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THURSDAY, MARCH 22, 1894.

Calendar for the Week.

March 22—Holy Thursday.
23—Good Friday.
24—Holy Saturday.
25—Easter Sunday. The Resurrec-
tion of Our Blessed Lord
26—Easter Monday.
27—Easter Tuesday.
28—Easter Wednesday. Commem-
oration of St. Xystus, Pope and
Confessor.

Holy Week.

We cannot let this issue of THE REGISTER pass without presenting a few considerations upon the great religious events which the week commemorates. The most sacred memories of Christianity cluster around its hallowed days and precious hours. As the plots of His enemies thicken about Him after the triumph of Palm Sunday, so our Lord's unbounded love for His disciples and those who believe in Him shines out more and more, until on Holy Thursday He brought His Apostles together where He might celebrate the Paschal Lamb, and establish that greater mystery which would be an everlasting memorial of His life, death and resurrection. "Having loved His own He loved them to the end." He gave them what they would not have ventured to ask for. His own abiding presence in their midst. He offered for them the chosen Lamb of God, by which we are in very truth delivered from that bondage and darkness heavier and deeper than the bondage and darkness of Egypt. He gave them to eat of that Bread that came down from heaven, and drink of that Blood, of which if any man eat and drink He shall not taste death forever. All this the Blessed Master did with the bitter morrow heavy and sad upon Him. Then with a hymn of thanksgiving He went forth to suffering and death.

While the Redeemer was establishing the Holy Eucharist and ordaining the priests of the new law the plotting Sanhedrin presented a different picture. In the Upper Room, all was simplicity, sadness, resignation; in the council of priests and Pharisees all was duplicity, cunning and false reliance upon self, money and human power. They send their mob out as it were to a robber—who find their Victim beneath the shade of the olive trees in holy prayer, and deathlike agony. With a kiss He was betrayed by one of His newly ordained priests. Then He was taken bound as a culprit from Caiaphas to Pilate thence to Herod, and back again to Pilate, whence he stumbles in weakness and loss of blood to the hill of Calvary. Here He consummates the Master-act of love by dying for the world, and wiping out the handwriting upon the wall against us. We turn to the Cross,

dear reader, with compunction of soul, and gratitude of heart, and hope of life; for its memories and the Blood of Him who hung there must be on us in time and eternity. Strange mystery of man's perversity, stranger still of God's wisdom and love!

Can there be joy after such sorrow, triumph after such defeat? Aye, in very deed. There comes from out the shadow of the Cross a light that burns with undying brightness. Easter morning with its cry of exultation, "Alleluia, He is risen as He said," follows quickly upon the darkness of the eclipse and the silence of death. Where is the plotting now? Where the human prudence? Every circumstance has only added to the glory of the risen Saviour. What lessons for His humblest disciple! What hope for His lowliest follower! Many a time the world seems triumphant, the Shepherd stricken, the flock scattered. A little while and all is changed. In the glory of Easter morn He riseth from the tomb, conqueror of sin and death.

To all of us there is a Good Friday with its humiliation and sorrow. To all of us there will be an Easter morn of resurrection from a dead past, victory over self and earthly pleasure, and worldly hatred, if only in faith and resignation, in hope and love, we share the Cross with Him "who was delivered up for our sins and who rose again for our justification." May it be thus, is our sincere wish at this coming Easter tide!

Church Attendance.

For several years the Bishop of Southwark in England has been devising plans to remedy the negligence of so many of his people in attending Mass and other religious services. He first reduced considerably the payments for seats in the nave, and made admission to the rest of the Cathedral quite free. This experiment, although satisfactory, was by no means adequate to the greatness of the evil. He, therefore, in May, 1892, made the Cathedral entirely free.

From the main purpose in view the experiment is judged to be a success. The congregations present at Mass during the year have increased by three hundred every Sunday. Nor has the experiment proved a financial failure. A loss of £2 a week or about £100 a year is the only deficit—a small loss when we consider the gain of over 300 at Mass.

This is a subject upon which Cardinal Vaughan has thought very seriously and spoken, but which he never as yet has tried to carry into action. At one of his visitations his Eminence desired the free Church as it would remove all excuse from certain poor and languid Catholics from not attending the services. Furthermore, he thought that the churches would be much more largely attended by those outside the fold who wish to see Catholic worship and hear Catholic preaching. The *Tablet* expresses the gratitude of Catholic England to the Bishop of Southwark "for having pioneered the way in a movement that will always be associated with his name."

With us in Canada the case of attendance or rather non-attendance

at Church is not the same. There are very few in our cities, and none in the country, who are kept from Church on account of their inability to pay. Those who are careless upon this important subject are the pleasure seeking young people, whose first and last thought when not actively engaged in the duties of life, are bent upon self-gratification. Much of their faith and religious sentiment are sickened with poisonous literature or the sneers of their fellow-laborers in the shops. What is the remedy? Better early training with more prayer from pious mothers. Surround them with Catholic associations which will bring them together and which will give that strength of mutual support. Teach them the dignity, the glory of being edifying members of the great Church of God. Give them the means of rendering an answer for the hope that is, or should be, in them. Solve the difficulties which frequently spring up in their own soul, giving them such literature as is issued by the Truth Society which will enable them to meet the objections urged on all sides against that faith which through human weakness they are apt to throw aside as a burthen not to be carried by men of the world.

The New Premier.

The interpretation given by the *London Times* to Lord Rosebery's plain enunciation of Home Rule principles and convictions were misleading as they are untruthful. All those journals both in England and Canada that snap up with avidity every thing said or written against the honour or interests of Ireland, were only too anxious to copy the malignant asseverations of the *Times*. The *Toronto Mail* even improved on the Thunderer's perverse calculations and declared that the new Premier would be exceedingly "undesirous to be hampered by the legacies of the past, and it is very unlikely that he will feel bound to carry out either Mr. Gladstone's ideas of Home Rule, or every plank in the Newcastle programme."

Great indeed must be the chagrin and disappointment of those oracles of ill-omen on reading the most important passages of the eloquent speech and official pronouncement delivered by Lord Rosebery on Saturday last in Edinburgh. It was on St. Patrick's Day—when more than fifty thousand people had gathered at the Exchange to greet the new Premier. Truly the noble young statesman has come in the spirit and power of his predecessor. It was considered a few months ago that but one man in all England could stir up a whole city by his presence. Cheering crowds and welcoming thousands were reserved for the Grand Old Man, nor could his opponents (for enemies he had none) withhold their admiration, or not join in the general ovation accorded to the Nestor of British politicians and statesmen.

From the dispatches received this week, however, it is very evident that it was not so much the personality, after all, as the liberal policy of Mr. Gladstone that touched the hearts of the populace in Great Britain. In all his days of triumph he was never accorded a more hearty welcome or a

more unanimous expression of public endorsement than greeted the entry of Lord Rosebery on last Saturday to the grandest and most capacious hall in the city of Edinburgh. Thousands filled the streets, it is said, on his route from the railway station to the Corn Exchange. More than 50,000 Liberals had gathered to listen to a public declaration of his policy, and of the programme laid down by him and his colleagues for the people and for the general interests of the Empire at large.

How utterly confounded must the *London Times* feel and all its Canadian copyists when the words rang out—"that his policy and Mr. Gladstone's policy were identical in regard to Home Rule for Ireland, and that any assertion to the contrary was maliciously untruthful and misleading. When I spoke in the House of Lords," he said, "I declared with frankness and perspicuity my attitude to Home Rule. Unfortunately the interpretation which my opponents put upon my words was not what I meant when I uttered them. If rightly interpreted my words must have carried conviction to the heart of England that what I said was a truism. The present Parliament have carried the Parish Councils Bill for England with the Irish vote. I tell you it is not necessary to demand an English majority to carry a Home Rule Bill or to beat the English vote in order to convince the English people of the justice of Irish Home Rule."

The argument of Lord Rosebery is that the Bills affecting the interests of the English people themselves—must be carried by an Irish vote and against a majority of English members of Parliament—why should people make an outcry against Home Rule being carried by a similar vote in the House?

His attitude to the House of Lords is quite as clear and outspoken, as it is on the question of Autonomy for Ireland, "The House of Lords might be said to have England at its back—yet in ordinary circles just now the people had risen ten to one against the upper chamber."

It is to be hoped that in future our Canadian dailies shall wait for explanations before venturing leaders on improbable and untruthful statements coming from such bigoted and unscrupulous sheets as the *London Times*. In the present instance Lord Rosebery declares publicly in the presence of 50,000 people—that "the organ of this party, the *London Times*, had wilfully misrepresented his utterances."

Catholic Higher Education.

In our last number we touched very lightly upon this subject in reply to an attack made by the *Evangelical Churchman*. The occasion which aroused what little knowledge our contemporary has of Catholic literature and philosophy was an article in the *New York Independent*. A Professor of the Catholic University of Washington, Rev. Dr. Shahan, answered the *Independent* in its own columns, which we now reproduce as well deserving the attention of our readers. In justice to our side it should appear in the *Evangelical Churchman*. We will see.