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THURSDAY, MAY 17, 1894.

Calendar for the Week.

May 17—Office of the Octave.
18—Office of the Octave. Ember Day.
19—Office of the Octave. Ember Day.
20—Trinity Sunday.
21—S. Felix of Cantalicio, Confessor.
22—S. Paschal Baylon, Confessor.
23—S. John Baptist de Rossi, Confessor.

Mr. Davin and the School Question

In another part of this issue we insert a letter from Mr. N. F. Davin, M.P., dated "House of Commons, May 5," in which he claims that we made "a slight mistake" in our reference to him in our remarks in THE CATHOLIC REGISTER of the 8th May, under the heading "*Promises of Manitoba's Premier.*"

We have no desire to do an injustice to Mr. Davin, and merely referred to him at the closing of our remarks incidentally as making "flippant assertions" when replying to the forcible arguments of Mr. Tarte, when he moved for "*First*—copies of all correspondence between His Grace Archbishop Tache, of St. Boniface, and any member of the Government since last session, and in particular of the memorial recently sent to the Governor General, or to the Prime Minister, respecting the Manitoba schools, and of the ordinances adopted by the Legislature of the North West Territories in 1892, and now in force; *Second*—copies of all memorials, petitions and letters addressed to the Governor General in Council, or to any Minister asking for the disallowance of the said ordinances; *Third*—of correspondence between the Lieutenant Governor of the North-West Territories or the Executive Council of the said Territories, and the Dominion Government; *Fourth*—copies of the instructions to the Lieutenant Governor of the North-West Territories, and of communications sent to the Executive of the Territories in order to induce them to amend the ordinances of 1892."

If there have been memorials, petitions and letters asking for the disallowance of the ordinances adopted by the Legislature of the N. W. Territories, we are forced to the conclusion that there are grievances under which the Catholics of the North-West, as well as Manitoba, labour, notwithstanding Mr. Davin's denial, even though he admitted in his speech in the House that the Separate Schools were under the control of a Protestant Board which he tries to explain away as "*a mere accident*." When Mr. Davin said that Mr. Tarte was moving for the petitions, he (Mr. Davin) replied, "You will have the petitions." "What I want to point out is this, that I (!) have never myself (!) heard any complaints against the ordinances

as they exist. What I have heard is complaint against *certain regulations.*"

It is hardly to be expected that the Roman Catholic ecclesiastical authorities of the North-West would appeal to Mr. Davin under such circumstances, when they were aware that their proper course was to appeal to the Governor General in Council, which they appear to have done.

As we said before, we have no desire to be unjust towards Mr. Davin, but it appears evident to us by his speech in Parliament, that he does not sympathize with the minority in the North-West. His reason for this is that he claims that the minority have not made known their grievances to him.

Now that Sir John Thompson has laid on the table of the House of Commons the petition of the Roman Catholic Bishops of Canada, on the subject of the Separate Schools in Manitoba and the North-West, setting forth the disabilities under which Catholics labour, we are of the opinion that there are grievances which require remedy at the hands of the Government.

St. Michael's Hospital.

The ceremony of last Sunday afternoon, a full report of which will be found elsewhere, was interesting because it laid the foundation of one of the most useful and charitable institutions in the city. A second reason of interest is derived from the public acknowledgment of his Grace the Archbishop, to the generosity of Hugh Ryan, Esq., of this city. As his Grace put it: "This large sum of money (thirty-five thousand dollars) is the munificent, princely gift of our noble-hearted, high-minded fellow-citizen, Mr. Hugh Ryan." Although such a remark from such a source, made in a cathedral pulpit, is a reward of itself, we trust that a higher return will follow the act of this good Samaritan—not alone in the blessings and prayers of the sick, the poor, the sufferers for generations to come, but in that still higher reward promised by the Master of all to the least act done to His disciples in His name. Mr. Ryan has erected for himself a monument more lasting than brass, and engraved his name amongst the most generous of Catholic benefactors that Toronto has yet known. May the Giver of all gifts reward him! By such acts as Mr. Ryan's great things can be done, and our institutions of charity and education be placed upon a firm and lasting basis.

Another point of interest in his Grace's discourse was his reference to the action of the City Council in cutting off the grant from St. Michael's Hospital. He showed clearly and conclusively that in comparison with our own the General Hospital is much more sectarian. The same is to be said of Grace Hospital, and also of the Hospital for Sick Children, which last receives a grant of \$5,000. "We protest," said his Grace, "against this action of the City Council as being distributively unjust, as being harsh, unfeeling and unmerciful to our sick poor, and offensive and hurtful to the feelings of our Catholic people." The

Archbishop thanked "the minority of the Council who had the manliness and the courage and the spirit of fair play to stand up for the cause of right and justice as well as of charity and true liberality on the question." He thereupon contrasted the true Christian sectarianism which held countless souls captive in its bonds of love, and enriched humanity by its own self-denial, with that sectarianism of hate and intolerance which sets class against class, and which now overshadows parts of our fair Dominion, menaces with destruction our free institutions, and threatens to break our splendid Confederation into fragments.

This is forcible language, and gathers new power by the circumstances under which it was used. But no one can say it is uncalled for. If ever a body of men showed intolerance, betrayed a trust, and forced a quarrel upon an unoffending minority, that body is the Toronto City Council of 1894, with Mayor Kennedy at its head. Had the grant never been given, though bad enough, it would not be so unjust. When all arrangements are made to enlarge the usefulness of the Institution, then jealousy strives to undermine it, and prevent its future progress. And this is done under the most flippant and meaningless excuse that could be given, that it is sectarian. What becomes of individual liberty, if even the sick have no choice where to go? A rich man can choose. A poor man must go where he is sent. A City Council acting as ours has done is shamefully recreant to one of the most sacred trusts in its hands, the care of the sick poor within its jurisdiction. But these are days when majorities rule and minorities wait; when expedient, not principle, guides too many of our public men; when distributive justice is a virtue unknown, and Christian charity not practised unless in private.

The League of St. Andrew.

An association of prayer for the conversion of Scotland to the Faith has recently been set on foot, and, as so many of our readers are likely to take a keen interest in all that concerns that country, we think it well to give a short explanation of the new confraternity. The title given to it is that of the "League of St. Andrew," and it is under the direction of the Fathers of the great Benedictine Abbey of Fort Augustus, standing at the head of Loch Ness, about 80 miles from Inverness. At one time, the establishment in Scotland of the Guild of Ransom, which has done so much for the cause of Catholicity in England, was contemplated; but eventually it was thought better to form a distinct Scottish confraternity. Accordingly this has been done with the full approbation and encouragement of all the Archbishops and Bishops of Scotland. This is not the first association for the same object which has been set on foot, but it is the first which extends itself to the whole country; previous enterprises of the kind have been restricted to one or two of the dioceses.

The League of St. Andrew invites both clergy and laity to join its ranks.

The obligations taken upon themselves by members are very slight. They consist of (1) enrolment in the League Roll at S. Benedict's Abbey, Fort Augustus; (2) the daily recital of a prescribed prayer, consisting of an invocation of the Sacred Heart, one *Hail Mary*, with the invocation of Our Lady Help of Christians, S. Andrew, S. Margaret and all the Saints of Scotland; (3) the offering of Mass by priests or Holy Communion by lay members, for the intentions of the League, at least once a year. All these masses, Communions and prayers are directed to four specified intentions. (1) The conversion of Scotland in general; (2) the conversion of particular individuals whose names or initials have been sent to the Secretary for entry on the Register; (3) the eternal rest of those deceased members of the League whose names have been sent for entry on the Death Roll; (4) thanksgiving for the conversion of those whose names have been entered on the Thanksgiving Roll.

Although a very short prayer is prescribed, members are exhorted to make the intentions of the League an object of frequent intercession, and in every way to help on, as far as lies in their power, the conversion of the country. It is very probable that many Canadian Catholics may be desirous of joining this pious work. All good Catholics who have at least the welfare of souls, cannot but long for the spread of the faith amongst those who have it not, and this desire will be all the more intense when the souls in question belong to a nation once intensely Catholic, many of whose children have clung to the Faith throughout centuries of persecution. We heartily wish success to the League of St. Andrew, and shall be happy to forward to the Secretary the names of any who may wish to share in its apostolate of prayer for Scotland's return to the Faith.

Another Converted Nun.

Now that Margaret L. has withdrawn, or should withdraw, from public life we recommend to the Rev. Mr. Madill, President of the P. P. A., to Mayors Essery and Stewart & Sarah McCormack of Glasgow, Scotland. The *Weekly Register*, dated April 28, gives the following account:

Sarah McCormack, domestic servant, known as the Converted Nun, and Samuel Evans, described as General of the Gospel Army, were charged at Glasgow Police Court, the other day, with falsehood, fraud, and wilful imposition, in so far that McCormack, in the Globe Theatre, Glasgow, occupied for religious purposes by "General" Evans, of the Gospel Army, pretended she had been eighteen months in a Catholic Convent in Lanark, and narrated her experiences, charges being made for admission. McCormack pleaded guilty, and Evans not guilty. The Superioress of Lanark Convent denied that McCormack had been a Nun there. The man who collected the money at the theatre deposited that £50 or £60 was drawn weekly, McCormack received £1 and the rest going to the Gospel Army. McCormack, who was put into the witness-box, said she had falsely represented herself as a Nun to Evans. McCormack was sentenced to seven days' imprisonment; but the charge against Evans was found not proven.

Take them in Glasgow or in Toronto, the character varies but little. No doubt if Sarah came out to the enlightened Province of Ontario during the month of June—she will be out of gaol by that time—she would be of service to the P. P. A. ridings. It would pay her to come; there is always a welcome for such as Sarah McCormack.