The Catholic Register.

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

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The War and the Preachers

Warras for In Research
Tho issue of the war with Spain has
had the effect, amongst other things,
of being a god send to a whole tribe of
preachers. It has filled them with exultation, and they are altrucking out
their praises of it in the barshest notes

their praises of the harman.

If their poor split gamut.

As long as they confine their declamance of civilization. (of tions to "trumphs of civilization" (of which not one in fifty could give a definition) or "progress of freedom," or "union of the great Angle Saxon family" union of the great Aggle Saxon many (who hate each other so heartily) we have no call to take note of them. Tastes are, proverbially, above criticism, and if they show an utter want of delicacy and refinement in ranging themselves on the side of the victors merely solves on the side of the victors morely because these are victors; that is then own affair. It cannot sink them much deeper in the estimation of manly uca. But it is quite a different thing, when not content with this manifestation of a

deoper in the estimation of mealy men. But it is quite a different thing, when not content with this manifestation of a craven spirit—people knew that already—they go on to find in the war a proof or evidence of a suprome religion on the part of the conquerors.

Have these preachers any knowledge of what the Christian religion is? Or have they read even a page of its history? One would be inclined to think they had not, or they would be ashamed of their present position. Were Christ or His apostles and disciples avaricious bullies, trampling ruddly on all they found weaker than themselves, and carrying off what spoil they could lay their hands on? Did they add hypocrisy to their injustice by pleading honorable motives for the acts they performed? Did they move on the professed lines of humanity, but when the moment of conflict came, feet the need of falling back upon vengeful cries like "Remomer the Maine," to stimulate their recording and the blice of the califying the possessed? If these and the blice of these states and the blice of these was the modes of action characters, the founders of the religing the public was the modes of action characters, the founders of the religing the public was another evidence of her had been another evidence of the Shit the way the preschers read the divine records? Mark, we are one asying that the late war was much worse than wars usually are, either impote or accompisiment, nor again that there is anything very novel or surprising in the outcome. Victory and cloted go together, the one is the corlative of the other. Spain has gone down now, as in their several days Assyria and Babylon, Greece and Dome wout down. The genius of earthly power is a restless spirit and keeps almost constantly fluttering from place for the other. Spain has gone before the other. Spain has gone belowed the inconsistent sport. Shifts favors to and fire the consistent sport.

ortune exulting in her cruel task, ensistent in her inconsistent sport, hitts favors to and fro, ow to myself, now to another kind. —Lord Lytton's Translatic

Shifts favors to and fro, Now to myself, now to another kind.

This, as coveryone knows is the his torical supect of the case, and if we look at it with theelogue over the control of the case, and if we look at it with theelogue over the five of the case, and if we will not be did to be did to be did to the case, and the first of the case and the first of the case of the case and the first of the case of the case and the first of the case of the

they believe, while the preachers, keeping themeelves safe at home, only misinterpret Scripture into a wordy warfare of insult and mockery against a gallant people in distress.

When Oathage was burning Scriptowept. For Sciptowas a nobleman and able withal. But those pigmy preachers have eyes that see not but only blink. They have no sympathy entsule their own little octeric, nor "man's" understanding of the divine religion they prace about. Fake children, or diots who discovere othing but show in the whole of the control of the divine of the whole of the divine of the divine of the hot her but and the hot her in the past of the divine of the hot her in the plant of the divine of the first her in the past and themselves now without whose beneficeut efforts their fathers in the past and themselves now had been nothing but uncouth savages.

True Christian Education.

As the wood is made more bright and attractive by the external polish and veneer of the finisher, so, also, the education of the child is perfected and completed by the formation of good manners, which, according to a well known American writer, are "the symbole and emblems of order and safety, the rivets and bolts that keep poore and society from falling into Man, after all, is a social being and

consequently his education must include that external training which facilitates his social intercourse with his follow-creatures. And now especially, at an age when with the growth of democratic principles there is the accompanying sentiment that all men are equal and no man is bound to respect the persons or opinions of others, we need more than ever to inculcate on our young people the necessity of little external courtesies and civilities which are the effect of good manners and which help to sweeten and brighten human life. We want our boys and girls to grow up like the oaks of their young country, strong and healthy in mind and body; full of the love of God and their fellow-creatures; full of kindness and compassion for the poor, the helpless and the afflicted, full of roverence and admiration for all that is good and true and beautiful in nature and religion, and endowed with all the mental and physical resources that will enable them to make good use of the opportunities of life, and to accomplish the purposes that are laid out for them in the order of Gods Frovidence. These are the ordinary principles that underlie the natural education of the child. If these principles be followed you will sweeten and brighten human life, these principles be followed you will have an educated man and one

"Whose life will be gentle
And the elements so mixed in him
That Nature might stand up and say
To all the world, that is a man."

To all the world, that is a man.

He may be a do:tor, a lawyer or a clorgyman, he may be a farmer and follow the plough, or a workingman and earn his bread by the labor of his hands, but he will be a perfect, natural

hands, but he will be a perfect, natural man—a gonileman.

But the child is not only a creature capable of natural perfection like the flower in the field or the animal I he forest. He is a creature endowed with an immortal soul. He is not only a son of his natural parents but he is also a child of God, a follower of Ohrist and an heir to the eternal kingdom of heaven. He is bound indeed by loving relations to his eartily parents, but he is bound by higher and holter ties to his Creator.

imbed by Joving relations to his cartily parents, but he is bound by higher and holier ties to his Greator.

He has not only a natural life which he derived from his father and mother but he has also a supernatural life which he has received from Almighty God in the saving water of Baptism, and which is still further developed and pertected by the other sacrament of the Church, and especially the sacrament of the Blessed Encharist: "If any man eat of this Bread he shall live forever and the Bread that I shall give is My flesh for the life of the world." (Juo. 6) He has not only a temporal existence but he has also an immortal destiny, for when the natures and empires have parished in the final dissolution of material things, when the sum no longer gives his light by day nor the moon by night, when the stars have fallen from the heavens and chactic nothingness looms over the empty space that now holds the beautiful world; when finally the river of Time has at last emptted its waters into the gulf of Eternity, that young soul shall still live on.

"Life is real, life is carneet, and the

What a tremendous responsibility then rests on the Christian parents in the education of their child. They must not only aducate for time but they must educate for eternity. They must not only pulses for time but they must educate for eternity. They must not only make their child as perfect man but they must make him a true Christian and a fasthful follower of Jesus Christ. They must not only provide him with all the means necessary to overcome the trula and troubles of this life, but they must also prepare him for the obstacles that imperil his sternal salvation. He has to hattle against the world, the flesh and the devil. To accomplish this is needed a still greater development, a much higher cultivation than mere human means can offer. We need here the supernatural strength and assistance of religion. Religion alone can piece the darkness of the tomb, unravel the mysteries of the other life and provide the necessary means to overcome the enemies of our eternal salvation. Therefore we must have religion in our education. The education of the oblide but it must be perfect in the augurnatural order; it must be perfect in the supernatural order; it must be perfect in the supernatural order; it must be profoundly religious, that is to say Unitation and Ostatolic. Education without religion is like the earth without water, for as the earth without water, for as the earth without religion for the supernatural order; it must be profound from only profect and the supernatural order; it must be profound from only profect in the supernatural order; it must be profound from only profect and only profect and only profect and only profect and the supernatural order in the soul of man nature, so education w

The French a Happy Race.

The mercurial character of the French race is just now the object of a great deal of bumptious reflection by the grave "Angle-Saxons"; but Max O'Rell makes out the Frenchman's animation an evidence of the happiness he actually enjoys.
The clever delineator of "John Bull"
and "Samuel," writing in the Decem-ber North American Review, says: "The ber North American Roviow, says. "The more national in make the acquaintance of, the more deeply confirmed I get in this convection, that the Fronchman, with all his faults and short comings, is the happest man in the world. Of course, the wealthy classes have every, where found the way of enjoying life, more or less; but to the observer of national characteristics there elected to the contractional characteristics there elected to the contractional characteristics there elected to the contractional characteristics. national characteristics those classes are uninteresting. Good society is good; society overywhere. For a study, give me the masses of the people. And it is among the masses in France that, after all, I find the greatest amount of happiness. The Freuchman is a cheerful philosopher. He knows best of all the philosopher. He knows best of all the philosopher He knows best of all the good thing that nature has placed at his disposal, without ever making a fool of himself. He understands temperance in the true acceptation of the word, which means, not total abstinctics, but mederation. When you say that a country has a national characteristics those classes are means, not total abstinuous, but moderation. Whou you say that a country has a
temperate elimate, you do not mean that
it has no climate at all; you mean that
it has a climate which is nother too hot
not too cold. We have no tectotalers,
because we practically have no drunk
ards. A Frondman would be as stanished to flud that the law prevented him
from onjoying a glass of wine, because
a few imbeclies use wine to get drunk
with, as he would be to that that the law
forbade him to use knives in his quiet
and peaceful home, because there are a
few innatics who use knives to commit
suited a with or to kill their fellow
creatures.

The well known ready-made clothing emporium is full of goods suitable for the season, which are selling at bottom prices in every line. Oak Hall's pocket calendar is now ready. Call and get one, or seud your address, and a copy will be matled you free.

Ladies Auxilary Knights of St. John

St. Mary's Commandery of the Knights of St. John are establishing in connection with the commandery a Ladies Auxiliary. Other auxiliaries stated in the city have been most successful, attaining to a large and desirable memberally and sound financial condition.

heavens and chaotic nothingness looms over the empty pases that now holds this beautiful world; when finally the river of Time has at last emptied its waters into the gulf of Eternity, that young soul shall still live on.

"Life is real, life is carnest, and the grave is not its goal.

"Life on the province of the soul."

"Life on the province of the soul."

"Life is real, life is carnest, and the grave is not its goal.

In the province of the soul."

"Life is real, life is carnest, and the grave is not its goal.

"Life is real, life is carnest, and the grave is not its goal."

"Life is real, life is carnest, and the grave is not its goal.

"Life is real, life is carnest, and the grave is not its goal."

"Life is real, life is carnest, and the grave is not spoken of the soul."

God Save Ireland.

Watters to Tas Rassirs.

The pathetic story of the "Manchester Martyra," so beautifully and touchingly told by Eather Dollard in last week's Rassirsa, awakens, or rather reaskens, a train of thought the text of which might be taken as, Why: s "God Save Ireland," sung so soldem and when it is ung, why in the manner so often witnessed?

Parkans as few aranyles will best

whon it is 'ung, why in the manner so often witnessed?

Perhaps a few examples will best illustrate the meaning. A year age last St. Patrick's Day, the writer was present at a very fitte outortainment given under the auspiced of the Hibernians at Massey Hall. It closed with 'God Savo Irolaud.' But how was it sung? One girl—a brave and patrictle girl she was too—came out on the platform and sang, if I remember correctly, one verse. A mun or two in the background seemed willing to aid, but were apparently in ignorance of either words or music. Another inseauce, last St. Patrick's Day in the Auditorium. The key to the whole performance of the evening was, "Who fears to speak of '93?" The very strosphere breathed and quivered with the sentimest. This, however, was very evanescent. Before the close they evidently feared to sing 'God Save Frelaud.' Or if not fear, some other motive augusted a different ending. One more histance. A few years age this patrictle hymn was sung by the young men of the Collid League, at one of their concerts, and it. . . said then. this particle hymn was sung by the young mon of the Celifo League, at one of their concerts, and it are asid then, perhaps wrougly, that this was the first time it had been sung in Toronto on such an occasion. But how was it given? Not without much opposition from the chairman, at dear old Irishuan since

such an occasion. But how was it given? Not without much opposition from the chairman, at dear old Irishuan since gone to his reward, and whose pathotism more doubted, but whose actor time had cooled and who doubtless thought discretion and stypediency were sometimes the better part of valor.

However his gave a reductant consent and the boy's sang. They sang "God Save Iroland," sang it his required, and as their vology toke their faces were all-bonnie with the light of the shammor from the consent of the conse

"Lay the proud usurper low Tyrants fall in every foo Liberty at every blow, Lat us do or die."

Tyrants fall in every foo Liberty at every blow, Let us do or die."

And was the Queon augry? Sho was delighted, and in the same spirit sho would not object to one whole day given to the expression of love for Ireland, Ireland's lyum abould be sung in our meetings and thus is would become well-known. Protestants as well as Catholics should sing this. Did they give to treisand an Emmet and a Tone who cared not "Whether on the gallows high, or the battle field they'd die," if, by so doing the cause of Ireland aboutd be served?

A knowledge of the origin and history of this poom would certainly icorcase its value and help to an understanding of its meaning. The writer knows of a teacher who taught this to her children; how before doing so, she told them the story of the three noble men, whose last testimeny the poem embodies. She pictured to them the three heroes, who, as Fasher Dollard tells us, "capped and pinioned and with the faste ord around each neck, kiesed each other lovingly," and who were "true to home and faith and freedom to the last." And these children understood the story and they closed all their St. Patrick's Day celebrations with it and when they sam? "God Sare Ireland made their love for Casada none the less, on the countray it strongthened it. "What greater love is there than this three than at an an should by down his life for his country, and if we belief the contray it and it was the life to the first of the country is already in other life for his country, and if we belief the contray is a throughtened it.

climes, how can we expect anything like a patriotic spirit in Canada? Let the deeds of the patriot whether Hotten, tot of Icelander, or he of the more temperate zone, be held up for admiration and they will all help towards the development of Canadian patriotic sonti-

and they will all nup became.

velopment of Cauadian particule sentiment.

We have our "Decoration Day" or Fing Day" our "Commemoration of Queenston Hoights," and so on. Let us also have days which toll of our ancestors in other lunds. On Ireland's next national heliday let every audionce sing "God Save Ireland," not in a half-hearted way, not as something to be got in edgoways, but let it be sung with the reverence due to the Requiem and with the true sentiment of the gallant heroes who under the gallows kissed each other lovingly, and who as their souls prepared to mount to the martyr's reward sang" God Save Ireland.

PL H.

The Highlanders Couldn't Stand It.

The Highlanders Couldn't Stand It.

Halfax, N.S., Dec. 4.—The Rev. Justin D. Fulton, of Boston, Mass., a woll: knows auti-Catholic agitator, has been lecturing in the unining regions of Nova Scoti- and Cape Breton Island on what he described as the ovil influences of the Roman Cathoho Church in Guba and the Philippines. He was stoned by anyry miners near Sydnoy, C.B., last night, for some of his statements.

A majority of the people are Catholics, and threats of vengeance had been heard, although the prioris told their people not to molest Fulton. He lecture at Glasses, and threats of vengeance had been heard, although the prioris told their people not to molest Fulton. He lecture at Glasses, and threats of vengeance had been single the statements at which the Catholics toke offence, and was warned not to repeat them. He persisted. A riot was manileent, and the authorities ended the lecture abrupily.

As Fellon left the hall a knot of minors began to pell him with jumps of the heart of the course of the country of the country

Americans will Build Warships on

Masinarya, D. C., Docomber I.—
American ship builders on the Great
Lakee are to be permitted to build warships and to float them through Canadian waters to the Atlantic. The subjoint committee composed of Sir Wilfrid
Laurier, Sir Richard Cartwright, Sonator
Fairbanks and Hon G. W Foster reached this counclusion yest rays afterwoon,
and will recommend to the Joint High
Commission that this privilege be allowed the ship-builders of the United
States. Usless the Joint High Commission refuses to accept this recommendation of the sub committee, it will
be incorporated in any agreement which
the commission may promegate.
In spite of the secrecy which the
members are sworn to preserve, the
new of this agreement proved too much
for some one, and the shipping interests
of Chicago and Clovelsand were aware of
the recommendation of the sub-committee almost as soon as the meeting
was adjourned.

We have received a copy of "The Catholic Almanae of Ontario for 1899.' The publication this year is altogether the work of that capable lady Mrs. E. O'Sullivan who does well whatever she undertakes. She has sucrificed some of the prottiness of appearance on the cover for serviceableness, and has increased the quantity of reading matter, making a heaver ampressed to the direct making a nearor approach to the direc-tory and advortising guide, which is really the want a Catholic almanac ought to fill in Outario or anywhere else. ought to fill in Outatio or anywhere else. Completeness and exactness of information are assured in the clergy list and reference to Catholic institutions, societies, etc; and, at the same time, the idea of an anusal for family reading is related by the insertion of stories, articles and pictures of a Catholic character. Future culargements are promised aiming at the realization of a complete directory for Canada. The progress of the year is the best guarantee that the future will see the almanae grow. We congratulate Mrs. O'Sullivan and wish her success?

E. B. A.

St. Mary's Branch No. 31, Linday, At the regular meeting held on Thursday the 1st there can a large sitendance or members including their most respected chaplain the Rev. Father Pholan who takes great interest in the Branch. Two initiations took place, and the application of a candidate was received, others are expected and the prospected for 1988 are very promising. Great interest was taken in the election of officers with the following result: Chaplain, Rev. Father Phelan; Chancellor, J. to O'Neill; Fresident, W. E. Baker; Vico-President, John Mechan; Rec. Sec. Chas. Podger; Fin. Sec. J. Braunit; Treasurer, Daniel Curtin; Stewards, Felix Landy and Chas. Courtermarche; Marchail, John Denniz; Inside Guard, Ed. McMahon; Ortier Guard, John O'Conli. A vory pleasant ovening was spont to the satisfaction all. W. Lans, S. T.

The Catholic Church.

At St. Michael's Cathedral on Sunday

At St. Michael's Cathedral on Sunday ovening flev. Father Ryan continued his lectures on the Apostles' Crood. In these instructions the reverend lecturer seems to studicusly avoid any cratorical efforts, and coufines himself to the simple and almost conversational style of catechitical teaching. His lecture last Sunday was on that article of the creed which says: "I believe in the Cathelic Church." In previous lectures he had cxylained the principal dectrines contsined in this article, and he confined himself to an explausation of the torm "Roman Cathelic" Church.

He said in substance: Before concluding our explanation of this portion of this article of the Apostles Creed—"it may be well to consider the precise meaning of the terms so often used how adays—"Roman Cathelic Church." There is a sense in which we may accept this expression or appellation. But in its ordinary secoptation it is either false, mislading, or unnecessary. If it be taken to mean, or imply, that there is, or may be, a Gallican, an Angilean, and American Cathelic Church, it is absolutely and the control of the Cathelic Church in Roma Cathelic Church in Roma Cathelic Church in Roma or in Italy, as English or American may be used for the Cathelic Church in Roma or in Italy, as English or American may be used for the Cathelic Church in Roma or in Italy, as English or American may be used for the Cathelic Church in Roma or in Italy, as English or American may be used for the Cathelic Church in Roma or in Italy, as English or American may be used for the Cathelic Church in Roma or in Italy, as English or American may be used for the Cathelic Church in Roma or in Italy, as English or American may be used for the Cathelic Church in Roma or in Italy, as English or American may be used to signify that Rome is the early employed the control of the Cathelic Church in Roma or in Italy, as English or American may be used to signify that Rome is the centre of the Cathelic Church in Roma or in Italy, as English or American may be some social of Church in

J. M. + J D -Athens Church Debt.

Athons' Church Dobt,
Reduced from \$2,000 to \$1,288.
All those who will send me \$1 tor
more) I promise them that they will
have part in all my Masses, offices,
prayers, and all the other good works
that may be done by me, until my
death.

eath.

Rav. J. J. Collins,
Trevelyan P.O., Leeds County, Ont.
Post Office Orders payable at Athens,

Catholic Club for St. Mary's Parish.

St. Mary's Catholic Literary and Athletic Association held a meeting in the school room on Sunday and elected the following officers: Spiritian Director; Rev. J. B. Dollard; President, D. A. Carey; Vice-President, W. Henry; Rec. Seo. P. J. Howe; Fin Sec. J. Dec; Tressauer, M. J. Madden; Board of Trustees, Dr. McDongh, Messrs. J. J. McCartby, W. Kelly, M. F. Stafford and S. J. Cronia.

Next meeting will be beld on Sunday, necting the staff of the second process of the second proce

Dysrersia and Indestrion. -C. W. Snow & Co., Syrsouse, N. Y., write: "Please send us ten gross of Fills. We are selling more of Farmetoe's Fills than any other Fill we keep. They have a great reputation for the cure of Dyspepsia and Liver Complaint." Mr. Chas. A. Smith. Lindsay, writes: "Parmetes' Fills are an excellent medicine. My slater has been troubled with sever headache, but those Fills have cured have.