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...is stripped of its ornaments; the empty tabernacle door is left open; the kiss of peace is omitted in silent devotion of the host of the altar...

In Protestant countries Good Friday has been deprived of its sacred, mournful and solemn character, and strangely and inappropriately given up to worldly pleasure and amusements. It should be the aim of all true Catholics to mark their protest against such desecration by their quiet and religious observance of this day...

Easter Day.

Easter, the festival of the resurrection of our Lord and Saviour, Jesus Christ, probably derives its Teutonic name from the festival of the pagan goddess Ostara, Anglo-Saxon Easter, which the Saxons before they became Christians celebrated about the same season as which the Christian festival of Easter occurs. In olden times, at Easter-tide, the courts of justice were closed, alms dispensed to the poor and needy, and slaves, where that pernicious system prevailed, were set free. From the practice of the people giving themselves up to rejoicing the day was called the "Sunday of Joy." In the Church's Calendar it is called "Dominica Resurrectionis," or Sunday of the Resurrection.

Easter is the most ancient and important of the movable feasts, and governs all the others. The feast itself always falls on the first Sunday after the full moon, which happens upon or next after the 21st of March. If the full moon happens upon a Sunday, Easter Day is the Sunday after.

Imperial Unity.

The recent utterances of men prominent in the public life of Canada and England on the question of Imperial Unity compels one to ask, whither are we tending. Sir Wilfrid Laurier seems to have set the ball rolling and, wonderful to relate, the Hon. Mr. Tarte has given it a new impetus by his deliverances in London, England. In his speech before the Society of Arts he is credited with the statement that Canadians are good subjects, but would like to be full-blooded British citizens, and this they could only do by having a voice in the Imperial councils.

This is sound policy; but the question arises, does it point to the best course Canada could pursue at the present juncture? Certainly, if Canadians are to become full British citizens, having an active and intimate part in the governing of a United Empire, if such a union is to entail additional expenditure of large sums of money for the doubtful privilege of sharing in the Imperial councils, then it is just and proper that she should be represented at the centre of Imperial activities.

All things mundane have a beginning and Imperial Unity must have a beginning, if it is ever to arrive at realisation. To introduce the question into the domain of public

discussion is not to preclude its realisation; to say that Canada is not ripe for such a great and constitutional change, which is the fact, is not to deny that she ever will be ripe for the occasion. Therefore, in view of the outburst of loyalty to British connection, witnessed in this country since the breaking out of hostilities in South Africa, it is not at all astonishing that the subject of a closer and larger relationship between Canada and the British Empire should occupy the attention of the leaders of the Canadian people as well as the minds of the Canadian people themselves. It is plain that we have arrived at the preliminary stage of a vast movement replete with interest for all true lovers of Canada.

The second utterance we would call attention to was drawn from the Right Hon. Joseph Chamberlain in the British House of Commons, on April 8th, by a motion made by Mr. Thomas Charles Hetherwick, Liberal member for the Northern Boroughs, that in the opinion of the House it was desirable, in the interests of the Empire, that the colonies should be admitted to some representation in Parliament.

Mr. Chamberlain, who has probably learned wisdom from the experience he gained in his attempt to force an Anglo-Saxon alliance on the people of the United States, was most moderate and eminently prudent in dealing with Mr. Hetherwick's motion. Canadians must acknowledge the attitude assumed by the Colonial Secretary as a wise one so far as he himself was concerned, and flattering so far as Canada, as one of the Anglo-Saxons, is concerned. Mr. Chamberlain said:

"Such a change, must come gradually, with the full consent of the colonies. No praise could be too high for colonial patriotism. The colonies did not wait for a call, but voluntarily offered their assistance, which was gladly accepted. It is not their assistance, and great as has been the sacrifice, if, under any stress, we should call upon the colonies their offers would be immensely greater still. And if any demand upon the mother country were made by the colonies, it would be met by us rather than the reverse of the reply of Parliament."

"So far the colonies have not yet made any definite suggestion with respect to representation, and I am convinced that nothing would be more fatal than a premature discussion of details. I do not think the time has yet come to suggest to the colonies the form which Imperial unity should take. It is almost to suppose that self-governing colonies like Canada would sacrifice independence for the sake of a single vote in the House of Commons. We are not going to interfere in the domestic affairs of the colonies. Nor are they going to interfere in ours. I have never advocated, as has been reported, the formation of an Imperial Zollverein, but I have pointed out that if we are to have any kind of fiscal arrangement with the colonies, I believe the only form that would meet with the slightest favor would be an Imperial Zollverein in which there would be free trade between the portions of the empire, and duties as against strangers. We are not going to suggest any arrangement with the colonies. There is no suggestion on our part. The present resolution is premature, is necessarily academic and might be mischievous."

Nothing could be fairer or more definite and this pronouncement of the Colonial Secretary commends itself to the intelligence and national spirit of the Canadian people, with whom the question rests and from whom even the initial movements must come.

It is claimed that the policy of Sir Wilfrid Laurier and Mr. Tarte aims at Parliamentary federation with England, while Sir Charles Tupper's policy as outlined in his Quebec speech insists on a mere commercial alliance in which there are mutual advantages on both sides, in which Canada will not give everything for the privilege of an increased trade with England.

Consequently the question of a closer alliance of some kind with England may be considered to have appeared in the political field, but what shape an scope Imperialism will take, or whether it will become a bone of contention to be brought before the Dominion electorate will probably be determined by the amount of public interest taken in the question.

It has become the fashion of governments in this country to be more guided by, than to guide, public opinion, which method is too apt to sacrifice principle to expediency; but it has one very great advantage, it saves time and work in educating the people up to the original ideals of advanced and progressive statesmanship.

The party that can see an advantage in the way of public sentiment that sways the people about the time of the elections can either ride on it to power

or retain the confidence of the people. It is true that great national movements, springing into being at periods when national sentiment is stirred to its foundation. Such a period seems to be the present with the Canadian people as with the people of the motherland.

On the other hand, it must be acknowledged that such a movement at such a time may not, just as it may, make for the best in its bearing on the future of the country.

A movement involving so great a change in the relations between Canada and England, and affecting the national status of the former, should be considered in the hour of calm and deliberation. The country should be in its normal state of quietude so necessary for the right seeing of things in their immediate and remote consequences. Such a time is not the present for Canada, stirred, as she has been and is, by active participation in the struggle now going on in South Africa. The public mind is excited, the soul of the people stirred, the judgment quickened at the expense of wisdom, by the stirring events of the times and the fever of loyalty that has swept over nearly the whole land. On an occasion like this, passionate sympathy may be mistaken for right tendency, and the welfare of the country sacrificed at the shrine of over-wrought enthusiasm. The present juncture, we do not hesitate to say, is not the right moment to consider a question fraught with such grave consequences to the future of the Dominion. It will be time enough to bring so momentous a question into the arena of practical politics after the war is over, when the accounts shall have been squared, and the list of the dead completed.

University Education in Ireland.

In a magnificent speech by Hon. A. J. Balfour on the question of Irish Higher Education—a speech which drew from Mr. John Morley the complimentary comparison of the speaker with Canning and other great parliamentary luminaries of the past, the following frank acknowledgment occurs:

"The want is the higher education of the Irish people. What is the difficulty? The difficulty is this, that in England and in Scotland, as well as in the North of Ireland, there is a strong feeling that you cannot minister to this need for Roman Catholic education in Ireland without giving undue strength to some way the growth of the Roman Catholic form of Christianity."

There it is—the old, old bugbear, which Mr. Balfour, be it said to his credit, is not afraid to parade before the eyes of his Protestant countrymen, the vast mass of whom have been in the habit of cloaking it under the shadow of an offensive disloyalty, of mistrust, of irrational hatred and ill-concealed hypocrisy. The bare truth has at last been told by the leader of Her Majesty's government in the House of Commons. It is then, because two-thirds of the people of Ireland are Catholic that this majority is refused those equal rights of education extended to other parts of the United Kingdom. Protestants are afraid of the growth of Catholicity. If that is their fear, then it is well founded, for what else does the establishment of a Catholic University in Ireland aim at but the better maintaining, strengthening, and growth of Catholic life in the country? What else could they think the institution would be for? Is it not for the very purpose of furnishing to the Catholics of Ireland Catholic teaching, Catholic learning, and a Catholic atmosphere, all of which are quite as sound and wholesome and invigorating as Protestantism—and a good deal more so for Catholics?

Mr. Balfour, though the vote, of course, went against him by 177 to 91, is to be congratulated for his fearless expression of the truth. The ghost of religious intolerance evidently scared the Protestant mind, but it is to be hoped that this first shock may prove to be the worst, and that in time Protestant sensitiveness will yield to necessity, if not to the demands of common justice and equal rights.

It is as Mr. Balfour very pertinently illustrated his point,—if the Scottish Universities at Edinburgh, Glasgow, Aberdeen and St. Andrews, had been under complete Roman Catholic management, they would have been as despised by Scottish Protestants as Freshwater at Trinity College, Dublin, has been by Irish Roman Catholics.

The Queen's visit to Ireland

So far Queen Victoria's visit to the Emerald Isle seems to have been undertaken at her own suggestion and initiative. At least there is nothing to show to the contrary. According to her own words the purpose of her visit is two-fold, to show her recognition of and her gratitude for the heroic valor and services of the Irish Regiments fighting in South Africa and to revisit the scenes made dear to her by the remembrance of her former visit in company with her husband, to whose memory she has been most faithfully attached.

But no matter how much the Irish loyalist and English press may endeavor to magnify the splendor of her reception, the fact remains that the bulk of the Irish people are unmoved by the event and in a state that may be truly described as passivity, rather than indifference; nor is it likely that this state will be disturbed by anything which her Majesty may do whilst sojourning in Ireland. On the other hand any imperious action, such as the suppression of the National voice or the high-handed action of seizing upon issues of any section of the national press, as has already been done, for what are erroneously or otherwise, conceived to be disturbing, inflammatory or disloyal utterances, can only serve to intensify and embitter feelings, will be productive of the very things which the Nationalist leaders, and the native chivalry of the Irish race would rather did not occur.

It cannot be expected that the people of Ireland, who have seen the course and bitter result of British rule in their land, who, although they cannot help feeling the thrill of national pride in the bravery of the Irish soldiers, condemn the cause in which it is exercised, will feel greatly elated or in the smallest degree flattered by the royal visit, however friendly and complimentary the intention of it may be. Ireland wants more, and the Queen, the British government, and the British people should know right well by this time that nothing but the fulfilment of the national aspirations will or can satisfy the Irish people.

The aim of these aspirations is well known. It is Home rule, the right to manage their own domestic affairs; her fair and due portion of taxation, which is now in excess to the extent of \$120,000,000 per annum; the reviving and development of her own industries, which have been hampered and restricted almost out of existence; and equality of Catholics in the matter of higher or university education.

If there should be any secret purpose on the part of her Majesty's advisers to make use of her visit to Ireland in the hope of pacifying the Irish people or diverting their intention or purpose from the national demands, it will only end fruitlessly whilst the relations subsisting between England and Ireland will only be more strained. Such expedients are foredoomed to disappointment. It would be like offering an empty lollipop to a people who want a good solid, all-round meal, a full measure and a brimming over, and of such quality as will satisfy, sustain and stimulate the national life in its quest of its own ideal.

EDITORIAL NOTES.

It is said that the Queen's visit has stirred up the nobility of Ireland who are flocking home to do honor to the royal visitor—another proof that it will fall to touch the people, who are the living antithesis of their landlords.

How are the mighty fallen! But yesterday, the word of Dawey might have stood against the world: now none so poor to do him reverence,—and all, forsooth, because he married a Catholic lady and gave unto her the palatial residence a grateful people had donated to him. From the position of a dethroned popular hero to the President's chair is a jump big enough to satisfy the ambition of the Nelson of Manila Bay; but it will be harder of accomplishment than was the sinking of Spain's old tub-boat. Dewey, however, nothing daunted, offers himself for the trial, if he can only find a party to back him, in which venture he proves that his knowledge of political warfare is in inverse ratio to his knowledge of naval warfare. But it is remarkable that many of the

world's great battles, outside of the special line of business, were utterly childlike and bland.

The Boers are the most unexpected people anyway. When they are presumed to be vanquished, they are triumphant, when deemed far off they are scorching near, and when near afar off. They do the most unexpected things; for instance, they had the bad grace to shoot the Orange Free State who so cleverly led Colonel Broadwood into a trap. They appear to be merciless towards traitors even if the treachery result to their own advantage.

An exchange says that since Dec. 1, 1899, twenty-nine officers and men in the American army in the Philippine have committed suicide, and from May 1, 1898, to April 1, 1900, eighty three men have killed themselves in the American camps out in Luzon. This epidemic of insanity is said, by expert-physicians, to be due to the climatic conditions,—to intense heat, constant marching and counter-marching and the necessary worry and fatigue of the campaign.

Look at it as you will from any point of view, the struggle with the Boers so far has not redounded to the military prestige of the British. Even Mr. Chamberlain is reported to have said recently, "I think we are dealing with better fighters, as individuals, than any regular soldiers of the continent. The Boers seem to me to have both caution and dash," which words may be taken as an indirect acknowledgment of the incapacity of British Generalship to cope with Boer tactics. The progress of the war is not at all commensurate with the immense forces that have been brought to bear upon the comparatively small armies of the Boer Republics.

Various views of the Queen's visit to Ireland maintain, from the most extreme on one side to the most extreme on the other and along many lines between. Mr. John Dillon M.P., speaking at Thurles on March 18th, alluded to it. He said that it was intended to impress the people of Europe that the Irish who receive her are in sympathy with the British Government, also for the purpose of aiding recruiting in Ireland and of raising a regiment of Irish Guards.

"No man in Ireland," he said, "desires that the Queen when she comes to Ireland should be insulted. The Queen is a woman and an old woman and in Ireland these two facts would save her from insult. It is one thing to insult and another thing to receive her; and I say this, that men, be they professing Nationalists or whatever they may be, who crawl or sprawl before the Queen when she comes to Ireland are enemies of Ireland and of the national cause. I say that their subservience and their slavery will be used by all the press of England to the dishonor of Ireland and the injury of the national cause."

There is something intensely sad about the taking off of Professor St. George Mivart in the seventy-third year of his age. He must have been active to within a short time of his death, for in the April number of the North American Review there is an article of his on the to him disastrous subject of "Roman Congregations and Modern Thought," in which he reasserts and defends his own expressed heretical views. Coming into the Church while yet in the strength and enthusiasm of youth, he through the years of his maturity rendered it many distinguished services, his famous "Genesis of the Species," a refutation of Darwin's theory, of "Natural Selection" having won for him the Doctor's hat from Pope Pius IX. It was a matter of deep regret, therefore, throughout the Catholic world, when in his self-imposed task of reconciling certain dogmatic teachings of the church with certain scientific theories, he so far yielded to the exactions of so-called modern thought as to put an interpretation upon those dogmas neither recognized nor sanctioned by the church. His death removed him from the scene before he had time to become world-hardened against the Church he had forsaken. May he have found grace and time for repentance and reconciliation.

The polished manners, the highbred bearing so difficult of attainment—all that goes to constitute a gentleman; the carriage, grace, gestures, voice; the ease of the self-possession, the courtesy; the talent of not offending; the generosity and forbearance—these qualities, some of them come by nature some are found in any rank, some are the direct product of Christianity.