

The Catholic Register.

PUBLISHED EVERY THURSDAY, AT THE OFFICE, 40 LOMBARD STREET TORONTO. TERMS OF SUBSCRIPTION: TWO DOLLARS PER ANNUM. FOR ADVERTISING RATES APPLY AT OFFICE.

TRAVELLING AGENTS: Messrs. Patrick Mungovan, C. N. Murphy, John P. Mellon and L. O. Byrne. THURSDAY, OCTOBER 3, 1895.

Calendar for the Week.

- October 1—St. Francis of Assisi. 2—St. Catharine. 3—The Most Holy Rosary of the B. V. M. 4—St. Mark, Pope. 5—St. Bridget. 6—St. Dionysius and Companions, Martyrs.

Our esteemed contemporary, The Christian Guardian, will be interested to learn that Mr. A. J. Balfour in reply to the resolution of the Church Parliamentary Committee says: "I will take care that the views which, on behalf of many members of the House of Commons, you have communicated to me respecting the position of voluntary schools are laid before my colleagues. I am extremely anxious that something effectual should be done to relieve the almost intolerable strain to which these schools are now subjected; and this, I believe, the general wish of the party and of the Government."

That the weakness of Protestant ministers upon the marriage question is undermining the popular understanding of matrimony is often made apparent. Another instance is furnished by the Edinburgh Scotsman. In that paper a clerical correspondent tells of a marriage at which he was officiating where he was rather taken aback by the bridegroom saying, when asked "if he took this woman for his lawful wedded wife," "Weel, I'll try her for five year." "Ah, but," said my friend, "it must be for life or not at all." "Then," responded the cautious man, "see it must be, I suppose." And the indissoluble knot was tied.

Tax Returns to-day publishes a complete and authorized translation of the Pope's letter on the Rosary. We believe we are the first newspaper in America to do this, and we are sure our readers will appreciate not this fact alone, but the more important point—also, that this paper can be relied upon to make public as early as any Catholic journal in the world, authorized translations of Papal documents. His Grace Archbishop Walsh in common with the great prelates of the Church is deeply interested in directing the influence of the Press for good, and it is to his generous public spirit we are indebted for these translations which are outside the reach of the great majority of Catholic publications.

The London Daily Telegraph and the Daily Chronicle have been printing long headed articles outlining a scheme for the purchase of Rome by the Holy Father for the sum of \$200,000,000. It does not require much reflection to estimate this sensation at its true value. The Holy Father has rejected with contempt the yearly donation of \$640,000 from Italy, leaving the bankrupt government the money. It badly needs and sadly wastes. He is not likely to regard with less contempt any money jobbing suggestion with regard to the temporal power, although, no doubt, the cash would help Italy out of the hole at the present time.

With reference to the cable report that the Conservatives are preparing a moderate measure of Home Rule for Ireland, the only prominent public man in Ireland who has publicly invited Mr. Balfour to grasp his present opportunity is Mr. William O'Brien, and his two column letter published in the Freeman of Sept. 21st is one of the most audacious and unscrupulous statements. No one will have the temerity to accuse Mr. O'Brien of bartering, and when he points out to Mr. Balfour that by giving adequate attention to the congested districts, "he will be connecting his name with one of the noblest works of Imperial policy and philanthropy that could reward the just ambition of a statesman," he is only saying what every good Irishman will heartily support him in.

Tax Returns has entered into exclusive arrangements with an able Dublin writer to supply for the future a weekly Irish letter. The first article

appears in the present issue, and it is quite well entitled to speak for itself with regard to literary freshness combined with Catholic sympathy. The one fact we would impress upon our readers in this: we are leaving nothing undone to turn out a paper worthy of the Catholic people of this the literary and educational centre of the Dominion. Our Irish letter is not a "syndicate" affair, but the special and exclusive correspondence of this paper. Independence is our watchword and we are glad to know that our readers appreciate all that this means. No pains shall be spared to keep the pages of this paper original and up to the times. When you see it in THE REGISTER, you can be sure you have not yet seen it anywhere else.

The Duffryn Post referring to the death and funeral of the late Father Cassin says: "The Post is merely noting a local event, the death of a man of virtue and the transcendent tribute of respect which was paid to his remains. Kind reader, fancy a whole countryside turned out to see a dead body consigned to the grave, and ask yourself whether this man had done something noble and elevating in life to entitle him to the pageant. Remember, moreover, that he was a Catholic priest and that the Protestants among whom he lived, men who saw his daily life, were foremost in their tribute of respect. The shades of evening were gathering, night was rushing fast upon the quiet hamlet of Kenilworth when the immense procession reached the graveyard where sleep the Arthur dead of half a century. Sadly and silently were the remains of a great man—great in virtue and good deeds—deposited beside those of a brother who had already fallen asleep. Green grew the grass in the Kenilworth cemetery over the remains of Father Cassin, and may heaven grant that we all lead as pure and ennobling lives as he who we are sure is today numbered among the elect and enjoying the beatific vision."

A correspondent of L'Univers, writing upon the subject of the Protestant Archbishop of Canterbury's reply to the Pope's letter inviting England back to unity with the Catholic Church, makes this significant declaration: "I have just returned from England, where I make a long stay every year. ... No doubt, the Encyclical Letter did not stir up the public mind to the same extent as the general election or the African question—last is a matter of course; but I have noted that enlightened Protestants attached to it equal importance to that accorded by French Catholics to documents emanating from the Holy See. The lay professors of the University are very willing to discuss the question, and treat the Pope with marked respect. One of the most noted clerics at Oxford, a Fellow of Magdalen, told me that he had read out the Papal letter from the pulpit, and introduced it to his congregation as a document emanating from the highest moral authority existing in Christendom. I am assured that several pastors who do not belong to the Ritualist Church have done the same thing, and finally the Episcopate has officially taken cognizance of the Encyclical. Can anything more be desired? But fifty years ago the advent of Rome would have been repelled with contumely, and a cry of 'No Popery' would have been raised. This change of attitude alone is full of promise for the future."

The correspondent bears out what so many individual Anglican churchmen have admitted, that the "Ad Anglos" letter has produced a deep impression upon the religious mind of England.

It is a matter of satisfaction that there has been no attempt made in the press of Canada or anywhere else to misrepresent the character of the mis-called "Irish" convention held in Chicago during the week. The world at large seems to have pursued with horrid indifference the boisterous whoops of scornful wrath hurled across the American continent and the Atlantic Ocean at the British lion. Even the London Times took it all in good part, recognizing that a public meeting of American citizens, addressed by a man of the name of Finerty, has just about the same right to make war at long range upon England as a public meeting of British subjects, addressed by Mr. Gladstone, has to make war upon Turkey. There is this difficulty of course with the parallel, that moral sympathy goes out to Mr. Gladstone. More satisfactory than the treatment of the Chicago warriors by the press outside of the United States is the demeanor of the Catholic press of their own country towards them. It is there that we naturally look for the best informed feeling, and the Irish-American sums the general opinion up very comprehensively when it says:

One of the significant facts of the movement was the adoption of a new name—"The Irish National Alliance," with "Head-

quarters" in New York and the Treasury in Chicago, to which each member is expected to pay two dollars a year quarterly in advance—and ask no questions as to how the money goes. What "alliances" the new-old organization will contract, and with what objects, will probably be made manifest in the near future by the action of those who assume to direct its destinies. But there is little room for hope that Ireland will be a whit the better of the outcome.

England's Conversion.

The Christian Guardian would have its readers believe that the Roman Pontiff had no connection with the introduction or establishment of Christianity in Great Britain.

Its strictures on the Pope's letters, in its issue of September 23rd go to say: "A careful student of ecclesiastical history has also pointed out that Christianity was established and organized in Great Britain long before the Latin monk, Augustine landed in Kent." If the Christian Guardian had true reverence for ecclesiastical history it would make no hap-hazard assertion of that nature. It is always a matter of importance to tell the whole truth; in religious concerns which affect the soul and its eternal interests, the greatest amount possible or attainable of light should be focused on every question that is a subject of debate. This one, of the origin or establishment of Christianity in England, although presenting some difficulty at first sight, becomes quite easy of solution to the careful student; whose mind is not warped by prejudices, or who, previous to examination of the facts, is not already predisposed to doubt or skepticism.

To properly understand the question of England's conversion to Christianity it should be kept in mind that there are two conversions of that island to be accounted for. The first time history mentions a word about Christianity in Great Britain occurs in the life of King Lucius—about the year 179. According to Ven. Bede (Bk. 1, ch. 4) that prince sent an embassy to Pope Eleutherus imploring him to send "some zealous clergymen to Britain who might instruct his subjects, and administer to them the divine mysteries." The Pope complied with the royal request and deputed among other missionaries, Fugatus and Damianus—these holy men preached the Gospel and established churches in many places throughout Britain and Wales. The old Welsh chronicle quoted by Usher, calls them Dwyan and Fagan. They died in or near the diocese of Llandaff, and Harsfield says: "There stood in Wales a church dedicated to God under their invocation" (8 His. 1 Bk. ch. 8) as quoted by the saintly Alban Butler.

It is not at all improbable that Christianity was introduced into Britain by the Roman armies who held possession of the kingdom for more than 300 years, and among whom, not only thousands of the rank and file, but officers and noted generals were Christian heroes and martyrs. That those Christians who remained, after the departure of the Roman legions, were attached to the Holy See, and looked to Rome for light and assistance is evident from the proved correspondence and interchange of courtesies that kept the Pope and the British king united. Three British bishops attended the Council of Arles held by command of Pope Sylvester, A.D. 314. They were the Bishops of London, of Colchester and York. Their names are given Restitutius, Eborius and Adolphus.

If Christianity was so well established in Britain, why, then, talk and write so much about the conversion of England by the Latin monk, Augustine? Simply because a second conversion was needed. In the year 447 Hengist and Horsa with several thousand Saxons from North Germany landed in Britain, and after varying fortunes of war, succeeded in driving the Britons, who were Christians, into the fastnesses of the mountains in Scotland and Wales. The Saxons called to their assistance the Angles and the Jutes. All these were rank Pagans. They worshipped at the shrine of Imminul their famous god of war, to whom they offered human victims in sacrifice. They also adored an idol named Chrodo that represented an old man holding a wheel in both hands, corresponding, no doubt, to the god Saturn or Time of the Greeks and Romans. They were not brought over to Christianity in Europe until

the year 800, when Charlemagne conquered them in several battles, and peace was granted them on condition of their becoming Christians.

Those German Pagans established the Heptarchy, and Kent, Sussex, Wessex, Anglia, Mercia and Northumbria, with Essex, had no vestige of Christianity in their midst but the ruins of an old abbey and churches, from which the early Britons had been driven by the ruthless invaders. From the year A.D. 419 until 559 the three inhabitants knew no God but Imminul or Chrodo, whom they invoked in time of war and on whose altars human victims were immolated. Pope Gregory on day passing in the slave market of Rome noticed some youths of noble stature and fair complexions. On enquiry as to their nationality, he was told, they were Angles. "Oh!" exclaimed the Pope, "they should be angels." It occurred to his Holiness, no doubt, an inspiration from Heaven, that missionaries should at once be ordained and equipped for the conversion of the Angles, or England's conversion. Thence follows the history of the successful mission of St. Augustine to England, of the conversion of King Ethelbert of Kent and of the subsequent conversion to Rome of all England. Let the Christian Guardian's "careful student of history" ponder well these facts.

Victoria Industrial School.

In an obscure corner of the Globe of Tuesday, we find the following letter which seems fairly entitled to rank as a document worthy of wider publicity:

To the Editor of The Globe: Sir,—In your issue of the 27th you made a statement in your report of the investigation now being held in connection with the Victoria Industrial School, Mimico, which if it were not corrected would place me in a very unenviable position indeed.

The paragraph in question reads:—"Another complaint was that a nurse had been paid \$30 in lieu of notice of dismissal, and the answer was that she was not a competent nurse and had been engaged in the absence of Mr. Hassard, Superintendent, by Drs. Cotton and Godfrey. The payment was made to get rid of her without trouble with her lawyers." Now I certainly did receive \$30 00 in lieu of notice of dismissal, but I was not engaged in the absence of Mr. Hassard, Superintendent, by Drs. Cotton and Godfrey, as neither of these gentlemen will state, and to show that the charge of incompetency is utterly false I ask you to kindly publish with this letter the following certificates from Drs. Cotton and Godfrey, physicians to the above school:—

"To whom it may concern.—This is to certify that Miss Annie Kelly, for the past year nurse at the Victoria Industrial School, Mimico, has shown herself to be perfectly competent to take charge of any surgical or medical case occurring in general practice. In the discharge of her duty she is conscientious to a fault, in person neat, in character exemplary. Forbes Godfrey, M.D., physician, Victoria School."

"This is to certify that Miss A. C. Kelly has been nurse in charge at the Victoria Industrial School at Mimico during the past year and has given every satisfaction in her work. She is careful, methodical, neat and tidy, and understands her work, both medical and surgical, thoroughly well. With all this she is pleasing in her manner and deportment. It gives me great pleasure to testify to her sterling worth and ability. J. M. Cotton, M.D., physician, Industrial School."

The reason why I was dismissed is best known to the eminently philanthropic, Christian (sic) gentlemen who compose the board of that most wonderfully managed institution. During the year I spent there I was told repeatedly by the Superintendent, Mr. Hassard, that I was not wanted there, but simply and solely because I was a Roman Catholic.

As no other objection to my being there was made, both doctors being perfectly satisfied with the way in which I performed my duties, and as the Victoria Industrial School is not a Protestant but a public institution, I concluded to remain, with the above result.

No wonder they wanted to save trouble with my lawyers and would willingly pay \$30 50 of the people's money to do so. In the interest of fair play I wish you to publish this information for the fair-minded people of this Province.

Toronto, Sept. 30. ANNIE C. KELLY.

The Victoria Industrial School has already received some public attention, but Miss Kelly's letter has a significance that is all its own. She leaves no doubt of the absolutely false and unwarranted charge of incompetency upon which she was dismissed. A most injurious and outwretched attack is proved to have been made upon her according to the certificates of Drs. Godfrey and Cotton; and the authors of it stand further convicted of the malicious publication of the libel in the public press, unless, which it would be preposterous to suppose, the lady has been wantonly

or without any substantial information assailed by the newspapers. In this aspect of the case we take the liberty of calling the attention of the Ontario Government to the matter, and we hope the government will not deny its interest in Miss Kelly's grievance.

Fanatolism in Belfast.

A shocking story has just been unfolded at a coroner's inquest in Belfast. In a lodging house on Shankhill road a poor Catholic was lying at the point of death. The sister-in-law of the dying man was sent for the priest, who, hastening to the place with the last Sacrament, was confronted on the door step by the lodging house keeper—an Orangeman named Joseph Andrews. The sworn description of the scene that followed is almost incredible. The priest was savagely assailed by the Orangeman, but true to his mission he carried the Sacrament to the room, and stayed there till the poor creature passed away. All the time the horrible rage of the owner of the place continued, and his imprecations rang in the dying man's ears to the last moment. The daughter of the sufferer was also furiously assaulted, and Andrews's wife threatened to throw the corpse into the street. It transpired that these were the only Catholics in the district, one witness, in reply to a juror's question, explaining: "There were no Catholics there; they were hunted and have not come back yet." This is the record of Orangeman on its native heath. Talk of the fanatical slaughter of Armenians by the Turks, and the picture is hardly more revolting. Although the medical evidence at the Belfast inquest went straight to the point that Andrews had deprived his sick lodger of the chance of recovery, nevertheless the Belfast jury acquitted him of responsibility. The whole story is appalling.

History of Glastonbury.

The name of Glastonbury has appeared in the daily press so frequently of late that it cannot be uninteresting to tell its history here in brief.

All that now remains of the once great and wondrous abbey is the ruin on Tor hill, 25 miles south-west of Bath in Somerset. The last abbot of Glastonbury was the martyr Richard Whiting, whose murder was also the occasion of the sacking of the monastery by the soldiers of Henry VIII. The bloody war stands back on the page of English history 800 years, but to-day Glastonbury is no less a shrine for pilgrims than it was in its pre-Reformation glory when it rivalled even Canterbury. The foundation of the abbey dates back to 60 A.D., so that it had existence with the birth of Christianity in Britain. The pilgrimage of the Catholic Truth Society, referred to in our news columns to-day is beautifully described in the London Daily Telegraph. The pilgrimage "took the form of a procession through the town, and addresses, prayer, and the singing of hymns at or near the spot where the old abbot was slain. The procession was formed at the railway station. It comprised upwards of 100 ecclesiastics of all degrees—bishops, abbots, canons, priors, monks of various orders, priests students, and acolytes, distinguished lay members of the Catholic Church, among them being Lord and Lady Arundel of Wardour, several prominent members of the Catholic Truth Society, and, in addition, some 1,100 ladies and gentlemen from various parts of England. It moved slowly towards the Tor, headed by a band playing sacred marches. On the way, also, marching in fours, or riding in some cases in vehicles, one or other of each party recited the Rosary, the rest answering, and as the long cortege, which extended fully a quarter of a mile, at last reached the foot of the Tor, the whole company joined in the hymn, 'Fath of our Father.'"

The Abbot of Glastonbury and his companions were really murdered by Henry's soldiers "or plundered. The king had summoned the Abbot to surrender Glastonbury "with its treasures," or in case of refusal to be hanged drawn and quartered. The sentence was carried out with the utmost cruelty and barbarity on Tor hill. The memoranda both of the imprisonment and murder are in Cromwell's hand writing as follows:

"Item—Councillors to give evidence against the Abbot of Glaston. Item—To see that the evidence be well sorted and the indictment well drawn. Item—The Abbot of Glaston to be tried at Glaston, and also executed there, with his accomplices."

No wonder this pilgrimage which has re-awakened the knowledge of those dark days, has set the Heart of England pulsating with uncontrollable veneration to the shrine beside which are still at rest King Arthur and Guinevere as all Tomnyson's lovers know.

Mr. Bifton's Latest.

We are inclined to perceive a change of attitude on the part of the Attorney-General of Manitoba in the article upon the school question which he contributes to the October Review of Reviews. So that we be not suspected of extracting from his language more meaning than he himself put into it, we quote:

"The question is purely one of policy. The courts will decide every case whether the Dominion and Provincial authorities in any past or future action are within their respective jurisdictions. There should not be the disposition on either side to act illegally or arbitrarily. If the fears which have been expressed of a disturbance of the peace of the Dominion are justified by events it will be an accident of history, not a duty acted by some one in authority. In view of the thorough training of Canadian public men in the methods of constitutional government and their pride in the observance of law, there is no reason to suppose to apprehend any contingency."

Although we do not subscribe to Mr. Bifton's version of the arguments that have been urged for and against remedial legislation, and although we go the length of saying, that his statement of the facts is partial on the face of it, still there is dignity in the position he takes up for Canadian pride in the observance of law. That must be recognized to his credit, for it has not always been so with him.

DEATH OF FATHER CASSIN.

The Parish Priest of Dundalk Melancthon and First Pastor to His Honor.

Rev. Father Cassin, the good parish priest of Dundalk, Melancthon and Protou who had been filling for the past six months, died on Thursday morning the 19th September at the parochial residence, Dundalk, at the 46th year of his age, and the 10th of his sacerdotality. On Saturday morning at nine o'clock the solemn Requiem Mass was said in the church at Dundalk, Very Rev. Dean O'Connell, Mt. Forest, being celebrant, Rev. Father Buckley, Owen Sound, doctor of Arthur, Dubuq, Artilon, sub-deacon, and Rev. Fr. McPhillips, Oranville, master of ceremonies. The Right Rev. Monsignor McEvay, Rector of St. Mary's Cathedral, Hamilton, preached the funeral sermon and the Rev. Fr. Dubuq, priest in charge of the parish, assisted the choir. Besides the above Rev. gentlemen, there were present in the sanctuary, Rev. Fr. Maloney, Durham, and Rev. Fr. Shaughnessy, Owen Sound. After the ceremonies, the funeral procession, in charge of the Dundalk silver band, began to move, and in a short time the largest funeral procession ever seen in that locality was on its way to Kenilworth cemetery, township of Arthur, where the deceased wished to be buried. The officiating members of the C.M.B.A. branches of Arthur and Mt. Forest, of which latter branch Fr. Cassin was a member, together with numerous teams from Mimto, Normansy, Arthur and Mt. Forest met the procession at Bell's Corner, arriving at the cemetery, the Mt. Forest members of the C.M.B.A. acting as pall-bearers deposited the remains in the grave, and the Very Rev. Dean O'Connell, assisted by Rev. Frs. Owens, of Arthur, Doctor of Arthur, Dubuq, of Dundalk, read the last prayers. The Rev. Patrick Joseph Cassin was born in the parish of Mullnavat, Co. Kilkenny, Ireland. After attending the parish school, he was sent to St. John's College, Waterford, then presided over by the present Archbishop of Kingston, the Most Rev. Dr. Clary. Having finished his classical course, he came to Canada as a student of the Diocese of Hamilton. After spending some time in the famous College of Toronto, he entered the Grand Seminary, Montreal, in 1874, and there pursued the usual course of theology and ecclesiastical training until he, together with five others, was ordained priest by the late Bishop Gibbon, in St. Mary's Cathedral, Hamilton, on Sunday, July 8, 1877. He was then assigned to Mount Forest as assistant to Rev. Father O'Connell, and after spending three years there in the faithful discharge of his every duty, he was called upon to take charge of the missions of Pricerville, Glenelg and Melancthon, then comprising in part, no less than eight townships. So well did he labor in this extensive field, that the late Bishop Carbery called him to assume charge of Mount Forest in Jan. 1882. There he remained until October 1882, when he was sent to take charge of the newly formed parish of Dundalk, Melancthon and Protou, where he remained in the faithful discharge of his duties until the time of his death, when, like the Good Shepherd, he gave his life for his flock. Besides being mourned by his people his death is also lamented by a sister, Mrs. M. Sherry, of Arthur, sp. by his brother, Wm. H., of Buffalo, both of whom were with him at the time of his death. His cousin, Mother Mary Aphonsus, of Owen Sound, sister Gertrude, Mrs. Healy and Mrs. Michael L. Arland, of Hamilton, were also in attendance at the funeral. The octoem in which the deceased was held in Mt. Forest was attended by the large number who turned out to meet the funeral procession at Conn. and accompanied it to the cemetery. R.I.P.

UNRECALLED.—Mr. Thos. Brent, Trendelenburg, Oct. writes:—"I have to thank you for recommending Dr. THOMAS' ECLECTIC OIL for bleeding piles. I was troubled with them for nearly three years, and found almost everything I could hear or think of. Some of them would give me temporary relief, but none would effect a cure. I have been now free from the distressing complaint for nearly a week, and I hope you will continue to recommend it."