

The Catholic Register.

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THURSDAY, MARCH 25 1897.

Calendar for the Week.

- Mr. 26—The Five Wounds. 27—St. John of Damascus. 28—St. John Capistrano. 29—St. James and Comp. 30—St. John Chrysostom. 31—St. Barbara. April 1—St. Hugh.

One of the most distinguished of recent converts to the Catholic Church is Father Martin, of the English Copley Brotherhood. He is a great preacher. His father was perpetual Curate of St. Saviour's, Grangegorman, Dublin.

The Globe goes so far as to say that "The principle of Federal interference in Provincial education is for ever abandoned." The Globe must be wrong. Confederation would not hold together a year after such abandonment.

Trouble is threatened in South Africa again. There was bad temper enough in England before Kruger applied the offensive epithet "kwa-j", which means "vicious," in reference to her Majesty, of whom he at the time was speaking personally.

The Turkish situation is unchanged. Greece is certain to secure the liberty of Crete, the powers are still playing in that everlasting concert and the Sultan has gone back to his former occupation of killing and outraging Armenians. England will never do for Armenia what Greece has done for Crete.

The Register begs to acknowledge the receipt of an illustrated Guide to Bonfield, written by the energetic paterfamilias, who has done much to build up the settlement, and make the people contented and helpful to each other. There is a good deal of useful information in the pages of the little brochure, and any one interested in the district should send for copies.

We congratulate our contemporary, The Montreal True Witness, upon the very handsome souvenir number of St. Patrick's Church Jubilee which it has published. The history of the Catholic Church in Montreal is written in an interesting manner and chapters on the growth of the Church in Ontario and in the Maritime Provinces are contributed by Mr. William Ellison and Father Campbell, of Halifax. Our contemporary has carried out its enterprise admirably.

What is the matter with the climate of Toronto? In 1894 there occurred in Toronto 442 deaths from phthisis as against 399 in all the remaining twelve cities of the Province combined. In 1895 there were 430 deaths from phthisis as against 406 in the other cities taken together. The number of consumptives are clearly out of proportion in the capital of Ontario. The jauper climate here may have something to do with it. Generally speaking the air of Canada is not to be reproached for making inroads on the pulmonary apparatus, and Toronto's record is simply comparative.

Although distress is prevalent in the remote western districts of Ireland, and the Government will not undertake the construction of railways to open the country up, it is satisfactory to see that Irish emigration on the decline. The number of emigrants who left Irish ports during 1896 was 89,420 or 8 6 per cent of the estimated population of Ireland in the middle of that year, being a decrease of 9,708 as compared with the number in 1895. The emigrants last year consisted of 17,935 males—8,787 less than in the previous year—and 21,091 females—a decrease of 6,721. Of the 89,320 emigrants from Ireland in 1896, 38,995 were natives and 231 were persons belonging to other countries. Of the native emigrants 3,842 or 9.8 per 1,000 of the population of the province in 1896 were from Leitrim, 15,485 or 13.8 per 1,000 from Munster, 6,484 or 4.6 per 1,000 from Ulster, and 12,284 or 16.9 per 1,000 from Connaught. Compared with 1895 Leitrim showed a

decrease of 1,081, Munster a decrease of 6,091, Ulster a decrease of 675, and Connaught a decrease of 1,211.

We appeal with satisfaction to Dr. Lambert's latest note in the position of the education question in Manitoba.

Dr. Lambert, in The Freeman's Press, says that as Catholics have given up the fight, we are only six years into it because of the English and the Protestants.

There must be some mistake," continues Dr. Lambert. "We have seen no evidence that the Canadian Catholics have yielded or shown any disposition to acquiesce in the betrayal and sacrifice of their constitutional rights. They are bravely contending against heavy odds. No better evidence of this can be found than the columns of The Toronto Catholic Register and The London Catholic Record, nor to speak of other journals further East, both English and French. Assuming Mr. Laurier's integrity of purpose there is no alternative but to conclude that he has been overreached by the anti-Catholic bigots of Manitoba in the so-called 'settlement.' The radical defects and injustice of that one-sided document are being thoroughly exposed by our Canadian Catholic contemporaries. A settlement that ignores and betrays one of the parties in the controversy settles nothing but the unfairness or incapacity of the settlers.

Hon. Charles Fitzpatrick has appeared before his constituents in Loretto to explain his position on the school question. He is thus reported in The Globe of Tuesday: "The head of the Church himself had taken the decision of the question in hand, and he was prepared to abide by that decision." This is a flat contradiction of the allegations of The Globe that the coming of the ablegate has nothing to do with the settlement of the school question. But Mr. Fitzpatrick is also reported as follows: "As a Roman Catholic, he said, he could not and would not lay his complaint before the tribunal of public opinion. He had therefore carried it to Rome; but in doing so he had not acted in the name of the government nor had he any official mission. He had acted on his own individual responsibility. The result was well known. The Holy Father had heard his complaint and granted his prayer. To those who said he had no right to drag the Pope into the settlement of political questions, belonging exclusively to the Canadian Parliament, he answered that he had an 'altruistic right to refer to the head of the Church a matter which affected his religious convictions, while to the charge that he and his friends were in revolt against their religious authorities he replied that he had exercised a right belonging to all Roman Catholics and the result supplied their justification." Let us understand Mr. Fitzpatrick if possible. But let us not at this stage, in the very face of the distinguished delegate, indulge in cross-firing and disputation, the only object of which must be to render the position of Mr. Merry Del Val more difficult. The one position Catholics should take now is to express their confidence in the wisdom and open mind of the Delegate. He is eminently worthy of it.

Population and the Primary Schools.

Several very interesting summaries of the Ontario Government returns of births, marriages and deaths for the last statistical year (1895) have already appeared in the newspapers. We, however, have considered it well to wait for the report itself before making any comment on some of the comparative tables of figures. The volume is now at hand, and we have examined it most carefully.

Last year the burden of Dr. Bryce's personal attack on the Registrar-General was the abnormally low birth rate, which he bluntly attributed to an unhappily too well-known modern social evil. This sin, which has brought France into derision among the nations of Europe, should, in the last decade, have made Ontario similarly notorious upon this continent. By Dr. Bryce's showing our birth rate is less than that of France. Some error, however, must have crept into the report of the previous year; for bad as Ontario may be in this respect, it may be justly claimed that many of the young men and women leave our farms and towns instead of marrying here, thus keeping down the natural increase of population. Dr. Bryce did not wholly overlook this; but he showed that as an argument it is hardly pertinent to the grave matter under consideration, because even compared with our marriage rate our Ontario birth rate is almost insignificant. On the other hand, we have the fact on the face of the statistical report that our birth rate is still far ahead of our death rate. The total births in

1895 were 41,628 and the total deaths 22,161. We have a summary of the French official report for 1895 before us, and in it we find that the total deaths exceeded the births by 7,000, thus showing an actual condition of degeneration. What surprises us is this, that in his report for 1894 Dr. Bryce should give the latest French birth rate as 22.1 per 1,000 of population and the Ontario birth rate only 19.2. Figures are astonishing things to handle sometimes, and perhaps Dr. Bryce's table of comparisons is susceptible of an easy explanation. Dr. Bryce is silent on the moral side of the subject in his present report, although the births in this Province have decreased within the year by 424, bringing the ratio down from 19.2 to 18.7 per 1,000 of population. In a young country like this it ought to be in the neighborhood of 37; in England it is 32. While the total birth rate, as we have said, is only 18.8 per 1,000 of population, the illegitimate birth rate is 14.1 per 1,000 births; or in other words one child in every seventy one born in Ontario is illegitimate.

The marriage rate, shows a decrease for the year. It is given at 0.9 per 1,000 of population. The death rate comes in pretty nearly half way between the marriage and birth rates. The latter is given at 10.1 per 1,000 population. So that if we could apply the three tables of figures to the total population of the province, which would be a short and perhaps not a safe way to a conclusion, we would find that the net gain in a generation is only about 1 per 1,000 of population. In other words we are in the next stage to the stationary condition as regards the vital statistics of our province.

This deplorable state of things, of course, works out in our school statistics. We take up the report of Mr. Ross, Minister of Education, for 1895; and what do we find? The school population of the province is still smaller than in 1887, the year in which the school population was artificially increased by the extension of the school age limit from 16 to 21 years. There are fewer registered pupils, but a larger average attendance. This last mentioned fact is barren of any consolation, for this reason that not only are full grown men registered as school children, but nearly 400 of the registered pupils in the schools are over the age of 21 years.

It is idle to write mere morality and economy with a view to stopping the social tendency that is responsible for our small birth-rate. The people may or may not have a wholesome fear of secret crime, because it is sin and because it is shocking in the sight of God. The French have considered the plan of exemption from taxation of families having three children; they have tried bonuses for big families; but in spite of all, M. Berillon in The Temps sends out another warning that different measures are needed if France is not to decline and finally disappear.

The blessing of true religion in the national life of any country is shown by the contrast in the report of the Minister of Education between our Catholic schools and the public schools. Although we have a business reason for knowing that many of the Catholic families of Ontario are moving out of the province, still the Catholic school registers mark a natural increase where the public school registers show an actual decrease. Between 1887 and 1895 our schools have advanced from 80,878 to 89,778. This contrast carries a lesson on its face.

Ballykilbrivanwinkle Johnson.

The music of the European Concert and the shrieks of tortured Christians in Crete interest us no more. A new musician pipes in fear and trembling a lay of loyal Ulster, to which, he insists, the paternal Government of Her Majesty must attend in spite of Turk or Cretan. It is no other than our old acquaintance "Ballykilbriv" Johnson who is sore afraid. Ireland is to be invaded by Irishmen; and the grey hairs of our friend—who could never be mistaken for a son of the Green Isle if some ingenious and generous native had not given him "Ballykilbriv" for a Christian name—are liable to fall in sorrow inexpressible upon the grave of a life-long delusion.

It has long been in contemplation to celebrate the centenary of '98 by a world-wide foregathering of 'the sea-

divided Gael" with their brothers in the old land. This month the arrangements for the celebration have taken definite shape. At a meeting held in the City Hall, Dublin, on the 23rd instant, there were present representatives from all the provinces and cities of Ireland. The meeting was held on the anniversary of Emmet's birth. Irishmen, without distinction of religion or political feeling, in those days of better understood human liberty no longer fear to speak either of Emmet or of '98. It is generally recognized that the Irish patriot, fought justly and nobly and not quite unsuccessfully; for had their influence not been felt in the rapid current of the thought and liberty of the century, their names would not to-day be honored. They would not have survived. At the Dublin meeting this broad and generous feeling was given expression to. Resolutions were carried declaring that Wolfe Tone and the United Irishmen were true patriots of the purest and noblest type that Ireland has ever produced; that to the celebration of the 98 centenary Irishmen irrespective of sectional politics or religious differences should be invited, and that the Irish race, wherever resident, should be represented thereat. We do not believe that Johnson himself is so far behind the times as to deny to the pure championship of freedom the reverence of posterity. Indeed there is not the slightest evidence to show that men of Mr. Johnson's habit of thinking were in any way disturbed by the centenary arrangements up to a certain point. An Irish-American regiment decided to attend the celebration. This was too much; it created an imperative demand that "Ballykilbriv" should speak with no uncertain sound, and the result is Mr. Johnston's appeal to the Parliament of Great Britain to prevent the threatened armed invasion of Ireland.

As well might Parliament have stopped the Ancient and Honorable Artillery Company of Boston from entering London. The Bostonians, as the sons of Englishmen, cheered themselves hoarse for England. The visiting Irish-American regiment can do no more for Ireland. Both countries are partners in a "union" whose principal fault is that it is not a real union. It is difficult to see why one partner should curtail the visiting list of the other, or that it can be declared loyal to cheer only for one part of the United Kingdom.

As a matter of fact the arrangements for the centenary celebration are being carried forward in a spirit of broad-minded recognition of the common patriotism of all Irishmen. In that spirit they should be permitted and encouraged to mature. It would be a wretched blunder if the parliament of a free people at the end of the nineteenth century, could not tolerate open public honor being done to the memory of men, the only explanation of whose failure is that they were in advance of the times in which they lived. Their spirit was not in advance of the present popular admiration for the Greeks and Cretans.

Will His Lordship Please Explain.

A week ago Bishop Sullivan of St. James' Anglican Church delivered a discourse on the habit of lying. One of his allusions to the offspring of Satan which sticks so closely to the tongue of men, was in the following terms, as reported in The Evening News: "Some people think a lie permissible under certain conditions. In a book used in universities of the Roman communion this view is taken, but I say that no possible combination of circumstances can arise under which a lie is justified." The father of lies is very wily; and it may be possible that Bishop Sullivan while preaching so loudly against the traps and snares he sets for the unwary, was caught himself. At all events he has made, if the report is accurate, a most serious charge against Catholic theology. He has clothed the charge in vague and general words, so that it is impossible to bring him directly to book. If Bishop Sullivan desires to be taken for a man who practices what he preaches, he is bound to supplement the report in The Evening News by giving the name and page of the book "used in universities of the Roman communion" wherein lying is justified. The Bishop cannot give this information too soon. If he has been misrepresented The Evening News should have published a contradiction several days ago.

The Mission of the Ablegate.

Mgr. Merry Del Val sailed from Liverpool on Saturday last for New York. He was interviewed by the reporters concerning his mission; but he did not impart any information beyond what is well known already. He said: "I have no intention to do anything but remove the controversy by finding a modus vivendi agreeable to all and based on right and justice." The ratification of the Laurier-Greenway "settlement" by the Manitoba Legislature, he said, "comes to me as a painful surprise, as it can hardly act favorably towards a settlement of the question to which I am addressing myself. I think it was due to the Pope to have waited until he had time to place before the Government the Pope's views and wishes."

The delegate will be in Canada within a few days; and the real state of public opinion, as well as the right and justice of the case of the Manitoba Catholics, will soon be fully known to him. Meanwhile, as Catholics in all the provinces of the Dominion are sincerely desirous of seeing this question removed from the arena of politics, we are confident nothing will be said or done by the friends of Catholic schools to create further misunderstanding, which has played by far too large a part in the history of this struggle up to the present stage. If failure to arrive at an amicable settlement of this constitutional issue is to be the end of all negotiation, let there be no doubt concerning the quarter where the responsibility for such failure must be placed.

Manitoba Catholic School Fund.

In the presence of the very able and open-minded delegate appointed by His Holiness to enquire into the school question, it is only necessary for the Catholic press, which has been taking its part in the good fight heretofore, to keep the people informed regarding facts. We need not dwell upon the meaning of the enclosed letter. Sacred Congregation for the Propagation of the Faith.

Rome, February 5th 1897.

MOST ILLUSTRIOUS AND MOST REV. LORD, It has afforded very great pleasure to Your Grace has instituted in your Archdiocese of St. Boniface a pious fund for the support of the Catholic Schools overthrown by unjust laws in Manitoba. Such a pious work is assuredly deserving of the highest praise, and I hope that it will take on a happy increase and produce abundant fruit. Gladly also do I communicate to Your Grace the Sovereign Pontiff's blessing bestowed on this work; and I here enclose a Rescript granting certain spiritual privileges to those who shall promote the aforesaid work.

Meanwhile I pray that God may very long preserve you.

Your Grace's Most devoted servant, M. CARL LUDCOWSKI, Prefect. A. Archb. of Larissa, Secr. To The Most Reverend Adelpard Langevin, Archbishop of St. Boniface.

Archbishop Langevin has made the letter public through The North-West Review. The faithful Catholic people of Manitoba will bless His Holiness for his signal paternal interest in their spiritual and temporal welfare.

Catholic Order of Foresters.

We have before us the annual reports of the officers of the Catholic Order of Foresters, presented to the thirteenth annual session, held in Columbus, Ohio, on the 9th of February last. The record of the year 1895, with which the reports deal, is one of satisfactory progress. The total membership increased from 32,481 to 44,485. We have not been able to ascertain the total amount of insurance represented by the rolls of the order; but we observe from the statement of death claims that \$1,000 is almost invariably the amount in each case. The demands from death claims made during the year amounted to \$207,000, representing 264 deaths. On the last day of December 21,216 members of the order were citizens of the United States, 7,846 were residents of Quebec and 2,950 of Ontario. So that on the Canadian roll of the order there are altogether 10,809 members. This is a very good showing indeed taken with the rapid spread of the society.

Personal.

Mr. J. J. Franklin, late Superintendent of the Toronto Railway Company, has been appointed Secretary of the Board of Trade, Rossland, B. C. He leaves next week to assume his new duties, and will carry with him from this city the best wishes of his many friends for his success in the Pacific Province.

HALF TRUTHS OFTEN WHOLE LIES.

(WRITTEN FOR THE REGISTER.)

Half truths are very often whole lies, not as if the truth that is in them can be false, which is impossible, but because when you try to fill an inch hole with a half inch pin you spoil your job.

Yet this is a kind of mistake habitually made by private judgment interpreters and with deplorable consequences. Let us illustrate by an instance having a bearing upon last week's paper.

The proposition "God is a spirit" is not merely true, but in a sense the basis of all truth. Yet if a creed is built upon that, to the neglect or omission of everything else, such a creed will exclude Christianity altogether; for the whole Christian order rests upon the added proposition that "He is also man," born in time, of a human mother; and was seen and touched and handled by men. This is the real trial to the pride and stubbornness of the human intellect. A God away up above and beyond His works is not much more than an idea to most people, and but slightly affects the thoughts and actions of ordinary mortals. But a Creator wedded to His own creation for its sake visible, tangible, eating, sleeping, suffering, tried in every human experience without sin; this is a direct call upon every one to hear and obey.

But as obedience is of grace not of nature, men have all through history, practically or superlatively, denied the Incarnation in itself or its consequences. Arius from one side and Nestorius from the other, attacked the great truth with fierceness and subtlety, and though they were condemned and their heresy cast out, it does not follow, unfortunately, that they have no imitators.

People are willing enough to say, in a loose kind of way; I believe Christ is God; and then at another time; I believe He is man. As if he were sometimes the one and sometimes the other. But to confess openly and with the whole heart that the Son of the Virgin Mary is simply God, the only begotten of the Eternal Father, this is a mental attitude which many refuse to take up and more are unable to sustain. Yet without it there is no Christian faith nor any ability to understand the workings of Christianity. Far from the moment the great truth is grasped it changes, as on the one hand the whole order of created things, now indefinitely elevated; so also, of course, our judgment on everything contained in that creation. To the bodily eye, indeed, the earth remains the earth, and the sky the sky; man himself looks as he was wont to look in the olden time. But when we considered these various things, not as mere things in the universe, but as parts of that nature, which, by taking a body and a soul, He has created of Himself, who will set bounds to the capabilities He has invested them with? As in the beginning, when the spirit of God was borne as a breath over the waters, the wild waste of chaos saw with wonder and awe, and which till now had constituted only a dark disorder, burst suddenly into the harmony and splendor of the universe. So now when the same God is come not to visit and touch, but to be forever henceforth united with us, it is no surprise to find the elements of earth and time undergoing a more substantial transformation than from darkness to light.

Water, when before washed only the body, is now made able to purify and cleanse the soul, and bread and wine, earthly elements, have a consecration that makes them nurture and medicine for the spirit, and bits of cloth, and handkerchiefs, related to Him, can drive away disease, and so on.

And all this is what might have been foreseen, and indeed is anticipated by any one who studies the Incarnation. The same rule and the same law are found in both, namely, that God has associated creation to Himself in order to further the redemption, and using the lower element, as the need of his divine plan prescribes, gives to whatever he uses a power and worth suitable to the place he makes it occupy. His humanity, in itself a pure creature because of the work it does in the divine scheme, He has taken into Himself, not by union but by unity of person and has made adorable. And other things are to be estimated not for what they are in themselves, but for the relations He has established between Himself and them, and the purposes, to His honor and glory, He makes them subservient.

Hence St. Paul says every creature of God is good. . . . For it is sanctified by the word of God and prayer (Tim. IV. 4). Sanctified is a very strong term to apply to the mere articles of food, and is intelligible only in the light of what I have been saying. And St. John tells us (Apoc. V. 15). "And every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, I heard all saying, and that siteth on the throne, and to the Lamb, benediction and honor and glory and power for ever and ever." What is the meaning of all this? What can give a voice of praise to those dumb creatures of the deep, and make them sit to join in the universal hymn? There is no other answer to these questions than the one; namely, that since creation has been ennobled by Christ's entering into it by the Incarnation, its elements are, one by one, capable by sanctification of the work that belongs to the supernatural or service of God.

This capacity is conferred on them, immediately by the word of God and prayer, hence the church blesses every material thing before she uses it, but is the logical outcome of the abiding