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TORONTO, MAY 3, 1906.

CABINET RECONSTRUCTION.

The resignation of the Chief Justice of the Supreme Court is coupled in the press with the rumor that Hon. Charles Fitzpatrick, Minister of Justice, will accept the position. Sir Wilfrid Laurier has made the statement in the House that the filling of the vacancy has not been considered. Nothing is, therefore, likely to be done in this regard in the immediate future.

There is also the very important point of representation which the Government cannot lose sight of. The end of the session may bring a clearer view of the political situation. In the meantime we cannot regard the rumor of Mr. Fitzpatrick's retirement to the Bench, which he would honor, and strengthen, with entirely satisfactory anticipation.

ENGLISH EDUCATION BILL.

The English Education Bill, in principle at all events, proposes to leave the body of Catholic school supporters completely at the mercy of the local authorities. At the same time it proposes to endow a system of so-called undenominational religion, suitable only to the Nonconformist leaders in and out of parliament. In face of these facts the imminence of a Cabinet crisis has already been announced.

While the controversy is carried on with heat and determination, there is no disputing the critical position in which the Ministry finds itself. To please the Nonconformists all other taxpayers in the kingdom are treated with contempt. The statement has been made in more than one quarter that before Mr. Birrell made his explanation in the House, the draft measure had been three times revised in order to please the Nonconformist leaders, whose spokesman in the Cabinet is Mr. Lloyd George. And even now it would appear that the Nonconformists want more than the Government is willing to allow them.

religion receiving any facilities from the local authorities. He will have no compromise with doctrinal teaching, even in school districts where the attendance is wholly Catholic. It would be logically impossible for the Government, therefore, to please Dr. Clifford, even with its scheme of undenominational religion; and, taking a practical view of the outlook, it is hard to say how the Government can escape humiliation sooner or later upon this issue.

Should the Government succeed in forcing the measure through the House, the Lords will throw it out and send it back to the country, which is the last thing that the new Ministry would wish for. Popular conflict that awakens the deepest passions of the people will not suit a Government that has nothing to gain and everything to lose by staking their future upon the chance of pleasing the Nonconformist vote at the cost of antagonizing the Anglican and Catholic bodies, and necessarily, the Irish party.

When the final draft of the Bill is placed before the country, very important changes, in the hope of reaching some conditions of compromise, may be expected. But the Government have already gone far enough to alienate the trust of statesmen like Lord Ripon, and to arouse the Anglican and Catholic denominations.

SHAMEFUL DEVICES.

The Register has several times drawn attention to the confident pretensions of the Orange organ that some of its most insulting aspersions upon the Catholic hierarchy of Ontario have been inspired by members of the Whitney Government. A sidelight has been thrown upon this unholy design of political enterprise by a speech delivered in St. Catharines last week by the editor of the Orange organ. As reported in The Telegram, the editor was made to say that Mr. Hanna's confidential secretary, who wrote all his letters, had telephoned to the Archbishop of Toronto the contents of every letter concerning government business. Mr. Hanna has denied this; and the editor himself has since informed The Telegram that the Provincial Secretary was right in denying the report as far as it went. But adds the inspired editor:

"I made the statement that under the late government a system of espionage had been established in the provincial departments and public institutions in the interests of the Roman Catholic Church. To illustrate my point I said that a young woman stenographer doing secretarial work connected with Mr. Hanna's department had been discovered to have telephoned to the Archbishop's Palace information which she had obtained in a confidential relation and that for this she was dismissed."

The Telegram's correspondent who wrote the first report of the Orange editor's remarks vouches for his report "as an accurate transcript of Mr. Hocken's words." It is easy to see the object of giving a revised version. It is an attempt to recommend Mr. Hanna to Orange credulity and to libel the former Provincial Secretary with whom the Orange editor does not pretend to have stood in any confidential relationship such as he boasts with the present minister when he says that Mr. Hanna will not deny the revised version of the St. Catharines speech.

The Telegram, which is seldom known to trouble itself about displaying fairness to Catholics, characterizes the whole matter as an exhibition of "peanut Protestantism," and advises Orangemen to have done with such absurd devices to keep alive a spirit of religious prejudice in this province.

The baseness and blackguardism of the whole business will be better understood when the fact is recalled that this same fabrication was brought home to the place of its invention some months ago. It appears that the editor of the Orange organ is a leading light in the sanctum of the Toronto News. The Orange sheet is turned out in the office of The News, and when the editor of the latter print wishes to reach for a piece of mud to fling at Catholics all he has to do is to lift the type out of the forms of The Orange Sentinel into his own columns. One of his borrowings was this precious story about the espionage of the Archbishop's Palace upon the confidential business of the various departments of the Ontario Government, especially the Provincial Secretary's office, which administers the affairs of the charitable institutions of the province. Mr. J. R. Stratton brought Mr. Willison promptly to task for his recklessness, and The News and its side-partner were mute as mice. But the editor of the Orange Sentinel evidently believed that the fantastic yarn was good enough to work off again in a place like St. Catharines, where there was little chance of its getting into the public press a second

time. The lie has been nailed again by the correspondent of The Telegram and we care not which version of the tale represents the actual words of its author. His revised statement is that the Archbishop's Palace had established a system of spying upon the confidential business of the former government, and that the operation of the same system was detected after Mr. Hanna had assumed charge of the department. There is no sane person in Canada who will believe such a story. It is a well-known fact that no citizen of Canada more carefully holds his office and personality clear of politics and politicians than the Archbishop of Toronto. And when Mr. Hanna even by his silence allows an insinuation against the Archbishop to gain even the faintest color, he shows up little better than the editor of the Orange Sentinel. The fabrication traced to the den of its origin is a piece of contemptible villainy that should bring the blush of shame to every supporter of a government that would accept partisan aid of so stupid a stamp.

THE INVENTORIES.

Immediately after the suppression of the Concordat the French Government proceeded to take an inventory of all articles in the different churches throughout the country. It was an unpleasant task for the forces in whose hands lay the execution. And this task was rendered doubly odious by the just and determined opposition manifested in a great many districts. Popular efforts to resist organized force scarcely ever succeed. Nor in the case of the inventories did they do more than display energy and ingenuity. It was the first show made against the irreligious policy of the government. Election had followed election with the most unsatisfactory results. Communities had been expelled from the schools, then secularized, and shortly afterwards driven out of the land of their birth whose poor, whose orphans and whose infirm and sick they had attended with the devotion of their life and strength. Not a word of protest rose from those who should have been the champions of these religious outcasts. They went into exile with perhaps a lurking sigh of sympathy from near relatives and old friends. But the public opened their ranks and let them pass from their midst, as they had been strangers trespassing. The next act in the drama was the separation bill. A brute majority had its way against prudence, justice, religion and true patriotism. We do not think a single vote was changed by all the arguments advanced. This was within the legislative halls. What was taking place outside? Perfect apathy—no more concern about the threatening state of religion than if the bill referred to Newfoundland. True, a legislative majority may from time to time run counter of serious interests. But public opinion is, or ought to be, on the alert. Still more must it be up and doing when its altars are threatened. The tide had been rushing in for years, and nothing had been done. Seculars had witnessed without regret the dissipation of the communities. Now their turn had come. They had no friends to look to. Or if they had, these friends were powerless, silent and unorganized. The Concordat went. Inventories were to be taken with a pretence of harmless cataloguing church articles. It was at the door now of the peasants and citizens. These good people showed some of the spirit which up to that time had been altogether too dormant. In some places they barricaded the churches; in others they turned water upon the gendarmes; at one church heated irons with which they branded the government forces; whilst again one brave fellow won a martyr's crown. The purpose for which these inventories were taken soon became manifest. Most of the articles in churches in France, as elsewhere, are the gifts of individuals, given from motives of religion and gratitude. It was in the department of Manche that the first test was applied. A number of those who had given various objects to the church proceeded to take them home. Immediately the government officials treated them as robbers and placed them under arrest. From this it is clear that the intention of the secular power is to confiscate these articles and entrust them to the associations cultuelles. In the meantime other forces of the very opposite side from clericalism are at work. Radicalism and socialism are joining the clerical side—an unholy alliance—with a view to defeat the government. The working classes are in a state of disturbing unrest. The miners—a large and important body in France—are worked up to frenzy at the thought that so many in the late disaster were allowed to perish through carelessness. A few amongst the suffocated had made their escape, though all of them had been abandoned as dead. This showed that some one had blundered. The government is weak, so far as

rectitude and firmness are concerned. With good people embittered by persecution, with the laboring classes drifting fast into socialism, with their foreign policy protected only by outside influence, the French Government bids fair to bring about a revolution which it will not have the strength to quell as it had not the patriotism to avoid.

AN UNDESERVED ATTACK.

The number and variety of the attacks upon the Church cannot be counted or distinguished. Their name is legion; their character impotency. Sometimes they have come from within; at other times, and these the hardest, the blows have come from without. Then there have been those who, though once children, bartered away their birthright, and turning round upon their great spiritual mother, scorned her and smote her as if she were lower than a hireling. The latest of these is dealt by a Baroness, Von Ledwitz, better known as Miss Caldwell, once a generous benefactress to the Catholic University of Washington, and a fervent member of the Church. But some two years ago she and her sister left it. So far the lady could only be the object of pity. Her next step was to write a book, whose title, "The Double Doctrine of the Church of Rome," insinuates the most cruel charge that could ever be made against any institution or individual. This book claims that the Church has two sets of teaching, one for the uninitiated and the other for the initiated; that between these two there is a contradiction; and that this two-fold doctrine results in a double standard of conduct. There is, states the Baroness, "an exoteric and an esoteric Catholicism." As is generally the case the Jesuits, who are in the front rank, come in for the first blow. They according to this lady, express the esoteric views and are indispensable for the justification of papal teaching. They are the cynics or the sceptics as the occasion demands and circumstances change. This authoress claims to have been "an admitted member in church politics and at the source and heart of esoteric Catholicism." And though she found in these circles what she had not expected and what bitterly disappointed her, she nevertheless admits that "among the uninitiated members of the Church, numbering both humble priests and laymen, are to be found types of the truest, purest Christians." Yes, and among the higher clergy, bishops and cardinals, and the much hated Jesuits. Not unfrequently people have imagined that there must be in the Church two sets of doctrine, or that some things were explained and communicated to certain dignitaries which were concealed from the ordinary people and even the rank and file of ecclesiastics. But these ghostly haunted rooms of fancy have soon given up their secrets or proved themselves quite unoccupied chambers. The Church is too long before the world to succeed with any degree of candor and simplicity. Her claims—spouse of eternal Truth, pillar and ground of truth—are such as are absolutely incompatible with duplicity. Who are the initiated? Her priesthood, regular or secular, are no caste or privileged class. Her hierarchy are always chosen from the ranks chosen for their virtues, their learning and their administrative ability. There is no reason for having a class of initiated. The Church is a society with laws governing all its members. It is a kingdom, and as such must have executive and administrative officers. Thirdly, the Church is the apostolic organism sent forth to teach all nations, and must therefore have doctrine. None of these attributes implies, or can imply, that law, doctrine or discipline is sifferent for high and low; that they are light and life for one class, suppression and darkness for another. If ever there was an institution whose inner courts were open to the humblest it is the Catholic Church. She has nothing to conceal. And even if she had she would have nothing to gain by concealing it. Her doctrine may be read by all, laymen as well as students of every class. It is as ecclesiastics, scholars of both not locked up nor preached from house-tops. But it is taught in lecture rooms to those who are most deeply concerned in it. It may be purchased from booksellers, or may be found in the libraries of the world. The Church teach a two-fold doctrine! The idea is so absurd that it loses its malice. Truth is one. And no teacher through the ages has been so single-purposed and so definite, so unwearied in the explanation and defence of the teaching entrusted to her as the Catholic Church. Had she acted otherwise, had the Church two contradictory sets of doctrine, she would long ago have perished in a just roving of oblivion and contempt. Such a line of action would not last two generations. Still less could it stand the attacks of twenty centuries—so many of which have been characterized by intellectual perspicuity and worldly prejudice. It is the great

consolation, the democratic satisfaction, that the sacraments are the same for all, that the doctrine is as much the full inheritance of the simple peasant as of the Pontiff upon his throne, that the fountains of grace and truth are free and open. Had it been otherwise there would be to-day no Catholic Church for the faithful to love or the ungrateful to attack. Most assuredly the doctrine is one. The conduct of individuals or the practical expression of that doctrine in the work of life may be quite different. But the fact that some, even high in the ranks, do not correspond to their great calling, however deplorable this may be, ought not to influence others. Taking men, nations and generations together, the Catholic Church presents a noble array of saintly officers of all classes from the lowest to the highest. Exceptions are very rare. And whenever these may exist, they simply prove that the society which depends upon them or which has them for its exponents, must be divine. As long as the Church goes in and out among the sons of men, so long must it be exposed to find cowardice or human frailty amongst those who are called to defend it or who are expected to live up to the high ideals they teach. By none of her doctrine does the Church palliate such cases. Nor by her discipline does she encourage such conduct. As far as vigilance interests can go the Church never spares her ecclesiastical offenders. If they have not the proper spirit to live in solitude and do penance, they are too quickly taken up by the sects. The Baroness, who has made this unwomanly and undeserved attack upon the Church in which she was baptized may meet some of these unfortunates in the quarters whither she herself is gone. They are generally found where attacks on the Church are fomented, where talk is cheapest, where discipline is most lax and money most plentiful. It must needs be that scandals come. And the next worst thing to giving scandal is to take it. Baroness Von Ledwitz did both. She first took scandal. And now by an ungrounded charge against the Church of teaching a two-fold doctrine, she gives it, because she has been too deeply piqued by the comments upon her.

Funeral of Mrs. Catharine Foley, Ottawa

The funeral of the late Mrs. Catharine Foley took place from the residence of her daughter, Mrs. Thomas Stringer, 305 St. Patrick street. At nine o'clock a solemn requiem mass was chanted at St. Bridget's church of which Mrs. Foley was a devout member. The celebrant was Rev. J. T. Foley, son of the deceased, who was assisted by Rev. Dr. McNally, Chelsea, as deacon and Rev. Father Holland, Redemptorist, as sub-deacon. In the sanctuary were Rev. M. J. Phelan of St. Patrick's, Rev. Father McPhail, Redemptorist, and Rev. Dr. O'Boyle, Ottawa University. Many other friends attended the service, testifying by their presence their esteem for the deceased and their sympathy for the sorrowing relatives.

Rev. Canon Sloan chanted the Libera, after which the body was conveyed to the Union depot, thence via C.P.R. to Norwood, accompanied by Rev. Father Foley, Mr. Thomas Stringer and Mr. O'Brien, separate school inspector. To-day a service of requiem will be celebrated in St. Paul's church, Norwood, and the remains laid to rest in the family plot. The spiritual offerings were numerous. Among them were a novena of masses by her grandchildren, May, Gertrude, Patrick, Desmond and Anna; two masses by Mrs. M. Stringer and family; five masses by St. Bridget's choir, two requiems by the teachers and pupils of the English separate school (girls); mass and spiritual offerings by pupils of Water street convent; several masses, Miss Sarah Lawrence Foley; one mass, Mr. and Mrs. William Burke; two masses Mr. and Mrs. J. B. Sullivan; five masses and other spiritual offerings, Mrs. Margaret Fox; four masses, Mrs. Dr. Chabot; two masses, Mrs. V. Mayotte; one mass, Misses Annie and Tessie Redmond; one mass, Mrs. McClory; two masses, Miss Mary Whelan; two masses, Mr. M. Cullen; one mass, the Misses Redmond; two masses, Rev. Father Cavanagh of Huntley; one mass, Miss Lizzie Welsh; two masses, Mrs. W. J. Fitzpatrick.—Ottawa Citizen.

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