

The Catholic Register.

PUBLISHED EVERY THURSDAY OFFICE 40 LOMBARD ST., TORONTO. SUBSCRIPTION 12R ANNUM. \$2.00

Approved and recommended by the Archbishop, Bishops and Clergy.

ADVERTISING RATES. Transient advertisements 10 cents a line.

A liberal discount on contracts. Remittances should be made by Post Office Order, Express Money Order, or by Registered Letter. If by cheque, 25 cents must be added for discount.



THURSDAY, APRIL 19, 1900.

CALENDAR FOR NEXT WEEK.

SUNDAY, April 22nd, White. Sunday in white and first after Easter. Double Preface. Mass of the day. Vespers of the Sunday. Commemoration of the following: MONDAY, 23rd, Red. St. George, Martyr, Semi-double. Patron Saint of England (Double 1st Class).

Easter Sunday Observed.

The solemn services peculiar to the closing days of Holy Week took place in all our churches, with one notable exception, made necessary by the inability of His Grace Archbishop O'Connor to officiate at the sacred ceremonies and service on Holy Thursday.

Many and deep were the expressions of regret that fell from the lips of those present at the cathedral on the occasion, which brought home to them the fact of their chief pastor's much deplored illness, together with the hope that His Grace would soon be restored to his customary health and vigor.

The spiritual gloom of Holy Week, however, gave way before the bright gladness of Easter, and the morning sun shone gloriously for a time upon the flower-decked altars and congregations of devout worshippers that flocked to the churches.

Special efforts had been made by the various choirs, and reports have come in from all sides of the successful rendering of specially prepared masses, and, in the evening, of much brilliant music.

The churches were crowded at all the morning services, and in the evening, quite a number of our separated brethren being conspicuous in some congregations.

The day itself was heralded in by an ideal Easter sun that fairly danced in the morning sky, giving an impetus to those joyous feelings engendered in the Christian heart by the "Day which the Lord hath made," and possibly among the gentle sex, whose pleasurable duty it is to accord with the season, by the hats which the milliners have made. As the day advanced, the sun forgot to shine—at least resplendently—but the day was mild and enjoyable, and crowds of people, and especially children, looking for the Spring, availed themselves of it to get as much out-door enjoyment as the season permitted.

Quasimodo Sunday.

The Sunday after Easter is known as the Church's Calendar as Dominica in Albis. The name is derived from the custom observed in early times of the neophytes, who had been baptized at Easter appearing in white garments in the church. It is also called "Quasimodo geniti infantes," but is commonly known as Low Sunday.

During Easter Week the Gospels of the day recount how our Lord appeared at various times and under varying circumstances to his Apostles and Disciples to give proof of his resurrected and resurrection. So that all the Apostles and many of the disciples had come to know and believe that Christ indeed was risen. But one yet remained unconvinced and that was Thomas who was called "Doubtful." But our Divine Lord in

his loving kindness and forbearance, knowing the weakness of poor human nature, desired to submit Himself to the supreme test for the sake of one who though doubting loved Him with a great love.

This incident is commemorated in the Gospel of Low Sunday:—

And after eight days, again His disciples were within, and Thomas was with them. Jesus cometh, and the doors being shut, and stood in the midst, and said "Peace be to you." Then He saith to Thomas, "Put in thy finger hither, and see my hands, and bring hither thy hand, and put it into my side; and be not faithless but believing." Thomas answered and said to Him, "My Lord and my God." Jesus saith to him, "Because thou hast seen Me, Thomas, thou hast believed: blessed art they that have not seen and have believed."

This incident furnishes a striking illustration of the difference between faith and conviction. Faith is to believe without doubting whatever God has revealed, and this is a recognized and duly appointed authority; conviction is to arrive at and rest in an attitude of certainty through and by the evidence of the senses and the reasoning faculties.

Clerical and Lay Editors.

An interesting controversy was started a short time ago by the New World, a bright and most readable Catholic paper, on the question of Clerical and Lay Editors of Catholic papers. The question has received considerable attention, as appears from our exchanges. The prevailing opinion seems to be the very natural one, that the Clerical Editor is more competent by education, training and the special character of his sacred work to deal with questions of theology and morals. The Editor of the Midland Review after a very full and able discussion of the question, in which he quotes Cardinal Vaughan in support of the position taken up by The New World, concludes as follows:—

"In conclusion may we not refer to the great daily journal as an instance of every abscorbator to his last? Usually there are three or four columns of editorial matter. Does one man write it all? Scarcely. Frequently each editorial is the work of a specialist. The editor-in-chief writes one article along some particular line with which he is conversant; the communal editor writes of books, books, the critic writes of dramatics; the topical editor writes of wars, the gold cure, the faith-cure, anything of current interest; the paragrapher fills space with sundry glittering observations, and so to the end. All these are supposed to be specialists in their line, authorities on the subjects they treat. When occasion arises—and we believe such occasions rarely arise—should the Catholic journal be denied the service of specialists competent to speak with full authority? We think not. As we see it, Catholic journalism has need of both priest and layman, each laboring earnestly within his sphere."

We might add that a great deal depends on the characteristics of the paper itself. Some Catholic papers may be looked upon as distinctly religious papers; such demand the services of priests for editorial work. Others aim at the wider and less restricted sphere of Catholic news-papers, dealing from a Catholic standpoint with the thousand and one subjects, apart from theology and morals, that engage the attention of the day: such papers have been and are ably edited by laymen. The best Catholic journal will be one whose editorial pages are informed and guided by pen both of priest and layman.

The Church for the Times.

Before the Toronto Ministerial Association on Monday last the paper of the day on "The Church for the Times" was read by the Rev. E. H. Dewart. As reported the Rev. gentleman said that corporate union would never promote spirituality. He spoke of course, of Protestant Churches. His statement appeals to a thoughtful mind as being correct; for how can the union of the various sects be conducive to spirituality, when even in any one sect it is difficult to find two people who think and believe alike? With the Rev. gentleman's statement that the Church is God's representative institution on earth, and God's answer to human needs there is little fault to be found. But which church? There are so many, and surely all—many contradicting each other in their teachings—cannot claim that most enviable distinction. It (the church) must be liberal and elastic, and the Rev. gentleman. It must indeed, to meet the views and questions of its members, many of

whom according to present reports are evincing more than a wrong inclination to kick over the traces. Plainly speaking the meaning is that the people of the times are to be entrusted with the superhuman task of framing a creed and a church, which will, as far as possible, admit of the preacher telling his flock not what Jesus Christ gave his Apostles to preach unto all nations, but what a disgruntled twentieth century Christianity would have conformable with its views of the life here and of the life that is to come. The Divine is to be eliminated from this Church's teaching; humanity to be deified.

The Queen's Visit to Ireland.

Her Majesty's visit to the Emerald Isle still engages the attention of the English press, and so far, if we except the seizure of an issue of The United Irishman, nothing has happened to mar the peaceful if not pacifying purpose of the visit; while on the other hand, it is apparent that the visit itself has failed to stir the people as a whole to anything like that degree of enthusiasm which was so conspicuously paraded in the English and Canadian papers.

The unusual interest that attaches to the event is due to the feelings of antipathy that have so long existed between the Irish and the English, and a general curiosity to see to what extent recent happenings revolving round the Irish regiments in South Africa, and especially the Queen's visit itself, may have allayed those feelings.

Our opinion, based upon a careful view of the situation as reflected by the Irish press, is that the heart of Catholic Ireland has not been touched by the Queen's presence in the country. Irish valor evoked a great outburst of enthusiasm in London for the "wearers of the green," but just exactly to what extent this feeling is returned by the people of Ireland, who, after all, are the most concerned in the matter, it is not, as some would make out, difficult to tell. True, many of the Irish people resident in England have expressed the hope that the Queen's advances would be met by equal advances on the part of the people of the Emerald Isle; but that has not been the case.

The New York Sun sums up the situation pretty accurately when it says, "It will scarcely be pretended that Irish Nationalists have any cause to regard with satisfaction the reign of Queen Victoria, or to feel any gratitude to the Sovereign herself. The truth is that the sentiment of loyalty has become well-nigh extinct in the greater part of Ireland, and that the epithet, 'Loyalist,' adopted by the larger land-owners and the Protestant minority in Ulster, has become a term of reproach among the people at large."

A New Presbyterian Creed Proposed.

A Press despatch from Chicago, of date April 18th, says:—

"The Interior, the Presbyterian organ, will contain a strong editorial on Monday, advocating the setting aside of the confession of faith and the adoption of a short evangelical creed. Dr. Gray, the editor, who has defended Dr. Hillis, repeats what he said when Dr. Hillis was first attacked—that three-fourths of the ministers and three-fifths of the members of the Presbyterian Church reject the clause in the confession which Dr. Hillis attacked, and for which he was denounced by certain theologians and religious newspapers. Dr. Gray has no doubt that the church would accept an early opportunity to vote on a new confession, and that it will be carried by a large majority."

It would seem from the above that the bulk of the Presbyterian Church in the United States, including clergy and laymen have become avowed heretics to the fundamental formula of their faith. Great changes are predicted in the religious life and belief of the various Protestant churches, at this the closing of the 19th century. Here is one that seems to be little short of unanimity on the question of having a new creed in the place of that which hitherto was deemed all sufficient and satisfactory. We allude to the famous Westminster Confession, made by act of Parliament in 1646, being the outcome of a squabble that arose among the early English and Scottish Reformers.

This Confession is described as "a remarkable document in many things, being well written, and in a style at once forcible and perspicuous, yet easily intelligible, and not to be misapprehended." From which it may be inferred that the present crisis in the American Presbyterian church, if

which the Westminster Confession is the doctrinal charter, has arisen not from any vagueness attributable to the wording of dogma, but from the conviction that some dogma or dogmas asserted to be by the fathers of Presbyterianism are no longer tenable in the light of modern criticism. So a new creed is to be proposed to meet the religious exigencies of the present day, even at the risk of stigmatising the church of the past as a heretical church and one teaching error.

If the editor of the Interior succeeds in subverting Presbyterian dogma and revolutionising the methods of Presbyterianism, it may be possible for Drs. Briggs and McGiffert to return and find peace in a regenerated fold. The doctrine which Dr. Hillis, and according to his opinions, three-fourths of the ministers and nine-tenths of the members of the Presbyterians look upon as not only obnoxious but positively contrary to the mercy and justice of God, is that of predestination—that God has from all eternity fore-ordained whatsoever comes to pass. In his sermon Dr. Hillis said:—

"On one page Jonathan Edwards says: 'God holds the unconverted over the pit of hell, as much as one holds a spider or a loathsome insect over the fire, and from time to time the generation in darkened lands, without number, are swept into the future as the horse-wife lifts the lid from the glowing coils and sweeps flies into the flames.' And to-day one of our greatest denominations still includes that tremendous statement in its confession of faith, saying that certain men and angels are fore-ordained to everlasting death, being 'particularly and unchangeably designed, and their number is so certain and definite that it can not be either increased or diminished,' and every young man who enters the Presbyterian church is solemnly sworn to believe and teach this frightful view."

"And every attempt to revise and expel that statement from the creed has been successfully combated by a majority that wishes to retain the doctrine. It would seem that if man believed it reason would be shaken to its foundation. It would seem as if a man would prefer to be burned at the stake rather than hold, or assert, or charge such an infirm cruelty upon the all-merciful and all-loving God. The day the abolitionists were to believe and teach this frightful view. 'And every attempt to revise and expel that statement from the creed has been successfully combated by a majority that wishes to retain the doctrine. It would seem that if man believed it reason would be shaken to its foundation. It would seem as if a man would prefer to be burned at the stake rather than hold, or assert, or charge such an infirm cruelty upon the all-merciful and all-loving God. The day the abolitionists were to believe and teach this frightful view. 'And every attempt to revise and expel that statement from the creed has been successfully combated by a majority that wishes to retain the doctrine. It would seem that if man believed it reason would be shaken to its foundation. It would seem as if a man would prefer to be burned at the stake rather than hold, or assert, or charge such an infirm cruelty upon the all-merciful and all-loving God. The day the abolitionists were to believe and teach this frightful view."

Yet Another Blow.

Yet another blow has been struck at the Westminster Confession. This time it comes from the noted Dr. Charles Parkhurst of New York, who in a sermon on Easter Sunday spoke out vigorously as follows:—

"We ought to have a new confession of faith. It is surprising that the Presbyterian Church is able to do as much as it is doing with such an infirm confession upon its side as we are laboring strapped upon. The day the abolitionists were to believe and teach this frightful view. 'And every attempt to revise and expel that statement from the creed has been successfully combated by a majority that wishes to retain the doctrine. It would seem that if man believed it reason would be shaken to its foundation. It would seem as if a man would prefer to be burned at the stake rather than hold, or assert, or charge such an infirm cruelty upon the all-merciful and all-loving God. The day the abolitionists were to believe and teach this frightful view."

And this is to be the end of the famous instrument of torture framed by the wise-heads of early reformation times to good thousands to despair in God's goodness and mercy—to be an interesting monument of folly to future generations.

Here are the figures of Ireland's history according to the statistician, Mulhall, and quoted by Gladstone in the House of Commons, during 50 years of the Queen's reign from 1841 to 1891:

Table with 2 columns: Year and Population of Ireland. 1841: 8,190,597; 1851: 7,574,377; 1861: 6,728,967; 1871: 5,406,804; 1881: 4,150,849. During the same period, 1,225,000 died of famine; 8,648,000 were evicted; 4,184,000 emigrated, making a total of 8,979,000 persons involved.

EDITORIAL NOTES.

The Irish language is being so generally studied that its decay has not only been arrested, but it promises to become a living and widely spoken tongue. Next year's census will probably show that it has made rapid strides amongst the Irish people.

Rev. Dr. David Gregg, of the Lafayette-Avenue Presbyterian Church, Brooklyn, N.Y., says: "Though I am a conservative Presbyterian, I say that the Confession of Faith, on which the Presbyterian Church stands, is dead." Truly the Presbyterian Church is in a bad way, and evidently requires another Reformation to rescue it from threatened fossilization.

Among the Irish American Press the opinion widely prevails that the Queen's visit to Ireland is to induce and assist in the obtaining of Irish recruits for the British Army. Be this as it may the following notice appeared in the official Gazette:—

"Her Majesty the Queen having deemed it desirable to commemorate the bravery shown by Irish regiments in the recent operations in South Africa, has been graciously pleased to command that an Irish regiment of Foot Guards be formed. This regiment will be designated the Irish Guards."

It is announced that a Catholic College for women is about to be erected at Washington in close proximity to the world-renowned Catholic University. This step stamps beyond dispute the favorable attitude of the Church authorities towards woman's right to avail herself of the very highest intellectual attainments. The work of founding this proposed College for women has been entrusted to the Sisters of Notre Dame of Namur, Belgium, whose reputation throughout Europe and portions of America is that of the most enviable character in respect to their teaching proficiency and maintenance of high ideals. In the New England, Middle Atlantic and Pacific Slope States this Order is very strong, as also in Ohio, where the Mother house of the United States is situated.

While public attention is fixed on the fascinating but sanguinary conflict going on between two Christian peoples, the black, gaunt, spears of famine is stalking through some of the fairest parts of India. Millions of money and thousands of lives are being spent in the prosecution of a war that ripe opinion has declared unnecessary and avoidable, whilst so far as Great Britain is concerned, the relief of India's famishing millions is left to private charity and philanthropic effort. It is true that the Indian government has already spent \$10,000,000, in relief work, but that does not prevent thoughtful people from reflecting that much of the famine area of India could be redeemed for what the needless war in South Africa is costing.

Some of our Canadian papers have already taken up the subject of American opinion towards the war and make out that it is becoming more and more antagonistic to England. If so, it must proceed from the blind hate of the American people for England and not because they are convinced of the unrighteousness of her cause. To be logically hostile towards the prosecution of the present war, they should first restore their own ill-gotten gains in Cuba and cease their policy of subjugation in the Philippines. Consistency is a jewel—not appreciated apparently by McKinleyism that at present stands for the will of the American people. It is difficult to differentiate, with credit to the United States authorities, between any incident in the South African war and the shooting of 59 Filipinos corralled in a station and overpowered by superior numbers.

The Duke of Newcastle, one of the leaders in the ritualistic movement in England in an address referred to the attitude of the English Archbishops towards the movement as "preposterous," declared it to be the doctrine of the real presence which English ritualists were contending for and asked the prayers of "American Catholics" in the troubled times which he said were just ahead. This is nothing new, as pronounced ritualists have for years contended that they have the real presence on their altars; but investigation and comparison invariably demonstrate

that it is a "real presence" which hardly any two ritualistic members defuse alike. It is corporal yet only spiritual; it is spiritual in the form of corporal; it is anything but what Catholics, whose ceremonies they areaping, whose services they are mangling, and whose dogmas they are perverting, understand by the Real Presence. The Catholic doctrine of the Real Presence is as clear, as definite, as uncompromising as the words of our Lord Himself, and to be only near to it is the same as being far away from it.

A ROMANTIC INCIDENT IN A CANADIAN CONVENT.

(Written for The Register.)

In the realm of pure fiction it often happens that sensational stories are wrought out of mere child's vapors of the imagination. This present tale is not, however, of that nature, for it has a solid foundation in real truth. The incident goes to show how little secular men know of the motives, the sanctity of lives that are lived within convent walls. To such erroneous thinkers it seems inconceivable that such things as mortification, self-denial, and the ever-pure and wholesome atmosphere that reigns within the cloister. But this is not the sentiment of the great unthinking multitudes who refuse to view the matter in its best aspect, or who are rather satisfied by mere worldly training and indulgence, to form a right idea of the motives that cause devoted women to abandon social life and its allurement for the stern abode of the convent cell. To individuals who reckon by the pleasure of the senses alone, the only reason for the sacrifice when it comes to the making of the human sacrifice of consigning one's self for life within cloistered walls. When it comes to the test fallen human nature revolts at the idea of a voluntary breaking with the pleasures of the world in exchange for a life devoted to prayer and solitude. This is the part that shocks self love and pride and makes it turn away in horror at the bare idea of such a thing, and 'tis folly of it is utterly unpalatable to the unregenerate mind. If the devoted Nun or Sister should happen to be a person whom nature has favored with handsome face and form. In that event there must have been constraint, force and compulsion, otherwise an individual of bright eyes and winning manners, comely in features and of gifted mind would never be found within convent walls; or if they did happen to get there under such a false influence, when they are taken from their dream their world long to taste of the sweets of the outside social world once more, and would be plotting from morn till night how to escape from their confinement. The latter brings us to the Quebec incident, of the year 1890, which we started out to tell. Every well-read American knows that old Stadacona is an attractive spot for American tourists, and that its history is so full of interest, that it is well worth a visit, and that the worthy tourists are noted for their hospitality and courtesy to visiting strangers, especially from the land of Uncle Sam. On a certain day in the year above named a party of United States tourists, headed by one of the greatest Frontenacs to one of Quebec's venerable convents for the purpose of inspection, and the Rev. Mother Superior deputed one of the Sisters to conduct the party through the institution; the conductress happened to be one of those bright ladies of cheerful heart and prepossessing appearance, who the New York ladies, for such the party were, thought would be fitted to cut a figure in society and that it was a crime to keep her where she was; and they at once jumped to the conclusion that such a face and figure was not there by free choice, but that force or fraud had brought her there, and that it was their duty to devise ways and means to help her to escape. As a preliminary, she was pilloried from the Great Frontenac to the cause of her coming there and if she had the desire to remain. They intimidated and suspected foul play in entrapping and retaining such an one inside convent walls against her will. In vain the Sister protested, she was there solely and absolutely of her own free will and deliberate choice, and that she had a foretaste of the spiritual and supernatural happiness that falls to the lot of all, who, of good heart, choose the better part, and devote themselves to the service of Him whose reward is ever just. She even appealed to her would be rescuers "if she looked unhappy" or manifested any symptoms of pain or distress at an enforced confinement.

The visiting ladies were very unwilling to be convinced that they were not in the presence of a victim of some untoward circumstance, and they not only offered to help her to leave the cell, and to leave Quebec, but the spokeswoman of the sympathetic group generously offered to pay her way to New York, where she would be again free from conventual shackles and could again breathe the air of fashionable life and social life. The good Sister told none of her spiritual serenity by the blandishments of her new-gotten friends or changed her opinion on one loss by the specious arguments of the worldly-minded doctress who vainly sought to make her forsake her vocation and exchange the empty shadows of life for a continuation in that glorified life which will never end. She was amused at the insolent whims of the devotees of the social crowd, and she also amused the Mother Superior by a recital of the strange experience she had undergone, and may per-