

The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest."—BALMEZ.

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Register of the Week.

The interval between the late harvest of the farmer and the next session of the Legislature is this year busily taken up with a series of political pic-nics. Representatives of both sides are out. Some of the Conservatives are down in Nova Scotia, while the Leader of the Opposition is making a tour through Ontario. The first at which Mr. Laurier spoke was held at Newmarket on the fifth instant. If numbers and cheering count, Mr. Laurier has every reason to feel proud, not only of the welcome he received, but also of the impression he made. In a very eloquent speech which he delivered he touched upon the various political questions of the day. He pointed out the distinction between the policy of his own party and that of the Conservatives upon the well known lines which separate them. Upon the Manitoba School question he repudiated the charge of cowardice which had been made against him for not having spoken. "I spoke," said he, "upon it last session in Ottawa. I stated there, taking the position of the Catholic minority of Manitoba, stating that the Government of Manitoba, instead of establishing public schools, had established Protestant schools, and that the Catholic children were obliged to attend them; that if that position is true, in my opinion it is an act of tyranny which no man can stand; and I thought the duty of the Government was to refer the question to court to see if the complaint was true or not, and to act accordingly."

What seems like a parody on the British Constitution took place in the debate upon the now defunct Home Rule Bill in the House of Lords. The work of seven years of struggling, discussing, hoping, peace-offering, all undone in as many days. What meant the bitter opposition in the Commons when the fate of the Bill was well known? What availed the eighty days work in the Lower House when, by a vote of 419 to 41, the Upper House threw out the measure with the disdain of a few hours' discussion. The Earl Spencer moved the second reading, and claimed that hitherto remedial legislation for Ireland had come too late, or contained defects which rendered it useless. His own personal experience had satisfied him that home rule was the only true solution of the Irish question. When, the following evening, Lord Rosbery, Secretary of State for Foreign Affairs, addressed the House, the Chamber was thronged to hear the most eloquent of the Liberal peers. He characterized the debate as not only unreal and academic, but also in keeping with the history of the House of Lords, who had dealt similarly with

the Catholic Emancipation Bill, the first reform bill and the bill for the repeal of the Corn Laws. Their summary treatment of the present bill made their chamber the chamber of death, and entailed upon them a tremendous responsibility. In conclusion he said that this bill, like all other legislative measures, was experimental. "It was, however, a large and generous experiment. It was not a leap in the dark, but a leap in the light. It was a leap towards the reconciliation of two nations too long divided. It was the stride towards the adjustment of local business, enabling the British people to support the vast and varied burdens of the empire."

Lord Salisbury closed the debate the following night, Sept. 7th, with the boast that it was his privilege to be the last to speak against the subject this session. His principal point was based upon the retention of the Irish members at Westminster, which he regarded as a horror, a madness, and an outrage upon England. After a brief reply to Lord Salisbury from the Earl of Kimberley the motion was put, the axe of the executioner came down and Home Rule was done to the death by an overwhelming majority. If England is sincere the Lords will meet the question again, and by that time will have changed whatever little mind of which they are possessed.

We are pleased to learn from the *Tablet* that Professor Mivart has accepted the condemnation of his articles, and has forwarded a submission *ex animo* to the Congregations of the Holy Office and Index. Nothing can be a surer sign of a great man than loyally yielding up his own opinion to legitimate judges placed over him. It is the victory of a man who has conquered himself; and that is greater than the taking of cities.

The Feast of the Holy Father's Patron, St. Joachim, was celebrated by a brilliant reception at the Vatican. A number of Cardinals gathered round the Sovereign Pontiff, who treated them with most paternal and gracious intimacy. After expressing an earnest desire that devotion to St. Joachim should grow from more to more, he produced the phonograph presented to him as a jubilee gift. He entrusted to it the following sentence: "To-day, the day consecrated to St. Joachim, spouse of St. Anne and father of the Blessed Virgin, here in the Vatican, in presence of the Sacred College, it gives me pleasure to implore the protection of the holy patriarch." The instrument was then made to reproduce a speech made in 1890 by Cardinal Manning, the intonation of whose voice was recognized with emotion by all present.

Now that the storm arising from the Aigues Mortes trouble has subsided,

Italy presents the picture of a disunited country whose Government has sought the friendship of France, and whose people have shouted: "Long live Emperor William II. at Paris." Another lesson is impressed upon those Frenchmen who questioned the Pope's action in advising the support of the Republic. The fact that the Holy Father is neither the subject nor the subsidized friend of Italy ought to be enough to prove the purity of his motive. But the cry of the Roman rabble: "Down with France and down with Leo XIII., friend of the French," is the confirmation of the unselfish policy which the Holy Father has pursued in regard to France.

A bitter antipathy in Italy against Germany threatens the Triple Alliance. A Government organ gives us an idea of the feeling by saying: "We went to Berlin with a rope around our neck, and we are in consequence not the allies but the prisoners of Germany, which lays down the law for us. But yesterday she forbade us to intervene in the Exposition of 1889; she forced us to break off our commercial relations with France, to give up an historical tradition from which arose our political emancipation, to bring about our economical ruin by rejecting a treaty upon which, as upon a pivot, the whole of our commercial policy turned; and as if all that were not enough to-day, Germany obliges the grandson of Victor Emanuel to repair to Metz to crown by his presence on the plains of Lorraine the victories won by German soldiers over the allies of Solferino. To such friends we prefer open enemies."

The Emperor of Germany has been indulging his passion for war by holding special manoeuvres at Metz, where his visit had a double political significance. The first was to dissipate all dreams of Metz and any portion of Lorraine ever being handed back to France, Germany will hold it in spite of all comers. The other lesson is directed to those who were anxious that the Fatherland should be relieved of the heavy burthen of a militarism which obliges them to be constantly ready for battle against her western neighbor and ancient foe.

Cardinal Gibbons, in opening the Catholic Congress, spoke words of wisdom which may well be treasured and put into practice where any number of the Church's children are gathered for the purpose of discussion. Amongst other things his Eminence said:

"In all your discussions be ever mindful of the saying of St. Vincent Lerins: '*In necessariis unitas, in dubiis libertas, in omnibus caritas.*' Happily for you, children of the Church, you have nothing to discuss in matters of faith, for your faith is fixed and determined by the Divine legislator,

and we cannot improve on the creed of Him who is 'the way, the truth, and the life.'

"But between the calm and luminous region of faith and the dark and chaotic region of error there lies a vast field for free discussion.

"I should be very sorry that any member of this congress should attempt to circumscribe this free space by erecting his little fence of *ipse dixit*, and saying to all others, I am *Sir Oracle*, thus far you shall come, but no further.

Let all your proceedings be marked by courtesy and charity, and a spirit of Christian forbearance toward each other. Never descend to personalities. Many a delicious speech has lost its savor and been turned into gall because a few drops of vituperation had been injected into it. The edifice of moral and social improvement which you aim to build can never be erected on the ruins of charity.

The Cardinal, in concluding, read the following letter, addressed to himself from the Holy Father, who bestowed his blessing on the Congress:

Beloved Son—Health and Apostolic Benediction.

It has afforded Us much satisfaction to be informed by you that in the coming month of September a large assembly of Catholic gentlemen meet in Chicago, there to discuss matters of great interest and importance.

Furthermore, We have been specially gratified by your devotion and regard for Us in desiring as an auspicious beginning for such Congress Our blessing and Our prayers. This filial request We do, indeed, most readily grant, and beseech Almighty God that by His aid and the light of His wisdom He may graciously be pleased to assist and illumine all who are about to assemble with you, and that He may enrich with the treasures of His choicest gifts your deliberations and conclusions.

To you, therefore, Our beloved son, and to all who take part in the Congress aforesaid, and to the clergy and faithful committed to your care We lovingly in the Lord impart Our Apostolic benediction.

Given at Rome, at St. Peter's, the seventh day of August, in the year of Our Lord eighteen hundred and ninety-three, and of Our Pontificate the sixteenth.

LEO XIII, Pope.

The *Times* correspondent in Uganda writes that a satisfactory agreement has been made between the Catholic and Protestant authorities, and ratified by the British Commissioner. Under this arrangement the Catholic missionaries receive an extension of territory amounting to about a quarter of the Province. The main island of Sesse, formerly in their possession, now reverts to them. They also have a right of way to the capital and an equal representation both there and at the Court. Liberty of conscience has been guaranteed by the insertion of a special clause. To this the Church Missionary Society objected, and desired to punish a change of religion with the forfeiture of the convert's estate—a rather strange proposal for missionaries to make. "It seems incredible," writes the correspondent, "that those who feel so strongly on this subject should have conceived and actually attempted to enforce upon others what is obviously a tyrannical measure worthy of the worst days of the Inquisition." British justice counts for a good deal, except when it is a question of poor Ireland.

The miners of North Staffordshire have gone back to work at their old wages.