

The Catholic Register.

PUBLISHED EVERY THURSDAY

Subscription for Annual \$2.00 OFFICE, 9 JORDAN ST., TORONTO.

Approved and recommended by the Archbishop, Bishops and Clergy.

ADVERTISING RATES. Transient advertisements 10 cents a line. A liberal discount on contracts...



THURSDAY, MAY 10, 1900.

CALENDAR FOR NEXT WEEK.

SUNDAY, May 13th, Red 4th after Easter. St. Paul, Bishop, Martyr, Dublin, Missa. Tuesday, 16th, White St. Isidore, Husbandman, Dublin. Wednesday, 17th, Red St. John Nepomucene, Martyr, Dublin.

NOTICE.

The publication of the Catholic Register has been unavoidably delayed this week owing to the inconvenient fact that we have been undergoing the process of moving to our new premises at 9 Jordan Street.

Don't forget the Address. 9 JORDAN ST. Toronto.

Monsignor Falconio's Visit to Toronto.

The visit to Toronto of Mgr. Domenico Falconio, Archbishop of Larissa "in partibus infidelium," and Delegate Apostolic to Canada, is an event of more than passing interest to the Catholics of this city.

are becoming more and more temperate, there is undoubtedly much poverty and misery the direct result of drunkenness. He was in hearty accord with the proposed legislation in behalf of the unfortunate drunkard.

Mgr Falconio, Delegate Apostolic to Canada.

Mgr. Falconio was born on the 20th of September, 1842, at Pescotanza, Italy. Whilst a youth he entered the Order of St. Francis and after completing his studies was sent to the United States, and ordained priest on January 4th 1866 by Mgr. Timon, Bishop of Buffalo.

Pauper Inebriates.

The Ontario Government has been asked for legislation with regard to a great variety of questions during the recent session of the Legislature. The Government's attention was called by a most influential and representative delegation on Wednesday, the 11th inst., to the necessity of some provision being made for the treatment of pauper inebriates, and more particularly to endorse an economic scheme of treatment formulated by the Prisoners' Aid Association, which latter consists in placing first offenders on probation or parole on suspended sentences instead of being sent to jail, in making a special per capita grant to encourage the treatment of confirmed inebriates in cottage hospitals or in special wards in general hospitals, and in appointing a medical specialist to superintend the office.

The deputation was introduced by Dr. McKay, M.P.P., of Ingersoll.

The opinion was expressed and reiterated that many men and some women addicted to the slavish use of spirituous liquors, morphia, etc., could be reclaimed if proper and effective means were used for their reformation. The object of the bill, however, was chiefly to reclaim the inebriate whose condition becomes intensified by poverty.

The scheme to accomplish this may be briefly stated thus: An inebriate, instead of being sent to jail for thirty days, is sent, if necessary, to jail for a few days only, and then sent somewhere for treatment, either to a specially set apart ward in a general hospital or somewhere else. A probation officer is appointed who is thoroughly in sympathy with the work, other officers being appointed throughout the country who will watch these inebriates and receive regular reports from them while they are on parole, or probation.

The bill has been strongly endorsed by many influential bodies throughout the Province, including the Ontario Medical Association and the Toronto Medical Society.

Amongst those of the deputation who spoke advocating the bill were Dr. Oldright, Dr. Gordon, Dr. Price Brown, Dr. W. J. Wilson, Dr. N. A. Powell, Dr. Chamberlain (Inspector of Hospitals and Prisons), Rev. P. C. Parker, Rev. Dr. R. W. Parker, Vice-General McOann, Rev. Dr. Milligan, Prof. Clark and Mrs. A. O. Rutherford.

Vice-General McOann stated that, although we as a people in Ontario

are becoming more and more temperate, there is undoubtedly much poverty and misery the direct result of drunkenness. He was in hearty accord with the proposed legislation in behalf of the unfortunate drunkard. Mgr. Willoughby Cummings made a pathetic appeal in behalf of the women and children of the land. It was they, she said, rather than the drunkard, who were the real sufferers.

Government Patronage.

So long as party government prevails in this country, owing to the peculiar conditions of the people with regard to race and religion, the question of government patronage will always remain what it undoubtedly is at present, the most vexed and vexing question the administration looking to its own salvation or continuance in power has to deal with. It is a lever used equally by both parties and will continue to be so used as long as parties exist and hold the reins of power.

It is not difficult to recall the outbreak of force feeling that immediately succeeded the capture of the high places by the Liberal party, nor the maledictory howl of the defeated party at the first signs of what was playfully alluded to as the partisan process of deoapatification. Nor can it be charged in face of the very long period in which the Liberal party was struggling in the cold shades that, when it did gain power, it greatly abused its position.

Rather was the administration accused by its more zealous or, shall we say, self-interested supporters, who believed in an absolute spoils system, of being backward in rewarding the faithful or too merciful towards the vanquished. But such things must needs be in the eyes of those who are prone to believe that the duty of a new government is rather that of meting out the spoils of political war than the just and proper governing of the country as the great mass of the people, who, we are fain to believe, do not look for government patronage, would like to have it governed.

True Citizenship.

Our Catholic American contemporaries frequently fall into the error of presuming too much upon their own views being the right views. For instance, they will insist that, because the French-Canadians were not enthusiastic supporters of the British in the war against the Boers, they are, therefore, disloyal and on the verge of rebellion.

Again at the time the little unpleasantness occurred in Montreal over the relief of Lady Smith—an unpleasantness that was exaggerated into a serious race quarrel—it was confidently predicted that the trouble would end in civil war.

Recently a writer in the Buffalo Times said: "Whether French restiveness in Canada, under the rule of an alien and hateful empire, shall find vent merely in parliamentary agitation and obstruction or shall in some propitious hour culminate in rebellion, and the consequent being down with the Quebec Jack, is a question with which English statesmanship may wisely concern itself."

It is somewhat significant that certain Irish elements of the United States, on the theory that England's extremity is Ireland's opportunity, are giving aid and comfort to the aspirations of the French of Canada.

Another writer in our esteemed contemporary, the True Witness, very truly observes: "The balance of the article, about the possibilities of another affair of 1837 on the part of the French-Canadians, of Irish-Americans getting ready to aid in the prospective uprising and the nonsense about Riel and Wolseley, do not deserve even passing comment. Not one in a thousand of Canadians remember Wolseley's time in Canada; the Riel was a French-Canadian, with an almost entirely French Legislature of his own, and a French Premier at Ottawa, is as far from dreaming of disturbing the order of things to-day as it is from invading the United States and lynching the "Times" man for his lack of knowledge. It does no harm to see ourselves as others see us or would like us to be. Hence my reason for taking up this mass of nonsense."

The French-Canadians of Quebec, and indeed the Catholics of the Dominion generally, are staunch Catholics, and as such know their duty as citizens better apparently than does this writer in the Buffalo Times.

In the meantime we would commend for the perusal of this same writer a couple of articles in the March and May issues of the North American Review on the subject of true Americanism, from the latter of which we quote the following passage: "Political Americanism, then, simply means that every good Catholic in America should also be a good citizen, that every loyal member of the Church should also be a loyal member of the Commonwealth. It promotes every movement that aims at uplifting the masses politically and socially, and seeks to leave with the principles of Christianity all the relations of life, public and private. Without abandoning a jot or tittle of Catholic doctrine, it strives to break down the barriers of bigotry, and to unite Catholics with every non-Catholic fellow citizen in every cause that works for the welfare of the people. Without sacrificing an essential of Catholic organization, it adopts the external methods of the Church to the needs of the mass, and of a people gathered from every land under the sun and chanting the creeds of a hundred denominations. Americanism in the sense of the term, far from being condemned by Leo XIII., was approved and blessed by him."

Without abandoning a jot or tittle of Catholic doctrine, it strives to break down the barriers of bigotry, and to unite Catholics with every non-Catholic fellow citizen in every cause that works for the welfare of the people. Without sacrificing an essential of Catholic organization, it adopts the external methods of the Church to the needs of the mass, and of a people gathered from every land under the sun and chanting the creeds of a hundred denominations. Americanism in the sense of the term, far from being condemned by Leo XIII., was approved and blessed by him.

May Thoughts.

Last Sunday was the first Sunday of May, the month especially devoted to the Blessed Virgin. The character of the month, from a religious standpoint, stamps itself most on the evening Sunday and week-day services.

On Sunday night last the May devotions at all the churches of the city were inaugurated by special services, flower-decked altars and May processions. In countries in the milder parts of the temperate zone, this lovely month is by nature the sweetest and most joyous month in the year. All nature is bursting forth anew and the human heart, in sympathy with nature, feels the fresh and invigorating impulses of a new life, physical and spiritual. As a poet in the Angelus says, "Bright world, you may write on my heart, if you will. But write with pencil, not pen. Your hand hath its skill, but a hand of steel still. What you write soon erases again."

"The years rob us as they pass," but they always bring back the May, and with it a throng of happy memories linked with all that is sweetest and purest. But, to children and youth verging on maturity, the season is rich with joys, and the young Catholic heart turns instinctively with pious devotion to Mary Immaculate. The child becomes a wife, a mother, but in the tender memories of bygone days, during May month, she is still the Child of Mary, young still in heart, though ripe in years.

All during this glad season the churches will be crowded, and especially by young men and maidens eager to do honor to their Heavenly Queen of the May.

EDITORIAL NOTES.

The Presbyterians, the staunchest body of Protestants to their creed, are breaking away from it, and abandoning as truth those doctrines which they have held as essential since the time of Calvin.

On the programme of lectures in connection with the Catholic Summer School we notice that the name of Dr. Thomas O'Hagan is down for three subjects, namely, "Alfred Tennyson," "Henry Wadsworth Longfellow," and "French Canadian Life and Literature."

A Correction—We desire to correct an error of omission which found its way into the last paragraph of an editorial of last week headed "The International Catholic Truth Society," which should have read as follows:—"It is argued that there is a large volume of anti-Catholic literature circulated amongst the people of mixed religions, and to meet this, Catholics should avail themselves of the antidote of Catholic current literature provided by the various sections of the Catholic press."

A general Irish national convention is to be held at Whiteside to found a national organization on the lines of the late Land League and National League. For the last year the only genuine organization existing in Ireland was the United Irish League, which greatly influenced the re-uniting of the warring factions. Branches of the League are being established all over Ireland, so that it is coming to be thought that the proposed convention will have to adopt the United Irish League as the national organization.

The distinguished convert to the Catholic Church, B. F. de Costa, writing in the New York Journal, says that religionists in America are now divided into two great camps, the Catholic and non-Catholic—one camp held by a disciplined army, the other by discordant cohorts resembling a mob. Speaking of corporate union of the churches, he says: "There are those among non-Catholics who hold that any plan not including Catholics would fail, yet of corporate union there is no hope, since Catholics could offer no compromise, being irrevocably bound by the terms imposed upon them by Christ and the Apostles. What is the outlook? Will it be

gerrilla tactics against an organized army, smash against an open field? How can divided non-Catholics meet and conquer an undivided Catholic Church was never so strong, united and well equipped as to-day. It is perfectly loyal to his head."

Notwithstanding the spread of scepticism and infidelity, it is marvellous with what avidity even the secular press seize upon the news of any discovery supposed to bear upon the Gospel and personal history of Jesus Christ. Ever since the time of our Lord the manufacture of so-called gospels and other literature relating to our Saviour has been a thriving industry. The Mahometan system is founded upon one of these spurious gospels. We have lately read of the discovery of a Gospel of St. Peter, also of an authentic letter of our Divine Redeemer to Agrippa, King of Edessa. In the meantime Catholics will await the Church's pronouncement on these alleged discoveries.

We are beginning to feel, says the Chicago New World, the effects of a generation or more of Godless education such as we have been giving in our public schools, from which Christ has been expelled. There is no family religion; no home altar; no mothers who teach their children religion at their knees. Children are sent to Sunday school for twenty minutes a week, where they are under incompetent, if not ignorant, teachers who do not know what are the first principles of the Gospel of Christ. This Canada of ours is also feeling the stress of the same failing. The lesson to be learnt by Canadian Catholics is to prize the educational privileges accorded them by the constitution, and to work together for the efficiency and success of our separate schools, in which Catholic children are taught the truths of their holy faith.

The Rev. Father McQuaid, on his return to San Francisco after a six or seven months' sojourn in the Philippines, exposed the misstatements of Bishop Potter concerning the religious and moral status of the inhabitants of those isles. He declared that the Catholic religion prevailed to-day among eighty-five per cent of the entire population of the Philippine Archipelago, and that the practice of Christian virtues "is as clearly evidenced and is of as high a standard on the islands of Ponay, Cebu, and Negros as on Luzon or in and about Manila. He flatly contradicted Bishop Potter's statement that concubinage is wide-spread in the Philippines as a result of exorbitant fees charged at the marriage rites, and said that the Filipinos are a civilized, religious, honest and brave people. Bishop Potter's stay in the Philippines extended over four days—and yet this luminary of truth has the audacity to speak from observation. The Pilot says: "Might not Bishop Potter have done a little missionary work on the question of marriage and divorce among his own flock in New York, before he set out to investigate at long range, and by rapid transit the moral conditions in the Philippines? How about the Sloane-Belmont nuptials and the increased responsibilities of the church?"

The preliminary trial of the Weland of the men arrested for Canal Case. Dynamiting the Weland Canal lock was resumed at Weland on Monday morning in a crowded court-room. Public interest in the case was intensified by the story of one of the guards having shot a man presumed to be a spy. The chain of evidence seems to be clear. Canal Engineer Thomson estimated the damage to the lock at \$1000 or \$1500 and in reply to questions, stated that, had the dynamiters succeeded in their purpose of breaking the lock gates, the water would have overflowed the level of lock 23, swept down the G. T. R. track, carried away the Merritt Station and flooded the valley of Ten Mile Creek causing loss of life. A demand for a week was asked for and granted.

Seldom has a city's Hall fire, wide-spread and heart-felt sympathy for human misfortune and suffering as the recent destructive conflagration in Hull and Ottawa. At the time of writing the fire had reached \$700000 which has poured in from all parts of the Queen's dominions and still there seems to be no abatement in the interest taken in the sufferers. Even from far off New Zealand and Cape Town have come handsome donations for relief purposes. The local committees are tireless in their