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THURSDAY, JULY 22, 1897.

Calendar for the Week.

- July 22 - St. Mary Magdalen. 23 - St. Apollonia. 24 - St. Francis Solano. 25 - St. James the Greater. 26 - St. Ann, Mother of S. V. M. 27 - St. Pantoleon. 28 - St. Nazarius and Comp.

Jacob Trimmer, the most notorious bigot in England, has written a book which the Liverpool Daily Post describes as the most abominable volume ever sent out for review.

The Archbishop of St. Boniface has undertaken a scheme for the repatriation of the North-West. We wish him success while realizing the fact that it is pretty late in the day to begin.

We beg to call the attention of our readers in the diocese of Peterborough to a grand picnic to be held at Trout Creek on the 27th. Special rates are made on all railway points in the Perry Sound district...

Catholic Australia has not been less loyal than Catholic Canada. Cardinal Moran, the Archbishop and Bishops of Australasia sent an address to the Queen declaring, amongst other things, that: "Your Majesty's Australian Colonies have shared in the prosperity of your long and happy reign."

Several cases of belief in witchcraft have come to light in Ontario of late, and in addition to these there are numerous instances of apparently intelligent men and women placing their lives in the hands of fools or knaves calling themselves "Christian Scientists."

When Her Gracious Majesty, with tears in her voice, pleaded with the Canadian Premier to become Sir Wilfrid the little kenneled, good woman, that she had a harder colonial nut to crack than the French Catholic leader.

Three times within a week has the Unspeakable Turk been reported with the utmost positiveness to have accepted the terms of the Powers; but then there are reports quite as numerous, and if anything more positive, that he has called the Powers Christian dogs, and said the Prop, hot has a rod in pickle for them.

Canadian loyalty is asserted in the Irish press as the most instructive lesson connected with the Queen's Jubilee.

colonial demonstration, they say, was the banner suspended over Sir Wilfrid Laurier's head at the National Liberal Club banquet. It was the banner of the Queen's Jubilee of 1867, and inscribed upon it was the motto "Victoria I. and R. Form." Pointing to the banner Sir Wilfrid said: "Belonging, as I do, to a race which in the past had loved liberty, not wisely, perhaps, but too well, you will not be surprised if my heart still clings to the rebels of that date, for it is mistaken in ideas, the work they performed had been the cradle of liberty in Canada. Now we are loyal because we are free, and so long as we are free will be loyal."

The town of Sligo, Ireland has for a year or so been besieged by street preachers, sent down there by a Dublin proselytizing society and amply furnished with money. Dublin Castle helped on all occasions to the extent of sending a regiment of police to protect the evangelists from the presumably savage natives of Sligo. It appears that Sligo is the most law-abiding town in the United Kingdom. Mr. Justice O'Brien, who himself has little sympathy with Irish public opinion, says: "Opening the assizes there he is reported: 'I cannot but be struck with the extraordinary evidence offered, not only of the tranquillity of your county including the city, but its immunity from crime by the fact that according to the constabulary returns only seven offences of one kind or another have been committed since last assizes. I venture to say there is not a county of similar extent in England or Scotland or any part of the United Kingdom where the same could be said. Sligo is as Catholic as it is law-abiding. The Dublin proselytizers have no other fault to find with it: and Dublin Castle would want no other excuse for flooding it with police. To add injury to insult the local taxpayers have had to pay the piper for the zeal of Dublin Protestants and the vigilance of Dublin Castle. This is a fair sample of the way Ireland is governed.'

The New York Irish World has been saluting Father Ryan of this city over his jubilee sermon. Our respected contemporary seems to have misapprehended the subject of Father Ryan's discourse. He spoke exclusively upon the liberty of the Catholic Church in Canada and the liberty achieved by Canadians under Victoria's reign. The Irish Catholics of Australia, headed by their great and patriotic Archbishop, have, in the form of an address to the Queen, jubilated more joyously than did Father Ryan. So have Irishmen acted elsewhere as freemen; but we think that the history of Canada in the past 60 years justifies especial recognition of the developments of the reign in this country. These expressions of the loyalty of Irish Catholics in the British Colonies have furnished an invincibly logical argument to the friends of Ireland in the holy cause of right and justice for which they are contending. The Irish press have made the best use of the jubilee contrast thus provided, so that if Father Ryan had Ireland in view when he preached the sermon criticized by the Irish World, he must have felt he was doing a good day's work for his native land. The views of the Irish World are usually right on all that concerns the Irish cause; and we apprehend that its able editor had not the text of Father Ryan's sermon before him when he wrote his article.

In our Irish news columns to day an account is given of an attack by an Orange mob upon St. Patrick's Church, Donegal street, Belfast. The following editorial reference to the matter in The Dublin Freeman sheds the light of respectable Irish opinion upon the transaction: "We congratulate the Rev. Dr. Kane, County Grand Master of the Belfast Orangemen. He has done the right thing, which, nearly a fortnight ago, we suggested was the duty of the Orange leaders in the North. In a letter to the Orangemen of Belfast and their friends he has raised his voice in protest against the disgraceful violence which on three distinct occasions recently disgraced Belfast and endangered the peace. We are perfectly well aware that the respectable Protestants repudiate and regret the rowdiness of the mobs whose unreasoning bigotry led them to attack St. Patrick's Church in Donegal street. We accept Dr. Kane's description of them as 'corner-loafers' and 'jail birds.' Still these loafers and jail birds sail under the Orange flag. They form the bodyguard for Orange bands, and unless denounced and disavowed they might be led to think that their unchristian conduct had at least the tacit approval of the leaders of the cause of which these rowdies profess to be the champions. It cannot be forgotten that in 1880 it was this class who drove a Catholic boy named Curran into the river Lagan and then pelted him to death with iron nuts, thereby arousing evil passions that were not allayed until many lives had been sacrificed, vast amounts of property destroyed, and untold suffering inflicted on innocent people, and the name of Belfast trailed in the mud before the world. We gladly welcome Dr. Kane's denunciation of violence and his appeal for peace during the forthcoming Twelfth of July celebrations."

A Word for the Methodist Convention.

Probably the largest, and certainly the most interesting, camp meeting of Methodists ever held in Canada was last week an Epworth League Convention in Toronto. We only refer to it for the good effect that we hope it may produce, so that our remarks shall be entirely complimentary. The specially attractive and beneficial feature of the camp was the attendance of thousands of American Methodists, whose quality must have been unknown to the Canadian brethren, and who were sounded at the first muster by Rev. Dr. Carman, an hysterical Liberal politician, who secures his notoriety in politics by posing as a religious bigot. The Convention did not respond in the least when Dr. Carman flung the rag of fanaticism, and it was soon made apparent that the assembled intelligence was above the Carman standard. Two numerous meetings passed off without (as far as we are aware) anything partaking of this familiar sort of offensiveness having happened or been said. References to the Catholic Church to which no reasonable objection could be taken were even made. One of the speakers, exhorting his hearers to religious fervor, quoted a prayer composed by St. Thomas as the finest example of true religious expression he had ever read, wishing with pardonable covetousness that it belonged to "the holy Methodist Church." Many of the contributions to the oratory of the Convention were of the literary variety, and politics, too, had a big share in the unanimous endorsement of an aggressive policy of "Christianity in Politics." Canadian Methodists hardly needed any lessons in this department of Methodist activity. Anyone who studies the make-up of Canadian governments and municipal corporations, or looks at the army of public employes, under governments, councils, school-boards and the like, will see to what practical purpose Canadian Methodists have benefited by their application of the doctrine of "Christianity in Politics." But in this connection it must be observed that one condition which they insist upon with excessive demonstrations of anger and violence is that Catholics shall not be permitted to do likewise. Thus when politics touch Catholic interests it is "sectarianism," not Christianity, for a Catholic to declare his religion; and when a Catholic goes into public office his appointment is denounced as "factional." The precious make-up of the government of the city of Toronto, the enjoyment of almost all the plums by Methodists and the rigorous exclusion of Catholics from salaried positions is an excellent example of how the political principles of Canadian Methodism work out. Judged by their declaration in Toronto the American Methodists have but one political idea, to help each other get all they can for themselves. Canadian Methodism is obviously inferior in its political doctrines to the other. This may be explained, we think, by reason of the close alliance in Canada between Methodism and Orangism. It is to be hoped that value of the contrast will not be lost upon our friends here in Ontario. This is the chief public good we expect to come of the Epworth League convention. It had no religious standpoint, being nothing more than a holiday under denominational auspices. The visitors were all most respectable, well dressed, well conducted men and women having some money to spend; and in these dull times their presence for a few days in Toronto was not to be despised.

A Royal Snub.

Several of the London papers give publicity to the Queen's refusal to receive an address from the Unionists of Dublin. It will be remembered that the corporation of Dublin representing the people declined to take part in the jubilee rejoicing or to congratulate the Queen upon the results of her reign in Ireland. This honest and sensible line of conduct was resented by the "Unionists," and the occasion was seized upon for a demonstration of their feelings on the subject. An address was drawn up for her Majesty's instruction; but let the newspapers inform us what came of it: "They drew up an address, and appointed a deputation, headed by Sir Henry Cochrane, to present the address in person, and the deputation came over from Dublin for that purpose. Now, however, they have been informed through

the Lord Chamberlain's office that the Queen could under no circumstances receive sectional addresses, and that they must send it in the usual way. The deputation has had to return to Dublin in very depressed spirits.

This is one of the few good acts the Queen has ever done directly for Ireland. The lip loyalists of the country, loyal and loud-mouthed because they have been pampered by Dublin Castle and given the land and the fat thereof to live upon, have always made the most of their opportunities when they could put the people at a disadvantage. They no doubt hoped for greater prominence for themselves and louder applause for the sycophancy because the citizens of Dublin refused to participate in the jubilee. The fact that the Queen has snubbed them shows that she not only saw their game but real-ized the logic of Ireland's aloofness from the jubilation. A little more in the same spirit would further improve them.

The Colonies and Ireland.

Following quickly upon the same received from the Queen the Unionists of Ireland have come by another profitable experience with the premiers of the British colonies. The Irish Unionists had a pretty scheme for taking the Colonial premiers on an Irish tour, that they might see for themselves how the wicked Nationalists misrepresented the people. Unfortunately for the success of the enterprise the Colonials had been foregathering in London with Mr. Blake, Mr. Dillon and Mr. Davitt. Sir William Whitway made one humorous public reference to an invitation he had received to visit Ireland in "native costume." The "Unionists" would not like to admit that they had given such an invitation and said no more about it. The position of Ireland was, however, brought in review before the Colonial premiers in quite a different way from that proposed by the Unionists. When Mr. Chamberlain took them into conference on the subject of Imperial Federation they asked him directly what position Ireland would occupy in a British federal parliament? Mr. Chamberlain was not able to satisfy them as to the constitution of a federated parliament of the empire with Ireland ruled by England as she is now. It is fortunate that the Tories are encountering as the first difficulty in the way of their pet scheme the Irish Home Rule argument which Mr. Gladstone and Mr. Parnell brought to bear with so much force as an absolutely necessary preliminary step towards federation.

Connection of Canada and Ireland.

We have received from Ireland a lucidly written pamphlet showing the advantages of Blackrock Bay, on the coast of Mayo, as a port of call for the proposed Canadian fast line. Blackrock Bay not only lies directly in the shortest line that can be drawn between any two points on the Irish and American coasts, but it offers as safe anchorage at all tides and in all weathers as any harbor in the United Kingdom. Thus in point of economy of time and facilities for landing mails its claims cannot be underestimated. It is perhaps characteristic of Ireland or of English neglect of Ireland, that so fine a harbor should be without railway connection; but if the Canadian fast line should make it the port of call, no doubt railway connection with Dublin, as rapid as that between Kingstown and Queenstown for the acceleration of the American mails, would not be wanting. Of the safety of the harbor there can be no gainsaying. It was there last week that the great naval fiasco took place, when Admiral Fellows would not conquer Ireland twice even to amuse the Admiralty. But whether the funny Fellows conquered Ireland or not, the fact that Blackrock Bay furnished water wide and deep enough for five and twenty warships of the channel fleet along with its flotilla of torpedo boats to dodge in and out of by night, and carry on all the dashing achievements of elaborate make-believe naval warfare, renders plain enough the suitability of the anchorage for trans-Atlantic mail carriers. An Irish deputation has waited upon Sir Wilfrid Laurier to bring these matters under his notice, and by every means an earnest effort is being made to secure the Canadian patronage. The Irish Industries Association is promoting the project; and we understand that Lord and Lady Aberdeen have thrown their good will and co-operation into the

scheme. It would be a boon not only for the development of Mayo, but highly beneficial for the whole of Ireland, if, through the favor of Canada, other Atlantic lines were to light round to see the advantages of landing mails on the Irish coast. Liverpool and London are best served from New York through Queenstown; they would be better served from Canada through Blackrock Bay.

Saint Augustine.

The Montreal Star publishes a lengthy article describing the Pan Anglican pilgrimage last week to Ebbw Vale, the scene of St. Augustine's landing in England. The fact of such a pilgrimage representing the "Reformed Protestant religion of England by law established," and the various colonial and American sects adhering to the main principles of the English established religion, would be more than a little startling, and pleasant too, if the newspapers had not by their treatment rendered it a trifling ridiculous. The Star's article starts out in this fashion:

Not the least interesting feature in the programme of the great Pan-Anglican meeting now taking place in England, at which over one hundred American and colonial Bishops are present, is a pilgrimage to Ebbw Vale where St. Augustine first landed in England, and Ebbw Vale is thus described: "Half way between Margate and Hastings, at the Isle of Thanet, the traveller may chance to notice a tall stone cross standing at the corner of a field, not far from a grove of guerdon oak olms. An enquiry of his fellow-passengers will probably elicit the information that it is the cross which stood there; but it is quite a chance, somebody or any one will know that the 'somebody' was St. Augustine, and that the cross marks the beginning of the Church of England, as at present existing."

The italics are ours. St. Augustine is invariably styled by adherents of the Established Church and by Anglicans outside of England "the Italian monk," "the Italian missionary," etc., etc. He is disowned as a trespasser upon the domain of the "British Church," which they say existed before his time in England. Anglicans will have nothing to do with him; they repudiate him in the name of the "British Church." How then could he have laid "the beginning of the Church of England as at present existing?" Is it not the case of inevitable fact against a theory as illogical as was ever conceived by the mind of man? Our Anglican friends cannot turn St. Augustine out of doors and continue to claim him as their father. Still that would be but the least part of their inconsistency. They deny his faith, whilst asserting they had possession of it before him and never renounced it. And now they perform a devout pilgrimage to the spot where he landed, declaring, Here is the foundation of our church, but the founder was not one of us nor was his faith our faith. It is difficult to grasp the sum of all this absurdity.

The Montreal Star quotes the continuity theory of the "British Church" from the pen of one of its champions: "The Bishop of Steyney has told us the state of affairs when St. Augustine landed in 597. The general position of the several races in this island in regard to Christianity was roughly as follows: The Britons, who had been Christians for a long time, certainly for 400 years, and probably for some parts of the island a good deal more than that, had been driven out of the eastern and central parts of what is now called England, and occupied the south-west, west, and north-west. Tradition makes the British Bishops of London and York among the last to fly westward and places the date of their flight a very few years before Augustine's arrival. It is certain that Wilfrith was able, in or about the year 675, to identify the sacred sites in West Yorkshire deserted by the Britons when they fled before the sword of the Angles. There is no evidence that the Britons at any time took any part in Christianizing the English invaders; the evidence is all the other way. The English were pagans in all parts which they occupied. But when Augustine came to Kent he found Christianity known and practised in the capital city. The King had had for years a Christian Queen, the daughter of the Frankish King at Paris, and the Queen had had a Christian Bishop performing Christian services for her in a church preserved from British times. Thus the first seed of the conversion of the English was sown by the Church of Gaul. Further, the Kentish men had made application to Gaul for a supply of Christian teachers, but their appeals had been neglected. Things were certainly ripe for a general change of religion, and it came rapidly. The success of Augustine in Kent was great and permanent; in all other parts his work was a failure."

The Bishop of Steyney is right in saying there were Christian Britons 400 years before St. Augustine. But this is not remarkable when we know that Lucius, King of the Britons, sent an embassy with a petition for missionaries to Pope Eleutherius about the year 181. The request was granted and a number of missionaries were sent, including Fugatius and Damianus.

Do the Anglicans mean to appropriate the results of this early mission as the foundation of a so-called "British Church," and give no credit to the Roman See from which the missionaries came? On some such pretensions they have long discounted the re-establishment of Christianity in 697 after 100 years of almost incessant war and strife had well nigh wiped all traces of the old faith from the face of the land. But it is a good sign this return to the veneration of St. Augustine's name and work. It has gladdened the hearts of the Catholics of the England of to-day, and proves to all concerned that false pretences must fade and the unchanging truth shine out at last no matter how long you may endeavor to hide it under a bushel.

Edmund Burke.

The centenary of the death of Edmund Burke occurred on the 9th of the present month. The day was suffered to pass in Ireland without any sort of commemoration; but the National Literary Society, and the Trinity College Historical Society, are taking steps to hold a public demonstration in November. For a name that exercises and has exercised so much authority, it is indeed remarkable that the desire to honor Burke is not more active among Irishmen. His career foreshadowed that of many men of his race who came after him in the English legislature. An outspoken adviser, an extreme champion of the British constitution, a parliamentarian to whose views governments invariably felt compelled to make concessions, a man who by sheer force of intellect was the foremost figure in a most attractive circle of statesmen, notwithstanding, all this Burke in his day was the target for every miserable hot-spittle near the throne. He was denounced, even after his death, as a political adventurer who had enriched himself by the profession of politics. [And how many Irishmen have heard the same contemptible cry since!] Burke was a Protestant who in face of the popularity of one of the most narrow minded and bigoted monarchs of English history — George III. — consistently and manfully condemned those odious disabilities which, but for the King's influence, might have been removed from his Catholic subjects. Yet, when the reverberations of the French Revolution shook the throne, Burke's concern about what might happen almost got the better of his habitual calmness and breadth of vision. His prophetic view of the American Revolution was likewise somewhat in contrast with the excited endorsement he gave to the schemes of Pitt and George III. to fasten an hereditary aristocracy and an endowed Protestant Church on Canada. Perhaps these were not instances of inconsistency but of personal independence in giving or refusing support to particular measures or movements, without any respect to persons, whether those persons happened to be kings or political opponents. Taking one thing with another, perhaps there is no name in history around which the universal respect of the English-speaking world to-day should more cheerfully rally. Catholics honor him for his fearless championship of their rights; the Irish race as a whole may well be proud of his genius. America might be allowed to regard him as one of the godfathers of the Republic.

Italy and the Vatican.

Rome, July 9.—The Senate to-day discussed the estimates for the Ministry of Justice and Public Worship. Signor Costa, the Minister for this department, replying to several speakers on the relations of Italy with the Vatican, said he did not believe that the Government had entertained any illusion in its efforts to modify the nature of those relations. He thought that conciliation and antagonism were alike useless. What the Government desired was gradually to create a situation obliging them, while discussing the questions at issue, to insist upon their full rights. This was now being brought about by justice and equity. The course of events will persuade both the Government and the Vatican that it was to the interest of both to effect a rapprochement. They were the victors and the others were the vanquished. Their course lay in moderation, free either from weakness or tyranny. Such was, in fact, the clearly marked duty of the Government. With time questions solved themselves. One could not slowly, and therefore the Government could not propose bills dealing with ecclesiastical property. The fact must, however, be recognized that the Government had done everything in its power to arrive at a settlement.