

## The Catholic Register,

PUBLISHED EVERY THURSDAY.

AT THE

OFFICE, 40 LOMBARD STREET, TORONTO.

TERMS OF SUBSCRIPTION:

TWO DOLLARS PER ANNUM.

FOR ADVERTISING RATES APPLY AT OFFICE.

### Our Travelling Agents.

THE CATHOLIC REGISTER is pleased to announce that Messrs. Patrick Mungovan and Thomas Duignan have been appointed its Travelling Agents. Mr. Mungovan will attend to the REGISTER's interests East of Toronto, and Mr. Duignan will represent it West. We bespeak for each a generous reception amongst our friends, in whose cause the REGISTER is privileged to speak, and which it will always uphold to the utmost of its power.

### Our City Agent.

Mr. Lawrence O'Byrne is duly authorized to solicit subscribers and collect subscriptions for THE CATHOLIC REGISTER in the city. Orders entrusted to him in this connection will receive prompt attention at the office of the REGISTER.

THURSDAY, NOVEMBER 16, 1893.

### Calendar for the Week.

Nov. 16—S. Jesaphat, Bishop and Martyr.  
17—S. Gregory Thaumaturgus, Bishop and Confessor.  
18—Dedication of the Basilica of SS. Peter and Paul.  
19—Twenty-sixth Sunday after Pentecost. S. Pontian, Pope and Martyr.  
20—S. Felix of Valois, Confessor.  
21—Presentation of the Blessed Virgin Mary.  
22—S. Cecilia, Virgin and Martyr.

### The P. P. A.

The *Globe* deserves credit, and the thanks of the community for its manly lecture to the P. P. A. which appeared in its issue of last Monday. This vile Association, bent on poisoning the wells, is now assuming a very aggressive part, and to try its strength has brought into the political field in East Lambton a candidate, Mr. P. D. McCallum. He describes himself as an independent Reformer, "advocating reforms which are demanded by the people, animated by a desire to do my duty to the State, and standing firm for the principle, equal rights to all and special privileges to none." As the *Globe* very fairly puts it, "he has no right to make an appeal to justice by declaring publicly for the principle of 'equal rights to all and special privileges to none' and at the same time countenance flagrant injustice by becoming the candidate of a party which proposes to exclude Roman Catholics from positions of trust and honor, to win the support of moderate men by a temperate public deliverance, and at the same time to obtain the aid of the other forces by a general understanding that he is the candidate of the Protestant Protective Association. If that association is supporting him it ought to come out into the open, tell the people exactly what it advocates, make its charges against the Roman Catholic Church with precision and substantiate them by testimony. If it decline this challenge it will condemn itself in the judgment of all thinking and reasonable men."

The *Globe* concludes the article "In this Province and at this day a crusade against priestcraft is as absurd

an anachronism as would be a crusade against witchcraft. The attempt to exclude Catholics from a share in government will fail, as it deserves to fail. There is no excuse for it, either in Provincial or in Federal politics. It is obvious that a community two-fifths of whose members are Catholics can never grow into a nation with the majority attempting to hold the minority in a position of inferiority, or with Protestants and Catholics regarding one another with continual jealousy and distrust. It is not worth while expending money and effort upon the attempt to build a nation upon any other foundation than justice and equality."

That puts the case fairly and squarely. Our people are citizens, full and equal to all others in this country. We ask no favors beyond what are ours in common justice. We make no appeal to the members of an Association pledged to do their utmost by fair means and foul against us. But we do appeal to the calm judgment of the reasonable portion of the community; and if the *Globe* voice well that portion, our appeal is not in vain. We want to live at peace with our fellow-citizens, but we do not intend to purchase that peace by the sacrifice of principle or the price of dishonor. Men bound together by secret oath are a bitter, relentless foe; but such associations never yet won a worthy cause, or advanced a country's welfare. It will be so with the P. P. A. For our people the trial may be hard to bear; but let them carry themselves with courage, united, undaunted, and they will speak of the victory which cometh to every patient man.

### Morley on the Irish Policy.

Notwithstanding the discouraging predictions and pessimistic views of Mr. W. G. Smalley the Gladstonian determination to win Home Rule for Ireland is unwavering and strong as ever. Hon. John Morley, on Wednesday of last week, paid a visit to Manchester, the stronghold of Joe Chamberlain, Unionist chief, and addressed an immense gathering in the Free Trade Hall of that city. He made a general defence of Mr. Gladstone's policy with regard to both foreign and domestic affairs. He declared that the Government would not whittle one iota from the Home Rule Bill, but would stand shoulder to shoulder to resist to the uttermost the irresponsible veto of the non-representative chamber, the House of Lords. Undoubtedly, he said, a great strain would be placed now upon the Irish members by pressure of British Legislation, but the Irish might rest assured that it was "the persevering intention of the Liberal party to meet their demands. If there should be any playing fast and loose with the Home Rule question, the Liberal party would suffer a greater split than in 1886."

In plain words, the Irish Secretary gave the British masses to understand that unless their representatives in the Commons vote solidly and unflinchingly for every item in the Home Rule Bill their cause is lost. There would ensue such division in the Liberal party as to give an easy triumph to their hereditary foes, the greedy monopolists and plutocracy both of England and Ireland. The future secret of England's happiness and greatness is to be found in the contentment and prosperity of the Irish people.

### The Christian Home.

How often do we hear it said, when some unfortunate creature is guilty of a heinous crime, or grave misdemeanor, "He attended a Catholic college," or "She went to a Convent school," as if these institutions were solely accountable for conduct in after life of those who once entered their doors. There are many influences at work in forming the youthful character, and in laying the foundation of a life for good or for evil. There is one place whose influence is more potent than that of the school or society, and that place is home. Nature has intended the parental teaching to be the strongest factor in the educational problem. The child comes into the world the tenderest of God's creatures. Years elapse before the dawn of intelligence—the natural guiding-star of maturer years. Like the opening of the morning rosebud, this faculty unfolds itself; and its tint, health and beauty are drawn from the atmosphere of the garden in which it grows. And, Oh! could parents but be brought to a sense of the vast responsibility which rests upon them, how many blighted lives would be saved. This is a mighty subject. Volumes have been written upon it. Holy men have preached, with burning zeal, to parents from the first ages of Christianity to the present time. And still the work goes on, and still many are lost by reason of negligent home culture.

We may here cite a few qualities of a Christian home. In the first place the home should be the garden of prayer. It is at the knee of the pious mother that those prayers are learned which will be remembered and said long through life. If the morning and evening devotions, grace before and after meals, the Angelus when the parish bell tolls, be strictly recited there is little fear but this habit will continue from the nursery to the grave. There are so many unfortunate homes in which this primary duty to our Creator is neglected. Such homes are spiritually barren. The world or Satan rules. Again parental authority should be insisted on—not tyranny, but wholesome firmness in having the child obey in what is right. When the will is not trained to bend in youth there is danger of headlong destruction in after years. But, with all this, home should be made pleasant. Home, that one fair spot on earth famed in fiction, fact and song, should be the heart's great magnet. Pleasant faces should be there, love abound, music while away the leisure hours. Books, good books to interest and instruct the youthful mind should be at hand.

We enter some homes, and how sickly they appear. The family library consists of a few small prayer books, a catechism perchance, and an almanac. There is not even a Catholic newspaper. The weekly paper of the town, with the latest crimes and scandals in large print, may be read; but no other. No wonder that the boy, when grown to manhood, seeks the saloon or roves the earth; that the daughter forms alien associations. Home was not what it should be.

Again, how much neater some homes are than others. Everything

is in its proper place. There may not be luxury, but there is love and comfort. The walls are hung with pious pictures. Here hangs the picture of the Sacred Heart. There is the mild face of the Madonna, looking down upon her earthly children; inspiring purity, modesty and affection. A Catholic home is known when we enter by the pictures on the walls. Then the floors may not be richly carpeted, but they can be kept neat. The family sits round the cheerful hearth. One, perhaps, plays a soul-stirring air, or sings for those assembled. It may be that an interesting chapter is read from some wholesome author. Members of good families are invited at times, and like invitations returned, and thus and in such like ways the family are kept together.

When years have passed and each member has taken his particular path in life, he may look back with joy and fondness on the home of his childhood, and bless the grey hairs of a good father and virtuous mother, or breathe a prayer of pious memory over the graves in which they lie.

### That Resolution.

We deem it just to all concerned in the Resolution about a rejected school master, which appeared in our last issue, to give the names. For intolerant persecution we have not met its equal for many a day. That a Protestant should first be selected as teacher, and then rejected by a Board of Trustees because his wife was a Catholic and he attended Church with her, is a state of affairs as lamentable as it is shameful. It is a disgrace to the school section in which it occurred, and would be a disgrace to the narrow minded bigots who brought it about if they were not too small for anger and too low for contempt. But it is well that their names should be handed down to history, if for nothing else, at least to show the meanness of human nature. The Section was No. 8 of the Township of Kilsyth. The motion was moved by JOHN BLACK and seconded by JOHN LISK. We respectfully call the attention of the Minister of Education to this case of gross injustice. Are these men fit to be charged with a public trust of any kind, that they take away to-day the confidence which they placed in the candidate whom they themselves appointed yesterday, giving as the only reason, "the feeling in the section against employing a teacher in any way connected with the Church of Rome?" We answer, decidedly not.

### English Geography.

We are somewhat surprised to find the following in our excellent English contemporary—the *Weekly Register*. "We are familiar with the name of Poughkeepsie, a town in Minnesota, because it has its 'plan' for the reconciliation of Denominational and State interests in the support and management of the Catholic school." Poughkeepsie is in New York, and half as far from Minnesota as it is from London, England. How very familiar English people are with the names of American towns!

With the approval of the Holy Father, a Theological College is to be established in the south of England.