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THURSDAY, MARCH 29, 1894.

## Calendar for the Week.

March 29—Easter Thursday.  
30—Easter Friday.  
31—Easter Saturday.  
April 1—Sunday In Albis.  
2—Annunciation of the Blessed Virgin Mary.  
3—S. Joseph, Spouse of the Blessed Virgin and Patron of the whole Church.  
4—S. Isidore, Bishop, Confessor and Doctor.

## Paschal Peace.

We hear a great deal nowadays about apostles and apostolates. We have apostles of light, and apostles of darkness; apostles of progress, and apostles of poverty; apostles of prohibition and apostles of public schools. And then there is the apostolate of the press, the apostolate of the platform, and the apostolate of the theatre, especially since Mr. Daly, the New York manager, got the Lietare medal, which some people seem to think is a clerical commission or an ecclesiastical dignity. Our secular papers say that the reason we have so many lay apostles is that the pulpit is falling into disfavor. We do not think so. Indeed we strongly hold that this marvellous multiplication of preachers proves just the contrary: the pulpit was never so popular. But the pulpit like Mr. Spurgeon's "top-not," has had to "come down." If everyone is not his own pulpit now, almost everyone wants to be his own preacher; indeed there are many modern churches in which everyone is his or her own Pope. We do not here discuss or try to account for, this religious and oratorical phenomenon, we simply state it as a fact, and we merely wish to suggest to our self-constituted apostles and preachers a subject for their Easter, indeed their everyday sermon. That subject is—Paschal Peace. No matter how they may differ about other things, they can all agree about this. Here is a subject that is easily handled, and is well within the capacity of every man, woman and child. They will have to practise a little before they begin to preach of course, but they can begin to practise at home. Indeed the home is the best place for preaching and practising this beautiful sermon of the Easter time, for paschal peace is first with family and friends. Everybody knows that St. Augustine said: "Peace is the tranquility of order." But perhaps everybody does not stop to reflect that there are three kinds of order, order that comes from love, order that results from law, and order that is required by liberty. Now domestic peace the peace of the family and the home, is the tranquility of order that comes from love. It should not be difficult to preach this part of the

sermon. It is the exordium, the beginning; but preachers know it is important to begin well; and peace, like charity, begins at home. Indeed this domestic peace is charity—charity without reproach, charity without envy, charity without end.

The second part of the sermon—the tranquility of order that results from law, is civic peace and harmony, for love should rule social as well as domestic peace. It was a pleasant thing to see the signs of this civic harmony in the tranquility of order that prevailed in this Queen city of Toronto during the St. Patrick's Day parade. It was a tranquility that came from law, but it was a law that deserved to be loved. This hearty good will and generous favor of all citizens towards the legitimate and peaceful public demonstrations of some, is a civic consummation devoutly to be wished, and a subject on which apostles and preachers of peace may be as eloquent and active as they like. Here is an instance where citizens need not fear divine or human censure for preaching at the corners of streets, or even from perambulating pulpits of carriages, waggons and carts.

It were much to be desired of course that every human law were lovely and loveable, but as long as human nature is a little proud and perverse, it is almost too much to hope. Laws even when just and necessary must sometimes run counter to human inclinations. But the tranquility of order that law requires and liberty demands will be sufficiently secured if the preachers of public peace remember a few simple principles. The first thing for them to bear in mind is, that this is a free country; and the second, that it is a constitutional country. Because it is a free country, legislators should not impose laws on reasonably unwilling minorities. And because it is a constitutional country all subjects should have equal rights and favors. If these, and a few other such principles, are preached and practised, this Canada of ours will enjoy the blessings of domestic, civic and national peace—our Easter wish to friends and country.

## A Word from Mr. Gladstone.

The latest public utterance of Mr. Gladstone is a letter in which he acknowledges an address presented to him by the Liberal Association of Edinburgh. Making personal reference he says: "For myself I need say little more than that I carry with me out of office the political opinions I professed in it. It is indeed a source of satisfaction to me that after 60 years of highly contentious life, I can be honorably relieved of some of that active participation in the political conflict of which I had so full a share. But I recognize the great and growing demand of these countries for satisfying their legislative wants. I lament that the discrepancy of sentiment between the two houses of Parliament has been revived to such an extent as to raise a question between the chamber responsible and the chamber totally irresponsible to the nation, and raise it in such a form as will demand at no distant day a conclusive judgment from the constituencies."

If Mr. Labouchere's amendment be taken as an indication of the set of

the political current, it is not hazardous to predict that the House of Lords will not, as in the past, be so reckless in the exercise of its power, but inclined rather to more respectful consideration of such measures as in future, come before it from the lower house. If, however, the "Lords" will not improve their methods in this connection, the no distant day of judgment, hinted at above, will come to them, and their arrogance and folly will be punished in the utter extinction of the upper house as part and parcel of the British Constitution.

Mr. Gladstone is still for Home Rule—first and foremost and paramount as he deems it to all other questions now awaiting the action of the House of Commons. "I feel deeply convinced," observes the ex-Premier in his letter to the Scotch Liberals, "that until the first demands of Ireland are satisfied as the House of Commons tried to satisfy them, neither will the legislative wants of any portion of the United Kingdom be adequately met, nor will the Empire attain the maximum of its union and power, nor British honor be effectually cleared of the deepest historic stain ever attached to it."

More than once Mr. Gladstone declared that his sole and only reason for remaining in public life was that he might be instrumental in making atonement for the wrongs done Ireland by the duplicity and greed of the English usurpation. With that object, old as he was, he clung to office, and fought the battle to a triumph, as far as it could be fought in the popular branch of the legislature. Mr. Gladstone is now as deeply concerned as ever for the immediate success of Home Rule, and whether in or out of office, he will keep inviolate his pledge to the Irish people.

## Political Etiquette.

Every schoolboy knows that "Romish" was always bad grammar. Every gentleman knows it was always bad manners, and now it has been decided by highest authority that "Romish" must be considered bad politics. It is not pleasant to think the decision was necessary, and it is almost too much to hope that the decision may be effective and final. Lessons are useless to those who will not learn. Our friends, the P. P. A.'s, can scarcely be considered bound as yet to use parliamentary language, and it might be ungenerous and unjust to hold them strictly to the laws of good grammar or good manners. But their leaders, speakers and writers might remember with profit that false, injurious and painful epithets, do not always pay even in party politics. It is a sad commentary on our boasted public school culture, that so many who have enjoyed its advantages, seem satisfied with the mental food supplied by A.P.A. and P.P.A. literature. One of the reasons adduced for calling the middle ages dark and ignorant, is the general credulity given by the people of these times to old wives' fables. The reason had no foundation in fact for the middle ages; but Mr. Gladstone abundantly proves, in the *Century* for March, from published A.P.A. documents, that the reason holds good

for the darkness, ignorance and malice of thousands of educated readers in this our age of public school perfection. We advise Mr. Dalton McCarthy to give a little attention, under the able direction of Mr. Olark Wallaco. "English as she is spoke" on our P. P. A. platforms, and "as she is wrote" in our P.P.A. press before condemning us to the solitary confinement of such a vile and villainous vocabulary.

## Hygiene and Demography.

The eighth meeting of the International Congress of Hygiene and Demography, which is of great scientific interest as well as of public importance, will take place September of the coming year at Buda Pesth, Hungary, under the distinguished patronage of H. J. H. the Emperor of Austria. Conjointly with the Congress there will be at Buda Pesth a sanitary exhibition, which will be not merely an industrial affair, but a special exhibition intended to illustrate the reports read before the Congress.

The seventh Congress, which was held at London, England, three years ago, was attended by 2,700 delegates, representing provinces, states and nations in all parts of the world. It was inaugurated by a general meeting in St. James' Hall, the chair having been taken by H. R. H. the Prince of Wales. Promising by expressing the pleasure it gave him to preside, and thanking the members, more particularly those who came from a distance, for their attendance, he alluded to the importance of the meeting as shown by the list of its officers, both honorary and active. He then alluded to the knowledge he had acquired of the benefits arising from Sanitary methods when he was a member of the Royal Commission on the dwellings of the working classes; and expressed his satisfaction that the registers of Great Britain bore witness to the decreasing mortality in the large towns, to the increasing length of life in the whole population, and to many facts proving the great influence of Sanitary institutions. He expressed the hope that the deliberations of the Congress, being free from general or municipal politics, would exercise such an influence on public opinion as to induce individuals to submit to changes which appeared inconsistent or injurious to them, because they would be really beneficial to the general community.

The representative medical delegates of France, Germany, Austria, Italy and England, who were present, also addressed the meeting.

The Congress was divided into nine sections. A full report of the papers read and the subsequent discussions which took place in the several sections has since been published, and fills thirteen volumes—there being in all 249 papers.

It is earnestly to be hoped that at the forthcoming meeting at Buda Pesth some delegate from Canada will be present, who will worthily represent the existing Sanitary interests of this country, and, at the same time, have the knowledge and address to present to the Congress the advances and progress made in Canada in Quarantine as well as Sanitary Science in general.