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THURSDAY, APRIL 18, 1901.

### POPE LEO SPEAKS.

Two very important subjects were referred to by the Holy Father yesterday when the Secret Consistory took place. The persecution of the Religious Orders in one part of Europe or another, and especially in France—for the events recently reported from Spain and Portugal are not as serious as they have been represented—was accurately estimated by the venerable Pontiff when he said in effect that the campaign was intended to destroy the religious congregations altogether in order to prevent the youth of the country being educated by them.

As is well known to Catholic readers of the daily press, the French Chamber has passed a vote, an "odious vote," as M. Pierre Veillot calls it in *The Univers*, the object of which is to annihilate the religious orders and congregations. This vote passed only after a fierce debate and a gallant defence on the Catholic side. The ratification of the Senate is now all that is wanting. The vote is an act of rank and palpable injustice, because aside from religion and the future of Christian schools, it means simply this, and nothing more—that free education is suppressed.

But, after all, such acts are only incidents in the life of the Church. She has survived fiercer assaults and she knows that her religious orders are not annihilated by oppression. France will some day reawaken and shake off the chains which base politicians have forged for a free people.

The other matter to which the Pope made reference he plainly regards as being graver than the persecution of the religious orders. Italy, which has hitherto been free from the stain and evil of divorce, is threatened to-day by her Socialist deputies with a marriage law on the French plan. Rich Italians who desire the modern luxury of divorce, have been compelled to go to Switzerland and the United States to take out citizen ship papers as a preliminary. But Parliaments are realizing more and more every day that they exist for the rich, and so it happens in Italy that home-made facilities for breaking the marriage tie are demanded. The religious life of Italy, however, appears to be in revolt against the bill, which may yet cost the Cabinet its continuance in office. Modern Italy has fallen grievously away from her ideals, but the nation still holds Christian wedlock sacred.

The following protest against the bill was presented in the Chamber on March 16:—  
Cardinal Sarto, patriarch of Venice, in the names of the Archbishop of Udine and of the Bishops of Verona, Chioggia, Treviso, Padua, Adria, Concordia, Vicenza, and Concordia, begs that the Chamber reject the project of law, should this be submitted to it, which is now before the Senate, and which establishes the obligatory procedure of civil marriage over the religious rite.

The solemn protest which has been heard from the lips of Pope Leo may inspire Italian women from the first lady in the land to the humblest to assert themselves for the honor of Christian womanhood.

### BIBLE AS A TEXT BOOK

The Ontario Educational Association, on Thursday last, passed a resolution: "That the Bible should be a text book in the Public Schools." The mover was a Mr. G. C. Fraser; and the newspaper reports would indicate that the educationists had a lively time on his account. Fear was expressed that many of the teachers are

not qualified to interpret the Bible but the supporters of the resolution got over this difficulty by appointing a committee to show how it may be done. It is impossible to guess what scheme this committee may devise to conciliate every opinion. What, with private judgment the recognized Protestant rule of interpretation, who is going to admit the infallibility of a group of teachers?—teachers who were told to their faces by Principal Grant (who knows everything) that there is need in the schools for their betters—"need for better teachers, with longer and riper experience," was Rev. Mr. Grant's way of putting it. So far, however, the school teachers of Ontario have only said that they will show how the Bible is to be authoritatively interpreted to the rising generation. They have not even begun to do it.

### CATHOLIC EDUCATION IN THE UNITED STATES.

In another column we publish a series of resolutions adopted on Friday last by the Conference of Catholic Colleges at Chicago, held this year under the presidency of the Right Reverend Rector of the Catholic University of America. The resolutions have been drawn strictly along the lines laid down by Mgr. Conaty in his opening address, upon the subject: "The Catholic College in the Twentieth Century." Their importance is appreciated by the friends of Catholic education, not only in the United States but also in Canada, where the same problem is surely, if more slowly, forming itself.

In the United States to-day nearly two hundred Catholic institutions designated as colleges, are competing in one form or another in the field of higher education. Originally intended as feeding schools for the theological seminary, these institutions have gradually developed preparation for business and the professions. In his introductory remarks Mgr. Conaty pointed out that the Catholic body in the United States has an almost complete system in educational work, the foundation of which is due to the unselfish devotion of the Religious Orders. Against this system there is the well-equipped and thoroughly unified organization of State instruction, sustained by public funds, with a trend which there can be no mistaking. In 1881 the ruling political party put a plank in its platform which Mgr. Conaty thus describes:

All powers of government were to be centralized in the general government, and social and religious unification was to be established by means of universal and compulsory education. This is the problem which the Catholic system in the United States must face. What is the plan by which the mighty machine of secularized education may be successfully met? Dr. Conaty stated his view in a few words to the Conference:

To unify and solidify, as well as to improve our system in all its parts, from kindergarten to university, is the main purpose of this Conference.

He stated his conviction that there never has been a more critical moment in the battle of religious education against the secularized ideal than at the present time. Christianity is dependent upon the life of the Christian school idea. It is insisted that the time for isolated action has passed; that concerted action for the general good should be the motto of all Christian educators. Until the present the general Church interest has been the safeguard; but with changing conditions the mere name Catholic is not enough. The Catholic system will be judged only by comparison with State education. "We must," said Mgr. Conaty, "compete with the best, and in the ways in which the best-equipped colleges work, or we lose the field."

Another fact, which he noted, is that institutions of all sorts are being endowed by private munificence of non-Catholics. Business colleges, schools of engineering, art schools, conservatories of music, trade schools, are starting up in all large centres, attracting even Catholic students, the more easily because they do not appear as State schools, but rather as the effort of generous individuals to the broader education of the public. But the fact remains: they are not Catholic, and the tendency is not towards a respect for Catholic ideals. Like these institutions, the flood of scientific and other publications comes largely from non-Catholic sources. Though greater work has to be done,

the Catholic Church is not, however, idly watching the tendencies of the times. In the United States last year the Church spent \$25,000,000 on education alone, making no account of buildings, and had under her training 1,000,000 pupils, 10,000 of whom were under Catholic Collegiate institutions. Coming again to his plan for the future, Mgr. Conaty said:

No one will question the wisdom of unified education. It has always been a characteristic of the Church. It is the watchword of the hour. It is seen in her government, her discipline, her doctrines and her methods. Her unity has made her irresistible. The rods tied in the bundle cannot be broken. Education unified, systematized, co-ordinated, makes the union which will have strength wherewith to battle successfully against false education. One strand needed to our cable is the high school. How the high school system will be worked out is a question for serious consideration. We know that it is largely a question of finance, while there is also the question of principles as to the right to tax the people for education beyond the grammar grade. Face to face with conditions as they exist, the working out of the high school problem is one that demands the careful attention of all who are interested in Catholic higher education. As to the college, between the upper millstone of the university and the lower millstone of the high school, it is important not to lose sight of the trend of public opinion, as made by the State and non-Catholic universities upon the high school movement. We cannot brush the difficulties aside; we must face them like men and carefully consider them.

In urging this plan as a practical solution, Mgr. Conaty was but speaking as Leo XIII. spoke to the Bishops of the United States in 1889, when he said:

We exhort you all that you should take care to affiliate your universities, your seminaries, colleges and other Catholic institutions according to the plan suggested in the constitution in such manner as not to destroy their autonomy.

It will be seen that the sixth resolution of the Conference loyally declares for a perfect organization, in which all minor advantages will be sunk for the promotion of the Catholic educational ideal; and thus, as Mgr. Conaty put it, every college will feel that it exists not merely for the students that pass through its own halls, but for the schools below it, as also for the university above it, the university existing for it as well as for the whole system.

### CATHOLICS IN THE UNITED STATES.

Cardinal Gibbons and the Archbishops of New York and Philadelphia have issued an appeal in behalf of the Catholic Indian Mission Schools, which call attention to an act of the United States Government not at all to the credit of the republic. Those schools have ever been the choice factor in Christianizing and civilizing the Indians south of the border. In the past, under the name of contract schools, they were supported by Government money, although to an extent meagre in comparison with the sums spent by the Government on its own schools. Gradually the Government appropriation was reduced, and this year no assistance has been received. The sum required to maintain the schools is \$140,000, and an appeal has been issued to the Catholic people of the United States to come to the rescue. One of the sentences of the appeal reads as follows:—

Shall this generation of Catholics be the first one in the annals of history to prove unfaithful to the apostolic spirit of the Church? Shall indifference make void the blood of martyrs? the heroic labors of a Las Casas, a Marquette, a Brebeuf, a Jogues, a De Smet, the Franciscans of the Pacific Coast and the Mexican border, and of numberless saintly priests and nuns who have spent their lives in gloomy wildernesses among barbarous peoples? Shall such a course of action be justified by the cruel-provoking reply of Cain, "Am I my brother's keeper?"

We quoted some figures last week showing an estimate of \$25,000,000 a year of voluntary contributions to their parochial schools alone by the Catholics of the republic. So generous a people will not allow the Catholic Indian Mission Schools, which are as necessary as the parochial schools, to die through want of support, because the Government has shirked the national responsibility.

### A WORTHY MAN.

All denominations of Canadians will congratulate the Anglicans upon the selection of Bishop Bond, of Montreal, for the office of Metropolitan of Canada, in succession to Archbishop Lewis, of Kingston. The new Metropolitan, who is a Cornishman by birth, has been some sixty years in Canada, and referring to all that time, though he has had an average clergyman's experience, there is not a class of the

public to-day could indicate aught in record that is not admirable. He was quick to appreciate the good qualities and the sober, virtuous traits of the French-Canadian people when he first observed them, and when the occasion arose he was not slow to express himself. In Montreal his character has been held in high respect by the religious majority of people; and here in the West, where his influence has not perhaps been felt at all, his fair fame has travelled.

### THE TAX-PAYERS' RECKONING.

The budget which will be brought down to-day in the British House of Commons has already caused many a pang to the public mind. As no one outside of the ministry knows what tariff changes may be announced or what disturbance of commerce may be created by the present necessity for increasing the taxation, the nation has for weeks simply been waiting to hear the worst. Various trades, anticipating that the blow will fall upon them, have held meetings to protest against an added burden of taxation.

Large speculative movements were begun a month ago by the tea, tobacco, spirits, sugar, and other interests, while the unfortunate and unorganized legions of income-tax payers are quite helpless to shelter themselves from the approaching storm.

The nation realizes that the government is in serious financial difficulty; and the ministry is taking one chance in a score of impressing the public with the idea that the circumstances will be met without blundering. The problem before the government is rendered all the more difficult by the conflict within the cabinet, the unscrupulous ambition of Mr. Chamberlain impelling his newspapers to deny the ability of Sir Michael Hicks-Beach and Mr. Balfour, in order that the way may be cleared for his leadership in the Commons, if the party should survive the damage that he will dare to inflict upon it. Thus Mr. Chamberlain, who took a gambler's chance when he smashed the Liberal party, is prepared to act likewise with the Conservatives.

It is not too much to say that the fate of the government is thus made to depend upon Sir Michael Hicks-Beach's ability to checkmate Mr. Chamberlain. The latter desires that the Chancellor of the Exchequer should fail to please the public; and fail he certainly will if there is to be a large imposition of new taxation. There is a deficiency in the neighborhood of \$300,000,000 to be arranged for, and the Chancellor has a choice between two courses, either new taxes or an addition of the \$800,000,000 to the national debt. Kruger said it would cost England \$500,000,000 to conquer the Transvaal. The war has cost much more than that already, not counting the 15,000 lives the official figures showed last week. Still the war drags on, and still Mr. Chamberlain calculates, and plays his game upon the national roulette table. The end of the game must depend upon the enthusiasm for the spectacle of the British tax payers and how much more they are prepared to lose.

### THE KING'S DECLARATION.

Archbishop Walsh, of Dublin, received recently a copy of the resolution passed by the municipal corporation of the Irish Capital protesting against the King's declaration. In acknowledging it, he says:

I should regard it as a grievous calamity if the slightest vestige of room were to be left for the notion that either the modification or the abolition of the offensive Royal Declaration could be regarded as a set off against the delay of even a single Session of Parliament in the removal of the various pressing grievances—financial, educational, and national as well as religious—upon the removal of which, as a matter of elementary justice, we must without ceasing continue to insist.

The Archbishop makes a list of the Irish grievances awaiting settlement, and adds:

Anxious as I am for the abolition of the offensive clause of the Royal Declaration, I can take, I confess, but a secondary interest in the matter; for I cannot but think that, whether as regards the interests of religion or those of our country, there are several ways in which the time of Parliament could be more profitably spent than in legislation for the purpose merely of exempting a Sovereign who believes our faith and our religious worship, as prescribed by us, to be "superstitious" and "idolatrous" from the disagreeable necessity of having to avow before the world that he entertains this shocking belief about us.

This is only a logical view. While Ireland is treated by the Imperial Par-

liament as a foreign country in subjection, Irishmen can well afford to be independent of the King's perfunctory opinion of their faith.

### ENGLAND AND THE VATICAN.

During the reign of the late Queen Victoria an increasing spirit of kindness and cordiality marked the relations of the Pontiff and Sovereign. Rome Correspondents are now commenting as an act of discourtesy by His Majesty's Government, the sending of a letter, instead of a special embassy, to Rome to communicate to His Holiness the accession of King Edward VII. to the English throne. In this connection it is recalled that the Pope sent Mgr. Granito di Belmonte, as his Special Delegate, to convey his good wishes to the new King on his accession. In 1897 he sent Mgr. Cesare Sambucetti, now Papal Nuncio in Bavaria, to congratulate Queen Victoria on the 60th anniversary of her accession. Ten years previously, he sent to the Queen on the occasion of her Jubilee, Mgr. Ruffe Solla, specially delegated to convey his congratulations to Her Majesty. And it is also recalled that in 1887 the Duke of Norfolk was selected to go to Rome with the gifts of the late Queen on the occasion of the Papal Jubilee of 1888.

### EDITORIAL NOTES.

In our times the work of Catholic journalism is one of the most important—nay, one of the most necessary—in the whole world.—Leo XIII.

Mr. Clarke Wallace and Mr. Talbot, of Bellechasse, have been calling each other choice names. They are reported to have narrowly escaped coming to blows. The most satisfactory thing about the quarrel is that no one else is at all likely to interfere in it.

An era of better understanding between English and Irish Catholics in public life was marked in the House of Commons the other day on the vote upon the proposal to bring on the Catholic Disabilities Bill. On this question the Irish Party took with them into the lobby Lord Edmund Talbot, the brother of the Duke of Norfolk, a Tory of the Tories.

Bishop McFaul: "An able Catholic press can greatly assist the Church in her divine mission, purify the atmosphere of the home, keep it Catholic, and the rising generation in touch with Catholic thought and action as well as inspire that courage in defence of faith, virtue and right, which is born of truth. We should endeavor to have Catholic papers and magazines on the news-stands, and educate our people up to read and ask for Catholic literature. Supply will follow demand."

William D. J. Croke, Rome correspondent of the Philadelphia Catholic Standard and Times, has the following reference to Mgr. Falconio: "The persistent mention of Mgr. Falconio, O.F.M., Archbishop of Larissa and Delegate Apostolic to Canada, as the successor of Mgr. (or rather Cardinal) Martinelli almost bears the meaning of his appointment having been decided upon. The rumor is currently and boldly circulated in circles of the most varied kind in the Roman Curia, and this is the more remarkable because Mgr. Falconio went to Canada as late as 1896."

Mr. Chamberlain has had another rebuff. The Federal Cabinet at Melbourne has decided that it was unable to recommend the suggestion of the Colonial Secretary, that the Boer prisoners be sent to Tasmania. One of the first suggestions on this head was that the prisoners should be sent out to Canada to work upon the Government railway and compete against Canadian labor. Mr. Chamberlain evidently believes he is still dealing with Crown Colonies in Canada and Australia.

Boston has just come through a school fight very much like our recent contest in the Toronto High School Board. Augustus D. Small was candidate for the position of principal of the new South Boston High School. Being a Catholic, a determined effort was made to defeat him. His qualifications for the position were admitted, and the opposition was organized on straight sectarian lines. Mr. Small was, however, elected by a substantial majority. In connection with this same subject of anti-Catholic organization in America's cities, it may be mentioned that a phalanx of bigots opposed Carter Harrison in the Chicago election because his wife is a Catholic, and he himself a graduate of a Jesuit College.

Some of the papers have been telling the Canadian people to hold their pockets open to receive the largess of the Imperial Government in return for colonial service in the war. The Im-

perial bounty is now announced that the War Office will in future purchase but British home-grown beef which is interpreted to include the coliculous—for the army. Throw up your hats and yell! And when you understand that it is what the War Office is always doing—except two per cent. of imported meat from the United States—you will feel how patriotic it is to lead the Imperial Mountain that in two years has brought forth a mouse.

The latest issue of *The Tablet* to hard makes the following announcement:—"We are glad to announce that His Majesty the King has signified his pleasure to receive a deputation from the Catholic Bishops and laity of England after Easter. We pointed out a fortnight ago that hitherto the Catholic body has not been upon the "privileged list"—that it was not among those who by prescription or otherwise had acquired the right to be received by the Sovereign. Under these circumstances the present action of the King calls for our warm acknowledgment. We understand that the Bishops will probably have associated with them on the occasion some of the members of the Catholic Union and the School Committee."

April 4 was the one hundred and twenty-seventh anniversary of Goldsmith's death. The occasion did not pass unnoticed in London. A good number of people are said to have visited the simple gravestone in the quiet corner of the Temple graveyard. The Goldsmith Society placed a wreath and a cross of daffodils and ivy on the grave, and although the attendance was not very large the scene was impressive. Several short speeches were made touching on Goldsmith as one of a band of brilliant Irishmen of the time, and as one who saw in a clear light the solution of many social questions. Extracts from "The Traveller" and "The Deserted Village" were recited.

The London Daily Mail mentions the following novel circumstances: The Earl of Dunbligh's little daughter, who was christened the other day, will probably be unique amongst Roman Catholics in having the King for her godfather. The King is what may be called an honorary sponsor for Victoria Mary Dolores Fielding, who has Lord Gainsborough for her acting one. Lord Dunbligh, who is one of the King's Lords-in-Waiting, is the head of the Fieldings, a family famous in war.

To-day the public consistory will be held in the Eternal City. It is on this occasion that the red hat will be given to the new Cardinals resident in Rome or in other parts of Italy—that is to say, to all except the Apostolic Delegate to the United States and the Archbishops of Otracoo and of Prague.

No ordinary man can be a hero to his sister-in-law; and Joseph Chamberlain, the tin statesman of the Jingo, is no exception to the rule. Joseph's sister-in-law is Mrs. Richard Chamberlain; and this is the fashion in which she smashed the popular idol before a public meeting at Cannington on Monday night last: "It is all very well," she said, "for men like my brother-in-law, Joe, to say that farm-burning is all right, but how can he know about farms or farming? Who was his father? He was a little screw-maker, a very respectable profession, but it does not teach much about farms. It is no good sending out screw-makers or anything of that sort. The war was not made for England, but for Johannesburg capitalists, who could not speak English."

Mr. I. N. Ford, London correspondent of the New York Tribune, summarizes a curious article on the late Queen's character, which has appeared in the Quarterly Review. We are told that the author of the article: "attempts, without blind or eycatching laudation, to ascertain what were the elements and processes of evolution of the Queen's character." The explanation given of the Queen's prejudice against Mr. Gladstone is this: "It started in a suspicion that he gave her too much work to do, until she was, as she put it, dead beat. He tried, in his eagerness, to press her to do what she considered to be his work, and when she resisted it, and he renewed the attempt, she formed a pertinacious prejudice against him which never was removed. The author states that it was always an element in her prejudice with regard to Mr. Gladstone that he was too High Church and had the mind of Jesuit." The Queen's own attitude toward religion is "discussed judiciously." She "liked Roman Catholics much better than Anglican ritualists, but possibly because she felt no responsibility for their opinions." In this very able article the "judicious" author has evidently a single idea in his head, viz., to offend no religious opinion brutally, but irritate all just enough to make a popular demand for his workmanship. In that sense it is well done, although such artistic touches as "the mind of a Jesuit" are vulgarly common tricks.