# The Catholic Register. PUBLISHED EVERY THURSDAY

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THURSDAY, JUNE 24, 1897.

# Calendar for the Week.

# Enne 24—Naturity of S. John Baptist. 25—S. William,

25—S. William, 26—SS John and Paul, 27—The Sacred Heart of Josus, 15—S. Leo II, 29—SS. Peter and Paul, 30—S. Paul, Ap.

Rudyard Kipling has proved himself a great poet. In an interview in London with a representative of The Toronto World, he was asked where he got the name "Our Lady of the Snows," which he lately applied to Canada. He said in reply: "Ask any Roman Catholic what is the mean of that title, or refer to McGee's words. Had Kipling been a minor poet, he would have taken the corres pondent to the nearest notary public, and there he would have sworn that he had never heard, nor seen in print, the expression "Our Lady of the before he himself wrote it That is in a general way what all the minor poets do. The Drydens, the Burns, the Kiplings can afford to acknowledge their obligations.

It is Right Hon. Sir Wilfrid Laurier G. C. M. G., which means that he has sacrificed himself. The fact was well known before the Canadian Premier left for England that he thought he had made up his mind to refuse knighthood. Not to mind to refuse knighthood. Not to put too fine a point on u, he said so himself. Had he not changed his mind he would have been in a better position upon his return home to apply democrati alm to the wounds of half a score Canadians who will be terribly disappointed over the brevity of the Jubiles honorlist. But it can hardy be supposed to be Sir it can hardly be supposed to be Sir Wilfrid's fault that the Might-have it car Wilfrid's fault that the Might-have beens are not in it. Thrifty Uncle Oliver does not like extravagance in any form, especially when it comes to sharing anything with himself. There lies the secret of the economy.

The 49 h annue closing of Ottawa The 49.h annur closing of Ottawa University, a report of which we publish elsewhere, was indeed a re markable function. His Excellency Mgr. Merry del Val, Apostolic Delegate to Canada, presided and received himself the degree of Doctor of Canon Law, the highest honor in the gift of the University. Two of the leading clerical figures in the literary field in Upper and Lower Canada, Dean Harris and Abbe Gosselin, received the LL. D. degree. The received the LL. D. degree. The spacious convocation hall of the university was filled with distinguished admirers of the capital's home of higher education, and it is not too much to say that the occasion will remain a memorable one for those who were present. It was a happy selection on the part of the universelection the part of the university authorities for the reception of honors side by side with Mgr. Merry del Val, two such men as Dean Harris and Abbe Gosselin.

### The Christian Guardian.

It is not often that we find the It is not often that we find the didtor of The Christian Guardian in a violent mood. But due allowance must be made for the recently increased strain of his duties. In the coolness of his sanctum he is called apon to transform the fads and hobbles of cranks into of cranks into reasonable looking propositions. A hard task truly. While it cannot be admitted that he While it cannot be admitted that he succeeds in is, we are not prepared to deny the great ingonity he brings into play upon a most difficult under taking. Still, we are not surprised at recognizing in the tone of a long editorial on The Redistra, in the issue of our contemporary of June 16, a sign that the able and assidoous editor waves impatient. He thinks he ought to be shocked at a dignified family pap. like this referring to Sir

Oliver Mowat as an old woman. But his anger upon this point is not real. It is our reference to the Plebisoito Bill that has provoked him. Evidently he has seen the force of it and realizes the prudence of pushing the Methodist Conference and of the way of future reproach. The proposed plebisoite is not, he declares, a Methodist policy.

The truth is that the Plebiscite is the policy of the Liberal party.

It may be a diplomatic and ingenious stroke on the part of our confrere to shift the odium from the shoulders of the deputation who waited upon the Government as representatives of the Methodist Conference. It may also be technically accurate to say that, having consented to the Plebiscite the Liberal Government has assumed the policy as its own. But the broad facts are not in the least affected. The Government has simply yielded to the pressure put upon it by the Methodist Church. And what we have to consider is not the technical question of an assumed responsibility. The question of prohibition remains to-day, as it has always been, a secto-usy, as it has always been, a sec-tarian question ar I essentially a Methodist question. When the Gov-ernment assumes the expense of a plebiscite it cannot by so doing make the question one of legitimate public expediency it only casts upon the public purse a large and unwarrantable expenditure of money. If the Metho-dists and other prohibitionists are determined to continue their folly they, and they only, should pay for it. When the Government consents to relieve them of the expense of susrelieve them of the expense of sus-taining an insensate agitation. it simply converts the public funds to an unlawful end. Suppose the prohi-bition question was used as a political lever in this country by Mahometans, would any one then be prepared to deny its purely sectarian character? Yet the only difference between our remote superation and the Methodist remote supposition and the Methodist reality is that the Mahometauz would be consistent sectarians, whereas the Methodists, by making this the cardinal plank of their creed, practically denounce the boasted foundation of their own religious belief. Their sec-tarianism is as devoid of reason as of iustice.

The Guardian asks : "Why should The Catholic Register make light of legislation? We claim to have as much respect tor law as our contemporary. It is not we who make light of legislation; it is the authors of this Political arrangement between the Government and the Methodists who make light of truth and justice, upon which all legislation should rest. The Guardian says: "We do not forsake the Gospel by paying some attention to law." We observe, however, that our friend, who is so fond of deceiving our friend, who is so lond of deceiving itself that it proves everything by the Scriptures, and denies all things that the Scriptures affirm not, avoids the conflict between the prohibition doctrine and gospel truth. Accordingly, by his own sole standard of truth, the falsity of prohibition is tacitly admitted.

All legislation that is boldly con trary to truth should be decried, and it is "injurious to the cause of good citizenship" to treat it otherwise.

The fanatical demand for prohibition is as unjust as it is opposed to truth. By what right can Methodist political influence—or the Govern-ment obeying the Methodist mandate —prevent one citizen from growing the grape or the barley, or another from extracting from these products of our bountiful soil their ancient and most beneficent yield? Drink has been abused on this earth since the days of Noe. We know what the wise and charitable sons of Noe did. Your modern prohibitionist would not only have sooffed at the sleeper, but, in order to parade his superior virtue the more, would have wrecked the vinemore, would have wreeked the vine-yard and thrown the wine press into the river. It is interesting to remem ber that wherever such extreme measures have been resorted to from the time of the Delugs to the present hour, virtue, morality and charity have been the chief sufferers.

In the current number of The

of Maine know the facts to be as I have stated them, and most of these people drink liquor as freely as their intelligent follows: Ings in other parts of the world Maine legislators know these facts and they themselves drink as a rule. Maine authorities know these facts and do not hosistate to tax unliceused saloon keepsto aid in all their national and other loilidays, and yet such is the blinded a vinine bigotry of the people of Maine that no man can be elected to the Maine Legislature who is not swornlausely, of course, to uphold the Maine law.

If The Guardian cannot accept Tu-Globe Review we shall be grad at any time to quote British blue books, equally strong in point of fact, though more temperate in regard to language.

# Edward Blake on Ireland and the Jubilee.

At the annual Convention of the Irish National League of Great Britain, held at Manchester on June 6th. a resolution was carried emphasizing the fact, already pronounced upon by the Parliamentary Party, that Ireland has nothing to rejoice over, the reign there being marked by oppression. there being marked by oppression, depopulation and starvation, saily in contrast with the rest of the empire. One of the speakers who touched upon this topic was Hon. Edward Blake, and his reference not being long, we give it in full: We are face to face with the

We are face to face with the great demonstration of the year, and I do think that reasonable, practical men who look at that great and imposing demonstration might draw lessons from it which would enlighten their minds upon the Irish question. The earliest recollection of my life is of a rebellion. I remember in the year 1887, the year of the Queen's accession, as a little child. seeing people casting bullets in moulds, and forces being hastily summoned to meet a rebellion in my own country. Canada. I remember some thirty years later, when I entered into public life, what the condition of feeling amongst later. when I entered into public life, what the condition of feeling amongst the Irish and amongst the general population then was. I have some knowledge of what the condition of feeling is to day, and there is marked evidence of it in the tone and temper which is displayed by the Legislature of that country, which is displayed by the Legislature of Australia, the great and important self-governing colonies of this country. Take America, take Africa, take the great and important self-governing colonies of this country. Take America, take Africa, take the great and continuent of Australia and New Zealand, look at them all and see that there has been a progressive feeling of contentment, of loyalty, of desire to make the golden links, not links which chafe or strain, but links of reasonable attachment based upon the concession of local liberies, and the belief that some form of union was an advantage, that is the spirit and feeling which has been engendered by the general course of the policy of Britain towards these great colonies and dependencies all the world over. (Hear, hear). One place remains, close to the shores of this island, in which an opposite policy has been carried out. (Applause). And in that place there is, as there ought to be, a very deep feeling, which has been expressed to day, and was expressed the other day by the Irish Party—applause)—necessarily a very different feeling, as to the effect and consequences of the 60 years' reign upon that people. Now when such circumstances as to tone and feeling and temper as to the spirit with which the anomalous condition of the relations of the different parts of the empire, for they are admittedly anomalous, shall be recorded, that has been attained by the concession of the rights of a free people to these different parts, how is it, I say, that reasonable men cannot from the testimonials they are now about to gain, which I say are to the empire, for they are admittedly anomalous, shall be recorded, that has been attained by the concession of the righ

It would, however, be a mistake to It would, however, be a mistake to imagine that Mr. Blake's speech was entirely pessimistic in tone. On the contrary we have not had the pleasure of reading in a long time an address so full of hope, so encouraging in its account of the well-sustained battle. for Irish rights, so practical in its advice to the Irish race to stand to-In the current number of The Globe Quarterly Review (New York) the editor, William Henry Thorne, asserts:

There are more beastly drunkards in the State of Maine than in any portion of this continent of an equal number of inhabitants—yet that wretched feel feel with the working of his bigoted law. All the intelligent people of the State

standing that position an Irish land bill had been passed, the over-taxation of Ireland had been dobated, relief of agricultural distress had been promised, an undertaking had been given with regard to higher clucation, and finally the Government had pledged itself to give effective local government to the counties and rural districts of Ireland All of which proves that the Irish cause is perpetual. Mr. Blake with characteristic lucidity showed that the Government in dealing with the Irish cause in this maning with the Irish cause in this manner is putting the cart before the horse. He said:

norse. He said:

Mt. Gladstone's Irish policy, that was part of his policy, was that the Irish people ought to have the opportunity of a titing these local concerts the taselres. I rotain, not as obguss of an article of creed, every form and shape in which the late Home Rule Bill stands. It may be that other forms may be proposed which may give substantially the same result, and an open mind ought to be kept by all of us upon all questions which do not take away the spirit and the essence of the grant to the Irish people of the management of their own concerns, be tupon that spirit and the assence I hope we are and shall continue to be united. Nevertheless it is our duty as practical mon to realize the existing facts of the situation, and not to decline but rather to attempt to forward all measures which are propounded, and which, if honestly propounded and honestly brought; upon the Statute Pook, may give some substantial benefit to Iroland.

Mr. Blake was in a position to speak more confidently of the future in view. Mr. Gladstone's Irish policy, that was

Mr. Blake was in a position to speak more confidently of the future in view of the rapid progress of Parhamentary rounion. If dissension is not dead before the Irish people are asked to speak again by their ballots, there is not the slightest doubt how they will deal with the few disturbers.

#### JUBILEE OF THE REIGN.

not say should be lost, but should commit one single venial sin, should tell one wilful untruth though it harmed no one, or steal one poor farthing without excuse." Yes, this is the Church's view of things even in time of Jubileo, and this too must be the view of all who expound or accept the Church's view of things even in time of Jubileo, and this too must be the view of all who expound or accept the Church's teaching. And yet, it must not be inferred from this that the Church is opposed to material progress and temperal prosperity as such, or that she cannot have her words of praise for all true advancement in literature, science and art; and not only the arts and sciences that help to mental development, but even for the inventions and appliances that minister to man's bedily comfort. The Church knows well that anything that is good in any order, material, spiritual or moral, comes from God and may be made to lead to God, and so she has her blessings not only for churches, colleges and schools, but for the fields and the fruits, for electricity and steam, for cars and ships, and everything that is contributed to agricultural. Industrial and commercial prosperity. Her praise for all these powers and forces of nature is first to the Crestor. God, main single and all these powers and forces of nature is first to the Crestor. God, with the material and mechanical order, such wonderful, useful and beneficial results as in ours, and in all this our age deserves high commendation and the heartiest encouragement. But, in speaking especially of the Victorian era, we look for more than material triumphs: we turn from the world of matter to the world of men, and we look for the moral progress of the race, and especially for the civil, political and religious sheaking especially of the Nictoria as their Queen. Here again we are not disappointed, but find abundant matter for prayerful thanksgiving and praise. We shall leave the striking results of social, civil and political progress to the orators of the press, the pla

and the Parliamentary tactics surrounding the Ecclesiastical Tities Boll show a clearly what might have happened. The Oaccus aspecch as the opening of Parlament in 18th her an private principle, her brave, royal resolve written over her own man, tell as plainly who it was that detected and and maintained the plainess right of religious freedom. Here is what the Queen said to her Parliament: "I have assured them of my resolution to manufant tier rights of my crown and the independence of the nation against all emercations of my earnest desire and firm determination under deals biossing to maintain the modern that the summary of the country." And with her own hand the country, "And with her own hand the country," And with her own hand the country," And with her own hand the spirit of intolerance. Sincerely Processing the Ladways Later best as such as a ladways Later best as the second of the cathodic religion which is so paidoll and crual toward the many good and innocent Remark the many good and innocent Remark membered and prived by all her Mextremembered and prived by all her Me

Brave and noble words to be ever remembered and priced by all her Maches and process and especially by the jeeply of this fair Dominion. The words were untered nearly lifty years ago: it took us some time to learn the learner of the took of the fair of the county were untered nearly lifty years ago: it took us some time to learn the lesson. But to day, thank God we can present as a Jubilee offering to our hoyal Mistress the splendid and blessed results of her teaching on religious liberty. Give her of the fruit of her own words and let her works praise her own the gase of the young Queen towards the Catholic religion and her Roman Cathole subjects. A fact not generally known has lately come to the knowledge of the public through the pages of The Contemporary Review, which explains this. In her infancy, childhood and girlhood the Queen had as her trusted geardian as Irsis Catholic gentleman Sir John Conroy, who had been equerry to her tablor, the Duke of Kent. and was appointed by him to this confidential position in his family. This Catholic gentleman experiments of the patients of the pat

cmpte. Our Catholic French Canadian Premier is more than an example of legaty and religious librity, he is the strongest argument for Homa Rule for Ireland that has ever be on beard in Lindon. But this Lodos like bringing politics into the politic We had better come to our prayer. There are two names the Catholic Church brin; into the most solome part of he religious service—the names of her spiritual and temporatures, for as the names of our illustriates of the politic solome part of her religious service—the names of her spiritual and temporatures, for as the names of our illustriates we had a superior of the property of the property of the control of the property of the fine the property of the control of the prayer bids us religious to the control of the prayer bids us religious that the clinicies of tool. This prayer bids us religious to the control of the prayer bids us religious that the steps at our earthly ruler, that we cannot be truly loyal to our conscience to our Creator and to certain the service ended with the singing of the intional authent by the chore. The

The service ended with the singing of the national authens by the chor. The kinghts of st. John, under the command of Co. Keltz, furnished a guard of honor in the Sanctuary.

Solemn High Mass was sung at St. Mary's Church by Vicar vineral McCann. ac-sted by the Rev W. McCann as deacen and Father Iboliard as subdeccon. The sermon had reference to the feather than the sund deacen. The sermon had reference to the feather than the sund procession formed and wended its way through the church and grounds. First the crous with acolytes, then the first commenceats in white, then the aught white the sund procession formed and wended its way through the church and grounds. First the crous continuous st. White then the aught white the sundant white the sundant white the sundant white the consorted white the sundant white the consorted white the consorted with the continuous st. Believed engine work as the Blessed engine with the consorted has beneficion was the sundant white the continuous street and charang. The "Domine Salvaun Fac Reginau," invoking heaven yight and bessings on the Quevo, was rendered, con amore, by the full chor. The main and side altars were beant fully decorated, and ablaze with light. The church was crowded Vicar Goneral Mc 'ann proached, taking for his text. "Ask of Me and I will give thee the Gentiles for thy inhoritance, and the uttermost parts of the cart hor thy possession." Pa. ii. 8. The Catholic Church, he said, was a heaven-born in stutution, an imperishable kingdom. Its mission was to bring the hight of fasth to all the nations of the earth. With the mighty kingdom which was continually adding new regions, or the wonderness, the variety of peoples within her boundaries, her vast population, the onterprise which was contending more closely very day her world wind which was ontending more closely very day her world wind events, as the Vatican Council, with its weak and reaching influence; the remaind influence she exercised in the councils of the mission, was the vatican Council, with its we

At St. Basil's Rev Father Bren. referred to the occasion. He said Loyalty to "the powers that be" is a duty of religion and of society. We teach it to our people forr our pulpits and when we preach it to our people forr our pulpits and when we practice it in the acts of daily life we do but conform to convictions deep in our heaves. Veres query verse query Victoria ha fortunes and moulded the perhaps the greatest king has so far seen.

perhaps the greatest king has so far seen.

We have much to be tha Ood has given us a monace, whose own life is assipe of submission to the provision life is assipe of submission to the provision life is assipe of submission to the provision life is assigned to the constitution under provision life is a citizent of the constitution under the life is a citizent of the great nation to thank God or the protection, the solution and the constitution of the great nation to which we still be great nation to still be great nation under the sum wherein life and proporty are not seen to secure, where the offender against reasonable laws motor begoed to the fullest sunder not here and more could finat under no other same decident her life in the fullest sunder labor unmolested for the fullest sunder her own divine constitution.

The Hon. Thomas Ballantyne, of this city has received the nomination of the Liberal party for North Perth, in the local legislature. The constituency by Mr. Thos. Magwood, of Moralogton, a worthy farmer representative, Mr. Ballantyne, was formerly representative member for South Perth, but was defeated by Mr. McNeil, the present member.