

# The Catholic Register.

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

VOL. I.—No. 32.

TORONTO, THURSDAY, AUGUST 10, 1893.

PRICE 5 CENTS.

## Register of the Week.

Every morning's papers bring reports of continued failures in the United States. Although each is insignificant, and the grand total is unimportant when compared with the fruits of industry and energy of a great people, still the depression is severe. Those who understand these intricate problems of trade and finance express the opinion that things are now at a turning point, and will improve. The prospects of a fair harvest, the action which it is hoped Congress will take in the silver and tariff questions, the importation of gold from Europe, have all tended to steady the mercury in the commercial barometer. It is also proposed to give the banks power to issue notes to the full amount of their capital, thus placing a larger amount in circulation. The requirements of trade rather than the price of bonds regulate the volume of bank-note currency.

The tempest in that orderly teapot, the House of Commons, has subsided without any apology from the member who blackened Colonel Saunderson's eye, or any other explanation, unless a general regret that the unfortunate incident occurred. If Chamberlain were not so full of himself he would have immediately retracted his insult against Gladstone, and then insisted that O'Connor be called upon to apologize. But lovers of self are not far sighted. Thus closed the committee of the House broken through the strained relations of the parties composing it and dealing with the most important question of internal policy since the first shackles were removed from Ireland in 1829.

But what is to be thought of those few Irish members—the Parnellites—who have made up their mind to vote against the Bill on the third reading? Are they going to take the responsibility of doing their best to defeat the only message of good-will England has sent to Ireland for centuries, and the only one it will send for generations to come if Irish members defeat it?

The trouble in Siam is well nigh at an end, and the strained relations between England and France, so far as the East is concerned, are more mutual and harmonious. The blockade of Bangkok was first reported as raised, but the next day brought the news that these presumed instructions had not been carried out by the French officials. Lord Rosebery remarked that the two nations were nearer war than at any time since Waterloo.

The Montreal Presbytery held a special meeting on the 1st instant to consider the case of Professor Campbell. After several forms of the charges had been cast and recast the

libel accused the gentleman of holding and teaching—first, "A view of the inspiration of the Holy Scriptures which impugns and discredits them as the supreme and infallible service of religious truth; and (Count II.) a view of God which sets Him forth as one who does not smite either in the way of punishment or discipline, and Who has nothing to do with the judging or punishing of the wicked, which is contrary to the Word of God and the standards of the Presbyterian Church in Canada.

As to the first charge, the Presbytery brings forward the ordinary texts from the Gospels, and the Epistles of St. Paul to show that the Old Testament was of authority in the time of Our Lord and His apostles. And the Presbyterian Church accepts the Protestant Bible, regards it as divinely inspired from internal evidence, and holds that "The Old Testament in Hebrew and the New Testament in Greek being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore authentic." The document then takes up various passages of Scripture explaining several of the Divine attributes, and gives the Presbyterian doctrine upon the subject. It thereupon quotes from Mr. Campbell's lecture in proof of these charges.

The Presbytery declared the libel relevant, by which action Mr. Campbell ceases to exercise the functions of his office. The trial is fixed for the 19th of September.

It is most gratifying to learn from various Roman correspondents that the venerable Pontiff's health continues excellent in spite of the very great heat prevalent at Rome during the summer months. All who can do so quit the city, but the venerable Pontiff, being virtually a prisoner, can merely have the Vatican gardens for change of air. Here he takes a quiet walk about six o'clock in the morning, and re-enters the palace before seven; for his physician deems the outside air bad from that hour through the rest of the day, and liable to induce malarial fever. The least curate in the Pope's spiritual kingdom is freer.

Upon the recommendation of the Propaganda his Holiness has transferred Mgr. Joseph Radmacher, Bishop of Nashville, Tennessee, to the Diocese of Fort Wayne, Indiana, which was rendered vacant by the death of the late Bishop Dwenger.

The titular Archbishop of Durazzo in Albania, who is 88 years of age, having retired, his successor is appointed in the person of Father Bianchi.

An Oblate Father, Henry Joulain, has been named to the bishopric of Jeffna in Ceylon.

The *World* of New York published last week an abstract of the Pope's new encyclical upon the labor question. Like all other documents from the Holy Father's pen, it is replete with the learning and thought which his mighty intellect and vast experience always bring to any question. From the account given by the *World*, the holy Father declares against strikes, as justifiable only in defence of individual interests—not as a collective arm of aggression. "An aggressive strike is not reciprocal between operative and operative, but an instrument of attack upon the proprietor and property. The operative on strike is a passive and dominated instrument, not an intelligent and free being. While his action lessens the capital of the employer it puts no money into his own pocket. The right of protecting the operative, whether in a factory or in the field, should be admitted, and for this purpose the maximum of labor as well as the minimum of salary should be fixed. The hours of labour should be arranged, giving due attention to days of rest and abstention from labour. Constitutions and laws have their foundation in the character and the traditions of nations and peoples. They are the work of God through the centuries, as the history of every country shows. But no law which wanders from religion or tends to subvert it can be otherwise than defective, and in time must come to naught. Society is not a human invention, but a divine inspiration, for the real social contract is not merely a right between man and man, but between man and God. Where the individual fulfils his duty to God he cannot fail in performing his duty to society. Property is an essential element to social order for the preservation and development of human life, and the divine law has declared property sacred and inviolable. 'Cursed be he who removeth his neighbor's landmark.' But the poor have, nevertheless, a right to be assisted by the rich; not by indiscriminate almsgiving, but by preparing such employment for them as will be useful. If a man will not work, neither shall he eat.' But if he have no work it is plainly the duty of those who can do so to provide it for him. This legitimizes property. No so-called right has any sanction if not sanctioned by God, and no usurpation of others' rights can expect the blessing of heaven. Atheism and a departure from the Christian faith are the great aids and stimulants of anarchy and socialism. The Christian faith alone is the bulwark of social order. Where Christian institutions and customs are not maintained in a State there must be disorder, bewilderment and decay.

Spain, like most countries, is suffering from a financial crisis which has required sacrifice. The Queen Regent has given the example—renouncing a

portion of the civil list to the amount of two hundred thousand dollars. Other members of the royal family have followed. The Government intends making a reduction in the grant to the clergy, but on account of the Concordat cannot do so without the consent of the Holy See. It is reported that the Holy Father has acquiesced, but the details are not yet complete. The conditions his Holiness requires are: that the reduction be only provisional; also, that it be applied only to ecclesiastics and religious institutions that possess sufficient revenue; and thirdly, that the clergy will have to accept this measure only after it has been applied to the employees of the State.

We call the attention of the High Church to the fact that St. Edmund's College in England is celebrating its centenary and reviving the memory of the great St. Edmund of Canterbury—one of the Bishops of the Middle Ages in England, a link in that historical connection which they claim with more assurance than truth. The MS. sums up his history thus: "Abingdon reared him, Oxford educated him, Paris brought him to man's estate; Salisbury drew him to the clerical order; Canterbury exalted him with the Pontifical mitre; Pontigny received him living, but an exile, Soissy received his dying breath; then Pontigny again received his body." He was born in 1180 and died in 1240, in the eighth year of his episcopate, broken by the storm of Norman-English kings, who spent their special wrath upon the cathedral chair of Canterbury. His body lies buried at Pontigny, as it lay where it was first invested with pontifical robes in 1247, when Albert, once Archbishop of Armagh, but then Archbishop of Livonia and Prussia, preached the sermon.

We are very glad to learn that justice is being done the Catholic missionaries in Uganda by the English, both government and press. Sir Gerald Portal, whom the British Ministry sent out to arrange matters, has adjusted things so that Catholics are left undisturbed. A correspondent of the *Times* who visited the country, comparing the two classes of missionaries, writes: "It may seem invidious to draw comparisons between the two Missions; but putting the religious question on one side for the moment, and merely looking at the matter from a practical standpoint, I am compelled to admit that the working system adopted by the French Mission is much superior to that of the Church Missionary Society." He writes in the highest praise of the discipline, regularity and devotion which prevail in the French Missions, and contrasts their courage and obedience with the conduct of the English missionaries. "The training which the latter receive is so imperfect that the men fail to do much good. 'One thing,' he says, 'which I noticed in particular was that the position of the French priests is very much above that of their converts, and I observe none of that familiarity or desire for equality on the part of the natives which does so much harm, and which is so essentially out of place in these countries.'"