The Contholic Register. PURCULAR EVERY THURSDAY

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THURSDAY, JUNE 21, 1900

The Manitoba School Question.

The Catholic Register is a Catholic Journal devoted to Catholic subjects and Catholic interests. The pastoral letter of His Grave, the Archbishop of St. Boniface, although it did deal with a delicate question, was a fit and pro por subject for our columns, and e not aware that a single word has ed there on that question which Oatholies of the Dominion would not have stand.

In an editorial styled "An Attempt-ed Revival" the Globe, June 16th, SAYS :

says:

"The Oatholic Register of this city publishes an article denying very emphatically that the school question is settled. On this basis The World builds a somewhat heavy structure of supposition. The article in The Register is attributed to Mr. Fitzpatrick, the Solictor-General for the Dominion, and is said to mean either that the Government will revive the school question or that Mr. Fitzpatrick will resign. We doubt whether Mr. Fitzpatrick will resign. We doubt whether Mr. Fitzpatrick at any more hand in The Register's article than in the World's."

All we can say is that we know not what hand Hon. Mr. Fitzpatrick, the Solicitor General for the Dominion had in the World's article referred to but we are quite sure that he had no hand in the Register's article, which seems to have stirred up a slumbering world.

In addition we may say that the present regime, no person has ever dictated to the Register, which has been conducted strictly as an independent and non-partisan Catholic news paper. As a proof of this, we may in ce the editorial in last w er on the Manitoba School estion, which shows no regard asever for the feeling of either Question, molitical party.

St. John the Bantist.

On next Sunday the Church will celebrate the nativity of St. John the Baptist. There are but three such celebrations in her liturgy, the others being the nativity of our Lord and the ity of His blessed mother. ps why the birthday of the Bap ould be linked with these are admirably set forth in the opening ords of next Sunday's mass. take m the 49th chapter of Issiah : "The Lord bath called me from the "The Lord hath called me from the womb; from the bowels of my mother He hath been mindful of my mame. And He hath made my mouth like a sharp sword . . and hath made me as a chosen arrow." The Bap tist's birthday is celebrated with those of our Lord and His mother because child of grace , too, was born a child of ving been sanctified in his n b. some three months before hi nativity, on the occasion of the visit other of the Redeen The similarity of this privilage to the greater one of her in on would suggest a simi Hatty in relationship toward the Saviour. Mary was conceived in grace because she was to be the mother of the Messiah; the Baptist was born in grace because he was to introduce the Saviour into the hearts on. He was the sharp sword as to pierce the pride e hand ar d the sensuality of the Sadduceer on the other—the two great divisions of the Jewish people at that time. The former prided themselves on being children of Abraand thought shey should on this ise the blee of the Messiah They drew out rate nitual of the Jewish law, their time in discussions over autest details, adding therete

the outward thunga of the law were merely the shell. Lake a sharp sword the Baptist pierced their pride of race the Baptist plorced their pride of race and external piety. "Bring forth," and external piety. "Bring forth,' he said to them, "fruit worthy of penance. And think not to say within penance. And think how Abraham for ourselves, 'We have Abraham for our father.' For I tell you that God is able of these stones to raise up children to Abraham." And how powerfully he strikes at the showy fastings and washings and external observances which he compares to foliage without fruit! "For now the axe is laid to the root of the trees Every tree, therefore, that down not yield good fruit shall be out down and cast into the fire." (Matt. iii., 8)

The same keen thrusts were dealto the sensuality of the Sadducees They loved wealth and luxury, and in many cases looked longingly to the oractices of the Gentiles, with whose belief, or rather want of belief morality they were to a consider able extent tainted. These men cul tivated the good will of the Romans and of the sons of the tyrant Herod who were creatures of the Romans The manners of pagan Rome were copied, and its morality, too, as in the ase of Herod of Galilee, who retained his brother's wife. As the Bantis warred on the pride and hypocrisy o so he fiercely the luxury of their opponents the Sadducees. "You brood of vipers, who hath shewed you to flee from the wrath to come? Herod's position and well known disregard of human life did not save him from rebuke. Baptist openly attacked his immorality, and was cast into prison and finally beheaded at the instigation of Herod's infamous partner in crime

Whilst, however, unsparing in his attacks on religious shams and on sensuality, the Bantist had words o sympathy and encouragement for sin rs, no matter how bad, who wished to lead new lives. When the publicans and soldiers came to him and asked what they should do, he did not drive them away or condemn their calling, but the abuse of it. "Do nothing more than that which is ap-pointed you. Do violence to no man, neither calumniate any man, and be ich is ap

content with your pay." (Luke,18:14.)
Such is the character of the great saint the Church holds up for our veneration next Sanday. It is a char acter eminently worthy of our imita-tion, a character which drew from the lips of the Saviour himself the eulogy that "amongst the children of men no greater is born than John the Bap-tist." In all the saints we find none whose life was more completely de-voted to God's work. His whole life as well as his preaching is summed up in these words, "Prepare the way of the Lord." From his childhood until the time came for him to commend his mission his days were spent in on and prayer in the soli tude of the desert. His mission distinguished by the same thoro ness as his preparation. When the fame of his sanctity and preaching spread through Judea, insomuch tha a denutation came from Jeruss ent by the Jewish priests, to ask if he were the Christ, he answered tha so far was he from anything so exalted that he did not even claim the 'ignity of prophet. When he had pointed out of prophet. When he had pointed out Jesus of Nazareth as "the Lamb of God who taketh away the sins of the world," he effaced himself. From his prison he sends the last of his disciples to our Lord.

Surely the Church does well in bringing so prominently before us in this age of pride, of self-seeking, of self advertisement, such a grand extails age of piride, of self-seeking, of self-advertisement, such a grand ex-ample of humility and self-eff-seement. She does well in this age of distrust to bring us face to face with this model of fidelity. In this age of self-indulgence she does well to hold up to us this great prescher and sultivators. us this great preacher and cultivator of penance, whose life, though angeli cally pure, was one unbroken round of mortification. Above all she does well, in this age in which the sanctity of the marriage tie is so lightly re garded in many quarters and conjugal fidelity looked upon as old-fashioned to hold up before the world him whose nduity looked upon as old-fashioned, to hold up before the world him whose blood was shed as a protest against that sensuality which would poison the fountain-head of society—the saccedoses of marriage and the sanctity of the home.

The colebration of the Feast of Corpus Christi was carried out with unusual splender and success in Montreel, Ottawa and Quebee, where in meanse prosessions of men, women and children did honor to Our Lord in the Bleesed Succession.

The Month of June.

June, the most beautiful month of the year, is fitty chosen by the church as the month of her most gracious and lovable devotion. To the Sacred Heart, the source of all love and kin ! ness, this month is set apart. at this time is typical of the deset-ional nature of the season. Never are our skies bluer, our trees greener our breezes fresher, our foliage more plenteous, our flowers more fragran or more pleasing to the eye, that ing this time, and all are symbolic of the freshness and plenitude of the graces and blessings, flowing in a never ending stream and with un-diminished fulness from the Divine Heart of Oar Lord. During this mosth, communion between and heaven seems perfect, and at the early Ma's or during the Solemn Vesper hour, countless are the sould that hear borne to them on tee rare-fied air, the words "My Child give Me thy heart." And how generous is the response: Worahippers are ver before our tabernacles: flowers eck our shrines; incense ascende from our Sanctuaries; lights in numerable gleam from our altars : hymns of praise float through our churches: loving eulogies come from our pulpits, all forming a great act of faith, adoration and love for the Heart so human though divine, which

and which lives for us alone.

On Friday next the devotion terninates in the Feast of the Sacrei Heart.when the universal Churc particularly the great organization of the Apostleship of Prayer, or League of the Sacred Heart, will make public profession of their belief and veneration, by approaching in thou-sands to receive really and substantially the Sacred Heart, the object of

loves us with a love beyond all others

n, too, during this month, we have Corpus Christi, the day set apart as a complement to Holy Thursday. This day, which commemorates the institution of the Sacrament of Love is too near the tragedy of the Passion to permit of more than a brief season of joy; so the week of Corpus Christi is given us in June, when all environ-ment is joyous, and happiness without alloy exists, and when, without the w of a coming sorrow, we can contemplate the wonderful love which prompted the gift.

prompted the gift.

Again, on Sunday next, we have
the seast of St. John the Baptist. It
is most fitting that this great saint,
the precursor of our Lord, the one who came to "prepare his way and make straight his path," should have a share in the fulness of love which June carries with it. So we shall greet St. John's day gladly in joyful recognition of the "voice" which proclaimed to the world the coming of Lastly, we have the day a Ravione on which falls the combined feast of Saints Peter and Paul. Peter, the weak prest example of human depending on self alone; Peter, who declared "yes, though all should deny Thes, yet shall I not deny thee." Peter, the great example of patiene and remores; Peter the humble fisherman, yet Prince of the Apostles; Peter, the Rock on which Christ built his Church; he, too, is given a share in this glorious month. And Saint Paul, the one time persecuting Saul, afterwards deemed worthy of being "rapt to the third heaven 'and there hearing "secret words not granted to man to utter"; Paul, who finally suffered death by the sword for love of his Master, is given a place in this time, in which the Church celebrates inuous feast of love.

Hail! and wele me to June of love, the month of the

Our Young Men.

Some time ago we chanced a gentleman who for some years past, had had much to do with our Catholic youth, through the medium of Tentl and kindred eccities.

Daring his association with such he had naturally and perhaps incident-ally received certain impressions re-garding the members of those societies and taking them en masse he had some to the sonelusion, that the Oath olie girl as a whole is infinitely superior to any other young woman, but that the Catholic young man

did not mean in a moral sense-far from it, but rather to those the generally termed or included in "oul ture" we thought there night be something in it, though we still did not altogether admit it, and we set about to search for the cause or o which could bring about the condition of things as stated.

The first cause we found was some what remote. Upper Canada being nparatively new, our men and boys our grandfathers, fathers and broths have therefore been engaged in fighting for a mere existence, in outting out homes from the forest, in being literally "hewers of wood and dray ers of water." No time for "culture er such circumstances. Again in our cities, most father and mothers are waiting, seemingly with restless impatience, for the day when Tom or Harry will have attained his four teen years, when the time demanded by law to be given to school life will have passed, and he may now go out to earn his dollar and a half or two dollars a week in order to swell family funds. After this, poor little Tom or Harry, not yet grown, thinks of nothing but of how best to 'raise" of fifty cents or a dollar which "raise" is looked upon as the aome of happiness. No time for culture here, nothing but the narrow-ing influence of the life with one bject, and that a very scrdid onethough of course most practical—and soon, even the half-developed sweetness and refinement of school life is forgotten. Again, in many homes we never could tell why this is—the girls are brought to the parlor or frawing-room when there is "company," and their charms and accom plishments are on exhibition for the entertainment and admiration of the isitors. To a certain extent, this is all right, and the girl soon loses perhaps never knows that diffiden which seems like awkwardness, which envelopes so many of our young and is put down to lack of cul-While Mary or Aggie are in the draw ing-room, Tom or Harry are relegated to the kitchen, or perhaps, congre-gated with others at our different street orners. Why is this? Are father and mothers not as, fond and n ond of their sons as of their daughters? n to it by giving, from an æsthetic point of view ome nurture in both cases

Again, the societies which are which are, without doubt, the most important, are those for boys or poresus, and is if they eave at fourteen—and which they pay frequent until they come to man hood's years. More of such associ ations should be found amongst us.

Again, looking for cause, many of ur forefathers came from that little Island so fruitful in scholars. when Britain was yet wrapped in barism, but we remember too that much of her history is that of tyranny and oppression. That tyranny tried to stamp out forever all inte tual development, and to obliterate all trace of our beautiful Faith, which is, after all, the source of all true culture. This Faith has triumphed, but our ancestors suffered from this regime of cruel oppression, and the law of heredity never fails. But the time has come when the past may be forgotten. Let each Catholic young man romind himself that his as ething in which he may gl To be of French extraction, then let him boast of his descent from Catholic France, that "First daughter of the Church!" Is he Irish, let him re ber the deathless race from which he springs, that race whose children in perit an intellect that seintillates a brightness never surpassed; be of English extraction, let him rem ber the stability and decorum in mat-ters of religion which distinguish the Catholies of England, and let him strive to emulate them : if Highland course through his vein of the men of his rethe men of his race, who mbed their native hills, to think boldly olimbed their native hills, to attend the midnight mass in the heath-covered cave, and who, like the Irish Celt, never forsook his religion or proved traitor to the name Clatholic

necession demands, declare fearlessly, nay proudly, "I am a Uatholie." "I belong to that Dibelong to that Divine Institution, the superior to any other young woman, but that the Catholic young man suffered by contrast with the surrounding Sects.

We were at first quite hurt by this statement, and inclined to doubt it, sould be known was "Oatholis," and but when he hastened to add that he after that "Outholic gentleman." Polloy of Expansion

The policy of expansion inaugurated ith such a flourish of trumpets in the first warm moments of success promises to suffer a painful collapse in the Philippines, for the simple reason that the Filipinos persistently, and so far successfully, refuse to be expanded upon, and it looks as if the islander and an abominable climate between them are going the make the Philippines eventually too hot to hold the Americans. The war in the Phillip pines is losing terribly in popularity in the United States, and Ly some in the United States, and Ly some newspapers it is branded as a campaign of falsification. The Boor War has not tended to make the "policy of expansion" any more popular at least in the United States. The censored despatches, in brief, are new heirs highly consumed. The American States of the St being highly censured. The Ameri can public are beginning to realize that they have been systematically " gulled. They have been repeatedly informed that the war was ended, that the insurgents were utterly prushed, that the best people wer shouting for the American eagle to spread its wings over them. Success waited on the banners of the Ameri cans, and thousands of Filipinos were slaughtered in every engagement. The truth is that the Filipinos are not by eans subdued. When the rainy any m season is over, the struggle will have to be renewed under the disadvantage of having to cope with an enemy tried against the valor and marvellous fight ing qualities of the American soldier "Never," says one anti-expansionist journal, "has there been in American story a more ghastly failure than the campaign for Imperialism in the Philippines. The attempt to hide the facts from the public, through the two fold means of suppression of the truth and statement of the non-truth make the unpalatable the unpalatable fact all the more humiliating. If the Filipinos do not surrender—a contingency most un likely from all appearances just no the war must go on to a finish. But they have it in their power to punish they may be the same power as pulsars the unpatriotic clique who have the them into so deplorable a quagmire. The ballot box ought to seal the fate of the Imperialists and their policy in a way so decisive and meman his y so decisive and memoranie as to we for an example for all the future those who failed to grasp the spirit of the American constitution and mis read the Declaration of Independence "Farewell, McKinley, a long farewell to all your greatness. This is the state of man—and this man, you!"

Misunderstanding

Judging from the following, elipped from an American exchange, the United States seems to have a terrible dread of a misunderstandi Great Britain, though why, nobody

seems to know except themselves :—
"If there is no secret understanding or alliance between this country and Great Britain, as is charged by alliance between this country Senator Wellington, it is strange that stances resonany suspicious circum-stances pointing in that direction. The attitude of the government to-wards the Boers would be proof of it if we did not know the Anglomania the Administration. President Mc-Kinley and his Cabinet, and the men of influence with the administration, Mahan and others, are all pro-Eng-lish. The only thing that restrains them is they know the feeling of the country. They would gladly give to the winds Washington's advice if they the winds washington's service is any dared. The seene at the reception of the Boer delegater and the intrusion of Lord Paunesfote would indicate English control. The putting of the bars up against the Irish "oo is another proof. The offense r proof. The offense of the men was a political offense. The were infants against the British gov ernment, for it was a manufacture ps. The men who played upor who induced them to action outrage, them, who induced them to secret treaty and it has evidently been consu mated only a short time, otherwise Dr. Gallagher and others would also Dr. Gallagh have been barred. But after next election the country will return idifican as and republican govern

Death of Mrs. Gladaton

The death of Mrs. Gladstone, wife of one of the greatest statesmen of modern times, removes the scene a woman as great in went up cose and wemanly mobility as her lu calor m the so

husband was in statesmanship and manly virtue.

To have been the life partner of W. E. Gladstone was enough in itself to win the nation's approval of her interment by her husband's side in Westminster Abbey.

EDITORIAL NOTES.

We gather from the Literary Diges has been con idering th Catholic consus, which is very carefully propared, that in the discess of New York alone there are more the dianes Catholics than there are Episcopalians in the whole country,

The New York World says: "If the American people shall, by a decisive vote, inderse Mr. McKinley and his foreign policy next November, they will have themselves to blame if Mr McKinley construes that as meaning that they approve of his policy of using the American navy to protect British interests in China." This is certainly ultra. The American navy, according to present indications, may be very glad that it is at Obina to prone interests of Americans there.

It was rumored that the Boer Delegates to the United States did at Philadelphia try to secure, if possible, a plank in the Republican platform sympathizing with the Boers. This, rather unfairly, by Anti-Boer journals is interpreted as an alleged attempt to influence American politics. The press in general may be quite certain that these envoys will do what they can to gain intervention, they appear to be diplomatic enough not to cut their own throats by an imprudence such as that hinted at. Th for the insertion of the new plank in ublican platform is said to be the ceftain loss of Irish and German votes at the approaching elections unless it is there.

In these flery days, when men and nations in the various countries are shedding their blood in the cause of liberty, it behoves as to ask ourselves what this liberty is. Cardinal Vaughan, who, as an Englishman Churchman, has been on the side of the British as against the Boers, says: perfecting man, should have truth and goodness for its object. But goodness and truth cannot be changed at man's pleasure; they remain ever the same, and are not less unchange-able than Nature herself. If the mind assents to false opinions, and the will shooses what is evil and follows neither will attain to perfection, but both will fall from their natural dignity and will become corrupt.

In an address to the Knights Columbus in his episcopal city. Bishop McFaul of Trenton reiterates the claim, which he so eloquently before the national convention A. O. H., that Catholics sh A. O. H., that Catholies should bana together in support of their rights, which are being denied them in state and nation. Whilst he was careful to state that it was not his intention to advocate a Catholie political party, Catholies allowed themselves to be put aside too easily, on the was useless to assert their rights. He complained that the treatment they had received from the present administration was simply outrageous, and, to illustrate his statement. ed out that Oatholies were utterly unrepresented on the various comone sent out to the new United States possessions

The Boston Republic has recently m exercising itself with the trade statistics of the United States and says: "Our outspoken contemporary, the Ram's Horn, has been studying the statistics of the liquor trade with our new possess ions, and has our sion that rum follo the con flag. In 1897, the year before we went to war with Spain, the exports of mait liquors to Ouba were valued at \$27,549; last year they were valued at \$924,654, an increase of \$897, 105. The value of our expedistilled spirits increased from m \$495 io \$65,271. In 1897 we sent to Porto to \$00,241. An ADV we sent to Form Bloo distilled spirits valued at \$15 last year the value of our exports of that quality of merchandise was \$19, 218, while the value of our exports of malt inquors rose from \$175,510. In 1897 the Fi not buy distilled spirits from our merchants, In 1899 they brought spirits to the value of \$106.848, and their expanditures for American bear went up from \$668 to \$154,488.