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Maronite Antiquity

Interesting Discourse by Bishop Howley of St. John's, Newfoundland.

St. John's, Nfld., July 22.—On yesterday (Sunday, July 21st.) the last Mass was chanted by the Rev. Jos. K. Yazbek, Maronite missionary of the Church of Our Lady of the Cedars of Lebanon, Boston, with all the imposing liturgy of the Maronite rite. Before the Mass His Lordship Bishop Howley ascended the pulpit and delivered a few words of explanation of the origin, meaning and antiquity of the Maronite "use." He spoke in part as follows: The Maronites are Syrians, who take their name from St. Maron, the founder of their principal Monasteries. They own a large territory in the northwest portion of Palestine, and while they pay suzerainty to the Sultan they are practically independent, and are a striking example of the blessings of "Home Rule" among an industrious, moral and religious people. It is their proud boast (though it is stated to the contrary in some writers) that they

HAVE NEVER FALLEN AWAY, like the rest of the Oriental peoples, into heresy or schism, but have always retained the full and true beliefs in the doctrines of the Catholic Church, and have remained in firm and loyal adhesion to the Pope and the Roman See. In fact they boast, and with truth, that their Patriarch is the successor of St. Peter in his See of Antioch, as Leo XIII. is in that of Rome. They have, however, retained the peculiar ceremonies and uses of the very ancient liturgy known as the Jacobite, and supposed to have been composed by St. James the Apostle, the first Bishop of Jerusalem. The principal feature of difference between this and the Roman rite is that of language. When St. Peter came to Rome he abandoned many of the more ancient Oriental customs and took up the more advanced Roman or Western style, particularly adopting the Latin language, which was then the common tongue of Europe and the western countries. Changes were also made in the cut and fashion of the vestments to suit them to the

TASTE OF THE SURROUNDINGS. It is these minor and unimportant differences which constitute what are called the various rites; such as Coptic, Chaldean, Armenian, Greek, etc. But in all these the great fundamental truths of the priesthood, the sacrifice of the Mass, the mystery of Transubstantiation, etc., are identically the same; and indeed, even the Oriental sects who have separated from the Pope and refused to own his supremacy, and are hence called schismatics, all these have preserved the doctrine of the priesthood and the sac-

trifice of the Mass, thus they differ from the denomination of Western Europe, who, at the time of the Reformation, separated in Rome. Not only by rejecting the sacraments and language of the Latin Mass, not only by rejecting the authority of the Pope of Rome; but by the fundamental denial of the priesthood, the Mass, the real presence, etc. Of this we have a confirmation at the present moment, when the King of England is made to take the Coronation Oath, and swear that these doctrines

ARE NO PART of the Protestant religion. This, of course, is true; and though we Catholics may regret that there should be any need of such a declaration at all, yet we must be thankful that the opprobrious terms of "idolatrious and superstitious" have been eliminated from the Oath. As an example of the universality of the Catholic Church, His Lordship instanced the fact that in his recent tour in Palestine he had the happiness of passing a night at the Palace of the Maronite Patriarch at Bekorki, Mount Lebanon, and of recognizing in him a former fellow-student who had sat beside him in the classic halls of the University of Propaganda in Rome, in the sixties. The Bishop finished with a glowing tribute to the noble and upright, moral and industrious character of the Maronite people; and he hoped our people would respect those inoffensive strangers who have come to live and do an honest business amongst us. He regretted to hear that some of our young street idlers are in the habit of molesting and annoying the Maronites, and he hoped he would not hear

ANY MORE SUCH COMPLAINTS. The Mass, which, owing to the novelty of the ceremonies and the peculiar intonation of the music, was followed with rapt attention by the large congregation, was attended by the whole of the Maronite colony now in the city, some thirty or forty, who all received the Holy Communion from the hands of the celebrant, Father Yazbek, who had been among this flock for the past few days, hearing their confessions and preparing them for the reception of the Sacrament, for the graces of the Jubilee, etc. Also, addressed a few words to them in Arabic, their common language, encouraging them in their religious duties and attendance at church. The Syriac or Syro-Chaldaic language in which the Mass was sung (the Epistle and Gospel being read in the vernacular Arabic by the server) is a Classical or dead Language. It is the identical

LANGUAGE SPOKEN BY OUR LORD when on earth, as appears from the few words given in the Gospels in the original, as for example, "Golgotha, Gabbatha, Hacedama," and the striking words uttered by the Saviour when dying on the cross "Eli! Eli! Lama Sabachthani." The whole function was most edifying. There are about 200,000 Maronite Catholics in Syria, about 1,000 priests and monks, and 15 Bishops. In America there are about 20,000. Their spiritual wants are attended to by two priests who live in Boston and travel over the whole extent of the United States, Canada and Mexico. Father Yazbek is a guest at the palace and will remain a day or two longer. If any person is inclined to extend their charity in helping this poor, struggling mission, their generosity will be sure to reap a thousandfold reward in that heavenly plenary where no thieves enter to plunder, and no moths to destroy.—Com.

Cardinal Gibbons in Ireland. His Eminence Cardinal Gibbons has been visiting the pretty Wexford seaside resort, Rosslare, and staying with his old friend, Mr. P. J. Roche, J. P. The Cardinal was in Derry, and at the invitation of the Mayor attended a garden party given by His Worship at the opening of Brook Park. The Duke of Abercorn, the Duchess, and other ladies were presented to His Eminence, who was attired in Cardinal's robes. The Cardinal met and conversed with Dr. Alexander, the Protestant Primate of a-magh.

Pope Leo in Excellent Health. Rome, Aug. 18.—To-day, being St. Joachim's Day, the Pope held a reception, which was attended by 20 cardinals and some 150 archbishops and bishops. He seemed to be in excellent health. In the course of an address he referred to the constant progress of the Roman Catholic Church, especially in the United States and Great Britain. He conversed in an animated way with the cardinals.

EDITORIAL

THE IMPORTANCE OF QUOTATION MARKS

The editor of The Register can afford very little time for talking about himself or indulging in comparisons with his neighbor. But perhaps it is as well now as at another time that he should state his position. He is not unknown either to the readers of The Register or of The Irish Canadian. He fully and without the right of interference on the part of the directorate shaped the policy of The Register for years during the connection of the late Mr. Boyle with this paper. He has also written whole pages of The Canadian editorial matter for Mr. Boyle. He resigned his position on The Register for no other reason than that his editorial freedom was restricted when the title of the paper was the subject of litigation which followed from the utter neglect of their duty and responsibility by the late directors. He returned to his former position after having received the counsel and approval of the highest, most respected and most independent Catholic authority in Ontario, and after the complete control had been restored to his hands as well as personal interest supporting that control.

The editor of The Catholic Register accordingly thinks that he is not under the necessity of learning journalistic independence from any unknown person or persons.

The direction of this paper must speak for itself in the future as in the past; and indeed the Catholic people of Canada are at all times sensitive enough in guarding their own self-respect and intelligence by giving or refraining from giving to Catholic journals that support upon which the very existence of the Catholic press depends.

When returning to the control of The Register the editor made no new announcement of policy, knowing very well that the support of the Catholic body throughout the country goes only to the paper that proves itself week after week and year after year deserving of the confidence of a high-spirited and independent people. The Register, we are glad to say, enjoys the full measure of that support. Our circulation books are open to all legitimate inquirers. There is no mystery about our business methods, or about the ownership of the paper, if anyone should be seeking information on that head, the nicest curiosity may be completely satisfied by inquiring through the usual business channels. And behind the proprietorship we have the cordial good will of the Catholic body both clerical and lay. The Register has no call whatever to lean upon the people who hide their faces from the Catholic public. There are neither Liberal nor Conservative politicians whose interests we must take account of for any cause past, present or prospective. There is not one dollar of interest in or pertaining to The Catholic Register Publishing Company, held or influenced directly or indirectly by any political party, party agent or party dependent. There is not the shadow of a particle of exterior influence of any kind possible of being brought to bear upon us. The editor is not now, and never has been, a member of either political party. He does not owe fear, favor or affection to one party more than the other, or to any member or members of either party. And having said this once for all, he proposes to go on attending to his ordinary business of making a good Catholic paper for the family that will have a welcome in every corner of Canada.

Taken to Task by Father Lambert

William E. Curtis, a correspondent of The Chicago Record-Herald, traveling in Europe and supplying information to the readers of that paper, says in one of his letters:

"This reminds me that St. Peter had two skulls, which are kept among the relics of two churches in the Eternal City and are shown to strangers. One of the skulls is much larger than the other, which suggested an amicable arrangement to the Cardinal at a time when there was a fierce dispute between the rival churches as to which had the genuine skull. Since then each has been perfectly contented with its own, the smaller skull having been officially determined to be that of St. Peter when he was a boy and the larger when he was a man."

When we first heard this story it was St. Patrick who supplied the skulls to a Dublin museum. "Whose skull is that?" asked a visitor. The attendant, who wished to give him the full worth of his money, in astonishment said, "That is the skull of St. Patrick." After a time another visitor, pointing to another skull, asked whose it was. "That," said the attendant, "is the skull of St. Patrick." "But," said the first visitor, "you told me that this large skull here was St. Patrick's, and now you say that small one is." "Certainly I did," said the roguish attendant. "You see, that small one there was taken before he was a bishop, and this big one here was taken afterward, when he was a bishop and needed a big head. Do you think a man with that small skull there could run a diocese? Why, just look into it, man, and see how small the vacuum is."

The joke, as illustrative of Irish wit and ability to get out of an awkward situation, serves its purpose. But when Mr. Curtis plagiarized and transports it to Rome, and tells it seriously as a historical fact for the information of his readers, it is quite another thing. He is the first, so far as we know, who gave the joke a Roman frame and background, the first to rob it of its innocent Irish drollery and give it a sinister meaning. We have given his transported version for the purpose of asking him for more particulars. In what churches in the Eternal

City are these two skulls shown to strangers?

1. When did the fierce dispute between the rival churches take place?
2. Who was the Cardinal who settled the dispute?
3. When and by whom was it "officially determined" that the two skulls were those of Peter at different ages?

Will The Chicago Record-Herald kindly ask Mr. Curtis to verify his statement? It should not permit itself to be the medium of that kind of stuff.

Editor Apologised

London, Aug. 16.—In the House of Commons to-day G. E. Armstrong (a former lieutenant of the British navy), editor of The Globe, and W. T. Madge, manager of that paper, attended the Bar in the custody of the Sergeant-at-Arms, in accordance with the summons of the House, for gross breach of the privileges of the House, in accusing the Nationalist members of corruption in connection with private bill legislation. After the Speaker, Mr. William Court Gully, had notified them of the cause of the summons, both Mr. Armstrong and Mr. Madge expressed regret at the appearance of the article, and apologized to the House. The Speaker then ordered the delinquents to withdraw, while the House considered the matter. Both the editor and the manager backed out, bowing low at each step, amidst the derisive cheers of the Nationalists.

After a protest from John Hammond, the Nationalist leader, against the inadequacy of the apology, the offenders were recalled and asked if they were prepared to withdraw the allegations. This they did, in somewhat nervous tones. The Speaker then severely reprimanded the two newspaper men, who were permitted to depart, the members of the House jeering congratulating them on their escape from imprisonment in the Tower.

Asked For A Priest

(From The Philadelphia North American.)
Mary Britt, a twelve-year-old girl, of 3714 Pulaski avenue, is likely to die without receiving the last rites of the Catholic Church, because the police of the Twenty-second district refused to send for a priest. A few days

ago her mother, Mrs. Thomas Britt, became ill from smallpox, which she contracted while nursing the girl, and was taken to the Municipal Hospital.

The House was then quarantined, and for that reason the police said that no one could enter it without remaining there, according to the rules of the Board of Health. The dying girl's father, Thomas Britt, who is a trolley conductor, has been living with a neighbor during the quarantine. Hearing the child's moans last night, he could bear the suspense no longer, and went in to her. Now he will have to stay there until the quarantine is raised. The child begged her father to send for Father Kane of St. Stephen's Catholic Church, at Broad and Butler streets, as she thought she would not live through the night.

With tears in his eyes the father asked the policeman who was on guard to grant her last request. The policeman telephoned to the station house, and was told that it would be against the rules to do as Britt wished.

A Disaster On The Pacific Coast

Victoria, B. C., Aug. 19.—Fuller details of the wreck of S.S. Islander have been received showing that the disaster is the most serious one in the history of the passenger traffic between this city and the Yukon.

It is now estimated that between 75 and 80 passengers were lost.

The Islander was the flagship of the fleet owned and operated by the Canadian Pacific Railway Steamship and navigation Company of Victoria, and plied between this port and Skaguay. She was a well-equipped twin-screw steamer, divided into seven watertight compartments. There were on board 107 passengers and a crew of 71.

DROWNED.

- Mrs. Ross, wife of the Governor of Yukon Territory, her child and niece.
- Dr. John Duncan, Victoria.
- W. G. Preston and bride of Seattle.
- F. Mills, Victoria.
- Mrs. J. C. Henderson, Victoria.
- W. H. Keating and two sons, Los Angeles.
- J. V. Douglas, Vancouver.
- Mrs. Phillips and child, Seattle.
- P. W. Bell, Victoria.
- Mrs. Nicholson, wife of Captain Nicholson.
- Mrs. W. Smith, Vancouver.
- J. J. Betham, Vancouver.

Story Of Scottish Chivalry

Here is a story told by Mr. Andrew Lang in the August number of Longman's Magazine. Roderick MacCulloch of Glasgullick sided with the young Pretender. "He was taken," writes Mr. Lang, "and was being brought to the Tower with Kilmarnock and Balmerino. A block stopped the sad cortege and a lady, looking from a window, cried, 'You tall rebel!' (Mr. M. was 6 feet 4 inches) 'you will soon be shorter by a head!' 'Does that give you pleasure, madame?' said Mr. M. 'Yes, it does.' 'Then, madam,' said Mr. M., taking off his hat and making a low bow, 'I do not die in vain.' Lady — was moved. She made interest for Mr. M. There exists a paper in the hands of George II. to this effect: 'Let Lady — (the name is obliterated) have access to her tall rebel, and be damned to her.' The royal clemency was extended to Mr. M. I saw his pardon, beautifully engrossed within a decorated border, and framed, on the wall of his descendant's study. It is fair to add that practically the whole County of Ross, and also the Earl of Sutherland, petitioned for the life of the courteous Mr. M.' And the incident occurred only half a century before Burke declared that the age of chivalry was gone.

Religion In Mexico

The Mexican Minister to England in The Humanitarian.
We have no State religion. The overwhelming majority of our people are Catholics, but the country contains a fair number of Protestants. The State recognizes all religions, or none, if you prefer it. Monastic orders are not tolerated, and no ecclesiastical body is allowed to acquire real estate. The Catholic Church is governed by three Archbishops, 18 Bishops and an Apostolic Vicar. To give you an idea of the proportion of Catholics and Protestants, let me cite the case of the capital. In our beautiful city there are eighty-four Catholics and nineteen Protestant churches.

English Catholics and the Oath

Important Letter from the Duke of Norfolk Defining the Position in the Lords

The following letter has been addressed by the Duke of Norfolk to the editor of The London Times:
Sir—In the debate in the House of Lords on the third reading of the Royal Declaration Bill expressions were used which are calculated to cause serious misunderstanding on two important points.

It was suggested that during the progress of the measure the Roman Catholic peers had put forward demands in excess of representations made by us to the committee-appointed early in the session, and it was further suggested that we had inferred that nothing would satisfy us but the abolition of any declaration of any kind. Both these assertions are in absolute contradiction to the facts in the case.

In regard to the last point, it is quite true that the Roman Catholic peers fully agree with those who urge that the Protestant succession is rendered so secure by legal enactment and by the Coronation Oath that no declaration is needed, but so far are we from insisting upon this view that, as a matter of fact, Lord Lansdowne, when the bill was in committee, himself moved a form of declaration which would have ensured the Protestant succession.

In regard to the first point, we have not departed from any early expression of our hopes. The committee for some reason did not make the least attempt to ascertain what our hopes or wishes might be. It is not our fault if in their self-imposed ignorance of our anticipations they leapt to conclusions for which there was no justification. So far as I am aware, not one single effort was made by the committee, either directly or indirectly, to ascertain what were the points in the declaration to which we objected, or what were the alterations for which we prayed. When it is remembered that we had fully endorsed the arrangement by which no Roman Catholic Peer was to be on the committee, this course of action on the part of that body appears all the more inexplicable. I feel it incumbent on us to put on record that we have not departed from any of our earlier statements on this subject, and that not only have we not declined to accept any declaration assuring the Protestant succession, but that we ourselves submitted such a declaration to the House.

We feel keenly the generous consideration shown by so many peers and by so many organs of public opinion to what we look upon as our just claim. We are very sorry that, when the opportunity was afforded of setting right what we cannot but believe must be most offensive both to Sovereign and to subject, that opportunity should have been strangely mismanaged; but we are convinced that just man will regard the result as being due to a course of action on our part which we have never adopted, or to statements of ours which we never made. I remain, your obedient servant,
NORFOLK,
Arundel Castle, Arundel.



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