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THURSDAY, MAY 9, 1895.

Calendar for the Week.

May 10—St. Antoninus, Bp., C.
11—St. Francis de Hieronymo.
12—St. Nereus and Comp., MM.
13—Bl. John Baptist de la Salle.
14—St. Leo, P.D.
15—St. Isidore Ploughman.
16—St. Ubaldo, Bp.

The Grant Restored.

All whose solicitude for the good name of the city, as well as those who are more nearly interested in the work of St. Michael's Hospital, will rejoice that the Council has returned to its senses and decided to give the authorized grant for indigent sick to such Hospital as earns it. A few of the Aldermen, some, perhaps, standing in dread of the lodge and some really possessed by the fad of doing all things in one way and in one place, strove to retain last year's system. To the credit of the Mayor and the Aldermen of the majority, it should be said that their outspoken advocacy of fair play will go far to absolve them for past surrenders to intolerance and injustice.

Before many weeks we will have in the city a convention of foremost men from all parts of the continent. It is expected that several celebrated Catholics, bishops and laymen, will be here with their Protestant fellow-citizens. It is well that Toronto can welcome all its visitors to a city which, officially at any rate, is free of bigotry.

The Application of a Principle.

Some time ago, when it was considered probable an election would be held at once, it was pointed out in these columns that the representation of Ontario Catholics in the House of Commons was absolutely insufficient, there being indeed but one-fifth of the number to which we are entitled. It was suggested that means should be taken by Catholic supporters of both political parties to ensure the nomination of a fair number of Catholic candidates. Certain papers which make a habit of converting Protestant dispositions into great principles scoffed at the suggestion as unworthy and discreditable. But a new side to the argument has been shown by Mr. Oostigan in his speech on the Schools question.

From Mr. Oostigan's statement, it appears that at the time of Confederation the English speaking Protestants of Quebec wanted not only guarantees as to their system of education, but also as to proportionate representation. There existed at the time a number of counties within whose boundaries the bulk of the Protestant community dwelt. These constituencies might reasonably be expected to return Protestants. For fear, however, that a

future Quebec Legislature might so reconstruct the constituencies (gerrymander was in the germ, even then) that Protestants might not be adequately represented, it was guaranteed that no such reconstruction could be made without the concurrence of a majority of the members for these counties.

Did the French Catholics resist the demand? Not at all.

It was recognized that so large a portion of the population, having ideas divergent from those of the majority on vital questions, were entitled to representation in every place where common interests were under consideration. The desire of the Quebec minority was acceded to.

This case of of the Quebec Protestants differs very slightly from the position assumed by the Romanists in regard to Ontario Catholics. In both cases there is a specific population to be represented. The difference consists in the fact that in Ontario Catholics are not confined to a particular section but are scattered all over the Province. The essentials of the cases are the same, and it should be insisted by Ontario Catholics that such of them as are willing and able to take part in public life shall not be excluded from it by reason of local Protestant majorities.

Yesterday and Before Yesterday.

Shrinking from the vices of a degenerate age, a young man of a noble Roman house betook himself into seclusion and cultivated an interior existence which was utterly unlike that from which he fled. Here came to him, a humble monk, the idea of evangelizing the people of Britain. Stupendous as was this self-imposed task, it was thrust unwillingly aside when the projector was called to occupy the greatest and most difficult position known to the world. The fair-haired Gentiles lost an apostle, but the Universal Church and the world itself and history gained Gregory the Great.

Where he could not go he sent his companion and spiritual son, Augustine, and a new miracle was wrought by faith and prayer and a new people came within the fold. Here and there through England a mighty cathedral raises its towering spires. Once in these places, rich and poor, master and servant, power and weakness, greatness and lowliness, worshipped together. The cathedral was for all people, and all people went thither.

Wars, pestilences, famines were followed by anarchy, license, greed. In the troublous times when order struggled for a foothold, religion was overturned.

Since then the people who sneered at the Crusaders have followed a plainer Godfrey in the person of Oliver Cromwell, the soldiers of the cross, with the hymns upon their lips, went not more steadfastly to battle than did the psalm-singing Ironsides. The people whose excuse to themselves for separation from the Chair of Peter lay in charges against priests of the Church, were quiescent for generations while parsons hunted foxes. The people who reviled St. Ignatius Loyola and

laughed at his enthusiastic devotion, themselves gathered about John Wesley and caused a new schism for the sake of arduous devotion. The people who assumed an especial property in the Bible and nothing but the Bible followed in immense numbers when a new Augustine in the person of John Henry Newman led the way back to the full wisdom of the Church.

That which its advocates say began in protest against the wealth of the Church is found to-day defending the Established Church; that which they say began in protest against ignorance of the people has left millions of the people ignorant of moral essentials, even of the significance of religion. The people are strangers to the cathedrals.

The successor of Peter and of Gregory, noble like Gregory, frail as Gregory, wise as Gregory, energetic as Gregory, persecuted as Gregory, eager as Gregory for the extension of the Fold of the Shepherd, has received in his eternal city to-day's representatives of those angels, not Angels whom Gregory saw in the market-place thirteen centuries ago, and his prayer has gone up to the Throne that what was done then by prayer and exposition of the truth may be accomplished again even now.

The Catholic Press.

A contributor to "The Owl," issued monthly by the students of Ottawa University, becoming incensed at a local Catholic paper, utters anathema against that paper and its editor. If he stopped here, perhaps, no one would be inclined to blame him (always excepting the victim). But, being a patient and long-suffering person, when at last the provocation became too great, the writer was not content with castigating the chief offender, but felt called upon to extend the bounds of his wrath so that the whole Catholic press of this Province comes within the circle where the lash falls.

The writer quotes Maurice Francis Egan (who, by the way, gave up the editing business in disgust) as saying that one weak point in the Catholic press is "a false promise that a religious paper must keep itself apart from the every-day life and thoughts of the people, that it must be an ecclesiastical organ, with a cylinder set in and arranged to play certain tunes composed without regard to the tastes of people who are not compelled to listen to them," and, continuing, says:

"Why, one would suppose that while Professor Egan was writing these words he had his eye fixed on our own Catholic Press and Catholic Presser, the two grave and weighty weeklies with which we are all acquainted, which measure out dead-house morality by the mile to the good Catholic people of Ontario."

It is permissible, perhaps, to assume that one of these nicknames was intended for this paper, and, as the writer is as clever as the late Joey Bagstock, it is impossible to say which one. But, no doubt, that does not matter. Now, if an indulgent reader (there are not many, but curious ones are not uncommon) will look back over the weekly guide to contents for a long or short space, or even confine himself to the present issue, he will find that such morality as is here placed in evi-

dence is confined to disquisitions by Leo XIII., Cardinals Gibbons, Vaughan, Logue and Moran, Archbishops Walsh (Toronto), Cleary, Bogin, Ireland, Ryan, Keane, Walsh (Dublin), and sundry bishops and priests who have something to say. The sagacious "Owl" may consider this to be "dead-house morality" if it so choose, but it should be added that these personages have some knowledge of the kind of morality Catholics should ponder. "The Owl" might read with profit a sentence or two contained in a sample of this "dead-house morality" in which the Pope enjoins Catholic writers to "be mindful of their duty and not overstep the proper limits of moderation." The Catholic press could, and probably will, be made more efficient, and even "The Owl" need not neglect its spring housecleaning. It has been nearly eight years in existence, training students in journalism, but so far the world has not put up its shutters and taken a holiday on account of any revolution effected by its graduates. It is one thing to know all about it, and another to do something worth while.

The Wicklow Election.

Elsewhere in this issue will be found a speech by Mr. Timothy Healy delivered during the bye-election in Wicklow. In the trenchant style for which he is famous Mr. Healy exposes the Redmond fallacy. It is gratifying to know that the appeal made by him and others of the Parliamentary leaders and by the priests of the county was not unheeded. Mr. Sweetman was beaten and Mr. O'Kelly, a supporter of the Nationalist majority, was elected in his stead.

A notable feature of the election consisted in the letter written by His Grace the Archbishop of Dublin, concerning the participation of priests in the contest. The Archbishop very properly had no respect for those who would deprive the priests of their rightful share of the work. Hereabouts there is a popular notion that anyone may take part in an election contest, cabinet minister, Protestant clergyman, lawyer, school teacher, lodge tyler, saloon hanger-on, jail bird—any body but a priest.

What does the objection to the priest mean? Simply that the people will believe the priest to be sincere in whatever stand he takes, and that there is a probability that party ties will not stand in his way where a moral question is or seems to be involved.

If the politician were morally greater than the priest, there would be no objection to the latter in politics. As the case stands at present the priest is bigger than the politician, and the latter, fearful and powerless, abuses him at every opportunity.

Archbishop Elder of Cincinnati completed this week his thirty-eighth episcopal year, he having been consecrated for Natchez May 3, 1857. Next year Monsignor Elder, if he lives, will have rounded out half a century in the priesthood, for he was ordained March 26, 1846. He is the third senior American prelate, only two of the present members of the hierarchy having worn a mitre longer than he.