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THURSDAY, APRIL 11, 1901. CATHOLIC NAVAL CHAPLAINS

Once again the claim of the Catholic body in the United Kingdom to have Catholio chaplains in His Mejesty's navy placed upon the same footing as army chaplains has been debated in the Imperial Parliament. Last year when the matter was under discussion, Cardinal Logue took a hand in it, and drew from Mr. Austen Chamberlain the threat that, if any discouragement were offered to the enlistment of Irish Catholic boys in the navy, the Government would punish the offence by withdrawing the training ship from

Cork harbor. 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. Inatead of a repetition of Mr. Chamberlain's threat, words of concession came from the lips of Mr. Arnold Foster, who is perhaps the last man in public life in Great Britain to be unnecessarily civil to Irishmen or Catholics. He is reported:

It was said that a condition of things involving for the Romar Catholic sailors a prolonged absence from their religious duties would tend to drive such men duties would tend to drive such men-out of the naval service. 'gether He wished to repeat that mere was no de-sine on the 1 act of the Admiralty to deny the Roman Catholic sailors anything that was just or reasonable in this mat-ter. None of the Roman Catholic chap-lains were carried in the fleets. They performed their duties on shore and it was not necessary, therefore to make a change. But if it was found necessary change. But if it was found necessary change. But it it was found necessary that any Roman Catholic chaplain should go to sea in the hospital ships, or be attached to any of the squadron, they would have the same rank or the equivalent rank which chaplains of other religious had.

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. And were it not for the strength and solidity of that party where would the cause of reform be to-day?

> ONTARIO SCHOOL POPU-LATION.

Although the birth-rate of Ontario has shown an improvement during the past year, owng to the strict enforcement of the Registration law, the report of the Minister of Education continues to reliect an untoward condition of the population. As the subject is not by any means a new onethe significance of the following figures, taken from the Minister's report, need neither preface nor explanation :

Number of persons in the Province between the ages of 5 and 21....... Decrease for the year ... 4,950 Number of registered pu-pils of all ages in the Public Schools during 566,350

Public Schools the year 7,560
Decrease for the year ... 7,560 Average attendance of pupils in the Public Schools during the

Decrease for the year ... 4,405

If Ontario experiences any natural encrease of population, the children must betake themselves in large blocks to foreign lands between the ages of 5 and 21, insemuch as the foregoing statistics show a falling off of nearly 5,000 in the year 1899.

We are quoting from the report for 7 700, which, of course, covers the previous year. Now it is a great pity if the rising generation of Ontario mane go abroad in quest of educational advantages, as the state is indeed most liberal and energetic in its policy. A decrease of 7,000 in the number of regulared pupils of all ages is not befores with the smaller recorded loss in the school population, as the pelicol age was sobeduled to its farthest limits when it was made from

5 to 21 years, and also for the reason that the Catholic schools have to be considered in connection with the total school population.

The present position of the Catholic schools is given as follows in the Minister's report :

41,796

Increase for the year 90 Here we have a marked contrast, which we may add, runs through the records back to 1867

25,767

MIND, MATTER AND MICROBES.

Sema scientist should investigate the cause of anti-Catholic epidemics. Is the mind, like the body, the preof the germ? If not, how comes it that the same form of mental illness breaks out in several places at once, like the grippe? Here is a case in point. At the same time that Father Ryan of the Cathedral, was correcting a Toronto paper anent the "form of oath taken by the Jesuits," Rev. John Gerard, S J., and Rev. Wm. Delaney, S.J., two learned Jesuit professors, were at the necessity of doing exactly the same thing, with The London Standard. We quote Father Gerard's

letter:

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 cath taken by the Jesuits," which is commended to the attention of "every English man and woman." An article of your own appears to assume as unquestionable the authenticity of the document adduced, which is thus invested with authority far greater than an anonymous correspondent can claim. I must, therefore, beg to be allowed to say, in the plainest and least equivocal terms, that his precious "form of cath" is an absolute and notorious fabrication, by which, at this time of day, no one should be taken in. So much absurdity and iniquity being lightly believed of Jesuits, it will, presumably, avail nothing for one who has neen a Jesuit not much short of half a century, to protest that no Jesuit in the world ever took this ridiculous cath, or any romotley resembling it; that neither he himself, or any Jesuith he ever knew would take it, upon any consideration, and that it is flatly un Catholic. It must, therefore, suffice to quote a little history. The "form of cath" first ap peared in Germany in 1891. It was at once welcomed by the anti-Catholic press, and had a good run though not a long one. In 1895, 1897 and 1899 strenuous efforts even to have been made to revive its popularity, but on eably occasion those who patronized it speedily realized that they had been duped, as some of them honestly confessed.

Thus the Reichabote of Berlin (No. 238, 1897) declared that, having been duped, as Sir-My attention has been called to

Thus the Rsichabote of Brilin (No. 238, 1897) declared that, having been lad to make investigations, found that no such oath existed. The Evangalische Bund (the Protestant Allanne of Germany) denounced the oath as a "clumsy fraud" (Eine plumpe Falsehung). The Berliner Tagliche Rundschau, the organ of the said Bund, after stating that it had itself been urged to publish the form of oath, declared that it could not and would not do so, the document being known for a fabrication by all well informed persons; so that journals which incautiously printed it had usually been forced to eat their words. The Rundschau accordingly appealed to Protestants to be more circumspect, and not use weapons which only serve the cause of the enemy, and "draw water to the Ultramontane mill" (March 29, 1899).

These facts should, I think, speak for themselves. Thus the Reichabote of Berlin (No.

JOHN GERARD, S.J.

The letter of Fathers Ryan, Gerard, Delaney and others answer the same purpose as doctor's treatment for influenzs. But, of a verity, not later than next year, the same microbe will England-and, of course, good old Toronto.

C. M. B. A. FINANCES.

The annual report of Mr. W. Fitz gerald, Dominion Superintendent of Insurance, for the year 1900, furnishes as usual, gratifying evidence for the members for the Catholic Musual Benefit Association of the financial solidity of that institution. The O. M. B. A. 18 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. There are only three other assessment companies on the list, vix., the Commercial Travellers, the Independent Order of Foresters, and the Woodman of the World. The position of the C. M. B. A. in all the comparative tables is highly creditable to its off. cials. The Association's not amount in force on the date of the report, Dec. 81, 1909, was \$20,805,000; and during the year there was paid in elaims \$192 491, out of which only \$2 000 was resit '23.

The Association commenced business in Canada in Feb. 1880, and it has total assets to lay of \$142,642, of Which \$107,848 is represented by each

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 \$282 194, and expenditure \$208 188, showing a cash surplus of \$25,059.

In the Government Inspector's report no more satisfactory statement oan 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 Creelman, 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. The scenes of wanton carnage at Port Arthur and elsewhere depicted by Mr. Creelman might well make the blood run cold. And yet we have the Japanese to-day going into this new war in the professed cause of humanity, to put an end of the horrible work of European nations in China. An article in the Niroku Shimpo, of Tokio, has the following:

kio, has the following:

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 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 hunfrightened deer when they see the frightened deer when they see the hun-ter approaching. Although the lake war in China has already been detailed by special war correspondents sant by western journals, yes, to our great dis-appointment, robberies, outrages, mas-sacres and other savage crimes, commit-ted freely by some European soldiers, have not received the publicity they deserve. Heretefore, we have been waiting, almost too long, for the cry of justice raised by western journalists. waiting, aimost too long, for the cry of justice raised by western journalists. But no voice has reached us from the west. We humble Japanese journalists with our limited knowledge of English, when the property is the state of with our limited knowledge of English, express our thoughts but awkwardly. Let our tears, then, be more elequent than words. It is always a pleasantor task to praise than to consure; and to publish the wrong doings of others is, indeed, a grevious thing to us. Kindly believe that we should be unwilling to perform this thankless duty, did not the sense of what is due to humanity and to civilization compet us to it. civilization compet us to it.

When crocod 'e sears flow so freely from the eyes of all her civilized pro testors, 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 gueste, 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. The beautiful steamers of the Niagara Navigation Company will be tested to their utmost.

It is satisfactory that the Deminion make a bulls eye again in Germany, and Province of Ontario have arranged to take a worthy part in the exposition. One of the features of the Do. minion exhibit will be a map showing the routes of the early Jesuit mission. aries. The Ontario section will be very largely industrial; but a good step has been taken in the appointment of Commissioner Steiner to at tractias much as possible of personal interest among foreigners to the resources of the province. Everything that has been done conspires to the profit of Toronto, which has done very little for itself.

ARCHBISHOP BRUCHESI'S LETTER.

The pastoral letter of the Arch. bishop of Montreal which appears in fall in this issue of TER REGISTER, is being discussed with renewed vigor by the secular press and the Protestant Ministerial Associations. An edifying unanimity of judgment pervades both these forces, and makes straight to the conclusion that Judge Archibald was most infallibly right and Archbishop Brushesi necessarily wrong. And-of course without the least intention of influencing any judicial opinion-they cry out with "no uncertain sound" that Judge Archibald must be sustained in the final court.

Not one new word may be added

now to the presentation of the Delpit 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 marrisge 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 pricat 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 claudestinity was recognized by our legislation as well as are all other im-

pediments established by the Church." There is the whole of the Delpit 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 has already taken, or place which may follow, in connection with this subject.

MARK TWAIN AND MISSION-ARIES.

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

Mr. Clemens puts himself on record as a man without prejudice against apologies; but in this particular care 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 Sua's staff in Pekin, reported Dr. Ament as follows:

Mr. Ament declares that the compon eation 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 500 tacls for each murder of a Catholic. In the Wen-Chiu country 680 Catholics were killed, and for this the European Catholics here demanded 750,000 strings of cash and 680 heads.

If we are to judge this atrocious statement according to the other declarations of Dr. Ament, which Mr. Olemens 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 pointel 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 parsed between the Board and Dr. Ament:

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

Cable specific answer.

"Statel ents untrue. Collected 1-8 for church extenses, additional actual damages; now supporting widows and orphans. Publication thirteen times blunder cable. All collections received approva; Chinese officials, who are urging further settlements same line.

ANENT."

Mr. Clemens points out on the face of Dr. Ament's own reply that he a:knowledges one-third more instead of thirteen times. But he takes no stock in the explanation of a cable blunder of the figures. Mr. Clemens puts it this way:

Did Dr. Ament collect the assessed 3rm ages and tharteen times over; The answer is: He did not. He collected only a third over.

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

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 ex tortion. Still the Ten Commandments constitute an obstacle which the Missionary Board should find rather hard to jump. Mr. Clemens suggests a way to Dr. Ament and his frier ds for making it all right. He writes:

is there no way to justify these thofts and extertions and make them clean and fair and honorable? Yes, there is. It can to done; it has been done; it continues to be done—by revising the Ton Commandments and bringing them down to date: for use in Pagan lands. For example :

Thou shall not steal -- except when it is

the custom of the country.

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

But before the Board has revised the Commandment he submits that Dr. Ament's acknowledgment of onethird more was "dynamice."

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. Olemens' 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 in was like Dr. Ament's other shambling efforts to palliate his own acts to charge, without an attempt at proof, that Cathclies did worse. ilis 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 U lited Kingdom, allows a religious census to be taken. England, Wales and Scotland have always resisted the religious census t' rough active sectarian

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. Mr. Murray, who is one of the Catholics sitting on the Government side, is at all events consistent.

Aguinaldo, by taking the oath of allogiance to the United States, has taken the gilt off a most attractive character. The Un ted 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. Supporters of the Catholic schools are hardly to be suspected of believing in support of this somewhat peculiar kind, as it appears to us. Moreover, the gentleman who is alleged to be their spokesman is altogether too retiring for a representative character. He neglects not only to give his name, but overlooks the necessity for as much as hint about his positi to speak. Now, is not this more in keeping with the character of an assailant than a supporter of the schools?

Striking headlines have been placed by the daily papers upon a remark of Mr. H. C. St. Pierce, K C., a well-known Montreal lawyer, to the offect that the French Canadians are becoming more 'Cauadian" in the sense in which the word is used in the other provinces. Mr. St. Pierre put it this way: "The people of Canada can never hope to form a distinct nation and to lay the foundation of a great country so long as the Canadian of French origin places France in the first place in his affections. He must feel that his country is here in this beautiful Cauada, which God has given him as a heritage, and I have no need to add that the same law applies to Canadians of English, Scotch, and Iriah origin as well."

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 based 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 was for showing conciliation by men as

incredible the progress which the Franch Canadian population of Quobco have made within the last quarter of a con tury. 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 to this Dominion. Their progress in agriculture alone is something which does them infinite honor. In every calling of life, business, banking, they are a population gifted in an extraor. dinary degree by Providence-a population that has realized that there is no bar to their progress-and that is the greatest hope I have in them. They desire to go forward, they have no other home but this country, no other desire but to build up this country in common with other nationalities. Some people would perhaps Lay that they entertain the expectation of establishing here a dependency of France, but those who know the people of Quebec know that that idea never had any existence in their minds. The people of Quebec know as well as I do what the colonial rule of continental nations is, and I venture to say that they would not for a moment think of accepting the colonial rule of France, though attached, as they are, to that country, by tradition. They could not stand it for six weeks. And the annexation sentiment, which has existed in one part or another of this country at times does not exist in the Province of Quebec to-day. Our people have only one desire—this is essentially their home, their countryand that desire is to build up this country and to act in that respect in conjunction with other nationalities. This is calculated to give every man who has the future of this country at heart great hope, because these people are an important element, an element that must be counted with, and I believe that when important crises come upon this country, when we require to stand together, whatever may be the reason, when we require to put our shoulders to the wheel in order to make this great inheritance which Providence has given us a grand and powerful country, they will not be found behind any other nationality."

Lord Salisbury's reported impending resignation appears to have provoked open 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 obcisance here is an undefined curtsey. 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 cheisance 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 1898 he was in charge of St Columba's Memorial Mison, 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 tendercies of the Scotch "Anglican" Church bave always been extreme. He was received by one of the Jesuits at Glargow, and is to enter Oscott College.

The London Daily News, the chief organ of the Liberal party, has the follawing 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, de lusive peace that has slavery in its train.

. . . not peace by was nor by agotiation. Not a peace to be bought by taxes and bid for at an auction, but by conciliation and concercion-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 necessiy of making coroccasion, but bath 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." Barke