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THURSDAY, APRIL 5, 1900

CALENDAR FOR NEXT WEEK.

MONDAY, April 3rd, 1900. Palm Sunday. Tuesday, April 4th, 1900. Good Friday. Wednesday, April 5th, 1900. Holy Saturday. Thursday, April 6th, 1900. Easter Sunday.

Palm Sunday.

Sunday, the 8th inst., is Palm Sunday, and the last Sunday of Lent. It is called Palm Sunday from the custom of blessing branches of the palm tree, or of other trees substituted in those countries in which palm cannot be procured, and of carrying the blessed branches in procession in commemoration of the triumphal entry of our Lord into Jerusalem, as described in the Gospel.

The triumphal entry of our Lord into Jerusalem was a fulfillment of the Scriptures in consonance with the prophecy of Zecharias. "Rejoice greatly, O daughter of Zion, about for joy, O daughter of Jerusalem: Behold thy King will come to thee, the just and Saviour: He is poor, and riding upon an ass, and upon a colt the foal of an ass."

The event marks the period in our Lord's public life when, by His preaching and miracles, He had vindicated His Divinity and His Divine mission. It was the day of His worldly triumph so beautifully recorded in the Gospel of the Feast.

"And a very great multitude spread their garments in the way; and others cut boughs from the trees, and strewed them in the way; and the multitude that went before, and that followed, cried, saying: Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord."

But joyful as it might appear to the believing multitudes who accompanied Him into Jerusalem, it was but the figure of that glorious triumph over sin and death, so shortly to follow, and won by such bitter pain. The triumph of palms was, by Divine Providence, the immediate beginning and cause of the passion and death of our Saviour; for it so excited the hatred and malice of His enemies that, calling to mind the prophecy of Cephas the High Priest, uttered a few days before, "that Jesus should die for the nation," they took it for a pretext, and sought how they should accomplish his destruction.

...that a Redeemer, exempt from all human infirmities, was about to fight with the prince of death for the life of the whole world, and, by dying, to triumph. For which cause they dutifully administered such things as signified in Him the triumphs of victory and the richness of mercy."

Lessons of the Church's Ritual.

"Education is the art of drawing out or developing the faculties—the training of human beings for the functions for which they are destined. In the widest sense of the word, a man is educated, either for good or for evil, by everything that he experiences from his cradle to his grave."

If the aim of education is to teach man the end for which God made him, then, there never has been, save her Divine Founder, and there is not, a greater teacher than the Catholic Church.

There are three ways of imparting information, three channels of knowledge, namely by word, by example and by sign, in the consummate use of which the Church has no rival. Publicly from the pulpit, privately in the confessional, she instructs, admonishes, persuades by word of mouth; the eminent holiness of the lives of countless of her children is a perpetual light shining into and moving the hearts of men; while in the splendour, extent and significance of her ritual, she appeals to the senses, and through them to the intellectual, aesthetic and religious sides of human nature, elevating, refining, educating it to what is beautiful and true.

To learn the Catholic religion; to have breathed in, from early childhood, the atmosphere of faith that envelops the Catholic Church; to rightly understand what she teaches; to have frequented the sacraments; to be familiar with the beauty and meaning of her sacred ceremonies; in fine, to be merely what every Catholic young man or maiden may be by a due appreciation of the inestimable advantages she has provided, is to have received an education of immense value in a worldly as well as in a spiritual sense.

The history of the Catholic Church is the history of Christianity. She was, in the formative period, the teacher and law-giver unto Christianized nations, the spiritual ruler of the Catholic world, the sole bulwark of Apostolic belief in the stormy days of religious revolution, the strong light of faith in the dark days of materialism and infidelity, and she is, to-day, what she has never ceased to be, Christ's infallible teacher to mankind.

In no way does the church teach so continually, so widely, so thoroughly, as in the variety of her ritual and the celebration of her festivals. Teaching by signs is of ancient date, for we read that it was employed by God Himself in the Garden of Eden, when He planted the tree of knowledge of good and evil, as a sign of His authority and dominion over man and nature. He also oftentimes taught His chosen people, and they their children, by signs; so taught the Egyptians; so taught the ancient Greeks and Romans in their pageants, festivals and monuments. In the order of establishing a means of intercourse with a people speaking a strange tongue, signs and example take precedence of words. With the early missionaries to unknown lands, the cross was ever before the word. Nor have nations who have reached the highest plane of civilization altogether abandoned the art of teaching by signs and symbols. Many a beautiful story is yet told in bronze, in marble and by the artist's brush.

And so, when you enter a Catholic Church, the altar, the crucifix, the sanctuary lamp, the sacred statues in their niches and the pictures on the walls, remind you of the loving presence of Him who died that you might live. The sanctuary door opens, a boyish form in a white surplice appears, and behind him the priest robed for the celebration of mass. In his rich attire he is to the eyes of the uninitiated only a picturesque figure about to perform a religious ceremony; but the little altar-boy could tell of the silent prayer and the impressiveness of the robing in the sacristy, and that every vestment from amice to chasuble has to the eyes of faith some special significance, some tender association with the wonderful Sacrifice consummated

on Mount Calvary, and now about to be repeated in a bloodless manner, for the spiritual strength and sanctification of the faithful. And all through the mass, there is no sign or a movement made by the priest that has not its peculiar purpose of commemoration or adoration.

The Church in her infinite wisdom neglects nothing which will aid her in winning and keeping souls for God, and so she speaks to her children through the medium of signs and ceremonies. She has held to the true and the beautiful in religion, scorning the ignorant ridicule of the forward heretic, hounding not the souls of the modern iconoclast, she has kept the crucifix, sacred emblem of man's redemption, and the images of Mary and the saints in her churches, and glories in the warmth and coloring of her splendid ritual. But at no time of the year does she appeal so ardently and forcibly to the Catholic heart, through the variety and significance of her ceremonies, as during Holy Week. Then indeed, the Church becomes the theatre for the re-enactment of the sacred drama of Calvary. Especially during the three days preceding Easter Sunday do we, in following the services, seem to live through every hour of the passion and death of our Lord. And here, from day to day of Holy Week, is the story, as it may be gathered from the Gospel, which the Church in her solemn services strives to place before us:—

SUNDAY, the first day of the week, in which He died on the cross. Jesus made His triumphal entry into Jerusalem, riding upon an ass. (Matthew xxi.)

MONDAY, TUESDAY and WEDNESDAY, He went daily into the temple and in the evenings returned to Bethania, to pray in the garden of Gethsemani. (Luke xx., 37, 38.)

WEDNESDAY, Judas made a bargain with the chief priests to deliver Jesus up to them for a sum of money. (Matthew xxvii., 10.)

THURSDAY, Jesus sent His disciples in the afternoon to bring the paschal lamb offered in the temple, which, after supper, he ate with his twelve disciples. (Matthew xxvii.) He washed the feet of his disciples. (John xiii.) After supper he instituted the Blessed Sacrament and Sacrifice of His Body and Blood. (Matthew xxvii.)

He gave his apostles those excellent instructions set down by St. John xiv.-xvii. Christ's prayer in the garden three times repeated. He was there seized, being betrayed by Judas. He was led away to Annas, and then to Caiaphas. He was condemned as guilty of blasphemy, and death, for owning Himself the Son of God. He was spit upon, buffeted, derided, etc.

FRIDAY, in the morning they delivered Jesus up to the Roman Governor, Pontius Pilate, who saw and declared Him innocent; yet, fearing not to be thought a friend of Caesar, condemned him to the death of the cross. The miracles that occurred at His death. In the evening, Joseph of Arimathea asked Pilate for His body, and buried it in his own new sepulchre. (See passion of our Lord according to the four evangelists.)

SATURDAY, The Jewish Sabbath. The Sepulchre guarded lest His disciples should steal Him away and say He was risen from the dead.

The Queen's Visit to Ireland.

Second only to the war in point of general interest is Her Majesty's visit to Ireland, upon which the eyes of the empire for various reasons are fixed. The most singular feature connected with the event is the fact that the overwhelming majority of the Irish people, to whom the royal visit, it might be presumed, would be a matter of warm interest, are less concerned in it. Dublin, of course, or that portion of the people of the Irish capital who have always identified themselves with what is English, as might be expected, will pat on their holiday attire, and greet Her Majesty with an effusiveness calculated to deceive. It is to be hoped, however, that the Queen will look past the scented ranks of officialdom that will try to obscure her vision, into the hearts of the Irish people, and read the welcome that is there reserved for the British sovereign who brings with her—it is to be hoped—the one boon that would set Ireland at naught with joy. At any rate Her Majesty set out on

her journey to the Emerald Isle under the most favorable auspices, and with every occasion to ensure her safety and continuance of good health. It is estimated that the population of Dublin has swollen from 300,000 to about a million of people. Ten thousand have arrived from Belfast alone, and Her Majesty was welcomed on her arrival in Dublin with an enthusiasm almost equal to that displayed during her recent visit to London. It is confidently expected that everything will be done to make Her Majesty's sojourn in Ireland as happy as possible. Of course, all kinds of jaccards are floated in the air, only to burst like so many soap bubbles.

House of Providence

Mr. C. J. McOabe of Toronto has sent the following letter to each member of the council: "The Board of Control has decided to give the House of Providence \$5000 for 1900, instead of \$7000, as was asked. The House for incurables receives \$9000 for about 125 inmates, or about 7 cents per day per capita. The House of Providence has about 214 incurables of the same class as those in the Home for Incurables, and, if paid in the same ratio, would receive \$2000 for its incurables. Their average number of inmates for 1899 was 420, by Mr. Taylor's report, so that, if the whole city grant for 1900 were applied to their incurables it would be \$200 less than they are entitled to on the same basis of payment as the Home for Incurables; and, besides, would be a refusal of any grant whatever for the remaining 205 of their inmates. They should receive at least 2 1/2 cents a day, as in the past, for this class of 205."

I ask you, sir, in the name of charity and of fair play, is it right that institutions doing the same work should be treated so differently? Is it because the House of Providence is managed by a community of Catholic Sisters? So long as the city's money is carefully dispensed, does it make so much difference what is the religious persuasion of those who dispense it? Mr. Taylor's report shows that it costs 36 1/2 cents per day per capita for the inmates of the Home for Incurables, while in the House of Providence it costs only 19 cents.

The House of Providence is not a sectarian institution; nearly one-third of the inmates are Protestants, and out of a total of 691 inmates for 1899 the City of Toronto sent them 642.

I am requested by the Superiors to invite you to visit this institution; try to come before the vote in Council on the charitable estimates. And I further ask you, when this matter comes up in Council, to see that all are treated alike."

On the showing of Mr. McOabe, the work done by the House of Providence is done for the benefit of the city and done in a most satisfactory and economical manner. The Institution is a most deserving one and the City Council should not let paltry considerations of possible jealousy or sectarian sentiment interfere with their evident desire to do full justice in the matter.

After the War.

Some of our Canadian papers are already giving advice to the Rt. Hon. Mr. Chamberlain concerning the ultimate disposal of the South African Republics. They strongly recommend a confederation of the various South African States with a system of Government similar to that prevailing in Canada. No better plan could be devised, as our Canadian system places all sections of the people on a footing of equality, while safeguarding the religious privileges of weak minorities. In no land under the sun—the United States not excepted—is there greater freedom and more even justice. Should such an event come to pass, however, it is likely that the British Government will have more trouble with the conquered Boers than was experienced with the French-Canadians during the time of military rule succeeding the transfer of allegiance. An important factor in the preservation of the French-Canadian allegiance to British rule existed in their clergy, whose duty it was to guide and compel to loyal adherence to the ruling powers. This is admitted. In the case of the Boers such an active influence for peace will be wanting, and we shall have the spectacle of the conquered peoples being held down by military force, for another great "Trek,"

such as that of 47, is rendered impossible to the Boers owing to the recent partition of African soil.

Canada's Preference to Britain.

In view of the reduced preferential tariff, the presumption is that this trade arrangement with the mother country has worked for the betterment of Canadian commerce, as demonstrated by the annual trade returns of the Dominion.

It has been prophesied that the preferential tariff will prove injurious to the trade of the motherland. If so, the motherland has borne the injury without complaining. It is also interesting to know how the preferential tariff is viewed by leading commercial authorities in the old land.

The Financial Times, London, says: "The prosperity of the Dominion, thanks to a Government which, with Sir Wilfrid Laurier at its head, has reached as near the ideal for a self-governing British colony as is possible in this imperfect world, has been extraordinary; and yet it has had few of those ephemeral features which would tend to the belief that it is short-lived."

The same paper, in its weekly summary of the mercantile position, says:—"The usual statistics of mercantile business in Canada during the past year are being looked forward to with more than ordinary interest in view of the great development of business between the mother country and the Dominion since the preferential tariff was put on trial. Judging, however, from the experiences of merchants and trading companies during 1899, there is little room to doubt that the past year will have beaten the record of 1898. Indeed the very fact that there is to be a further reduction in the tariff in favor of this country is strong evidence of the great success which has met a much-discussed financial experiment."

Of course it is not to be expected that an opposite political party will see much good in any policy contrary to their own, even though it generally be regarded as a success and a benefit to the country. But it is the duty of citizens irrespective of party to occasionally consider what is best for the country at large, what conduces to the general welfare and prosperity, just as it is the duty of the independent press to credit the good and decri the bad no matter to which political party either may attach.

Whatever may be said of his trade policy, it must be considered that no Canadian statesman ever stood higher in the respect and estimation of the British people than Sir Wilfrid Laurier. French-Canadian as he is, Catholic as he is, and probably the more so because he is both—his government, his speeches, his individuality have appealed to the motherland and indeed to the Empire as a whole, with the new patriotism born of the nature of the stirring times in which his term of office as Premier of the Dominion has been cast.

Sources of Patriotism.

We were lately much interested in a report of an address on "Sources of Patriotism," delivered at the Laurier Club by Mr. N. W. Rowell, who defined patriotism as "national self-consciousness." In Canada, he said, this feeling of national self-consciousness had only just been aroused. A great deal had been said about cultivating the patriotic spirit among school-children, but the means adopted seems to have been to dress the children as soldiers, to have possessions and to talk to them about celebrated battles. He differed from this view and thought that the first sources of patriotism is the love of one's country as one's home.

Mr. Rowell also very truly said that we cannot expect such ardent patriotism as yet in Canada as in the mother country where they had centuries of traditions, and also for the reason that so many of our citizens traced their home to other countries. It was probably because French-Canadians could not look back to Great Britain as their home that they regarded imperial questions from a different point of view from that taken by the English-Canadians.

These are very sensible views and should appeal to the intelligence of thoughtful men more than the loud-shouting, aggressively displayed sentiment that has lately been parading this country, and doing an immense amount of harm, by straining the relations existing between the various sections of the people.

EDITORIAL NOTES.

In another column of this Register is a warm and able article on the subject of Irish Emigration, from the pen of the Rev. Father Dollard of St. Mary's Church, Toronto. The Rev. writer paints a graphic picture of the hardships emigrants to America have to endure, and advocates the organization of a home crusade against Irish emigration.

The Irish Nationalists under the able leadership of Mr. John Redmond are returning to the uncompromising methods of the Irish party under Mr. Parnell's guidance. At a recent meeting of the Nationalist Members it was agreed that they should not be allowed to pit with either Liberals or Unionists, thereby presenting a solid front to the Government. This move is calculated to greatly increase the fighting power of the organization in Parliament.

On April 2nd, the Nationalists under the Chairmanship of Mr. John Redmond held a meeting in commemoration of the anniversary of the Union of Great Britain and Ireland. A resolution was adopted declaring that "the Act of Union rests on no moral basis, and there can be neither peace nor loyalty in Ireland until the right of National self-government is restored."

As Pope Leo XIII. has pointed out, the work of the Catholic Church in society is to restore to the family its Christian character, modeling it after the pattern of the Holy Family at Nazareth, which was founded on self-denial, which is the inheritance of every Christian family. Our Lord said, and His words were meant for to-day as for yesterday, "If any man will come after me, let him deny himself." In this practice of self-denial is included the spirit and practice of forbearance among members of the same family.

Mr. William Redmond, who recently furnished a bad quarter of an hour to Mr. Austin Chamberlain in the British House of Commons over the question of Catholic Navy chaplains and refused to be won over to even a temporary truce by the Queen's visit to Ireland, must not be confounded with his more noted brother, Mr. John E. Redmond, leader of the Irish Nationalists. Though some ten years younger than the latter his parliamentary career commenced only a year behind that of his brother. He promises to become the Rupert of Debate in his party.

We feel sure that the eloquent address of Bishop Howley of St. John's Newfoundland, will commend itself to our readers. It is a clear manly, out-spoken defence of the people of Ireland in their attitude towards the policy of the British Government in South Africa. It is most opportune and must be considered an able contribution tending towards the final settlement of those difficulties which have estranged and will continue to estrange Ireland from the United Kingdom, so long as her national and just aspirations are ignored. Friend or foe to the Irish national cause will find it profitable reading.

A writer in the Dublin Freeman's Journal has taken the trouble to review previous royal visits to Ireland, and the reading though interesting is not very pleasant. It may be found on another page. Politicians affect to see in the Queen's visit to Erin a political move; rather would we believe that the purpose emanated from Her Majesty's own goodness and womanliness of heart, and we shall rest in that belief until the contrary is demonstrated. This is her fourth visit and it promises not only to be more happy than that of any of her predecessors on the throne, but augurs well for a betterment of the relations between England and Ireland.

AMERICAN CATHOLIC PILGRIMAGE.

New York, March 31.—Very Rev. Porcillo of the Church of Our Lady of Lourdes in Brooklyn, assistant superior-general of the Fathers of Mercy, has completed all the arrangements for the pilgrimage of American Roman Catholics that will visit Rome to participate in the ceremonies of the holy year. Archbishop Martinelli, the apostolic delegate, has commissioned Father Porcillo to lead the pilgrimage. In all about 200 American Catholics will go to Rome.