

The Catholic Register

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THURSDAY, MARCH 5, 1896.
Calendar for the Week.
Mar 5 - St. Casimir
6 - Holy Winding Sheet of Our Lord
7 - St. Thomas Aquino
8 - Third Sunday of Lent
9 - St. Francis
10 - The Forty Martyrs
11 - Of the Peris

When the Christian Endeavor Society takes sides against the Catholics of Manitoba it is in order to talk of changing the name to the Secularian Endeavor Society.

Mr. Ambrose Thomas, director of the Paris Conservatoire of Music, and doyen of the composers of his country, is dead. His life and death were edifying examples of true Catholic piety.

Father Donnelly S. J. Liverpool, preaching last week against intemperance drew a practical measurement of the evil when he said the drink expenditure of the English people averages £1364 millions yearly, or a million and a half more than the rental of all the houses and lands of the United Kingdom.

It is horrible to think that the diabolical profanation of the Divine Eucharist by wretches who break into French churches and steal the consecrated elements is a sign of the times. Still there is no room to doubt it.

Mr. A. H. U. Colquhoun, one of the best informed writers in the country, tells The Montreal Star that the present parliament of Canada will not expire by effluxion of time until June, five years from the date on which the writ for Algoma was returned.

Washington is the capital of a Christian country. The government at Washington, after having by its official voice received from the state of Wisconsin a statue of Father Marquette, must forego any unveiling ceremony to appease the hate of the irreligious fanatics who call themselves A. P. A.'s.

The New York Freeman's Journal commenting upon the success of the A. P. A.'s in the House of Representatives at Washington in depriving the Catholic Indian school of the grant they had been receiving, says the result will only be to throw a heavy burden on those schools.

Commenting upon the hearty reception which the Irish people of Sydney have tendered to Mr. Blake when he visits their city, the Freeman's Journal Dublin says:

Mr. Blake, M. P., has been receiving a very enthusiastic reception at Sydney, where his services and sacrifices in the Irish cause have been fully recognized.

The Irish World publishes a photograph of Mrs. Delia Stewart Parnell, mother of the late Charles Stewart Parnell, in her 80th year.

On one page of the Canada Presbyterian we are informed that the journalistic bully is not yet dead.

An interesting decision, affecting the question of bequests for masses has been rendered in the Exchequer Division of the High Court of Justice in Ireland.

The Chief Baron in giving judgment said "it was clear that the religious services, the public celebration of which involved the public benefit contemplated by the statute must now be taken to include the religious services of any denomination of Christians."

We have received a copy of a pamphlet entitled "Germanization and Americanization Compared."

Some bishops, to pacify irritated Canadian dissenting redoubt of grievances, send them a French priest to their Irish pastor. This yoking together of a young French priest with an old Irishman, is often a torture for the former.

The French Canadians have no national prerogatives or "ancestral heritage" in the United States.

The startling announcement that a judge in Quebec, rejecting in the Irish Catholic name of Lynch, has ordered a French Canadian priest to reveal the secrets of the confessional, is now followed by a report from Illinois that a priest out there is being prosecuted by the Post Office authorities for having written a letter to a communicant pointing out that the Catholic Church would not recognize her marriage with a divorced man.

The Late Lady Smith.

Worldly fortune united with a generous disposition and a uniform Christian character form a high standard of every day life.

She was a noble woman in her acts of religion and charity, and no one who knew her could say that her heart was ever cold, or her hand unwilling to reach out to those who stood in need of her assistance.

Those who knew her nearest, her venerable husband and her children, have suffered a trying loss by her somewhat unexpected death.

Marriage and the Catholic Faith.

The Catholic Standard and Times, Philadelphia, publishes a long despatch from Halifax N.S. clearing up the misleading story telegraphed from that city the other day about a papal decree in the divorce case of Keefe vs. Keefe.

DEAR SIR.—That despatch from Halifax, N. S., which states that the Pope has approved a decree of divorce between a couple there, granting not only a separation but a permission to re-marry on the ground of infidelity on the part of the woman, is not much to be wondered at.

The civil or secular decree, which had to be obtained in the case to protect the gentleman's civil and property rights, and in the event of his remarriage to prevent his liability to prosecution on the charge of bigamy, may very well have been granted on the ground stated; but if a papal decree permitting a remarriage has really been obtained, it must have been because grounds have been discovered sufficient to prove, and really prove, that in Catholic Church law the supposed marriage was in reality not a valid marriage at all, but had been

null and void from the beginning, or at least was never consummated. In canon law there are two kinds of obstacle or "impediments" to a marriage between Catholics. One kind merely forbids the marriage and makes the act of contracting it unlawful and sinful while the marriage itself, though contracted in a sinful way, would be notwithstanding valid and binding forever, such as, for instance, in this country a marriage before a Protestant minister or before a judge or civil magistrate, or if either of the parties be already engaged to another person etc.

The Halifax parties in question never lived together as husband and wife, and this, together with the wife's misconduct, brought the case under the general law outlined in Father McCabe's letter.

The Late Mr. Massey.

A great deal has been said and written in laudation of the late Mr. Massey's charity as displayed in his will. Mr. Massey made a generous use of his money looking to the advancement in the land of the religion which he professed.

But not all these things spell charity. They show earnestness and benevolence, and these qualities Mr. Massey undoubtedly had; but we have yet to wait for the evidence which he displayed of that charity which is the gift of the heart rather than the head.

Two Great Events in Ecclesiastical History.

Two extracts from Parcell's "Life of Cardinal Manning," reproduced in the Dublin Freeman's Journal, are of particular interest at the present time.

Dr. Dollinger, who was a persona grata to the King of Bavaria, suggested to King Louis II. that a coalition should be formed of the various States whose Catholic subjects would be deprived, as he pretended, of their civil liberties by the setting up of the Pope's Infallibility, a dogma incompatible with their civil allegiance.

From the tone of Mr. Balfour's speech it is difficult to anticipate that the measure will give satisfaction. The speech was in itself a somewhat peculiar deliverance. It praised the Christian Brothers without stint. The Chief Secretary said:

put upon the proceedings of the Council in the view of exciting the jealousy of the Civil Power and provoking opposition on the part of the laicizing States.

The continuation of the story gives the following surprising information: On the occasion of the presentation by Prince Hohenlohe (the present Chancellor of the German Empire), the President of the Bavarian Ministry, of a formal proposal that the English Government should invite the Powers of Europe to intervene at the Vatican for the protection of the civil and religious liberty of their Catholic subjects, there was a prolonged and hot discussion in the Cabinet.

There existed between Pius IX. and Manning relations of very intimate friendship. The picture of the Cardinal's death by the Cardinal is majestically drawn.

Pius the IX. died on 7th February; iron that day till we entered the Conclave the Sacred College sat day by day in the Vatican.

Let us praise benevolence, but distinguish it from the greater virtue, the greatest of all virtues.

Irish and Manitoba—A Contrast.

Mr. Gerald Balfour, the Irish Chief Secretary, speaking in the British House of Commons on Feb. 18, promised a bill during the present session dealing with the Christian Brothers' schools in Ireland which, if acceptable to the Irish members, would, he thought, prove a solution of the primary education question there.

From the tone of Mr. Balfour's speech it is difficult to anticipate that the measure will give satisfaction. The speech was in itself a somewhat peculiar deliverance. It praised the Christian Brothers without stint. The Chief Secretary said:

I have not a word to say against the Christian Brothers. Far from it. I believe they are among the very best teachers in Ireland.

All very just and proper; but then Mr. Balfour also said that if these schools existed in England they would neither receive the limited aid given to the voluntary schools, nor the liberal aid given to the Board schools.

This is a very strange statement when we remember that three or four members of the Conservative Government have plainly laid down the doctrine on more than one occasion that the state is only concerned about the secular instruction imparted in the primary schools.

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One point that is especially worthy of attention, here in Canada is this, that if the conscientious objection defined by Mr. Balfour to the Irish Christian Brothers schools were accepted by the Protestants of Manitoba, Catholics would be very generously dealt with in the prairie province.

After Mr. Balfour's speech, the St. James's Gazette, one of the government organs, contained a paragraph dealing with the coming bill which gives a hope that the legislation may turn out somewhat better than Mr. Balfour himself led Ireland to expect.

"No details were given but we may take it that the essence of the true Unionist position will be observed so far as to allow Irish opinion to prevail in all matters which do not involve danger to the Empire or injustice to the minority.

A New Comic Journal.

The Canadian Churchman has a few remarks to add to the debate upon the Manitoba School question.

(1) The Catholic minority of Manitoba is the majority and not the minority in that province. Our contemporary explains this seeming paradox after the following fashion. The Catholics are three-sevenths of the population. Of the residue one seventh is irreligious, and the other three-sevenths are composed of church people, Methodists, Presbyterians and Mennonites.

(2) The Catholic majority after all, it would seem, is not Catholic. But don't be afraid that the Anglican writer is going to muddle his contradiction beyond comprehension. It is as easy as wishing to him; for, in plain English, he declares: "We are Catholics, but are not under the Bishop of Rome." (3) You have now to remember: he has reduced his Catholic majority to a Catholic-non-Catholic majority. And this Catholic-non-Catholic majority