### The Catholic Register. PODLISHED EVERY TRUBBLAY,

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TRAVELLING AGENTS rs. Patrick Mungovan, C. N. Murphy John P. Mallon and L. O'Byrne,

THURSDAY, NOVEMBER 7, 1895.

#### Calendar for the Week.

mber 7-Of the Octave,

8-Octave of All Saints,

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10-St, Andrew Avellings,

11-St, Martin L Pope and

Martyr,

13-St, Nicholas I., Pope,

The question of Christian re-union is coming up at all the diocesan conforences throughout England, and without exception, the speakers pledge themselves to do nothing to hinder the possibility of unity in the future. , they must hope for it.

We owe The Globe an apology for saying it did not publish a letter when it did—or says it did, which is quite the saute—on its editorial page. The explanation is obvious: The Globe editorials are so cleverly written that they throw everything clse appearing on that race into the slade. on that page into the shade.

Mary Anderson de Navarro in the account of her girlhood, which The North American Review publishes, gives plenty of evidence of her Catholic training. Her mother's marriage was a runaway one, and her father died when she was but three years of age. After the mother's second mar-riage, the little girl, who was then eight, was sent to the Ursuline Connear Louisville, of which ough she appears to have been an indolent student, she speaks with great fondness. The convent was stricken with fever, and, she says
"I was taken away from its friendly
shelter just as I had begun to love it." shelter just as I had begun to love it."
It was her shepfather, Dr. Griffin, who touched the spring of genius in her nature when she was twelve, and it is ovident that all her girlhood was blessed by the love of Dr. Griffin as well a ... her mother. It is amusing to learn that when she would read "Hamlet" to the family, she evaded a "swear" by reading a well known line thus:

Be thou a spirit of health or coblin's dame.

On Oct. 14 the Pope gave a special audience to Very Rev. Prior Glynn, O.S.A. Superior of St. Patrick's Roman Legion, which was founded last year o the feast of the Apostle of Ireland to and in the Eternal City a church in honor of St. Patrick.
During the audience the Holy Father
made a touching reference to the faith
of the Irish people, saying:

of the Irish people, saying:

No people had ever given atronger testimony to the name of Christ, even unto the shedding of their blood, than the Irish people converted by St. Patrick, and no one can call into question the gratitude which they felt towards their Apoatle. The circumstances of dire persecution and extreme poverty, continued during many years, had prevented their pleat from erecting in the Eternal City a fitting monument which would commemorate not alone the glory of their great Apoatle. but the sacrifices and holiness of the children of Iroland. The church in course of erection will not only their great Apostle, but the sacrifices and holiness of the children of Iroland. The church in course of erection will not only serve as a sational monument, but will also meet the needs of the falthful living in the vast and populous Ludevoisi quarter. "For these reasons," he said, "we have contributed 50,0.0 france, both to show our love For St. Patrick and his Irish children, and to do our duty of pastoral solicitude as Bishop of Rome." "If there should be any person unequainted with the circumstances which make a church so saily needed in that portion of our city, tell him in our name that there is the greatest need of a church in the precise locality where St. Patrick's is being creeted, and that the lishop of Rome is thoroughly alive to the needs of his flock."

Hon. G. E. Foster's reference

must take the conditions in which we live, geographical, racial and religious, all into consideration, and in taking those into consideration we must remember this, that by nutual conclination and compromise it became possible for us to be some a confederation, and it is only by matual conclination and ly comprenties, and a broad toleration, that we can hope to remain a confederation, (Applause, 1 And, sir, whatever prepdidical may education may have instilled fato me as a public man, and a keeper of an executive trust which is bestowed upon me in common with others by the Constitution of the country, I must say to prejudice, I must say to the continuity of the continuity of the time, when the rights and illustries of any section of the pospilo of this Confederation are being dealt with; that and likerties where were granted by the constitution; rights and liberties, the continuition; rights and liberties, the continuition; rights and liberties, the continuition; of the confederation and of our remaining a people united and progressive as wei."

This is the only nosition for the

This is the only position for the men at Ottawa to take.

A deeply interesting article appears in The Pall Mall Gazette of Oct. 23. The embalmed head of Cromwell is still presorved in an English family as an article of personal property, and the history of the gruesome relic can be satisfactorily traced down to the pro-sent day from 1658. The Protector died on Sept. 9, and the body had to be immediately embalmed, such was the leathsome disease that attacked it. On Sept. 26 the body was deposited in Westminister Abboy, in a vault at the east end of Henry VII's chapel; and all kingly honors were paid it. The Commons' Journal of Dec. 8 1660, contains the order of the Legislature prescribing that the regioides Crom-well, Bradshaw and Ireton, be haled from their tombs, drawn on burdles to Tyburn and hanged in their coffins. The sentence was carried out on Jan. 26 and 30 1661. Pepys records that on Feb. 5 he saw the heads of the three set up at the further end of the hall, and the heads of Cromwell and shaw were transfixed by a spike on the south gable of the hall, where the Protector's head remained till it was blown down into the street one stormy night about the closing year of the century. A sentry picked it up, carried it home and hid it; and it was sold by this man's heirs to one of the Russells. Sir Joshua Reynolds bought it from a needy scion of the ducal house in 1786, and in 1790, as advertisements in the papers of that day Cox, the British Barnum of the period. He sold it for £280 on retiring from business; and from the purchasing syndicate of three it des noices of those persons, who handed it to Mr. Wm. Arthur Wilkinson, a med-ical man of Beckenham. At his death in 1832, it passed to one of his sons, in whose family it remains to this day. The spike still sticks in the skull, there is a good deal of hair about the face, tucked up under the chin, by the caken staff to which the spike was affixed, the neck shows plain signs that the axe of the headsman struck two blows upon it, the famous wart can be traced near the angle of the nose and eyebrow, and the nose has been flattened against the cheek. The relic is said to be in safe custody.

# The Globe and Judge Curran.

The Globe on Tuesday defended The Globe on Tuesday defended itself against our charge that it had attacked Mr. Justice Curran because he is a Catholic. We cannot expect that The Globe will openly admit the case as we have made it out, but we cannot congratulate it upon the line of defence taken, viz.: that we deny the catholic contributor of the Catholic contributor right of free criticism where Catholics are concerned. This is quite of a piece with the declaration of our con-temporary that it "distinctly put the religious question aside in discussing Judge Curran's appointment." Now what are the facts? In Montreal, where Judge Curran is known to all classes of citizens, the only objection made to his appointment, in any quar ter, was on the ground of his religi That objection was made publicly Hon. G. E. Foster's reference to the Manichola School question at the Conservative reseting in London, on Friday last, was manly and to the point. He said:

The Constitution has been made. 'The Constitution is the bond of this country's permanence and stability, and the Conservative party proposes to abire by the Constitution of this country, and to keep the compacts that that Constitution in the country, and to keep the compacts that that Constitution in page 1. It is a lawyer.' An ignorant classe of conservative has that can be received and whose political leaders fatten in that prejudices may be run against, and that prejudices may be run against, and that prejudices may be run against may be excled, but after all I submit to the Conservatives here before me, and to the Conservatives for the country, that we responsible persons, and presented to

nade for their edification. This is what The Globe has done; n bigotry, for the Globe is no bigot, but orgety, for the close and object, and, al-though it did not endorse the position assumed by Bishop Bond and others in Montreal, all its statements have been calculated, with far more clever-ness, to impress the anti-Catholic party here with the idea that a wrong has been inflicted upon the Protestants of Montroal

We ask The Globe to point to or sentence in our former article, or to general tenor, showing that we obj to criticism of any public man solely because he happens to be a Catholic. What we have done in the case of Judge Curran is to point out his long, honorable, active and able service as a public man, as well as the regularity of his appointment according to British practice, citing a fresh precedent in the case of the Solicitor-General of Ireland, who had been in office only ow weeks, and who was appointed the first vacancy occurring on the bench; and for the rest we deplored any tendency to subordinate the judi-ciary to the clamer of intolerance.

The Globe says this is conducting

the Judge's case very badly. Is not this the most discreditable insinua-tion of all? We hold no brief for Judge Curran; the editor of this paper is not known to the Judge, has never had any communication with him, or with his friends, and did not need to have any in order to see his way when such an unworthy attack was being The Globo is surprised that w should use pretty long words in speaking of it. But surely here is justification for using long and strong

again. It again.

It also invites Judge Curran's friends to compare his abilities with those of the late Sir John Thomp-If The Globe has put t religious question aside, why in all its articles, have made no other than Catholic comparisons? Again is no Catholic in this Dominion, especially no Catholic of Irish name to aspire to honorable service in Canada unless he can tip the scale the late Sir John Thompson's record.
We have no desire to follow the example of The Globe, and demand that the judges of this country shall come down to the newspaper officer for certificates of their capacity. But we ask: why compare Judge Currar only with Sir John Thompson? I all our judges must come up to tha standard, we had better dismiss the benches at once and go in for pulling our judges out of the ballot boxes. If they are not to be above the peoplet them be as much under the hee of Demos as they are in the United of Demos as they are in the United States. Without going to Quebec, without attributing motives, and without any intention to single out this judge or that, let us ask how many Sir John Thompsons there are the bench in Ontario. They are all good, worthy, honorable men, who administer justice impartially, who have the respect of the public who have the respect of the public who go to seek justice and law at their hands. And that is all we are bound to look, too, for from Mr. Justice Curran. But when Ontario judges were appointed did the Dictator and tor who sits in the office of The Globe insist that they come down with a mass of test their "commanding ability" as law yers. This sort of toy Cromwellism enough to make a horse laugh. although it may impress a peculiar race of burros who pasture here in Ontario, and who are always available for service coming on election times.

# Reply to The Christian Guardian

We have waited long for the answer of The Christian Guardian to our as ticle of September 5 on the question of religion and public education.

After due deliberation The Guardian does not find it convenient to combat more than two of our statements, and one of these it reserves for another issue. The single point taken up after two months' study of the whole matter is this: "The State has no right from heaven to educate the child." We said so, and The Guardian, frankly accepting Socialism for its ground, takes e with us.

Mr. Benjamin Kidd, and indana every notable writer and thinker of the day, admits that the principle of Socialism underlies our advantion legislation; but Mr. Kidd (Social

colution, new ed., p. 184.) says:

It may be remarked that over no other sation is the atruggle between the old

spirit and the new likely to be more severe and prolonged than over this question of education. It is in reality one of the last principal strongholds of the retreating

The Christian Guardian believe that the stronghold must be captured because it says: "All government should be paternal or parental"—and Socialism cannot go further than this. But there is still -- thank Good But there is still—thank God—n wide gulf between Social-ism and practical politics; and let us see how far this position is supported by the views of practical statesmen. When we invited The Guardian to this controversy we undertock to rely for our arguments entirely upon Protestant sources, and that engagement we shall cheerfully abide by. The present Promier of Great Britain neither believes nor intends that the last stronghold of parental freedom shall be captured; for in a speech delivered at Preston in October, 1893, he declared :

"There is only one sound principle in ro ligious education to which you should cling, and that is that a parent, unless he has forfetted the right by criminal act, has the torteted the right by criminal act, has the mallemable right to determine the teaching which his child should receive upon the holicat and most momentous of all subjects (prolonged cheers). That is a right which no expediency can negative, which no State necessity ought to allow to sucop away."

And what does the greatest state man of the century on the other side of politics say? Mr. Gladstone, in a letter published on the eve of the London School Board election, made the case for parental liberty more clear even than Lord Salisbury. Here

"The State has no charter from heavsuch as may belong to the church or to the individual conscience."

But we might fill this whole page with authorities equally explicit and to the point. Fortunately, however, to the point.

there is ro need for being so diffuse.

A secular system of primary education has been generally and officially condemned by the people of Great Britain. We will quote for The Guardlan Mr. Fitch's memorandum, found in the report of the Committee of Council on Education, 1, p. 252:

"A secular system it would appear i incapable of becoming a purely national system."

Prior to the passage of the Educa-tion Act of 1870, it was seriously contemplated to experiment with a system of secular education upon the people of England. The Non-Conformpeople of England. The Non-Conformies were in the wan of religious opposition to the proposal, and Mr. Gladstone, who was behind it, retreated from the storm. The state, however, took education into its hands, and the country consented to compulsory education accompanied by the coosal that all efficient voluntary sol education be maintained out of the state funds But now the Non-Conformists are or ganizing a campaign which denies even-handed justice to the Church of England and Roman Catholic schools and from the anti-Socialist position of twenty-five years ago, they have, by a complete evolutionary process, come to what The Christian Guardian is today—pure Socialist. But they are in bad company and they know it. Let our contemporary The Guardian turn up and read The Methodist Times of ent issues. Here is one little nut from that paper which we think is certainly a hard one for The Guardian to crack. Bear in mind The Methodist Times is speaking for the Non-Con-formists only as opposed to the Church of England and Roman Catholic

combination:

"We shall have no allies against such a combination except atheists and agnostics, and we shall be hopelessly beaten."

There is no doubt they shall be hopelessly beaten, because they are opposed to the fundamental law upon which the structure of our civilization stands, and is not this latter paragraph quoted also an acknowledgement that the struggle for what is nonsensically alled "non-sectarian Christian educalled "non-sectarian Christian edu cation" in all state-aided schools is founded upon the vain imagination that the state shall aid the Non-Oonformists to stuff their peculiar reli-gious views down the threats of people of different religious convictions.

### Protestant Convents.

We never had much faith in the stability of so called religious communities of men or women established under the auspices and authority of Protestant denominations. The very elements are lacking in them which make for perpetuity and uniform suc-cess. Protestant education and train-ing are not intended to beget that

spirit of self-renunciation and devoted ss to the sacred cause in view, at to the general welfare, with which the Catholic religion thoroughly imbued before she is permitted to take her final vows. But let us even suppose that the Protestant lady is a woman of self-denial devotedness to God's interests oman of self-denial and the day of her entrance to conventua life-and that she is all zeal and carnestness at the beginning of her solf-imposed career of usefulness and daily sacrifice. How is she to persevere? She has entered upon the ways and practice of a spiritual life, spiritual food, spiritual help, and direction shall be found absolutely necessary for the sustenance of the she has undertaken to live : now life and to live without faltering to the end. The Catholic nun finds all these essentials ready propared. She has been educated up to them from childhood. Spiritual aid, spiritual childhood. Spiritual aid, spiritual direction, strength and comfort are found in abundance. She may kneel morning and evening, and at any time, in the presence of Him whom she has chosen for her spouse, and drink deep, and with joy, from the very fount of all grace and holmess hauriet salutem cum gaudio de fontibus salvatorie. The food of angels is present to console and to fortify; that living bread coming down from Heaven, of which, " if one est, one cannot die. Should human frailty, that causes the just one to fall seven times, tempt her to look back on the false world she has forsaken, as the Israelites turned back longing eyes to Egypt, her spiritual director is at hand to warn to guide, to comfort and pardon.

Submission to spiritual authority, owever, which is the keystone that pholos the arch of every spiritual edifice, must be the rule that austains and prolongs conventual life. Inde-pendently of submission to such au-thority, no cooleriastical organization can possibly exist. But Protestantism inculcates a spirit of freedom or emancipation from all restraint of a spiritual nature, the supposition being that the divine Legislator has being that the divine Legislator has not delegated the authority of impos-ing restraints to any institution or body of men; or that He meant any-thing in particular when He said to His Church: "He that heareth you heareth Me, and whosoever contemneth you contemneth Me, and whosoever contemneth He, contemneth Him who sent Me."

ossibility of a religio hood, living independently of church authority, while pretending to advance the interests of the church, is inconceivable. It would be just as possible to expect a happy result and success from a lot of masons, who would

from a lot of masons, who would undertake to erect a large and elaborate new building contrary to the orders and the plan of the architect. We have been led to these remarks by reading an editorial in The Evangelical Churchman headed, "The Kilburn Sisterhood," which states that when the Archibehop of Canterbury resigned his position, on account of the insubordination of the Sisters, that Miss Ashdown, the secretary of the convent, made public the state ment that "the Sisters had taken action already, and had removed the names of all patrons, including the Archibishop."

chbishop." In a letter to The Times the Arch In a letter to The Times the Arch-bishop says, that very serious charges had been brought against the sister-hood as to their treatment of children, and their methods of administration. The Evangelical Churchman goes on

The Evangelical Churchman goes on to say:

"The whole affair was enveloped in mystery, but a new light has been coat upon it by the recent publication in The Times of a memorandum by the Archive, in which he explains his action relating to the eisterhead.

and an account of the control of the

# PASTORAL LETTER,

Continued from Page 1

world to come." These words manifestly imply that sins may be forgiven in the world to come, and, therefore, there must be a middle place wherein this forgiveness could be meted out, as it could not take place in either here.

there must be a middle place wherein this forgiveness could be moted out, as it could not take place in either heaven or hell, and this is the meaning which the Holy Fathers, with a striking manimity, attach to this text.

The lest scriptural authority to which we shall call attention in proof of a middle place, or Purgatory, in the most life, is 't.ben from St. Paul's list Epistlet the Corinthians, (iii, 13-16,) where the apostle says: "The day of the Lord shall be revealed by fire, and the fire shall try every man's work, of what sort it is. If any man's works, abide he shall receive a roward. If any man's works be burnt, he shall suffer loss, but he himself shall suffer loss, but he himself shall so saved, yet so, as by fire," Here the apostle draws a distinction between perfect works dominic larity, which stand the test of fire, and bring rewards to their authors, and imperfect works and venial sins, which are burnt by purgatorial fires, and in the national fires.

The General Council of Florence, held in 1458, and in which the Greek and Latin Pathers, and the constant tradition of the fluxes in fact, the unbroken tradition. In fact, the unbroken tradit.

do all the Greek and Latin Fathers, and the constant tradition of the Catholic Church, and of all the Chiristian ages down to the sixteenth century, testifies that a belief in a middle state of purgatorial expisition in the next life was a doctrine of Chiristian faith, firmly, constantly and universally beld and acted upon. The east and west, the north and south—in other words, the universal Church of Christ, from the earliest ages downwards, held and atoed upon. The east and west, the north and south—in other words, the universal Church of Christ, from the earliest ages downwards, held and taught the doctrine of purgatory and, the farther and co-relative doctrine, that thesouls therein dotained could be assisted, relevied and freed by prayers, alms-deeds, and by the unbloody sacrifice of the altar. Hence, the Council of Tent, basing its toaching on the word of God and the unanimous tradition of the Chiristian ages, defined and decreed that "there is a Purgatory, and, that the souls there detained are helped by the suffrages of the faithful, but chiefly by the acceptable sacrifice of the altar. And this brings us to the consoling doctrine that these prisoners of hope may be helped, relieved and freed from their purgatorial prison by our prayers, alms-deeds and other good works, but which the property of the dead in Christ, and the brain and practice of the Church. Of what use, fwithout the existence of a middle state could be more convincing than this of the duty of praying for the dead in Christ, and the benefits they derive from this holy practice. No proof of the autistices of a middle state, could be prayers for the dead? They could be of no use to thojust in heaven, for as St. Augustine says, "he who prays for a martyr does injury to the martyr," of none to the sum of the church in his day. As far back as the fourth entury, St. Cyriia estifies that it was the custom to pray for those who had departed this life, believing it to be a great assistance to those swile for whom prayers are offered while the holy

reason ordained by the apostless that mention should be made of the dead in the tremendous mysteries, because they knew well that these would receive great benofit from it."

All the other great Ohristian writers and teachers of antiquity, down to Bt. Ambrose, St. Jerome and St. Augusline, prove that the doctrine and practice of the Church in this important regard were the same then as now, and, therefore, that they are of apostolic authority, and warrant, according to the maxim of St. Augusline, "that which has been slways reasined, and not instituted by councils, is justly believed to have been not otherwise transmitted than by apostolic authority." (Be Bapt. coutra, don.)

St. Augustine, who flourished in the fifth century, is most explicit on this subject. In one of his sermons (serm. cxxii.) he says: "Fureral pump and a gorgoous mausoloum, without being of the least service to the dead may.

clxxii.) he says: "Funeral pump and a gorgeous nausoloum, without being of the least service to the dead, may, indeed, offer some kind of consolation to the living. But that which cannot be doubted is that the prayers of the Church, the holy sacrifice, alms, bring them relief, and obtain for them a more merciful treatment than they deserved. The whole Church, instructed by the traditions of the Fathers, takes care that at the part of the sacrifice in which the dead are mentioned, a prayer and an oblation are