

## The Catholic Register

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## OUR GREAT POPE

As the passing days lengthen out the record of Leo's pontificate the personality of the aged prisoner of the Vatican impresses the whole world with increasingly beneficial force. A year ago how many there were who thought he might not attain the hour of solemn proclamation of his Jubilee which the cable this week records. Looking back over the year, no one can deny that the activities of the Holy Father have actually increased day by day. Rome is filled with pilgrims from the ends of the earth, and an almost unbroken series of audiences are held at the Vatican. Most remarkable, too, are Pope Leo's choices for this honor. Yesterday it was an American journalist, last week a French pretender to the gift of prophecy. A reigning sovereign follows an ex-Queen to the privileged interview, and to all words of wisdom are spoken which a world-wide public dwell upon. But how feeling are these individual messages compared to the sublime letter upon the Holy Eucharist, a translation of which we publish to-day. So tender an interpretation of the Divine Love it must surely become the privilege of all earnest living Catholics to meditate upon and cherish. This Encyclical has been translated in every modern language and will be read perhaps even more widely and reverently than any other of the present Pope's former letters which have inculcated strengthened the Christian life of the faithful and aided their battle against the many evils that assail our age.

## POISONING THE WELLS.

The publishers of Appleton's "Universal Cyclopaedia and Atlas" make but a lame defence against their impeachment by the editor of The Messenger, New York, recently reviewed in these columns. The very able paper which appeared in The Messenger was immediately taken up by the Catholic press of the continent, and prompt response came from the Catholic reading public. Appleton and Company say there was a Catholic associate editor employed upon the work, and that the Catholic Church articles bear the signature of Archbishop Keane.

The editor of The Messenger replies that those Catholic articles were written whilst Dr. Keane was still rector of the Catholic University, that is prior to September, 1896.

The publishers have taken refuge in the evasion that it would be impossible to produce an ideal history by bringing together all the authorities on a controverted subject. That, however, was not demanded of them. What Catholic opinion expects in a work of general reference is that matters of controversy be handled impartially. This could have been managed either by insisting that the Protestant associate editors be as impartial as the Catholic associate editor, or that given controverted subjects be submitted to the latter. The editor of The Messenger makes this point clearly when he says with authority: "In point of fact the Catholic associate editor has not contributed or revised all the articles that tell the story of his religion. Had he been permitted to contribute or revise all the Catholic Church articles, to use the words of the publishers, or to put it more correctly, all the articles in which Catholics are as much interested as non-Catholics, we should have no fault to find with the editors of the Cyclopaedia. But we are justified in complaining that their policy of rigorous impartiality in treating matters of religious belief and church polity has been abandoned in too many instances, as

we have proved in our pamphlet, by permitting unscholarly writers not to tell the story of their denominations, but also to go out of their way to misrepresent and vilify the Catholic Church. Indeed it would seem as if the Catholic editor alone has carefully refrained from saying anything offensive to the members of other denominations and has uniformly given a fair statement of their tenets, whenever it was necessary to do so in order to set forth clearly the Catholic view."

It is impossible for the publishers to escape the facts, and it is equally impossible for Catholics to be satisfied with the Cyclopaedia. This, however is not all the good that the editor of The Messenger has accomplished. So widespread an interest has been aroused by the discussion of the subject that other publishers will be upon their guard about giving like offence to Catholics.

## BRAVO SIR WILFRID!

The tone of Sir Wilfrid Laurier's speech before the Constitutional Club in London cannot fail to please all Canadians who must have grown very tired of the swash-bucklers during the last few years. The Telegram reports the speech as follows:

Sir Wilfrid Laurier and those of his Ministers who are in London were entertained at a complimentary banquet at the Constitutional Club last night. They were given a grand reception, and the applause which followed Sir Wilfrid's utterances was most pronounced. He said nothing about the Imperial conference. He observed that while some thought the British Empire must be preserved by measures of war, he believed it could be well defended by arts and peace. Britain, Sir Wilfrid declared, is the one nation in Europe which can never be carried away by the spirit of militarism.

## HON CHARLES FITZPATRICK.

The name of Hon Charles Fitzpatrick, Canadian Minister of Justice, heads the list of public men upon whom the degree of D. C. L. was conferred during the recent Jubilee celebration of Laval University. Laval may well honor her worthy sons, and in a special way Mr. Fitzpatrick, who brings to the office of Minister of Justice the highest professional reputation not only at the bar of the Province of Quebec, but among the lawyers of Canada. The present Minister of Justice is admittedly the greatest lawyer in Canada, for we have grown accustomed to looking upon Hon Edward Blake as domiciled in England. To the late Sir John Thompson the same pre-eminence was conceded in his day. Mr. Fitzpatrick has attained the sceptre at an earlier age, and seems destined to command the highest honors that his country can afford.

## A CATHOLIC INSURANCE CO.

Our Irish exchanges publish a prospectus of an "Irish Catholic Church Property Insurance Co. Limited," to carry on all kinds of insurance, but specially to insure property used for Catholic purposes. While such a company is still an experiment, it is not hard to see a field promising wide development before it; but as a business venture it can only be judged in one way—by results.

## EDITORIAL NOTES

That most commendable and excellent publication, The Gael, New York in its latest issue publishes a short folk story on Ireland, from the pen of Father Dollard (Slaiv-na-moon). This is a new departure in Father Dollard's literary activities. The prominence given the tale by The Gael is the best evidence of its merit. We were about to write, but the word is too commonplace to apply to the contributions in prose or verse of Father Dollard to modern Irish literature.

Malta continues to show dissatisfaction with Mr. Chamberlain's administration. The Malta Times dwells with bitterness on the fact that the Boers, arms in hands, have secured the untrammelled use of their own tongue, while Malta, because she is poor and small and too peaceably given, is to be forced to talk Cock-

Sir Wilfrid Laurier's distinction in England is commented upon from the religious standpoint as much as from the political. The Daily Express, a paper inclined to render nothing more than scanty justice to Catholicity, says of him: "The most remarkable characteristic of Canada's Premier as an orator is his innate love of truth. Thoroughly equipped on all sides quick at repartee with prudence and presence of mind above the ordinary, he is an exceptional leader and powerful opponent. When any important question is in debate he is at his best. His resonant and vibrating voice, with its wonderful modulation, carries conviction eloquent, graceful, and dignified, he charms the listener, and one is seized with the conviction that an honest man is speaking. His aims are pure and lofty having regard to the good of his country in view." Of what other public man in the British service could these words be spoken? Part might apply to several, but there is none other than Sir Wilfrid Laurier of whom they could be truly stated. Sir Wilfrid is a Catholic, and of a race other than English, adds The Universe.

In exactly the same way that Mr. Chamberlain made Cecil Rhodes the scapegoat of the Jameson Raid, he has now served Lord Milner in regard to the agitation for the suspension of the Cape Constitution. Lord Milner was head and front of the agitation at the bidding of Mr. Chamberlain, his master. The way in which government in Cape Colony has been conducted in late years is the greatest scandal that has befallen British institutions in a hundred years. The majority of the elected representatives of the people were "locked out" by Lord Milner and told that it was treason to protest. Mr. Chamberlain hoped to lump Cape Colony with the Dutch states and put the whole of South Africa under Crown colony administration. In order to make the pretence that public opinion in the Cape favored such an arrangement, Lord Milner sent forth paid canvassers with petitions, which any one, white, black, minor, adult, man or woman, might sign. The Liberalism of England had still enough of the old life left in it to catch the glow of Mr. Morley's indignation, and the Chamberlain backdown, with Lord Milner in the role of scapegoat, is the result.

Canadians who are stranded in Cape Town threaten violence and disorder unless something is done to send them home. We thought South Africa was to boom after the war. As a matter of fact capitalists only are desired. Malay workmen supply cheap labor.

An interesting chapter in the history of Colonial journalism is recalled by the death of Mr. W. H. Traill in Australia. He was, to all intents and purposes, the man who made The Sydney Bulletin, although not its actual founder. That peculiar paper was born in the office of The Express, a Sydney Catholic weekly journal established by the late Archbishop R. B. Vaughan, brother of the present Cardinal of Westminster. But it did not become generally known until Mr. Traill wrote in its columns a startling exposure of certain orgies prevalent in the Sydney of the seventies, known as "dow-the-harbor picnics." The Zolaesque realism of the article led to a run upon the paper, and also the incarceration of its conductors for a considerable period, during which Mr. Traill acted as editor. He was subsequently elected member for South Sydney. Later he had been editor of The Queenslander, the leading weekly of the State.

The sincerity of Irish sympathy with King Edward pervades every class of the people. The Dublin Freeman's Journal, which voices the sentiment of the great bulk of the Nationalists, well expresses the popular mind when it says:

"With Edward the VII., as a man, Ireland has no cause of quarrel. It was known that it was under protest and with obvious reluctance, that he went through the statutory form of the Blasphemous Oath, from which his Ministers could, if they chose, have relieved him. He had thrown his personal influence into the cause of peace, and constrained the Jingo, Chamberlain and Milner, to end the war in the Transvaal on terms most honorable to the gallant and unconquered Boers. He had planned a visit to Ireland almost immediately on his accession, and it was not on his own initiative, but on the advice of his

Ministers, that the project was abandoned. Above all the belief is current in Ireland, and not without reason, that the King was friendly to a treaty of peace between the two nations, conceived and almost accomplished by the great British statesman, for whom he always manifested a profound respect and admiration—never more plainly manifested than when Gladstone was engaged in his heroic struggle for Home Rule. Ireland denied homage to the mighty King in the hour of his glory. She will not deny her sympathy to the suffering man in the hour of his helplessness and danger. Perhaps, for the first time in her history, and not in the blatant and insulting spirit in which the words are so often spoken in this island she breathes the prayer to-day: 'God Save the King'."

Such words come from the heart of a democratic people. The Catholicity of the nation seeks a more grave expression. On the 27th of June, the day following that which had been set for the Coronation, the Mayo Union assembled in annual session and gathered the hierarchy and clergy from the ends of the island. Cardinal Logue, addressing the gathering said:

"This was to have been a day of great rejoicing throughout the whole British Empire but it is a lesson to us of how little man can calculate on the accomplishment of his own designs. It has pleased Providence to give us a lesson in the illness of the great Monarch in whose honor the rejoicings were to have taken place to-day. He was stricken down suddenly—at least the disease from which he suffers developed suddenly—and the result has been the celebrations of the day had to be put aside, and he lies in a very critical state on a sick bed. I think I am expressing the opinions of your Lordships here and of this assembly in saying that we have the greatest sympathy with him and the greatest sympathy with the members of his family, apart altogether from any political considerations. It is a matter of humanity that we should give expression to our sympathy (applause), with the monarch who is suffering, and that we should express a hope and very earnest prayer that it may please God to restore him to health, and to the leadership of the State which he promised to govern so wisely. I have had an opportunity—everyone has had who read the public papers—of observing his career as Prince of Wales. Owing to the advanced age of the late Queen he had to take up her position on occasions, and I cannot call to mind one single instance on which he ever said a word to give offence to any of the Queen's subjects. Since he became King he showed the same genial spirit, and the same deep interest in the affairs of the country, and, in fact, I fear that if his illness takes a bad turn it is due to his own anxiety to consult for the welfare of the people. He bore with terrible pain for days, past, in the hope that he might be able to go through with the Coronation ceremony, and very likely, but for his disinterested zeal in the welfare of the country, and if he had submitted to an operation earlier it might have given him a greater chance of life. For all these reasons, and though we have often had cause in this country, and certainly real cause, to find fault with the King's Government, I don't think we have any cause to find fault with the King himself (applause). I believe I merely give expression to the feeling of this large meeting, when I repeat again that we have the deepest sympathy with His Majesty, and with the Queen, and all dear to them, and that we offer our earnest prayer that His Majesty may soon be restored to health again (applause)."

## Cardinal Moran on The Church in Australia

At the annual meeting of the Irish Catholic Truth Society the principal address was delivered by Cardinal Moran of Australia. His Eminence said:

I am deeply interested for many reasons in the success of your Catholic Truth Society. We need such a society in Australia, and it is precisely to your Society here in Ireland that we must look to receive that support and aid of which we stand in need. The publications in other societies are not so suited for our Australian public as those which you publish here, and looking over the list of your publications I must sincerely congratulate your executive committee on the admirable choice they have made, and I must congratulate the writers of those papers on the admirable manner in which they have treated the various subjects which have been allotted to them. The whole series reflects the greatest possible credit on all who have been connected with them, on the executive committee, on the secretaries, and above all on the president, whose guidance it is, I suppose, controls all these publications (hear, hear). We need these publications in Australia, not only for our Catholics, but we need them, perhaps still more for those who are not of the Catholic Church. One of the greatest difficulties we have to contend against in dealing with our non-Catholic friends is that amount of prejudice in which their minds are steeped in regard to the Catholic Church (hear, hear). Many of them are full of hatred, they give expression to their hatred of Catholic

truth, but yet it is not Catholic truth they hate, it is not the Catholic Church that they assail, but it is that travesty of Catholic truth which has been presented to them from their youth (applause). We have an influx of non-Catholic emigrants week after week in Australia. I am sorry to say that of the emigrants that come to us very few of them are from Ireland and very few are Catholics, but on the other hand they are from the great commercial establishments in London, Manchester, Liverpool, Glasgow and Edinburgh, all through the empire. We have every week hundreds coming amongst us developing the great commercial institutions of Australia, connecting them with home countries in many ways and they all serve to renew that kind of bigotry and ignorance in regard to Catholic truth, which predominates too often among our non-Catholic fellow-citizens. Well, I am confident in the good faith of Australians that if they had Catholic truth presented to them in its own native fairest features, that they would be the first to regret the attacks which they make upon the Catholic Church, and they would be the very first to welcome and to receive that Catholic Church which hitherto they had impugned (hear, hear). For my part, every day of my life it is my prayer that every blessing that heaven can bestow may be the heritage of every homestead of Australia. That prayer is not limited to Catholics, it extends to all (applause), and I do not know that any greater blessing can be bestowed upon these homesteads throughout the length and breadth of Australia than the light of Catholic truth to the mind and fire of Catholic charity to the heart. And hence it is I say that I look to your Society as a most important aid in bringing home to those who are not in the fold, bringing Catholic truth in its own fair features, and setting the Catholic Church in its own stately majesty before their minds (hear, hear), and I am confident that when your publications are perused by them they will not fail to recognize the hand of the Divine founder of that wonderful institution which we call the Catholic Church. But it is not only for those who are not of the fold we need your publications, but for our own Catholic people. In Australia we have very few publishers, I might say we have no Catholic publishers, we have very few even who take an interest in disseminating Catholic publications of the home countries. We have some excellent Catholic papers, and they do an incalculable amount of good, they bring almost the only Catholic instruction which, in many of the scattered homesteads of Australia, the fathers of the families can impart to their children. But I trust that through your Society those publications which are so admirable in their arrangement and so admirable in their choice of subjects, that they will give a new life to our Catholic homes and bring new light to the parents and children alike, make them love the native land from which their fathers came, and love the sacred truths, which are the heritage of the children of that dear land (applause). But our good people in Australia merit the aid which you can give them. Thanks be to God the Catholic Church in Australia is flourishing to-day (applause). And if you ask me how it is that the various institutions have attained that singular perfection which now crowns them, how it is that we have Catholic schools, Catholic institutions, institutions of charity and benevolence on every side, that our religious communities are so multiplied, and that in every way the Catholic Church stands prominently before Australia as the one Church in the whole land, I would say we are indebted to the pioneers of the faith, who, without any reward or aid to sustain them, resolved to maintain the heritage of piety which they brought from their motherland, and resolved that no matter what the sacrifice might be required they would be true to the traditions of their fathers and true to the faith which they professed (applause). For many years no priest was allowed to land in Australia, and I remember when some years ago I visited the town of Albany, which is one of the ports of call on our homeward steamers, I met there one of the pioneers to whom I refer, and he told me how he spent the Sunday in those days. There is a beautiful hill overlooking the harbor, called Mount Clarence, about 1,000 feet high, and this pioneer, Mr. Mooney, said every Sunday he made a pilgrimage to the summit of that mountain, reciting Rosary and shedding bitter tears every step he took. When he ascended that hill he looked towards the God that their country might be left for ever unprovided with a priest. I am confident that the same pioneers—which were and are—active but real—cemented the

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tions of the Church in Australia, and over the foundation thus cemented we saw the stately edifice arise which now crowns the Catholic Church in Australia (applause). Another instance of the earnestness of those pioneers of the Faith. The first priest who landed in Australia, at least who entered on the sacred ministry in Australia, Father Flynn, was seized and thrown on board a ship, and sent home a convict and a slave. The blessed Sacrament which was onshrined in his retreat was preserved there for the sick, and for three years, until further priests arrived, these poor convicts, day by day and night by night, kept a light burning before silent tabernacle, and in their turn they came and offered fervent prayers. During these three years there was no silence around that tabernacle. It might have been silent in its own way, but the fervent prayers were offered up unceasingly, and at length those prayers were heard, and when the priest came he found that the Sacred species were as fresh and just as if they had been consecrated the very day before. It is such heroism of piety that marked the pioneers of the faith in Australia, and when I am asked to-day: "How is it that the Church in Australia is resplendent in its vigor, purity and fruitfulness?" I say we are indebted, first of all, to that heroism and devotedness shown by the pioneers of the Faith. They came from Ireland, proud of the heritage of the piety of Ireland, determined, come what may, that they would be true to the traditions of their fathers and true to that Faith which they professed.

I hope we will be receiving a very vast number of your publications in Australia. As was announced by your Secretary, one of the last commissions was 17,000 copies forwarded to Melbourne, and I think that before very long it is by the hundred thousand those publications will be forwarded (applause). It is proposed to have two centres, one in Sydney and one in Melbourne, and I fear that the advertisements would be only an incumbrance on the publications (applause). On the other hand, I would suggest that your list of publications would be kept up to date. I must say that I was mortified some time ago when a list was given to me, and I was told that the Catholic Truth Society was a complete failure, "it is doing nothing," and I was handed a list which was the list of two years ago (laughter), and it only gave thirteen or fourteen one penny publications as published, and the person said to me: "That is all that has been done in Ireland by a society going on now for one and a half or two years, but when I received the true list from your secretary the other day I saw that the whole matter was reversed. Instead of a very contemptible list of publications you had a series of which your society might be proud, and hence I would say it is really necessary to publish month after month perhaps the most complete list of your publications and to destroy the old lists (laughter), for it sometimes happens that in the little books that are forwarded the old lists are put in, and a person takes them as an authentic statement regarding the publications of your Society."

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