

The Catholic Register,

PUBLISHED EVERY THURSDAY,
AT THE

OFFICE, 40 LOMBARD STREET, TORONTO.

TERMS OF SUBSCRIPTION:

TWO DOLLARS PER ANNUM.

FOR ADVERTISING RATES APPLY AT OFFICE.

THURSDAY, JULY 13, 1893.

Calendar for the Week.

July 13—St. Anacleto, Pope.
14—St. Bonaventure, Bishop, Confessor, Doctor.
15—St. Henry, Confessor.
16—Eighth Sunday after Pentecost—Our Lady of Mt. Carmel.
17—St. Leo IV., Pope, Confessor.
18—St. Camillus De Lellis, Confessor.
19—St. Symmachus, Pope, Confessor.

The Sunday Street Cars.

If our City Council is sometimes deserving of criticism for inconsistency it deserves credit for being consistently inconsistent. No sooner do they pass an unjust resolution in regard to St. Michael's Hospital than they rescind it at their next meeting. They appoint the second of August as the day for voting on Sunday Street Cars, and then postpone it till August 26th. What evolution will develop itself in the Aldermanic intellect before that date we defer discussing. Time to all philosophers is an accident, and to none more so than to the wise body governing this great city, who employ it very much as the old Greek heroine who wove her robe in the daytime and undid it at night. It was decided by the City Solicitor that a vote could be taken, but that no provision could be made for it. The Street Car Company agreeing to defray the expenses this difficulty was overcome, and nothing was left for the Council to do except to appoint a date. In order that the new lists might be used the date was fixed at August 26th, when all who have the right to vote at the elections for the Legislative Assembly, and others who are entitled to vote at Municipal elections, will have an opportunity of expressing their opinion and deciding the question.

No sooner was the step taken by the Council than the opponents of the Sunday Cars began organizing. A meeting of the Sabbath Observance Association was held, at which a discussion took place of more than ordinary interest to the Catholics of the city. It was moved that his Grace the Archbishop be waited upon by the Chairman—W. H. Howland, Esq.—and some other member, informed of the altered state of affairs, and asked to withdraw his name from the petition. Dr. Caven very thoughtfully saw the tenure of this motion; and he remarked, upon being asked to accompany Mr. Howland, that he could not ask the Archbishop after he had signed the petition to ask his name to go on a committee to oppose the petition. Mr. Hoyle explained that the motion would be confined to asking the Archbishop to withdraw his name from the petition. It was decided before taking action, to refer it to the Executive Committee of the Association.

We have no doubt that if these gentlemen had waited upon his Grace they would have found him affable and fully prepared to receive them. But they ought to think twice whether

they are treating an Archbishop with proper respect when they come and ask him to withdraw his signature from any document a few days after he has signed it. Cardinal Newman wrote in his Apologia that a bishop's lightest word was heavy. But the signature of a prelate is graver still, and cannot be easily withdrawn, even by him who made it. The Association should not reason about Archbishop Walsh as they might be inclined to reason about the aldermen of the city council. It is not the character of Archbishop Walsh, either in his official capacity nor by the natural inclination, to put his signature lightly, and lightly withdraw it. We do not take the signature as an expression of authority to his people; we have every reason to believe it was not. In signing the document we suppose that his Grace merely expressed his own personal opinion, which, even if it were revised, is not likely to be changed. Undoubtedly the Archbishop appreciates the earnestness of those who in conscience maintain the opposite, for he is too deeply concerned in the cause of religion and morality not to desire that the Christian Sabbath should be kept holy.

The sanctification of the Sunday is obtained by attendance at Divine Service and personal devotion, and also the abstention from servile work, except in case of necessity. This abstention is not of the Judaic character; but it admits that recreation for mind and body which are a necessary preparation for the week's work. Allowing, therefore, for the proper attendance of Divine Service, morning and evening, we certainly think that the cause of morality would be advanced by a limited car service on Sunday. There is much more tendency to drink and immorality when people are crowded together in miserable rooms in cities than when breathing the fresh air of suburban districts. A Sunday street car service places upon the members of the Street Car Directorate the grave obligation of arranging the work and service so that it will not prevent their employees from attending church and having that rest so necessary for all. And considering the number who are continually applying to be put on the cars, there can be little difficulty in arranging the matter. Capital must have a conscience in this question as well as labor. In fact, the whole question comes to conscience. The Church puts upon every one of her children who have attained the use of reason the obligation of attending holy Mass. She then leaves them to lawful recreation, not wishing to interfere with their liberty. They are bound by the law of God and the practice of virtue on Sunday as on any other day. But this leads us up to the general question of Sunday observance to which we devote some space in another column.

"The Canadian Churchman."

It is a moral impossibility for certain classes of Englishmen to show ordinary respect to people of any other country. But Ireland has always come in for more than its own share of such treatment, and has always been made the butt of English haughty pride and overbearing scorn. One might expect that a newspaper pretending to be a religious paper, and to be guided by the principles of Christian charity, would not indulge in paragraphs breathing nothing but contempt and couched in language which shows the

whited sepulchre of pride within. We clip one such paragraph from the *Canadian Churchman* of the 20th ult., the organ of the High Church in Toronto: "The Bloodsucking that Leaves Paddy Poor," is illustrated by the recent assertion of a Romish priest that, since disestablishment of the Irish Church, the Romanists had spent fourteen millions pounds sterling in buying up lands, churches, monasteries, nunneries, etc. No wonder Paddy is poor! No wonder that an appeal has been made to all the world (Protestants especially) to give him something to eat and drink—if only 'tatties and buttermilk'—after having had his pocket thus emptied by the priest."

What insolence! It is no man's business what the Irish give. But it is their pride, and glory, and a lasting monument to their generosity, that at home and abroad they have built halls of learning, homes of charity, and temples of worship. Better do that with their money than pay it to an alien church or absentee landlords. Better would it also be if the *Canadian Churchman* took a lesson in charitable politeness and dignified composition.

Sowing Dragon's Teeth.

When Lord Salisbury's Government, in the plenitude of its power, passed the Closure Act it had in view only to choke off all discussion in the House of Commons, and prevent Irish members especially from exercising a privilege hitherto enjoyed by the people's representatives whenever assembled in Parliament. It was not foreseen at that time that a day would come when the same Closure Act would strike back like the boomerang, and wound, if not kill its authors. Now is it probable even that Mr. Gladstone and his supporters would enforce the Act were it not for the persistent brutality of the Coercionists in obstructing the passage of every clause and measure of the Home Rule Bill with a pertinacity and scrupulous vindictiveness, that leave no course open to its framers than occasional employment of the weapon forged by the Tories themselves.

The Irish members had to hear in patient silence enactments that enslaved them, and deprived them of the freedom to address their constituents in public assemblies, that made it a crime to give advice to a tenant and that punished with fine and imprisonment any attempt to hold a popular meeting in Ireland and discuss openly the affairs of the Kingdom. But now English Conservatives are not willing to be silent or bear up patiently against wholesome applications of the Closure Act, and the House of Commons re-echoes with their cries of "Shame" and "Gag," because, forsooth, so great a personage as Mr. Balfour, who had spoken for a full half hour against liberty and common sense, was brought to a sudden "halt" in the middle of a sentence by the ominous tolling of "Big Ben." The cableman states that Mr. Balfour did not wait to finish his sentence, but resumed his seat amid deafening Opposition cries of "Shame" and "gag."

Men accustomed to the exercise of frowning authority and bullying power

are most keenly sensitive to the lash when their term of punishment comes round. To show restlessness under their tyrannical government is high treason that must be denounced and punished; but when their turn comes for obedience and submission rebellion is no longer a crime but an act of piety and patriotism. The very authors of Coercion—the legislators who maintained two years ago, and still maintain, that there is no possible remedy for Ireland's disaffection but wholesome administration of crimes' acts, and perpetual enforcement of Coercion Acts, are the very men who now complain of the "gag" and "coercion" being employed to frustrate their unholy attempts at blasting the hopes and prospects of Ireland, and wrecking the peace and stability of the Empire.

When the last Tery amendment to clause 5 was put to the House Mr. Gladstone and his colleagues trooped out into the division lobby. Some of the Tories shouted "gag" and "coercion." They were answered with Irish cheers and the waving of hats. Thus does it happen that by God's providence, the wheel of fortune was so completely turned round, that English and Orange Tories are assailing with groans cries of derision the laws and law-makers of the British Isles, which Ireland's representatives are hailing the same laws with rounds of applause, again and again repeated.

Serious reflection on such facts as these ought to lead all unprejudiced minds to the necessity of giving every possible aid and expression of sympathy to the statesman who can so harmonize the discordant elements of the British Empire as to make all Irishmen cheer for Great Britain and her laws. Ten years ago, and for centuries previous, such a feat would have been an utter impossibility. The cry was raised and echoed everywhere amongst Irishmen "that England's weakness and defeat would be Ireland's opportunity." The courageous legislator who put an end to that alarming cry of a nation in despair and bid hope to perch upon its banners, and trust and gratitude take the place of hatred and revenge—that legislator and his high-minded colleagues are entitled to the veneration of the whole Empire, and to the admiration and respect of the civilized world.

Ordination.

His Grace the Archbishop raised to the holy priesthood on last Sunday morning the Rev. J. Carbery and Rev. A. J. O'Malley. The solemn ceremony took place in the Archbishop's private chapel at his residence on Sherbourne street. His Grace was assisted by the Rev. Fathers Marijon, J. Walsh, Teffy and Cruise. Immediately after the ceremony the newly ordained priests gave their blessing to their immediate friends, who had thronged the neat little chapel upon the solemn, joyful occasion. Both are Torontonians; Father Carbery being a native of St. Paul's parish, and Father O'Malley having been a resident of St. Mary's for years. Each of the young gentlemen said his first Mass in the parish church with which his early life was connected.

The *Catholic Register* extends to both its best wishes for a long, happy and useful life in their sacred calling.