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Calendar for the Week. May 26—St. Augustine. 27—St. Philip. 28—St. Gregory VII. 29—Whit-Sunday. 30—St. John Neumann. 31—St. Angela. June 1—St. Junia.

Official. REV. AND DEAR SIR—In his Encyclical Letter of the 9th of May, 1895, our Holy Father exhorts the faithful children of the Church to cultivate a special devotion to the Holy Ghost, the Third adorable Person of the Holy Trinity, and ordains that a novena of prayers in His honor shall be made before Pentecost Sunday in all parish churches, and in other churches and chapels according to the discretion of the bishops.

With the progress of time it becomes clearer from what source we have sought encouragement for these plans and undertakings of ours, and now look for their further promotion, namely from Him Who by the best title is called the "Father of Mercies," and whose it is to enlighten the mind and train the will to salvation. It will be easy for Catholics to see how great is the importance and excellence of what we are about to undertake, for, together with the furtherance of the divine honor and the glory of the Christian name, it embraces the eternal salvation of a multitude of souls. If, as is proper, they consider this well and religiously, they will certainly feel in their souls the keen force and fire of that heavenly charity which, with the grace of God, shrinks from nothing, and spares no effort for the welfare of brethren. Thus will be brought about what we most earnestly desire; not only that they cheerfully unite with us in the hope of a prosperous issue, but also render every possible help, and especially that assistance which humble and holy prayers obtain from God.

For this pious duty no season appears more suitable than that in which long ago, after the Ascension of the Lord into Heaven, the Apostles waited together, persevering in one mind in prayer with Mary the Mother of Jesus, expecting the promised strength from above and the gifts of the Holy Spirit. For the church which had already been conceived by Christ and had come forth in His death, then happily from that august caesareum, and from the mystery of the descending Paraclete, as by a breath divinely produced, began to perform its mission amongst all nations, bringing them to the one faith and the newness of Christian life. In a short time abundant and extraordinary fruits were produced, and amongst them that intimate union of hearts which can never be sufficiently given the praise of imitation: "The multitude of believers had but one heart and one soul."

For this reason we have resolved by exhorting and inviting to imitate the piety of Catholics, that after the example of the Virgin Mother and the holy Apostles, during the nine days preceding the solemnity of Pentecost, with one mind and with special zeal, they may implore God, dwelling upon this supplication: "Send forth Thy Spirit and they shall be created; and thou shalt renew the face of the earth." For truly it is lawful to expect very great and salutary benefits from Him who is the Spirit of Truth; who has set forth the hidden things of God in the sacred writings, confirming the church by His perpetual presence; and from whom the living fountain of holiness, souls regenerated unto the divine adoption of sons are wonderfully strengthened and perfected unto eternal things. From the manifold grace of the Spirit, divine light and warmth, health and strength, consolation and peace, every desire of seeking goodness and a holy fruitfulness of works through its perpetual office, have been procured for them. The same Spirit so operates by His power in the church, that as Christ is head of this mystical body, so He by an apt similitude can be called the heart: for "the heart has a certain secret influence, and so the Holy Ghost who invisibly vivifies and unites the church is compared to the heart." Therefore since He is all charity, and to Him are especially attributed the works of love, it is greatly to be hoped that when through Him the wandering spirit of error and wickedness has been restrained, that closer harmony and fellowship of minds befitting the children of the church will come into being and prosper. Let these then, according to the admonition of the Apostle, do nothing through contention. Let them be of one mind, having the same charity, being of one accord; and thus completing our joy they may form a society sound and flourishing in every respect. And from this example of the Christian concord of Catholics among themselves; from this earnest homage imploring the divine Paraclete we may have greatest hope of bringing about the reconciliation of our separated brethren which we have already begun, that they may desire to feel in themselves the same mind which was also in Christ Jesus, pos-

sessing at last the same hope and faith with us, bound together by most desirable bonds of perfect charity. In addition, besides the advantages with which the high degree of piety and brotherly love of the faithful will certainly be rewarded by God, we are pleased to grant and bestow the rewards of sacred indulgences from the church's treasury.

Also, we decree and publish, that all those who through piety fulfil again the same conditions during the eight days following Pentecost, can gain a second time both indulgences. These benefits can be applied to the souls in purgatory, and these indulgences will hold good for future years, the customary conditions being fulfilled. Given at Rome, in St. Peter's, under the "Fisherman's Seal," the fifth day of May, 1895, in the eighteenth year of our Pontificate. O. CARD DE RUIGRINO. The "Anglo-Doodle" is the latest thing that turns up his trousers in New York when it rains in London. In the same Birmingham speech in which Mr. Chamberlain called upon the Americans to enter into an "Anglo-Saxon Alliance," he spoke of Irish Home Rule as "an useless thing." It is nice of Joseph to let the Celts know they are not of the "Anglo-Doodle" race. Bishop Howley of St. John's, Newfoundland, has an interesting letter in a recent issue of The Evening Telegram, of that city. Thirty or forty years ago he says, the Spanish sailors were the "best customers" of the Newfoundland folk. In 1890 an attack was made upon the Spaniards by some roughs, and the incident called forth from the great Dr. Mullock, then Bishop of St. John's, a letter which, Dr. Howley says, "may not now be devoid of interest." The following are some extracts from Dr. Mullock's denunciation of the occurrence: "A party of Spanish sailors... entitled to the respect of the community, not only as strangers, but as our best customers, were, it seems, innocently and innocuously among themselves when they were attacked by a gang of ruffians in their usual cowardly way, by pelting them with stones... If any of those who attacked the Spaniards are, as I fear, Catholics, they are not alone a disgrace to their religion, but are guilty of the blackest ingratitude. In the dark days of Ireland's sorrow Catholic Spain was the refuge, the home of the persecuted Irish. The Spanish colleges were open to every Irish student... Irishmen in Spain were advanced to the highest offices of the state... And even the Commander-in-Chief of the army... Marshal O'Donnell, is the descendant of an Irish exile. I myself should be the most ungrateful of men if I ever could forget that noble people among whom a portion of my youth was spent, and my ecclesiastical studies prosecuted. Would to God that our people would imitate in many cases the sobriety and innocent gaiety of the Spaniards, instead of frequently brutalizing themselves with drink, for the Spanish sailors show us that men can be happy and amuse themselves without the aid of rum..." (Signed) JOHN T. MULLOCK. Our Sabbath Observance friends are beginning to search within their own camp for the causes of their great unpopularity. How the sincere people amongst them can have travelled so long in the company of the others without making discoveries shows how very far behind the times they are, in other respects than their former hope of being able to maintain the Puritan Sunday as one of the institutions of this province. The principle upon which they have kept united heretofore was reliance upon law. They had no faith in education or reason, seeing, perhaps, that these were the chief forces operating against them. A correspondence has lately been finding publicity in the city newspapers which would show that common sense is not wholly banished from their councils by the believers in statutory coercion. Mr. John Haldane charges that the unlimited faith in law arose from the fact that lawyers had seized the treasury of the Sabbatarian society, and were directing the expenditure almost exclusively in the direction of legal fees. There has been a suspicion of this kind entertained for a long while. Mr. J. K. Macdonald was rash enough to deny the occasion, whereupon Mr. Haldane proved all that he had said by production of the financial statement for 1897. With the exception of a few hundred dollars for printing and petty disbursements, two or three lawyers have got all the rest of some \$4,000. Mr. Haldane quotes correctly parts of the salary of the secretary, who is a lawyer, down among the other legal fees. He suggests that if the Sabbatarian movement is to be rescued from its present condition of ineffectuality, a campaign of education must be commenced, as "the law with its dictation and coercion" only antagonizes public opinion. Mr. Haldane is a reasonable man; but in our opinion, supposing there be room for the education he advocates, he is likely to find his contract a very heavy one indeed. The antagonism he so much fears already appears to have taken form in the establishment of a Canadian Rational Sunday League in Toronto. Both sides seem to rely on the influence of education. The Rationalists go in for open libraries, galleries, museums, etc. The Sabbatarians will find their difficulties increasing as long as they live on the law, and live for the lawyers. William Ewart Gladstone. The noisy hosts of war on the other side of our border did not entirely distract the thousands of Canadians, who, from the 22nd of March until Thursday last, felt their hearts inclined with greater sympathy from day to day towards the beautiful ancestral home in North Wales where the intellectual hero of the century lay upon his death-bed. On Ascension morn Mr. Gladstone died; and until his ashes are laid in Westminster Abbey, on Saturday next, men's minds will dwell upon the greatness of his loss to humanity to the exclusion of other thoughts. Two months ago all eyes were lovingly fixed upon the venerable figure of Mr. Gladstone, as he journeyed to Hawarden, to his home—and the grave. He was returning from the Riviera without having experienced any benefit to his health; and as he passed them from the immediate view of the world into the privacy of his family circle, his progress across England was, in its sadness, one of the most dramatic and impressive spectacles of the century. What a hush fell upon all watchers!—a hush that in the long days and weeks before the end came, was broken, as far as the outer world heard, only by the echoes of the "Our Father," floating like a vesper hymn upon the solemn twilight of his life's day. The man whom Bunsen pronounced "the greatest intellectual force in England" presented in his long illness one of the loliest figures the world has ever beheld of the Dying Christian; and if anything could spiritualize the religious type which stood so majestically relieved to the last in the character of the giant statesman, orator, classic and litterateur, it was his call to the eternal life [this is the confident hope of all Christians] coming with the sunrise hour of Ascension Day. With the obliteration of the deeply-lined features of the great octogenarian leader, a safer and surer light has gone out than ever before in British history guided the heathen and sympathies of the hosts who look to Westminster as their stage. Gladstone stood before the civilized world as the first Commoner of his own or any other time; a statesman of more powerful faculties than Pitt or Peel, an orator of greater magnetic personality and more chivalric eloquence than Burke and Beaconsfield. More than this, it was the magic of Gladstone's character that made it possible, in this nineteenth century of land-grabbing and empire-building, for other nations and peoples to understand, and even admire, the British public. We believe the reason of this was that Gladstone being sprung from the people, the warm instincts of fellow-feeling impelling a mind so wonderfully endowed with persuasive force that we have to go back to a Demosthenes or a Cicero for a phrase to apply to his earnest, high-strung eloquence, appealed over the bounds and beyond all the limitations of national lines to the strong heart of humanity. It is impossible to attempt any thing like a complete sketch of Mr. Gladstone's labors; but there are certain successes standing out among his personal achievements that appear as a halo surrounding his name. The University of Oxford [1849-52] where his contemporaries noted the early promise of his extraordinary mental powers, knew him as an ardent Tory; but in the record of his first election at Newark as the Duke of Newcastle's nominee, we have this statement of his views on the slavery question: "Unequivocal desire for emancipation upon such terms as would preserve both the negroes and the colonies, and belief that the slaves ought first to be fully prepared for freedom." During this election young Gladstone's family were denounced as "traffickers in human flesh," themselves, being owners of a plantation in British Guiana. The political philosophy upon which he won the Newark election embraced "a warm and conscientious attachment to our government as a limited monarchy, and to the union of our church and state as having been to us the source of numberless blessings and as most strictly adapted to a Christian nation." He was at the time scarcely more than a lad, and the men with whom he was associated were, as he declared forty years after, "endeavoring to do their duty as best they could see it." When, after Peel's downfall, he met and learned to respect the sincerity of a different school of thinkers—Sydney Herbert, Cobden, Ernie and Sir James Graham—he had taken a sure step towards political conversion. All through his life he might have been described as a man who approached his adversaries with the intention of demolishing them; but if the opponents proved their stronger ground upon truth, and he felt himself compelled to admit their superior strength, not only did he give way to them but in the strict spirit of justice went over to their side. Nor should his sincerity be held in less respect if he sometimes gave way before men whose views were more persuasive than just. If he erred it was from the desire to uphold the right cause. In 1845, when he carried his opposition to the Maynooth grant to the length of resigning from Peel's Government, his personal acquaintance with Dr. Dollinger and men of that side of continental opinion had become intimate, and, after the death of Peel, Cavour and Garibaldi came into the circle of his friends. He had, of course, fully shaken off the philosophy of Toryism at the time when, as Chancellor of the Exchequer in Lord Aberdeen's administration, he delivered his thunder on the enormities of the Crimean War. Seldom had Parliament listened to a loftier effort of impassioned speech; but never had eloquence been more completely wasted. "If," he said "the war were continued merely to obtain military glory, we should tempt the justice of him in whose hands was the fate of armies to launch upon us his wrath." In 1859 he accepted the Chancellorship of the Exchequer in Lord Palmerston's government; and no wonder his budgets were looked forward to with interest, when a celebrated writer, Mr. Percy Fitzgerald, is able to say: "It was reserved for the latter half of the nineteenth century to discover in Mr. Gladstone an enchantment who could convert the grim ogres of finance into graceful familiars, and to hold a vast assembly spellbound for five hours while he told the story of trade, the march of taxes and duties, the rise and fall of exports and imports, making those who listened, and the far greater crowd of those who read, imagine that they were hearing and reading a Persian tale." The Parliament of his first Premiership will remain historical for Irish Church Disestablishment as the first of a series of progressive measures that gave the chariot of British Liberalism a good start upon the road it has since covered. But he had resigned the Liberal leadership when the vigorous and thrilling denunciations of the Bulgarian atrocities proved him by unanimous acclaim the natural, the only, leader of the Liberal movement. Bathed in the glow of admiration aroused by his cyclonic wrath against the "unspeakable Turk," Midlothian took him to her heart, as fervently as Scotland took Bruce after Bannockburn; and a second Bannockburn he made of it, creating out of Scottish Liberalism—and after Gladstone had come and conquered there were none but Liberals to be found north of the Tweed—the dominant force of the Reform cause throughout the United Kingdom. That was in 1890. Five years later, when he was re-elected for Midlothian, Scotland could read all her Tory M.P.s. to London in one compartment of a railway carriage. We need not dwell here upon the Coercion policy of the Liberals towards Ireland. The end was a case of Mr. Gladstone's opponents, led by Charles Stuart Parnell, converting their determined enmity by the moral strength of their cause, and their own deep earnestness in behalf of a long-misgoverned people, who certainly had a nearer and stronger claim on every man of Mr. Gladstone's qualities of heart than Bulgarians or Armenians. Nor will Ireland ever forget it for Scotland, that it was from the "Land of the Heather" the quickest and heartiest endorsement came of Gladstone's adoption of Home Rule. The Irish idolized Parnell as the Scotch idolized Gladstone; and when the two great popular leaders of the hour faced the hosts of Toryism, Scotland lined up to a man to meet the shock of battle. Gladstone's Home Rule war-cry sounded like a summons to the clans of the Celts on both islands. "Let us," said he, introducing his first Home Rule Bill, "come to close quarters." Scotland knew there were hard blows to deliver, and lost no time in considering the side issue of over-representation for Ireland raised by the Tories in the hope of checking their enthusiasm. The other anti-Home Rule story that Gladstone's conversion was too sudden to admit the supposition of sincerity, had a different effect upon his Scottish legions than was anticipated. The veteran statesman's steadfast allegiance to his Irish policy to the last—for upon his death bed he blessed it and counselled his friends to persevere and be united—verified the unwavering faith of Scotland in the sincerity and justice of his attitude of friendship towards Ireland. In spite of the "Chamberlain betrayal," and of the unwearied exertions of the Tories to frustrate the results of popular reliance upon the "Grand Old Man," Mr. Gladstone in the term of his fourth Premiership [April 6, '93] had the Home Rule Bill passed in the House of Commons—the greatest and most laborious achievement of his life. It is not his fault that the ancient grievance of Ireland continues after the ashes of its greatest champion have been laid at rest; but when the cause has finally triumphed—and triumph is sure—the genius and courage of the great Englishman who dared to grapple with it will not be forgotten. His vanishing from the scene snags the golden thread of the personal influence that united in friendship and mutual understanding thousands of honest hearts long held apart by race prejudices deeper and stronger than the sea that runs through St. George's channel; but the good work to which he put his hand in his old age retains the noble spirit he infused into it. Humanity mourns the death of Mr. Gladstone. Sovereigns and subjects of many nations have alike been warmed in the white heat of his enthusiasm for the triumph of right. The fervor of his spirit was bright to the last, as attested by the burning earnestness of his espousal of the Armenian cause, and his letter to the Irish people a few short weeks ago. Many nations will long remember him, for to many an oppressed people his magnificent sympathies bound him. England will honor him as one of the greatest of her sons. To Scotland he was united by a devotion that brought back the old clan-loyalty into the Scottish heart; and ungrateful would be the Irish heart that could forget one detail of his battle for downtrodden Ireland. The Case of the Junior Judges. In another place a legal contributor re-opens the grievances of the junior judges, to which we paid some attention recently. A great deal of uninformed criticism of the Solicitor-General's action on this subject has appeared in the press. The case of the junior judges may best, perhaps, be illustrated by showing what good things have already been done for the seniors. For instance, the salaries of all the county judges in the Dominion are increased by \$400 three years after their appointment, and in Manitoba by \$500. The junior judges of Ontario do not get any increase. By the Dominion Revised Statutes, 1896, Chap. 138, county judges' salaries are fixed as follows: Nova Scotia—The judge of county of Halifax \$2,400 per annum. Six other County Court Judges, each \$900 per annum the first three years, and after three years of service \$2,400 per annum. New Brunswick—Judge of County St. John, city and county, \$3,000; five