

The Catholic Register.

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Agents - P. McGOVERN and L. O'BRIEN

THURSDAY, JANUARY 30, 1896.

Calendar for the Week.

- Jan. 30 - St. Felix IV. P. and C. 11 - St. Peter. No. 12. Feb. 1 - St. Ignatius, I.P. and I.M. 2 - Septuagesima. Sunday. 3 - Purification of the B.V.M. 4 - Prayer of Our Lord in the Garden 5 - St. Agatha. V. and M.

The Globe was burned out on Jan. 6th 1895, but it arose from its ashes next morning fresh and smiling. It has since turned out the best newspaper in Canada...

In our Irish news to day is recorded the death of the Protestant Primate at Armagh. As an instance of the respect Catholics entertain for Christian worth...

A letter signed "A. H. Mathew" appears in The Times refuting the impression which generally prevails that Father Mathew sprang from an illegitimate stock. Mr. Mathew says: The marriage, therefore, of James Mathew...

Some time ago we had a controversy with The Christian Guardian in which the question of English Board schools versus religious or voluntary schools came up. There is a paragraph in our English news to-day that may be of some interest to our contemporary.

Coroner: Now my lad, do you know that you ought to speak the truth? Yes. And that you will be punished if you don't? No answer. Have you been told there is a God? No. What School do you go to? The Eastern district Board school. Can you say the Lord's Prayer? No.

The programme of the French Government against the Church in France, mentioned by the London correspondent of the New York World, may be judged by the case of the Little Sisters of the Poor. Here is a community engaged only in work of the most self-sacrificing character.

doubt it; the dismal returns of Parisian academies on account of Jostition show how far short the French Government have fallen of their responsibility to the poor at present, without increasing that responsibility in any way. As a matter of fact the money that should go to the poor largely helps to maintain dishonest officials in luxury.

Mr. Costigan's Logical Position.

We would rejoice to know that Mr. Costigan's views as to the settlement of the Manitoba School question were shared by every Catholic member of the Ottawa parliament...

If we are ever to put down religious strife in this country, we must speak but to command now. Manitoba worked this wrong in order that a political party might reap the reward of a long tenure of office. If, as Mr. Costigan supposed for the sake of argument, the difficulty had been referred back for settlement to Manitoba after these long years of struggle...

The Constitution gives room for avoiding this game of political athletics. When the Ottawa parliament speaks it will speak to command—speak to command respect. The Privy Council may have to speak again to emphasize both the command and the respect; but that will be so much the better.

We are glad to see that Mr. Angers the successful candidate in Charlevoix is of one mind with Mr. Costigan. We see it reported in the Montreal Gazette that he "repudiated the enquette suggested by Mr. Laurier."

The London Times at its Old Tricks.

On Dec. 21st an article appeared in THE REGISTER calling attention to a cablegram, dated Dec. 8th, containing a garbled version of Mr. William O'Brien's article on the European aspect of the Irish Question...

We have now been put in possession of the correspondence that has since passed on the subject. Our article was taken up at Buffalo, investigated at New York, and finally forwarded to the London correspondent of the United Press News Association.

This REGISTER has on the other hand produced to the news company one of its exchanges of November 30th containing the complete text of the Revue Politique article. The fact is thus established that the whole of the article was in our hands before the publication of the cablegram dated Dec. 8th.

It is, however, equally evident that the garbling was done by The Times which served up news a week old in order to judiciously stab the Irish cause under the fifth rib at the proper moment. The cable correspondent, who had not seen the article, took The Times trick in good faith and cabled the matter to America accordingly.

A Tragedy of Art.

To some people the value of art has always been more or less of a mystery. Once upon a time there was a low-bred Roman consul, Mummius by name, who, having despoiled Achaia of all her exquisite paintings, statues and so forth, instructed his servants who carried them into Italy, to replace all broken pieces of their precious booty with new ones. Then we have heard the story of the English squire to whom art was just so much of a record of family pride...

It would be too long a story to tell half the grotesque uses to which barbarian warriors, have turned painting since the Mummius of modern vulgarity broke into the Achaia of the Christian art carrying off the treasures of the Church into bondage. When Christianity dawned upon the world the arts were in utter abasement. The Catholic Church purified them and made them her own. She spread them through all the lands of Christendom in order to excite men's souls to the perception of truth.

At this time (the German Middle Age) painting, too, began to make some progress in Italy and Germany; though its progress was incomparably slower than architecture, and the art reached its perfection only in the fifteenth century; but devoted entirely to religious subjects and consecrated to the use of churches or private devotion, painting remained, down to the time of Raphael, an art peculiarly Christian, and displayed the profoundest import and the most masterly power.

The Church, in short, made art a golden weapon in her spiritual warfare; and in the Catholic Church to-day that is still its place and purpose.

But modern art, apart from religion, has not lost all knowledge of its true mission. Although we occasionally have to shudder at some new instance of its debasement, there is a clear channel along which it has followed the divine principle. It has helped to console sorrow; it has helped to educate the masses and light the fires of patriotism in men's breasts. When we find pure art in open galleries, or beside the domestic hearth preserving, perhaps, a copy of the old home, a scene in the dear native land, the features of a lost child, or a beloved mother, there it possesses its own charm—the magic that stirs our noblest emotions.

But Mummius lives. He still realizes that art has a precious value; but he is as much as ever in the dark about what it may be. In one of our city clubs lately he procured some old English pictures, hung them upon the walls and invited his friends to come and eat their meals in presence of these faded oils, as if they were gastronomic fetiches. Poor Mummius; he probably reasoned that he might manage to eat more under the inspiration of the occasion. The painters whose landscapes were on the wall were all dead. Mummius knew enough to be on the safe side in the matter of patronage. The harmony of the feast was, indeed, doubly guaranteed by the fact that the artists were defunct. Had they been alive, and anywhere within striking distance of the banquet, they would, no doubt, have come upon the scene and turned the pictures to the wall.

In the papers the event was described as an "art exhibition." It was a misnomer. It was grotesque to the limit of tragedy. Colorists somewhere says that the grotesque "often borders on tragedy." This was tragedy itself; a tragedy of art.

If Mummius wants to patronize art by means of an exhibition the effort must not bear the stamp of selfishness and luxury; it must copy either the Christian idea, and seek to help men spiritually; or, it must be in sympathy with the intellectual and patriotic mission of the fine arts. When Mummius worships art to stimulate his stomach he is only guilty of idolatry.

European Peace and English Dishonor.

Mr. Chamberlain made a speech at Birmingham for which he has been lauded beyond measure. He accepted the Monroe doctrine in full, which was a wise and praiseworthy thing to do. He declared England does not intend to acquire one inch of territory in America more than what she holds to-day. This is practically granting President Cleveland's demands in regard to the Venezuelan question. It only remains now to ascertain where British jurisdiction ends and Venezuelan territory begins.

It was reported that His Holiness offered his services as arbitrator between Great Britain and Venezuela, at the request of Venezuela; but his good offices were declined. That was eighteen months ago. Although this has been denied it is reported that England would not so readily to decline the offer of His Holiness to act as peacemaker if it were now held out. The Duke of Norfolk, it is said, could prevail upon Lord Salisbury to accept His Holiness' offer. As far as we can see arbitration must come about in some way; England has conceded too much to stick at the final and inevitable step.

But it is in regard to Mr. Chamberlain's reference to the Eastern question we feel surprise. He declared:

"Would it were possible that instead of wasting breath in a petty South American boundary dispute, we could count on the powerful support of the United States in enforcing the representations which either to us have fruitlessly made in behalf of those who are suffering by Turkish tyranny and Turkish fanaticism."

This is an open admission of England's weakness in European diplomacy. We were told the other day she is weak because she fears to set the world on fire. There are those who believe that a conflagration, although unquestionably a terrifying prospect, would after all be a spectacle preferable to seeing Abdul Hamid hand bleeding and outraged Armenia over to the tender care of the autocrat of all the Russias.

Drugs and Murder.

Some time ago a statement was made by an eminent doctor at a meeting of the International Medico-Legal Congress, held in New York, which, judging from the discussion it aroused in the public press, must have caused no small amount of public uneasiness. He said it is not at all unusual for medical practitioners to take the matter of life and death into their own hands, and end the life they cannot cure; in other words to abruply put out the tapering light of life in incurable cases. This doctrine seeks to make out deliberate murder as an heroic part of the physician's duty. No Catholic physician could possibly regard it in any other light, and we are glad to see that excellent Catholic magazine, The Catholic World, the subject taken up and the shocking doctrine repudiated.

When, therefore, Dr. Bach made the statement that it is customary for physicians to hasten death by the use of powerful drugs, whenever the case is hopeless; or when the patient suffers intense pain to administer the coup de grace, as it were, he slightly attained the truth. We should hope for the character of the medical profession that he uttered an unconscious falsehood. But the repudiation does not go so far. Dr. O'Leary lays down the doctrine of the true physician as follows: "No physician is justified in using drugs that are inherently fatal, nor in quantities that lead to fatal consequences, and no

The Catholics of Belfast.

Our readers have thus far followed with us the movement set on foot in Belfast by the Bishop of Down and Connor, at the head of his Catholic people, to obtain citizenship rights for the minority in the northern capital of Ireland. A great public meeting was held in Belfast last week at which His Lordship made a determined claim to a fourth of the municipal representation for the Catholic citizens. After outlining the progress of the movement he said:

We wish to live in peace and harmony with our fellow-citizens (applause). We do not ask anything for ourselves that we are not willing to concede to others. But in conceding to our fellow citizens their rights in municipal matters we demand equal rights for our people (applause). We are no inferior caste (applause). We will not tamely allow ourselves to be treated as mere "hoovers of wood and drawers of water" in this city, whose wealth we have helped to build up, and of whose progress we are proud (applause). We are over a fourth of the population, being more than 70,000 strong (applause).

It is high time the rights claimed were granted. As his Lordship proposed the minority have exhausted the virtue of patience. He said:

For half a century we have been unjustly deprived of our municipal rights. For this unfair treatment I do not cast the blame upon individuals. For the members of the Corporation individually I have the greatest respect (applause); but I blame and cannot but blame the iniquitous system of municipal representation which has been in operation in Belfast for the last half century (applause). The system of representation which leaves such an important body of citizens as the Catholics of Belfast without a single representative of their creed in the Council is one-sided, defective, and indefensible (applause). It is a system that needs reformation (applause). It is to take practical measures for the complete reform of this disgraceful and discredited system that we are assembled here to-night (applause). The wonder is that such an unhealthy system of representation has been able to live and thrive so long even in our congenial northern atmosphere (applause).

The principle which the Catholics of Belfast desire shall be applied to their condition is that of cumulative voting, which has been attended with most satisfactory results in English School Board elections. One portion of the most Reverend Dr. Henry's speech we have read with profound satisfaction. In reply to the usual criticism of the "priest in politics" he said:

It may be urged against me that I should not concern myself with municipal matters in Belfast, but that the spiritual concerns of my people should be my first consideration. I am nevertheless of opinion that the housing of the poor, the lighting of their burdens, the decent Christian interment of our dead, and other matters connected with municipal administration are not unconnected with the duties of my office as bishop (loud applause). It is because I am sensible of these duties and because I am persuaded that the Catholic people of Belfast have been badly treated in the matter of municipal government in the past, that I am anxious that their grievances should be redressed, and that they should be put permanently for the future on a footing of equality with their neighbours and fellow-citizens (applause).

Drugs and Murder.

Most heartily do we applaud this noble declaration. Some time ago a statement was made by an eminent doctor at a meeting of the International Medico-Legal Congress, held in New York, which, judging from the discussion it aroused in the public press, must have caused no small amount of public uneasiness. He said it is not at all unusual for medical practitioners to take the matter of life and death into their own hands, and end the life they cannot cure; in other words to abruply put out the tapering light of life in incurable cases. This doctrine seeks to make out deliberate murder as an heroic part of the physician's duty. No Catholic physician could possibly regard it in any other light, and we are glad to see that excellent Catholic magazine, The Catholic World, the subject taken up and the shocking doctrine repudiated.

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subtlety of reasoning can make his course appear different from that which a high wayman pursues when he knows his victim on the road with a blood-guon. The connection between a patient lying at the point of death and that of a perfectly vigorous person, in this respect, an accidental circumstance does not affect the issue. Should a physician administer a drug to the former for the purpose of shortening his days, for the explicit intention to do mischief he should be accountable a fatal dose for the purpose of relieving pain, then his intention to relieve pain is explicit; but mere intention, whether the intention be explicit or implicit."

The true physician will do no murder, certainly the Catholic physician cannot commit an crime without realizing the full guilt of it. But all true physicians, whether Catholic or Protestant, repudiate the shocking doctrine described by Dr. Bach.

LITERATURE.

Two Splendid Pamphlets. Two invaluable pamphlets to those who wish to understand the Manitoba school question, and the broader question of parental rights in the matter of education, have reached us from Winnipeg. One is a reply to Mr. Wade by Mr. John S. Evans, A.C., content for the Catholic minority; the other is a series of four letters written to The Free Press by Mr. James L. Fisher, M.P. All fair minded people, and all who wish to learn the truth, should obtain these pamphlets. They show the correct part of the Government party in Manitoba, have noted in the past, and the gross injustice that has been inflicted upon the Catholics.

North American Review. Karl Blind furnishes a thoughtful contribution to the North American Review on "The Crisis in the East and the British Minister to Central America" writes interestingly of that country and its resources. The Review's position in the October Review entitled "A Study in Wives" caused such wide-spread comment that it has been thought well to follow it by "A Study in Husbands," which, in the January number, is dwelt upon by such well-known writers as Marion Crawford, Mrs. Burton Harrison and Elizabeth Bisland. Other subjects admirably considered are "How to Avoid War," by A Business Man; "Canada as a Hostage," by Edward W. Thomson; "What is Malaria?" by Dr. Cyrus Edson; "The Function of Public Education," by Dr. H. D. Chapin, and "An Expensive Delusion," by Felix Oswald.

The Review of Reviews. The character sketch of the Sultan of Turkey in the January Review of Reviews will acquaint many readers for the first time with the real personality of that functionary, who is described as the chief constable of the East—"a poor politician, but the only politician there is" in that portion of the earth.

Popular Astronomy. Young astronomers will welcome the February number of Popular Astronomy. Among the papers in it are: "A New Theory of Surface Markings of the Moon," E. Miller; "Comet C. 1895," Perrine; "Planetary Photography," J. M. Schaeberle; "The Planets," W. McFarland; "Planets and Constellations for February," H. C. Wilson. Mr. McFarland's article is continued from the previous number and what he has to say on the chronological part of the common almanac should be of wide interest. Many curious matters, little understood, are generally thought all right when on most people's lips, are dealt with in a very clear and masterly manner.

The Strand Magazine. As usual the Strand Magazine is full of interesting reading. One of the best articles is entitled "Charles Dickens Manuscripts," by Mr. J. H. Sturges and photograph facilities. Young readers will delight in this. Several pages of the original M.S. of many of the novels are given; and we have a page of the author's shorthand, Dickens wrote according to Gurney's system; but Gurney admits that the shorthand was full of idiosyncrasies. (International News Co., New York. Sentences for 1896.

The Sunday Magazine for February hits upon a charming idea for showing forth aims and hopes for 1896. It publishes several pages of autograph mottoes for the coming year from the pens of distinguished divines, novelists, public men and others. Mr. Gladstone comes first with the motto "Sursus Corda." Ian MacLaren, the novelist of the hour writes: "In every man there are two selves: seek for the higher in your neighbor and help him to overcome the lower." In speaking of the importance of such mottoes, the editor justly observes: "Many a bold knight in the old days was kept in the path of honor and chivalry by remembrance of the little motto on his shield."

Messenger of the Sacred Heart. "The Catholics of the Coptic Rite in Egypt," and "Mansress and the Sons of St. Ignatius," are titles of two of the articles in the February Messenger of the Sacred Heart. The editor of the Messenger is to be congratulated upon his success in maintaining a very readable and interesting magazine in this excellent magazine. Every line in the February number is up to the high standard of the publication; but we think the two contributions above mentioned are most timely. Both are splendidly illustrated. The first describes the progress of the Rite in Egypt from its introduction by St. Mark. Egypt is the cradle of monastic life. To-day the Seminary at Cairo, under the direction of the Fathers of the Society of Jesus is doing magnificent work. They have a fine school, and their mission is to educate the Rite. The Jacobites who are schismatic, only because they know no better. All who are interested in the saintly life of Ignatius, should read the second article. Mansress is the cradle of his famous Society. One of the illustrations in this article shows the colunary containing a finger of St. Ignatius.