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nothing else than the scrutiny to which its origin was subjected; had it only served to show the attitude of the Church...

POPULATION AND EMPLOYMENT.
From certain Ottawa newspaper paragraphs it is inferred that the Canadian census will disappoint those enthusiasts who seem to think that big talk raises the population...

The West has had an influx of settlers from Manitoba to the coast, and in that direction the largest gain will probably be found. Quebec will show a natural increase...

What is surprising is that the most learned theologians should have approved of this new manner of representing Christ, and that those who are responsible for the integrity of Christian doctrine and piety should have not only permitted, but gradually sanctioned and commended in the strongest manner possible...

and very recently a powerful stimulus has been given to new industries which will afford employment to large numbers. But only a mere beginning has been made, and the Government should follow up its policy with regard to the iron and lead industries in as many new directions as possible.

MR. S. H. BLAKE'S LATEST.
Mr. S. H. Blake is at it again. In a long letter to The Ottawa Journal he most successfully entangles himself in a mass of contradictions from which there is no escape. At the outset he says:
'I was sent a copy of a paper containing what was alleged to be the oath taken by day by the Bishops of the Roman Catholic Church. This was not in the language in which it is administered, but in English; much easier read; and, with an apologetic statement of the manner in which it was understood by the persons who pronounced it. I asked for the original of the oath, in the language in which it is administered, so that those interested in this controversy may verify the statements which I make in respect of it. As, however, this was not done, possibly, in the interest of those who are unwilling that the public should know generally the class of oath that is taken, I beg herewith to give the oath which is taken by every Roman Catholic Bishop the world over on his consecration'

The paper to which Mr. Blake makes allusion is The Montreal Star. The opening sentence of The Star's article was as follows:—
'The Star last week called on His Grace Archbishop Brochu to obtain an authoritative statement as to the oath which Mr. S. H. Blake has been discussing. His Grace kindly loaned a copy of the Roman Pontifical of Clement VIII. and Urban VIII., published by order of Benedict XIV., and issued by the Sacred Congregation of the Propagation of the Faith at Rome, in 1879, which contains the oath taken by the Bishops of the Catholic Church all over the world. A translation of the relevant portion of the oath, by Prof. George Murray, B.A., Oxon, is given below.'

When Mr. Blake says the original of the oath was not supplied, because the Bishops of the Catholic Church are unwilling to let the public know its nature, he is speaking in resolute defiance of The Star's statement, that Archbishop Brochu supplied the original of the oath to be translated or used as might be deemed fit. Mr. Blake refers to "the apologetic statement" of the translator, as if the translation were made by Archbishop Brochu or some one acting in his behalf. He had the fact stated before his eyes that the translator was Prof. George Murray, B.A., Oxon, a Protestant, and well known throughout Canada as one of the leading Protestant scholars of the country. Archbishop Brochu did not select the translator. He was content to hand over to The Star the oath in the original for Mr. Blake or anyone else to set to work upon it. Naturally enough, in doing so, he gave the words their plain meaning; but although The Star published what the Archbishop said in the way of interpretation, it relied upon Prof. Murray, and it was Prof. Murray's interpretation was laid before the public. Now these, the following, are Prof. Murray's words:—
'The sentence which seems to have given rise to the controversy is as follows in the Latin text: "Hæreticos, schismaticos, et rebelles eidem Domino nostro, vel successoribus prædictis pro posse persequar et impugnabo."

Translation—"So far as I am able I will pursue and fight against heretics, schismatics, and those who are opposed to the Sovereign Pontiff, and his successors before mentioned."
So that the dispute on the point of interpretation is not between the Archbishop and Mr. Blake, but between Mr. Blake and Prof. Murray. Now let us see what the dispute amounts to. Mr. Blake says:
'There are two portions of this oath to which I especially object. The one is, after the oath of obedience "to our Lord, the Pope, and his successors;" found at page 62: "Hæreticos, schismaticos, et rebelles eidem Domino nostro, vel successoribus prædictis pro posse persequar et impugnabo," which, being translated according to any authorized Latin dictionary, would read: "Heretics, schismatics, and rebels against the same our Lord (the Pope) and his successors, I will pursue in a hostile manner or take vengeance upon, and will fight against or attack hostilely."

We need not lay stress upon Mr. Blake's strenuous attempt by a repetition of words and phrases to extort vengeance from his text. The words speak for themselves, and render the strain Mr. Blake has brought to bear upon them quite ridiculous. Besides, the fact that Prof. Murray did print the original words, calls confusion down upon the lawyer's complaint that the original language was not supplied, but only an apologetic translation. As if ashamed of his absurd failure to force more out of the words than the meaning Prof. Murray had given them, Mr. Blake concludes his letter in the following style:—
'This portion of the oath, which is much more to be deprecated than anything that there is in the coronation oath, should in all fairness be eliminated before it is reasonable to even ask for the omission of any portion of the oath to be taken by our King at his coronation. I believe very many of the Roman Catholics of this land are not satisfied that the oath which I am discussing should be kept alive. I should be very sorry to think that the statement to which I am now referring is one that would be favored by some of our Roman

Catholic friends, whom I sincerely value, and with whom I have almost daily pleasant intercourse, and against whom I should ardently desire to see every discrimination, because of their creed, absolutely removed, and I sincerely feel that they desire to see such discrimination removed as regards Protestants. If there be any attack at all in this letter, none such being intended, it is against the hierarchy that proposed and preserve such oaths; and thereby in many parts of the world, by means of the statements reiterated in such oaths spread abroad among the laity a bitter feeling, and deep alive feelings and disputations where they should seek to inculcate peace and harmony. The only ground on which a bishop taking such an oath can justify himself is that he is powerless to enforce his authority. In a land where the temporal power will not ally itself with the Roman Catholic Church in carrying on this war of persecution, the bishop is only absolved because of his inability to obey the oath that he has taken. In other lands, however, where the temporal power aids the spiritual, we find the persecutions and imprisonments which are known within our own day."

Mr. Blake assures us here that he is willing to put himself to any degree of personal inconvenience in order to serve his Roman Catholic friends. Especially is he willing to oblige them by attacking the bishops of their church. This is tremendously generous of Mr. Blake, when his time is so well and profitably occupied in the practice of law. But Catholics, even those with whom Mr. Blake enjoys "almost daily pleasant intercourse," probably know their bishops a great deal better than could be expected of this disingenuous lawyer. Mr. Blake asserts with a boasting air that his attack is against the bishops. They are not likely to trouble themselves about his attention; but really some of those lay friends of his should advise him out of personal friendship not to be so fond of making an exhibition of himself.

The impartial representative of the Associated Press blames the Catholics of Belfast for the disorder reported from that famous town this week. The sore provocation given by the Catholics appears on the face of the despatch to have been the simple holding of a Corpus Christi procession. Nevertheless, the Associated Press despatch begins: "A religious riot of the too familiar kind occurred here, caused by a Catholic Corpus Christi procession."

It is within the recollection of all newspaper readers that the Anarchists of Spain also have exhibited a wounded sensitiveness of this kind at the sight of a Corpus Christi procession, and have thrown deadly bombs among the innocent children who are the extremely offensive participants. So, without any further information than the press despatch affords, we are able to understand that what occurred in Belfast was an imitation of rampant Spanish anarchism, strictly local and native to the soil. The Sandy Row rioter does not use a bomb. A paving-stone, a half a brick, or a bolt from the shipyard is his favorite missile. That in his wanted way he made murderous attack upon a procession of school children goes without saying. If riot followed it is to be wondered at? Were honest men in the crowd to stand idly by and see their children stoned by ruffians? Belfast enjoys a world-wide notoriety which Toronto at one time essayed to share with it. But Belfast stands alone and unenvied to-day. An exhibition of so deplorably savage a spirit naturally impels quietly disposed people to consider the whole question of out-door processions. The case in favor of them is very well understood. In law-abiding localities they undoubtedly advance the spirit of religion among the masses. English-speaking people all over the world are great believers in the power of publicity. They do not believe in excepting religion from those causes that make progress by bringing them into contact with the people. In London and various other English cities and towns Catholic processions have been held this summer, and have in no instance been attended by the least sign of disorder or disturbance. Notwithstanding the coronation oath, England may be described to day as a non-Catholic rather than an anti-Catholic country. To find the anti-Catholic element in all its unadorned bigotry, Belfast is the spot. Yet, the fact is that Catholic progress is greater in Belfast even than in England, where satisfactory headway has been made. The holding of a Corpus Christi procession is, however, not intended as a public exhibition of Catholic progress in England, Belfast, or elsewhere.

A city in which the law fails to protect a procession of school children on the public streets is not to be considered from any other standpoint than the contempt for religion and peace and law which the conduct of the mob proclaims. For time out of mind outrages of this kind have been recurring, and the weakness of the authorities only lends color to the suspicion that fanaticism in the crowd hinders the feelings of humanity in authority. It is not Belfast alone that is disgraced by such a condition of things. It is common to the present affliction of the law in Belfast.

The Toronto newspapers have had more than a week of "solid employ ment" with the details of the tragedy in which the Aurora Bank robbery came to a termination. It may be said without hesitation that the public effect of the "yellow journalism" thus let loose upon the community is far worse than any other page in this chapter of crime. Robbery in the palmy days of Dick Turpin and Jack Sheppard was a vice reported with a certain amount of gusto and awe around the weathered lips of whom only one saw live, with a certain amount of reverence for the past. The execution of the criminal habitually lives in a lurid private. The crime imaginings of "yellow journalism" are easily received and created when public excitement is caused thoroughly worked up. But it would really be a good thing for the public if some of the newspapers were brought to account for their recklessness and disregard for decency. One instance of the methods of "yellow journalism," as it has exhibited itself in this case, need only be mentioned. The title of the man who was shot by the County Constable has exhibited that natural affection which will exist in the world as long as human nature continues to be ennobled by religion. She came here to Toronto, from a small town in Ohio, to claim her brother's body and give it burial. She had not been twenty-four hours in the city when she was described in the newspapers as a notorious woman, as a desperate character and "member of the gang." An odious sobriquet was fastened upon her and printed scores of times every day, so that the only wonder is how a fearless girl, without much money, was able to find accommodation or protection against personal insult or violence among strangers under all the circumstances. She came to the city for a purpose dictated by Christian feeling and natural affection, and she received the most persistent persecution to which a woman can be subjected. The authorities, who have gained no credit from any phase of this case, did nothing to protect this poor girl, treated her as though she too were a criminal or as if they had a right to deny burial to the dead.

WILLIAM J. BRYAN AN EMPEROR
William J. Bryan declares that William McKinley is an emperor, made so by the decision of the Supreme Court of the United States. Mr. Bryan adds:
Under this opinion we are about to embark on Great Britain's colonial policy, and to reassure ourselves, to quiet our conscience, we have but to look at the history of Great Britain towards its outlying possessions since the American revolution. An inspiring spectacle indeed! We may look at South Africa, where Great Britain's unrestrained possession of power has destroyed two promising republics and has drenched the soil with the blood of patriots; we may look at India, where people have been dying of starvation for years; at India, where on several occasions, the bounty and generosity of the American people have been necessary in order to save human beings living under the sovereignty of Great Britain from death by starvation.

It must be a portentous decision the Supreme Court of the United States has given to lead with unerring certainty to such lamentable results, something in point of fact like the change which France underwent when Napoleon was transmogrified from Consul to Emperor, an incident which, it will be remembered, was followed by the proclamation of the Emperor of the French as King of Italy.
It is well to know at all events what the American decision means technically. In plain words it confirms the constitutionality of the Porto Rican tariff Act, by which Congress exercised the authority of making revenue laws for each and all of the newly acquired possessions. This authority is without regard to the constitutional requirement of the republic that such laws shall be uniform throughout the States. In other words, as the Americans express it, "because the constitution does not follow the flag." That being so, Mr. Bryan's interpretation is, in a general way, right. President McKinley is, to all intents, an emperor, and Congress may by statute, proclaim him King of the Philippines, Porto Rico, Cuba, and the other thousand and one insular parcels of loot of the war with Spain. We may all even live to attend a coronation at Washington.

AMERICANS IN THE PHILIPPINES.
Considerable importance must be attached to the visit to Rome of Mgr. Chapelle and Mgr. Noraleda, Bishop of Manila. With the utmost persistency and directness, the charge has for months been pressed against the American authorities in the Philippines that they have undertaken to rob the religious Orders, even as the Church in France was robbed. It is probably in connection with this grave matter that the Delegate Apostolic to the Philippines and the Archbishop of Manila are in Rome. They have already met Cardinal Gibbons. The American authorities have been endeavoring to minimize the effect of their policy by representing that there are now few religious

in the Islands, their unpopularity having compelled them to seek shelter inside a wall of Manila. The craft of this story is well apparent from the fact that they have been given at Rome to Mr. W. J. D. Crooke by the Archbishop of Manila. Mr. Crooke published his interview in The Standard and Times of Philadelphia. Spelling of the title of the Archbishop is not to be mistaken. It is not the convent of Manila, but the fact that they are not to be mistaken. It is not the convent of Manila, but the fact that they are not to be mistaken. It is not the convent of Manila, but the fact that they are not to be mistaken.

It is indeed all too true," replied the Archbishop.
"Bat, if the parishers are nearly all uneducated by the religious, and if the religious are almost the totality of the clergy, the ecclesiastical centres are desolate?"
"There are a few native priests, but of by no means a sufficient number. With these few exceptions, the state of religion is as you infer it to be."
I felt that every answer of the metropolitan had cut deeply into the Philippine tangle, and that only the moral question was left. On this point the Archbishop's statements were equally decisive, though uttered gently, according to his wont.
He said: "Regarding the aspersions cast upon the lives of the religious, these are the result of a campaign of calumny invented and circulated by a group of natives, themselves irreligious. These men have always been haters of the religious corporations. Their information was taken by the Taft Commission. It was well known in Manila that at least some of the members of the Commission were enemies of the religious. Ooo, Mr. Brochu, if that's his correct name, had actually written a book against the religious. The Commission stood suspect for bias, for parti pris."
"Did it hear the other side?"
"Did it hear the other side."
Emperor McKinley will need to rule his subjects in those distant Islands independently of the American Constitution if this is the way he has begun.

A CONTEMPTIBLE TRICK.
We dislike the use of strong language when discussing matters of public concern with any of the creeds. But we cannot allow to pass with serenity the statement of Rev. T. G. Williams, pastor of St. James' church, Montreal, in appealing a few days ago to the Toronto Methodist Conference for funds. He is reported:
"Rev. Dr. Williams, in reply to a question, said that the priests of the Roman Catholic Church had already measured the altar and other portions of St. James', anticipating that it would be up for sale in the near future."
This is an old trick to rouse passion and profit thereby. We have not the shadow of a doubt that the statement of Rev. Mr. Williams is a bold lie. Nor have we any hesitation in saying so. This is the only style of language in which contemptible statements of this description can be sensibly characterized.

THE DOMINION BANK.
Our customers, who are subscribers of the Dominion Bank, have been very much gratified by the annual report of that institution which we published last week. The election of Mr. J. J. Foy, K.C., M.L.A., on the directorate has also been noted with widespread satisfaction. The report was short and lucid, and in every respect indicative of the prosperity of the country.

EDITORIAL NOTES.
Sir Robert Hart, a Protestant, and the most experienced authority on the Chinese question living, says with regard to missions and missionaries: "Roman Catholic Missions differ from all others—perhaps excel all others—in the fitness and completeness of their organization, in provision for and certainty of uninterrupted continuity, in the volume of funds at their disposal, and the sparing use of money individually in the charitable work they do among the poor—nursing the sick, housing the destitute, rearing orphans, training children to useful trades, watching their people from the cradle to the grave, and winning the devotion of all by assisting them to realize that Godliness is best for this world, and has the promise of the next. The Sisters of Charity in particular, many of them the daughters of great families, labor with a touching sweetness and pathetic devotion that no language can adequately describe. Protestants work on other lines, but individualism and something that savors of competition rather than combination may be said to give them their color."

The following paragraph, which appears in the London correspondence of the Manchester Guardian, shows King Edward to be a man of sense: "I hear it said that the King has intimated his objection to the policy of taking notice, legal or illegal, of those who express in print or otherwise, personal dislike of himself. He is content to leave himself in the hands of the public, who, he is convinced, will deal fairly and justly with him. His Majesty has, I learn, made himself so clearly and definitely understood that we are not likely to see any repetition of certain recent proceedings."