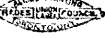


**The Catholic Register.**  
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THURSDAY, MAY 31, 1900.

**Whit-Sunday.**

Sunday, June 3rd, is Whit-Sunday or the Feast of Pentecost. The name Whit-Sunday is derived from the white robes in which the newly-baptized were clad, and the term Pentecost from the Greek Pentecoste, meaning fiftieth—this Sunday being the fiftieth day after Easter.  
The description of the manner in which the first Christian Pentecost was instituted is described at length in the Acts of the Apostles:  
“And when the days of the Pentecost—a Jewish Feast held on the fiftieth day after the Pasover, in celebration of the ‘ingathering,’ and in thanksgiving for the harvest—were accomplished, they were altogether in one place.  
And suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting.  
And there appeared to them parted tongues as it were of fire, and it sat upon every one of them:  
And they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak.”  
Jesus had already prepared the Apostles and disciples for this wondrous manifestation of God’s power, for, as it is recorded by St. John, He said unto them:  
“And I send the promise of my Father upon you: but stay you in the city, till you be ended with power from on high.”  
The ‘promise of His Father’ was the Holy Ghost who descended upon the Apostles and disciples in the shape of fiery tongues on the Day of Pentecost.  
This Feast, therefore, is regarded as specially sacred to the Third Person of the Blessed Trinity, to whose honor the services of the day are directly addressed.  
The Apostles and disciples of Jesus were accordingly assembled in an upper chamber, engaged in prayer, and awaiting the accomplishment of the promise He had made to them, of sending them a comforting, strengthening Spirit, the Paraclete, who should teach them all things, and give unto them extraordinary power and grace to preach the gospel and to plant the Church. The Holy Ghost came, and at once all were changed into new men, their minds being endowed with full understanding of the Scriptures and of the wonders they had hitherto witnessed without comprehending, and their souls were filled with strength from on high: thenceforth they belonged no more to themselves but were ministers of the gospel of Christ.  
From that time this Divine Spirit has not ceased to pour itself forth upon the Church, to enlighten, confirm, protect and guide; it has not ceased communicating itself to each of the faithful individually, either by means of the Sacraments or by grace, whenever it has found hearts well disposed.  
The Fathers of the Church and theologians generally recognize the workings of the Holy Ghost in the hearts of the faithful in the form of seven chief gifts.—Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety and Fear of the Lord.  
“The gift of all wisdom helps us to judge the quality of all things concerning our last end; the gift of Understanding, to apprehend the truths revealed, and to submit our hearts thereto: the gift of Counsel, to choose in all things the part best fitted for the sanctification of our souls; the gift of Fortitude, to resist temptations

and overcome dangers; the gift of knowledge, to discern the best means of sanctifying ourselves; the gift of Piety causes us to love religion and practices having reference to Divine worship; the gift of the Fear of the Lord turns us aside from sin and from whatever may displease God.”

**Two New Saints.**

Two new saints have been added to the Roman Calendar—St. Jean Baptiste de la Salle and St. Rita Da Cascia, who on account of the many miracles attributed to her intercession has come to be called “The Patroness of Impossibilities.”  
In Rome there were grand religious fetes, illuminations and rejoicings, such as have not been seen during the present Pontificate. Rome was crowded with visitors. Cardinals, Bishops, Patriarchs, prelates, clergy, laity, from all parts of the world were there. There have been ten canonizations during the reign of Leo XIII, but none more splendidly carried out or more solemnly impressive than these two of the year of the Jubilee.  
No rites of the Church are more beautiful or more solemn than those which mark the Act of Canonization. St. Peter’s is hung with tapestries; there is a solemn procession of the Cardinals and Bishops leading the Pope to his throne in the great basilica.  
Homage is done to the Vihar of Christ. Three separate requests are made, “instantiter, instantius and instantissime,” by the Ordinal Procurator and Consistorial Advocate, that the names of the already beatified be sanctified. Then the decree is granted by the Pope and signed by thirty-eight cardinals. A day in the Calendar is assigned to each Saint; the “Te Deum” is chanted by the Sistine Chapel Choir. This is followed by the “Oratione pro nobis” with the names of the newly-made Saints introduced and this again by the absolution and Benediction.  
At the High Mass, which is a part of the ceremony, a prayer, secret and Post-Communion are added.

Catholics believe that the Saints reigning with Christ are to be honored and invoked, that they offer prayers to God for men, and that their relics are to be venerated. It is not here necessary to enter into proofs, taken from the Holy Scriptures and the general opinion and practice of the Church, upon which this belief is based. All Christians allow that it is right and useful to ask the prayers of the Saints in Heaven, now that they are so near to God, and in no danger of ever offending Him.  
That the Saints can know something of what passes on earth, and can sympathize with us, may plainly be inferred from what our Saviour says, in St. Matthew’s Gospel (XXII-80), that the Saints “shall be as the Angels of God in Heaven” and from what he also said in St. Luke’s Gospel (XV-7, 10) “I say to you there shall be joy before the angels of God upon one sinner doing penance.” If angels see a sinner doing penance, the Saints, who are like the angels of God, are able to see the same.  
And thus, henceforth, we have the right, and it is a pious and useful practice, to say in our difficulties, trials and temptations, “St. Jean Baptiste de la Salle, St. Rita da Cascia, pray for us.”

**A Protestant View of St. John Mivart.**

Much has been written concerning the fall and unexpected taking off of St. George Mivart. As a rule, Catholic writers have treated the life, work and sad end of this scientist with Christian forbearance and leniency. One of the best contributions, coming from an impartial and Protestant source, is an editorial article in the Bookman, which is published by Harry Thurston Peck, one of the best-known New York writers. It runs as follows:  
A very different type of man from Archibald Forbes was Dr. St. George Mivart, whose death would probably have passed unnoticed by the majority of educated men had it not been for the interest lately excited in him by his controversial correspondence with Cardinal Vaughan. Dr. Mivart can hardly be rated as a really eminent man of science, for his modified evolutionary theories were acceptable neither to Darwinians nor to the opposing school; so that as an evolu-

tionist he was neither fish nor fowl. His letters, however, to Cardinal Vaughan drew forth an immense amount of discussion, more particularly in this country. Their theological interest, to us at least, was nil, for Mivart’s position was one that seems utterly untenable, in that he wished to remain within the Catholic Church, while refusing to accept its discipline. He claimed, indeed, the privileges of a spoiled child, and we cannot feel any sympathy with him whatsoever. He was perfectly free to have left the Church if he found its restrictions galling, and he was equally free to have remained in it and to have submitted his individual opinions to the ruling of those who officially interpret its fundamental dogmas. But what he seemed to wish was to remain a Catholic, and, at the same time, to promulgate views which were antagonistic to true Catholicism. Furthermore, when he found that this was impossible, instead of withdrawing from the Church in a quiet, self-respecting way, he felt bound to make an absurd fuss about the matter and to do a little public posing as a modern Galileo.  
What interests us in the correspondence with Cardinal Vaughan is the perfect way in which the letters of each of the two men reflect and reveal their personality. Those of the Cardinal are so genial, so urbane, and so full of personal kindness and consideration as to be among the most charming that we have ever read. On the other hand, Mivart’s replies are bumptious, pragmatical and aggressive to the verge of discourtesy, and in this way they form an effective contrast, and a foil to the Cardinal’s replies. The whole correspondence is worthy to be preserved and read as illustrating the difference in tone and temper between a cultivated and polished gentleman and a pugnacious pedant.

**The Queen’s Birthday.**

The Queen’s Birthday of 1900 was celebrated with more than usual honors, and in all parts of the Empire. Singular as it may appear to Canadians, it is the fact that in no part of her Majesty’s Dominions, hitherto, has so little attention been paid to the celebration of her birthday as in England itself. Apart from the custom of the royal artillery salute at the various naval stations, a banquet and the bestowal of a few titles on carefully selected candidates for such honors, the country and the people of England as a whole were wont to be unmoved by the event.  
This year, however, the mind of the English people has been stirred by various influences well calculated to evoke an unusual outburst of loyalty for the aged sovereign who has been the brightest ornament in the monarchical world all through her long and glorious reign. As Queen, wife, mother and woman she has ever set a brilliant and perfect example to her subjects, in whose hearts she reigns to-day, and it is remarkable that it is in the colonies more than it is in the motherland that this personal devotion to her Majesty flourishes.

Queen Victoria has personally shown herself ever favorable to peace and antagonistic to war; but she has had to be guided politically by the advice of her ministers. Occasionally in the interests of the peace and happiness of her subjects, she is said to have asserted the royal prerogative and to have acted upon her own personal and sovereign responsibility.  
Such an occasion seems to have been that of her recent visit to Ireland. In the face of Lord Salisbury’s speech, calculated to give a death-blow to Irish hopes and Irish national aspirations, it is apparent that the Queen acted of her own accord and paid the visit either without or against the advice of her ministers.  
Her reception by the Irish people was all that she could hope for, and she has expressed her own satisfaction at the results of the visit. That the visit was well-intentioned, free from political motive, and made with the earnest desire of expressing her admiration and gratitude for Irish valor and fidelity in the Transvaal war, no unprejudiced person will attempt to deny, and Lord Salisbury’s unflinching and emphatic speech puts the seal for ever upon the genuineness and integrity of her Majesty’s purpose, just as it stamps the premier of England with disloyalty to her Majesty’s person and a brutal disregard for her Majesty’s feelings with reference to Ireland.

**The Dynamiters.**

Under the above heading the Globe of May 21st has an editorial article which wanders all over the field without ploughing a single furrow. It is a weak attempt aimed at throwing light on the motives behind the act. The writer is evidently not satisfied with the course of the trial but would like to sit in judgment on the judge for not fixing the responsibility of the deed on some unknown agency. Fenianism is as usual hinted at, though there was nothing in the evidence to show that the perpetrators of the crime were in any way connected with any Irish-American or other Irish society good, bad or indifferent.  
The Globe of the 28th inst says “Inspector Murray speedily discovered the political motive behind the offence, and although the facts are not on record in the evidence, they are known to all who have taken an interest in the affair.” One would naturally suppose that the judge who tried the case would “take an interest in the affair” and that the facts would be known to him. Yet Chancellor Boyd is reported in the Globe, May 26th as distinctly stating that “the motive for which the crime had been planned had not been discovered.”  
Whom are we to believe—Chancellor Boyd, the Globe man or Inspector Murray? But even the Globe man seems to be very much in the dark, for further on in the article of May 28th he makes the following contradictory statement, “The veil of mystery surrounding the prisoners has not been penetrated.”

It is difficult to see how the two statements can be reconciled.  
“Inspector Murray,” the Globe says, “speedily discovered the political motive behind the offence.” Chancellor Boyd said, at the trial, “the motive for which the crime had been planned had not been discovered.”  
The Globe has got itself and the question dreadfully tangled and it owes many of its readers some further elucidation of the subject.  
Surely the Globe does not accept Inspector Murray’s sensational and gratuitous statement, which appeared in its columns last week, to the effect that the misguided man found guilty of attempting to wreck a Welland Canal “committed the crime at the instigation of the Napper-Tandy Camp, an organization of New York City, more or less intimately connected with the Ancient Order of Hibernians”—and this when Chancellor Boyd, the presiding judge clearly, emphatically declares that the motive for which the crime had been planned had not been discovered.

It would also be interesting to know just what Inspector Murray thinks of Chancellor Boyd’s statement—flastly contradictory of his own.  
Far be from us to seek to palliate the dreadful crime which the Dynamiters attempted to perpetrate. They were taken hot-handed in the attempt, found guilty upon fair trial and it is in the interests of the public weal on both sides of the line that they should suffer the penalty of their offence. But we condemn and strongly protest against the reckless way in which the good names of the Irish people and good citizenship are besmirched upon every and the slightest provocation by many of our Canadian journals.  
The fact remains: it has not been proved that the condemned men in the Welland Canal case were remotely or closely, by membership, connected with one or other of the many honorable Irish-American Societies, among which the Ancient Order of Hibernians is probably the oldest and not the least respected.

**EDITORIAL NOTES.**

The Secretary of State for war, the Marquis of Lansdowne, in discussing military matters in the House of Lords, in the course of his speech said,  
“It is a formidable problem how recruiting is to be kept up when the excitement of the present campaign has worn off. I do not think that an increase of pay would tend to make the army popular to the extent that some suppose. But the War Office is devoting itself to the subject, and I believe the changes contemplated will tend to render the army more acceptable to every class in the country.”

Speaking at Glasgow, to an immense audience of his own countrymen, recently Mr. John Redmond said the British position so far as Ireland

was concerned was absolutely ridiculous and absurd.  
Here was a great empire, every portion of which was self-governing, reeling from these self-governing portions’ welcome manifestations of loyalty and friendship; but there was one portion alone which demanded, and which had been denied, the right of self-government, and yet that was the one portion of the empire to which in her hour of trial she had had to look for the bravest soldiers. It was a position which could not last.

An agreement has been reached by the Metal Trades Association of New York, representing some \$75,000,000 of capital and the International Association of Machinists to obviate strikes. The leading feature of it is to constitute a board of arbitration, half of which is to be representatives of labor. Any dispute which may arise on matters not expressly covered by the agreement are to be referred to this arbitration board for settlement. Neither party is to order a strike or a lockout, until a reasonable time has been allowed to the board for settling the dispute and only to be used when all else fails to produce a peaceful settlement. This is a move in the right direction.  
During the brief time of the Rev. O. M. Sheldon’s editorship of the Topeka Capital, which he conducted for a week to show how a daily paper of Christian character should be conducted, the American press lost an opportunity of deriding and belittling his experiment in journalism. In an article in the Outlook, taking his enemies to task, Mr. Sheldon rather truthfully, it is to be observed, remarks:

“Is it not time that the people of this country began to demand of the daily press that it tell the truth first of all? It is now, I believe, that no more serious charge can be brought against a certain portion of the press of this nation than the charge of lying, of gross exaggeration, and of a failure to verify the statements which it is every day printing as ‘news’.”  
It is a matter for self-congratulation that we are not on the other side.

Hall Caine has spent more than a year in Rome preparatory to publishing a novel called “The Roman.” A long sojourn in the great Catholic centre should enlighten the mind of the author of the Christian in a great many ways. It is to be hoped that, if he introduces the religious element into his story, he will be more happy than he was in his attempt at an advanced Anglicanism in the Christian. In a conversation which he has recently had with W. J. D. Croke, the correspondent of the Catholic Standard and Times of Philadelphia, he has shown that he is properly impressed with the Catholic influences of Rome. Speaking about the vitality and non-decay of the Latin race in Italy Mr. Hall Caine made this remarkable statement: “The fact remains that such extraordinary things have been done (in modern Italy) as to almost justify the Utopian theories of peasant prophets like David Lazzaretti, who dreamed the dream of a world republic that was to have a Latin for its Messiah on the chair of Peter.”

The Rev. R. Heber Newton, rector of All Souls’ Church (Prot. Eplo.), New York, believes that a new reformation, as sweeping in its scope as the great ecclesiastical revolution of the sixteenth century, is needed at the present time and will inevitably take place. This is a pretty severe condemnation of Protestants, which in facing reformation has to look atheism straight in the face. Better retract, retrace and get back to pre-reformation days when one and only one supreme authority in Church matters was recognized by Christendom.  
Mr. Newton says:  
“His mind is yearning with new ideas. The old experience renews itself—a vast growth from the soul of man, alike of good and of evil, demanding once more an authority capable of setting the truth from the false and of deciding between the right and the wrong. Never was authority more needed than to-day—provided it be the right sort of authority. Never was authority more craved than to-day—so that it be an authority to which man’s mind and conscience can cheerfully bow.”

Now it is the decline of Methodism in the United States. At the General Conference in Chicago, O. W. Pearson, a layman with ministerial proclivities, urged the Conference to devote the session to something more than a scramble for offices and disposition of routine business, and predicted the decline and ultimate ruin of the Church, if the Conference neglected to modify the creed. Mr. Pearson said

in part: “Our present opposition to science and to progressive Biblical scholarship alienates the educated and thoughtful. Our present apathy in regard to social questions keep away the wage-earning classes and the poor. Our present attitude towards amusements repels all healthy and cultured people, and especially the young and joyous, to whose best development innocent amusements are as necessary as instruction and work. Our twenty-five articles of religion keep away many thoughtful and conscientious persons out of our church. Why not allow men to differ about all obscure and uncertain points of theology and shorten the creed?”

**The Death of the Rev. Dr. Burns.**

By the death of the Rev. Dr. Burns Toronto has lost one of her most prominent citizens; the Province, and indeed the Dominion, a leading spirit of the times. A man of broad, sound principles, clear judgment, and fearless character, his voice and pen, through an active life, were ever employed for high and noble purposes. As an educator, preacher, lecturer and writer, he had few superiors in the Dominion.  
While true to the principles and teachings of the Methodist Church, he ever evinced a fund of ready sympathy with those who differed from him in creed, and to our own positive knowledge, and to that of thousands of our co-religionists in Canada, no one was more friendly and kindly considerate in every way than to his Catholic fellow-citizens.

He was an Irishman by birth, a Canadian in his life, and by his earnest and enthusiastic championing of Ireland’s cause, at the time of Parnell’s great and effective agitation and parliamentary policy, he won a warm place in the hearts of the Irish people and supporters of Irish Home Rule in Canada. In his advocacy of the Irish national cause, he spared not himself, nor did he allow religious or other considerations which, of necessity, presented themselves, to stand between him and his purpose.

To those who had the privilege of his friendship or acquaintance he was a true friend and adviser, possessed of true vision, ripe experience and steadfastness.

To the last, Ireland’s cause was with him a favorite subject of conversation. Speaking casually upon the subject, just when the tide of war with the South African Republic was at its height, he gloried in the leadership of Irish generals, and in the valor of the Irish troops, and warmly asserted the possibility of Home Rule. Ireland had only to keep her head, go to the people of the United Kingdom upon the wave of good will which he predicted and which came, and as he expressed it, no government could refuse her just and cherished demands.  
His death, after a short illness, came as a shock to the community, but his memory will be long cherished as a distinguished citizen, a man of ripe scholarship, a learned and earnest divine, and a warm-hearted Irish patriot.

The funeral of the deceased clergyman took place on Friday, 25th inst. from his residence, 123 Pambroke street. The estimation in which the deceased was held was shown by the very large number of citizens of all religious denominations who were present at the service, which was conducted by the Rev. James Allen. Many were unable to attend the funeral, and the room on account of the very large number of citizens of all religious denominations who were present at the service, which was conducted by the Rev. James Allen. Many were unable to attend the funeral, and the room on account of the very large number of citizens of all religious denominations who were present at the service, which was conducted by the Rev. James Allen.

Rev. Dr. Griffin and the Rev. Dr. J. V. Smith of London delivered eloquent tributes to the estimable qualities of the deceased broad-minded and liberal churchman and a lovable Christian citizen in his domestic and public relations. Among those present were the Rev. Dr. Withrow, Rev. Dr. Rowe, Rev. J. F. Gorman, Rev. Dr. Dewart, Rev. Dr. L. F. White, Rev. Dr. C. G. Graws, Rev. Dr. Briggs, Rev. Dr. Knapp, Rev. Dr. Farber, Rev. Professor Clark, Rev. Arthur Baldwin, Rev. J. P. Lewis; Father O’Reilly, Oakville; Rev. Dr. Blackstock, Rev. Dr. Eby, Rev. Chancellor Wallace, Rev. J. A. Rankin, Father Ryan, Rev. Dr. Tracy, and Messrs. Richard Salter, Rochester; R. Jaffray, Frank Denton, Q. C., Eugene O’Keefe, W. Caldwell, William Kelly, J. J. Landy, John Burns, L. O. Byrne, Patrick Boyle, E. Shirley, J. J. Maclearen, Q. C., David Ross, T. G. Mason, J. E. Mason, Frank Yeigh, ex-Alt., Hallam, ex-Alt., Steiner, Warring Kennedy, J. J. Campbell, Richard Brown, John Hornibrook, Benjamin Allen, Rev. Dr. Workman, J. Herbert Mason, James Aikenhead, F. E. Heald, Timothy Eaton, J. R. Walker, Harry Dewar, Q. C., Edward Gurney, Dr. Hough, J. J. Green, Hamilton; Dr. Bain, S. F. Latzer, Q. C., and W. W. Robinson and H. F. Gardner, Hamilton; Prof. F. H. Torrington, Harry Blight, W. A. Sheppard, F. A. Bell-Smith, Dr. Barck, Dr. Chambers, John Maughan and