

The Catholic Register.

PUBLISHED EVERY THURSDAY

OFFICE, 45 LOMBARD ST. BY THE CATHOLIC REGISTER PRINTING AND PUBLISHING CO. OF TORONTO, LIMITED.

SUBSCRIPTIONS: \$2.00

Approved and recommended by the Archbishop, Bishops and Clergy.

ADVERTISING RATES. Terms and conditions on application.

Advertisements should be made up by Post Office Order, or by Cash, and sent to the Editor, 45 Lombard St., Toronto, Ontario.

THURSDAY, MARCH 23, 1899.

- March 23—The Most Precious Blood of Jesus. 24—The Seven Dolours of Our Lady. 25—Annunciation B. V. M. 26—Palm Sunday. 27—Of the Feria. 28—Of the Feria. 29—Of the Feria.

Hon. Edward Blake.

Hon Edward Blake denies the existence of even a vestige of foundation for the report that he would return to Canada in May for good. The public will know how to accept special cable despatches again. The Canadian papers, have been in the habit of complaining that American correspondents treat purely Canadian topics with carelessness that often amounts to gross insincerity. But they can do quite as much or more for themselves. The return of Mr. Blake to Canada would have an important significance far outweighing the limitations of purely Canadian interests.

Opening of Parliament.

The colorless features of the parliamentary speeches at Ottawa give little promise of the session developing any real interest. The gentleman who started the debate on the address made the performance from the very outset a renewal of the time-honored hippodrome, never once deviating from the beaten path. The orators of the party in power are eloquent over the wondrous prosperity and progress of the count... and are as skilful "peanut-politicians" as were the Conservatives when they were doing the business of the country. Indeed the mover of the address threw an unusually large handful of peanuts at our bald-headed neighbor the American eagle. The recent joint high commission was described as a game of "heads-I-win-tails-you-lose" on the American side. Why then does the Government intend to renew negotiations in the honesty of which they have not a particle of faith? At soon as the serious side of the debate has been worn threadbare, we shall have the lighter oratory, and no doubt some choice sarcasms over the "vaster empire than has been" postage stamp. But the prospect for the transaction of any actual business is absolutely shut off by the fact that both parties are ardently Protectionist.

Time to Stop It

We publish in another column some letters urging that the "merry Anders" be dropped from the programmes of St. Patrick's Day concerts. The names attached to the letters will command the respect of our readers, but the request made is so obviously reasonable that we fail to see how there could possibly be room for any other view than that taken by Fathers Tracey and Dollard. Our St. Patrick's Day gatherings are intended to refresh the hearts of the Irish people with the song and story of the "Sainted Yule." Both song and story are classic, but by any means destitute of rich and graceful humor. We have seen the last of the "stage Irishman" at Irish concerts; let us be equally drastic with the vulgar caricaturist in any other role whatever. That which is grotesque is not always necessarily offensive, but when introduced between classic numbers it becomes positively repulsive. A cultivated audience such as the Irish people of Toronto invariably muster can have no taste for it. Half a dozen ladies have informed us since Friday evening last that they set out the alleged "comic" numbers suffering from positive pain. Their intelligence and their patriotism alike were wounded by the assumed fact

that they had come to be amused by a little garbage on the side of their St. Patrick's Day feast. We do not wish to be hard upon the concert committees. As Father Dollard says they feel themselves bound to a certain extent by tradition. But the tradition is one that belongs not to Irishmen. Let there be an end of it. We have enough to contend against without strengthening the hands of those who would belittle our intelligence.

Two Notable Submissions.

In direct connection with the recent controversy over "Americanism" the submission of Dr. Schell of Wurzburg to the decrees of the Sacred Congregation of the Index is a more important and notable fact than the withdrawal by Abbe Klein of his "Life of Hecker," Protestants in Germany and France had expected such a stand from the two professors as might possibly lead to a repetition of the history of Jansenism. Abbe Klein's position in the Catholic Institute of Paris has been consistently honorable, and so high did it stand in the opinion of his superiors that Cardinal Richard never entertained a doubt that the Professor was unwavering in his spirit of submission to Church authority. Abbe Klein has verified the Cardinal's estimate of his Catholicity by publicly rejecting the errors he may have fallen into "sans aucune espèce d'exception," "et arien-pensee ni de subtilite." The German theologian Dr. Schell before the issue of the Papal Letter had claimed the right "to teach principles which had been defended by Cardinal Gibbons and Archbishops Ireland and Keane. His submission will be received in America with particular satisfaction, where the opinion was gaining ground that the German professors were trying to rig their own boat with American canvas. The complete submission clears the air of misunderstanding and shows Dr. Schell and Abbe Klein willing to acknowledge their own mistakes. Thus own we have "Americanism" of French or German manufacture finally disposed of and repudiated.

New York Fire Horror.

The accounts of the burning of the Hotel Windsor, New York, on Friday last add another fearful chapter to the evidence of neglected peril surrounding life in large cities on this continent. The building was a notorious fire trap, but the authorities were powerless to remove it from the heart of the city before the fire got ahead of them. From a lace curtain the flames leaped all over the structure as if the material had been almost explosive. Fifty or sixty lives were lost and many were the distressing scenes witnessed.

The lesson of the fire is the oft repeated warning of danger in the American idea of municipal government which we have adopted in Canada. There are fire traps galore in Toronto and every city of its size in Canada and the United States.

These however are only one of many forms of neglect and abuse that the pull-inspired plan of governing municipalities tolerates. As we write the Toronto morning paper in front of us contains a long report of two Aldermen in Council calling each other liars, as an incident of one of them having accused the other of sending the spleen of a healthy animal to the meat inspector in place of the spleen of a diseased animal that had been killed for food. In making this charge the alderman declared that a very large proportion of the meat sold in Toronto is diseased. But, of course, citizens who successfully digested the product of the Humber Slaughterhouse can easily afford to treat such scenes in Council as a mere source of innocent merriment among the Fathers of the city. One of the papers light-heartedly alludes to the incident as a casual delay of the Council's business by "jaw-smiths" who talked "lump-jaw."

Father Ryan on the Papal Letter.

We gave last week the summary of Father Ryan's splendid lecture from the daily press and reported in all of our leading secular papers. We have asked the Rev. Rector of the cathedral for a fuller report of his splendid and what seemed to us an exhaustive explanation of Pope Leo's Letter, but Father Ryan said the report in our daily papers, was substantially correct. He told us, how-

ever, he would like to add what he said on religious orders and on charity and truth in dealing with non-Catholics.

Pope Leo asserts as hundreds of his predecessors had asserted before that religious vows and religious orders are solemnly approved by the Church and as the Church and her teaching are for all time so are religious orders. Our Holy Father gracefully reminds "Americans" of what the Church in the United States owes to the members of religious orders, and significantly asks if the virtues these first religious missionaries showed in their noble life and work, were what modern Americanism would call merely "passive." But, said Father Ryan we have not to go to the United States for examples of the highest type of spiritual activity in men of religious vows and religious orders.

Read the eloquent and brilliant pages of Parkman, and see there the noble examples of Christian heroism of the highest kind, given to all time by the glorious sons of St. Ignatius whose footprints sanctified our Canadian soil, who not only led the vanguard of Christian civilization, but who sowed the seed of Christianity with their blood.

Charity indeed is the greatest of all theological virtues for charity remaineth for ever. Faith shall fail when we see what we believe. Hope shall fail when we have what we hope for. But charity remaineth forever and the reason is this: God is not Faith: God is not Hope; but God is charity, and therefore, charity remaineth for ever. But so does Truth. God is Truth before He is charity. And we should be truthful before being charitable. Such is the last paternal appeal of Leo, the inflexible guardian of divine truth, and the untiring universal teacher of charity. In your charity bring all you can to the truth: but in your Catholic loyalty steadfastly uphold every title of the Church's teaching.

Local Examinations in Music.

The public must have watched with keen interest a controversy that has occupied much space in the newspapers between some of our local musicians and Mr. Samuel Aitken, hon. sec. of the Associated Board of the Royal Academy of Music and the Royal College of Music of London England. The subject of this controversy is of the greatest importance to all who are interested in the cultivation of music in this country, and it has surprised us not a little that the public seems in a general way to regard the issue as one for local musicians and schools of music to settle. Perhaps the temper introduced into the discussion by one or two of the persons engaged in it has acted as a sort of warning that the ground is preserved and that trespassers should beware. In fairness to Mr. Aitken it must be said that his letters have been extremely moderate and that his strongest argument is an invitation to his opponents to consult openly for the best interests of the rising generation seeking a practical education in music. Surely our local teachers cannot pretend that their own interests are distinct from or superior to the public advantage. Their schools and colleges depend entirely upon public favor, which cannot be arbitrarily dealt with. There is room for only one opinion of the examinations of the Associated Board. The only other point to consider is whether the local colleges and schools can prepare for these examinations. If they can there is no reason why they should not welcome a system that would give their work a world-wide recognition. The dispute must settle itself on the basis of the highest advantage to the public.

The controversy with the local musicians has thrown into shade the examinations of the Associated Board for primary schools. The scheme of these latter examinations we understand is one suggested by His Eminence Cardinal Moran, and formulated by Sister Mary Paul of St. Vincent's Convent, Sydney, N. S. W. The board is working in the Convents of England, Ireland and all the colonies—except Canada—and we would recommend that our concert turn their attention also to the advantage the Board is prepared to offer them. The study of music in our Catholic primary schools is not neglected, and we feel that our teachers would not be slow in accepting the opportunity to come under the examinations of the Associated Board

which offers a fair field in the view of the world and no favoritism.

The Marquis de Ripon has been elected President of the Supreme Council in England of the St Vincent de Paul Society.

The Lord's Day Alliance is rather inconsistent in asking the Legislature to apply different laws in different parts of the province relating to the public freedom of action. The real object however is to create more litigation for certain members of the alliance. Is it a species of blackmail?

In the recent parliamentary election in Hythe, one of the most fashionable boroughs in all England, both the Conservative and Liberal candidates had to declare themselves with regard to the crisis in the church of England. Both gentlemen were Jews, and even under Sir William Harcourt's definition could hardly rank as Churchmen.

The average Englishman drinks about twice as much whiskey as the Scotchman and three times as much as the average Irishman. And he is going from bad to worse with his intemperance. Whereas last year the consumption in Ireland decreased by 112,000 gallons, the consumption in England was 1,000,000 gallons more.

The Canadian Baptist last week was quite frightened about the "Homeward movement." It had a mysterious story in its editorial page describing the ceremonies of Ash Wednesday in an English church which from its description may be either Catholic or Anglican. The heathen in The Baptist could never have heard of Ash Wednesday. "Soot" he calls the ashes.

The Ottawa Free Press of March 17 contains a "fraternal" greeting sent by the Sons of England grand lodge to the St. Patrick's Literary and Scientific Society. The greeting is reserved for the "loyal" Irishmen of Ottawa. We watched the Ottawa papers for a record of the reception of this precious favor; but the St. Patrick's Society either did not receive "it" or preferred to be silent concerning it.

A correspondent writes: "Many of your friends would like to see how the elections for the County Councils turned out in Ireland. Especially how they turned out in the 'black north' as compared with other elections in the same districts. They would be pleased to be informed (for instance) that such or such a condition was altered. Could not The Register furnish such information?"

The Register has already given pretty full information of the required nature concerning the municipal elections. In the forthcoming county and district council elections next month, we will endeavor to inform our readers as fully as possible along the line suggested by our correspondent.

The Dublin Freeman's Journal declares that in every department which the Government controls in Ireland the boycott of Catholics is ostentatiously but none the less effectively maintained. There are fifty-two Protestants to eight Catholics in the resident magistracy, and the immense Protestant preponderance has been not merely maintained but increased by the present Government. In the last number of the "Gazette" there is the announcement of yet another Protestant appointment. Mr. C. D. Jephson, District Inspector, at present stationed at Enniskillen, is pushed up to the Bench. In all there are twenty-one Resident Magistrates who have been promoted from the Royal Irish Constabulary. Of these eighteen are Protestant and three Catholic.

With regard to Sir Wilfrid Laurier's outspoken utterances at Washington in connection with the Irish question and the joint high commission, The Hamilton Herald says:

"The Premier had better take an early opportunity to repentance the remarks that have been put in his mouth. Already they are being quoted in his favor. The Catholic Register, of Toronto, praises him for his candor. Sir Wilfrid, it says, 'remained long enough in Washington to realize this fact, and we are glad that he has come out in a candid way and acknowledged it.' But they will be much more quoted against him, both at home and in Britain, and unless contradicted will be sure to work him injury." Why "quoted against him." Rather say in his favor at home and in Britain.

The True Witness advocates the claim of the Catholic High School of Montreal to have installed there an Irish choir. The matter has been brought before Father Quinnivan, who said that he would only feel too honored to see the choir established in connection with the first and only High School in the Province of Quebec, founded for the benefit of the Irish people. "By all means then," says our contemporary, "let the Irish people of Montreal and this Province of Quebec contribute the funds to endow an Irish Choir; it will find a congenial home in our new High School; it will show class talent in this as in

other branches will be obtained, and Montreal will have the honor of being the first place in Canada to move in a matter so important and at the same time so creditable to the Irish race in our fair Dominion."

The Toronto World the other day asked Mr. Clarke Wallace to find out the exact truth about the Queen's religious opinions. Our contemporary should have extended the investigation to the other members of the Royal Family. At the Regium Mass for the late President Faure celebrated in the Leicester square Catholic church, London, there were present the Prince of Wales and the Duke of York, representing the Queen. The Duke and Duchess of York have been received by the Pope and in fact there appears to be a sort of Roundabout drift in the Royal line. Mr. Wallace should go into the whole subject and have it brought before the Grand Lodge. The papers of Tuesday last gave the particulars of the beautiful statue of the Saviour accepted by the Queen from the Pope. Isn't this "graven images"? Furthermore the statue will be blessed.

It is with the greatest reluctance we make any allusion to the suggestion that the Catholics of Canada should intervene in the legal dispute over the Sir John Thompson funeral wreath. The suggestion has been put forward in a paper that pretends to speak for Catholic readers but is really the most servile among the most partisan prints of the country. What have the Catholics of Canada to do one way or another with a forist's bill? They are not responsible for its exorbitant charges. If the contemptible fellow who is the author of this suggestion and the more contemptible paper that is made the vehicle for conveying it to the public were agents for the forist their attitude might be considered sharp business. But their real purpose is to create an impression that Catholics are especially scandalized by the litigation and would rather pay the whole amount themselves than allow the dispute to be legally settled. Rather are the Catholics of Canada likely to be scandalized by the solicitude of these poor knaves whose partisanship is their only religion.

Lord Russell of Killowen's appointment as successor to Lord Herschell on the joint High Commission recalls the somewhat remarkable associations of the two great lawyers. Soon after being called to the bar Lord Russell invited two guests to dine with him and to discuss the very serious question as to whether the three should not emigrate to India or one of the colonies. One of the guests was the late Lord Herschell, who was twice Lord Chancellor.

Both names are found associated in many important legal and public matters. One interesting question of the moment is the "Roman Catholic Disabilities Bill," which will come before the House of Commons for second reading on April 12th. The Bill provides for the removal of the restriction which prevents Catholics from holding the offices of Lord Lieutenant of Ireland and Lord Chancellor of England, and was strongly supported by Mr. Gladstone in the House of Commons in 1891. Of course if the Bill is passed—and it is difficult to believe that bigotry will again prevail against it—the pre-eminence of Lord Russell of Killowen to the Lord Chancellorship in the next Liberal administration must be recognized.

Mr. Joseph Choate the new American ambassador to England, whose appointment excited no little sarcastic comment among the exponents of Irish-American opinion, has been disappointing the general anticipation that he would delight to play at his scratch-me-and-I'll-scratch-you with the English gentlemen of an Anglo-American alliance. Mr. Choate was invited to sleep at Windsor and was fairly fawed upon by all from royalty down. But in his first public speech he has hardly concealed his opinion of this Jabsbery for a consideration. After some chaffing remarks about the "open door" he said: "I beg that you will not mistake my meaning. I do not believe that although friends, we shall ever cease to be rivals. In the future, as in the past, we on our side and you on your side will still press every advantage that can fairly be taken." He went on to hint that this rivalry could not be best maintained by pitting the fleets of the two nations side by side. A plaintive note has gone up from the English press that Mr. Choate should have mistaken the blunt honest sincerity of British hospitality for the song of the siren. The hope is expressed that even yet he may be induced to believe. But Mr. Choate's responsive dignity despite all blandishments may be "Not for Joe."

The shuffling contradictory and foolish attacks of the Ottawa Monitor upon the Catholic schools of Toronto continue. The last issue of our contemporary however bears in its editorial space for the most part the editor of The Register. It is quite amusing. Here is a gem of an

argument: "We trust The Register will not distort us into another calumination when we venture the assertion that The Register-condemned Canadian Teacher has a much larger circulation among even the Catholic religious teachers of Ontario than The Register has itself."

Well if this is not a "calumination," it certainly bears some remote resemblance to a second hand joke. We have The Canadian Teacher for March before us, and this is an extract from its editorial column: "If you wish to fully appreciate... the illustrious trophy of the Jesuit priest and his painted pack of Indians then you must read 'A Stiff to Evangelism.' If this is the stiff Catholic religious teachers prefer to buy, their case must be like that of the Portland Oregon man who was tuning himself up for a twelfth of July oration, and asked one of the flute players to try a few bars of 'The Wearing of the Crown' upon him so that he could get his wraith to the proper pitch. They are a precious and intelligent pair, The Monitor and The Canadian Teacher, and most remarkable is their love for truth and the Catholic Church."

The article in last week's issue from The New York Freeman's Journal touching the character of the Italian Minister of Education bears out the opinion of Mr. Wilfrid Ward, that the pretence of maintaining religion in the Educational policy of Italy is ghastly hypocrisy. Mr. Ward extracts from the official textbook of a girl's college the following gems of "non-sectarian" religious instruction:

"Speech is a great means of education. Christ, Mahomet, and Luther used no other to awake the conscience of the people."

"Christ, Mahomet, and Luther were great artists—as Galileo, Descartes and Darwin were great in science."

"People begin by frightening children, threatening that they should be eaten by hobgoblins if they are not good, or carried off by witches; they speak to them of good or bad spirits, of guardian angels, who watch by their beds, of the dead who return from the other world, and they imagine thus to correct their defects and make them better—they wish to make them reasonable by taking them along the road of folly."

"If you wish that a child should be convinced that he was born under a head of cabbage, that Punch had seven-legged boots, that there is one God in three Persons, that Heaven is inhabited by angels, hell by demons and the damned, the ceilings, stairs, and chimneys peopled by ghosts, you will not find it hard to persuade him if you seem to believe it yourself!"

From the newspaper plots of Royalists and Dreyfusards France has had a startling summons to attend to her worst enemies the anarchists. The gunpowder explosion at Toulon about a fortnight since which killed and maimed no fewer than one hundred persons is now reported to have resulted from a diabolical plot. According to a cable despatch from the well-known correspondent, Henry Norman, the Toulon disaster was designed originally to comprise also the gunpowder magazine at St. Petersburg. It appears that very early in the morning of the day preceding the Toulon disaster the Russian Minister of War, General Kurov, patkin, while in bed received a cipher telegram that the Toulon and St. Petersburg gunpowder stores would be blown up within the next 24 hours. The minister rose at once and drove to the powder magazine, where he had the officials, guards and workmen alarmed. After the closest inspection of the magazine and a consultation with the Director, he had them all called together and addressed them thus: "The inspection has proved highly satisfactory; I am perfectly satisfied with you, and, as a token of good-will, I give all of you, even the guards, three days free. You may all go in an hour." Meantime other guards were telephoned for to replace those leaving, and at the same time two companies of sappers were ordered up also, and a rampart was instantly dug round the powder store, and thus any wire which might have been placed there would be cut. A military cordon was placed all around and large numbers of the gendarmes were sent in all directions. Early the next morning the Toulon powder magazine exploded. But wasn't it starchy of the Russian not to warn France?

So far as appears by the newspaper reports of the debate in the Legislature on the second reading of the new revenue bill, Mr. Foy was alone in entering a protest against the clause in the measure controlling the municipal assessment of banks, insurance companies, loan companies, trust companies, etc. The bill says that all such companies shall continue to be taxed "as they were by law assessable or taxable on the 1st day of Feb 1899." That is to say they shall remain as at present practically exempt from taxation. Each style of company has a special protecting clause in the Bill.