewhat different views among themselves, and many of them differed from the views of the Alegate. All this they had a perfect right to do, as the Pope himself acknowledged, when he asked the Bishops to freely and fully express their individual opinions to him. The newspapers talk of "division" and "coercion" and "dictation" and "the triumph of a party." The only triumph, says the learned and eloquent Archbishop of Philadelphia, is "the triumph of Catholic Truth, of Catholic education and of the united Catholic episcopate." And now we have the crowning triumph of Catholic obedience and ecclesiastical authority. The strongest and most striking difference of opinion between the Archbishops and Mgr. Satolli was about the opportuneness of appointing a permanent delegate in the United States. Now, Rome has spoken; the Papal Alegate has become Apostolic Delegate; and the Archbishops of New York and St. Paul unite in expressing their satisfaction and pleasure at the appointment. So must it ever be: Catholic Truth will always triumph over newspaper talk.

But Catholics who would rejoice in the victory should take part in the contest; and should prepare themselves for the combat by accurate knowledge of principles, clear, calm statement of facts, and cogent, convincing arguments.

The social contact of a Catholic Club, and the intellectual drill of a Catholic Truth Society, would help much to this conversational readiness. But while expecting both or either, let Catholics use the efficient aid that is offered them, in the periodical and weekly Catholic press.