

The Catholic Register

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THE PAPAL ENCYCLICAL

The summary of Pope Leo's latest Encyclical, which is alluded to in the newspaper despatches as a testament to the world has been very imperfectly made.

THE C. M. B. A.

It has been our custom year by year to summarize the general showing of the Catholic Mutual Benefit Association from the report of the Dominion Government Inspector of Insurance.

The total amount paid into the C. M. B. A. by members during the year 1901 was \$334,618. The number of certificates taken was 1,700, representing \$1,978,000.

We have closely compared the C. M. B. A. with the Commercial Traveller's Mutual Benefit Society, one of the assessment companies the management of which appears to be conducted on a conservative plan and appeals to us accordingly.

CECIL RHODES.

Cecil Rhodes is dead and the floodgates of imperialistic adoration have been opened. When a man has passed beyond the reach of human reproach, it is natural enough that writers should prefer to look around to find the good he had done.

that he died and left that ambition unsatisfied. What the war rages in South Africa, however it would be vain to say that Mr Rhodes died a mere dreamer.

Was Mr Rhodes responsible for the war? Most people are of that opinion, but many who entertain it do not blame him as much as they blame Mr Chamberlain.

AN AGGRESSIVE MOVE.

If the Jingoism of Ontario who are clamoring against Sir Wilfrid Laurier because he has refused to tie Canada up to an Imperial military defence scheme, could manage to reflect intelligently for five minutes upon the significance of the whole question at stake, even they might put a bridle upon their reckless tongues.

It is the patriotism of Confederation that binds the Government as well as those members of the Opposition who deny the right of irresponsible preachers to upset the constitutional policy of the united Canadian provinces.

The spirit and freedom of the union of the provinces was not limited by the mere concession of our present institutions. The Act of Confederation was accepted by all the provinces as a guarantee of our protection from future disturbances by foreign wars.

The defence of our seaboard from foreign assault was a question of a different kind. Canada could not hope for generations to be in a position to maintain a serviceable navy, and our statesmen foresaw from the beginning that some contribution to naval defence might loom up, if England went to war with Russia or France.

The scheme which Sir Wilfrid Laurier has declined looks to the maintenance of a Canadian section of the Imperial army. This would be tantamount to an invitation to whatever enemy England may be at war with to invade Canada.

The Republic to the South has already grown into a foremost world power. That development is certain to go on as far as it has gone it has been characterized by a friendly and neighborly attitude towards the Dominion.

In Canada prepared to become the aggressor against the continuance of this principle? The request made by the Colonial Office is that Canada assume the role of initiating a new doctrine of aggression against the traditional policy of the United States.

pawn in the first great conflict in which England might engage. It is all very well for the Orators to say that we are able to hold our own against any foe, and that the British Empire can face the world in arms.

PEACE RUMORS

While the air is full of rumors of peace negotiations proceeding in Africa between Lord Kitchener and the Republican generals, the British War Office is putting all its resources to the test, and Mr Chamberlain is straining the docility of the colonies in the work of rushing fresh reinforcements to the Cape.

It is remarked, says The London Tablet, as a curious fact that Westminster Abbey now reverts to the care of a Catholic. The Duke of Norfolk, as a matter of fact, from now until King Edward's Coronation will be the historic Abbey's custodian, and have it, so to speak, at his sole disposition.

CATHOLIC INFLUENCE IN CHARITY.

In his lucid report upon the hospitals and charities of the province covering the year 1901, the Provincial Secretary, Hon J R Stratton, gives a large amount of statistical information of interest to all supporters of our Catholic charities.

The Catholic charities of the province receiving government aid on the same basis as Protestant institutions, all doing the work of the public are. St. Michael's Hospital, Toronto; St. Joseph's Hospital, Hamilton; Hotel Dieu, Kingston; Roman Catholic Hospital, Ottawa; Misericorde Hospital, Ottawa; St. Joseph's Hospital, London; St. Joseph's Hospital, Guelph; St. Joseph's Hospital, Port Arthur; St. Vincent de Paul Hospital, Brockville; St. Joseph's Hospital, Peterborough; Hotel Dieu Hospital, Windsor; St. Joseph's Hospital, Chatham; St. Joseph's Hospital, Sudbury; Hotel Dieu, Cornwall.

In these various institutions 32,929 persons were treated during the year 1901, St. Michael's Hospital, Toronto, having by far the largest number, 2,437, the Ottawa Catholic Hospital coming next with 1,394. From the table relative to the income of these hospitals, it is seen that Catholic charity is happily active in every part of our province.

Table listing hospital names and their respective values: St. Michael's, Toronto \$3,078; St. Joseph's, Hamilton 514; Hotel Dieu, Kingston 2,100; Catholic Hospital, Ottawa 1,313; Misericorde Hospital, Ottawa 2,160; St. Joseph's, London 150; St. Joseph's, Guelph 1,019; St. Joseph's, Port Arthur 1,919; St. Vincent de Paul Brockville 3,337; St. Joseph's, Peterborough 1,363; Hotel Dieu, Windsor 503; St. Joseph's, Chatham 159; St. Joseph's, Sudbury 2,388; Hotel Dieu, Cornwall 809.

From this we see that the sum of \$28,701 was donated by Catholics to hospital charities last year. This is nearly one-third of the entire subscription under this head to all the Ontario hospitals of every description, public, Protestant and Catholic.

There is one feature of the statistics, however, which we must refer to as conclusive evidence of the economic administration of Catholic hospitals. Comparing the average cost of each patient per day in different parts of the province we have the following facts: In the General Hospital, Toronto, the average cost per patient is 95c, and in St. Michael's 79c.

Taken altogether the Provincial Secretary's report should give satisfaction to all who have the progress and efficiency of Catholic charities at heart.

EDITORIAL NOTES

A marked copy of The Orillia Packet has been sent us containing a letter signed "P Fitzgerald," which is a farrago of furious actions about Mr John Dillon. The writer is not worth notice. He talks with ostentatious familiarity of the Bishop of Limerick, to whom he gives the name of "Ryan," while his professed knowledge of Mr Dillon is still more wildly imaginative.

Two curious statements have appeared in this regard in two British Jingo papers - The Daily Mail and The Birmingham Post. The former, through its Jamaica correspondent, announced that at a banquet in St. Patrick's Day the following telegram was composed and sent to King Edward VII: "Irishmen celebrating the seventeenth loyally greet their King."

Forty athletic Protestant young women who don't know a word of Dutch are being sent out from Canada to South Africa at the instance of the Imperial Government to teach the Boers how to forget their mother tongue. The plan is borrowed from the American policy in the Philippines, where it has not worked well at all.

Our worthy contemporary, The Hamilton Herald, assumes too much in its reply to our observations upon the recent suspension of Mr Dillon in the House of Commons. In the first place it assumes that only Irish members voted against Mr Dillon's suspension. As a matter of fact there were not many Irish members in the House at the time, and the English members who went into the

Opposition lobby appear to have laid aside altogether the consideration of order in the House and voted solely upon the point of Mr Chamberlain's character for veracity. Mr Labouchere made this very plain in an address to his constituents the following day, when he said "When it came to a division on the question whether Mr Dillon should be suspended he did not feel justified in going into the lobby against Mr Dillon, because there might have been a mistake. It might have been thought that he was not voting to maintain order in the House, but that he was expressing his opinion that Mr Chamberlain was not a liar."

A contemporary alluding to newspaper paragraphs on the Jubilee of Pope Leo points out that they are circulating one historical error. It is asserted, or assumed, that the fact of Plus the Ninth of blessed memory having reigned more than twenty-five, in fact nearly thirty-two, years, falsified the traditional saying, supposed to be addressed to every Pope on his election: "Non videbis annos Petri" ("Thou shalt not see the years of Peter"). Now, this is all a mistake. St Peter was head of the Church for 37 years and 3 months and some days. True, his time in Rome was but twenty-five years. But his Chair had been seven years at Antioch, and it was five years after the death of Our Lord when his Vicar temporarily made this his seat. St Peter was crucified on the 29th of June, in the year A D 66 of our chronology. But this chronology is wrong by four years. It should be 70, as can be easily shown if anyone questions the statement. As Our Lord was 33 years and three or four months old when he died, a simple sum in subtraction will give St Peter's reign as thirty-seven years. I write this for the sake of historic truth, and also through reverence for an old traditional belief, which, although unauthenticated by authority as a binding prophecy, yet deserves respect. The poetry of piety should not be lightly scoffed at. When one sees a fair plant intertwined with the queen-flower of his garden, he ought to be certain that it is a noxious weed ere he proceeds to pluck it out. Else he may hurt the root and fibre of his favorite.

When the advisers of the King cancelled the proposed Irish visit a little while ago, it was alleged that His Majesty was not a party to the transaction, which was inspired by a partisan motive. However this may be, King Edward appears to have taken the first opportunity of publicly separating himself from the bias of his Ministers. He sent a curious message to the Irishmen of Jamaica, who telegraphed their congratulations on St. Patrick's Day. The King in fact went out of his way to add his belief that their sentiments are shared by the "whole Irish nation." This distinctly disavows the King personally from his Ministers in relation to Ireland. It is absolutely safe to say that towards the King personally there is no ill-feeling in Ireland. His message to Jamaica has caused considerable annoyance to the Government, and is even taken exception to as being in excess of his prerogative, inasmuch as it goes behind the constitutional responsibility of a Ministers.

The London correspondent of The Birmingham Post declares: "It is, I am told, the desire of the Court to allow no information to leak out as to the route to be followed by the Victoria and Albert during the King's Easter trip. His Majesty hopes to attend services ashore on Easter morning, and a premature disclosure as to the locality chosen for that purpose would make an immediate dislocation of the holiday arrangements of the public at large. It is by no means improbable that the Royal yacht will be moored off one of the smaller islands in the English Channel during that period. As the King travels 'en garcon,' it will be easier than it would otherwise be for him to parry the attentions of sightseers. The inhabitants of the coast towns of South and East Ireland are cherishing some hope that they will be embraced in the itinerary, but there is no intention displayed by the King of breaking through the rule laid down by the late Queen that no Royal visit should be made to Ireland cognate or unpremeditated."

This loyal chronicler would seem to indicate a fear that after the Ministers had cancelled the Irish visit the King might make it on his own responsibility. FIVE LITTLE MINUTES are all the time Perry Davis' Painkiller needs to stop a stomachache, even when it is sharp enough to make a strong man groan. Don't be fooled by imitations. 25c and 50c.

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Progress of the Church in a Hundred Years.

In 1800 about 1,000 missionaries were distributed throughout the missions of the world. In 1900 there were 13,500 missionary priests and 3,500 lay brothers working in the various missions, and this is only part of the staff that modern apostolate has created. The other sex has also claimed its part, and it is the best part and what was mostly unknown to the former century. We see it now - that is, 50,000 Europeans and 10,000 natives of the mission districts - employed everywhere in relieving the poor and the afflicted.

But how is that immense apostolate maintained? Through the aims of the poor, collected and distributed by the Society for the Propagation of the Faith and the Holy Infancy Society to the amount of £400,000 per annum.

In the Chinese Empire in 1800 there were only 187,000 Catholics. There were 1,000,000 of them in 1900.

India from Afghanistan to China had in 1800 475,000 Catholics and only 23 missionaries. In 1900 there were 2,000 missionaries and 2,000,000 Catholics.

Australia and New Zealand, where not a Catholic was known in 1800, had 1,000,000 in 1900, with an organized hierarchy.

In the numberless islands of Oceania Catholic missions date only from 1840, yet in 1900 they numbered 100,000 faithful.

No priest could enter Japan until 1850. There are now 5 bishops, 130 priests, and 45,000 Catholics.

Algeria and Tunisia had only 7,000 Catholics in 1850 and Egypt 7,000 more. In 1900 these countries numbered 500,000 Catholics, 400,000 in Algeria alone.

South Africa counts 40,000 Catholics in eight dioceses.

South America in 1800 contained more than 40,000 Catholics.

In the United States in 1800 there were only 1 bishop, 30 priests, and 30,000 Catholics. There were, in 1900, 13 archbishops, 32 bishops, 9,000 priests and over 12,000,000 Catholics.

In 1800 there were in Canada 63,000 Catholics. In 1900 there were 2,000,000.

In Newfoundland the Catholic Church did not exist in 1800. In 1900 there were 72,800 Catholics.

England and Scotland had in 1800 6 vicars apostolic and 120,000 Catholics; in 1900, over 3,000,000 Catholics and over 3,000 priests.

Germany numbered in 1800 6,000,000 Catholics, dispersed throughout the country. In 1900 she numbered in a compact mass 18,000,000 Catholics.

In 1800 in Holland no priest could celebrate Mass except in a guarded room. There were only 300,000 Catholics, without a bishop, administered by an apostolic delegate. There are now in the same country 1,488,000 Catholics, governed by 5 bishops and 2,800 priests, enjoying the most perfect freedom.

In Switzerland in 1800 the number of Catholics was only 422,000; in 1900 there were 1,233,000, with 6,000 priests and 5 bishops.

In 1800 there were only 300 Catholics dispersed throughout Denmark, Sweden and Norway. In 1895 there were in Denmark 4,000 Catholics, with a Jesuit college, 1,145 Catholics in Sweden and 875 in Norway.

In 1800 the total of Catholics in Roumania, Servia, Bosnia, Bulgaria and Greece was only 80,000, in 1900 it was 530,000.

The Filipino's thirst for knowledge is readily assuaged and the difficulty of getting him to persevere in his studies is enormous.

Mr. Bonnal's observations, which are given in the North American Review, throw into high relief the success of the friars, who at least managed to teach the natives to read. Of the American teachers he writes: "Before the transports even reached Manila it was found, as was to be expected, that a minority of the teachers so hastily gotten together were not qualified, at least in the important matter of character, to inculcate American ideals in our little brown wards, and on one transport at least the behavior of eight of the selected teachers was such as to justify the authorities in refusing to allow them to land, and they were sent back to San Francisco. What legends would have sprung from these regrettable incidents had our frail educators of both sexes been friars? If but a few of the stories which are discussed in Manila, and even appear from time to time in the inland press, are true, the casual investigation as to character which the unfortunate eight failed to pass might with advantage have been extended and made more rigorous. Whatever may have been the faults of the religious corporations which, under Spain, had such a large share in the government of the islands, such mistakes as these could never be brought home to the friars, whose activity and efficiency, in one direction at least, even the radical Zorrilla praised."

The praise bestowed upon the friars by Zorrilla is a reference to his declaration in the Spanish Cortes that a single friar was more effective than a regiment of cavalry in preserving Spanish sovereignty in the Philippines. Unfortunately, this was true, and for this reason the friars are hated by the leaders of the insurrectos with undying hate. The American teachers will not be loved either. — The Ave Maria.

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