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to be pitted, but that he is greatly to be blamed. The thing is of the most enormous political significance.

'We really wish that we could deny perceptibly, that the general 'captain in the United States army' who is represented as defiling a Filipino altar could be a graduate of West Point. But, alas, alas, we do not feel authorized to do so. And we see, educated gentlemen see, the mischief he is doing. A whole division sent to reinforce Gen Ols would not do us as much good, rather would not be capable of retreating for us as much harm, as the three brutes represented in the picture in question have done by walking, with a more than British insolence, and with more than the weight of British boots, over the sensibilities of a sensitive race.'

Words equally strong have appeared in The Critic and other New York papers that probably reach the hands of but few Catholics. The contrast they furnish to the miserable attitude of a so-called Catholic paper may help us to understand that though a Catholic paper if fearlessly conducted is capable of doing a great deal of good work, the evil which a timid or indifferent (to other ends than money making) 'Catholic' paper accomplishes, calls for much more serious consideration.

Infidel Vanity.

This is the comment that comes to the lips of an intelligent Catholic when he looks upon the frontispiece in Collier's Weekly of Sept. 9. The number is illustrated with a special lot of "battle photographs from the Philippines," and the frontispiece instantly arrests attention. It is inscribed in large type, "Respectfully referred to the Secretary of War"; and beneath are the following words explanatory of the subject, which certainly needs no explanation to a Catholic: "The above picture is from a photograph taken by a correspondent in the Philippines, and not altered in any particular. It represents a field telegraph station set up on the altar of Calococan church, with wires attached to the tabernacle. The officer standing back of the operator is a lieutenant; and the one in front of the operator, with a cigarette, holds the rank of captain in the United States Army."

Collier's Weekly is to be congratulated upon the significant fact that it is the first secular journal in the United States to express contempt and a sense of national injury on account of the silly and scurrilous bravado of the soldiers of the United States in the Philippines. These ignorant young men evidently imagine that they are displaying greater bravery by defying the God of the Filipinos than by meeting the enemy. They appear to think that the God adored upon the altars of Catholic churches in the unhappy islands of the far Pacific is some Oriental idol. Therefore, by desecrating the tabernacles they must be exhibiting the daring spirit of Sirdar Kitchener when he dug up the body of the Mahdi and flung it into the Nile. But they are in error. Their daring is only akin to that of sansculottism; nor can their intelligence be of higher order. And even these are the heroes that some American Catholics are still too busily engaged in applauding to bestow thought or attention upon exhibitions of infidel vanity that have aroused the contempt and indignation of Catholic Christianity.

Mr. Whitney and the "Religious Press."

A good deal is being said one way and another about a charge that has been brought against the "religious press" of the province by Mr. Whitney, leader of the provincial Conservatives. At the recent meeting in Massey Hall, Mr. Whitney coast blame upon the religious press because the made in the hour glass of Mr. Hardy's government don't run down fast enough. He said the "religious press" has not done its duty. This appears to us to be quite the most ingenious declaration ever heard from a political platform. According to his own account Mr. Whitney, has all the material for a revolution close at hand. He is himself the man in the gap. He has an organization behind him not lacking strength of numbers. He has access to the press and the platform. Then why does he not succeed in stirring up the public or exciting popular indignation—raising

a cry for honest elections from end to end of the province? Why look to the religious press for the accomplishment of this work? If a revolution be needed to overthrow the monster corruption it must have a leader. Does Mr. Whitney stand up to confess his failure to lead?—or the failure of his party to command the earnest attention of men who value honesty? If Mr. Whitney is quite serious, in seeking a successful agent of revolution where his charge has fallen, it simply remains for one of the "religious" editors to step out of his sanctum and take Mr. Whitney's place on the platform.

Tissot's Life of Christ.

The paintings and drawings, over four hundred in number, illustrating the life of our Lord Jesus Christ, and representing Tissot's ten years of study and pilgrimage in Palestine, are now on exhibition in the Massey Music Hall. These works, which taken together make the acknowledged highest masterpiece of modern art, have been already shown in New York and elsewhere. Multitudes have thronged to view them, to be disillusioned, instructed, inspired. On the opening evening of the exhibition here a crowd waited in front of Massey Hall for the opening of the doors. They went in eagerly and so received the first impression of disappointment almost as a shock. There were no great canvases hung upon the walls, no life-size figures looking out with life-like expression from holy places transferred by the marvellous brush of the artist from the actual eastern landscapes to the walls, galleries, and stages of this modern concert room. There was nothing like that, only a seemingly endless series of small pictures hung in double lines upon low partitions disposed up and down the main floor of the auditorium. How would it be possible to look at all of these in any careful, methodical way? This was the first disappointment. A second shock was encountered just the moment the inspection was, with the aid of a guide book, begun. The divine figure of Jesus indeed was exactly what the devout Christian expected. It is no artistic conception, but bearing all the impress of more than human distinction which faith associates with the Redeemer's form. But all the surrounding subject of study—was it accurate historically, topographically? did the way of the Redemption begin thus? Let the artist himself answer. He tells us in the introduction to his "Life of Our Lord Jesus Christ," he does not pretend to affirm that the events recalled happened just in the way he has depicted them. His work is but a "personal impression based upon serious study and intended to dispel as much as possible an inaccurate and vague view from people's minds." In a few moments he has actually carried us away from our preconceived ideas; and we are going through Palestine, walking with Christ amid the scenes of His birth, childhood, mission and passion. The most extraordinary thing of all is the quickness with which the critical disposition within us subsides. We take in now the finest details, and believe, without thinking whether we are believing or not, that it must have been very like the picture before our eyes. No interpretation could emanate from an ordinary mind capable of such decisive power to influence crowd after crowd of onlookers; no study that was not devoutly Catholic in its spirit could change images upon the instant without touching the ground upon which those images rest. Tissot has studied the reality of truth, and has helped to illumine faith by bringing it closer, than artist ever before attempted to this reality. In a word Tissot is both a great artist and a great Catholic; what is more his genius has been unmistakably inspired by his Catholic faith.

It is quite beyond us to attempt even an enumeration of the pictures which left the deepest impressions. The gospel story is taken up prior to the great event of the Annunciation; but counting that as the first striking image of the artist's inspiration, the observer then finds himself being drawn into the understanding of the vast diversity of new impressions awaiting him at each successive step. Towards the end, when two hours and a half have slipped by almost unnoticed, the one central, conscience-striking lesson that has been stamped upon the heart

by the pilgrimages that men were very ardent when Christ lived and walked among them. But, as in the artist's great painting "The Inward Voice," we understand how even the most wretched elements of the race that witnessed the Atonement, felt the warmth resulting to the world—then blasted by hate and almost ruined—after the contact with the Saviour.

Along with the works illustrating the life of Jesus Christ on earth, the exhibition at Massey Hall includes a collection of Tissot's paintings from the Exhibition Universal, 1889, and for which the artist was awarded a gold medal. Whoever is interested purely in art would find himself well rewarded by an inspection of these latter works. But too much emphasis cannot be laid upon the importance of the main feature, which marking as it does a new use of Christian art, is in every respect an opportunity for the public at large, and our aim only one which Catholics especially should avail themselves of.

By the official register a steady increase in the number of Irish tenancies has been shown for some years. The Medical Press and Circular contends that the increase is apparent and not real. It says: "In the year 1880 in a population of over five millions the proportion was 250, and in 1897, with a population of something over four millions and a half, it was 480. The increase being apparent and not real is due principally to the facility of registration, the comforts, not to say luxuries by which of late years the tenancy has been surrounded, thus leading to the accumulation and prolonged living which congests our asylums."

There is evidently a disposition in official circles at Ottawa to repress the military dementia which Canadians have caught either through their American or English relations. It is hard to say what results may follow from this policy. A week or two ago Col. Sam. Hughes gave it out that he intended mobilizing himself in readiness for hostilities in the Transvaal, and at once proceeded to Port Arthur to engage in mining business. These warlike preparations were but suddenly received by the "Militia department, and Col. Sam. was informed that if he intended to usurp the functions of government he would hear more of it. Then the cosmopolitan "Kilties," with the Irish Colonel, negotiated an invitation to the Dewey open air procession in New York, but General Hutton laid them by the heels and would not let them go, because, forsooth, it would displease Spain. Perhaps General Hutton may find that he is sitting on the safety valve of our military dementia. The situation however is not without one grain of hope and consolation. Sam Hughes may mobilize himself in spite of all opposition, and the Kilties may supply the music on the patriotic occasion. May we all be there to see the show.

The fact that a Canadian contemporary has been advocating the formation of a Dominion "Catholic Party," may turn attention here upon the proceedings of the forty-sixth congress of the famous German Centre Party. The gathering this year was held at Neisse, Silesia, and a summary of its decisions are found in the Freeman's Journal of Dublin. There is a lesson for Canadian Catholics in the attitude of German Catholicity upon a delicate question that confronted the Congress at the very outset. The locality of the meeting brought up the claim of the Poles to their nationality and national language. The Polish party sent delegates to the Congress. They claimed to use the Polish language in taking part in its proceedings—the language banned alike by Prussian and Russian. The Congress had either to welcome the Poles in their national character and expose itself to the taunts of playing false to German ideas, or to reject their pretensions and cut its relations with a people and a party which it has been a cherished aim of Catholic Germany to defend against persecution. It is satisfactory to record that the Catholicity of the Congress overcame the spirit of German Jingoism. The "Germania," the organ of the party, opposed the recognition of the Polish language; but right prevailed notwithstanding to the pretended scandal of the so-called Liberal and Conservative Press. The Poles, however, are delighted with their victory, and the relations of their party with the Centre in both Reichstag and Landtag will be closer and more friendly than ever. In thus recognizing the right of the Polish people, the Centre was but following in the footsteps of Windthorst, who was before all a representative of the Hanoverian Nationalists. East and West, in fact, the Centre has scored alike by its policy in this respect; for the independent representatives of Alsace-Lor-

rain have also found in the party friends to their claims and rights.

The resolutions of Congress indicate the questions that are now uppermost in the mind of Catholic Germany. They demand in the first place "equality" and to be placed upon the same level with other citizens not merely in law, but in actual fact. Their resolution suggests that a Statute of Emancipation may be many years on the statute-book, and equality of treatment the prerogative of a Protestant Government and Protestant officials, before Catholic citizens have any experience of equal treatment in the concrete. Another resolution demands the recall of the Jesuits, which the Congress declared to be the test of the Centre's influence and their unalterable aim. The Prussian Government, if it wishes to have the support of the party for any of its immediate objects, will have to pay that price. William III. has recently discovered that even a Prussian Parliament cannot be trusted to register the Imperial decrees as revelations of superior wisdom. The third resolution denounces the license permitted to immoral literature and an immoral theatre. Another demands freedom of teaching and protest against the monopoly of education by the State. This is likely to be a subject of battle with the German bureaucrats, with whom centralization and State domination are articles of inflexible orthodoxy. Finally the Congress made a most significant demonstration of sympathy with the Pope in his protest against the pretensions of the Italian Monarchy. Cardinal Kopp, the Prince-Bishop of Breslau, delivered an impassioned address in favor of the independence of the Papacy, and in criticism of the action of the Italian Government. Coming from the strongest political party of the strongest member of the Triple Alliance, the rulers of Italy cannot afford to ignore this protest.

"Bystander" and The Register.

The Antigonish Casket, of Sept. 21, says: There are two subjects upon which, whenever he touches either, Professor Goldwin Smith loses that mental equipoise and clearness of vision, which characterize his remarkably sound views on other matters, and which contribute so largely to make his writings so commensurate with the events of the world very delightful reading. These subjects are Catholicism and Irish Home Rule. Either of these is to the Professor almost what Grecian history was to the otherwise perfectly sane gentleman who suffered from the malnutrition that he was Alexander the Great. As an embodiment of his chief bête noir, Dr. Smith has a special aversion to the Society of Jesus. Who ever hated the Catholic Church and loved the Jesuits? Our contemporary, The Antigonish Casket, of Toronto, writes: "The Bystander's" latest thrust at the Society, which he accuses of co-operating with James II. "to overthrow at once the liberties and the religion of the English people"; and when in support of his case he refers to "the historical fact" of the society's co-operation, through Father Petre, with James, Tins Roesner takes him up, and in an able article shows the ex-professor of history that there are some "historical facts" in relation to the events referred to that are completely ignored in his view. This is the position which our contemporary states and fully proves, and which, we observe, "The Bystander" is in no haste to attempt to refute.

"The historical fact," therefore, that Dr. Goldwin Smith alleged, and set forth as Father Petre represented, and set forth as his Order. We deny that history alleges any such 'historical fact,' and we go further and say that history leaves no room for doubt: Father Petre did not represent the views of his Order, or of the Catholics of England, and that his presence in James's court, and his connection with Sunderland's administration were regarded with hostility by Catholic opinion both in England and in Rome. That Father Petre was a Jesuit, that he was a member of the Society, and that the mob of London occasionally howled for his blood are all historical facts. But to say that, on Father Petre's account, reputable history draws the Jesuits as a society into the political arena, and that it is to be denied to deny accepted writers. Our contention is susceptible of proof in a variety of ways. In the first place it is borne out by Catholic opinion to Petre by the attitude of the Pope towards James and finally by the letters of Petre's brethren of the time, which are available to Dr. Goldwin Smith or any other scholar.

Dealing with a specific charge, The Antigonish very properly refused to be drawn off the scent by the red herring which the Professor thus adroitly dragging across the track: "As warrants for a moderate mistrust of it (the Society) he ('The Bystander') may appeal to two first-rate Catholic authorities, that of the saintly Pascal, who, in his 'Provincial Letters,' exposed the Jesuitical casuistry, and that of His Holiness, Pope Clement XIV., who suppressed it."

It is curious, in it does, how completely men lose their equanimity (we prefer to regard it as a lapse of that quality rather than a loss of honesty) when their prejudices are engaged. Dr. Goldwin Smith wishes to learn the truth as to the influence of the Jews in France, he would scarcely go to the President of the anti-Semitic League for trustworthy information on the subject. His native common sense, as to anything of the practical wisdom as a man of the world, with the garnered experience of nearly four-score years, would save him from such a ridiculous blunder. And yet, when it is a question of the character of the Jesuits, the saintly Jansenist paragon, Pascal, is, in his wilful, most ample and satisfactory authority against them. The admissions of their arch-enemy Voltaire and the praise of such a

man as Lalande, count for nothing. As to their suppression, while it is a question that comes ready to hand, it is one that Dr. Smith would scorn to use against any other object than one of his own pet aversions. That suppression, Dr. Smith must know, entirely proscribed from the question of the Society's merits. Clement XIV. was not the first and will not be the last ruler to yield to popular clamour—sometimes right, sometimes wrong. John signed Magna Charta and Geo. IV. the Catholic Emancipation Bill. Here yielding was right, but it was nevertheless forced and ungrateful. President McKinley declared war with Spain. "The Bystander" agrees with us that he acted wrongly; and his declaration is just as much an argument in favour of the yellow press stories of Spanish massacres in Cuba as of the Catholic Emancipation Bill. The Society's Bull of suppression is the Society's case of the excommunication of the Society. Dr. Smith has surely been often enough the champion of an unpopular cause to convince him that popularity and merit are not always associated. May not some historical witness of the next century judge of our satisfaction with the Society's conduct of the moral obligation of "The Bystander" himself on the conclusive ground that he was black-balled by a society of respectable citizens of Toronto? Would Dr. Smith think more of the warm friendship of M. Idano de Lompador and his creatures and of the other corrupt politicians that he unavailingly

Founded Sacred Heart Order.

The ecclesiastical court appointed by Archbishop Rain of St. Louis to inquire into the life and acts of Mme. Duchesne with a view to having her canonized ultimately, has completed its labors. The final sessions were held at St. Charles, Mo.

The convalesced included Monsignor Muehleisen, Revs. James J. McCabe, John H. May, W. M. Tobin, J. J. Hartly and J. J. McGlynn of St. Louis, and Rev. F. Wilmer of St. Charles. The testimony will shortly be forwarded to Rome.

Mme. Duchesne was one of the chief promoters of the Sacred Heart Congregation. She established the order in America more than eighty years ago. The first institution was in Florissant, Mo., then a bustling metropolis compared to the St. Louis of that day. To the Sacred Heart of Mary she gave in nearly every large city in the country. Within their walls are nearly 10,000 women devoted to lives of prayer.

Mme. Duchesne was born at Ladrone, France, in 1770. Her family belonged to the nobility, and possessed considerable wealth. One number of it appeared at an early age she evinced a marked love for religion. When 18 years of age she entered the Visitation Convent as a novice. Her father's death deprived her of her inheritance, and she eventually yielded to her wishes. With the French revolution 1791 came the expulsion of the Visitation nuns from France. They were subjected to many hardships. Sister Philippe tried to re-establish the order in the United States, but without success. She co-operated with other good women who were forming the Sacred Heart order, and became a prominent member of that body. She reached New Orleans early in 1818.

The degree of beatification proceeds that of canonization. That Mme. Duchesne is entitled to a place in the calendar of saints may not be determined for years. It must first be shown that her character and behavior was that of a model Christian who practiced in her heroic degree the virtues of faith, hope and charity, and the four cardinal virtues, prudence, justice, fortitude and temperance. The minutes resulting from this inquiry are then sent to the secretary of the congregation of Bishops at Rome. Before their consideration is opened by the supporters of the beatification. Then a promissory fidel, or, in popular terms, the "devil's advocate," is appointed. His duty is to point out any flaws or weak points in the evidence adduced and raise all kinds of objections. Usually a high dignitary of the church is selected for this purpose. The congregation next inquires if the person be an author, and if so, all his or her writings and manuscripts are scrutinized.

Then comes the introduction of the apostolic process by the committee of Roman ecclesiastics chosen to institute more rigid inquiries. After a lapse of ten years three bishops or high functionaries are appointed to review the testimony previously taken. Their conclusions are submitted to a new delegation. The process of beatification is completed and miracles are separately the subject of debate in the successive assemblies or congregations, at the last of which the Pope himself is present. Having sought to know the will of God by prayer, the Pope makes known his judgment to the secretary of the congregation.

A new congregation is then held, at which it is decided whether the beatification be proceeded with. This is the final stage. The ceremonies are held in the Vatican, where there is a public reading of the brief following by the chanting of the "Te Deum," and the image or picture of the newly beatified on the altar and incensing of the image and reading of the collect. Canonization is the final procession of the canonized and is a solemn act of God preparatory to being entered in the altar and commended to the perpetual veneration and invocation of Christians throughout the Catholic Church. Before being canonized it must be proved that two miracles have been wrought through the intercession of the blessed person since the beatification.

League of the Cross.

At a very large meeting of St. Peter's Branch were elected Messrs. Stephen Halliday, President; John D. O'Neil, 1st Vice-President; Arthur J. O'Neil, 2nd Vice-President; George B. Foster, Treasurer. The Society meets at 8rd Sunday in the month in St. Peter's School at 8 p. m. There will be an open meeting Sunday October 1st.