

The Catholic Register.

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THURSDAY, MARCH 19, 1896.

Calendar for the Week. March 19 - St. Joseph. 20 - Most Precious Blood of Our Lord. 21 - St. Benedict, Abb. 22 - Passion Sunday. 23 - St. Cyril of Jerusalem, Bp and Conf. 24 - Of the Forty. 25 - ANNIVERSARY - Lady Day.

The New World, of Chicago, gives the President of the United States an excellent piece of advice when it tells him to appoint a commission of enquiry into the rebellion in Cuba before recognizing the belligerency of the island.

The Globe says the P. P. A. was imported into Canada from the United States. That was our own opinion until the American press convinced us that Traynor, the President of the fanatics, and most of his lieutenants are Canadians. It is but far at least to give self-respecting Americans a hearing, and they certainly disown the "dark collarers" as aliens.

Canon Dumoulin utters a denunciation of the divorce evil as the curse of the day. The Canon is an eloquent preacher; but he has added an eloquence to this discourse which rarely is used to touch the hearts of our separated brethren. He pointed to the Holy Family as the ideal of domestic life. There, indeed, he had a fact to appeal to the human hearts of his hearers.

Catholics of many cities on this continent may profitably turn to the example set by the Archdiocesan Union of New York in undertaking to establish an organization similar to the Young Men's Christian Association. We have heard thinking Catholics in Toronto sigh for some such institution here. The idea appeals to all who understand the circumstances and sympathize with young men.

The Salvation Army is now definitely split in two. In future there will be two distinct, and it is possible, opposing armies. The American seceders under Commander Booth have styled themselves "God's American Volunteers." The name does not sound what our American friends would term "click." But Commander Booth knows what he is about. By imparts to the revolt a distinctively American flavor he puts General Booth at as much disadvantage as the Munroe doctrine covered the dispute.

The science of politics makes strange bed fellows. The Orange Sentinel is really unable to choose between the resolution Mr. Crawford offered in the Legislature and the amendment thereto by Sir Oliver Mowat, which was carried. The Sentinel says:

The Crawford resolution, and the Mowat amendment, which the Ontario Legislature substituted for it, are alike in many particulars. Both affirm that the law passed by the Manitoba Legislature in 1890 is a valid law, and both protest against the passage of the bill now before the Parliament at Ottawa. The only real point of difference is the fact that the original resolution protests against remedial legislation either now or at any future time, while the amendment says that legislation should only be adopted as a final resort.

This is the amendment all the Catholic members of the Legislature voted for. Mr. John Baile, for many years secretary of the Irish Protestant Benevolent Society, was a familiar figure in Toronto. He was a kind hearted and honest man. The charity of

the society he was connected with was well placed in his hands, but the heart of the old man warmed to the poor of more than one creed. He was identified with more than one public charity and many whose spirit shrank from receiving the aid of public charity knew Mr. Baile as a friend who could help without humbling them. Mr. Baile was an Orangeman. We believe it was in him to act as nobly as Lucius Brandon. Orange man of merry Brandon town. Mr. Baile was an Irishman with all the generosity and good will of an honest Irishman. He was a credit to his race, Orange or Green.

The Globe says THE REGISTER contributed the Ontario Government without analyzing Sir Oliver Mowat's resolution against remedial legislation. THE REGISTER printed the resolution in full. It spoke for itself. As far as any analysis was required one paragraph condemned the whole.

That in the judgment of this House remedial legislation by the Dominion is only to be thought of, if at all, as a last resort. For the rest Sir Oliver's resolution won so much warm approval from The Orange Sentinel, The Evening Star, and papers of that stripe, as to obviate the necessity of disclosing its real color by other means.

After the second reading of the Remedial Bill, so we are told, a bipartisan committee from Ottawa will confer with Mr. Greenway in order to secure a settlement of the School question by Manitoba. We are assured the Government means to pass the Bill, and this is the way of doing so that best recommends itself to the Cabinet. It reminds us of the little boy whose method of going to school on frosty mornings was to walk in the other direction. For, then, you see for every step he took forward he would slip two steps back. The net result of such masterly man-manuvring was his invariable lateness for school. The Government must try not to be late with its settlement of the Manitoba School question. The moral is obvious.

The inoculation of unity among the Irish Party by His Holiness must be regarded as something extremely gratifying. The communication came to Mr. John Dillon, M.P., from Monsignor Kelly, Rector of the Irish College in Rome on the 24th:

My DEAR MR. DILLON: I am to report that to-day, after the discourse of the Holy Father in reply to the address of the Sacred College, I had the honor of laying at his feet your personal felicitations, etc., etc. I said: "Holy Father, our members of Parliament have recently elected a new Chairman in the person of"—here his Holiness interrupted me, saying, "Dillon, is it not? Has he accepted?" I answered, "Yes, Holy Father, and to-day he charges me to lay at your feet his homage and felicitations, and at the same time to implore your benediction." He manifested by his look and attitude a particular and paternal acceptance of my message. Then he said—"Yes, I bless him, and let them be united, let them be united." With that he laid his hands impressively on mine, evidently wishing to inculcate unity as the desired fruit of his blessing.

To the Globe. The Globe has misconceived the significance of the Irish emigration statistics reviewed in THE REGISTER last week. These statistics seem to give joy to THE Globe. There is not the slightest reason why they should, nor do they furnish, even apparently, the least testimony such as THE Globe might naturally desire to extract from them. The Globe adds to the statistics referred to the following declaration by Cardinal Satolli with respect to the American system of Government:

"My opinion is that the constitution of the American Republic, in the present condition of things and of the people, corresponds most exactly to the Divine spoken words, most exactly the Divine idea of what human government should be—of Church and State. For this constitution prohibits the civil authority to lend itself to the enactment of any law bearing on religion as something not within its sphere. At the same time the sentiment of the law and the opinion of your most illustrious leader is that civil authority should furnish every opportunity for development of religious sentiment among the people." We do not know in what connection these words were spoken by Cardinal Satolli; but, isolated as they are, and supposing they are directed to the matter of education, they enunciate the Catholic view with a clearness that should defy any effort to confuse their meaning. For what is "the present condition of

things and of the people" in the United States? The Catholics are practically in a hopeless minority. And, taking for granted that the Cardinal makes allusion to primary education, what is the state of the law?

Rev. Dr. Lambert, of New York, described it in a recent issue of THE REGISTER:

"While the majority of people recognize the fact that religion is necessary to good order and good government, and especially to the perpetuation of the Christian state, yet, inasmuch as they are all split up into sects, each with its own system of religious instruction, the children which are not taught to the convictions of the parents. It may possibly happen that the people will come at some future time, it is hard to say what to regulate an evil the banishment of teachers from the school room, and when they do that they may come to some agreement on the basis of a denominational system."

Assuming still that Cardinal Satolli was referring to state education where he is quoted by THE Globe, can there be any doubt that his meaning is other than the meaning of Dr. Lambert when he, the Cardinal, says "civil authority should furnish every opportunity for development of religious sentiment among the people?" Now the Catholic minority have equal rights with the Protestant majority in the United States; but as they conscientiously object to secular education, they are supporting at an immense sacrifice their voluntary Catholic schools wherever possible. So that the question of religion and education in the United States is closed. The conditions bear heavily upon the consciences of Catholics; but before the law they have no cause for complaint. That is why Catholics in Ireland never hear an echo from the United States of religious disability; and that is why we are justified in presuming the tide of Irish emigration flows steadily to the United States.

Now contrast with this the conditions in Canada. In Ontario the public school system is by law denominational, or the nearest possible approach to it, considering the condition of things and people. The Public Schools are Protestant schools to the full statutory effect and meaning that the Separate Schools are Catholic schools. The Globe does not challenge the facts; the law was analyzed the other day by an old and eminent Q. C., Mr. A. R. Dougall, of Belleville, a Protestant. And we may remark, by the way, that we had not the pleasure of seeing Mr. Dougall's letter in THE Globe; yet, we do not attribute any motive to our generally fair contemporary.

We will put one question to THE Globe. Has it any memory of a provincial general election having been fought in Ontario where the issue "down with the Separate Schools" was not raised? That cry has been downed repeatedly by the Protestant people of Ontario, who realize that whatever religious inequality exists before the law in Ontario, the balance is on the side of the Protestant majority. And notwithstanding this, and the fact that the Catholics are content with the conditions, the Provincial Conservatives, grown lean by long fasting in hyperborean opposition, continually strive to break into power with the cry "down with the Separate Schools."

Does THE Globe mean to challenge the fair application in this connection of the remark made in our last issue that the intolerance reflected here (and, as we said, solely due to degraded politics) is calculated to frighten Catholic immigrants from this province.

But, if Conservative politics be degraded here what shall we say for Liberal politics in Manitoba? There the Liberals, five years ago, accomplished what the Conservatives have all along been trying to do in Ontario. They destroyed the Catholic schools and tried to drive Catholic children into the Protestant schools. THE Globe, we are quite sure, will not challenge the fact that the Greenway schools are Protestant. Still it can do no harm to refer our contemporary to the recent speech of a Baptist gentleman, Mr. J. Donovan, for full information.

Is THE Globe prepared to challenge the fair application of our remark, that the intolerance reflected in the degraded Liberal politics of Manitoba is sufficient to warn off Irish Catholic men and women seeking a home and peace in a new country.

Returning to the subject of our editorial on Tuesday morning THE Globe said:

The Roman Catholic Church enjoys in Canada privileges which in the United States she would not dream of asking. Yet we are told that Catholics avoid Canada because of its intolerance while they certainly give the most practical proofs that they are well satisfied with the American system.

If THE Globe would wish to see the state education of Canadian children secularized, as it is in the United States, we would suggest that it go first and settle the question with the Protestant people of Canada. After it has been successful in that quarter it can knock upon the Catholic door, and we presume to tell it now the answer it will receive. It will be told that at the last census the Catholics of Canada were 42 per cent of the population.

The next census may show a considerable increase. Any way we are now practically half of the population a condition of things and people very different from, the condition in the United States alluded to by Cardinal Satolli. There is a nut for your Secularists to crack. We have no privileges nor do we want any. We have and we will retain moral and parental rights, Protestants enjoying the same.

We would add that we are far from believing the Protestant people of Canada are for secular education.

The Archbishop on the Canadian Spirit.

Several of the city papers have referred with prompt approval to the remarks addressed to the members of the Irish Catholic societies on Sunday last at the Cathedral. What His Grace said was in the spirit in which he has always treated the subject of Canadian sentiment. The man who loves and is loyal to the land of his birth, will love and be loyal to the land of his adoption. Loyalty is in-born, and where loyal people are concerned the watch word "advance Canada" will sink all unworthy causes of difference.

Exactly in the same spirit as the Archbishop of Toronto addressed the Irish Catholics of this city on Sunday last, did Cardinal Moran, when the alarm of danger to the British Empire spread through the world the other day, speak to the Irish Catholics of Melbourne. In their love for Ireland and the Irish cause, as well as in their affection for the land each calls his home, do these two great sons of the Catholic Church resemble each other. Whilst the Cardinal was touching the deepest chords in the hearts of his people, and making them to vibrate with love for Ireland the immediate purpose was the organization of an Irish regiment for the defence of Australia.

The quality of such patriotism as is in this way appealed to was well understood by Lord Dufferin, when he declared that were the standard in danger in Canada he would entrust it by preference to the most exclusively Irish Catholic regiment the Dominion might muster.

The Irish in America.

A notable article has the place of honor in the March Atlantic Monthly. It is entitled "The Irish in American Life," and the writer's name is Henry Childe Merwin. In a provincial that enjoys so high a reputation as the Atlantic we naturally turn with keen interest to any opinion admitted to its pages upon this much discussed subject.

There are many statements made by Mr. Merwin that must strike Irishmen as anything but pleasing.

Still it must be admitted that the writer seems to have done his best to keep clear of prejudice, and to have tried, as well as he was able in short spaces, to examine the question from all sides. To be sure he has his point of view; indeed it sticks out all over the paper. His comparisons between the Irishman and the "native American" are frequent. By the latter he does not mean the Indian, nor yet the Yankee, as the word is understood, nor a citizen of the United States by birth; but he never fails to describe this "native American."

Most people outside the United States are exactly in the position of Carlyle when they hear of the American. A gentleman once called upon the Cheless sage and introduced him as an American. "But what

sort of an American may you be?" queried Carlyle. "An Irish American, an English American, a Scotch-American or German American."

We derive a general sort of an impression from Mr. Merwin that by the "native American" he, at all events, means the English American. It is easy to understand a citizen of the United States of English extraction calling himself an "American" from patriotic sentiment. But, surely, the same ought to be conceded to Irishmen, Germans and Italians. And this is why we fail to grasp Mr. Merwin's meaning when he says:

Moreover, in this country, the Irish, notwithstanding their intense love for Ireland, have always exhibited a certain staidness of being Irish instead of American.

It would appear that even the grand children of Irish settlers are not yet Americans, although no class of citizens excel them in protesting their Americanism.

Is not this absurd? If an English American exhibit a fondness for calling himself a "native American," and that is admittedly patriotic on his part, why should the Irish American to the third generation have to exhibit "shame at being Irish instead of American?"

If Mr. Merwin's proposition were the impossibility of the fusion of the English and Irish in the United States his meaning might be readily grasped. But he does not put that proposition forward. Somehow or other he arrives at the conclusion after all that the United States may look with most confidence to the production of genius from the "mixing of New England and Irish stock." That mixture will be "a product of the West," and then, and not till then, will the Irish American be lost in the American.

However these things may turn out let us hasten to give Mr. Merwin credit where credit is due him. The Irish, he cheerfully admits, contributed the greatest number of soldiers who won distinction in the civil war. "I should like," he also says "to dwell upon the Irish priests in America."

We hear little about them, but it may be doubted if there ever was a more zealous, faithful and efficient clergy; and whenever the occasion has arisen, as when an epidemic of yellow fever raged some years ago in the south, they have shown the courage of soldiers as well as the fidelity of priests.

We hear little about them, and we may be said of the social and moral forces which go to the building of national character—they are not always apparent.

Again he says it is a common complaint of people who would never face a fire or a mob that there are too many Irishmen in the police and fire department.

Taking Mr. Merwin's statistics as accurate it would seem that the unsettled social conditions in the United States tend to affect injuriously, in common with other nationalities, the character of the children of Irish parents in the cities, and that the evils of political life make them the dupes of unscrupulous leaders. But although in some of the "native American" districts vote peddling is an established commerce—in Rhode Island, for instance, the extent of the meretricious vote has been calculated with some nicety—the case of an Irishman selling his vote is rare.

The Marriage License Evil.

Few will dispute the proposition that crime stalks in the tracks of Secularism. The poisonous fount of many of the shocking crimes that startle us is undoubtedly the marriage license. It is the charter of rights which any monster may easily acquire over the woman who is weak and unfortunate enough to listen to him.

The public mind has been well nigh rendered unconscious of late by the increase of murders following closely upon the heels of secret marriages and the taking out of insurance upon the women's lives. Canada has had its full share of this crime which so vividly reflects the two great destructive trees of modern life—Secularism and the greed for money. The newspapers have made a great mass of sensation out of the description and discussion of such crimes: they have even gone to the extent of arraigning the insurance companies on account of alleged reckless competition for new business; but no one has had a word to say against the agency that gives the criminal his first start.

mid summer. They advertise to bring business and say "no witnesses required."

The marriage license, small as it looks, is one of the great triumphs of the immoral movement we call Secularism. But it will be said the clergy should refuse to marry on the authority of a marriage license, which is simply a slip of paper that practically any one can have for \$2. The priests of the Catholic Church refuse, why should any marriage take place in a church in which the laws have not been published?

Only a woman who has no womanly character left would get married without priest or minister. That argument, as far as it goes, might be passed in their hats by ministers who are satisfied to marry all comers, provided they have the license.

There is no need to present the Catholic view of marriage here. It is refused by Protestantism, and by that fact Protestantism and Secularism make common cause. And evil comes of it.

Mr. Davlin's Speech

In detaching himself from the policy of Mr. Laurier on the School question, Mr. Davlin took occasion to deliver in the House of Commons a speech on the Remedial Bill characterized by candor and moderation. Candor towards the Government party, and moderation in his references to his own party, are displayed from first to last. Mr. Davlin, in spite of the bitter attacks made upon him by the newspapers that hold up to public glorification other members of Parliament who have broken party ties on this question, has, we believe, taken a course that marks him out as a man of the future.

Canadian political life is for the present diametrically bereft of strong men. The Conservative Protestants who have broken with their party on this measure are lauded for their alleged possession of this desirable quality of statesmanship. Strong, or extreme, Protestants they may be; but strong defenders of the constitution they certainly are not. Their strength, too, may be measured according to the volume of popular clamor in their constituencies. The papers that praise them only echo, or at best lead this parish clamor. Nor was it to be expected that such papers would have anything but abuse for a man who chose Mr. Davlin's course.

Mr. Davlin has good reason to rejoice that he is in other company. He need not trouble himself that when he goes back to his own party he will find these factionists still there.

England and Italy.

Lord Salisbury has come to the aid of Italy staggering under the blow dealt by King Menelik.

A diversion is thus created in European diplomacy that has surprised the world not a little. The British Conservatives were boasting the other day of England's "splendid isolation." Even the Triple Alliance, we were told, had its hand against her. No sooner, however, does the Triple Alliance receive a slap in the face from an African ruler that lowered its prestige instanter, than England rushes to the rescue. The action is rather inconsistent with boasts of "splendid isolation" and readiness to fight the world single-handed.

England's policy of aid to Italy, when examined more closely, appears calculated to count two for England and one for the Triple Alliance. The campaign, which is already under way, is to advance an Egyptian expeditionary force to Dongola. It is said this will help Italy. It has yet to be demonstrated. That it will increase the grip of England upon Egypt is certain, and, as Egypt is to pay the piper, the whole plan looks like a fine stroke of business. That it will get England further off from her responsibilities to Armenia, also, goes without saying. This latter advantage is not any more to Lord Salisbury's credit than his policy towards the Sultan has been from the beginning.

Temporarily the Triple Alliance is devoutly thankful. But will the expedition rescue Italy from her humiliating and crushing defeat by the Abyssinians? That remains to be seen.

Facts.

Have you seen those stylish patterns in trousers advertised by Mr. George Duff, whose place of business is at Hobbler's old stand, 360 Queen street East? Made up in pants, they are the finest and the cheapest in the trade. Suits, in whole or in part, to order, and sold at close margins on first cost.