

The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest."—BALMEZ.

VOL. IX.—No. 19.

TORONTO, THURSDAY, MAY 9, 1901.

PRICE FIVE CENTS.

CALENDAR FOR THE WEEK.

Saturday, May 12.—White—Fifth Sunday after Easter. Semi-Double.
Monday, May 13.—Red—Rogation Day. St. Stanislaus, Martyr. Double.
Tuesday, May 14.—White—Rogation Day. St. Paschalis, Pope. Double.
Wednesday, May 15.—White—Rogation Day. St. Isidore, the Husbandman, Confessor. Double.
Thursday, May 16.—White—Holy Day of Obligation. Ascension Day. Double first-class, with octave.
Friday, May 17.—Red—St. John Nepomucene, Martyr. Double.
Sunday, May 18.—Red—St. Vincent, Martyr. Double.

CURRENT TOPICS

The Late Dr. Scadding.

A Toronto landmark has indeed been removed by the death of Rev. Dr. Scadding. Henry Scadding was not only a pioneer of the city but a man who did more than perhaps any of his contemporaries in the making of its history. His later life was bound almost wholly to the improvement of local historical records. His passing reminds us that a great deal of history is going beyond recall as age takes off the old men and little remains to remember them by. Dr. Scadding did his part at least and did it out of love of country, for it brought him no reward.

Catholics and the King.

The address presented to the King by the English Catholics suffered some modification at the hands of His Majesty it is said. In such cases it is the custom to furnish a draft copy beforehand and in this draft the signatures to the address made an allusion which had the appearance of being a protest or complaint against the accession declaration. This was elided, and the address without it was a perfectly innocuous expression of loyalty. Our English exchanges say there is apparently no probability of the declaration being amended as the Government are afraid to touch it without the consent of the Opposition.

England's Coal Tax.

The Government succeeded in rallying its majority and passing the coal tax. Sir Edward Grey made a stronger speech than has been heard in the House of Commons since the Corn Laws. In reference to the threatened strike he was intensely serious, says Mr. I. N. Ford. He warned the Government not to regard the miners' threat as a mere bluff. A strike would be tantamount to an ultimatum from one section of the community to the rest, and he then declared in tones which left a deep impression on the House, that such an event would be the nearest approach to civil war the country had known in many generations. Sir Edward Grey is still a young man, but he is one of the soundest thinkers in Parliament and is generally regarded as a future leader of the Liberal party.

Taxes the Theme.

Even the spring poetry has been affected in England by the new taxes. Here is a sample from an English literary journal:

The spring is here; through all the land
The singing birds begin to woo;
Our hearts are filled with rapture, and
The Income Tax is one-and-two.
Now by their mother's side the lambs
Gambol in sweetest innocence;
They do—and apropos of dams,
The Income tax is fourteenpence.
The April skies are blue to-day,
And somewhat blue as many moon;
Here's something makes the gravest gay
And twenty shillings eighteen ten.
Fourth rallies the adventurous bee
To seek the honey that he lacks;
The blossom on the almond-tree
And two pence on the Income Tax.

Phonetic Irishmen.

Dr. Douglas Hyde has been censuring some Irishmen in the States and Colonies for changing their grand old Celtic names for Saxon ones. Unmistakably Irish names such as Cahill and Molony are pronounced frequently as Kiel and Molony, and in many cases are spelt as such. Costello is pronounced with the accent on the second syllable. The "O" in such names as Hennessy and Shaughnessy is not alone discarded, but the names are spelt as Hancey and Shanney. In great measure this emasculation of Irish names is the fault of the native Americans, who, as a rule, mispronounce them. After a while an altered spelling sets in. The emigration days following the famine period found many Irish arrivals whose lack of even rudimentary education was directly traceable to iniquitous laws. Their Irish names were pronounced in grotesque fashion by the Yankees, and were spelled in a similar manner. The subsequent generation of the Celtic stock in America thus found themselves equipped with names which, in many cases, it would be difficult to identify with the Emerald Isle.

Margaret Anglin Injured.

New York, May 8.—Margaret Anglin fell and seriously sprained her right ankle during the second act of the performance of "Diplomacy" at the Empire Theatre last evening. In the scene where she comes down stairs to greet her antagonist, she caught her heel and fell head foremost to the stage. She was carried off, and Dr. Burke was summoned. It was several minutes before the play resumed, then Miss Anglin was compelled to take a seat to speak her lines.

LETTER FROM OTTAWA.

(FOR THE REGISTER.)

Ottawa is a city of processions just now, in which Irish Catholics take a leading hand. For many years the Irish national spirit slumbered, and although the religious sentiment was maintained with an flagging zeal, yet belief was predominant that there must have been a leak somewhere. Twenty-seven years have rolled by since the Irishmen of Ottawa trod the streets of that city on St. Patrick's Day under the influence of "lurg" ting Irish airs and the green banner of our forefathers which rattled its folds in the front before aquinoctial winds. That was a day which I cannot easily forget. With the mercury struggling with zero for a lower point, and the streets of what was then called in pure irony the "Dominion Capital" enveloped in a mantle of snow not less than three feet deep, one would think Irish patriotism warms it proverbially, would have been chilled in the face of conditions so impractical; but the Irishmen of Ottawa numbering more than 2,000 strong turned out on that day, marched to St. Patrick's Church which was then newly built where an eloquent sermon appropriate to the day was delivered, and then paraded the streets, pounding drums and pounding snow, until finally halting at the corner of Sussex and St. Patrick Streets, eloquent addresses were delivered by the late W. H. Waller, and also by the late Judge O'Connor, who was then Postmaster-General in Sir John Macdonald's Administration, as well as by other gentlemen. Twenty-seven years is a span in life quite long enough to have crowded into it a variety of changes, and we need not marvel that many of those who took part in that demonstration have since crossed the line which separates earth from eternity; but I rejoice to say that their lives move and have their being a fair representation of the Irishman who, in those days, knew their rights and were bound to have them. Ex Alderman Stears was chief marshal of that day, and as he was clothed in the full panoply of green and gold, he was, of course, the observed of all observers. The ex Alderman who is in the enjoyment of most robust health is still ready to participate in all our or indoor Irish demonstrations when aimed at the welfare of the old land.

I have said that twenty-seven years have passed since Irishmen trod the streets of the Dominion Capital whilst properly mourning much of that which is most glorious in the annals of Irish history. Well this unpleasant chapter had its weary length brought to an end on the 17th of March last, when nearly 4,000 Irishmen to the stirring air of "St. Patrick's Day," "The Minstrel Boy," "The Green Flag flying all Over," and marched from St. Patrick's Hall, Sussex Street to St. Joseph's Church where a discourse eloquent and appropriate to the occasion was delivered by Father Fallon. The gifted preacher who spoke under feelings of deepest emotion evidently felt that the proceedings of the day would mark a fresh epoch in the history of Irish movements at the seat of Government. The good Father may rest assured that the immense congregation which listened with closest attention to his thrilling language felt as he felt, and that they hold the conviction that they are fitted for something higher than that of mere shuttlecocks in the hands of the politicians. They forget not that an unwritten law which recognized their right to representation in the Provincial Legislature has been almost obliterated from the statute book of memory, and there are not wanting signs in the air that at the next election they will insist on the men who superintend the political machinery at Ottawa to see that this law is faithfully observed or else know the reason.

Jubilee Indulgence and Suffering Souls.

American Ecclesiastical Review.
The question whether the Jubilee Indulgence of this present year may be gained more than once so as to be applied to the souls in Purgatory has been agitated in many places. By a decision of the Penitentiary Apostolic of May 10, 1900, the Jubilee Indulgence of the Holy Year could be repeated in Rome for the benefit of the suffering souls. But it does not follow that this interpretation of the privilege applies to the present extension of the Jubilee.
According to a general rule, no indulgence may be applied to the souls in Purgatory unless it is so specified in the terms of the concession. Such a concession was made, as stated above, by the Penitentiary for the Jubilee of last year. The Bill of Extension, on the other hand, uses the words "vix poenitentibus et confessis, scilicet Communionem refectam, plenissimam peccatorum suorum indulgentiam, remissionem et veniam misericorditer in Domino et semel concessimus et impertimus." The term *semel* allows no wider interpretation.
It might be urged that the fact of the Penitentiary admitting a repetition of the Jubilee Indulgence last year for Rome, implies a like admission for the present extension of the Jubilee, even without the express mention of it, on the principle of *favores ampliandi*. But there is a difference between the Jubilee of last year and its extension at present. Last year all (except a few specified indulgences *pro vivo*) were suspended. The object was to induce a greater number of the faithful to avail themselves of the one great Jubilee

Indulgence by going to Rome. That particular object of bringing the faithful to visit the sanctuaries of the Holy City, has ceased. The faithful can gain during this year not only the Jubilee Indulgence, but also all other indulgences as usual for themselves. They can also apply numerous indulgences, as at other times, for the suffering souls. The ostensible reason therefore, which permitted the repetition of the Jubilee in Rome no longer avails, and the extension allows the gaining of the indulgence but once for those capable of performing the prescribed visits or the works imposed on them by the confessor who has the faculty of commuting the visits.

To make sure that this interpretation is correct, the editor of the "Review" applied to Rome for a decision of the question, and in reply received a cablegram stating that the indulgence of the Jubilee extension could be gained only once, as set forth in the terms of the bull. Possibly a special concession might be made hereafter, which would render the indulgence applicable to the souls of the departed in Purgatory; but such is not the interpretation of the Pontifical Constitution in its present form.

Pope's Allocution.

Rome, April 17.—Subjoined is a translation from the original Latin of the Holy Father's allocution at the recent private consistory: Venerable Brothers: "Accustomed as we have been to share our joys and sorrows with you, we cannot be silent to day on the causes which give us special reason for sorrow at the present moment. We are in deep anxiety at the fact that the difficult and embarrassing situation of Catholicism is not ameliorating but growing worse every day—may it actually be extended like a contagion from one part of Europe to another.

"We behold a whole host of men, divided by place but united by counsel, declare open war on all the benefits which Jesus Christ obtained for the human race, and ungratefully and proudly reject those benefits. Hence the onslaught made in a neighboring country, undeserving of such a calamity, on the religious orders—an onslaught beneath which they are about to succumb. Neither law nor equity, nor a past full of glorious services have availed to avert the catastrophe. It has even been decreed that it is no longer lawful for the youth to be instructed by those who have for such a long time given to the state its most distinguished citizens; and while ample liberty is allowed to all others it is denied to those whose role of life is to live up to the perfection of the Divine counsels.

"The difficulties and troubles which we have to contend with at home hardly need to be brought before your minds. In addition to the oppressive and humiliating condition to which the Roman Pontiff has been reduced, to the other outrages which have impeded the action and curtailed the liberty of the Church, we now seem to be threatened with another evil from which two main consequences are destined to follow—the profanation of the sanctity of Christian marriages, and the uprooting of the foundations of human society. This is the fulfillment of the promise that has been made that religion would be respected and public morals safeguarded!

"In the same way in other countries the one salient characteristic of the situation is, as we have already said, the determination to harass Christian institutions in a spirit of the deepest hostility. It would seem as though the enemy had entered into a general compact among themselves to bring about these results. The means which they have used to compass their ends are manifold—by inflaming public opinion, by exciting public disturbances and breathing threats, by the publication of writings which rouse the cupidity of the masses, by breathing insults openly on sacred persons and things.

"All this is a bad augury for the future and it is but too likely that the present calamitous times are destined to be followed by times more calamitous, still. But the Church, putting all her trust in God, is ready to meet and undergo the trials and sorrows of the hour, with no fear for her future."

The London Diocese.

London, May 6.—His Lordship Bishop McEvoy to day went on a confirmation tour. He will be absent from London every Sunday until the end of July. By that time he will have completed the task of visiting and administering confirmation in every parish of his diocese. The diocese comprises 29 parishes and about 40 missions.

The attention is being drawn to Catholic affairs in the London diocese, says: In London, the past few years have witnessed the commencement of the Mount St. Joseph Orphanage, the improvement of St. Peter's Orphanage, and the beginning of work at a new separate school in South London, while a new church in the East End will shortly be under way. In the various portions of the diocese, new parishes have been formed, five new priests' residences erected, a new church at Chatham, several new churches erected, and sixteen new schools established. A number of new schools will also be built in the Home Counties. Altogether, the Roman Catholics of the Diocese of London are to be congratulated on the ability and energy of their honored head.

The London diocese is the largest in the world, and its population is estimated at 1,000,000. It is the only diocese in the world which is not a part of a nation.

New Departure in Education.

New York Herald Praises the Good Work of the Christian Brothers.

Editorially the New York Herald says: Manhattan College, which is under the management of a Catholic religious order, is setting a good example to all other colleges, lay or sectarian. It has secured the services of a number of discoverers, inventors and scientists, such as Zaitinsky, Pupin, J. P. Holland, etc., to give lectures on the branches of knowledge with which their names are associated. The members of the freshmen class of the college are obliged to attend the full course, and admittance is granted to outsiders for a small price.

This, it will be seen, is on the line of the university extension movement, from which it differs mainly in the fact that it is run independently of the State or of any other educational institution. Nevertheless it uses the same method—that immortalized in the apocryphal of Mohammed and the mountain. It brings the college to the people when the people cannot go to the college.

Now, as it happens, a majority of the people cannot go to college. A majority of the population consists of the strenuous classes, who carry on the active business of life. Hence, regular collegiate education is limited to almost a single class, and that a class which needs (at least) to be brought to intelligence and power. It is of no small importance to the country that the strenuous majority should be brought into vivifying contact with the latest results of human thought and achievement.

The American ideal is not to establish lordliness for the few, but manhood for the many. Fully rounded manhood is achieved only through education. Multifarious, however, are the daily toll. Only in the evenings have they any time to devote to mental improvement. It is of essential importance that even the poorest citizen should receive in the leisure time can spare from the work of their lives an education as liberal and as systematic as that which is enjoyed by their more fortunate fellows in the universities. The aristocracy of intellect is as oppressive to the mental aspirations of the lowly as the aristocracy of wealth is to the social aspirations of the poorer.

Nearly a quarter century ago the recognition of this truth prompted the movement in favor of university extension in England. There the movement has met with signal success. It has stimulated intellectual appetites. It has established in over three hundred towns little garrisons of cultivated people anxious to organize a more thorough system of advanced instruction under the aegis of the great universities. Before another quarter century has passed it may be expected that England will be covered with university extension colleges, manned by tireless teachers and governed by local authorities acting in co-operation with the national universities.

In this country the first serious movement in this line was made in 1890 by the University of Pennsylvania. In the same year the State of New York allotted ten thousand dollars, to be expended under the direction of the Regents of the University of the State of New York as a supervising body, operating through all other institutions of learning, to encourage and promote the higher education. The work had spread into all other parts of the country. But nowhere is the enthusiasm nearly so great as might be desired, and only by the hardest efforts of the promoters has the work achieved even approximate success.

Co-operation having failed of the results that were expected, the independent movement started by Manhattan College is an experiment that will be watched with the greatest interest by all educationists.

Liberal Party and Home Rule.

The May number of the New Liberal Review contains an article from the pen of Mr. John Redmond, M.P., on "The Liberal Party and Home Rule," in which the chairman of the Irish Party gives an exceedingly clear and convincing exposition of the present attitude of the Nationalists towards the two English parties, and the circumstances which, in his opinion, must inevitably force the Liberals to again put Home Rule in the front of their programme. Having declared Ireland's entire independence of either English party, with her complete indifference as to from which of them Home Rule will ultimately proceed, Mr. Redmond once more reiterates his absolute conviction that the concession of Ireland's demand is merely a question of time. It is as inevitable, he says, as Catholic Emancipation, the extension of the franchise, or the creation of a system of Local Government. The very development of the Empire makes it inevitable, for Mr. Redmond points out that the present condition of impotence and sterility to which the House of Commons has been reduced is due not alone to the hostile tactics of the Irish Party, but also in ever-increasing measure to the increased burdens imposed upon it by the extension of the Empire, the widening of the franchise, the spread of democratic institutions and the increased education of the people, and the over-widening influence of the press. The future, in Mr. Redmond's opinion, offers but two alternatives—either the destruction of the House of Commons by transferring all its powers to the hands of a dictator, or the reforming of the Legislature by the establishment of local representative bodies. The latter course is the necessary and only way.

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edy, and in such a course Ireland can well afford to pursue her own course "in splendid isolation," leaving it to English parties to please themselves as to how and when they will deal with the Irish problem. But while that is so Mr. Redmond very clearly shows the great advantage it would be to the Liberal Party themselves to again take up the Irish question. They are hopelessly divided, he says, on the South African war, and they require some other great question to re-unite their shattered ranks. This question, Mr. Redmond suggests, is the Irish question. In doing so he is not forgetful that there have been backsliders in the Liberal ranks on the Home Rule question, but he notes, too, they are not to-day the most popular or powerful members of the party, while the party, as a whole, has gone from bad to worse since the day on which that backsliding commenced. The remedy for their present helplessness, Mr. Redmond believes to be to take up again the noble policy of Gladstone. Let them, he says, take up the banner which fell from Gladstone's hands as he died, facing the foe, and giving to them and Ireland that great policy as his dying legacy. The only alternative to this course, Mr. Redmond believes to be continued helplessness in Parliament; for, assuredly, with an Irish Party of 80, counting 100 on a division, ready and willing to prevent the possibility of a Liberal Government not based upon Gladstone's, as distinguished from Rosebery's policy, they can have no prospect in our lifetime of a return to power, since no sane man can conceive it possible for them to win a sufficient number of seats in Great Britain to wipe out the existing majority independent of the Irish vote. In a word, says Mr. Redmond in conclusion, the Irish question can do without the Liberal Party—the Liberal Party cannot do without the Irish question.

Convert Ordained Priest.

Baltimore, May 1.—Rev. Edward Buckey, son of the late Justice M. V. Buckey, of Washington, D. C., was ordained this morning at the Cathedral by Cardinal Gibbons. Father Buckey was formerly rector of the Protestant Episcopal Church of St. John, at Newport, R.I. Among the members of the congregation are the Vanderbilts.

While at Newport Father Buckey began to entertain doubts as to the Episcopal faith and resigned his charge. He went to Rome, where he investigated the tenets of the Catholic Church, and finally became converted. He then returned to this country and entered St. Mary's Seminary this city to study for the priesthood. He will celebrate his first mass in Washington at Holy Trinity Church next Sunday.

Several of Father Buckey's relatives, including his mother, were at the Ordination Mass and congratulated him afterward. Among the presents received were a new set of vestments of white silk from Mr. Stuart Cooke, head of the cotton manufacturing firm, and a warm coat from Father Buckley. It is said that Father Buckley will be assigned by Cardinal Gibbons to St. Matthew's Church, Washington.

Two Episcopal Anniversaries.

Hamilton, May 1.—To-day is the fourteenth anniversary of the consecration of the Right Rev. Thomas J. Dowling, Bishop of this diocese, and in celebration thereof his Lordship said Mass at the Cathedral at 8:30 for the children. There was a very large attendance, the service being a most imposing one. A choir of children's voices numbering 600 sang the hymns during the Mass, and also sang the Benediction. The Bishop gave a brief address in reference to the consecration, and also upon the duty of obedience. Besides the children there was quite a large attendance of adults. Rev. Fathers Holden and Donovan assisted.

Peterborough, May 2.—This is the twelfth anniversary of the consecration of Right Rev. R. A. O'Connor, as Bishop of Peterborough, and the occasion was marked at St. Peter's Cathedral this morning by a Solemn Pontifical Mass celebrated at 8 o'clock by his Lordship. Ven. Archdeacon Casey officiated as assistant priest; Rev. Father Scanlan as deacon, and Rev. Father O'Brien as sub-deacon. There was a very large congregation in attendance.

After the Freeman News.

Dublin, May 2.—Dunbar P. Barton, M.P., Attorney-General for Ireland, presented in King's Bench Court this morning his case against the editor of the Freeman's Journal for having published articles condemnatory of the prosecution of Patrick Aloynis McHugh, member of Parliament for North Leitrim and editor of The Sligo Champion.

Mr. McHugh protested in his paper against what he termed the "packing" of juries in Sligo by the Government, and accused the Government of having excluded all Roman Catholics from the jury appointed to try Roman Catholic prisoners. For this offense Mr. McHugh is at present undergoing six months' imprisonment.

The Court of King's Bench held that contempt had been committed, but refused to imprison or fine the editor.

Homes Wanted.

Good Catholic homes are wanted in London or Hamilton diocese for the following children:—Four girls aged respectively, twelve, eleven, nine and four, and two boys, one eight years of age and the other seven. These are all nice looking, healthy children. For the small children it is desirable that homes where motherly young children are should be obtained. Apply, giving references, to William O'Connor, Inspector of Neglected Children's Department, Parliament Buildings, Toronto.

Immigrants' Monument, Montreal.

Mr. Henry J. Kavanagh has published the following letter in the Montreal Star on a subject that has features of public interest for Irishmen outside as well as in Montreal:—

Sir,—From recent paragraphs in the Star I see that the desecration of the Immigrants' Cemetery at Point St. Charles is again engaging some public attention in consequence of the application by the Grand Trunk to the City Council for leave to erect the Immigrants' Monument permanently in St. Patrick's Park. It was a wise course to refer this whole matter to Aid. Tansey, for his report, before dealing with the application, and particularly before doing anything which might be taken to mean approval of a transaction which, if it is an accomplished fact, has a very painful aspect, as to which there has been much misrepresentation of sentiment and of fact, and which, in my opinion, is a violation of law and public order.

For the information of Aid. Tansey, if he will allow me to assist him in his very large undertaking, I may here write down that the land was conveyed in 1859 to the most Rev. Ashton, Lord Bishop of Montreal, in his corporate capacity of "the Lord Bishop of Montreal." There was a nominal consideration of \$5 stated in the deed, but the land conveyed had an area of about 58,000 square feet, and has been valued by the City Assessor at \$5,500. Seeing that it was a cemetery, no taxes were imposed in respect of it.

In 1893 the Grand Trunk made unsuccessful overtures to the Lord Bishop of Montreal with a view to acquiring the land for the purposes of its railroad, and on the 22nd December, last, the Grand Trunk caused the stone to be removed from the spot it was destined to guard from desecration, and it was placed in St. Patrick's square in St. Ann's Ward.

In view of the application made to it, the City Council has now a right, and I submit it is its duty to go into the whole matter and ascertain all the facts. I understand that St. Patrick's Park is Government property, of which the city has the use. So that the city perhaps cannot grant any permanent right to place the monument there. However, there it is at present, where it was placed on the 22nd December last. No permission was asked of the City Council then, and what does the Grand Trunk want leave for now? What is wanted now is not leave, but something which will enable some people to say that the City Council sanctioned this whole transaction, responsibility for which no one else is willing to assume. I believe the Lord Bishop of Montreal refused, unless it were shown that those most interested are satisfied. The Archbishop was asked to intercede, but I believe that His Grace has expressed an opinion other than that he would do nothing to hurt the sentiments of his faithful Irish.

It was falsely represented, and a statement was published to the effect that the Irish societies favored the demand of the Grand Trunk. And now it is thought that the City Council will give its sanction where everyone else refused it.

But since the matter has been submitted to the City Council it will have a right to ask: "Who gave leave to lay tracks into the cemetery and remove the stone? On what day and on what hour of the morning was this thing done? Who gave permission to place the stone in St. Patrick's Park?"

The Council has a right and a duty to ask several other questions. If the lot at Point St. Charles, valued at \$3,500, probably worth a great deal more, is not a cemetery but only a piece of land which the owner might barter and sell, or hold on speculatively till real estate prices rise, then the city should recover the taxes for all these years back. On this score it might be pertinent to ask and ascertain:

(1) When and in what manner is it pretended that this lot ceased to be a cemetery? (For the proof is at hand to show that here were buried the bodies of the ship-fever victims of 1847-48.)

(2) Is the lot assessed for taxes at present?

(3) Who is the present owner?

(4) How, when, from whom, and, or what conditions did he acquire?

In 1893, when this matter was first discussed in your columns, I then expressed the opinion that if this land is a cemetery the sale of it would be a nullity as being contrary to law and public order. I referred to article 1486 of the Code so show that things which are excluded from commerce by their nature or destination cannot be sold, and I cited a passage from Pothier to show that cemeteries are by their nature excluded. "Things which are not objects of commerce cannot be prescribed; and 2117, "Sacred things, so long as their destination has not been changed otherwise than by encroachment, cannot be acquired by prescription. Burial grounds, considered as sacred things, cannot have their destination changed so as to be liable to prescription, until the dead bodies, sacred by their nature, have been removed.

Now I see that this matter is to be considered next Sunday by the Irish Societies. They must bear in mind that only the owner of the land or the Attorney General could succeed in any law proceedings to prevent the desecration of the cemetery. If the Attorney General felt that something is being done here which is a violation of public order and an outrage to the religious sentiment of large numbers of the community, he could prevent it.