

The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest." L.M.E.Z.

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PRICE FIVE CENTS

OUR ATTITUDE TOWARDS THEM.

(WRITTEN FOR THE REGISTER.)

We have written a couple of light articles on the growing popularity of the name Catholic amongst our separated brethren, and tried to show that the cause of it is an enforced necessity, on the part of politicians, and conservative sectaries, to study at least the outside of the Church. Her survival, tact, and with ever expanding power, in spite of the sixteenth and eighteenth centuries, in spite of Protestantism and old Catholicism, in spite of Liberalism and Bismarck, in spite of the fierce materialism and secularism, so marked a feature of our times, all this contrasted with the impotence and disintegration and failure so noticeable among the sects both new and old, is enough to account for the changed tone of outsiders when they speak of us.

Incessu patit dea; the Queen is known by her gift. Whilst others are tripping and stumbling, and falling clean out of sight, she gathers her royal robes more gracefully around her and advances through the centuries with unimpeded step, drawing to herself, as in the beginning, as many as are called to be saved. From all quarters of the earth, and every condition of society from the rude savage in the jungle up to the university professor laden with all the learning of his time, they came first in doubt and wonder, then enquiring, and finally, by the grace of God, throwing themselves with loving unreserve into her ever open arms to find the rest and comfort and peace which the world can neither give nor take away.

Of all thomus this constant triumph of the church is the most inspiring to dwell upon; and yet we let it pass just now to devote some minutes to the enquiry—What should be our attitude towards those who, without being Catholic, are nevertheless respectful to the name, and so accused, with more or less plausibility, of Romanizing tendencies? They are a danger for certain, and differ widely both in the point of view from which they consider us, and the motives that make them consider us at all.

Statesmen, even when virulently hostile, have always acknowledged in the Church the greatest power on earth. The elder Pitt, the premier of prime ministers, held that the Pope was the natural arbiter of christianendom, and Napoleon ordered him to be treated with as if he were one of the hundred thousand men. Bismarck, the grandest of all the Tontons, had genius enough to see that it was better to go to Canossa than to disrupt his now empire; and so on with the rest.

No one would ascribe this opinion, on the part of these great men, to religious sentiment. It was forced upon them by the actual experience they had, that they could neither get rid of the Church nor do without her. Hence their caution and respect.

There are men, however, whose changed attitude towards Catholicity (the name at least) is traceable to higher motives, and these may be divided into (many, indeed, but chiefly) two classes. First, those who from the study of history are captivated by the splendid showing of the great institution all along the centuries, and who feel they should be simply making fools of themselves if they thought or spoke of her as less than, say, Macaulay's estimate.

These, as only intellectually moved, may pass over and go on to others, a constantly growing number who occupy a very different ground. Their reasons are moral and religious. They see not merely the majesty and beauty of Catholicity, as it appears in history, but, going at least a little beneath the surface, have discovered that she was, for a long time at any rate, the sole guardian and teacher of Catholicity, that outside her pale there was no genuine Christianity at all, nothing but impure and quarrelsome sects, and, moreover, that she still has truth in substance, the sacraments and discipline, and, in a word, that there is no means of making way back through the ages, to the Apostles and the Master of Apostles unless along her paths.

The effect of this discovery manifests itself in two very different ways; first in a great scorn for Protestantism; which is a logical enough consequence, and secondly, in a kind of profession of Catholicity which has no foundation either in theology or history. The outcome of such a state of mind gives us what is called Ritualism, the offspring of the Fusayism or Ritualism of sixty years ago. The Ritualists occupy a position which it is very hard to describe and harder still to understand.

Holding official places in the church which (we have Her Majesty's word) was made Protestant by Queen Elizabeth, they renounce and do so Protestants, and though assured by the Pope that they are not priests at all, they, nevertheless, will have no other name, nor be content with any other service than such as only real priests can offer. They copy priests in dress and manner, and in everything they can, and are never more delighted than when

someone mistakes them for the genuine article. They are ostentatiously and sometimes comically Catholic, in the sense of copying and imitating much of things found, indeed, amongst us but considered by us as quite indifferent.

Some of them are merely excoombs playing at a game they do not understand, and need to be laughed at before they can be taken seriously. We have specimens of this type in Toronto, but they should be carefully distinguished from a great many of their fellows, who, though ignorant in part are in real earnest. The attraction of God's Church is upon them, stirring both mind and conscience, and summing them up to herself. Like thousands who have gone before them, they feel they are moving in spite of themselves, under an influence they but partially understand, and are held back from the best step only by some remains of prejudice, or some human weakness. They are as cats champing waiting in the vestibule till the door be opened, and they are permitted to see all the glory of God's house. Towards these and they are many, the attitude of every Catholic should be that of warmest sympathy, encouragement and help, in the way we know to be most efficacious.

Rosebery's Knavery Resented by Macdonald.

NEW YORK, May 14.—Referring to the speech of Lord Rosebery the London correspondent of The Tribune says: "Lord Rosebery's 'stepping backward' speech has thrown the Liberal party into a new state of demoralization worse than the former one. His friends are urging him to take an early opportunity of repairing the damage done to his own claims upon the leadership of the party, but stand Liberals are shivering over the prospects of another speech from him: the party men strong tonic. For douches of ice water. One result of the speech is the stiffening of Sir Henry Campbell Bannerman's back; his friends seek the idea that he has assumed the leadership of the House of Commons in order to serve as a warning pan for the ambition of any noble Lord."

Sir William Harcourt is known to be furious over what he considers to be the betrayal of Liberal principles and disloyalty to Gladstone's memory. His speech is a masterpiece of invective and sarcasm, unless his wrath has time to cool off. Some of his closest friends are advising him not to attack Lord Rosebery, and thereby increase the bitterness of feeling within the party, but to make a good-natured speech and pay a warm tribute to Sir Henry Campbell-Bannerman. This would be prudent for a fierce onslaught upon Lord Rosebery would react in his favor, whereas the avoidance of a feeling would strengthen Sir William's hold upon the Liberal party.

Some things which Catholics do not Believe.

The St. Mary's Branch, Toronto of the Catholic Truth Society, will be engaged in the dissemination of this valuable little pamphlet.

Their efforts in the past have been well rewarded, the pamphlet having a circulation all over the continent and in Australia and other countries. We need say nothing in its favor beyond the fact that it was written by the late most Rev. John Walsh and as an effective answer to the columns directed against the church it would be difficult to overstate its merit. For the Catholic who is desirous of doing a good missionary work it is just the needed thing to hand round to your non-Catholic neighbor dealing as it does with just the points regarding Catholic Doctrine that those outside the Church have such a wrong conception of. Send 5 cents in stamps to the Catholic Truth Depot, 589 Queen St. West Toronto and a copy will be mailed to any address in the world.

Death of a Religious.

On Monday, the 15th inst., at 5 p.m., Sister M. St. Anne, (libert) died at St. Joseph's Convent. The deceased was in the 81st year of her age, and the 13th of her religious life. Sister St. Anne suffered for some years from the lingering illness that terminates in her death; but all was borne with the sweetness and resignation characteristic of her, and with a consideration and thoughtfulness for others that endeared her to those around her. On Monday at 9 o'clock Mass was celebrated in the convent chapel by Rev. Fr. Teoly, C.S.B., Rev. P. J. Howard as deacon, and Rev. J. Rooney, sub deacon among those present in the sanctuary were the Very Rev. V. Marjion, C.S.B., Rev. Fathers Fracchi, Le Marche, Brennan, Finnigan and Murray.

Windsor Hotel Fire Song.

The music of a new song, the theme of which is the recent terrible fire in a New York hotel, has been received by us. The words and music are by T. J. Tompkins, and both remarkable for their deep sympathy. It will be remembered that the fire occurred on St. Patrick's Day and that most of the firemen who distinguished themselves were Irishmen. The song writer, Mr. W. J. Stokes, makes the thrill of nationality a strong element in the emotion of his subject.

To Write a Life of the Pope.

LONDON, May 15.—F. Marjion Crawford, the novelist has undertaken to write a life of the Pope.

THOMAS D'ARCY MCGEE.

An Address Before the Hamilton Canadian Club by Her. Father Frank O'Reilly.

At the ordinary monthly meeting, May 11th, of the above club, Father O'Reilly spoke substantially as follows:

He thanked the club for their invitation, and complimented them on the good work they were doing in generating a spirit of Canadian nationality; and making every man who has made, or who resolves to make Canada his home, feel that "in fortune and in fame we are bound by stronger links than steel, and neither can be safe or sound but in the other's well." He said that amongst the men who, by their superior intelligence and genuine patriotism, have endeared themselves to the heart of Canada, and whose public lives and virtues deserve to be held up to the emulation of young Canadians, Dr Ardy McGee stands in the very first rank, for he has well earned and rightly won his place on Canada's glory roll of fame.

His first public utterance on Canadian soil, and his last in life, was for this Dominion which he so materially helped to found, to the development of which he devoted the best years of his life, and all his varied talents, and which he loved with the deep, sincere and intelligent love of a fond parent for a very promising child. Father O'Reilly spoke of his early life and his struggles, and how every thing he did, if it did not always win deserved approval, and if it did not always attract the attention of only genius can command. He spoke of the spirit of independence which always characterized McGee, giving as an instance, his reply to a member in the house who once twitted him having been a rebel. "It is true," he said, "I was a rebel in Ireland in forty-seven. I rebelled against the misgovernment of my country. I rebelled because I saw my countrymen starving before my eyes, and they were asking me to support the misgovernment that was oppressing them. There is not a liberal man in this community who would not have done as I did, if he were in my position, and followed the instincts of humanity."

The question of the rebel was upon his mind. This question became the principal aim of his existence, and the ruling passion of his life. McGee sought to popularize the idea in the great, the noble, the sublime, the heroic, the Father of Confederation. He was like St. Paul amongst the Apostles, he spoke and wrote incessantly, in season and out of season; he brought to the discussion of the subject all the resources of his mind, his intellect, his multifarious knowledge, and although his mind was eminently practical, yet it was sympathetic with everything good and amiable, and ardent in admiration of the great, the noble, the sublime, the heroic. The reverend lecturer quoted from McGee's speech on Confederation some brilliant passages, showing clearly how thoroughly he mastered, and how keenly he appreciated the geographical, the physical, the climatic, and the racial conditions of the different provinces.

McGee, although a deeply religious man, was ever the implacable foe of bigotry in every shape and form. In political and social life, "races and creeds were to him a profanity." In the words of one of his early Irish confederates, he tried, with some success, to "show before mankind, how every race and every creed might be by love combined. Might be combined, yet not forgot the fountain whence they rose, and filled by many a rivulet the lordly Shannon flows."

Notwithstanding his love for the land of his birth, a love which he tells us almost amounted to idolatry, a love whose ardor seemed to intensify as his intelligence developed, a love that never whose brighter than here in his Canadian home, yet he "tells his countrymen that they should remember that this is Canada, and that their first duty is to the land where they have fixed their homes, and where while they live they will find their true sphere of their duties."

McGee was the beau ideal of a patriot and a statesman, bright, brilliant, thoroughly sincere, thoroughly unselfish, and always in earnest. When a difficulty arose in the formation of the first Dominion Cabinet, he said, "gentlemen don't consider me or my claims, look to the state and its welfare."

The lecturer asked his audience to ponder on the spirit and principles that governed the public life of McGee. They will teach you to love Canada. According to W. A. Foster, McGee "breathed into the new Dominion the spirit of a proud self-respect, and first taught Canadians to respect themselves. You will learn from him how to regard your fellow-countrymen of all denominations and you will observe, as he did, how very much that is excellent belongs to the great people of which this Dominion is made up. He will teach you not only not to hate your fellow-man, but that you must not even look with suspicion upon him on account of his religious belief, or hereditary descent."

If we prize the light he gave, We bury feuds of race and creed, For this he wrought, for this he died; And for the love he bore his name, Let's live like brothers side by side In Canada our home.

Several gentlemen complimented the Rev. Father on his excellent lecture, and a hearty vote of thanks was pro-

posed by Mr. McCulloch, Principal of the Business College, and seconded by Mr. McClelland, barrister.

Peace Conference at the Hague.

THE HAGUE, May 18.—The Peace Conference called by the Czar of Russia was opened at 2 o'clock this afternoon in the hall of the Huiz Ten Bosch, or the "House in the Woods," two miles from The Hague. Mr. de Staal, President of the Council, and Minister of Foreign Affairs of the Government of the Netherlands, delivered the inaugural address and welcomed the delegates. The delegates decided to send the following telegram to the Czar: "The Peace Conference lays at the feet of your Majesty its respectful congratulations on the occasion of your birthday and expresses its sincere desire to co-operate in the great and noble work in which your Majesty has taken a generous initiative and for which it begs you to accept its humble and profound gratitude."

M. de Staal, the Russian Ambassador to Great Britain and head of the Russian delegation, informally assuming the presidency of the conference, said his first duty was to express to M. de Staal his sincere gratitude for the noble terms in which he had referred to his august master, adding that his Majesty would be deeply touched, as well as by the spontaneity with which the high assembly had associated itself therewith. Continuing, M. de Staal said: "Though to the Czar is due the initiative of the conference, we owe much to the Queen of the Netherlands for inviting us to her capital, and she is a happy augury of success that we have met under the auspices of the young sovereign whose charm is felt in a wide circle, whose heart is open to everything great and generous, and who has displayed the highest nobility of character which brings us here. It is on the historic soil of the Netherlands that the greatest political problems have been discussed. Here is the cradle of science and international law."

After making his address, M. de Staal on behalf of the conference telegraphed to the Queen of the Netherlands all the following: "The members of this conference, assembled for the first time in this beautiful Huiz ten Bosch, hasten to lay at the feet of your Majesty their best wishes, praying you to accept their homage and gratitude for the hospitality you have so graciously deigned to offer them."

The reading of the message was warmly applauded. M. de Staal was appointed Honorary President, and the leading Dutch delegate, A. P. C. Van Karnebeek, D. L., former Minister of Foreign Affairs and Deputy, was appointed President. After the appointment of the secretaries, M. de Staal's proposal that the sessions be held on Saturday, when the delegates will arrange a programme and appoint committees. The conference then adjourned. The session to-day lasted only 25 minutes, and the apparent unanimity displayed was considered to augur well for the outcome.

PRESIDENT MCKINLEY'S CONGRATULATIONS.

WASHINGTON, May 18.—The following cablegram has been addressed by President McKinley to the Emperor of Russia, on the occasion of the opening of the disarmament conference: "On this day of good omen I send my heartfelt congratulations on the opening of the conference at The Hague, which had its origin in the enlightened and generous initiative of your Majesty."

THE EMPEROR'S WISHES.

VIENNA, May 18.—At a luncheon given by Emperor William to-day, in accordance with his custom in honor of the birthday of Emperor Nicholas, the Kaiser toasted the Czar in eloquent terms.

A Tribute to Bishop Quigley.

The Buffalo Review pays the following tribute to the Bishop of Buffalo: "The stand which the Bishop of Buffalo has taken regarding the strike of the grain elevators and the company of the disarming conference—On this day of good omen I send my heartfelt congratulations on the opening of the conference at The Hague, which had its origin in the enlightened and generous initiative of your Majesty."

The Consistory.

According to rumors widely circulated of late the date of the Consistory which was to have taken place in June, owing to the death of the late Cardinal Bassa, which has brought the number of vacancies in the Sacred College to fifteen, be anticipated by nearly a month. It is now almost certain that no fewer than ten new Cardinals will be created, as two of the members of the Sacred College, their Eminences Cardinal Mortel and Cardinal Di Canossa, are over ninety, while Cardinal Kromantsa and Cardinal Sarrasin are both dangerously ill. A number of appointments vacant Episcopal and Archepiscopal sees will also be made.

Archbishop Carr at Niagara Falls

A distinguished visitor at Niagara Falls last week was A. bishop Carr, of Melbourne, Australia. His Grace was on his way home from an extended visit to Ireland, England and Rome. He was accompanied by his nephew Mr. William O'Connor. His Grace will leave for Sydney about the middle of June and will in the meantime visit Chicago and other cities. Some of his observations upon American Australian relations are of interest to Canadians. He said: "I have been particularly interested in industrial questions, and I find that Australians have been more successful in securing legislation for the benefit of the working people. For instance, we have an eight hour law, and now over all the colony the rule is eight hours for work, eight for sleep and eight hours for recreation. We have also passed a law establishing a minimum rate of wages in all government works, factories and corporations. This has been in operation only a short time, and it is too early to make statements in regard to the success of this experiment. We have also given the women an opportunity to vote and to run for office, so that now they can vote and be voted for. In one municipality a woman was elected mayor. The case I refer to," said the Archbishop, with a smile, "was in New Zealand, which is very progressive. A woman was elected mayor, and her husband, who was a member of the council, can't say a word, so when his wife came up for reelection she was defeated."

"I find many evidences of the wonderful progress made by Americans, and in fact, Australia has made much of its progress through Americans. Your people went there when gold was discovered, and although many returned home, the progressive ideas of those who remained had much to do with making the colony what it is to-day. Then, you must remember that we have a large trade with this country. All our locomotives, street cars and carriages are purchased in the United States, and many other things that are not manufactured to any great extent in Australia."

"Do the corporate interests interfere with progressive legislation, as they are said to do in this country?" was asked. "No; we have no trusts in Australia. By that I mean, not in the sense that you have them here in America, where are vast combinations of capital. Then, again, the government has greater control. All the railroad system of the country are under government control, and the interest of the people. By this means much of the country has been opened up, and some of these railroads will not show a profit on the money invested for, perhaps, twenty years. The railroads in some parts of the colony are, however, good paying properties."

Melbourne has its own electric lighting system, and the municipality supplies light and power to private concerns. "It has been very gratifying to find such evidences of the great advances made by the Catholic church in this country. I have visited Baltimore, New York, Philadelphia, Providence, before going to Boston, and have been surprised at the work that is being done by the charitable institutions, the homes for children, the hospitals, the institutions for the blind, and in so many other lines."

"When you consider that the great majority of the Irish people came here with little means, many of them being forced to leave home during the forties on account of the famine, the work done has been wonderful. In every city I have visited, the churches have been very fine, compared with those of other countries. We have also some very fine churches in Australia. Just before I came away we dedicated the cathedral in Melbourne, and it will compare very favorably with any I have yet seen in America. It is larger than the cathedral in New York, and I think it is as fine a church."

SKEPTICISM.—This is unhappily an age of skepticism, but there is one point upon which persons acquainted with the subject agree, namely, that Dr. Theobald Mathew's cure is a medicine which can be relied upon to cure a cough, remove pain, heal sores of various kinds, and benefit any inflamed portion of the body to which it is applied.

The Convention Postponed.

The following closed the series of official statements regarding the proposed convention of Catholic Liberals, which The Globe published in behalf of the executive: "While the Executive Committee having in charge the calling of a Catholic Liberal Convention proposed to be held on May 20, 1899, have announced from all parts of the Province that the bulk of the Catholic electorate consider such a convention an urgent necessity, they have considered the opposition to it in many quarters arising from misapprehensions of their object in calling the convention, opposition which may destroy that unanimity which is desirable, and have concluded that it is advisable to postpone the convention till such time as its objects can be more fully discussed and understood. Although duly appointed delegates have been named in many constituencies, and the committee are at present

assured of having representatives from upwards of 15 ridings, the committee, from correspondence from the rural districts, find that many who are desirous of attending the convention are at present very busily engaged and would attend later in the season. The convention was announced nearly a month ago, and the committee considered the day before a public holiday suitable for holding the convention, but the time allowed was not sufficient to overcome the difficulties which have presented themselves.

Moreover, some of the reasons which demanded a hurried calling of the convention during the present session of the Dominion Parliament do not now appear so urgent. "For these and other reasons which the committee have duly weighed they have decided to postpone the convention until Wednesday of the second week of the Toronto Fair. In the meantime the organization of the convention will be continued, and the Secretaries of the committee will be glad to correspond with those interested in it."

Irish Yearnings.

(WRITTEN FOR THE REGISTER.)

To see the shamrock proudly worn, To see the green flag float in light, To hear dear Erin's music bore, On Spring's glad car is pure delight. For in those emblems bright we read Traditions holy, great and grand, With reverence and love should be read For God, and Faith, and Fatherland.

As once he taught, and warned, and cheered, The multitude on Tara's hill— Of halcyon days, known and feared, Our dear Apostle warns us still. The Faith of Peter's Rock he brought To shine with never-fading ray, Its radiance cheers our earthly lot, It crowns our dear green isle to-day.

Ah! there by loving memory led, Our hearts like faithful pilgrims go, The scenes of early days to tread To find the shrines we used to know. The wayside cross, the holy well, The penance path, the ivied walls, 'Neath Irish skies once more to dwell, From whence the lark in gladness calls.

To meet by pious greetings stirred, In field, and home, sweet words of cheer, "God save you!" on the wayside heard, "God bless the work," "God save all here!" Ah! widely scattered Celtic band, Ah! friends and kindred far away, We keep with you in many a land The memories of St. Patrick's Day. E. M. C. Halifax, N. S., March 17th, 1899.

Pope Leo's Poem in Music.

The Pope's Latin poem, "The Baptism of Clovis," has been set to music (by permission of the Holy Father) by M. Theodor Daboiss, Director of the Paris Conservatoire, and will be produced simultaneously at Rome and at Ghent on Sunday week, the fourteenth centenary of the baptism of the Merovingian King, who, hard pressed in battle near Cologne, invoked the God of his Christian wife Clotilda, and promised to embrace her religion if he came off victorious. His holiness, who has now dedicated his Ode to the French nation, wrote it in his younger days. The music is stated to be in the modern church style, with plenty of work for chorus and orchestra and solos for baritone and tenor.

To Become a Priest.

George M. P. Bowns, a former preacher in the Methodist Episcopal Church, who became a convert to Roman Catholicism a little more than a year ago, has been elected among the students of the College of St. Thomas Aquinas, Washington, D. C., to undertake a course of preparation for entering the Roman Catholic priesthood, with the ultimate intention of joining the congregation of the Paulist Fathers, in whose church he was converted.

Mr. Bowns comes of a long line of Methodist ancestry and is the first of his family to not accept the religious traditions of his forefathers. His maternal grandfather, Rev. William Noon, was a personal friend, adviser and supporter of John Wesley, under whom he was a local preacher in England.

A Rare Chance.

The attention of practical printers, and others, is directed to the advertisement in the issue of THE REGISTER which announces the sale of the Plant of the Job Printing Department of THE REGISTER'S BUSINESS. This is an opportunity which no enterprising printer may turn to profitable account, as the job printing business and good-will of the present proprietors are to be included in the purchase.

The Holy See and the Peace Conference.

The Minister for Foreign Affairs at the Hague in reply to a note from Catholic Deputies has pointed out that since 1870 the Holy See has received no invitation to international conferences. The fact of its not having received an invitation to the Peace Conference might be regretted, but it could not cause surprise.