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THURSDAY, NOVEMBER 5, 1896.

Calendar for the Week.

- Nov. 5—Of the Octavo. 6—Of the Octavo. 7—Of the Octavo. 8—Of the Octavo. 9—Of the Octavo. 10—St. Andrew, Apostle. 11—St. Martin of Tours.

Don't forget the Historical Fair in aid of the Cathedral.

One of the government geologists of New South Wales is Rev. Milno Curran a Catholic priest.

The death has just taken place at Sauegal of Father Blanchot (of the Redemptorist Order) who had an almost unexampled experience of nearly fifty years' unbroken missionary work on the West Coast of Africa.

It has transpired that there is not in Trinity College, Dublin, to-day the son of even our Irish landlord. Young men looking to future chances go to the English universities.

The excellent suggestion has been made that fruit growers in the country, who find themselves embarrassed by the excess of this year's crop, should remember the inmates of the charitable institutions in the city.

A maritime contemporary and an Ontario contemporary have been sand bagging each other for weeks, each accusing the other of parasitism in politics.

Our kind friend, The Witness, of Halifax, quotes some of our remarks on the reported settlement of the Manitoba school question, and tells us the terms agreed upon ought to be highly gratifying to us.

It may not be the best choice in the long run that McKinley and the gold standard have swept the United States by a majority of 148 votes in the Electoral College.

Mr. Dillon's Appeal to the Irish People.

Mr. John Dillon, leader of the Irish Parliamentary Party, appeals to the Irish people to raise the funds without which it would be impossible for the party to carry on its work.

We have no doubt as to the answer that will be given. The Irish people have already pledged themselves to carry on to victory the banners of Home Rule. The pledge carries with it the responsibility of providing the essential means for the continuance of the fight.

There should be no delay in providing the support which the chairman of the Irish Parliamentary Party now asks for. Every dollar given promptly will be as good as two put up late in the day.

Mr. Dillon's appeal was issued on October 23rd. The Freeman's Journal of the following day contained the first list of subscriptions amounting, in 24 hours, to the sum of £248.

DEAR SIR—I have just received from Mr. Slatyer, solicitor, of Sydney, the sum of £100, being the amount of a legacy bequeathed to me by the will of the late Mr. John Mooney of the Island of Samoa.

I know of no way in which Mr. Mooney's gift can be turned to better account than by subscribing it in response to the appeal which the Irish Race Convention has ordered for the sustenance of the Party with whose fate, for good or ill, our hopes of Irish liberty for our own time—at all events by Parliamentary means—are irrevocably bound up.

Ireland is giving the most practical answer to the false statement that the people did not mind the convention. The Irish people are subscribing their money generously to back up the decisions of the convention.

Canada took a creditable part in the convention; let her part in carrying out the will of the convention be equally conspicuous.

Prof. Clark Goes Astray.

In many of his recent observations on the Papal condemnation of Anglican Orders Prof. Clark of Trinity College, as he is reported in the daily press, kept outside the range of

van criticism. He spoke with pride of the religious freedom that prevails to-day in all nations ruled by men who speak the English tongue; and indeed we are bound to concede that the school of English thought of which Prof. Clark has been an exponent during the whole of his residence in this country is unquestionably and, we might say conspicuously, on the side of the genuine religious rights of man.

There were members of the Church of England, on this matter, had, he considered, behaved with a great want of dignity. "We wanted no confirmation from the Bishop of Rome of our position," said the speaker.

Here we submit Prof. Clark is very much astray. Had the recent appeal to Rome been the first effort of the Anglicans to obtain recognition of their claims in some wider sense than the merely national character of the Establishment, Prof. Clark would have been in a better position to speak in the style quoted.

They (the High Church party) have been referring to every possible authority in the hope of obtaining somewhere an opinion favorable to their case. They have appealed to the Greek church, but the Greek church will have nothing to say to them.

And now let us put this question to Prof. Clark: After these anxious pilgrimages to the Greeks and the Jansenists where was the want of dignity in petitioning the Pontiff, whom Prof. Clark himself refers to as "the first Bishop of the Christian Church," to consider their case? Certainly it must have been to Englishmen much more undignified to knock at the door of the Czar.

Dr. Langtry to the Rescue.

In the early days of the so-called "Reformation" it was the custom in England to have every church provided with a thermometer. Preachers, vehemently competing with each other for the favor of the sovereign, the squire or the knight of the shire, used to make the atmosphere around them rather warm.

Dr. Langtry's feeling towards the Catholic Church is so well known that we pass over as utterly unworthy of any educated clergyman the false witness he bore against his Catholic fellow-citizens when he raved about "the worship of images and idolatrous Mariolatry." He who presumes to lecture Methodists, Presbyterians and others from the pedestal of High Churchism, simply proves that he knows less about High Church than high tea when he talks of "the worship of images and idolatrous Mariolatry."

We merely throw out these suggestions to our secular contemporaries if they think well of keeping Dr. Langtry in comprehensively condensed form constantly before the public. When his sermons are reported in the ordinary way they are so nonsensical that it requires several columns of "Letters to the editor" to right the outrages committed against history, Christianity and common sense.

Why the Doctor's maid would laugh until she cried at such an amusing mistake. And she would say to the reporter: "A Catholic priest! No; it is Rev. Dr. Langtry's house, and him and the missus, and the family, and the company are at high tea."

It ever tho' art sojourning in any city, inquire not simply where the Lord's house is (for the sects of the profane also attempt to call their own dens houses of the Lord) nor merely where is the church but where is the Catholic church, for this is the peculiar name of this holy church and mother of us all.

Now we ask Dr. Langtry if he were sojourning in a strange city and desired to attend an Anglican church service would he ask a policeman to show him the way to a Catholic church? Would he?

Dr. Langtry's feeling towards the Catholic Church is so well known that we pass over as utterly unworthy of any educated clergyman the false witness he bore against his Catholic fellow-citizens when he raved about "the worship of images and idolatrous Mariolatry."

We have been writing, we have been pleading with our brethren on the right hand and on the left, with all who name the name of Christ, in very compassion for His divided, distracted, weakened, almost ruined Church, to lay aside and forget past feuds, past jealousies, past injustices, and, falling back on the basis of Nice, to set to work to build up the one body upon the one foundation once more.

If the Pope has been pleading and praying what of it? So has Dr. Langtry. Deep answers unto deep. The wall of the forest, or the deep-voiced murmuring ocean—which would you have? Which will our Anglican friends throw in their lot with? They say—some of them—that they need a visible head of their church; and at once they have a choice between Leo XIII. and Dr. Langtry. And still they are not happy.

Mr. Laurier on the School Settlement.

We have had several versions of Mr. Laurier's announcement at Quebec concerning the Manitoba school settlement. That which we take to be the revised, official report of the Premier's speech appeared in The Globe of Tuesday. He said:

It is not yet four months since we assumed power, and before six months have rolled by we shall have settled the school question. (Hear, hear.) We shall have settled it in what manner? We shall have settled it by giving to conscience the rights of conscience; we shall have settled it in such a manner that those who believe in religious instruction in the school shall have satisfaction on this point.

Was Mr. Laurier talking for effect when he made this theatrical reference to the "pound of flesh which we have a right to cut from the breast of the province of Manitoba?" Such language is, in our opinion, both unfortunate and uncalled for.

But let us see what plan of foiling Shylock it is that has recommended itself to the Liberal Premier. His personal organ in Arthabaskville, The Union des Cantons, de l'Est, professes to give us the particulars. Here they are:

What we can state with certainty is that the two Governments have reached an understanding, and that this understanding will not destroy the National schools, to which the majority in Manitoba are attached, and that this settlement secures for the Catholics religious instruction and the teaching of French in the localities where the majority is French, as well as the employment of Roman Catholic teachers of both sexes in the districts where the majority are Catholics, and several other equally important concessions.

It does not require the keenest sort of insight to discern in the foregoing statement that Mr. Laurier intends to offer to the Catholics of Manitoba the very least that they as Catholics could accept. They are to have a time set apart for religious instruction and they are to have Catholic teachers.

aided safe, under all the circumstances, in Ireland would not be accepted in England, where the Catholics are in the minority; and we gravely doubt that it will be found acceptable in Manitoba, where also the minority is Catholic. So far we have no assurance that the terms proposed include a provision for new school districts, and, in this respect, as well as in the abandonment of the principle of federal protection of minorities, our people in Manitoba are left to the future mercy of politicians of the Joe Martin stripe in the local legislature.

Mr. Healy's Champions.

Mr. Harold Frederic, who fitly combines the occupations of fiction writing and cable correspondence, sends a wail from London to The New York Times over the speech delivered by the Archbishop of Toronto in the Pavilion the other evening, at the reception to the Canadian delegates to the Irish Race Convention. He says: "It is really disheartening to find a good man like the Archbishop of Toronto" criticising Mr. T. M. Healy.

Especially does the Archbishop misapprehend altogether the position of Healy and his friends towards the Parliamentary party. It is wholly false to say that they broke a pledge or assailed their colleagues with calumny.

The darkest, strangest mystery in connection with the present position of Mr. T. M. Healy is that only Mr. Chamberlain, Mr. Frederic, and men of their way of thinking understand him. On the day the Race Convention opened in Dublin Mr. Chamberlain, who was in Dublin in the United States, gave an interview to the American press in which he said the Convention was doomed to failure because it did not include "the greatest of living Irishmen," to wit, Mr. T. M. Healy. So says Mr. Frederic, who is about as pronounced a Home Ruler as Mr. Chamberlain. Last session of Parliament Mr. Healy went into conference with the Balfour brothers on the Land Bill when his place was in the committee room of the Irish Parliamentary Party.

Mrs. Sadlier.

Pressure on our space last week prevented our giving to the letter from Dr. Foran, in Mrs. Sadlier's behalf, that editorial endorsement which it merited. This week our friend Dr. O'Hagan takes up the subject so heartily that, when we print his letter, we feel it unnecessary to add anything. Accordingly we give Dr. O'Hagan the hospitality of our editorial space.

"A WORTHY CAUSE."

SIR—I read with much interest and pleasure the appeal made in your last issue by Dr. Foran in behalf of Mrs. Sadlier the veteran Catholic novelist of Montreal. It is indeed a worthy cause. Mrs. Sadlier in the splendor of her gifts requires no introduction to the Catholics of Canada or the United States. Her literary work is the work of half a century. She toiled and hoped and planned in the very dawn of Catholic literary life in Canada and the United States.

Now this good and gifted woman with the benediction of seventy-six years nestling in her silvery hair has chosen the city of Mary—Villeda Mont—in all its richness of Irish and historical associations as the abode of her closing years. It would surely be a just gracious and kindly deed on the part of the Catholics of Canada to honor the veteran Catholic authoress and recognize her past services to Catholic literature in the practical way Dr. Foran has proposed.

What Dr. Foran and Dr. O'Hagan have said is said with sincerity, and our hope, that their words will give full effect in Canada to the cause they champion, is both sincere and heartfelt.