The Gutholic Register. PUBLISHED EVERY THURSDAY

THE CATHOLIC REGISTER PUBLISHING COMPANY

SUBSCRIPTION :

OFFICE, 9 JORDAN ST., TORONTO.

Approved and recommended by the Archbishops, Bithops and Clergy.

ADVEBUISING RATES. Transfent advertisements 10 cents a line.

A liberal discount on contracts Remittance should be made by Post Office Order, Express Money Order, or b; Registered Letter. If by cheque, 25 cents must be added for discount. When charging address, the name of former Post-effice should be given. No paper discontinued until arrestage is paid.



Telephone 489.

THURSDAY, FEBRUARY 21, 1901.

I ENT AND FASTING.

Yesterday began the annual lenten time of fasting, and of preparation for the Easter time. It is not necessary to remind Catholies that we are now in the season of mourning-a season set apart by the Church as a preparation for the glad time of Easter. In this forty days of the commemoration of our Lord's fast, we are commanded by the Church to observe a fast which is clearly defined and easily understood. We shall not go into the history of fasting-it is as old as the Jewish religion, and its necessity is vouched for, not only by the fact that God commanded His chosen people to observe certain fasts, but it was also promulasted by our Lord both by Example. The Church sets aside wais season of mourning as a time of spiritual preparation for the Easter time purging out of the old Jeaven; as a commemoration of our Lord's fest on the mount; as a time of doing penance for our sins by doing violence to the bodies that are the cause of our transgressions. The wisdom of the Church in setting saide the Leuten season cannot be questioned. The smallest possible amount of consideration will bring home to every Catholic mind the absolute necessity of doing panance. We have sinned, then must we stone for our sins; we have rebelled against God, then must we submit ourselves anew to Him; we have indulged our bodies in luxury and ease, then must we subject them to want and inconvenience. Penance for sin must be done either in this world or in the next, and the more we perform here, the less will remain for us to do hereafter. Fasting has always bean recognized as one of the most effective means of doing penance. It is a very difficult thing to fast for forty days. That is precisely what it is intended to be. If it were an easy thing, then would there be no marit gained: no transgressions atoned for. Man is largely of an animal nature, and must punish himself as such : must deprive himself of the pleasures that that portion of his nature craves. Thus our religious sense tells us that we should do penance, and common sense informs us that fasting is one of the most effective means of doing it. The Church then steps in and says we. ration of that law, apparent. She lays down the law and expects obedience in her subjects. The law says -fast; the exception to that law admits of cases that are exempt from fasting. The case is not the reverse. The exception is not the law. Every Catholic within the ages prescribed by the Church is bound to fast under pain of sin. The Church dispenses some from the law for just cause, but shé demands an equivalent in prayor and mortification; in alms-deeds and charity. The Church promulgated the law, and it is for the Church to dispense in particular cases from that law. No one can act as indea in his own case, and consequently no individual may take it upon himself to say whether he shall fast or not. The law which is a general one, prescribes fasting; it binds every one, so that a person wishing to escape it must obtain permission from the Church, that is from his confest r or parish pricat. In this country, because of as a rule, engaged in, and because of or that good cause are resorted tothe severity of our elimate, the Church | and meet with ready response. We

reality we are given two full meals a day. The law is one commanding abstinence rather than fasting, and no one should seek to relieve himself of the inconveniences of fasting unless the observance of the law might endanger his health or his efficiency. As a matter of fact, Catholics in this country are not asked to do much more than mortify themselves at breakfast and abstain from meat. We ere allowed a full meal at noon, and the repast in the evening gives us eight oncez-an allowance that is sufficient to appeare the appetites of most of people. In the morning we may take two ounces of food, which is equivalent to a small piece of dry bread and a cup of coffee. At noon we may take as much tood as we wish; at night we are supposed to get up from the table with a feeling that we might eat more-if it were not Lent. No one is asked to have a pair of scales at his side to measure out the ounces at breakfast and supper. Many people say they cannot fast, but the majority of them have come to that conclusion without trying whether they can or not. There are few who cannot fass, and consequently there are very few who should seek exemption from the law. We should enter upon this Hely Season of Lent with a determination to overcome ourselves ; with a determination to deprive ourselves of many things that we should like. Fasting is as effectual a means as we can take to do penance at this season, and we should make a special effort to comply with the law and spirit of the Church in this matter.

VHAT WE CONTRIBUTE.

There is a law in the Church providing for the support of pastors. We believe that most of Catholics do their best in this matter, but we cannot pass by without remarking that there are hundreds of young men and young women who are working and who have not yet come to the realization of the fact that they have attained to that physical growth which makes them liable to this law. Many people imagine that the Christmas and Easter collections are to be taken up among such as are married, and that they alon are expected to contribute -- that is not the case. It does not require a great deal of close reasoning to expose that fallacy. Young men and women who are working are as much subject to this law as married men. At Christmas and Easter then our people may be said to contribute fairly well. Of course there is always room for improvement : but, as a rule, these two collections are pretty well attended to. This is not the case, however, with other church collections, for various reasons. Almost every other collection during the year is looked upon as an innovation or as something that may be ignored. We do not wish to go into the reasons why. We suppose there are reasons, and we hope they are better than any we are familiar with. Some of our Catholics are under the impression that collections in our churches are so numerous as to be oppressive. We may say that that class does not, as a rule, contribute much at any time, nor toward any church cause. As a matter of fact, it is such people that grumble. Still, must fast. Her law on this question | there is an impression abroad that is clear; the reasons for the promul- special collections are too frequent. that impression has not been creat by the actual state of existing affairs, but is the result of Protestant calumnies agranat the Church. She is supposed to possess great wealth; she is said to be oppressive and tyraunical toward her people; she is looked upon as overshadowing the people with her taxeg-she is, in a word, according to the Protestant opinion of the days gone by, a grab-all. What is the actual state of affairs. Catholies in America are to-day contributing, man for man, about one-half as much as their Protestant neighbors toward the support of their churches. We do not say that this should be so, but it is. and it is as well that our Catholic reople should come to a realization of this state of affairs. Millions of dollars are spent annually for Protestaut missions, both Foreign and Domestic, and they have to be collected first. Everybody contributes to this cauce, from the father to the smallest child in the family. The latest the hard work that our Catholies are, schemes for acquiring money for this

has relaxed her laws with regard to do not think that our Catholic people | must be able to explain its action as it

fasting. We are said to fast, but in are less generous than Protestants, will without constraint from any one."

but they are not called upon to evercise their generosity with anything like the frequency that their neigh bors are.

For instance it cost last year nearly four million dollars to maintain the Protestant churches in the boroughs of Manhattan and the Bronx, New York Oity, and nearly a million and a half to maintain the Roman Catholic churches. In the borough of Brooklyn the proportions were about two and a half millions to about threequarters of a million. Adding interest on church debts, and the expanditure for churches in the other boroughs (Queens and Richmond), there is a total of about nine million dollars.

This, however, is but one third of the sum spent in Ohristian effort.

"The largest single item, on a complete list, is," according to The Horald eight million dellars for new structures and repairs, folicwed by four and a half millions for education, three millions for hospital support, and nearly two millions for Christian literature. Other items are those of missions, young people's organizations, and Sunday schools, making a grand total of twenty-seven million dollars, representing what the Christians of New York City gave last year to carry on the Gospel work." In its analysis of the different Pro-

testant denominations in the metropolis, the Episcopalians are credited with spending almost twice as much as any other. The Presbytarians come second. then the Baptist, Methodist, Lutherans, Reformed, and Congregationalists. This table is not characteristic, however, when applied to the whole country, in which the Methodists spend more money than any other Protestant denomination, followed by the Presbyterians, Episcopalians, Baptists, Lutherans, Disciples, and Congregational ists. These facts will go a long way toward making our people understand that they are not only not overtaxed by that they are proportionately undertaxed. Of course, we understand that our Catholics are not as wealthy as a class as Protestants; but that does affect our argument—that collections among our people are not by any means frequent or oppressive. We are not asked to contribute unless for some good cause, and we should give cheerfully and as much as we are able. We are doing well, but we should do so with the thought-that t is toward a work that we curselves iare interested in.

THE TEMPORAL POWER. At the time the English Pilgrimage paid their respects to the Holy Father the Dune of Norfolk made reference to the temporal power, and expressed the hope that this century would see the Pope in possession of such temporal power as was necessary for his high position. The associated press of Europe could not let such an opportunity pass. It was, they claimed, an insult to Italy. And coming from the Earl Marshall of England it was a gross breach of diplomatic etiquette. That was not the worst, at a parquet of the Pilgrims the healths of the Pope and the Queen were stated to have been drunk without that of the King of Italy. Double irritation seems to have worked up the passions of the anti-Papal and anti-Eoglish press. The Duke of Norfolk was an object of virulent attack on account of his volunteer serrice in South Africa. This had be presumed to be the Dake's protest against the supposed views of the Valican. The lateness of the date chosen for the pilgramage indicated also his resentment against recent uiterances of the Vatican press. When the Duke repudiated such interpretation, then these liberal papers turn and attack him from the other direction. They give a coloring to his language which it never had; and they ascribe to him acts which he never performed. Good comes out of evil. And a double good has issued from this calumny. It shows the necessity of temporal power. Let anyone think for a moment of a large body of respectable men and women, headed by such men as Cardinal Vaughau and the Dake of Norfolk, going in religious procession to the Head of their Church, and violent attack: made upon their good name because of the Holy Father being subject to the King of Italy. It is preposterous. Baron Sounino, an ex-Minister of United Italy, regards the position as untenable, and declares that "an austitution to be really free

The same of the sa

Lor i Brougham, as early as 1817, said of the Pope: "Stripped of his secular dominion the Pope would become the slave, now of one power then of another; one day the slave of Spain, another of Austria, another of France, or, worst of all, the slave of his own factions and rebellious subjects. His temporal power is a European not a local one; and the Pope's authority should be maintained for the sake of the peace and interests of Europe." Archbishop freland dwelt with his usual force upon the same point. To place the temporal independence of the Papacy upon a proper permanent basis, to make it a source of strength and not of discord to the kingdom of Italy, is the problem which ought to occupy the Italian statesmen of the next generation. The other point which this calumny has brought out is that The Times had to open its columns, and admit the manly protest of the Duke of Norfolk, and thereby enlighten thousands of people who shut their eyes to the light. The Duke's hope has been embodied in resolutions from many other Catholic bodies in other nations. Victor Emmanuel himself, when invading Umbria, undertook to "respect the seat of the Head of the Church, and to give, in combination with allied and friendly Powers, all the guarantees of independence and security." These pledges were never fulfilled. Nor should outsiders think that the laity are coerced in this view. As the Dake points out: "They appear to forget that the vast majority of the Church is composed of laymen, of men who glory in their faith, who know what their religion means to them, and who would deplore any sign of weakness on the part of the clergy in upholding the dignity of their sacred office in safeguarding the integrity of the truth, or in carrying out the duties of their trust. It is the failure to appreciate this on the part of non-Oatholic writers about the Church, it is this perpetual missing of the point which makes so much of what they write and say appear inept to Catholic readers."

LIBERAL CATHOLICISM.

Continuing our synopsis of the Pastoral issued by the Bishops of England, we find them explaining the assent of mind which every son of the Church is bound to yield "in whatever she presents for acceptance." The first assent is that of faith, constituting an exercise of the virtue called Divine Faith. The second kind of assent is that elicited by virtue of religious obedience. "To think as the Church thinks, to be of one mind with her, to obey her voice, is not a matter of duty in those cases only when the subject matter is of divine revelation, or is connected therewith. It is an obligation also whenever the subject matter of the Church's teaching falls within range of her authority," And in fact it is under this ordinary ecclesiactical authority that the larger number of "hortative, directive and perceptive acts of the Church are issued." Points of discipline may be decreed at one time and modified at another. Novel theories and opinions may be at one time censured by the Roman Congregations, and at a later time tolerated and even accepted. "Mosnwhile the Church exercises her authority, as she judges best, so that no child of her's shall add to, or of which she is the sole guardian.' Far removed from this iwo-fold spirit of faith and religious obedience is the spirit of the liberal Catholic whom vain fears and apprehensions control rather than respect for authority, and trust in the divine guidance of the Church. Too frequently those who claim liberty and independence of thought in religious matters are themselves slaves of unproved, worthless, theories, frequently advanced by the enemies of the Church. It is the gen. eral way of the liberal Catholic not to investigate things for himself, but rather to take for granted the halting judgments of others, which may represent a mere wave of popular sentiment, or the views of some fashionable school. The liberal Catholic always seems nervous and apprehensive, lest perhaps the Church might commit herself and err. . He doubte her wiedom, her patience, her ability in dealing with mankind." No matter that the Church has received the pro. mise; no matter that she has had the experience of nineteen hundred years. the liberal Catholic trusts more to his

own strong-minded, philosophical

spirit. From such sources have sprung the most noxious dangers to the Church in other lands. From men who have won a position in literature or science, simple children of the faith have lost their holy dread of "orroneous doctrines and false principles." Faith is tainted, morals are relaxedand in the end they that think themselves alive are really dead. In all matters of religion the faithful, docile disciple of Ohrist should conform his mind and judgment to those of the Divine Teacher. "By this Divine Teacher, through the voice of His Church, we are ruled and directed into salvation. One and the same is the Lord and Teacher who gave the Commandments to Moses on Mount Sinai. and who now instructs and rules the hierarchy of the Church into the wellbeing and sanctification of the faith-

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A DIVIDED HOUSE.

The two Presbytorian ministers, the

Rev. Drs. Milligan and Black, are

divided upon this question of racial

troubles. Dr. Black asserts that

national life must receive a baptism of

blood, to be had only through reli-

gious, racial or Old World strife. Dr.

Milligan, in old St. Andrews' says:

"It would be a disgrees, for example,

at this time of day, to have racial dif-

ferences breed wars in our midst,"

The retort to that is .-- that it is just as

bad to breed wars by religious differ-

ences. When Dr. Milligan speaks of

his Catholic fellow-citizens as worship-

pers of colored lights, calls them idol. ators, and insults their religious belief and practice, surely he is endeavoring to make strife. Now he turns upon Brother Black and sends a message from old St. Andrews' to the other St. Audrews': "You are disgracing usyou are breaking the Ninth Command. ment. Stop talking fratricidal war. Call Catholies names if you like. Call them idolators—worshippers of colored lights. In so doing, harsh as it may sound. your voice is not making for peace or patriotism, truth or charitybut that does not matter. Our forefathers called them such names—John Knox and others. For three hundred years the Catholies have had these names hurled at them like dirt. They are used to them. To do it is to gain popularity. But to talk 'baptism of blood,' and hint at fratricidal war is unpopular. It is a hard out upon the Laberal Party, to which many of both as French and Socieli belong. Really Brother Black you will bring trouble upon us all." If one reads between the lines this message is virtually con. tained in a portion of The Globe's report upon Dr. Milligan's sermon the Commandment: Thou shalt not bear false witness against thy neighbor. It seems so much like the pot calling the kettle black that it would be unfair not to notice the subject. Both ministers have been grievously guilty of violating the commandment. Of the two. Dr. Milligan, in our opinion, is the more guilty. Let us take his own principles. "Of course perjury," he says, "is forbidden by the Ninth (Eighth in the Catholic text) Commandment, as the grossest and most heartless form of its violation. But the principle of the commandment goes far deeper than the condemnation of perjury. It forbids all that works ill to one's neighbor by that have been disgracing Spain of any report we make concerning him." late, but our American cities are bet-We may remark that perjury is not so | ter prepared for such emergencies than much a violation of this command ment as of the commandment forbidding us to take God's name in vain. Perjury is always a serious sin, but it may not violate our neighbor's good name. So far from his being the case a perjurer may swear whit is false to protect his neighbor's reputation. The essential evil of perjury is that it calls God to be a witness of a lie. It is a direct offence against God, and only an indirect offence against our neighbor. This very error about perjury underlies the teaching of theologians outside the Church. It is too humanitarian. The question is not how a thing affects God's honor. sovereignty, or will: but how it affects man, either individually or collectively. God's interests in the problems of conduct are lost sight of, and as a matural consequence, too many make-shifts, quite madequate, are adopted to restore the stable equilibrium of disturbed society. But this is not the point. We cannot, and do not, expect sound ethics from unsound dogma. Our present contention is that Dr. Milligan is guilty of publicly laffairs that must make thoughtful

neighbor by any reports we make concerning him. Now could any word work more ill to Dr. Milligan's Cath. olic neighbors than that he should speak of them as idolators, and worshippers of colored lights-that he should report to his flook of old St. Andrews' that the Uatholic congregation attending St. Michael's Cathedral. with some of whem his hearers were on friendly terms, were not Christians but worshippers of material electric lights? It is all very well for Dr. Milligan to turn round on his brother minister, and say that he, Mr. Armstrong Black, would bring disgrace upon them. He himself should have set the example, and instead of "working ill" against bis Catholic neighbors, he should have minded his own business. He should never have referred to the congregation of St. Michael's Cathedral; or if he did make a mistake and refer to it, he should have corrected it like a man, a Christian and a lover of peace. Now for Mr. Black's offence. He claims that Canada, in order to attain to national life, should receive a baptism of blood - and that this letting of blood should spring from wars of religion, tace or Old World quarrels. No doubt it was a very serious offence to talk that way upon such an occasion as a memorial service to Queen Victoria. It was a prophecy of evil. 16 was not a direct calumny against any one-and thus far it was less odious and disgraceful than the word of lass summer from old St. Andrews' which strove to work ill against the congregation of St. Michael's Cathedral. It is hard to decide between them. They are a precious pair-Dr. Milligan and Dr. Black-and now they are divided.

ment forbids all that works ill to one's

BDITORIAL NOTES.

Lent began yesterday. Catholics should give good example and observe the rules and regulations of the Church to the letter.

If our Catholic people observed Lent as they should, this season would be a series of sermons; a forty days' retreat; a continual period of missions to non-Catholies. Our Protestant friends know what our Church teaches and they are watching our actions to see, whether we are obeying heron not: . .

Let every Catholic in Canada go on retreat during this Holy Season; let every one enter within himself and prepare for the Easter resurrection from sin and his old self. This is the annual house-cleaning time for many. It remains for them to make so thorough an overhauling of self as to make the task a comparatively easy one during the remainder of the year.

Spain is experiencing an uprising of labor that is seeking a vent in riot and uproar. We see reports in the daily papers every day chronicling the storming of religious houses. These reports need cause Catholics no alarm. The perpetrators of these outrages are fanatios who have drifted from the Church, and have sought refuge in Socialism and Acarehy. Every great city in America can produce a greater and a more violent mob than those are those of Spain. It is no indication of the turning away from the Church by the people, but rather the outburst of a few fanatics, augmented and magnified by a Press that is but too eager to chroniele attacks upon the Catholic Religious. The Free Mason Government of Spain will some reap the same reward as that which will soon be mated out to its counterparts in France and Italy. The change cannot some too soon.

Another case illustrating the sylls of divorce comes from Milwaukee. Over two hundred people in that city have secured divorcer, and many of them have married again. It now torns out that in over a hundred of these cases the divorces are illegal. The decrees were never entered. The lawsers blame their clients, and the judges saddle the lawyers with the neglect. Meanwhile, such of these as were married sgain are bigamists. Even from a human standpoint; even granting that courts may dissolve marriage ad libitum—this is a state of violating the very principles he main. | citizens exclaim: "Whither are we tains when he says: The command. drifting "?