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THURSDAY, MAY 18, 1905.

THE POPE AND THE IRISH PARLIAMENTARY PARTY.

A sensational despatch sent from Rome to Chicago for the Record-Herald, or perhaps made to order in the latter municipality, alleges that a storm of protests has reached the Vatican as the result of the Pope's remarks to Mr. John Redmond, M.P. The English bishops are said to be the foremost complainants, and it is implied that they have called up the reserves, inasmuch as the Pope is reported to have assured the British Government officials that he had no intention of advocating openly the independence of Ireland.

It is not said in so many words that his Holiness received an ultimatum from Downing Street, but that "official disapproval" found some vehicle of expression, and that the Pope was told that what he had said would cause some embarrassment to His Majesty's Government. Furthermore, English Catholic residents rushed to the office of the Cardinal Secretary of State for full details of the matter—in other words we suppose for the plans and specifications of the Pope to free Ireland.

All this rubbish may be swallowed by people who only read the Associated Press account of Mr. Redmond's interview with the Pope. We publish the authentic reception in this issue of The Register. His Holiness said, and he is not likely to explain his words, that he recognized the Irish Parliamentary Party "as the defender of the Catholic religion, because that is the national religion, and it is the national party. He blessed the lawful and peaceful methods of the Irish Parliamentary Party to win political rights for the Irish people, and no one will venture to deny that this liberty and these rights have still to be won when members of parliament like Mr. C. R. Devlin, are prevented by the forces of the Crown from addressing their constituents. But the Pope had more in mind the battle which the Irish Parliamentary Party is fighting for Catholic education both in Ireland and Great Britain, because his exact words are that Mr. Redmond "may win that liberty which makes for the welfare of the Catholic Church and of the whole country."

EQUAL RIGHTS.

Mr. R. L. Borden's latest move in connection with the Northwest provincial government bills was to secure on Monday from the Minister of Justice a statement of the exact meaning of the school clauses that passed the second reading, showing any differences from the guarantees contained in the Act of 1875. Mr. Borden considered this a clever political stroke in view of an impending election in the city of London, where Hon. Mr. Hyman, when appointed Minister of Public Works in the room of the late Hon. James Sutherland, will have to present himself for endorsement by his constituents. Mr. Borden calculates that a declaration by the Minister of Justice to the effect that Catholics are satisfied with the amended school clauses, holding them as valuable as the original provisions, must compromise the government with the Protestant electors of London.

As usual Mr. Borden has not looked beyond his nose in this business. He takes it for granted that London is seething with anti-Catholic feeling and that the political possibilities of the autonomy discussion are by no means exhausted. But Mr. Fitzpatrick's statement, while it goes straight to the point, gives no provocation to sectarian bigotry such as Mr. Borden hopes for. In the first place the Minister of Justice puts his finger on the protest made by a Mr. ...

ment National, Montreal, and in the press, viz., that Catholics in school districts where they are in a majority can only establish public schools. Mr. Fitzpatrick says the right of separation is common to Protestants and Catholics alike. In other words the rights protected are the rights of religious minorities. The situation in Ontario is the same. Protestants, when in the minority separate and organize separate schools. In detail the schools in the new provinces will differ from the Ontario system on the following lines, as laid down by the Minister of Justice in this statement of Monday last:

"Under the ordinances no rights or privileges exist with respect to separate schools as contrasted with public schools, except the initial right of effecting the separation, which right carries with it resulting advantages hereinafter set out in detail. Under the regulations there is one difference only: 'authorized text books, standards I. to IV., approved August, 1903; the Dominion (Catholic) readers, first (part I, part II) and second—these are optional for Roman Catholic separate schools.' 'The rights and privileges which result from the right of effecting the separation and which the proposed substituted clause 16 preserves to the minority, whether Protestant or Roman Catholic, in a public school district, appear to be these: (1) right of separation — by the ordinance — common to Protestants and Roman Catholics alike; (2) half-hour religious instruction — by ordinance — to Protestants and Roman Catholics alike; common to public and separate schools; (3) first and second Catholic readers—by regulation; (4) right to elect trustees who choose teachers—by ordinance — common to all schools."

Here we have for Catholic and Protestant alike the right of separation, the right to elect trustees who choose teachers, the right of religious instruction, an option as to the readers for use in the elementary classes and the right to government grants. Is not this the claim of all Catholic educationists in Britain, the United States and throughout Canada, that no rights or privileges under the law shall be sought for one of the great religious divisions that is not free to the other.

The electors of London can experience no difficulty in understanding the situation.

DEATH OF MRS. SCOTT.

The Register joins in the widespread and sincere sympathy expressed for Hon. Senator Scott upon the death of his wife. The venerable couple for many years held an eminent position in the Catholic life of Canada, and not even her failing health prevented Mrs. Scott from attending to the duties and responsibilities that fall to the lot of the Catholic lady whose daily life in an especial manner invites respectful observation when performed in the spirit of faith and charity.

THE POPE AND AMERICAN SECURITIES.

Mr. J. Pierpont Morgan, who was lately received by the Pope, is supposed to have spoken upon the advantage of investing the revenues of the Holy See in American securities. The Missionary, organ of the Paulists, New York, favors the impression that a better investment of these revenues than with the Rothschilds can be made. "It would be a very great advantage to the Church in America if the capital of the Holy See were invested in American securities."

HIGHER CRITICISM RAISES THE DUST.

The winds of higher criticism have lately been causing some confusion among the leaders of Anglican thought. The articles of Mr. Mallock in The Nineteenth Century and After may have helped to force the issue, which the Archbishop of Canterbury in a circular to his brethren now somewhat delicately suggests when he says: "To whatever cause or combination of causes we may attribute it, the fact appears to be certain that expression has this year been given in an unusual degree to a desire for increased spiritual earnestness in the 'Christian life.'"

The circular has fallen upon thorny ground in Canada and several rents appear to have resulted from the way in which the principal of Bishop's College, Lennoxville, picked the paper up. Quite a considerable local eddy has also been created by Mr. Goldwin Smith taking hold of the subject in the middle and pronouncing the opinion that criticism, which spells doubt, of the very fundamentals of religious belief, is in the minds of the Anglican clergy. But this is only what Mr. Mallock proves to be the case. Rev. Dr. Langtry has taken advantage of the opportunity thus presented, however, to call Mr. Smith an infidel and challenge him to a controversy (with cudgels) on the selected battle-field. But Mr. Goldwin Smith declines the invitation on the ground that the Doctor's controversial methods are unbecomingly to the very atmosphere of higher criticism.

Far be it from us to make light of this public sparring which no one can doubt has too much influence in training the ranks of the irreligious. We doubt that any good could come of a tit for tat between Mr. Goldwin Smith as the embodiment of mature philosophy, and Dr. Langtry as the champion of Anglican theology.

After all it is a fact that these discussions are made in Germany for the English people. Prof. Haeckel, of Berlin, is the materialistic or infidel luminary they have their eye on and their ear open for. It is appropriate that the professor as an outspoken enemy of religion should be most savage in his attacks upon the Papacy; but Catholics take this as a tribute to the strength of the Church as a bulwark against materialism and infidelity.

CATHOLIC EDUCATION AND ENGLISH LAW.

The Catholic atmosphere under the recent English Education Act appears to be influenced by varying currents. The act itself produced profound dissatisfaction among all classes of the people. It made the nonconformists and secularists furious and it confronted the Catholics with the irreducible minimum as it seemed at the time of religious rights. The Catholic ratemakers have experienced, as they expected, their great difficulty in dealing with the local authorities or county councils, and in one notable instance of very recent date, they have been so ground between the upper and the nether millstones that they have consented to a compromise which is a practical denial of the Catholic principle in education. This has come to be known as the "Bradford Compromise" and it is of sufficient gravity to earn the general disapproval of the Catholic Education Council of Great Britain.

Under the English Education Act the management of secular education in the schools is in the hands of the representatives of the Councils. The managers and trustees of the voluntary schools have merely the right to nominate the majority of the school committee which nominates the teachers and maintains the school. In Bradford the Catholics proposed to establish a secondary school as a training centre for teachers and a higher school for the Catholics of the city. But the school committee of the Bradford Council refused its recognition, unless the Catholic managers agreed to give the committee a majority on the committee of managers, to withdraw religious instruction from the programme, to abolish the religious qualification of the teachers and to agree that religious teaching should not be given in the ordinary school hours. The Catholics accepted these conditions under the single safeguard that the agreement could be terminated upon six months notice.

The Catholic Education Committee of England, which includes the hierarchy and is presided over by the Duke of Norfolk, at first condemned the Bradford agreement as being directly opposed to Catholic principles and as compromising the Catholic position; but when the Bradford deputation came before the committee it pointed out that the scheme had been accepted as the only working compromise and might be terminated if found unsatisfactory.

Though the scheme is but a local one, it creates a precedent of vital importance and weakens the ground upon which Catholics elsewhere are standing. But for the sake of educational progress alone, the Catholic Educational Council must necessarily tolerate it for a trial.

EDITORIAL NOTES

Mr. R. L. Borden, the Conservative leader in the House of Commons, was preacher in the Glebe Presbyterian church, Ottawa, on Sunday.

The Globe adopts a smug defence against Mr. Tarte's accusations of intolerance made against it in the Patrie. The Globe says it is as fairly disposed towards Catholics to-day as when it defended the Catholics of Ontario against the past combinations of Ontario Conservatives with sectarian bigots. We doubt the statement very much. When the Globe was edited by a broad-minded and cultured journalist, E. W. Thompson, it defended Catholics fearlessly as it would have defended any class of citizens whose rights in the community were attacked. But where is E. W. Thompson to-day? And where is the Globe? Mr. Thompson, for The Transcript of Boston, has placed the educational, constitutional and political situation in Canada in a clear and honest light before the public. The Globe has not done so. Mr. Thompson is still the manly, able journalist. The Globe is trying to run with its yellow contemporaries in Toronto and pretend that it has not deserted its better traditions.

Our own great and only Sir Gilbert Parker, author, statesman, etc., has seen the "astral body" of another Sir, a fellow statesman, Sir Carne Rasch. Sir Gilbert saw Sir Carne or half Sir Carne—for the "astral body" cannot have been the whole body, though whether it be more or less than half surpasses us to say—in the House of Commons, when the actual body of Sir Carne Rasch was in bed at home sick. The "astral body" did not speak to Sir Gilbert, though Sir Gilbert did speak to it, a fact that indicates an extraordinary want of courtesy in astral bodies to the new nobility and gentry. The "astral body" of Sir Carne Rasch did not say it was an "astral body," but Sir Gilbert Parker knows a good thing when he sees it, and he knew this was no ghost, but a genu-

ine "astral body." Now what is an "astral body"? According to M. Emil Reich the "astral body" is a myth discovered by Prof. Hugo Winckler, a clever German juggler with religio-scientific theories. He is described as belonging to a school whose self assertion is out of proportion to its number; but with Sir Gilbert Parker for a pupil it cannot fail to gain in respectability.

D'Youville Reading Circle

D'Youville Circle met in large numbers at a regular meeting Tuesday evening last. Notes of appreciation were made on the clever lecture given on the previous afternoon by Mr. John Thompson, the subject being "Dr. Samuel Johnson." It was shown in the lecture what Dr. Johnson's claims are—to be put in all the books of heroes—though his exploits are not of the epic order—his brave struggle against some of the hardest odds of life, compelling for all time most sympathetic admiration.

Events of world interest were summed up, attention being inevitably centred on those terrible fleets in the far-Eastern waters, and on the general unrest. The review notes were devoted to two valuable books given to the library by the Rev. Dr. O'Boyle, O.M.I., of Ottawa University: Lady Gregory's latest additions to the Gaelic literature, "God's and Fighting Men," and "Cuchulain." Some exquisite fragments were read, illustrative of the difference between the Celtic and the Gothic conceits, because inspired by large open spaces and "windy light," the latter seeing all things "under gathering darkness."

The Rev. Lucian Johnston, of Baltimore, sent some very interesting notes on the late Joseph Jefferson, who for many years made Baltimore his home. Father Johnston says he first saw him as "Rip" when he was a boy of ten, and it seems like last night. Who, that has ever seen the great "Low Comedian" in his mysterious sleep amid the "Rivals," or making central figure in "The Cricket on the Hearth," can ever forget him? His vaudeville and his profession was read and some pleasant anecdotes, showing his kindly heart, clear mind and simple character were related from these notes.

The Oxford sketches continue to be very interesting, because it is safe to say that not one of the conspicuous agitators fails to be particularly interesting. The Arnolds were chosen for study this time. First of all, Dr. Arnold, who held first mastership at Rugby School, the scene of "Tom Brown's School Days," was spoken of. This is the Dr. Arnold who started the movement which was destined to work so differently from what he had desired. His pamphlet published in 1832, called "Church Reform," proposed the sinking of difference and the including of dissenters within the pale. He seemed to believe the supreme remedy for all the evils of the time rested on clever relations between church and state. He speaks as if he believed that the absolute identity between Church and state combined the highest principles with absolute power, in contrast to distinction to the other body of Oxford agitators, Dr. Pusey, Newman, Ward, et al. Dr. Arnold sincerely and strongly opposed formalism, dogma, sacerdotalism and sacramentalism. We all know that ritualism was the first name given to the theories of the other reformers, but in the moral sense, some beautiful testimonies are given as to the high character of Dr. Arnold.

Wm. George Ward said that he always felt thankful for the good influence Dr. Arnold had held over him. He says he was "ordained a deacon of the Arnold persuasion, or dained a priest of the Newman." There seems to be no doubt of the ethical teaching of Dr. Arnold, and equally no doubt of its incompleteness. Mark Pattison's "Memoirs" were mentioned as particularly interesting in connection with the Arnolds. The other two of the name Thomas and Mathew, stand as proofs of the great divergence of views held at Oxford and carried out, to this day. The essay on "Criticism" and on "Anarchy and Culture" by Mathew Arnold were drawn from. The other character alluded to was Father Lochart, who entered the Catholic Church in 1843 to the great and painful surprise of his guide, Newman. Newman's letter to Keeble, in connection with this conversion or "perversion" that led John Henry Newman to give up St. Mary's, he blamed himself for Lochart's swift race to Rome. In 1845 he had followed. J. W. Dowden, whom Newman called his dearest friend, died in 1844. As had been Hurrol Fronn's, his death was a painful shock.

The second part of the evening was given to the reading of the 6th book of the Oriental poem, "Light of Asia," which book tells of Gotama's search for truth. As usual, Rev. Dr. Aiken's notes were used for reference. Miss J. MacCormac was reader. The next meeting will be held on May 16th.

ANNA DALTON.

On Sunday, May 7th, at ten thirty a.m., the Forty Hours exposition of the Blessed Sacrament in St. Mary's Church, was begun by the celebration of high mass. A very large congregation was present. Rev. Father Finegan was celebrant of the Mass. Very Rev. Dean Egan being in the sanctuary. The choir sang impressively. At the conclusion of the Mass there was a procession of the Most Blessed Sacrament. The Host, carried by Rev. Father Finegan, being enthroned under a canopy of white silk, preceded by Very Rev. Dean Egan, altar boys carrying lighted candles, little flower girls robed in white wearing wreaths, each carrying a basket of fragrant flowers, which they strewed in the pathway of the approaching Host. At the conclusion of the mass Benediction of the Blessed Sacrament was given. After Vespers Father Finegan delivered an eloquent sermon on the Blessed Sacrament. Many adorers were present at every hour during the exposition and great numbers received the sacraments. Monday evening Rev. Father Wilson of Adjala delivered a most impressive sermon. The closing sermon Tuesday evening by

DEPARTING PARISH PRIEST HONORED

Rev. Father McGuire of Hastings Made the Recipient of Addresses and Purses

Hastings, May 11.—Rev. Father McGuire, the esteemed Parish Priest of Hastings, who has officiated with such marked success in St. Mary's Church during the past seven years, and who has been transferred to Downeyville, was presented with a number of complimentary farewell addresses on Sunday, each being accompanied by well-filled purses in appreciation of his faithful and energetic services.

After the 10 o'clock mass the first of the addresses was presented on behalf of the congregation of St. Mary's Church and was read by Mr. A. U. Bailey, manager of the Union Bank. The address was as follows: To Rev. Father P. J. McGuire, Parish Priest of Hastings, in the Diocese of Peterborough: Reverend Father,—Your congregation, St. Mary's, Hastings, cannot permit you to depart from our midst without giving expression to our feelings of regret at the severance of ties that have so intimately bound us to you as our pastor, for the last seven years, and our appreciation of the services so ably and so energetically rendered by you, in matters both spiritual and temporal. The improvements begun by the late Father Connelly, and so successfully completed by you, will stand as a monument to your zeal and devotion to the welfare of the parish, and a memento to generations to come. We will only instance a few. When you came, our dead had to be taken to neighboring cemeteries, where they had to rest, to some extent neglected. To your foresight we owe the beautiful cemetery that is a source of pride to every member of the congregation. Its order and completeness would do credit to much more pretentious places than our little Parish. Then the very numerous and excellent sheds that shelter the teams of the farmers, the outbuildings, and the additions to the presbytery, the fences, the heating of the church, and the acquiring of the valuable school lot all speak volumes for your energy and thoroughness.

The interest taken by you in our school, whether in town or country, evidencing your care of the future of our children, must have lasting effects, but, above all, the efforts made for the spiritual welfare of the people will stand as the most lasting monument to your zeal. The order, behaviour of the worshippers, the efficiency of the choir, are also evidences of the success of your efforts. The celebration of the Holy Sacrifice of the Mass twice on every Sunday to enable every member of your congregation to perform the duty demanded by the Church, in worshipping God, the hours spent in the confessional, the procuring of the assistance of the Missionary Fathers, to strengthen the faith in the ardent and to draw the luke-warm and the indifferent, to a better sense of duty, in particular, your zealous care for the sick, and the poor, will be held in fond remembrance by us all.

And so, Rev. Father, on the eve of your departure, we take the opportunity, to express our keep regret, our great sense of loss, our appreciation of your services in the past, and our earnest wish for your well-being in the future. May you be blessed with length of days and all the choicest gifts, a beneficent Providence can bestow, is the earnest wish of your people. Please accept the accompanying purse on behalf of the congregation as some indication of the esteem of the members.

Signed on behalf of the congregation: Felix Conroy, A. U. Bailey, J. English, Michael Walsh, M. F. Lynch, Jas. F. Doherty, Thos. Howard, Jas. O'Reilly, Jas. H. McGrail, Jas. Logan, Bernard Jones, Rich. Walsh. Mr. J. J. English, dry goods merchant, presented the purse for the congregation which, it is understood, contained the handsome sum of over \$400.

ADDRESS FROM FORESTERS.

The members of St. Mary's Church, C.O.F., of which Rev. Father McGuire is an honored and esteemed member and Chaplain, presented the following fraternal address, on behalf of their Court, accompanied by a purse containing \$100 as a loving token of their esteem for their departing Brother.

This address was read by Mr. Thos. Myles, C. R. of the Court, and the purse was presented by Mr. A. B. Spellman.

After the reading of the two addresses Rev. Father McGuire, who was visibly affected by the touching reference contained therein, replied in very feeling terms. He expressed his heartfelt thanks for the kind words conveyed to him by his loving parishioners, and for the generous love offerings as expressed in their united gifts. He could not help feeling regret at parting from the many loving ties that had bound him to Hastings. It was but human that after a period of seven years among such a good people, he would feel the separation a hard one. The sacrifice made in leaving such a parish was no inconsiderable one. But he had made sacrifices when he left his native land, as all men who study for the priesthood are willing to do, and he made up his mind never to form too strong attachment for any particular spot, but to be prepared to how to the decision of his superiors and be ready to work in whatever part of the Master's vineyard he was called to. "And so it has come about," said the reverend father, "that I, in obedience to my Bishop, knowing it to be the will of God, am ready and prepared to leave this pleasant field of labor to go and work in another portion of Christ's vineyard."

Regarding the progress made in the Parish since he came among them, he could not allow the occasion to pass without giving credit to the members of his congregation for their whole-hearted generosity and co-operation on every occasion. When Rev. Dr. Tracy of Dixie was listened to with rapt attention. Very Rev. Dean Egan and Father Finegan were assisted in the exercises by Rev. Fathers Barcello, Midland, Dollard, Uptergrove, Hayes, Floss, Kidd, Penetanguishene, Sweeney, Orangeville, Jecott and Wilson, Adjala. This terminated one of the most successful Forty Hours Devotion in the history of Saint Mary's church

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he first came to labor among them, he found a debt of \$1,500 on the property of the church, which has all been wiped out. In addition to this, the large sum of \$10,000 has been paid out for improvements made in the Parish during his pastorate.

UNITED LABORERS.

This had all been accomplished by the united labour and generous contributions of his faithful people. The splendid Easter offering of the members two weeks ago was referred to as an example of the liberality and love of his congregation. Regarding the work in connection with the new cemetery he desired to say that that work was greatly accelerated by the foresight of His Lordship, the Bishop of Peterborough, who had procured the site before he came among them. He bestowed credit upon the hundreds of his willing members who had worked so diligently in improving the cemetery grounds, and giving the labor for the beautifying of the site. The reverend father declared also that much of the success of his efforts in the spiritual and moral progress of the Parish, was due to the saintly priests who had gone before.

He referred to the valuable landed property given to the church by Mrs. James Convey, to the handsome church bell presented by the same lady some years ago; and the grateful spirit so kindly donated by the late Philip Kennedy.

He spoke of the schools of the Parish where he had spent many a pleasant hour, and which were now to be found in excellent condition and under the supervision of teachers of ability.

Speaking of his connection with the Foresters, the reverend father said he found St. Mary's Court in a flourishing condition when he came to Hastings, and he was proud to say that it had continued to flourish ever since—increasing in membership and the members exerting themselves as a tower of strength in the parish. He closed with a fervent appeal to his hearers for their continued co-operation in the good work of the parish under his successor. His heart would ever go out to the many loving ones he was leaving behind him in Hastings, and, "My last act on Wednesday morning before leaving for my new field, will be a requiem mass for the dead of the parish."

ADDRESS FROM SENIOR CHOIR.

In the evening after Vespers, the Rev. Father Kelly of Peterborough, delivered an able and impressive sermon in the church, which was listened to by a large and attentive audience. At the conclusion of the services the choir adjourned to the Presbytery, where their address to Father McGuire was read.

The gift referred to in the address was an elegant Morris Chair in oak, upholstered in rich haircloth.

ADDRESS FROM THE SANCTUARY BOYS.

The Sanctuary Boys of the church did not forget their loving pastor, for, on proceeding to the Vestry, the Rev. Father McGuire found the boys ranged up in line to bestow their parting words and gift to him. Master Joseph McColl read an address in a manly and intelligent manner.

The gift of the Sanctuary Boys consisted of a combined silver sugar and cream set and a card tray.

The reverend father was touched with the loving sympathy and expression of the address and he gave a parting blessing to the boys that they will not soon forget.

Christian Scientists Guilty

A Toronto jury on Tuesday found four alleged Christian Scientists guilty of conspiracy in connection with the death of a young man named Goodfellow. The maximum sentence is seven years' imprisonment. The woman who is head of the so-called Christian Scientists in Toronto admitted that she receives a salary of \$2,000 a year, and charges a dollar a visit for her "treatment" of the sick.

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