

## The Catholic Register.

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THURSDAY, JANUARY 26, 1899.

## Calendar for the Week.

Jan. 26—S. Polycarp.  
27—S. Vitalis.  
28—S. John Chrysostom.  
29—Septuagesima Sunday.  
30—S. Felix IV.  
31—Prayer of Our Lord in the Garden.  
Feb. 1—S. Ignatius.

Although the cable reports dealing with the results of the recent elections in Ireland held under the new county government bill are meagre enough, they make it abundantly plain that the national voice has not with a general and enthusiastic response from all the provinces. There are not at hand, however, any particulars that could help an intelligent analysis of the vote. We will next week, perhaps, deal with the issues and mandates of the election from the complete reports which our Irish exchanges will bring us.

The young men of St. Mary's Parish are to be congratulated upon the result of last Sunday's meeting to start the building fund for their proposed parish hall. The movement began with the young men's literary and athletic club; but of course they counted upon the invaluable approval of the Very Rev. Administrator, and were not disappointed. Father McCann has taken hold of the project in a way that shows his confidence in it and his determination to make it a success. This fact was evident to the gentlemen of the parish who met on Sunday, and whose liberal subscriptions attested their pleasure in co-operating with the worthy Administrator for the benefit of the young men. Mr. L. J. Congrave was notably generous; but if the young men did not find an enthusiastic friend and backer in him where would they look for another?

General Lord Kitchener has been appointed Governor General of the Sudan, and the Imperial Government has published the text of a convention that fully establishes a protectorate over Egypt. The protectorate moreover rests upon British power alone. This is decidedly the most important event with which the year 1899 commences. Compared with it, the annexation of Cuba and the Philippines by the United States amounts to little or nothing! It must be a new and peculiar condition of the European balance of power that allows England to complete to vast a project without calling forth a show of the public hostility of other aspirants to Dominion on the Nile. The conquest of the Sudan has been a bloody and a costly business, but now that it is done perhaps it is best that the future of the country should depend upon British capacity alone. Amongst other things religious freedom will be ensured through out this vast region, and doubtless the security which the new order gives to missionary enterprise will be welcomed by none more heartily than by the Catholic church, on account of the great religious interests which her missionaries have created on the Nile.

The Winnipeg Telegram and Le Manitoba are hotly engaged breathing religious hate and racial fury against each other. Both papers profess to speak for the Conservative party in Manitoba, one for the English, the other for the French section. The Telegram threatens the French-Canadians with dreadful consequences if they go back upon the Conservative party, and Le Manitoba in turn menaces its contemporary with masterly reprisals in the event of the English-speaking Conservatives deserting the constitutional standard under which the supporters of Catholic education have hitherto ranged themselves. The political party is indeed to be pitted that would count on to have itself judged by the writings of those two papers. For whom ever the Telegram may be authorized to speak, it is reasonably certain that an opinion obtained in that quarter favorable to a race-and-religion issue in the next provincial elections. Surely race and religion in the politics of Manitoba have caused the province sufficiently already. But, as we have pointed out in another article, the business is by no means played out.

William Hurrell Mallock, in the December Nineteenth Century, makes out

an absolutely clear case against the Church of England upon the indictment that it does not teach anything. If this be the conviction that sways the public mind in England at the present time, it must be said that the cable news of this week, to the effect that the Anglican bishops are about to move for the re-establishment of church courts, proves their lordships' capability to commit greater mistakes in the future than in the past. To teach nothing, is bad enough in a church, but to dream of enforcing laws and rules based upon anarchy is to conjure up an impossible and absurd enterprise. If the Anglican church cannot make Mr. Kenist sit down, or meet Sir William Harcourt in legal, and theological debate, the only thing that remains to the state institution is to throw up the sponge and welcome disestablishment. Never was a religious denomination plunged in greater perplexity in all the history of schism. And nevertheless, we have the spectacle of a fragment of this same disordered body emitting a childish cry that it is "truly Catholic." The attributes of the Catholic character are very different from anything seen in connection with the Church of England to-day in its various factions, from the "ritualistic pantheists," as Mr. Mallock calls them, to the "Gideonites" under Kenist, who now threaten to pull to the ground the alleged Anglican branch of the Catholic church.

New Yorkers are being treated to a double-barreled religious sensation. Bishop Potter has been addressing a gathering of the rich and exclusive, and explaining to them how the saloon is the working man's club. At the same time a five year old negro child has been conducting a series of evangelistic meetings very successfully (from the strictly sensational point of view); and the wondering Githamites are in doubt which of the two preachers to wonder the more at—the rich bishop preaching the worldly doctrine of exclusiveness, or the infant prodigy out-Moodying Moody. Bishop Potter has put this poster to his rich friends. How can you, knowing the comforts of your club, condemn the honest workman who decides to frequent the saloon when his dirty wife and squalling children have made his tenement ungenial to him? Then the Bishop went on to speak of the saloon with warm approval as "the workingman's club"; but he said no word of a club for the wife, nor else for the children. The mistake he made was in supposing all men selfish, like the company surrounding himself. His selfishness took no account of neglected wife and hungry children, nor did the idea occur to him at all that home and wife and children demand the getting rid of selfishness. What a mistake to think of co-operating with or educating the workingman by preaching the cold religion of the unrighteously rich to him. The presence of a five year old negro child in the immediate neighborhood of this bishop, talking religion like an automaton seems a not unfitting satire upon his doctrines.

Canon Davidson has been endeavoring to turn the attention of the Anglican Synod at Montreal to an important subject—the taxation of marriage. It is to be regretted that Mr. Davidson ignored abuses, prevalent in Ontario, that have made legal marriage a social danger amongst us. The Quebec system may not be above criticism; but the Protestant clergyman who would speak on this subject and deliberately close his eyes to the notorious conditions obtaining in Ontario, cannot expect to make any deep impression upon the public mind. The law in Ontario not only encourages hasty and clandestine marriages, but it exacts a double not of fees just because it does so. The horde of hungry office-holders, who are styled issuers of "marriage licenses" are no more to be deceived than the Protestant ministers who keep their mouths shut, because the law does not recognize "the license" as a marriage certificate but merely as a letter of introduction to a Protestant minister. If the Ontario law were a real enactment of the civil contract it would constitute the issuers of licenses the perpetrators of the marriage ceremony and save the second fee now paid to the Protestant minister. Mr. Davidson, spoke of the marriage disabilities as affecting only "the non-Roman population" of the country. If that were all, the subject would not be worthy of remark, seeing that there are no Roman Catholics in Canada. We are here English, Irish, Scotch, Galicians, Doukhobors etc.; but we never heard of a Roman colony. If Mr. Davidson means that the Catholic people of Canada have the advantage of their religious convictions, and marry as Catholics ignoring the office holder who gives an unnecessary marriage "license" for an unjust fee, he is, of course, quite right.

While it is the duty of the government to do everything necessary for the welfare of the Doukhobors, who arrived at St. John's last week, and are now on their way to Manitoba, it is well to remember at the same time that all the lessons of past experience of this character

should warn the public to suspend judgment for a year or two at least until the immigrants can show the results of work as colonists. There is a disposition to work up a sort of public ecstasy over these peculiar Russians. The newspapers even go so far as to write up admiringly what they are pleased to call the "marriages," that took place on board the steamer during the long voyage. We quote the published description of what took place: "The men selected the women of their choice and those chosen being willing that constituted the marriage ceremony. In this manner five couples were made happy husbands and wives early on the voyage of the Lake Huron." Of course we know that in all matters pertaining to love's young dream to doubt would be disloyalty and all that; but after admitting that those Doukhobors were married according to their own rites, or absence of rites, how long will it take them to learn that the law of Canada takes no cognizance of their tenets, and that the women have no legal claim upon the men from the moment of landing in Canada. This is only one instance of the strange customs of the Doukhobor immigrants that public opinion in the Dominion should discourage. It is a remarkable thing that a Christian community should go into raptures over the importation of brute brutes.

## Evil Work in Manitoba.

Recent issues of the Winnipeg Free Press contain some articles that will completely disillusion the good people here in the east who think, or profess to think, that the Laurier and Greenway governments are seriously desirous of allaying sectarian strife in the prairie provinces. We speak with full deliberation when we express the opinion, founded upon our observation of political tendencies in Manitoba, that the "statesmanship" which for a number of years has driven the party machine by encouraging race and creed strife has not yet accomplished all the mischief of which it is capable.

A Conservative paper, The Winnipeg Telegram, seems to have been studying the methods of Joseph Martin and Cliffordifton to some purpose. For a considerable time it has been making war against the French and raising all the hullabaloo possible over the concessions which Mr. Greenway is said to have lately made to them alone on the school question. These tactics have now drawn from the henchmen of the Laurier and Greenway governments a striking demonstration of their unlimited resourcefulness in playing the old game.

A Dominion government agent, at Sifton, started the echoes a couple of weeks ago by raising a new and great cry against the deceitful Catholics, and the Dominion government organ, The Free Press, published it with scarce a line running across double columns.

The agent in question is one Paul Wood. He professed to have received a letter, petition and protest from the Galician settlers of York River district for the information of the government; and public. The letter was signed by a Galician named Michael Fekula, and besides expressing the bitter cry of the Galician immigrants against the pestering priests, it contained a very definite complaint to the great capacity for work and the vast services accomplished for the government by Mr. Paul Wood himself. The burden of the petition was as follows:

In the beginning of December, 1898, a priest, calling himself a Roman Catholic missionary sent by the archbishop, accompanied by another gentleman, went the round of the houses in the Galician settlement in Tp. 20, R. 21, 22. The question to each was, "Are you Catholics?" The answer was always yes, for the people did not understand the object of his visit and did not think it necessary to say that they were Greek Catholics, belonging to the Russian church.

A short time afterwards it was said amongst us that the gentleman with him was a school inspector, and that he would apply for separate schools for us on the ground of our being Catholics—Roman Catholics. If this was a government school inspector, we beg to inform the government hereby, that we the undersigned are not Roman Catholics and do not wish separate schools.

The petition was accompanied by a fantastic "history" of the church of the Galicians. The Free Press, as we have said, made a tremendous noise of Mr. Wood's rather clever contribution; but when a few days later it was called upon to retract, it published the letter of denial in an obscure corner of the paper, where it would be best calculated to escape notice. The following was the letter thus guiltily hidden away:

To the Editor of The Free Press.

Sir—I trust you will allow me to make some remarks on the letters that

appeared in your issue of Saturday last concerning the Galicians and separate schools.

I had a few hours' talk with Mr. Paul Wood, Dominion agent for Galicians, and he admitted to me that he had been imposed upon.

It is no doubt true that Mr. Michael Fekula and the sixteen other Galicians who sign with him are opposed to Catholic schools; but they represent nobody but themselves, and there are over three hundred Galician families in the Dauphin district, who have expressed to Rev. Father Page, O. M. I., and to Mr. Robson their preference for Roman Catholic schools.

It is not true that the Galicians in Tp. 20, R. 21, 22, belong to the Russian church; they are Catholics of the Greek rite, acknowledging the Pope as their head. If they had understood this letter which Mr. Fekula republishes, they would have protested against it. The historical sketch of the church of Galicia is too ridiculous to call for anything but a summary dismissal. Having spent the last fortnight among the Galicians of the Dauphin country, I am in a position to speak of them, their religion and their wishes with a full knowledge of the facts. Nothing can exceed the heartiness of the welcome they gave me wherever I went.

ALBERT KULAWY, O. M. I.,  
Missionary.

Such incidents as this show the power for mischief-making which Dominion government employs in Manitoba. When working hand in glove with the political agents of the provincial government. Partisan ingenuity in the raising of such cries is highly esteemed in the school of politics from which men like Joseph Martin and Cliffordifton have graduated, and the personal organ of the latter well knows how to set the heather on fire with Mr. Paul Wood's brand, whilst the unqualified denial given to the agent's statements by Father Kulawy, a very much respected priest laboring among the Galicians is given in small type in an obscure place.

The ill-considered attempt of the Dominion government agent to stir up religious strife is nothing new in the province of Manitoba. Indeed it would appear as if the surest way of obtaining political preferment at the hands of the existing political powers is to blow upon the embers of anti-Catholic feeling until they leap into a blaze once more. It is difficult to accept in sincerity Mr. Wood's statement to Father Kulawy, to the effect that he had been imposed upon. The whole scheme appears to have been altogether too elaborately engineered to allow room for supposing that a mistake was committed upon heavy information. It is much more probable that Wood was looking to the betterment of his own position with the head of the Department of Interior, whose bitter antagonism to Catholics and to the Catholic Church is well known throughout Canada.

Why a man who holds a position like this agent Wood should be allowed to devote his time to any such work as the facts of the case prove him to have been engaged in, must be beyond the comprehension of believers in Sir Wilfrid Laurier's alleged desire to restore peace and harmony in Manitoba. The fact that Dominion government agents engage in such work is an insult to the Catholics, whose educational rights have been wiped from the statute book of Manitoba with Sir Wilfrid Laurier's consent, and whose religious rights are now threatened by a new conspiracy.

A correspondent in the Northwest writing to us about these Galicians says they are a very innocent and harmless people. They acknowledge the Pope as the head of their church; but it is easy to understand that in their present straitened and poverty-stricken condition, in a strange country and among strange people, what effect the machinations of a man in agent Wood's position would have upon them. We are informed that it is well understood he has in this matter been aided by some henchmen of the Greenway government.

The Catholic people of Manitoba have been slandered and persecuted long enough, but that the work is still popular and likely to continue so is made abundantly plain by the recent political signs on the western horizon.

## A Derry Incident.

It always affords us pleasure to be able to speak in terms of satisfaction of the acts of Protestant public men when, upon occasions of sectarian excitement, they display a fair spirit. An incident of the month in the city of Derry, Ireland, seems to call for favorable comment on the part of the Catholic press wherever the peace of mixed communities is liable to be disturbed by those degraded ad-

versers of Great Britain and America who call themselves "ex-priests."

On the first Sunday of the month the self-styled "Father Ruthven" made his appearance in the city of Derry in the company of a local politician agent and the secretary of a local Orange club. Arrangements had been made on his behalf in advance that he should deliver a course of his stock lectures in the Guildhall, the consent of the Mayor having been obtained. Handbills and posters advertised the usual harangues against "the vampire priests of Rome," and these announcements naturally excited the public mind in a city where the majority of the people are Catholics.

One of the councillors of the city, Mr. William O'Doherty, amidst that the civic hall should be used for such a purpose, addressed a protest to the Mayor on the subject, a portion of which we reproduce:

"You, being an Irishman, will understand the feeling we Irish Catholics entertain for our priests. You know that the bond between priests and people has stood the test of centuries, that it has survived the worst penal code ever enacted in any civilized country of the world, and if we Irish Catholics have a tender spot at all it is our affection for our priests. Knowing that these feelings exist, which you must as an educated and clear-headed gentleman I would expect you to save the city and the majority of your fellow-citizens the obloquy of having insults hurled at their heads and the heads of their clergymen by a jail-bird such as this ruffian is, I am prepared to prove that he was an inmate of a prison for no very trivial offence on one occasion, and so far as I know certainly on one other occasion as well. There is no doubt whatever a very strong feeling is growing amongst my co-religionists of the city against this un-called-for insult that has been hurled at their heads, and I would ask you, knowing that you would be the last man in the city to wantonly insult any religious body in it, to exercise your right as the head of our municipal government and cancel the order this man got for the use of the hall. By doing this you will gain for yourself the esteem of every fair-minded man in the city, be he Catholic or Protestant.

Councillor O'Doherty's protest had the desired effect. The Guildhall was closed by the public order of the city clerk (Sir Newman Chambers), and Ruthven and his following collapsed at once, failing in any attempt to incite a riot in the streets. A great crowd assembled, but the city having saved its dignity, the people were content to suffer Mr. Ruthven to go his way out of Derry unmolested. In England Ruthven has been refused the privilege of speaking in public halls in various cities and the example of civic dignity which Derry with its traditions and history has set places the seal of reprobation more conspicuously still upon the fellow's business and character.

## The True Logic of "Expansion."

Mr. Bourke Cockran spoke the most convincing logic at a meeting, held on Sunday last, in New York, under the auspices of the Continental League, for the purpose of protesting against the "imperialism" of the United States government and the formation of an alliance with England.

The "expansion" of the United States, as it is called—although it really is not expansion but annexation of Cuba, Porto Rico, the Philippines and other islands until lately the possessions of Spain—finds its warmest advocates in England. English politicians and business men cannot too strongly urge Uncle Sam to possess himself of an empire with an "open door," so that honest John Bull may have the run of the house. The Americans are told by every English paper from The Times to Ally Sloper; and by every politician from Joseph Chamberlain to Ker Herry, that no nation can be great until it has "expanded" to its utmost possible dimensions.

This advice may not be all lost upon Uncle Sam, who is generally supposed to possess a sense of humor, if he does not yet see an empire. Mr. Bourke Cockran put it this way at the New York meeting:

"I confess I am in favor of expansion if it is meant in the right direction. In this case everything depends upon what is meant by the right direction. If we want expansion, why, here to the north of us lies a country which is a natural part of us. Why not annex Canada? I'd be delighted to see the line of custom houses blown into the great lakes and our line of territory to the north of us extended to Baffin's Bay. Deeply as I desire annexation with Canada, I would not have any force of arms. The histories of Alaska, Louisiana and England's treatment of Ireland too well illustrate the foolishness of annexation by force and coercion. Now, if England likes us, as she claims she does, let her convince Canadians that their true destiny is with us."

The spirit of these remarks is unquestionable to any Canadian who

knows the rules of fair discussion. Although the speaker's tone seems to have been half in fun and wholly in earnest, the idea in his mind was exactly expressed in a couple of recent issues of The Toronto World, pointing out many signs of the annexation of this country to the United States which the recent policy of England towards the United States perhaps unintentionally reveals.

## A. O. H.

At the last regular meeting of Div. No. 4, held in St. Ann's Hall, a resolution of condolence was unanimously adopted upon the death of the father of Bro. Charles and Joseph Rogan.

## To Correspondents.

Constant Reader—Your letter should be addressed. The Countess of Aberdeen, Haddo House, Aberdeen, Scotland. Commence the letter: Your Ladyship,

## DOYEN OF THE FRENCH BIER.

## ARCHY FASSER AWAY.

The Bishop of Ajaccio, Monsiegnur de Foata, who has just died in his 82nd year, was the second doyen or senior, of the French hierarchy, after Monsiegnur Dabot, Bishop of Perigueux. He occupied the see of Ajaccio for the past twenty-one years. The deceased bishop studied theology under Cardinal Guibout, when that prelate was a professor in the grand seminary of Ajaccio. He succeeded Monsiegnur Gaffrey in 1877, and although opposed to the Republic, being like most Corsicans, an Imperialist, he always managed to avoid entanglement of any sort with the Government. According to an allowed custom, Corsica finds its own bishops, but the present Minister of Public Worship may possibly nominate a successor to the deceased from another diocese, out of the island. Another French prelate, Monsiegnur Hautin, Bishop of Chambéry, whose name is known in not a few Irish convents, has been lately falling a good deal, but is now said to be better. He has been spending the remainder of the winter on the Riviera, the severe Alpine climate of his diocese being dangerous to him in his present enfeebled condition.

## THE SELF-LAUDED LOYALISTS.

The Philadelphia Press has the following reference to a class of people who have lately been doing more advertising in Canada than the departmental stores:—"Bourdain, one of the dullest of our Canadian history makers, has again taken up the congenial task of glorifying the American Tories who fled to Canada, and 'made the country what it is.' This point of view is of course easy to take, but when one considers how for nearly a century these 'loyalists' gave so little sign of political or economic statecraft that Canada barely awakened in our own generation from a state of torpor, the eulogies might well be passed by. It is possible these loyalists may have had all the virtues that the rebels who established the United States of America lacked, but Canadian history draws as they come on the scene. Their narrow-mindedness and rancour, their indifference if not hostility, to free institutions, made the development of the Canadian federation a toilsome one, and, if anything, it might be proved these 'loyalists' were actually a curse to Canada. But, then, that is Canada's concern, not ours. The United States was well rid of them!"

## MEAT SCARCITY IN GERMANY.

Berlin, Jan. 24.—At a convention of delegates from the cities of Prussia in session here to-day, the question of high prices and insufficient supply of meat was under consideration. The delegates unanimously agreed that there was serious reason for complaint, as statistics for 50 cities showed conclusively the shortage and the high rates. A resolution was adopted asking the Government to relax generally its strict policy of meat exclusion, and particularly in the case of countries where cattle disease was not prevalent.

## THE PRINCE PRIEST IS ILL.

Prince Max of Saxony is very seriously ill at Dresden. His Royal Highness, who was to have entered on his new duties as priest in Nuremberg several days ago, has been obliged to remain in Dresden, and in consequence of the illness his father, Prince George, did not pay his customary visit to Berlin at the opening of the year.

## THE KINGSTON CONVICT VOLCANO.

Kingston penitentiary is once more in eruption. A revolt occurred on the 24th, about 40 convicts being concerned. The men found fault with their food, but after five of the ringleaders were locked up the others are said to have submitted. An appeal will be made to the warden.

## CONGRATULATIONS FOR THE POPE.

A great number of congratulatory telegrams and messages reached the Holy Father on New Year's day from Sovereigns and Princes, ecclesiastical persons, associations, and private persons. They all expressed joy at the excellent state of his health. On the 2nd inst. the Pontiff gave a private audience to Prince Philip Hohenlohe, who was accompanied by his wife.