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THURSDAY, APRIL 7, 1898.

Calendar for the Week.

- April 7—Maundy Thursday. 8—Good Friday. 9—Holy Saturday. 10—Easter Sunday. 11—S. Guthrie. 12—S. Felix. 13—S. Hermenegild.

The Ontario Educational Association will meet in Toronto on Tuesday, the 12th, for the annual convention, which will continue three days. There are many very important subjects on the agenda paper; but the most important, to our mind, is one by Dr. John A. MacOabe, of Ottawa, on "The Personality of the Teacher Re-appearing in the Pupil." If Dr. MacOabe, with his characteristic thoroughness, goes into the depths of the problem suggested by the title of his paper, he cannot fail to interest every parent in Ontario and every advocate and critic of our public school system.

American exchanges contain lengthy notices of the lectures of Dr. Thomas O'Hagan, who is making a tour of the principal cities on the other side, speaking on the present state of American literature. There is no doubt that Dr. O'Hagan's mature views on a subject which is one of considerable pride with the Americans, have completely captured them. The newspapers are all appreciative and the lectures well attended. Twenty-five of the series have already been delivered in the principal cities of Michigan, Wisconsin, Illinois, Iowa and Kentucky.

An honest man is the noblest work of God; and all men are jealous of their patent of nobility in this respect. What, then, must be the feelings of honest men in the employment of the Government at Ottawa, after the extraordinary discussion that arose one day last week in the House of Commons over a proposition to bring government employees, or civil servants, under the law as applied to the "common people" for recovery of debts. The sum of the talk flung across the floor of the House represented the civil service as a body of "hills," men, indeed, who must have lost not only the manly virtue of honesty but also the shame of dishonesty; and all in the vain and ridiculous effort to keep up the appearance of "fashion." That is just about what was said. It hits the honest men among them severely; but, after all, the discussion was simply in line with the doctor's act, which exempts government wages from the legal process to which all other wage-earners are liable. Mr. Fitzpatrick went the length of suggesting an "implied contract" between the government and its employees that the latter are, by some time-honored custom, a privileged class. That means privilege in the eye of the law to be dishonest. Without entering at all upon the righteousness of distress and imprisonment for debt, the Ottawa civil servants who are paying their way like men must feel aggrieved by the implication of dishonesty contained in their exemption from the law governing debtors, and, although some of them may deserve it, they ought to feel doubly aggrieved by the character of last week's discussion in the House of Commons.

Mr. Mulock has introduced in the House of Commons a bill to restore postage upon newspapers. No doubt the measure will pass. It abolishes one of many inexcusable phases of government subsidizing of newspapers in Canada. There is no reason why the product of the newspaper presses should be carried free of charge in the mails in preference to the output of the shops and stores. It is said that the "favor" has helped the public to obtain larger supplies of useful knowledge; but this is easily disproved. There is a heavy rate of postage in England; yet English newspapers are larger and cheaper than Canadian publications. Subsidizing the Canadian press has not elevated or improved it. But a still worse form of the house evil, as far as newspapers are

concerned, has been retained in the form of advertising "patronage" for exclusively partisan sheets. There are scores of papers simply living upon government pickings, which means that they are quartered upon the people, just like the gang of charter-mongering capitalists who, in return for campaign funds supplied to a political party, would grab all the undeveloped resources of the country. It is our opinion that if the postage rate affected only the partisan sheets it would not be imposed. It will mean, we are told, a reduction in the rate on letters from 3c. to 2c. That is an indication of how the common people are taxed for the maintenance of partisan fighting forces.

Mr. Mulock should be called upon to give absolutely convincing reasons why the rate of interest on deposits in the Government Savings Banks to be reduced, as he proposes. The Post office Savings Bank deposits represent the thrift of the working people; and the more that is encouraged, and the more the amount of those deposits increases, the safer stands the credit of the country and the stability of social order in the state. This is a very important matter, and is most important in Canada for various reasons. There is little in the manner of living adopted by the great majority of our people to promote the virtue of national thriftiness. The general run of clerks and business men live up to their last dollar, and carry all the "style" that that dollar can purchase, if they do not go head over ears in debt. Canadians catch this vanity from their American neighbors. The Canadian workman who is putting by a little money for old age or the advancement of his children, deserves every encouragement on account of the peculiar difficulties he has to contend against. There is much reason to fear that the threatened intentions of the Postmaster General will have a bad effect. There are a hundred and one ways in which the Government can save more money than it will raise off by contracting the rate of interest allowed upon the deposits in the Post-office Savings Bank of the money of the industrious working class. Mr. Mulock should be given a hot half hour when he brings his proposition into the House.

Generally speaking the newspapers are pretty reliable. There is no reason why they should not be so. A trained reporter is a trained listener, and, in ninety-nine cases out of a hundred, he is an impartial recorder. It may happen in rare instances that he is entirely ignorant of the subject of the lecture, speech, or discussion which it is his business to report. But even in that case his trained intelligence helps him to pick out all, or nearly all, of the interesting statements of the speaker or speakers. Newspapers are sometimes in the habit of taking reports from amateurs, and much of the inaccuracy to be complained of happens in that way. The amateur is occasionally known to bring a motive to bear upon the opportunity given him by the paper. Last week we made a reference to a report of a lecture by Prof. Clark, where there was no room to imagine anything like a motive for misrepresentation, even if the report was the work of an amateur. Our criticism has brought out more than one contradiction of the newspaper report; but it is not strange that the report itself would otherwise not have been corrected at all? We are quite confident that every intelligent Catholic who read it formed, at once, an opinion unfavorable to Prof. Clark, although he has been regarded always as a liberal-minded and cultivated Christian gentleman. It seems odd enough that a sharp criticism should secure the contradiction, when the harm had all been done by the report upon which the criticism was alone based.

We are assured that Prof. Clark in his lecture did not speak of "Romanism," or the "decline of Romanism." If he, himself, did not read The Mail and Empire, the extraordinary misrepresentation of his words could not have escaped the notice of all his friends and admirers who heard the lecture. But if he, or they, read they did not take the trouble to correct. A critic comes along and declares that such phraseology in the mouth of Prof. Clark would stamp him a vulgar speaker. Then they see the effect of the incorrect report. Immediately more than one contradiction is forthcoming. We hardly need the reminder that Prof. Clark is not in the way of speaking disrespectfully of the Roman Catholic Church—we like to use both the titles, to proclaim the central as well as the universal sphere of the One Apostolic Church. Our correspondent continues: "Prof. Clark did not speak of 'William the Silent' as an opponent of the Roman Catholic or any other Church, but specially as contending for religious liberty." However, it would further appear that "William the Silent" is beside the question altogether, as the lecture was simply on "History and Literature." The Mail and Empire must be suffering from some strange delusion. It is clearly haunted by "William the

Silent," and declines to keep silent about him. On Monday last it was at it again, declaring for the second time that Prof. Clark lectured on "William the Silent." The World gives a totally different account of the lecture from its title to its conclusion, so that we are driven to sympathize with Prof. Clark, who seems to be the victim of a persistent, practical joker. For ourselves we cannot think that we have not done Prof. Clark a genuine service. It is not possible to question and verify everything in the newspapers before making comment upon some point affecting public or religious sentiment.

A note, which we take to express Prof. Clark's conviction, informs us that he is in agreement with the Archbishop of Canterbury and the Bishop of London, whose declarations in favor of a Catholic University for Ireland were quoted in THE REGISTER last week. This is only what we would expect. If a man believes in higher education for the betterment of the world, how can he advocate the application of it upon lines involving religious exclusion? At most the entire Anglican episcopal bench gives public support to the demand of the majority of the people of Ireland for just treatment in the matter of university education. We can conceive of no reason why professors of Trinity College, Toronto, being posted on the question—as Prof. Clark with his old country experience, no doubt, is—should hold different views. Nor is there any reason why, holding those views, they should not give public expression to them. If Prof. Clark would give a lecture on the history of university education in Great Britain and Ireland, we have not the slightest doubt that it would be duly appreciated by the public and would improve local public opinion touching an important question of the day—the just demand of the Catholics of Ireland for the establishment of a university that would be Catholic in the sense that Trinity College, Dublin, is admitted by its own professors to be Protestant.

French and Irish in Canada.

Several correspondents have written to the editor with regard to the recent attack of Israel Tarte's paper, La Patrie, upon the Irish clergy and people, to which reference was made in last week's REGISTER. The general opinion seems to be against dropping the incident, and in favor of war against the Tartes. It might, perhaps, serve a useful public purpose to take a hand in what The Globe is fond of styling the "persecution of Mr. Tarte"; but even if we had the time and the available space for pursuing in our columns the record of the Minister of Public Works, we would still consider the occupation beneath us. The issue raised by Mr. Tarte's paper cannot be said to have any merits. Mr. H. J. Oloran, of Montreal, in his reply to La Patrie, hit the nail upon the head when he said that the statements made in that paper "reveal a latent power of race prejudice, which is simply astounding, and if nursed in any degree would certainly prove most injurious to the best interests of a mixed community, such as ours." Mr. Oloran is quite of our mind when he goes on to say: "I should, however, fail to notice the cruel injustice and calumny exhibited in this outburst if it were not that it is the editorial utterance of a newspaper which passes for the official mouthpiece of the Liberal party in the Dominion of Canada."

We can quite understand Mr. Oloran reacting with pride the past relations of Ireland and France. But Ireland and France of the present time are on a somewhat different footing. Although the present Irish colony in Paris—composed as it is of Irishmen born as well as the descendants of the old exiles of the days when France gave an asylum to the hunted Gael—is numerous, influential and patriotic in the highest sense of the word, nevertheless Ireland as she now stands before the world is not the Ireland of 100 or 150 years ago. Granted the strength of the mutual ties between France and Ireland, retained (and greatly strengthened of late) by societies in Paris like the "Franco-Irish Committee," the "Association Artistique et Littéraire de St. Patrice," by the Irish College and by the social power of contemporary celebrities of the French Republic of Irish descent, who are held in the highest respect by the French nation. Such fraternal links between France and Ireland can never be broken. But the moral strength and growing power of the Irish race outside the British islands is no longer prominently associated with the Irish colony of France, great as it is, or with the

sister colonies in Austria and Spain. The hope of Ireland depends on the sea divided Gaels of the British colonial empire and the United States of America. We do not criticize the institutions of government in continental Europe, but we believe that the advancement of true democracy is essentially the work of the British colonial empire and the American republic. No one questions—because the proof is before all men's eyes—how great is the influence of the Irish race in this movement. Therefore, although Irishmen love and respect the noble French nation, their national relations have permanently been altered by the progress of events, and by the modern direction of political thought. But the newspaper-writer in Canada who pretends to say that this evolution has awakened enmity between the Irish and the French, or, as La Patrie puts it, made the Irish in religion and politics the worst enemies of the French, does not know what he is talking about. Mr. Oloran is right in putting it down to malice, and Sir Wilfrid Laurier, as reported in the press, is right in endorsing Mr. Oloran's words.

The Pope's Influence for Peace.

It must depend upon the American people whether they are to be spared the misery of a war with Spain by the good offices of Leo XIII. The victory might be but a question of time with the Americans; yet it would be a miserable war even for the victors, no matter how long or short the duration of hostilities. There is only one opinion held concerning the nature of the Pope's intervention. It is, or ought to be, entirely satisfactory to two nations who cannot be suspected of any reckless wish to engage in war, and between whom European courts cannot with good grace come in. The Spanish Government openly hails the action of the Holy Father with pleasure, and the whole world believes that President McKinley and his Cabinet are honestly solicitous for peace. Formerly people used to complain that when kings fell out they called upon their subjects to do the fighting, instead of going into the ring themselves. Not all wars are the work of kings; but as a general rule when the people of a nation force on the fighting they are moved by a high and generous sentiment. That is the case with the people of the United States. They have been led to believe that Spanish rule in Cuba is bloody tyranny, and they want to see the Cubans free. They, or the Senators and Congressmen who speak for them, think they cannot trust Spanish promises to give the Cubans as free a government as England has bestowed upon her colonies. The intervention of Pope Leo should relieve them from the necessity of having to trust in Spain. There is no man living who is a more devoted lover of liberty—of true democratic liberty—than the great Pontiff who now sits in the chair of Peter; and there is no nation in the world where this truth ought to be more widely known than the United States. If time for thought and an honest effort to arrange a permanent peace is now allowed, the American people will not be placing their trust in Spain but in Leo XIII. This is the aspect of the Pope's mediation that should recommend it in the United States. This is the advantage the Holy Father possesses over any sovereign among the European courts.

John Redmond's Hopes for Ireland.

Mr. John Redmond has an article in the April number of The North American Review, on "Ireland Since '96," which is dignified by the clear presentation of a great mass of telling facts. After stating that "the immediate result of the insurrection, as it had been the undoubted object of its real authors, was the union of 1800," he quotes the declaration of Charles Kandal Bubs, afterwards Chief Justice of Ireland, that the union was "the denial of the rights of nature to a great nation for an intolerance of her prosperity." The greater part of Mr. Redmond's article is taken up with showing that the intolerance by which the union was carried worked its purpose to the full. The political, social and financial importance of the country was destroyed, and Ireland was effectually barred from participating in the progress of Europe. The adverse conditions imposed upon her held her back, whilst

England, Belgium, France and Norway marched onward. But in spite of every adversity there has been some little progress, corresponding with the slow way that has been made politically by reason of the sacrifices and labors of the men of '48, '65, '67 and contemporary statesmen. Mr. Redmond thinks there is no room for despair; and certainly if his own later policy remained in line with his faith in the triumph of his country's cause, the reasons upon which his confidence rests would appear brighter and more immediate than they actually look. One of the most interesting passages in Mr. Redmond's article treats of the century's struggle for religious equality. Catholics were promised emancipation under the union, but the promise was deliberately broken by its authors. "They not merely neglected to effect emancipation, but they actively opposed it. Nor did their successors change their tactics till the very last, when the fear of civil war, as the Duke of Wellington himself admitted, compelled them to do so."

A Guardian of Its Own Follishness.

The Christian Guardian makes what we are bound to declare an unfair reference to our answer to its yarn about the alleged Mexican "Raffis for Soule." It professes to find the reply too long, and quotes it in such a way as to nullify the force of what we said. Our object in replying to The Guardian was to reach its readers. We expected that it would in due course tell the Methodists of Canada that there is no such place in Mexico as the city in which the "Raffis" was declared to have taken place. There is plenty of reason to suppose that the mis-spelling of the name was not an accident. We also expected The Guardian to credit us with having said that the language of the notice alleged to have been read out publicly in church was plainly satirical and malicious. Both these points have been carefully suppressed. What are we to think of The Guardian?

Is War Inevitable?

The latest news from Washington forecasts the temper of President McKinley's message, in terms that would admit of little hope for the preservation of peace, unless by a complete submission on the part of Spain to the will of the American Republic. It is scarcely to be expected that the Spanish Government can tacitly admit the right of the United States to banish its power incontinently from the Cuban colony. If, as is reported, the policy of President McKinley favors armed intervention, it means that Spain will be put in a corner from which escape is quite incompatible with dignity. This is too bad an example for a democracy like America to give mankind. The American people should be the friends of peaceful arbitration. They see Spain willing to give way as far as possible, willing to submit the whole question to the Cuban people themselves, or to an international commission. Naturally enough the Americans can have little knowledge of kings and courts, and their sentiments might meet with scant sympathy indeed from any European ruler available as a mediator. But they have no reason whatever of that kind for distrusting Pope Leo. The policy of Spain all along has made it evident to the world that the Cubans may be made a free people without further resort to arms. The moral power of America is sufficient to free them; and it is the duty of America to score a moral rather than a savage victory under all the circumstances.

China in Evil Flight.

According to the statement made in the House of Commons on Tuesday evening by Mr. A. J. Balfour, England has quite abandoned her notion of preserving the territorial integrity of China, and is now trying to pick up for lost time by making grab for grab with Russia and Germany upon the property and belongings of the Celestial empire. Mr. Balfour, with tears in his voice, said that England had tried to persuade Russia of the iniquity of robbing the poor Chinaman without excuse or provocation; but Russia could not be made to see any wickedness in it, seizing upon Pori Arthur, the maritime approach to Peking, and practically placing the brand of the Bear upon the entire division of Manchuria. "Thereupon," said Mr. Balfour, "we secured Wei Hai-Wei to balance matters." It is to be hoped

that the charming consistency of this transaction will not be lost upon the abandoned believers in Confucius. If their effacement never brought them that two wrongs make a right, the example of Christian England will at last strengthen their understanding. The morality of the case is as simple as A B C. Suppose you should find a robber throttling an old man by the way-side, and pulling away his wallet, and you should waste quite a sermon on honesty upon the footpad, what would then be the next thing for you, as a Christian defender of right, to do for the relief of that unfortunate old man? Why, go through his pockets, of course, after the robber had taken himself away! This is exactly the sort of "relief" which England has afforded to China. And the end is not yet. The Celestial is still in the way of two or three more representatives of European justice. France will come along in a little while, and, finding China's wallet and loose change gone, will strip off the yellow jacket; then Italy will further relieve the distressed Tartar of his red shirt, and probably Austria will skin him for his hide and tallow. Certainly; because according to Mr. Balfour's convincing argument it is absolutely essential that things must be balanced somehow.

New Books.

We have just received from the publishers a copy of Walter Lusk's latest work, "Pere Monnier's Ward," a novel. The plot of this tale takes one into three changes of scene. We have the quiet life of Pere Monnier's presbytery among the Adirondacks. We are introduced to the glens of the North of Ireland, and again made acquainted with the scenes of street life in New York, and the schemes of the ward politicians. The part of the book which has the greatest charm for the reader is that which describes the simple and beautiful life of the venerable Pere. A certain spot of holiness and peace hangs over the old presbytery which one is unwilling to shake off, and the swift transition to street jargon upon the nerves. The writer had surely some oft-regarded scene before his vision when he wrote: "The house and church were surrounded with trees; the lordly pine that winter could not rob of his fiery; the common but lovely maple; the deep blushing mountain ash; and here and there the laughing lilacs vying with one another which should be most lavish of loveliness. Birds had here found a restful nook, and returned each year, the swallow to the eaves, the robin to fill the maples with song; the pale yellow bird to taunt with his wailing notes, the bluebird with his lay with the harmony of the woods."

The best work of the author is found in the picturing of this quiet nook—in the character of the lovable Pere Monnier—and the skillful touches with which he gives us Napoleon the "man of all work" about the house; Anna, the talkative but motherly old house-keeper; and Genevieve, the pretty little ward of the Pere, who afterwards comes so near to breaking his heart by her willfulness. To appreciate this the reader should see the book itself. We are tempted to believe that in his sketch of the Pere and of his quiet home the writer was unconsciously giving us a new picture of himself and of his own home, as embodied in the swelling Adirondacks. The reader will be glad to meet in this book some old acquaintances in the persons of Cagy and the inimitable Billy Buttons.

In his change of scene to Ireland the author is evidently not at home, and not knowing well whereof he speaks, the picture we get of the old land is neither well-painted nor attractive. Indeed the question rises in one's mind, why should we get at all this long digression to Ireland, giving the whole history of a man who has nothing whatever to do with the thread of the story, except that he happens to be father to the villain of the plot. Of course the sketch we get of Fortune Boney gives the author a chance to hit very hard at the Irish-American ward politicians, and the bosses who while yet obscure, and needy are extravagantly Irish in their ideas to catch the popular vote; but when they rise above the need of it, suddenly they turn their backs on their deluded followers, affect style and Anglomania, and looking to their family records, suddenly discover themselves to be Scotch-Irish, and not of mere Irish extraction after all.

The picture we get of Irish-American politicians is by no means flattering to them, and we hope for their sakes it is a little bit exaggerated. On the whole, we prefer Walter Lusk's in his short "Adirondack Sketches," to Walter Lusk in all the glory of a thirteen-chapter novel. He is evidently an amateur at this last and hasn't enough genius in detail to compensate for a rather commonplace plot, not over-skillfully handled. However, it will do anybody good to make the acquaintance of Pere Monnier. The author is to be congratulated on his push and energy, and his efforts have been successfully seconded by