

# The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest."—B. J. Z.

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## The Catholic Name and the Establishment.

WRITTEN FOR THE REGISTER.

Last week you ventured an opinion upon the reasons why the name Catholic, after long years of obloquy, is becoming quite a favorite with many English writers. The events leading up to the great Act of '29, known as Emancipation, forced the rulers of the empire to study the church as she is, at least on the outside, with the result that they found it simply impossible, in the light of their new knowledge, either to think or speak of her in the old Protestant way. Moderation and some sort of decency began to rule their utterances in her regard, and the mista and fog of natural, and artificial ignorance being thus in part dissipated, they could not help admiring the majesty of her presence and action throughout the centuries. The old sarcasm was thrown down, and in its place the Bride of Christ, resplendent with more than earthly light, compelled, both respect and reverence.

Any one can see what I mean by reading Macaulay's review of the history of the Popes. That brilliant essay could not or would not have been written by any Protestant in the English-speaking world thirty years before its actual date; and, most assuredly, would have found few readers if it had. Its ready acceptance in 1840 shows what a mighty change had been effected even at that early day, in the views men took of Catholicity.

But there is another factor in the work to which far greater credit is due. Writings like Macaulay's influenced only the few who were educated enough to understand them. Members of parliament or of the universities, professional men, and scholars generally, were aided in shaking off the thrall of the old tradition. But so long as the masses were not reached and converted, the old brutal no popery idea was sure to keep its place, and do its evil work in the future as in the past.

And the people could not be influenced except by something in close touch with them, and, in some degree, commanding their respect. Such a something the Establishment would be, if by any possibility it could be got, in whole or in part, to turn its eye in the direction of the church. This had always been fiercely Protestant in spirit and speech, and looked at historically, seemed to have only one object in view, namely, to keep out Catholicity, which it designated by a series of names that need not be repeated. Hardly likely it will do much to rehabilitate the Catholic name!

Yet curiously enough—not by itself, but through the action of some of its children—did more than all other influences put together, towards that end. The Emancipation Act sent a shiver of terror through the gross body of the Establishment. For three hundred years it had kept alive—not by the sword or anything else that was distinctly religious—but by the national feeling expressed in Acts of Supremacy, or Corporation and Tests, or such laws as that which forced British Majesty to this day at the moment of assuming the crown, to swear millions of his loyal subjects. But an ominous change had been effected in '29; and when, in the next three years a Reform Bill, amongst other things, swept out of existence quite a number of Irish laws, it was seen at a glance that the old bulwarks were shaky, and if the structure was to be sustained at all it must be by seeking supports of a different character. If God had a divine eye there was enough in these events to show him, that since, in the general smash-up of things, only one institution has been able to preserve its integrity, that institution must possess a power that earth could neither give nor take away. The Catholic Church, which alone survived, and with added power, ought to have been recognized as the handwork of God, and above injury by created instruments.

But prejudice was too inveterate and binding to allow such a view to be taken all at once or by the many. Fortunately, however—providentially, I should say—it was not strong enough to prevent many earnest men, who felt the value of their souls, and loved Christianity more than the National Establishment, from looking studiously into the constitution and ways of that mighty body which had always and everywhere called itself Catholic, in the hope of finding therein something to help them in their present distress. They had no thought of benefiting Catholicity, much less of becoming Catholics themselves. Indeed they were fiercely opposed to the very notion, and intolerant of any intimation of it. To deepen and perpetuate the Anglican Establishment was both their motive and their end. For they looked into the records of the past and the present of Catholicity, as men might work in an abandoned mine, and gave their own benefit of their energies, in the famous "Tracts for the Times."

I have before me now a number of these Tracts, and it is singularly interesting to observe in them the slow but steady process of change in the speech they used towards the Church. At first

the old blackguard names, the creation of political passion in the 14th and 17th centuries are quite frequent. Idolatry, Popery, Corruption of God's Word, Apostasy, Antichristian, etc., etc., are found on every page. But this style gradually softened, and became less rude; and Romanism, or Romanism, or the milder forms under which they reveal their thoughts of us. Then came the expression, our Sister Church of the Roman obedience, or the Roman branch of the church Catholic, or simply Roman Catholicism. From this there was but one step, which, by the grace of God many of them made up to full Christian knowledge and Catholicity.

And thus what the politicians has begun in making the name Catholic, a name of honor was followed up by the Establishment, which setting out in fiercest opposition found itself, as it advanced, constrained, like Balaam and add its unrelenting voice to the chorus of praise the world sings to the great name Catholic.

### Catholic Truth Society of Toronto.

The Cathedral branch of the Catholic Truth Society held their regular monthly meeting on Tuesday evening the 19th inst. in St. Vincent's Hall. The chief business was the annual election of officers and the reading of the secretary's report. This was a review of the work accomplished by the society during the past year.

The work was of a popular character and was designed to help in the cause of educating the people in the truths of Catholic doctrine and practices; and also to contribute in the great task of uplifting the standard of thought and conduct amongst all classes.

With this end in view a series of monthly high class musical entertainments were provided during the winter months.

Accompanying these a lecture was given upon some important subject in ethics or science. These lectures were given by the best speakers available and were made of as interesting a nature as possible. Only a small nominal admittance fee was charged.

Another branch of the society's work to which special reference should be made is that of the hospital and jail committee. The ladies who have charge of this important department are deserving of the very highest praise for the good they have accomplished. They visit and encourage the sick in the various hospitals. They also bestow a special care upon young girls and women who have in any way come into the hands of the police authorities. If they endeavor to find a place of refuge and do all in their power to aid these poor creatures to amend their lives.

In doing this noble work the ladies of the committee are following the advice and example of our Divine Lord Himself. The newly elected officers are: President, Mark Koutly; 1st Vice-President, Mrs. Troman; 2nd Vice-President, Jas. O'Shea; Secretary, Wm. Winterberry; Treasurer, J. J. Young.

The society has organized a bicycle club and intend to have some outings together during the summer months.

### The Situation in Newfoundland.

An Associated Press despatch from Marshall, Mich., May 11, says: Right Rev. Bishop Howley of St. John's, Nfld., administered confirmation in St. Mary's Church to day to a large class. In an interview Bishop Howley said: "The public sentiment of Newfoundland is more in favor of annexation to America than of confederation with Canada. This feeling has been accentuated by the fact that the country has been recently betrayed and drawn into a most shameful railway contract by a Canadian syndicate and Canadian politicians. It amounts to a virtual swindling of the country. The \$18,000,000 railway, all our coal, mineral, forest and agricultural lands. A desperate fight for our freedom is now imminent. The local Parliament opens to day, and it is believed the Government will be defeated. I do not believe there is an immediate prospect of the settlement of the French question. The complication arises not from any intrinsic difficulty in the case, but because politicians have always thought of it rather as a means of exploiting their own popularity than of relieving the country of the grave burden of the French aggression."

### Parliament Announces the Ritualists.

LONDON, May 10.—The House of Commons to-day, by a vote of 310 to 160, defeated the second reading of the Church Discipline Bill, subsequently the House adopted, with division, the Government amendment to the bill to the effect that unless the efforts which the archbishops and bishops are now making to secure due obedience by the clergy are speedily effected, further legislation will be required in order to maintain observance of the existing laws of the church and realm.

### 1900 A Year of Jubilee.

ROME, May 11.—The Pope this morning handed to Monsignor Marini a bull declaring a universal jubilee in the year 1900. The bull was afterwards promulgated, according to custom, in the vestibule of St. Peter's, where Monsignor Bellugi read it aloud in the presence of the prelates and an enormous audience. The bull was then affixed to the door of the Basilica.

## ARCHBISHOP IRELAND'S ORATION ON JOAN OF ARC.

The celebration of the 170th anniversary of the raising of the siege of Orleans by Joan of Arc and her forces, took place in Orleans, France, last week. The Chicago Record correspondent, in a cablegram describing it, says:

Every prominent building was gaily decorated with bunting, the arch and banner of yellow and red predominating here, while the statue of the Maid of Orleans in the public square was covered with flowers and laurel wreaths. Archbishop Ireland's name was on every tongue, and the majority seem to think he came from America for the sole purpose of delivering the eulogy which has so added to his popularity on the continent.

The stately cathedral presented a superb appearance, richly draped as it was for the occasion, with the ecclesiastical and military processions, with their bands of music, made the whole ceremony, both inside and outside the church most impressive.

The American flag was flying from the principal hotel in honor of the guests, whose number included Mr. and Mrs. Bellamy Storer and other prominent persons of the new world, the Marchioness de Kermel, daughter of Philip Foxney, and the Bishop of Do Oca, Mexico, among the rest.

A salute of twenty one guns was fired at sunrise and all the bells in the city were rung.

At 10 o'clock the municipal and other bodies went to the cathedral, which was decked with flowers and flags in the custom of grand occasions. The nave was festooned with drapery and flags. There was an enormous crush of people seeking admission to the cathedral. A cantata was rendered by 500 performers.

After the oration a cortege proceeded to the site of the old fort of Tourelles, which was captured by Joan of Arc on May 8, 1429. The procession included officials of the department and city, the fire brigade, and many civic societies. The route along which the procession passed was lined with troops. Afterwards the cortege returned to the cathedral, where a Te Deum was sung. At 6 o'clock the fire works and a torch light procession.

The event of the day, of course, was Archbishop Ireland's magnificent oration, which held spell bound for two hours a congregation of 5,000 of the local and many foreign lands. The Archbishop in his oration said in part:

"If it be asked why a citizen of a foreign country dares to ascend this pulpit to undertake the task of glorifying the name of a French heroine in the cathedral of her own city, Orleans, on the solemn anniversary of its deliverance, the answer must come from Joan of Arc herself and from France. Joan of Arc belongs to the world, but to humanity. France is a country destined by Providence to exercise an influence in favor of religion and civilization far beyond her own boundaries, and this is why, O Joan of Arc, this is why, O France, I come from your great America to speak here on this great day."

"This occasion is one of happiness to me, for my youth was spent in this fair land, and during my youth no figure in the gallery of France's great children was more frequently or more persuasively presented to my admiration than that of Joan of Arc."

I am glad of this opportunity to speak to France as a citizen and a bishop of the United States. I am sure that I voice the sentiments of my own country when I hail France as our old, faithful ally, whose political ardor helped us to our independence, whose religious ardor is the mother of our Catholicity."

The archbishop then proceeded to consider Joan of Arc in three aspects as a peasant girl at Domremy, as a leader of the French Army against the English invaders as a martyr at Rouen. "From the human point of view," he said, "we find in Joan of Arc the highest type of maidenhood, of warrior and of martyr, and these three types are harmoniously combined, though they appear so different, in the sweet sublime personality known to history as Joan of Arc."

"From the religious point of view I can find no explanation of this historical personality except the one she gives herself, sent of God."

"Two great lessons come prominently to the fore in this wonderful life—the patriots' love of country and love of church—patriotism and religion. Joan of Arc lived and fought and died for her country, and after studying her life I leave Orleans and France for my far-away home more American than ever, centering in thee, O land of the star-spangled banner, the whole love and loyalty of my soul, because in thee I see that highest liberty with authority and the strongest authority with liberty are loved by the church as they are loved by God, and it is required by all the laws that the church shall be respected."

"Where she has thus had command has she more France and glories, and in no other way shall France ever be great. In all history there is not a more notable case of personal initiative and energy joined to a supernatural calling."

"Now my task is done, and I end by

praying that the Lord God may bless the faithful gathered here; that they may bless this city of Orleans, the fair land of France, and—I cannot help adding—my own home, the brave land of the free, my own America!"

### The Register and the Irish Question.

To the Editor of The Catholic Register.

Sir.—At the regular meeting of Division No. 2, O. H., held on May 14th, the following resolution was passed unanimously: That the thanks of the division are due and are hereby tendered to THE CATHOLIC REGISTER for its able criticism of "The Toronto Globe's" sneering editorial on the result of the recent county convention of the Liberalism of Canada has fallen on evil days and forsaken the gospel which condemns wrong and injustice wherever and upon whomsoever inflicted.

"The Register" has in many styles calculated affront to the changed voice of Liberalism. It has done well to call The Globe to account and to expose its want of candor and consistency. The Register deserves well of all who admit honest journalism; and we have therefore to thank you not merely because of prompt reply to The Globe, but also because of its uniform upright and independent course in dealing with all parties. We thank the Irish people, to whom now, as heretofore, we show our sympathy and support till Ireland shall have her own again.—on behalf of the Division.

T. HYLAND, Sec.  
Toronto, May 6th.

### La Semaine Religieuse on the Corona Hill Oath.

La Semaine Religieuse, of Quebec, the organ of the Archbishop of Quebec, makes the following reference to the Catholic Truth movement looking to a change in the form of the Coronation Oath: "Without doubt this declaration is insulting to Catholics, but in practice it does not cause them any offence. The essential thing is that Catholics enjoy the fullest religious liberty in all parts of the Empire. As to the general movement which it is sought to create in the present case, it appears to us that it belongs above all, it is judged opportune, to the Catholics of England. It is their affair. Our Federal parliament, we can be quite sure, will never consent to the resolutions adopted by the Catholic Truth Society, or to present them to the Imperial parliament. Among other reasons they know too well that the latter would reply to them 'Before demanding the repeal of the Imperial parliament concerning the present case, let the Canadian Federal parliament well do well to itself intervene to render justice to the Catholics of Manitoba and to respect the judgment of the Privy Council. That is why we believe that abstention in the present case is the wisest line of conduct, and that the Catholics of Canada have to safeguard in their own home interests which affect them in a far more immediate and practical manner.'"

### Cardinal Gibbons Refers to a New York Divorce.

Cardinal Gibbons, in the course of his sermon at the cathedral in Baltimore on the "Unity of the Church," characterized the recent divorce and marriage of a society woman in New York a crime against the present canon law. He said: "Consider the pontiff in relation to King Henry VIII, who asked for the Pope's sanction to a divorce so that he might marry again. The Pope refused to give it, saying: 'Whom God hath joined together, let no man separate.' Only a few days ago the country was shocked at a woman in high life who was divorced at 3 o'clock and married again almost before the ink was dry on the divorced papers. This is a crime against the law of Jesus Christ. He said: 'The church is one in its teachings. It is the same in France, England, Italy, San Francisco on the Pacific, and New York on the Atlantic. All proclaim the same doctrine, one faith, one hope, one baptism, and one Lord. God grant you that you may not be contented to be united to the church, but to the spirit. God grant that all may be living branches and bear fruit.'"

### Death of Mr. Patrick Mulhern, London.

LONDON, May 12.—Patrick Mulhern, the well-known and active member in the legal firm of Gibbons, Mulhern & Harper, dropped dead immediately on returning to his home at 504 Wellington street at 6.15 this evening. He had been in his usual good health all day. Mr. Mulhern was a native of London and was forty-three years of age. He was educated at Lexington, Kentucky, studied law under the late Warren Rock and Mr. McMahon (now Justice). He was called to the bar in 1881, and became a member of the Gibbons firm in the same year. In 1886 he married Miss Frances, an eldest daughter of Mr. Moses Metcalf, wholesale grocer. His wife and three daughters survive, the eldest of the latter being fourteen years. Mr. Mulhern was a Separatist school teacher, a past President of the Irish Benevolent Society, and an ex-President of the Conservative Club. He was a devout Catholic and interested himself in every Catholic cause. Death was due to a blood clot in the heart.

## BOOK REVIEWS.

A NEW TRANSLATION OF THE GOSPELS.

Cardinal Gibbons has written a preface to the new translation of the Four Gospels, by Very Rev. Francis A. Spencer, O. P., from the Greek text, direct with reference to the Vulgate and the ancient Syriac version. Father Spencer himself hopes that this work will tend to increase the knowledge and love of the holy Gospel and of the man whose life and words it contains. Cardinal Gibbons sees merit and reason for recommendation in the adoption of a modern phraseology for the stately English of the Shakespearean era. His Eminence thinks it possible that the busy mechanic with little time for searching out the meaning of obsolete terms can read this more familiar style with greater interest. We do not care to express a positive opinion, but we cannot discern very much either in the novelty of language or the up to date arrangement to attract students of the class named by the Cardinal. The pages are quite burdened with marginal references and footnotes. It is doubtful that this weight of margin is of any positive value. It cannot pretend to complete-ness nor is it always very intelligible. Whatever differences in the reading strike the eye or memory readily are not so but questionable improvements. The new translation of the Gospels may be apparent to a larger class of students; but how many priests are there who would read from the pulpit this version in preference to the words with which the people are all familiar? Messrs. Benziger & Co., 27 Barclay street, New York, are the publishers. The price is \$1.50.

### RECENT DEVOTIONAL WORKS.

Messrs. Benziger & Co. latest publications include three companion books of devotion entitled, "The Sacred Heart," "The Blessed Virgin," and "St. Anthony." All three have been compiled from the original sources by Father Kuller. The first is especially to be commended for its interest of historical and anecdotal matter, and the encouragement it gives in a hundred ways to devotion to the Sacred Heart of Jesus, and all united as this devotion is we have here a history of it which must satisfy the most zealous student. The second volume of the series is a remarkably complete collection of anecdotes and examples to illustrate the honor due to the Blessed Mother of God. The narratives are forty-eight in number and as they take up only 240 pages of about 200 words to the page, it will be seen that the incidents are related with all reasonable brevity. Each little narrative would form a very suitable reading exercise for a class of children. The life of St. Anthony is the most exhaustive compilation we have seen of anecdotes proving the miraculous power of the father. The three books are strongly bound and cost 75 cents each.

### BEAUTIFUL PRAYER BOOKS.

We have received from the great printing house of Mr. B. Herder, of Freiburg, Germany, a set of very handsome prayer books. The "Guide to Heaven" has been compiled from approved sources and contains an appendix, the Epistles and Gospels. It is a most complete book of prayer, bound in exceptionally rich leather padded, in colors brown and gold. The "Path to Heaven" is a selection of approved prayers compiled by a priest of the archdiocese of St. Louis, U. S. A., bound in padded leather, blue and gold. The "Key of Heaven" is a book of prayer for all, by a Benedictine Father in Conception, Mo., U. S. A., in padded black leather. The "Book of the Key of Heaven" is an exhaustive selection of prayers with an appendix, the Epistles and Gospels. The binding is black leather. "Gems of Prayer," a smaller book, completes the series. Too much praise cannot be bestowed upon the fine work shown in the production of these books. The type and paper elicit admiration; the contents must satisfy every devoted feeling and the binding is, we are safe in saying, the most superior that has come out since the days of the press. These books can also be had of the St. Louis, Mo., branch of Mr. Herder's house.

### PICTORIAL LIVES OF THE SAINTS.

Dr. John Gilmary Shea's "Pictorial Lives of the Saints" has been re-issued in a new edition by Messrs. Benziger Bros. This most useful and salutary work contains reflections for every day in the year. The facts of their lives were drawn from "Butler's Lives" and other approved sources, and we have here added lives of the American saints recently placed on the calendar for the United States by special petition of the third Plenary Council of Baltimore; also the lives of the new saints canonized in 1881 by His Holiness. A distinguishing feature of the new edition is the special value of the fine illustrations to the number of 400 or more. The cover is richly embossed and figured. Price \$1.00.

### CATHOLIC TEACHING FOR CHILDREN.

A book that will find plenty of admirers has come to us from the press of Messrs. Benziger Bros., New York. Its title is Catholic Teaching for Children, and the author, Wulfriede Wray, has shown a just appreciation of the young intelligence, to which the language seems well adapted. The subjects covered are mostly the important lessons of scripture. There are valuable chapters on church history and doctrine that children cannot too soon understand.

### CASSIDY'S NATIONAL LIBRARY.

The prettiest and at the same time most valuable pocket Shakespeare is admittedly the new series included in

Cassidy's National Library. The editor of the edition is Prof. Henry Morley. The plays are coming out in separate volumes at 10 cents each. Cassidy & Co., 7 and 9 West 18th St., New York.

### ANOTHER CATHOLIC NOVEL.

"The Colonge Boy" is the title of the latest Catholic novel that has come our way. It costs 50 cents. The author is Anthony Yorko. It is another American version of "Tom Brown," and the fight between the small new boy and the bully of the school is described in a fashion that seems to have been copied from some up to date sporting journal. Indeed the more we read into the story the more space there is allowed to sporting news, if we may employ such an expression. It is clean and wholesome, however, and, although the hero makes the acquaintance of a detective or two, he escapes notoriety in the police court items. Benziger Bros., Publishers.

### Catholic Education in Orilla.

The Orilla Times of May 11, says:—Inspector Prendergast visited Orilla Separate school on April 25, and yesterday his report was received by the Board of Trustees, dated May 8. On the day he visited the school he found 180 pupils present out of 200 enrolled. He reports the organization satisfactory, and discipline very good. Twenty pupils passed the High school entrance examination during the past year. Proficiency of the classes examined, good. Mr. Prendergast concludes by saying:—"In point of organization, discipline, work done by teachers, and standing of pupils, this is one of the best four teacher schools I have ever inspected. The school has made an excellent showing at the High school entrance examination for several years past. Much of the success of the school is due to the untiring energy of the Principal, Miss Overend, and the first assistant, Miss Chaloe, while all the members of the staff are good teachers, Miss Overend and Miss Chaloe are particularly good. The supporters have good reason to be pleased not only with the school, but with the building and equipment."

### The Bishop of Newfoundland.

His Lordship the Bishop of St. John's, Newfoundland, will be in Toronto at St. Michael's Palace from Friday of last week until Monday morning. He was returning home from the United States where he has been on ecclesiastical business. Dr. Howley was accompanied by Father St. John, S. J., of Placentia. In company with Father Ryan of the Cathedral they visited various Catholic institutions of the city, and many friends had the pleasure of renewing their acquaintance with the famous Bishop of the old Island Colony.

### Leo and the No. 13.

A writer in The Lady's Pictorial asks: Has it ever occurred to any one that the Pope is a living refutation of the old "thirteen" superstition? Leo XIII. can scarcely be regarded as an unlucky man, or as the source of misfortune to others. In one sense a prisoner, he has made the most of all his opportunities, and his influence during a fifth of a century has been always, I think, exercised in favour of the world's peace.

### Oak Hall.

Spring and summer suits, made up in the best material and workmanship, are now on view at Oak Hall. They are of all shades and sizes and sold at bottom prices.

### The Floral Cross—An Allegory.

(WRITTEN FOR THE REGISTER.)  
A pilgrim knocked with his cross one day  
At the door of Death, but it made no sound;  
And he laid it down on the lichen  
In the shadows deep and the peace profound.  
He whispered low with a distant sigh—  
"Oh! fairest spot in the vale of tears,  
I shall lay this cross where my loved one lies,  
Mid the faded hopes of my life's glad years."

### "I've borne it long in the thorny way,

"The dark day's burthen, the noontide and heat,  
But now, 'er the close of the sultry day,  
I shall seek for rest at the Master's feet."  
A voice came down from the shining height—  
"If thou my follower wouldst be  
Thou canst not work in the coming night,  
Take up thy cross and follow Me!"  
The pilgrim rose with strength supplied,  
Faith, Hope, and Love, his cross entwined;  
Amazed he finds it beautified  
By passion's sweat and glory's wine.  
The flowers of peaceful penance thought  
Amid the clustering leaves he sees.  
Oh! Master, Thou the change hast wrought  
He cried—"and I have found, heart-soothe."

### By wayside shrine and holy well

His upwashed, pressed, till on his ear  
Swelled sweet and clear the shepherd's bell.  
In sunless light, the fold was near.  
He entered—from the mercy seat,  
"Well done," he heard, and falling down  
Entraptured, at the Master's feet—  
He laid his cross and won the crown.  
E. M. C.

### Halifax, N. S.