

The Catholic Register.

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

VOL. VII.—No. 37.

TORONTO, THURSDAY, SEPTEMBER 14, 1899.

PRICE FIVE CENTS.

About the Passion Play.

Quite a little row is being made in one of the dailies over the Passion Play, lately exhibited at the Island. A rev. Mr. Gillespie—whose name smacks of north British and Parliament—attacks it fiercely, and finds his opinion that it is a burlesque on the Crucifixion approved by the high authority of Warring Kennedy. (Is this the ex-Mayor?)

An opposite view is expressed by a Mr. Watson, who declares himself highly pleased with the pictures, and thinks the play, from which they are taken, is "pure and lofty in its character and the medium of possible changes in individuals who hitherto were outside the pale of Christianity."

There is a saying of Newman's that it is a very difficult thing for one class of people to understand the thoughts and sentiments of another class; and here we have an illustration of its truth. How Mr. Gillespie considers these pictures a burlesque on the Crucifixion is not easy to perceive. Artistically they may be lacking, it is true, but we don't find it is the art of them that we attack; and as to their spirit—if we may apply such a term to pictures—I never heard anyone accuse them of irreverence. Indeed they are, as far as such things go, a very vivid and, in many cases, an awful presentation of the most tremendous sights which earth or even heaven ever witnessed. I have seen strong men shaking with emotion and tears falling in streams from many an eye, as the canvases, all too rapidly, gave glimpses, however imperfect, of what Jerusalem and Calvary looked like on Good-Friday.

Mr. Gillespie is a greater preacher than we have heard, if he can by his highest eloquence make people recognize the price of their redemption as well as do these pictures.

What fault, then, has he to find with them? What is his aim when he ascends the pulpit if he is to make his hearers realize more thoroughly the greatness of the price at which they were bought, and the debt of loving service and gratitude they owe to Him who bore their infirmities, and atoned for their sins on the cross? Or is he venturing to say that he is not so sure of his most successful sermons ever did more to that end than the sight of these pictures?

What, after all, is a sermon but an effort of art to work upon the ear and may it not, at times, be little better than a burlesque on the subject whereof it treats? Is Mr. Gillespie or Mr. Kennedy at all sure they are, either of them, a greater artist than the painter of this Passion Play? If I thought they were—I would be in a hurry to go to hear them.

And then again! Is the eye which the artist of the brush addresses, a shorter, quicker, avenue to the soul than lies open to either tongue or pen? Hence in the epistle to the Hebrews, side in the two great works of Christianity that question long ago. Soginas infant animos dimissis per aurem etc. A photograph of an absent friend is a more touching memento than half a dozen letters.

The letters, of course, have a place of their own, and do another kind of duty. But why not have both, and by reading the one and looking at the other keep alive the full memory of your friend? There is no necessary opposition between such things, and, according to the old saying, it is better to have two strings to your bow.

Why, then, Mr. Gillespie, or any one else, objects to pictorial representations, and, at the same time, sets great value upon mere words, in the same subject matter, is a puzzle to the ordinary understanding. Both are capable of abuse, which nobody approves of, but this does not prevent them from which is taught in every school, didactic that question long ago. Soginas infant animos dimissis per aurem etc. A photograph of an absent friend is a more touching memento than half a dozen letters.

But perhaps the rev. gentleman thinks all picturing (except what he does himself) is forbidden in the region of religion. Has he heard of Christmas Day or Calvary? or, more elementary still, has he not, perchance, stumbled upon the sentence—"Thou shalt not make any graven image"—that is an outward showing, very inadequate in some ways, yet perfect in its kind, of the "unpardonable" Creator? Couldn't the United, in His mothers arms, or the Man on the cross be seen and measured—measured by the human hand—that is learned by the senses? Nay, when the word of God had failed to convert the doubting Apostle, was he not called back to belief by the evidence of sense indeed the infinitely more, is simply a manifestation. And manifestation is for the sight. And as there could be no harm, but on the contrary all kind of good, in looking upon God manifest in the flesh, in the person of Christ, as there can be neither pain nor good in looking upon the same God showing Himself forth in whatever way is best suited to reach and move souls.

which He may be studied according to the text; The heavens proclaim the glory of God, and the elements themselves announce the work of His hands. And if human pity, out of love for the Redeemer, uses the finest art in picturing Him to the senses as He appeared in the stages of His passion, it is only striving to do through loving remembrance what every creature in the universe should, like the heavens, be always doing, that is, laboring to make Him better known that He may be the better served.

At all points if respectable talent, after great effort, can produce only burlesque let Messrs. Gillespie and Kennedy tell us what name we should give to the weekly "daubs" which tyros exhibit in the conventicles.

Needed: A Federation of Catholic Societies.

Charles J. O'Malley, in The Midland Review, says: For years thoughtful Catholics, both clerical and lay, have been confronted with a problem of much difficulty. Statistics have informed them that the total membership of the three core Catholic societies existing in the United States and Canada approximated 2,000,000 in round numbers. This, clearly they could see, was a mighty force for good; yet an eye-glance showed it composed of many societies instead of one. Aside from the fact that all are Catholics, there has been no bond uniting these various organizations. Hundreds of articles have been written deploring this fact, and numerous efforts to promote unity have been put forth, only to pass apparently without result. All have seen the need of unity; now have been able to secure it.

The present moment promises better. It is an epoch of vast, far-reaching organization. Whatever the reason, in this closing year of the century brother seeks to draw closer to brother all round the world there is a unification of great interests. In Catholic society circles a similar feeling obtains. Thus, last year saw a resolution passed by the Central Catholic Central Council, at Milwaukee, whereby that Catholic society pledged itself to promote the centralization of all Catholic mutual aid societies. The recent convention of the Knights of St. John, at Cleveland, Ohio, pledged its labor for a federation of all the Catholic societies in the country. Such resolutions show the leaders in favor of unity upon some just basis. This unity, we venture, would be hailed with delight by nine-tenths of the reverend clergy throughout the country. They are Catholics divided into scores of different organizations, and between these frequently they see uncharitable bickerings and jealousies, all tending to destroy rather than to promote religion. For this reason, if no other, we readily can believe any movement tending to promote greater clarity would be welcomed by the clergy.

Of all the plans of union which we have seen thus far proposed by the Knights of St. John, the best is that which is practicable. It does not ask all other societies to sink their identity and range themselves beneath its banner. Instead, it proposes a federation of all, such as we now see existing between the various states of the Union. Each society will retain its autonomy as now possessed—name, purposes, regalia, etc.—but will, in addition, be affiliated with a general society made up wholly of the members of all Catholic societies in America, similar to the Catholic Union of Great Britain. Thus, owing to this union, the membership card of one society would entitle the holder, when sick or in distress in a place where his society did not exist, to aid from the society existing there, to be reimbursed by the federation. In case of proposed anti-Catholic legislation, the protest of such Catholic Union, composed of 2,000,000 members would certainly be needed. Numerous other ways in which such federation would be helpful will occur to anyone after a moment's reflection. It is unnecessary here to cite the ancient adage "In Unio is Strength." Catholics in America certainly need greater unity. This proposed federation of all Catholic societies will give unity without injury to the rights of any. In a word, such affiliation at one stroke would give a Catholic society far more potent for good than the Young Men's Christian Association, as often put forward as a model for Catholic young men.

It is because we believe this proposed union necessary that we approve the suggestion and urge earnest consideration of its organization upon the members of all Catholic societies. Of all lay movements of recent years we regard this the most praiseworthy. The hour shows the necessity of unity. We have stood apart long enough. If all the Catholic societies of England and France in a federation, surely the Catholics of America can do likewise. There will be loss to none; there will be strengthening of all. Let us unite.

Trav. It would be a gross injustice to confound that standard bearing agent of the "Evangelical" or "Protestant" ordinary, ungentle, indolent and avaricious. They are oftentimes inflammatory and stringent. This Oil is, on the contrary, eminently cooling and soothing when applied externally to relieve pain, and powerfully remedial when swallowed.

Father Fitzpatrick's Picnic.

The Peterborough Review of Sept. 7th says: Beautiful weather favored Rev. Father Fitzpatrick's picnic at Young's Point, Labor Day, and the affair will go on record as one of the most delightful events in the history of the new parish.

The scene of all this merriment was South Beach, which is situated a little to the north east of Young's Point, and which overlooks the canal and picturesque waters of Clear Lake. The grove had very kindly been put at the disposal of Rev. Father Fitzpatrick by its owner, Major Dallas, who also threw open the large house in which the meals were served.

It was about 6 o'clock when the speaking began, and it was of the usual picnic style—very brief. The chair was occupied by Mr. Thomas Cahill of Peterborough, and on the platform were Rev. Father Fitzpatrick, Rev. Father McGuire, Hastings; Rev. Father McColl, Ennismore; Rev. Father Sullivan, James Kendrick, M.P., Peterborough, and George McHugh, M.P., Lindsay.

The chairman in opening the proceedings expressed the honor he felt at being asked to preside on such an occasion. He was pleased to be present and meet so many of his friends and also make many new ones.

Mr. Geo. McHugh, M.P., claimed that, when asked by Father Fitzpatrick to be present, he told that gentleman that he would not come to make a speech but merely to meet his friends and make new ones. He was pleased to see so many gathered together from all parts of the parish, and from the neighboring parishes, but he was particularly pleased to see so many of a different persuasion than that of Father Fitzpatrick's congregation. It was an evidence of tolerance, and of the fact that they respect the views of others. This speaker claimed, was the only way in which we build up a strong and united Canadian nation. Speaking of the future of Canada, and its boundless resources, Mr. McHugh referred to Canada one hundred years ago as the wilderness, and it had made in that time. Our western country, which, not many years since was inhabited by wild Indians, is today a grand heritage to hand down to posterity. Canada was today supplying our neighbors with wheat, and other products, which were hitherto not known comparatively little of her boundless mineral wealth. Not the least important of our industries was that of agriculture, and in this connection the speaker referred to the healthy climate of Canada, which was calculated to build up a hearty Canadian race, and should make us mentally and physically superior to our neighbors to the south.

Rev. Father McGuire, the next speaker, re-echoed Mr. McHugh's remarks, and was particularly young men sticking to the farm, where he considered there was always peace, happiness and prosperity. He was an Irishman by birth and was proud to know that we had England at our back in the present, but was nevertheless a Canadian, first, last and always.

Rev. Father McColl said a few words, expressing his delight at being present. The programme was brought to a close by singing God Save the Queen.

Obituary.

At Thornhill on Saturday, Aug. 20th, Johanna Phelan, widow of the late Nicholas Phelan, departed this life at the advanced age of eighty four years. She had been afflicted with rheumatism and health till a short time before her death, when weakness induced by old age, caused her to succumb. During her illness, the parish priest, Rev. Father McMahon, faithfully attended to her spiritual wants, and she died fortified by all the rites of the Church, which she so dearly loved in life.

Mrs. Phelan was born in Kilkenny county, Ireland, and in 1849 came to Canada with her late husband, and resided in Scarboro towards the close of her life until two years ago, when she and her husband retired from their labors and came to Thornhill, where she resided up to the time of her death.

The funeral took place on Tuesday morning to the village church where Father McMahon celebrated Mass for the repose of the soul of the deceased. After Mass, Father McMahon spoke in his usually brilliant manner, of the uncertainty of life, and admonished all to make due preparation during life for the last end. He said deceased was a true and honest woman, and had always striven to give her family that good example which would make them a credit alike to their Church and their parents. The funeral services were conducted by St. Michael's cemetery, where deceased was laid to rest beside her husband who died some four years ago. She leaves a family of three sons, M. J. of Toronto, James of Arkhill, N. J., and Sean of Toronto. She had three daughters, Mrs. Morrison of Scarboro, Mrs. Kelly of Mimico, and Mary at home. May the Sacred Heart of Jesus have mercy on her soul, and may the light of the Holy Ghost lead her to that blissful abode where sorrows and trials are unknown.

Cassell's National Library.

A veritable treasure of literature is the new series of Cassell's National Library. Every good thing in the Eng-

lish language, whether written in or translated into English, is embraced in the extensive range of Cassell's popular library. We have reviewed past numbers in the spirit of enthusiasm, but the work seems to constantly increase its claim to unique merit. These beautiful pocket volumes are issued weekly for four cents, the subscription price per year being \$6.00. Two years' subscription would ensure a liberal education in the English classics. We cannot too highly recommend the Library. The numbers have now run up to 231 the latest being The Essays, Classical and Moral. Cassell and company 7 and 9 West 18th Street, New York.

The Anti-Jesuit Cry in Manitoba.

The Manitoba Free Press (personal copy) of the Dominion Minister of Justice in its issue of September 2 publishes the following editorial: A sinking man will catch at a straw, any old straw, and Mr. Hugh J. Macdonald is reduced to extracting comfort from the columns of a small weekly publication issued in St. Boniface, called the Northwest Review, written chiefly by a Jesuit priest. The Review was recently described by the Hon. G. A. Naudin in his paper as a partner with J. P. Tardivel and La Verite, the extreme Ultramontane representative in Quebec, in the insane idea of establishing a Catholic party in the politics of this country. The controlling spirit of the Review detests Mr. Greenway and anything in the shape of liberalism, progress, or enlightenment. It believes that religion should be the chief thing in the schools and in the legislatures of the country. It has great faith in religion, but that does not deter it from malice and uncharitableness. It has not for twelve months been publishing an issue without an attempt at mischief. Its critics in establishing national schools in Manitoba can only be explained, in the eyes of the Review, by the triumph of Mr. Hugh Macdonald, and the Review's friendly interference. Mr. Macdonald is reproduced by Mr. Macdonald through his printing press through the Review's cant about maintaining a "strictly non-partisan attitude." We repeat, what Mr. Macdonald and his friends do not seem to understand, that draw political support and comfort from the pen of Jesuits and Ultramontanes they run up the flag of distress so that the whole province may see it. Nothing in the Review which has been carried out in the past, and which is now being done, is intended to draw political support and comfort from the pen of Jesuits and Ultramontanes they run up the flag of distress so that the whole province may see it. Nothing in the Review which has been carried out in the past, and which is now being done, is intended to draw political support and comfort from the pen of Jesuits and Ultramontanes they run up the flag of distress so that the whole province may see it.

What we do maintain is that Catholic members of parliament should unite on all questions that concern the salvation of Catholics. And if we call such a union a Catholic party, it is not because we attach much importance to the name. Call it a Centre party if you like, but give us the thing. It is no business of the State to establish an Independent party ever lasted long unless made up mainly of Catholics. On the other hand, what independent party has ever achieved such splendid results as the Catholic or Centre party in Germany? And why? Because the Catholics sent him to Canada? The reason why no independent group can endure unless the nucleus be Catholic is that other Independents have no common ground, no solid and trustworthy principles on which to build the fabric of their voting strength.

The Flag as a Delfy.

Dr. Goldwin Smith in The Weekly Sun writes: "It seems that this exceptional age must have a religion, and its faith in the Delfy waving flag, it transfers its worship to the flag. Worship is not too strong a word for the attitude of American Imperialists. They resent the use of the hallowed emblem for the purposes of ordinary decoration as an irreverent might have resented the violation of the ark or as a Catholic would resent the profanation of the Host. President McKinley the other day delivered him of a sanctimonious oration, the gist of which was in effect that the flag consecrates the cause, and what the cause might be, must be borne out by what he called 'triumphant nation.' The belief that the life of a nation is bound up with bunting hardly comports with the fact that within the last century the leading nations on the continent of Europe exchanged their ancient flags for various ones of the tricolor. Even our own Union Jack cannot be older than the union with Ireland. The charm as well as the utility of the national emblem and its power of kindling its presence to the highest and tenderest emotions we all well know and heartily feel. But there are people who would erect it into an idol, to be worshipped with human sacrifices and treat its presence as a warrant for fatigues."

High John Macdonald a Winner.

The North West Review of Aug. 29, says: "Within the next six months an important political battle will be fought out in our province and the people will decide which of the two parties—that which follows the Hon. Thomas Greenway or that led by the Hon. Hugh John Macdonald—that will control the affairs of Manitoba for the next four years. . . . Everyone who knows him—and his name is legion—knows that Hugh John Macdonald is a manly man, and no matter how much one may detest his party or his programme one is bound to admire him and to do so not carried away by partisan feeling—and their shock has certainly been accelerated and is daily made more intense by the ridiculous attempts made by the government press to represent Hugh John as one who despises the 'plain people' and as an aristocrat who looks down on working men. As a matter of fact there are hundreds—nay thousands of working men in Winnipeg and throughout Manitoba who have known and admired Hugh John for more years than some of the scribblers who assail him have been months in the province, and far and wide the leader of the opposition is known as the most broad-minded of our citizens, one with whom a man's party never has, whether in politics or out of it, made any distinction of class when dealing with his fellow citizens. This being absolutely undeniable the senseless attack now being constantly made on Hugh John is simply a premeditated and a most serious tactical mistake on the part of the government and if it is persisted in will undoubtedly win more votes for the opposition than any other feature of the campaign. The people might be deceived by other misrepresentations—garbled reports of speeches, extracts wrenched from their context, carefully concocted lies and cunning insinuations on other points—all these might possibly have the effect of making the people believe that charges against Hugh John are true and that he so plainly untruthful that they create in the minds of the independent electors a feeling of disgust for those who make them and for the party in whose interests they are manufactured. It is our opinion that so far as the campaign has at present progressed the honors are with the opposition. We have not spoken of the mood of the government or of the policy of the opposition, and these matters there is plenty of scope for a good square fight and the party which forgets this and descends to personalities stands to lose this contest, and we think that so far the government and their supporters have, judged from this standpoint, shown every disposition to run to ruin. We shall watch with interest the further developments of the contest."

Lipton Makes an Offer for Killarney.

London, September 7.—The announcement is made that Sir Thomas Lipton has offered \$250,000 for the Lakes of Killarney. If the offer is accepted he intends to make a present of the estate to the Irish people. It is his intention to vest the title of the property in the hands of trustees, who will forever maintain and preserve it as Irish National property.

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New York, September 7.—Sir Thomas Lipton was asked yesterday whether the above report from London was correct. "Yes, sir, it is," he replied. "I made an offer to purchase the beautiful Killarney estate from the Standard Assurance Co., of Scotland. They held a mortgage on the property and recently foreclosed. I offered \$250,000, and if they accept it I intend presenting the estate and the lakes to the Irish people. I have not heard yet whether my offer has been accepted, but I hope it will be. I am very anxious that this charming piece of nature be preserved to Ireland, and I would also like the preserving of it to belong to Irishmen, rather than allow it to fall into the hands of foreigners."

League of the Sacred Heart, at St. Michael's Cathedral.

In connection with the Call to Consecration, issued by his holiness, Pope Leo, there will be special services in the Cathedral, on Thursday, Friday, and Saturday evenings, of this week, at 7:30. On Sunday, September 17th, at 7:30, the Man of the League of the Sacred Heart will receive Holy Communion in a body. The closing service will be held at Vespers on Sunday evening at 7 o'clock. It is hoped that every one who can attend these services will do so in conformance with the wishes of the Holy Father who desires that the whole Christian world should be consecrated to the protection of the Sacred Heart of Jesus at the close of this century which has been so remarkable in the history of the world.

Young Men and Athletics.

London, England, writing on the subject of Athletics, states that the four essential elements of a good athlete are: Force of Mind, and Endurance, qualities which will make the possessor successful in any field.

These are the qualities necessary to the successful athlete, but, at the same time, admit of a much wider application and should be studied by all our young men. In fact, they can be extended in the same manner to any line of business, trade, or profession, being, to a greater or less extent, the elements of success in any undertaking whatever.

On the point of Decision, one object which should be insisted on as worthy of special cultivation is, singleness of purpose—do one thing at a time—and do the most important thing first. This is, indeed, the basis of success—the choosing of the one thing of essential importance to be done, and the relegating of all others into oblivion, for the time being, no matter how alluring or enticing the latter may be.

Imperialized Sir Wilfrid.

Dr. Goldwin Smith in the weekly Sun pays his respect to Sir Wilfrid Laurier as follows: "Sir Wilfrid Laurier, if he has not been entirely Imperialized out of his former self, ought, as the leader of French Canada, to be among the last men to take part in crushing a weak nationality out of existence to make room for the domination of a strong race. He must have read the Dunham report, and he must know what his author proposed to do with the French nationality of Quebec. . . . I entertain no doubts as to the national character which must be given to the Dominion of Canada, and that of the British empire—that of the majority

of the population of British America—that of the great race which must, in the lapse of long periods of time, be predominant over the whole North American continent. Without checking the changes rapidly or so roughly as to shock the feelings and tramp on the welfare of the existing generations, it must henceforth be the first and steady purpose of the British Government to establish an English population, with English laws and language, in this Province, and to trust its Government to none but a decidedly English Legislature. . . . The French population of Quebec born to the aggregate population of this continent a far lower proportion than the Dutch element bears to the aggregate population of South Africa. Yet it declined to recognize the finger of destiny pointing to its elimination from existence and the domination of 'the great race' over its grave."

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Resolution of Consulate.

Division No. 1, A.O.H. at the last regular meeting passed a resolution, . . . in connection with the death of the brother of James Nevill.