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TORONTO, JUNE 14, 1906.

THE IRISH PARTY.

In the keen battle now waging around the Educational Bill in the British House of Commons, it is doubly gratifying to note the stand taken by the Irish Party. If it were not for them the English Catholics would have presented a sorry picture, for their typical member had spoken in favor of the Bill and had voted for it. The Irish Party to a man voted against its second reading. Nor was it a silent sullen vote. It was not easy to turn away from those who had been their friends through twenty years, when friends were few and foes uncompromising. It was not pleasant to find themselves in the same division room with their bitter opponents. The occasion called for courage. The Irish Party showed that courage—nor have they lost by so doing. On the contrary they have gained. And their gain will be gratitude and respect of those who too often in the past have been ready to sneer at them—the English Catholics of England. It is by no means the first time that Irishmen have defended in the Commons their co-religionists. It has special significance, however, in that it will cement together two portions in which the cleavage had been growing deeper and wider. The occasion assumes historic importance not only by the vote registered by the Irish members and their stern adherence to religious education, but by the eloquence which it elicited. It called forth at least two speeches of the highest order—enough to show that Irish oratory still flows in silver streams, and that there are living men upon whose shoulders have fallen the mantles of Burke and Curran. We refer particularly to the speeches of John Redmond and Tim Healy, which any one must regard as lofty specimens of parliamentary eloquence—even in that chamber which rang with the voice of Bright and the periods of Gladstone. Both Redmond and Healy were strong in argument and clear in statement. Nothing could be clearer. "I submit," said the former, "that if this bill contravenes—as we rightly or wrongly believe it does in its present shape—a fundamental principle to which Ireland has always been devoted, to sustain which our constituents have elected us to Parliament, and which has been supported by every Irish party which ever appeared on the floor of this house, I am sure no one could be found in any part of this assembly to say we should palter with that principle, and sacrifice it because of the fear, or even the certainty, that by so doing we should alienate the sympathy of some friends, and, to put an extreme case, postpone the concession of justice to our country." "We who represent Ireland have always been denominationalists in principle on the education question. We believe rightly or wrongly that religion is the most necessary part of the education of children. That is a fundamental principle of the religion of the majority of our members, and I believe it is always the principle of the whole Irish people." Mr. Redmond went into the question of simple Bible teaching which Protestants seemed to admit as better than nothing. "This is not," he said, "the position of Catholics in the matter. There is an impassable gulf between all Protestant communions. With us it is not at all a question of sufficiency of this teaching or of its adequacy. With us it is a vital difference of principle. Rightly or wrongly we regard it as in great part a hostile religion."

Mr. Healy was equally clear and emphatic. Brighter in expression and sparkling with wit from the very start, he closed his speech with one of the finest perorations ever delivered even in the House of Commons. "You have," he said, "an entire cor-

diale with the French and the Pope is in the Vatican—the Italian Government have him pretty well under custody—and therefore in this great conflict between Anglicans and non-conformists, why when you have penalized us for two or three centuries do you now propose an Act to put a new proscription upon Catholic schools? It would be, of course, natural to speak in a matter like this in language of emotion. I desire, if I can, to avoid anything of that kind, and above all I wish to avoid making any protestation of religion. But I will say I would rather have my children taught the 'Our Father' than the use of the globes; I would rather that they understood their religion, in provision for eternity, than that they should become rich and prosperous and educated in things of the world. I give very little for your education. I cannot spell myself. I cannot parse an English sentence. I cannot do the rule of three. I am supposed to know a little law, but really this is a mistake. Still, there is one thing which I and mine have got a grip of, 'the old expectancy of Christ to come,' and the belief that our children—whatever be their distresses, whatever be their misfortunes, whatever be their poverty—if they listen to the teaching and put in practice the lessons of the Catholic schools they will one day come into a rich reward."

If the walls of the House of Commons could speak they must have remarked that they had never heard such language before. They could not understand it fully, but it was earnest and convincing. No better enunciation of Catholic doctrine was ever laid down. When a man before such an audience declares that he prefers heavenly wisdom as laid down by the Church to earthly learning and worldly advantage, that man is doing a service for his country and his Church. The spirit of Irish faith still lives in the breasts of Irish patriots.

CHURCH UNION.

The latest suggestion in regard to the union of the most important of the sects comes from an Anglican minister at Halifax, Nova Scotia. Whether it is a case of wisdom coming from the East we do not know, nor do we care. We cannot see why we ought to care. Such unions do not concern the household of the faith. Throughout the several attempts no mention of the Old Church has been made. It looks as if they were gathering the fragments of Protestantism together to see if they cannot dovetail one into another—and call it union. Supposing that accomplished, we must still confess our ignorance as to their real gain or their future doings. In the matter of Church union one reasonably expects earnestness and candour. What earthly use is there in talking about oil and water fusing? And still less is union likely between Anglicanism, Presbyterianism and Methodism. History is against it. Presbyterianism was opposed to Anglicanism from the beginning and Methodism went out from it. How can opposition die out in the former, and how can the latter return upon its track? They might federate or enter upon an evangelical alliance, as they do when it is a question of fighting the Church. But a Church union in the essential meaning is quite another thing. It is an organic unity. One might as well gather the scattered limbs of the dead upon a battlefield, and by placing them together and in order expect them to stand up in life and strength again. Unity is not made up of parts each with its own autonomy. Were all the sects to unite and act in concert they are go nearer the truth than when they were separate. Let us make a further supposition. Let them by mutual concessions unite into one organic body, that body is only a humanly constituted body, with only a human origin and authority, and in no sense the body of Christ, the Church of God. It could not bind or loose, teach or govern, in Christ's name; nor could it say, as did St. Peter: "It seemeth good to the Holy Ghost and to us." It would therefore be powerless and would soon dissolve into its original elements, or it would become arbitrary and tyrannical as was Calvinism. Church unity has a much higher origin than any earthly one, and a more exalted purpose than magnitude of numbers. Christ's Church is one because He is one. It is indivisible because He is indivisible. Unity begins in our Lord, the one Mediator of God and men. The Church is the visible continuation of the Incarnation. And as any part of the body, to be living, must have an organic connection with the soul which animates it, so must the members of the Church be in communion with the Church in order that they may share in the grace and blessing of faith, hope and love of redemption and sanctification. For men to meet, discuss, and even come to conclusions

is only a day's march across the wilderness. Their fundamental error consists in imagining that the Church is organized by men, that it derives its power from private judgment or private illumination. According to the Protestants the Church derives her life from her members united to Christ outside of her, and without her agency. If such be the case what need is there of unity? If the Church is not the means by which truth is preserved, worship duly offered and discipline maintained, why trouble about divisions? If the individual is the judge whose decision may communicate itself to others of the same turn of mind let Anglicanism prevail for England, Presbyterianism for Scotland and Methodism for easy-going consciences wherever they may be. Church union is no more to be found in their alliance than in their present conditions. But these people are trifling with Christianity in a much more serious way. They find themselves face to face with infidelity and are unable to cope with it. If they turn the other side they are fronting the Catholic Church. Too weak to overcome infidelity, they are too proud to submit to the Church and seek union where alone it can be found.

The deliberations upon the subject are curious. Here, says the Halifax clergyman, the Congregationalists were willing "to accept a diocesan episcopate and to have Anglican bishops present at their ordination." Since Anglican orders are invalid what difference did it make whether the bishops were present or not? The ceremony according to those concerned is only an external one, without meaning, and least of all, claiming to confer sacerdotal power. What is the use of talking about Church union upon such a basis? The Lambeth Conference reduced both doctrine and church government to a minimum. Is that the way to grow strong against rationalism? It is a way to grow elastic and stretch meshes of the net so as to catch a multitude of certain kinds of fishes—but it is not letting it down on the right side of the ship. The Baptists stuck, not on the question of church government, but on the sacraments. They could not complain about church government, for there is no authority. Where private judgment rules church government is a farce. As for sacraments again private judgment thwarts the truth; for some believe them to be merely forms and ceremonies, whilst others acknowledge their reality. Church union is surely desirable, not upon the principle of private judgment, but upon the principle of true authority and the power of the keys. Society needs it against the inroads and destruction of unbelief and disorganizing socialism. The soul needs it against the false, foolish and insolent noise and cries of atheism. The civilized nations need it as an antidote to the poisons of wealth and pleasure. Christianity needs it that it may have forces to send missionaries to the countless millions who still sit in darkness and the shadow of death. When men look at it merely as a necessity for Canada, where be it remembered the Catholics are forty-three per cent, then the proposal looks insincere and bears all the characteristics of all the evangelical alliances that ever went before—anti-Catholic to the heart's core.

Campbell - Warnick

(From a Burlington exchange.)

One of the prettiest weddings of the season took place here on Tuesday morning at St. John's R. C. Church, when Miss Catharine Constance, daughter of Mr. and Mrs. J. E. Campbell, of the village, was united in the holy bonds of matrimony to Wm. J. Warnick, of Hamilton. The ceremony was performed by Rev. Father O'Reilly, parish priest, assisted by Rev. E. J. Doyle, of Freeton, cousin of the bride. Master Jeffery Staunton, Hamilton, and Master Vincent Leister, Oakville, served on the altar during the nuptial mass. Long before the time of the ceremony the church was crowded with friends of the popular young bride, and sharply at nine o'clock she entered the church leaning on the arm of her father. She was daintily attired in a princess Brussels-net gown, over chiffon taffeta with trimmings of beige Irish lace and duchess ribbon. She wore the veil and orange blossoms, and carried a white ivory prayer book with a dainty book-mark, with streamers of lily of the valley. The bridesmaid was Miss Gertrude Campbell, sister of the bride, who looked charming in white point de sprite over pale green Louisienne silk, and carried pink and white bridal roses. The groom was ably supported by Mr. D. Donovan, of Hamilton. The quaint little church was a picture of loveliness, so sweetly was it decorated with white lilies, bridal wreath and palms. During the service Mr. Jas. A. Cox, of Hamilton, sang "A Dream of Paradise" and "O Salutaris Hostia." The wedding march and accompaniments were played by Mr. Charles Henley, of Burlington.

After the wedding breakfast at the parent's residence, the happy couple left for Montreal and Quebec. On their return Mr. and Mrs. Warnick will reside in Hamilton.

Cardinal Vaughan on The Authenticity of Relics

Some may, perhaps, inquire whether the discovery that the relics are not genuine will be an awkward matter to the church? To this I answer at once: Not at all.

1. The question of the authenticity of relics is like other matters of common history—it is a question of fact to be ascertained by the canons that guide human reason in historical research, and in weighing the elements that produce moral certainty. The church pretends to no divine guidance for accuracy and certainty in such things as relics. No Catholic is bound by his faith to accept the authenticity of such things. It is a matter of human evidence. If the evidence satisfies him he accepts their authenticity, if it does not, he either suspends his judgment or rejects it.

2. According to canon law, relics cannot be exposed for the veneration of the faithful, unless they have at some time been authenticated, or recognized by the Bishop of the diocese. But authentication of this kind does not absolutely guarantee that they are genuine. It is a matter of evidence, which is always open to experts. Relics known with certainty to be spurious may never be recognized or used as authentic.

I remember that a few years ago a dealer in reliquaries in Rome palmed off upon several Bishops and others, relics that he said had come from suppressed churches in Italy, and he attached to them forged certificates of authentication. As soon as this was found out a circular was issued by order of the Holy See to all Bishops commanding the possessors of all relics to give them up or to destroy them.

3. But it will be further asked: Is not great irreverence committed by honoring false relics? To this the answer is: Yes, if you are absolutely certain that the relics are false. But if you are not certain, if you simply accept the tradition that they are actually or probably genuine, there is no irreverence. The veneration shown to relics, pictures and crucifixes is, as the Catechism teaches, only relative—the honor and veneration are intended for the person represented, and in the case of the saints the honor paid to them is always intended ultimately for God, mirabilis Deus in Sanctus suis. Take a domestic example. If you possessed a lock of what purported to be the hair of your mother, you would venerate it and wear it out of love for your mother; and you would not throw it away unless you became convinced that it was not her hair, but that of some one else. It is thus that we deal with the relics of the saints—our love and veneration are for the person of the saint; and they are to this extent personal that if we should venerate a spurious relic if we should venerate a genuine, the veneration, being relative and personal, would certainly not rest in the inanimate relic or picture, but simply in the person whose memory we have in our mind.—London Tablet.

Mrs. John Murray Dead

Downeyville, Ont., June 9, 1906.

The sudden death at this place on Sunday, June 5th of Frances Elizabeth Costello, wife of Mr. John Murray, cast a gloom over the entire community. Mrs. Murray had not been feeling well for some time, but being in the prime of life with the bloom of girlhood still on her cheek, neither she nor her friends entertained a thought of death. God willed otherwise. A sudden change in her condition became apparent early in the afternoon, and while her anxious husband was acquainting the priest and her friends of the change, the grew rapidly worse and passed peacefully away before his return.

Both the deceased lady and her husband are natives of this parish. They were born within a mile of each other, the former in 1876. Their parents were highly respected and fast friends. They knew each other always, went to school together and lived happily together. It could not be otherwise. Mrs. Murray's affability made her acquaintances friends at once, while her amiability and kind-heartedness retained them.

The broken-hearted husband, their two helpless little children, and the relatives, have the sympathy of everybody. This was well evidenced in the universal expressions of regret and compassion spoken by the multitude of friends who assembled to respect and follow the remains to the grave.

The funeral cortege was one of the largest ever seen in the parish. After the funeral Mass Father McGuire spoke words of deep consolation and comfort to the bereaved husband and sorrowing relations, and pronounced a most deserving tribute of praise and appreciation of so admirable a character. May she rest in peace.

The Holiday Season

Though the season has practically only commenced, large crowds daily leave the city wharfs for an outing on Lake Ontario. Possibly the most popular route is the Niagara River Line. Few Torontonians there are who have not enjoyed a refreshing sail to the mouth of the Niagara in the Chippewa, Corona or Chicora. The sail occupies about two hours and a half. Upon leaving at Queenston or Lewiston the trip to the Falls may be completed by electric cars. The magnificent scenery and historical features of the trip are most interesting.

The Niagara Navigation Co. have issued for the season a handsome souvenir booklet replete with interesting articles on historical subjects and handsomely illustrated. Copies can be had at the offices of the Company, 14 Front St. E., or from agents.

"The Blessed Reformation"

James Gairdne, the distinguished English historian, reviewing in the English Historical Review, "England under the Tudors," by Arthur D. Innes, says that "Mr. Innes has performed his task in a very satisfactory way." Mr. Gairdne, though a Protestant, gives some hard blows to the popular ideas regarding the "blessed reformation." He says:

"No well-informed person will tell us now that the reformation itself was begotten of pious indignation at the errors of Rome. Nor is it even true that it was a moral revolt, or that the state of the clergy may be truly estimated by such monstrous libels as Fish's 'Supplicacon for the Beggars.' Moral corruption did exist, which none were more anxious to extirpate than the devout adherents of the old system. Even in the monasteries there were at times flagrant cases, like the gross scandals at St. Albans which Cardinal Moran censured with such severity. But it does not appear that the pre-reformation church was more inclined to acquiesce in vice than post-reformation bishops. Neither did it set its face against improvements; for in education a good beginning had been made by Colet, Fox and Wolsey some years before the reformation took place. Mr. Innes sees in its true light the story of the royal divorce, the submission of the clergy, the restraint of appeals and the full establishment of royal supremacy over the Church of England. He does not regard Thomas Cromwell as a zealous promoter of 'the gospel,' but as a very worldly statesman who applied the principles of what he had learned from Machiavelli 'with remorseless logic, untinged by fear of God or man.' Throughout the reign of Henry VIII. the reader will find here a very different story from what he may have read in Froude or, more recently, in Mr. Pollard's book. 'The Tudors were one and all despotic, even the very best of them. The so-called 'bloody' Mary was really the most kind-hearted among them, but there was no other way of ruling than a despotic way; and her zeal to reverse what were really unconstitutional acts done in her brother's reign, and to bring the nation back to a recognition of the old religion, unfortunately led to a restoration of the old heresy laws when new religious opinions had become far too prevalent to be so repressed. That she hated those opinions was not wonderful after the singularly atrocious persecution to which she herself had been subjected by their advocates; but she felt that they were a cause of constant disorder within her realm besides. Mr. Innes, I think, does not see this quite clearly. He feels that Mary has been too hardly judged; but he thinks she set on foot the persecution from an 'intense conviction of the soul-destroying effects of heresy,' and thought that no bodily sufferings could be too severe if thereby souls might be saved.' I do not know where he finds evidence of this sentiment. The case was simply this: If the old religion was to be restored it had to be protected from insult and violence of which there was abundance; and the old heresy laws seemed the only means adequate. Moreover when they were once passed, of course they had to be put into execution, and the number of victims only represented the amount of evil to be stamped out. There was plenty of persecution under Elizabeth also, but of another class of victims, when devotion to the old religion was made treason. The sad thing was that the order of the kingdom in the one case and the safety of the crown in the other had to be vindicated by such cruel expedients. Nor is the political history of the last great Tudor queen at all a pleasing subject to dwell upon."

Divorce a Greater Wrong to Women than Polygamy

"Not long ago," says Rev. Thomas E. Sherman, S.B., "I was dining at a hotel in Salt Lake City when a gentleman at the same table began to express his sense of horror at the thought that Mormonism was tolerated in our midst. 'I am shocked and disgusted,' he said, 'to think we have admitted this State of Utah into the Union, knowing that this awful practice still exists here.' 'Perhaps we have an equal right to be shocked,' I answered, 'that successive polygamy exists in nearly all the States.' 'Why, what do you mean?' he said, with the utmost surprise. 'I proceeded to show why divorce and remarriage constitute greater injustice, greater wrong to womankind, to motherhood and to the family than polygamy. The argument grew heated, and his wife interrupted us by saying: 'The Father is right, divorce is a greater wrong to woman than polygamy.' My adversary said not a word more, but after sitting silent for some time changed the topic."

Canonization Progressing

Archbishop Plunkett and the Irish martyrs' cause for canonization is being steadily prosecuted at Rome. On May 13th the beatification of the Venerable Julie Billiart, foundress of the Sisterhood of Notre Dame, took place; on May 20th, that of the Dominican martyrs of Tonguin; on May 27th, that of the Carmelite martyrs of Compiegne, will be in order; on June 10, that of the Venerable Bonaventura of Barcelona, O.F.M.

According to a press cablegram the Vatican has learned from Jerusalem that the ancient quarrel between the Franciscan Friars and Greek monks concerning the right to celebrate services on the Mount of Olives, has led to a fight, in which the Greeks were worsted.

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