

The Catholic Register. PUBLISHED EVERY THURSDAY

THE CATHOLIC REGISTER PUBLISHING COMPANY

SUBSCRIPTION: 12, Monthly, including delivery, \$1.50 To all Outside Points \$1.00 Strictly in advance, otherwise an additional 50c. will be charged.

OFFICE, 9 JORDAN ST., TORONTO.

Approved and recommended by the Archbishop, Bishops and Clergy.

ADVERTISING RATES. A Liberal discount on contracts

Remittances should be made by Post Office Order, Express Money Order, or by Registered Letter. If by cheque, 25 cents must be added for discount.

When changing address, the name of former Post Office should be given.

No paper discontinued until arrears are paid.

Telephone 48

THURSDAY, MAY 16, 1901.

AN ATTACK THAT FAILED

The Board of Control last week restored the salary of Mr. Walsh, assistant City Relief Officer. This was the only course open, and the public could not have expected anything else. It is a satisfactory thing to have a practical and prompt admission of the error. We are of the opinion that a couple of the Controllers were misled by designing meddlers. The failure of the scheme may have the effect of restraining these parties, who will be more content to mind their own business when they realize that conflict with public opinion cannot be avoided. Prejudice wins only when it plays upon the minds of a large number; and Toronto is hardly willing to cripple its poor relief work by submitting to the prejudice of a few. Mr. Walsh has not suffered by the attack made upon him. On the contrary, he has gained much credit in the general admission that his work for the city has been discharged most efficiently.

S. H. BLAKE AGAIN.

An article written for last week's Register on the remarks of Mr. S. H. Blake at Wycliffe College was withdrawn out of respect to the family, which had suffered an affliction that must always appeal to Christian charity. Mr. Blake, however, sees fit to re-open the attack upon the Catholic Church by addressing to The Ottawa Journal a letter replying to Father Fallon's comments published in that paper. The alleged "Jesuit Oath," the Inquisition, St. Bartholomew's Eve, and the newspaper versions of the troubles in Portugal and Spain are now called into service. How often must the old rubbish of ignorant controversy be raked over again? Perhaps Father Fallon may not deem it a waste of time to attempt the enlightenment of Mr. Blake. The Honorable Edward Blake is, we take it, as good an historical authority as his brother, the bogey man of Canadian evangelicalism. It is only the other day we quoted Honorable Edward Blake's scathing allusion to the coronation oath, terminating in the following satire of the Tory Government at Westminster: Let Kings curse Catholics, children drink and die, But save, oh save our hybrid Ministry.

Like the King's curses Mr. S. H. Blake's tirades only harm the institution of which he is the head. Of course we realize that his quarrel is primarily with Trinity College. What interests us is his unflinching habit of spilling some of the hot stuff from a schism-tossed teapot upon the Catholic Church, which is always charitably willing to let other people settle their troubles in their own way and time.

ENGLISH AND IRISH CATHOLICS

Mr. William O'Brien's paper has been seized in Dublin on account of the use of unprecedented language towards the King. What the language is we are not informed, but it does not seem to have found excuse in any quarter. Enough has been said, however, to show that the Irish People put the finishing touch to a very bitter discussion, probably arising out of a speech, delivered in the House of Commons by Mr. Hope, M.P., a nephew of the Duke of Norfolk. On another page we publish a summary of this discussion, which shows once more the hopelessness of any sort of understanding between the Irish members and the English Catholics. Either they cannot or will not assume a more friendly attitude towards each other. Mr. Hope's object was plain

enough. He wished to warn the Irish members that conciliation gains more than vibration at Westminster. He chose to say so in the form of a sharp lecture, and the Irish members, believing that a hundred years' varied experience had taught them the opposite, paid Mr. Hope back with interest. Naturally enough it was impossible to keep the interchange of opinion free from the matter of the King's declaration. Altogether it is a great pity that there is not some coherence between Irish and English Catholics in public life. Irishmen are quite ready to praise the healthy progress made by Catholicism in Britain during the past half century, and English Catholics as freely admit the noble fidelity of the Irish people to the faith which is so dear to both. But political views are apparently uninfluenced by the bond of religion. Nationality sways each; and who can blame either side on that account? The interests of England are uppermost on one side of the Channel; the interests of Ireland on the other. "We will be as loyal as you are," the Irishmen say, "if the laws of the realm are administered with justice in Ireland." The only hopeful sign now is that the laws in the two countries cannot stand comparison. Discussion, however, cannot but make for progress, though the progress is indeed but little better than a state of deadlock.

PLAIN TALK TO A JUDGE.

In the foregoing article we have made the point that British law is not administered equally on both sides of the channel. Every day furnishes evidence of this. In Ireland they are imprisoning editors for contempt of court and reflections on "jury packing." But one of the leading daily papers of England, The Daily News, makes the following reflections on the judge who is sentencing the Irish editors:

The Lord Chief Justice of Ireland, and the two colleagues who sat with him, inflicted no punishment upon the defendants. They neither fined nor imprisoned them. So far they were wise. But they laid down a principle which, if it were accepted, would be fatal to free comment on public affairs. The conduct of the proceedings was unfortunate. The Lord Chief Justice was betrayed into an unseasonable altercation with one of the counsel for the defendants, and came out of it second best. He ought not to have sat at all. For he had himself been criticized in the article of which complaint was made, and he is not so assiduous in the discharge of his duties but that he could have taken a couple of days' holiday without attracting any particular notice. Lord C. Brien, formerly known as Peter the Packer, does not command the respect of the Irish people. He is a supple accommodating politician, who began life as a Nationalist, and only became a Conservative when the Conservatives made it worth his while. It appears that in Dublin this singular Chief Justice, who has no obvious qualifications for his office except an abundant supply of cheap rhetoric, was good enough to describe Lord Blackburn as "conspicuously right." Considering that Lord Blackburn was the most learned lawyer of his generation, it is probable that he was right, conspicuously or otherwise. But it is rather comical that he should receive a testimonial from a flaccid, ignorant, Castle back. Lord Blackburn's conspicuous rightness was not germane to the matter. He said that a judge ought not to consider his personal dignity when he was administering the law. Of course he ought not. Personal dignity, where it exists, will take care of itself. An English judge, long since deceased, objected to Mr. Gilbert's comic opera called "Trial by Jury," because, he said, it tended to bring the bench into discredit. When this was reported to Mr. Gilbert he dilly remarked that he did not see why his lordship should have a monopoly of that privilege. If a judge is libelled he has the same remedy as other subjects of the Crown.

FANCY AND REALITY.

Mr. S. H. Blake affects to be desperately concerned for the safety of heretics if Catholics should again become the dominant social power in the British realm. His Brother Edward, who prefers to engage his mind with the plain facts of the present rather than the delusive shadows of the past, sees Roman Catholics themselves presented to-day in a country where they are in an overwhelming majority. The speech of the hon. member for Longford, which we publish elsewhere, is timely and significant. Anyone in quest of religious persecution need not go to Spain or to France under Guise to find it. It stares them in the face with intolerable harshness under the immediate jurisdiction of the Parliament of the United Kingdom, supposed to be the freest realm known in the history of modern civilization. Hon. Edward Blake is not a man to be easily deceived in his observations or led by a national enthusiasm into exaggerated

statement. He is a Protestant whose life was spent in Canada until the last half decade, and cannot therefore be influenced by any passionate feeling engendered by personal experience. And his observation in Ireland amounts to this: that the Catholic majority lives under the rule of a sectarian despotism. It may not be an answer to the charge that Guise misgoverned and persecuted Frenchmen to say that the Tory Government under Queen Victoria and King Edward misgovern Ireland. But it is certainly a waste of time to discuss Guise, who is as dead as Julius Caesar, while Salisbury sits unabashed in the light of our own day.

GEORGE WILLIAM HOWLAND.

The death of Hon. G. W. Howland, ex-Lieutenant-Governor of Prince Edward Island, removes one more of the staunch Irish-Catholics, to whose influence in the affairs of Canada the highest public appreciation has been freely accorded. Mr. Howland was born in Ireland, but his parents came out from Waterford when he was a little child. Though all his associations were, therefore, Canadian, he regarded his native land with as much affection and pride as one who had lived and come to manhood there. He sat in the Island Assembly from 1862 to 1878, when he stood for Prince in the House of Commons. That was the first election after the admission of the Island into the Dominion, and, having taken a prominent part in the negotiations which brought about the union, he was immediately called to the Senate upon losing the election for the Commons. Mr. Howland sat in the Senate until 1894, when he was appointed Lieutenant-Governor of Prince Edward Island, a position which he filled with dignity and honor.

In the old Island Legislature Mr. Howland was co-leader between 1862 and 1866. He went to Washington on trade matters and was an active advocate of railway development and connection with the mainland. The federal idea in every phase enlisted his sympathy, and he was called into the consultation with the Newfoundland delegates when they carried the subject of union to London. Like most Irishmen in the colonies, Mr. Howland was an Imperialist, and was a Vice-President of the British Empire League. Many friends in Ontario will hear of his death with greater sympathy because his second wife was an Ontario lady—Miss Doran, of Kingston.

MISSIONARY LOOT IN CHINA.

Having followed in the North American Review the attempts of the American Mission Board to clear the skirts of its representatives in China of the charge of robbery pressed home to them, the readers of THE REGISTER will agree with the fairness of the following verdict rendered by the New York Sun, after considering all the evidence:—"Where Dr. Ament and Mr. Tewksbury, in China, have stated the facts squarely and defended the irregularity of their proceedings only on the ground of high emergency superseding the ordinary moral law, the Rev. Dr. Judson Smith, at his desk in Boston, glosses over the questionable transactions with a series of euphemisms."

A CASE OF "HOLD UP."

The members of the Board of Control have just cause for indignation over the action of Mr. J. L. Hughes in his capacity of School Inspector. Mr. Hughes is never content except when playing boss. He is not satisfied to be the well-paid servant of the tax payers of Toronto; he must at the same time be their master and the dictator of the civic government. The school teachers of Toronto acknowledge Mr. Hughes' political power and govern themselves by his advice. But they went beyond the bounds of discretion last week in resolving to turn out the Board of Control if the Board refused to increase their salaries. The only way of turning out the Controllers is to canvass among the aldermen and force the Council to dismiss the individual Controllers. That implies of course a threat to every alderman that if he declined the dictation of the school teachers he would have to meet the political influence of those teachers in January next. A more glaring case of "hold-up" has never been witnessed. The city of Toronto to-day is one of the most heavily taxed municipalities

in the world. Half the taxes already go to the Public Schools. The children attending these schools are simply spoon-fed, with expensive fads, and spoiled by sugar coated methods of imparting useless knowledge. The teachers, already well paid, demanded more this year, and, hesitating about compliance, the Controllers were promptly informed that they would be turned out by the teachers. Doctos as aldermen usually are, when confronted by a dangerous voting machine, they could not stand this quietly. The Controllers have denounced Mr. Hughes' conduct as improper. That is a very mild way of putting it. Mr. Hughes should be put in his position without an hour's delay. A man may not be a public servant and a political boss without abuse of the former. It is not in civic affairs alone that Mr. Hughes plays the double role. In the wider field of politics signs are not, however, wanting that the parties are tapering off their relations with him.

THAT EXHIBITION BY-LAW.

The Council played into the hands of the Exhibition crowd by deciding to submit the Industrial Exhibition By-law and Water Works By-law together to the rate-payers. The chance taken by the Exhibition Association is that the two proposals will stand or fall together. It is declared by the City Engineer that the Water Works By-law is an imperatively necessary demand upon the ratepayers. If this is so, why should the City Council imperil the recommendation of their own official by combining with it the request for a large sum of money by an irresponsible and unpopular body like the Exhibition Association? What is likely to happen is that the ratepayers, in anger, will vote down both by-laws. The Council is not to be trusted when it links the pressing business of the city with the undacious importunity of the Exhibition Association. Very little time has been given for public consideration of the matter, and the newspapers are not likely to hurt the Exhibition crowd by any discussion of the vulgar variety show and cheap bazaar traffic into which the so-called "Industrial" Exhibition has degenerated. We know first-class business houses in Toronto who will not advertise during Exhibition week, because they are concerned business is injured and not helped by the fair. They say it is throwing away money, even for manufacturers to pay for space in a show in which the scourgings of vulgar circus life alone draw the crowd. The ratepayers of Toronto should teach the Exhibition people a lesson which they have long needed.

DEATH OF MR. J. W. FITZGERALD

Not only in Ontario but in the United States and Ireland will the announcement of the death of Mr. J. W. Fitzgerald, of Peterborough, be heard with regret. He was one of the Irishmen in Canada who unhesitatingly kept himself in touch with the affairs of his native land. His contribution was always first when ever aid to the national movement was asked for, in Ireland, the United States or Canada. Unselfish in his own devotion, he regarded with affection such men as Hon. Edward Blake, who have devoted their time and talents to the Home Rule cause. In his profession Mr. Fitzgerald held a high place. He was a devoted Catholic, and a citizen whose worth was acknowledged by the people of Peterborough of every creed and class.

EDITORIAL NOTES.

The fact that Mr. S. H. Blake was behind "Flaneur" in hearing of that "Jesuit Oath," would lead to the conclusion that much of the lawyer's obliquity in matters of religion comes to him through the columns of the Mail and Empire.

A mass of obscene literature has been seized by the Government as a result of Archbishop Broche's letter to the Mayor of Montreal. The police are also prosecuting a local agent in Montreal. In the list of publications seized we observe the names of two prints exposed in the windows of all the prominent book stalls of Toronto. Toronto will have to look to its reputation.

THE REGISTER is not disposed to waste ink on "Flaneur." Some Catholic citizens of Toronto who have "stopped their paper" in sheer disgust, have been informed by letter from the office of The Mail and Empire that a stopper has been put upon "Flaneur's" attentions to Catholics. But anyone who reads his

apology last week will know how to believe the statements made to them by the manager of the paper. The Mail is a model of candor. Always was in fact.

The Senate continues to assert its usefulness. The discussion which took place on Friday upon the importation and sale of immoral publications was badly needed. Perhaps it would not have been raised but for the letter of Archbishop Broche's. Nevertheless it is to the credit of the Senate that its response was the first heard to the Archbishop's appeal. Both parties in the Senate joined in condemning the carelessness of officers who allow this vile matter to be thrown upon the Canadian market. It is equally satisfactory that the Government seems to have lost no time in making its officers cognizant of their neglect, as the law is already being more rigidly enforced.

Our daily exchanges from the Old Country bring us only the extremely abbreviated report of the Catholic address to the King published on the front page of this issue. Some of the papers find room, however, for an expression of amazement that his Eminence Cardinal Vaughan, as a prince of the Catholic Church, should have presented an address on his knees to the King. In no other country in the world would a Cardinal make this act of obeisance to a Sovereign—not even in Spain, where the Sovereign is a Catholic. It is certainly the acme of humility, says one writer, that a Prince of the Church which the King has sworn to be idolatrous and superstitious should waive his sacred dignity to do homage to the Sovereign who holds his throne by virtue of that declaration.

That refined and highly educated body of citizens constituting the Public School Board had one bad quarter of an hour with the Board of Control. It is a notorious fact that the latter Board is not burdened with education or refinement, preferring to do business in the rough and ready aldermanic plan. The Board of Control, on Tuesday, received an important letter from the School Board, signed by its high salaried secretary, who by the way is politely asking for more, like Oliver Twist. The communication was sent back. It appears the spelling was too crude for the Board of Control. Ald. Franco trembled for the good name of Toronto as the Boston of British America and the Athens of the 20th Century. It is a pity the bad spelling got into the newspapers. What will Hamilton think of us now? Our School Board, that spends half our taxes raising the rising generation, not able to send a correctly written letter down one flight of stairs in the City Hall. It is the worst blow the city has received in a long while. But the Board of Control meant well.

The London Spectator, discussing the recent debate in the House of Commons on the Catholic University question remarks: "We cannot help feeling that this question has been to some extent advanced by the discussion. Although no division was taken, and although Mr. Balfour specially disclaimed any right to speak for his colleagues or his party, it was noticeable that no prominent English Unionist took sides against Mr. Balfour's view, and that the only fierce opposition was that from the North of Ireland. While the war is still going on it is quite right that Mr. Balfour should refuse to create difficulties in his party by insisting on his views being recognized by his colleagues and carried into operation. When, however, we enter smooth water again, it seems to us that he will be bound to put the matter to the touch, and to make it clear to his colleagues that they must choose between him and Colonel Sanderson—for that is what it comes to. The question is bound up with the true Unionist as opposed to the Nationalist solution of the Irish problem, and cannot be treated as an academic question."

Upon the feast of the Ascension of our Divine Lord, The New World, Chicago, has the following note: Of the antiquity of the feast there is no question. St. Augustine speaks of it as established from time immemorial, and from this we may conclude that it is of Apostolic origin. St. Chrysostom preached an Ascension Day sermon, and Gregory of Tours has written of processions held in commemoration of the journey from Jerusalem to Bethany. Although the feast is so ancient we do not find the subject prominent in early Christian Art. Neither, it may be pointed out, do we find many specimens of crucifixions, entombments, or resurrections until about the seventh or eighth century. In the earliest efforts at depicting the Ascension we see our Lord cleaving the air, towards the outstretched hand of the Father, while the Apostles are left in sorrow below. We find gradually more elaboration of detail, until, in the twelfth and thirteenth centuries, examples show our Lord seated in the "Mandorla" or oval shaped pavil, and "taken up" by angels. In other examples the person of the Lord is concealed by the cloud which the Evangelist says "received him out of sight,"

and in others the feet alone are visible. Glotto, in a noble but damaged fresco of the Church of the Arca, represented our Saviour as ascending unassisted, while bands of adoring angels are seen in the distance. At Lyons may be seen a noble work by Perugino, at Parma one by Correggio, while the subject has not been neglected even by the brush of Raphael.

A parliamentary paper has been issued showing that 684 farm buildings, mills, and cottages have been burned in the Orange River Colony and the Transvaal in the six months ending January, 1901. A despatch to The Daily Mail, London, now adds that Lord Kitchener intends burning the veldt. This is certainly humane warfare.

Although the world at large is kept well informed of the organized anti-Catholic demonstrations in Europe, it bears practically nothing of public manifestations of love and loyalty towards the Church. Thus, while from Austria-Hungary every word or action of the so-called "Los von Rom" party is chronicled, it is not considered worthy of mention when 6,000 workmen walk in procession to the churches of Vienna praying for the preservation of the Catholic religion in Austria. Again the newspapers ignore the spectacle of 60,000 French workmen gathered at Lourdes, a living testimony that the faith abides in France, and is not shaken by the clamor of politicians or the promulgation of laws against the religious orders that are not in harmony with the spirit of the people.

Dr. Thomas O'Hagan, in a letter to The Weekly Sun, which our contemporary gives due prominence to, replies at length to the attack upon the Ontario Catholic schools recently referred to in THE REGISTER. Dr. O'Hagan goes very particularly into a comparison of the educational rights of Protestants in Quebec with those of Catholics in Ontario, and proves in the plainest manner the unfair restrictions under which the Catholic system in this Province operates. All this is well understood by our Catholic people. Nevertheless they know that their schools compare even favorably with the Public Schools. The attack in The Weekly Sun was anonymous, and it is well to have it answered openly and above board.

Dr. Fallon and Mr. Blake.

It is but threatening out old mouldy straw, yet we give Dr. Fallon's last letter to Mr. S. H. Blake from The Ottawa Journal of Tuesday:

The Hon. S. H. Blake has scarcely improved his position controversially by the letter which appeared over his name in The Journal of last Saturday. Let me say at the outset that I have no intention of attempting to follow Mr. Blake in his wild run through the realms of history, from the massacre of St. Bartholomew's Day to the alleged misdeeds of the Catholic Church in Spain, Sicily and South America. And as Galileo cannot be conveniently reached by either letter or telegram, consideration of his case must also be deferred for the present. I trust, moreover, that my argument will lose nothing in force by my inability to rival the indignant violence of Mr. Blake's language. Mr. Blake quotes from an oath which, to use his own language, is "before me at the present moment"; and then declares "this is the class of oath administered." So the discussion is reduced to simple dimensions. Let Mr. Blake give the edition and the page of the Roman Pontifical from which he took this oath. Civil oaths are to be found in the statutes of the State; ecclesiastical laws, likewise, form part of the canon law of the Church. I challenge Mr. Blake to point out the particular passage of canon law, or of the Roman Pontifical, or of the ritual, in which the oath he quotes is to be found, and I shall certainly not allow this matter to drop until Mr. Blake has given his authority or has acknowledged his inability to do so. Meanwhile, for the information of those who will admit that I may possibly know as much about the oaths prescribed by the Catholic Church as does even the Hon. S. H. Blake, I shall say that the oath quoted is an impudent and foundationless forgery, and dates back to the days of Titus Oates, the informer, and Robert Ware, the forger, and has since done service for every ex-priest and bogymon who have practised on the easy credulity of a portion of the Protestants of this country. A few weeks ago the oath was published by the London (Eng.) Standard, and called forth a reply from Rev. Father O'Connell, from which I take the following quotation: "Given proper intervals to refresh itself, this oath seems able to run indefinitely on its native soil; but having incautiously ventured about ten years ago on a trip to Germany, it there met with experience of a most unfortunate character. Though at first eagerly taken up, it was presently dropped and denounced by the most bitterly anti-Catholic organ as an utter fraud, which no well informed person could swallow. The details of its rebuff may be read in Father B. Durr's 'Jesuit Fables.' Here it will be enough to say that the Evangelische Bund, the German equivalent of our Protestant Alliance, styled it a clumsy fabrication, while the official organ of the body, The Tagliche Rundschau, implored Protestants not to give themselves away by accepting such rubbish, thus playing into the hands of the Catholics, and drawing water to the Ultramontane mill." And now I shall await with some curiosity the production by the Hon. S. H. Blake of the authority for foisting such an oath on the Bishops of the Catholic Church.