

The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest."—BALMEZ.

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Register of the Week.

Amongst the events of the week none was more pleasing than the arrival and the installation of our new Governor-General, the Earl of Aberdeen. The ceremony took place at Quebec on the 18th instant, when Major-General Moore, the Administrator of the Dominion, occupied the throne of honor in the Legislative Hall only to vacate it to his Excellency, who deserves and will receive a warm welcome from every lover of Ireland in the length and breadth of the Dominion.

While on the passage over, at a concert given on board for infirm sailors, Lady Aberdeen delivered an address on home industries at the World's Fair. To her Excellency had been entrusted the carrying out of the two exhibits for Ireland and Scotland, under the auspices of the Irish Home Industries and an Association of the same title in Scotland. The Scottish Exhibit failed, through the apathy of the few Scotch people who were in Chicago. The Irish Association went in for a rather rash yet very successful undertaking of putting up an Irish Village at the Fair. "As a proof of the fact that the village is successful, I may mention that our average takings have been about £2,000 a week. We have sold some £10,000 or £12,000 worth of goods from Irish homes, and you may well conceive what that means to many of those poor homes in Ireland, from which the work has come." Lady Aberdeen sketched briefly the lace industry of Ireland, the history of which is, in its earliest portions, filled with pathos. In conclusion her Excellency said: "I ask you to take an interest in this little corner of the World's Fair, and look upon it as meaning something much more than a mere show—an effort to uplift a people who are fully able and willing to respond to anything done in their behalf. The experience of our Association throughout has been that our workers show the most extraordinary and indefatigable industry in carrying on the work if they can have it given to them, and that these poor people are really clamoring for work."

For some years past the Church in Portugal has been a subject of anxiety to all true Catholics as well for its divisions as for its suspicious submission to the utterances of the Holy See. The document, therefore, which the clergy of the Archdiocese of Braga publish, expressing the most profound respect and filial love for the Holy Father, will be hailed with joy by the universal Church. They state clearly that:

"Both private individuals and states are subject to the infallible teaching of the Vicar of Christ by a divine precept, because

the Gospel entrusted to the apostles, and the infallible teaching of the Pope is the supreme and unerring rule of conscience, both for the individual and for the laws which govern the various members of the human race gathered together into one nationality. The Pope can, therefore, in the full exercise of his ministry, point out to nations the path they are to follow in order to correspond with the designs of Providence, and to peoples the manner in which they must conduct themselves in the civil order that they may promote the Kingdom of Christ in all social institutions.

"This power has been ever exercised by the Roman Pontiff to the great advantage of civilization and the prosperity of the State, especially in difficult moments of distress and danger, when nations have begged them to come to their aid as the only hope of safety, asking them for that light and help which the Gospel alone can afford in moments of trouble.

"Leo XIII.—the great Pontiff who happily governs the Church of God, the man destined by God to re-establish in modern States the reign of Jesus Christ, which a false science and a false policy have endeavoured to expel from the schools, from the laws, from the workshop, and from every sphere of activity. Has he not chosen to recommend to Catholics and to all men of good-will a reasonable obedience to the public authority, no matter under what form it exists, union and concord among the children of the Church, in order that, being united and unsuspected by constant authority, they may be able to conquer the common enemy in a more efficacious manner, vindicate with more advantage the liberty and independence of the Church, and bring about the suppression of those laws which endeavour to enthrall her

"Hence, with all the obedience of our priestly spirit, with the affection of children towards a common father, and with all the faith and loyalty of our nation, we adhere to the teaching of all the Encyclicals of the present renowned Pontiff, and especially those entitled *Immortale Dei*, upon the Christian constitution of States, and *Humanum Novum*, upon the condition of the working classes, and that addressed upon the 16th of February, 1892, to the Catholics of France. If this latter Encyclical was addressed to France in particular, the doctrine it contains, its subject matter and essence, are for us also the Catholics of Portugal, and hence we embrace it with all our hearts, and accept it as the rule of our religious and political conduct as being the only one capable of establishing and strengthening the much desired union and concord among the faithful of the Portuguese nation. We wish, therefore, united upon legal ground and devoted to the teachings of the Holy Father, to work for the defence of the rights of God and His Church, and for the well-being and prosperity of our beloved country.

"The question of form of Government must not be confounded with that of anti-Christian and anti-ecclesiastical laws, laws which are as a necessary consequence anti-patriotic, which a Government, forgetting both its mission and its duty, may enact. If we recognize with unqualified loyalty the form of Government established in Portugal some fifty years ago, we at the same time detest the errors, the unjust acts, and the anti-Christian laws of this same Government, which must by a necessary and unavoidable consequence bring ruin upon our country, and we determine to use all the lawful means in our power in order that these errors may be corrected, the acts of injustice repaired, and the laws against the Church repealed.

"This is our belief, our conviction, our resolve: Before all our supreme chief, the Roman Pontiff, Visible Head of the Church, whose invisible head is Jesus Christ, then our prelate, the representative of the Vicar of Christ, to whom we have promised obedience; then the political institutions which govern us, the law and secular authority derived from God, according to St. Paul, provided that the secular authority is not opposed to the law of God as the Apostles have taught us by their words and deeds."

The Catholic Congress at Chicago was succeeded by the Parliament of Religions, as strange a gathering as ever assembled together. Catholic Priest and Jewish Rabbi were there, the Cardinal Ruler of Christ's Church,

mingled with the native garb of the followers of Brahma and of Buddha; Greek Trinitarian and Western Unitarian, representatives of every faith and sect met to hear what each had to say. It has been variously estimated. The *Ave Maria*—whose opinion we esteem very highly—does not think much of it, and regrets that: "The one true religion should have been represented in it. The absence of a representative of the Church at such a babel would serve to emphasize its superiority and uniqueness, and at the same time give error its own most striking characteristic of disunity." It must certainly have been a motley throng, and without doubt the Cardinal and the other Catholic prelates who spoke must not have felt quite at home as they scattered the seed of the truth amongst the thorns and upon the stony ground. The one result which the President, Archbishop Feehan of Chicago, hoped for, from the fact that they had one thing common to all, viz., a common humanity, was that they would gain for each other "a sincere respect and reverence and a cordial and fraternal feeling of friendship." Upon this platform of charity, of humanity and of mutual benevolence, Cardinal Gibbons stood robed in his scarlet and explained in clear, yet eloquent terms, the brotherhood of Christ, who in His vast love, shed His blood for all and redeemed all. "Therefore," said his Eminence, "let us thank God for the blessings He has bestowed upon us. And, brethren, never do we perform an act so pleasing to God as when we extend the right hand of fellowship or of practical love to the suffering. Never do we approach nearer to our Master than when we cause the sunlight of heaven to beam upon the broken soul of our suffering brother. Never do we prove ourselves more worthy to be called the children of God our Father, than when we cause flowers of joy and gladness to work in our hearts; and as St. Paul said, religion pure and undefiled before God and the Father is to visit the orphan and the fatherless in their tribulation, and to keep oneself unspotted from this world."

The next Catholic speaker was Archbishop Redwood of New Zealand, who saw in the deliberations of the Congress the near prospect that men would not be persecuted for their belief. In the name of the young country he represented, which had made such progress in his day, and in the name of the Church in that country, he returned to the Congress feelings of thankfulness for the greetings that had been given him.

On Tuesday morning the presentation of the Catholic faith was inaugurated. The Parliament having been

divided into departments, each department consisting of the members of each denomination, all controversy was thereby avoided. The Catholic Department was presided over by Bishop Keane, Rector of Washington University, who delivered the opening address. Several papers were then read: The Catholic Idea of Dogma, by the Very Rev. W. Byrne of Boston; Worship and Grace, by Rev. Dr. O'Gorman of Washington University; Holiness and Perfection, by Rev. T. E. Sherman of St. Louis University; Man's Relation to God, by Bishop Keane, and others.

The day's proceedings were brought to a close by a mass meeting in the evening. The central point of interest was the Cardinal's paper on "The needs of humanity supplied by the Catholic Church." It began by briefly sketching the condition of the world at the coming of Christ. He considered that what the Catholic Church has done for humanity by her wonderful organized benevolence establishes a stronger claim than her unity of faith and her high moral code.

First—The Catholic Church has purified society in its very fountain, which is the marriage bond. The wives and mothers ought to remember that if they are not the slaves of men and the toy of their caprice, but the partners of their husbands and queens of their homes, it is due to the ancient Church, and particularly the Roman Pontiffs, who inflexibly uphold the sacredness of the nuptial tie against the arbitrary power of kings, the lust of nobles, and the lax and pernicious legislation of civil governments.

Secondly—The Catholic religion has proclaimed the sanctity of life by the protection of infants and the condemnation of Malthusian doctrines and methods. Her orphan asylums, her retreats for the aged, the fallen and the poor were dilated upon in fitting language and becoming pride. Her hospitals for the sick and her homes of charity adorn every land where her apostles have preached her doctrine. She has loosened the shackles from the slave and been the unwavering friend of honest toil. "To-day various Christian bodies outside the Catholic Church are zealous promoters of most of these works of benevolence; but our separated brethren should have the candor to acknowledge that we had first possession of the field, and that the other Christian communities, in their noble efforts for the moral and social regeneration, have, in no small measure, been stimulated by the example and emulation of the ancient Church."

What Protestants think of this Parliament may be gathered from the following reference to the Catholic Church by the Rev. Mr. Boville, pastor of the Baptist Church, James street, Hamilton, who attended the Congress: "I confess that I was surprised and deeply impressed with the part taken in this Congress by the representatives of the Roman Catholic Church. I had, perhaps, been too apt to look upon that Church as a sort of pariah system with the spirit of Vaticanism. But I came away from the Congress with a better opinion of the Roman Catholic Church than I had when I went there."