

## The Catholic Register.

PUBLISHED EVERY THURSDAY

Subscription price, \$2.00



THURSDAY, MAY 3, 1900

## NOTICE.

The Catholic Register moves this week to its new and extensive premises at No. 9, Jordan Street, where we intend to thoroughly equip our offices with the latest and improved types, presses, and necessary to do all kinds of up-to-date printing and publishing. The Register itself we shall endeavor to bring up to the highest standards of literary and mechanical excellence, as a first class Catholic Newspaper. Don't forget the Address.

P JORDAN ST.  
Toronto.

## CALENDAR FOR NEXT WEEK.

SUNDAY, May 6th, 3rd after Easter. White. Patronage of St. Joseph. Double of the 2nd Class. Masses: Aquino, Vespers, of the feast. Hymns: "O Joseph, Defender," Commemoration of the following and Sunday.  
MONDAY, 7th, White. St. Benedict: II Pope, Confessor. Double.  
TUESDAY, 8th, White. Apparition of St. Michael, Archangel. Greater Double.  
WEDNESDAY, 9th, White. St. Gregory, Ninian Bishop, Confessor, Doctor, Double.  
THURSDAY, 10th, White. St. Antoninus Bishop, Confessor. Double.  
FRIDAY, 11th, White. St. Alexander Pope, Martyr. Double.  
SATURDAY, 12th, White. St. Nereus, Archdeacon, Double. St. Vincent, Martyr, Double.

## Visit of His Excellency Mgr. Falconcio to Toronto.

An announcement in the columns of THE REGISTER, Mgr. Diomedes Falconcio, Bishop of Larissa and Delegate Apostolic to Canada visits Toronto today. In our next issue will appear a full report of the proceedings connected with His Excellency's visit to our city.

Coming amongst us, as he does, as the special representative of our Holy Father, Pope Leo XIII., it becomes our pleasant duty to offer the homage and felicitations that are due to his high office, and to extend to him a most hearty welcome.

## May Thoughts.

"The month of May takes its name from Maia who was honoured by the ancient Romans as the goddess of growth, but Catholics devotionally call it the Month of Mary."

From time immemorial among many nations, festivals have been held in honour of this, the most interesting and beautiful month of the year. At this season, it is natural for man to be glad and to rejoice in the wonderful workings of nature, as it is for the sun to shine, for the leaves to burst forth, for the flowers of the field and forest to blossom and grow. Jew or Gentile, Christian or Heathen—all feel the glow of sympathy with nature in her efforts to renew herself and show forth the power, the glory and the wisdom of the Almighty in His works.

"How great are Thy works, O Lord! Thou hast made all things in wisdom; the earth is filled with Thy riches."

Thus sang the great King David in the exuberance of his lofty feelings and gratitude; and a Greater than he has rendered exquisite tribute to the beauties of nature, when He preached to His disciples:

"And for a moment why are you solicitous? Consider the lilies of the field how they grow; they toil not, neither do they spin. And yet I say unto you, that not even Solomon in all his glory was arrayed like one of these."

In His sermons and instructing our Divine Lord ever showed Himself to be a lover and a keen and thorough student of nature.

Among the ancient Romans, too, the feeling peculiar to this season found vent in their Floral Festival held in honor of Flora, the goddess of flowers and of the spring, who was latterly identified as the Greek Chloris.

"This worship of Flora," we are told, "was one of the oldest manifestations of the Roman religious feeling, and the Floralia was celebrated from the 28th of April to the 1st May."

The first of May—May-day—was the chief festival both in ancient and modern times.

Among the old Celtic nations of Europe, a festival called Beltain or Belaine was observed by kindling fires on the hills and eminences, probably in honor of Beal or Bel, the sun-god, some of which have survived to this

present day. In Scotland it was celebrated on the 1st of May, and in Ireland on the 21st of June.

But unfortunately, most of these ancient May festivals, as well as others, were rendered hideous by shameful practices, disgusting orgies, or unnatural sacrifices, and the most lovely season of leaves and flowers was degraded into a period of unrestrained license and merriment.

And so when the Apostles came to these strange, dark, pagan lands, bringing with them the light and sweetness of the Gospel of Christ, one of the chief obstacles in the way of their teaching was these same religious or national festivals, which the priests and rulers of the nations, with few exceptions, did everything in their power to maintain. National customs are hard, and the preachers of a new gospel are nearly always, at the beginning, obnoxious to the people.

Innumerable instances are to be met with in the early Christian writings of the struggle that had to be waged against old customs and festivals, which still retained many of the degrading features of paganism, even after the Gospel of Christianity had been accepted. Consequently, it was oftentimes easier for the missionary to purify these festivals than to abolish them, or, where possible, to direct national sentiment into purer channels, and to substitute the worship of God for that of idols and heathen deities.

On the other hand, in Protestant countries, festivals that were once instinct with Catholic faith, being no longer under the restraint of religion, degenerated into mere revels, in which dancing and feasting were the most conspicuous features, as in the May-pole revels, and the crowning of the May Queen.

And so it came to pass in time that the Church set apart and indulged this beautiful month in honor of the Blessed Virgin, and Catholics love to call it the Month of Mary. And thus the Queen of Heaven became our Queen of May. And it is meet that it should be so, meet that the first and purest blossoms of the year should be gathered in her honour, and used as a love offering to decorate her altar. For is not Mary the most spotless flower of humanity, the spotless Rose which by God's ordaining, retained the beauty of primeval grace, and the fragrance and sweetness of Paradise?

Humanly speaking, it would be impossible to over-estimate the humanizing influence which the Blessed Virgin has exercised over mankind. For, from the time that one of her number was chosen to be, and became, the Mother of God, woman was invested with a new and great dignity. When the Church placed Mary on her altars as all worthy of honour and worship, she elevated the status and dignity of all women in the eyes of her spiritual children. In the ages of chivalry which succeeded the spread of Christianity was this influence especially discernible. The young aspirant for knighthood made his vow to be true to God, to our Lady and to his patron saint. He pledged himself to be courteous to all women—often times, true to one—to succor the weak and defenceless, and to bear himself in all respects as a true knight.

Hallam, the historian, says: "There are, if I may say so, three powerful spirits, which have, from time to time, moved over the face of the waters, and given a predominant impulse to the moral sentiments and energies of mankind. These are the spirits of liberty, of religion, and of honor. It was the principal business of chivalry to animate and cherish the last of these three. And whatever high magnanimous energy the love of liberty or religious zeal has ever imparted, was equalled by the exquisite sense of honour which this institution preserved."

If traced to its direct and true source, this honour towards women will be found to centre in that which was paid to the Virgin Mother of God. In these ages of chivalry, which were the ages of faith, the ages when the Church, from a worldly point of view, had attained the height and splendour of her power, woman was accorded a position in the eyes of men, such as she has held at no other period in the world's history. Whatever honor and reverence she has to-day from the opposite sex may, through the spirit still lingering in our code of social ethics,

be traced to the chivalrous courtesy and worship of these bygone ages.

The so-called Reformation, in England and Germany particularly, dealt a deadly blow to the stability and dignity of woman's position in the family, and, as a natural consequence, in society, for it brought with it divorce and an infamous relaxation of the rigid marriage bonds by which, under the genius and governance of the Catholic Church, society and the most cherished rights of true womanhood were safeguarded. From that time, the Blessed Virgin began to cease to be an object of love and reverence among Christian men and women. Her virtues were deserted, her image torn down, her name—the sacred name of the Mother of our Saviour—no longer invoked, or uttered with respect. Then commenced the social degradation of woman, increasing and deepening, until it culminated in the unbridled license and shameful infamy prevalent in the reign of the Second Charles, and again in the time of the latter Georges.

But to Catholics who beheld our Blessed Lady through the eyes of faith and love, she is all fair, and, under God, worthy of the deepest homage of their hearts.

Father Faber, a convert himself, but a devoted child of Mary, voices the cold supercilious sentiment of the would-be thought religious purist, and just as strongly answers them in the following inimitable lines:—

But scornful men have coldly said  
Thy love was leading me from God;  
And yet in this I did but tread  
The very path my Saviour trod.

They know but little of thy worth  
Who speak these heartless words to me,  
For what did Jesus love on earth  
One half so tenderly as thee.

Get me the grace to love thee more  
Jesus will grant if thou wilt plead,  
And, Mother, when life's cares are o'er,  
Oh! I shall love thee then indeed.

Herein is set forth the Catholic's attitude towards the Blessed Virgin, whom we especially honor during the Month of May.

## Another Fenian Scare.

Saturday Night truly and pertinently observes: "There are some people, all over the world, who can always discover a Roman plot in everything that happens, and trace the Jesuits through every extraordinary thing which occurs; others who are sure that 'Rome' is now, as ever, trying to despoil Britain and the British. Likewise, we have in Canada people who are perpetually afraid of Fenian conspiracies, and these over-watchful citizens, when anything happens injurious to Canada, feel like getting down their guns and shooting recklessly in the direction of the United States, confident that their bullets cannot go amiss. Saturday Night certainly does not belong to the hysterical class who are perpetually looking under the political bed to see if some traditional enemy be hidden there, and I am quite certain that nobody in Canada is having a series of fits because of the attempted wrecking of the Welland Canal."

This is well said, and it is a pity that some of our Toronto dailies do not moderate their bulletins and headlines on the occasion of anything like a startling occurrence. There can be no objection to the glaring statement of the fact itself so long as the statement is within the bounds of reason; but it is quite another thing to state as fact that which is only surmise or the vaporing of a superstitious imagination. Such a process serves no good purpose; it imposes on the weak-minded, leads to unwarrantable exaggeration, not unfrequently engenders rancour and ends in—smoke.

But the Fenian scare is the pet scare of Western Ontario; this in connection with the attempt to ruin the working of the Welland Canal is the third scare within less than a month. No wonder the Buffalo Express and other American papers which are not blind to opportunity poke fun at us. Why, not very long ago even the Globe seriously informed its readers of "ominous rumors in the city regarding the likelihood of a Fenian invasion of Canada in the Spring. A meeting of the commanding officers of the Toronto garrison was held to make arrangements for carrying out the war game settled upon by General Hutton some weeks ago. At this meeting it was said, the

possibility of a Fenian raid was brought up, and the statement made that positive evidence existed in high quarters that a Fenian coup was contemplated as soon as the weather would permit operations in the field."

The weather has permitted "operations in the field" for some time now, but the operations, along with General Hutton himself, have been transferred to another field, namely, South Africa. No wonder the Buffalo Express and its brethren laugh and twit Canadians with having the "jumps."

At the time of writing all is conjecture concerning the motives of the perpetrators of the Welland Canal outrage, and it will be time enough to fix the blame and responsibility when the courts of justice have investigated and passed judgment.

For some reason or other, however, it is remarkable that the Canadian papers generally, after the first shock, have taken a calm view of the incident, and agreed apparently to suspend judgment. In so doing they pursued a wise and dignified course. It has been argued, and with force, that the Spanish-American war was brought on by rabid yellow journalism.

## The International Catholic Truth Society.

The formation of the International Catholic Truth Society demonstrates the earnest desire of the clergy and laity of the Catholic Church not only to meet the attacks made on our holy Faith by infidel and other writers and lecturers, but also to make known the truths that the Catholic Church teaches. One of the objects of the society is to assuage the bitterness of controversy, to present Catholic doctrines in a fair light and to ask for them an impartial hearing and examination. The practice of acrimonious controversial methods is not in keeping with the age in which we live and under the most favorable conditions are apt to repel more than to reconcile or convert. To defend, to explain, to disseminate without giving needless offence to Non-Catholics by attacking their sectarian doctrines or practices is the aim and object of the Catholic Truth Society, which from small beginnings has grown into an organization that cannot but result in much good and in drawing souls to God. It is noticeable that a better feeling towards Catholicism exists amongst those whose members have heretofore regarded the Catholic Church with special hostility, and the reason given for this pleasing change is that the Catholic position has been entirely misunderstood. Another strong point in the work of the Society is its purpose of disseminating Catholic truth largely through the instrumentality of the Catholic laity.

Never perhaps was religion so much under discussion, and it behoves the laity of the Catholic Church to be abreast of the times and able to stand forth for their religion and to meet the common objections urged against their faith through sheer ignorance or wrong understanding.

It is argued that there is a large volume of Anti-Catholic literature provided by the various sections of the Catholic press. It is a time, therefore, to welcome the Catholic paper into the home to act as a leaven against the flood of irreligious or non-Catholic literature that finds its way therein.

## The Protection of Public Health.

The Hon. F. R. Latchford's bill to amend the Shops Regulation Act is to be commended as it is aimed against the "Sweating System" so much in evidence in the great centres of human industry in this Province.

The bill provides that every person contracting for the manufacture, improvement or alteration of clothing, shall keep a written register, prominently posted, of the names and addresses of all persons to whom such work is given out to be made, and each article so made shall bear upon a label the name and address or number of the person making it. Such articles shall not be exposed for sale without a permit from the inspector, showing that the place of manufacture is in a thoroughly clean and sanitary condition. When such an article of clothing is found to have been made under unclean or unhealthy conditions it shall be seized and impounded, and a label "immunity" placed on it, after which it shall be

disinfected by the Board of Health at the owner's expense. The Board of Health, if they see fit, may destroy articles of clothing which they find were made in a workshop, tenement, or dwelling, where the inspector finds evidence of unclean or unhealthy conditions, or infectious or contagious diseases.

## Goldwin Smith and the War.

No man of prominence has spoken out more openly and fearlessly in condemnation of the South African war than Professor Goldwin Smith, an Englishman by birth and a resident in Canada for a long term of years. Mr. Smith is a respecter of constitutional principles and conscientious, if occasionally erroneous, convictions, and he generally stands on the side of the weak and oppressed against the strong.

In his manifesto on the Boer war, he holds that it is clear that the capitalists and speculators are at the bottom of the whole trouble. He declares that Great Britain could have secured all she desired by peaceful means, that she is not justified in the war, and that the people will yet condemn the government for entering upon it. The strange thing is that the ultra-loyal Canadian papers are silent in the face of this unpromising condemnation, may one of them, the Toronto World, inconspicuously according to the Toronto Star, goes so far as to endorse Professor Goldwin Smith's views upon the war—but for an entirely different reason, it is mischievously charged. Surely, with such notable authorities on public opinion, it will be quite safe now, even in Toronto, to say that the war is not the most just that was ever waged.

## The Ottawa-Hull Fire.

We further learn from our agent and correspondent, Mr. Patrick Munro, the terrible nature of the fire catastrophe which befell Hull and the western part of Ottawa City. He states in detail that the whole of Bayswater Parish is reduced to ashes and 150 families of St. Patrick's Parish are homeless. Such was the awful devastation that many had to run away without sufficient covering and carried their clothing into the street only to be burned there. It was found impossible in many cases to save anything owing to the velocity with which the fire spread and the cloud of burning cinders which filled the air. The spectacle was exciting, but most lamentable. That a great effort has been put forward to mitigate the horrors of the calamity, the extensive contributions to hand amply testify, and as soon as the ashes cool off, a building boom will spring up in Ottawa which will have no parallel in Canada. Meanwhile the sympathy and substantial assistance going out to the sufferers from various sources in the Dominion, are a credit to the Canadian people.

## EDITORIAL NOTES.

The Literary Digest says: "Dr. St. George Mivart's death last month while still under the ban of his church for the opinions expressed in his recent articles (see The Literary Digest, February 8, 17, March 8, 81), has called forth only sympathetic and charitable comment from both the Protestant and Roman Catholic press. Journals of the latter faith express the belief that what they term Dr. Mivart's heresies, after almost half a century of honored membership in the church, may not improbably have been the result of advanced age and declining mental powers, and express the hope that in his last moments he returned to the faith."

Our contemporary, the Canadian Churchman, publishes a leading article on Controversy and decidedly inclines to the opinion that it uses up a great deal of religious energy without accomplishing results commensurate with the means. Just at present the Churchman's Church in England is running in a rugged and disagreeable groove, in which controversy, confined largely to its own membership, threatens to bring about disruption. Under such circumstances we can readily understand that our contemporary should frown down controversy, notwithstanding the right of every English Church man to his own opinion and the expression thereof.

The agitation among American Presbyterians for a revision of the Presbyterian creed goes on apace—

the members of the church being divided into two hostile camps, the Liberals and Conservatives. Dr. Parkhurst says: "We ought to have a new Confession of Faith"—a confession that the old faith enunciated and preached by Calvin, Knox and other Reformation luminaries and accepted by their followers and their children's children to the 6th generation was wrong. On the other hand the Rev. Samuel T. Carter says: "The Westminster Confession of Faith is the unquestioned confession of the Presbyterian Church." These are the extremes.

At the Ecumenical Conference of Protestant clergymen at New York, Bishop J. M. Thoburn of India gave utterance to the following significant concession:

"Perhaps at no time in the century has there been so much questioning among the Bible students, so many misgivings and doubts, as in the last year. It would seem as if a new ruling point were needed. Perhaps too much time has been devoted to the Bible. The true foundation is Jesus Christ. The revelation is of much greater importance than the revealed."

We were flatteringly told by the cable manipulators that the body of Professor St. George Mivart would not be accorded interment in consecrated ground, and that a law-suit had been begun by his representatives to compel Cardinal Vaughan to allow burial in the family vault in Kensal Green. We learn now that the body was merely placed in the catacombs, pending the decision on his case at Rome. The Monitor, in the first stages of the trouble his apologist, is authority for the statement that Professor Mivart had made a confession and received absolution shortly before his death. A letter from the eminent physician, Sir William Broadbent, to the Tablet, avows his belief that the Professor was a monomaniac on certain theories of his, own and therefore not altogether responsible.

Mischievous Non-Catholic papers have been trying to connect the Duke of Norfolk's resignation of his office and departure for the war with a frequently asserted antagonism and protest against the attitude of the Italian press which is supposed to voice the Pope's sentiments on the war. Singularly enough the Duke, like the devout Catholic that he is, laid his sword before the altar to receive a blessing, addressed a letter to Sir Herbert Murray in which he bade good bye to his staff at the Post Office, stating that he had taken the step in view of his long connection with the Sussex Volunteers, and parted from his Catholic friends and his chief spiritual superior, Cardinal Vaughan, upon the most amicable terms. The whole process showed no resentment against Rome, but a simple, manly resolution to do what he conceived to be his duty to his country.

In its American notes, by an editorial correspondent, the Presbyterian Review says:

"The discussion in regard to superseding the Confession of Faith by a new and briefer creed waxed hot throughout our Presbyterian Church North. Your last week's editorial on Dr. Hillis' attack is right to the point. Dr. Parkhurst, another minister who came to us from the Congregationalists, has also made a sensational and utterly unjust attack in the same line. The fact is that there is so little spiritual life in some of our congregations that some kind of a sensation is necessary to keep things moving."

The excuse here is more self-condemnation than the fact itself of rebellion against the Confession of Faith.

## The same Editorial Correspondent says:

"Dr. McGiffert had joined the Congregationalists. He should have taken this step long ago. Now we suppose he can believe and teach anything he likes."

It is not true that the same position maintains among some of the most prominent men in the American Presbyterian Church? So much seems to be unwittingly conceded by this Editorial correspondent in the following paragraph:

"The Interior comes out strongly in favor of a new Creed. The editor is backed up in his demands by several ministerial correspondents. It looks as if we were entering on a time of great unrest."

The discussion in Protestant circles of the decline in Church attendance has received itself into a somewhat acrimonious wrangle between "pulpit" and "pew," "pulpit" charges "pew" with ignorance; "pew" realises on "pulpit" with incompetency. The Rev. M. S.