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THURSDAY, APRIL 11, 1901.

CATHOLIC NAVAL CHAPLAINS

Once again in the claim of the Catholic body in the United Kingdom to have Catholic chaplains in His Majesty's navy placed upon the same footing as army chaplains has been debated in the Imperial Parliament.

Within the past year the Imperial Government has learned many things. One thing it has learned may be read between the lines of this debate.

It was said that a condition of things involving for the Roman Catholic sailors a prolonged absence from their religious duties would tend to drive such men out of the naval service.

The battle for religious liberty in the British Navy, in which these concessions have already been won, is, of course, conducted by the Irish party in Parliament.

ONTARIO SCHOOL POPULATION.

Although the birth-rate of Ontario has shown an improvement during the past year, owing to the strict enforcement of the Registration law, the report of the Minister of Education continues to reflect an untoward condition of the population.

Table with 3 columns: Category, 1900, 1899. Includes rows for Number of persons in the Province, Decrease for the year, Number of registered pupils, Average attendance of pupils, and Decrease for the year.

If Ontario experiences any natural increase of population, the children must be taken care of in large blocks to foreign lands between the ages of 5 and 21, inasmuch as the foregoing statistics show a falling off of nearly 5,000 in the year 1899.

We are quoting from the report for 1900, which, of course, covers the previous year. Now it is a great pity if the rising generation of Ontario must go abroad in quest of educational advantages, as the state is indeed most liberal and energetic in its policy.

5 to 31 years, and also for the reason that the Catholic schools have to be considered in connection with the total school population.

Table with 2 columns: Item, Amount. Includes rows for Number of pupils in Roman Catholic Separate Schools (41,796), Increase for the year (129), Average attendance of pupils in Roman Catholic Separate Schools (25,787), and Increase for the year (90).

Here we have a marked contrast, which we may add, runs through the records back to 1867

MIND, MATTER AND MICROBES.

Some scientist should investigate the cause of anti-Catholic epidemics. Is the mind, like the body, the prey of the germ? If not, how comes it that the same form of mental illness breaks out in several places at once, like the gripe? Here is a case in point.

Sir—My attention has been called to an unsigned communication in the Standard of to-day, which quotes in full, as "instructive reading," the "form of oath taken by the Jesuits," which is commended to the attention of "every English man and woman."

Thus the Reichsbote of Berlin (No. 238, 1897) declared that, having been led to make investigations, found that no such oath existed. The Evangelische Bund (the Protestant Alliance of Germany) denounced the oath as a "clumsy fraud" (Eine plumpe Falschung).

JOHN GERARD, S.J. The letter of Fathers Ryan, Gerard, Delaney and others answer the same purpose as doctor's treatment for influenza. But, of a verity, not later than next year, the same microbes will make a bull's-eye again in Germany, England—and, of course, good old Toronto.

C. M. B. A. FINANCES.

The annual report of Mr. W. Fitzgerald, Dominion Superintendent of Insurance, for the year 1900, furnishes as usual, gratifying evidence for the members for the Catholic Mutual Benefit Association of the financial solidity of that institution. The C. M. B. A. is the only one of the Catholic societies which are permitted to transact the business of life insurance in Canada, that comes within the purview of Mr. Fitzgerald's authority.

The Association commenced business in Canada in Feb. 1890, and it has total assets to-day of \$142,642, of which \$107,848 is represented by cash

in the banks. There is not one dollar of liability outside the claims awaiting settlement, which are very few, amounting in the aggregate to less than \$11,000. The total income last year was \$232,194, and expenditure \$208,188, showing a cash surplus of \$25,000.

In the Government Inspector's report no more satisfactory statement can be discovered.

ALL WEeping FOR CHINA.

With the probability of war looming up between Russia and Japan, the character of the people of the latter country invites sharp inquiry. Sympathy for the Japanese will certainly be asked for in English-speaking nations. If given, will this sympathy be blind, or open-eyed to the true nature of the Japanese? A distinguished Torontonian, Mr. James Ouelman, who as a newspaper correspondent went through the late Chinese Japanese war, painted the victors as ferocious barbarians, needing but slight excitement to shed a thin veneer of civilization.

What shall we say when we are informed by our correspondents, and have, some of us, seen with our own eyes, the proudly uniformed soldiers of civilized nations, who have been staying in China since last spring, looting property, violating women and girls of tender age, and slaughtering men and innocent women and children? No wonder that the terror and excitement among the surviving natives are so extreme, that they are easily shocked by the mere sight of white soldiers on the road, and run like frightened deer when they see the hunter approaching.

When crooked hearts fling so freely from the eyes of all bar civilized protectors, even Japan, what must be the Chinese impression of civilization? PAN-AMERICA EXPOSITION. The Pan-American Exposition, which opens on May 1st, will afford an unexampled opportunity to the city and people of Toronto. Buffalo is now making adequate preparations to receive her millions of guests, for whom Toronto will be the most popular side trip. This city, therefore, stands to reap a benefit from the exposition far beyond any other part of the Dominion.

ARCHBISHOP BRUCHESI'S LETTER. The pastoral letter of the Archbishop of Montreal which appears in full in this issue of THE REGISTER, is being discussed with renewed vigor by the secular press and the Protestant Ministerial Associations.

Did Dr. Ament collect the assessed taxes and thirteen times over? The answer is: He did not. He collected only a third over.

Did he apply the third to the "propagation of the Gospel"? The answer is this correction: He applied it to "church expenses." Part or all of the outlay, it appears, goes to "supporting widows and orphans."

It is clear enough that the collection was made by armed force, which, Mr. Clemens points would be robbery in America or Christian Europe. The Missionary Board, he thinks, might prefer to call it modified theft and extortion. Still the Ten Commandments constitute an obstacle which the Missionary Board should find rather hard to jump.

England, Scotland and Ireland all do their census work independently. Ireland alone, of the constituent parts of the United Kingdom, allows a religious census to be taken. England, Wales and Scotland have always resisted the religious census, though active sectarian jealousies.

Mr. Murray, who represents Pontiac in the House of Commons, will move that the time has come for considering the abolition of the Senate of Canada and Legislative Councils in the several provinces in which they now exist, so that the whole machinery of government will be less cumbersome and expensive.

Striking headlines have been placed by the daily papers upon a remark of Mr. H. C. St. Pierre, K.C., a well-known Montreal lawyer, to the effect that the French Canadians are becoming more "Canadian" in the sense in which the word is used in the other provinces.

now to the presentation of the Deloit case already made in this paper. The Archbishop, in grave language, becoming the subject, lays down the doctrine of the Church concerning Christian marriage: states the invalidating impediment of clandestinity, citing the complete text of the Decree by which the Council of Trent has established it; points to the injunction thereby laid upon Catholics in conscience and before God, and concludes thus: "In consequence of this celebrated decree, in order that a marriage between two Catholics be valid in places where the Decree of the Council of Trent has been proclaimed, it is necessary that the proper parish priest and two witnesses be present."

Up to the present we had believed, basing our belief upon the authority of eminent men who have been, and who still are, an honor to our bar and our bench, that in the Province of Quebec the impediment of clandestinity was recognized by our legislation as well as are all other impediments established by the Church. There is the whole of the Deloit case. Catholics will not be in the least danger of wavering in their belief that the Church and not the State should regulate sacramental marriage by the discussions which have already taken, or place which may follow, in connection with this subject.

MARK TWAIN AND MISSIONARIES.

In the April North American Review, Mark Twain gives a bad quarter of an hour to his critics of the American Board of Foreign Missions, who demanded an apology of him on account of his late public attack on Rev. Dr. Ament, accused of having collected from the Chinese in various places, damage thirteen times in excess of actual losses.

Mr. Clemens puts himself on record as a man without prejudice against apologues; but in this particular case he insists upon an examination of the evidence. Catholic readers of the North American will feel an interest in the character of the evidence, inasmuch as the case practically turns upon Rev. Dr. Ament's notions of truthful statements.

Now, in the New York Sun's despatch, which gave rise to this entire controversy, Mr. Chamberlain, chief of the Sun's staff in Peking, reported Dr. Ament as follows:

Mr. Ament declares that the compensation he has collected is moderate when compared with the amount secured by the Catholics, who demand, in addition to money, head for head. They collect 600 taels for each murder of a Catholic. In the Wen-Chin country 680 Catholics were killed, and for this the European Catholics here demanded 760,000 strings of cash and 680 heads.

If we are to judge this atrocious statement according to the other declarations of Dr. Ament, which Mr. Clemens subjects to logical analysis, it cannot carry a vestige of credit on its face. But we will come to that later on.

As we have said, an apology was demanded of Mr. Clemens, and Mr. Clemens replied that he knew Mr. Chamberlain to be reliable. He also pointed out that Mr. Chamberlain was more than corroborated in a general way by George Lynch, Sir Robert Hart and other writers. The next step of the Board of Foreign Missions was to denounce Mr. Chamberlain's despatch as a false invention. The following cable messages passed between the Board and Dr. Ament:

"Ament, Peking:—Reported December 24 your collecting thirteen times actual losses; asking for propagating the Gospel. Are these statements true? Cable specific answer. SMITH"

"Ament, Peking:—Collected 1-9 for church expenses, additional actual damages; now supporting widows and orphans. Publication thirteen times blunder cable. All collections received approved: Chinese officials, who are urging further settlements same line. ANENT."

We have never heard a representative of the French Canadian people say anything else. Some excellent references to the Canadianism of the French-Canadians have been heard in the House of Commons during the present session of Parliament, notably from Mr. Monk, who said: "If I remain in public life, and give, such as they may be worth, my services to that province, it is because I entertain a firm and abiding hope in that population. It is almost

incredible the progress which the French Canadian population of Quebec have made within the last quarter of a century. Within the time I have attained the years of manhood, their progress in elementary education, in the higher education, in science, arts and literature, and in agriculture, has not been excelled, if equalled, by any other population in this Dominion. Their progress in agriculture alone is something which rises them infinite honor.

Is there no way to justify these thefts and extortions and make them clean and fair and honorable? Yes, there is. It can be done; it has been done; it continues to be done—by revising the Ten Commandments and bringing them down to date; for use in Pagan lands. For example: "Thou shalt not steal—except thou art the custom of the country."

This way out is recognized and approved by all the best authorities, including the Board.

But before the Board has revised the Commandment he submits that Dr. Ament's acknowledgment of one-third more was "dynamite."

The pitiful attempts of Dr. Ament and the Board to wriggle away from their responsibility by excuses, which are the meanest kind of admissions, bring home to Mr. Clemens' mind the thought that the true missionary is a servant of God, who, when he must suffer death, willingly makes that supreme sacrifice for his cause. This is what Catholic missionaries have been doing in China since the days of Marco Polo; and it was like Dr. Ament's other shambling efforts to palliate his own acts to charge, without an attempt at proof, that Catholics did worse. His accusations against Catholic Missionaries fall to the ground naturally without recourse to proof.

EDITORIAL NOTES.

England, Scotland and Ireland all do their census work independently. Ireland alone, of the constituent parts of the United Kingdom, allows a religious census to be taken. England, Wales and Scotland have always resisted the religious census, though active sectarian jealousies.

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Aguinaldo, by taking the oath of allegiance to the United States, has taken the gilt off a most attractive character. The United States authorities scarcely knew what disposition to make of him, and there was a chance that the national love of curiosity and sensation might demand his presence in Washington loaded with chains. Had that happened he would have become one of the heroes of history.

The Weekly Sun publishes a letter from one whom it describes as "qualified to speak on behalf of the supporters of Roman Catholic Separate Schools." The letter on its face does not bear out the guarantee of the editor of The Sun, inasmuch as it is an attack on the schools, and an assertion that, owing to the imperfection of the system, Catholics are handicapped in the struggle for life.

Striking headlines have been placed by the daily papers upon a remark of Mr. H. C. St. Pierre, K.C., a well-known Montreal lawyer, to the effect that the French Canadians are becoming more "Canadian" in the sense in which the word is used in the other provinces.

Lord Salisbury's reported impending resignation appears to have provoked upon hostilities in the Cabinet. The King has sent both for Mr. Balfour and Mr. Chamberlain, but if the newspaper shouters for the latter reflect his mind he is still determined to be leader of the Commons. There may be a "nest of traitors" not far from the King's elbow.

In the Parliament and legislatures of Canada, members when they enter and leave the House fail not to make the obeisance. But not one of them knows to what or to whom. Some suppose the Speaker to be the object, others the mace. Properly speaking, the obeisance here is an undefined courtesy. Sir Benjamin Stone, M.P., gives the history of the matter as far as Westminster is concerned. "It is generally supposed," says Sir Benjamin, "that the bow is made to the Chair, but as a matter of fact it is made to the spot where the altar of St. Stephen's church used to stand. Thus the obeisance formerly made to a Catholic shrine survived the Reformation, and is continued to-day by members of all denominations."

Rev. Sydney Arthur John Barrett, an Anglican minister, has been received into the Catholic Church. According to the London Morning Leader, the new convert is drawn immediately not from the English, but from the Scottish Episcopal Church. Since 1893 he was in charge of St. Columba's Memorial Mission, Bridgetown, Glasgow. Although manifestly a very decided High Churchman, his abrupt departure to another Church, says the London Leader, does not seem to have been looked for. But the tendencies of the Scotch "Anglican" Church have always been extreme. He was received by one of the Jesuits at Glasgow, and is to enter Oscott College.

The London Daily News, the chief organ of the Liberal party, has the following very appropriate note:—The original notes of Burke's speech upon conciliation with America (1775) contain the following sentences, which seem singularly appropriate to the Minister who has just dashed the hopes of peace in South Africa:—"Not an insidious, delusive peace that has slavery in its train. . . . not peace by war nor by negotiation. Not a peace to be bought by taxes and bid for at an auction, but by conciliation and concession—conciliation having gone forth and entered into the heart of every Briton. The Minister has assumed the form of an Angel of Light, and breathes the spirit of conciliation. Would to God it was the real spirit of it, in good truth. He hath been driven to the necessity of making concession, but hath been forced by some secret force or fatality to load and clog his measure with principles and conditions such as must render it impossible for the Americans to accept it." Burke was for showing conciliation by men as