

The Catholic Register

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THURSDAY, DECEMBER 6, 1906.

THE SPIRITUAL.

A correspondent having called upon Bystander "to disavow belief in the supernatural and miraculous, is answered as follows: Belief in the supernatural it is not difficult to disavow, since everything that exists must be natural, as a part of the nature of things. But if by the 'supernatural' the writer means the 'spiritual,' disavowal is a different affair. That the spiritual is not real and a part of nature the Bystander holds to be as yet unproved."

ment of its natural capacity of knowledge. Man in order that he may exercise these means and gain this end, is raised as to his substance and as to his faculties also. And this elevation forms the last element in this supernatural order. To prove that there is such an order is to turn away from the confusion of tongues and the ways of the world. It is to seek the house of prayer where faith bows down and repentance is sincere and hope encourages, where the adopted children of God are to be found, where is the action of the Holy Spirit. It is to dwell in the court-yards of our Saviour's Blood, or roam in admiration up the high hills and near the sweet fountains where rise the torrents of God's grace and where His mercy rests in crimson light amid the shadows of earth. The supernatural is, of course, spiritual, for God will be worshipped in spirit and in truth. No man can disavow the supernatural without disavowing the spiritual. The spiritual without the supernatural in man, as at present constituted, is the blighted fig-tree, the pest-bearing wind coming up from the hot desert, withering what it should refresh. The supernatural is the crown, the life, the hope and peace and joy of the spiritual.

AN IMPORTANT TRUST.

The word, trust, is nowadays used in strangely contrasted meanings. In the one, caressed in the other, and unproductive of adequate good in either. So far as commercialism is concerned a trust is a case of grabbing all in sight and holding it for the sole benefit of selfishness. In the better and stricter sense of the term there are many trusts in life. Life itself is a trust. The ballot is another—a trust bearing upon national interest. Attention has been of late especially directed to it on account of the scandalous exercise and guardianship of it. A laxity has crept into the ballot system which threatens the public weal itself. Whether it is a right or a privilege makes little difference. Its purpose is for good, not for evil, and for public good, not for private greed. So seriously has this purpose been interfered with that many seem to think we should go back to open voting. This by no means strikes at the root of the evil. The most important remedy is a better public conscience. As long as education leaves morality and religion to any appendix on its curriculum so long will weakness show itself in disrespect for such public trusts as the ballot. Truth and honor are at every turn held at low value. Things will not improve until the system of education improves. One of the main faults with the election law is its complicated character. Expenses are multiplied in proportion as committees are increased, polling booths added for the convenience of the voters, and heeled encouraged for the benefit of themselves. Every one of these will be more or less a gap for the escape of dubious money. The whole business ought to be simplified, so that whilst obtaining a true expression of the constituency's wishes, there may be neither a quashing of the verdict nor the scandal of wrongdoing. Bribery is an evil which should be minimized wherever it is found. But no human law can absolutely stamp it out. It is only in cases when like ambition it overreaches itself. It then raises its foul head above ground to be a target for public condemnation. Education, public opinion, efficient and simple legislation will give a truer idea of the ballot, its proper use and its national importance.

OUR SCHOOLS AND TAXES.

The letter published in this issue from our always esteemed correspondent, Rev. Father Minehan, speaks for itself and with the exception of one or two points, requires no comment from us. That the Rev. gentleman took issue with us in the article referred to is not subject for wonder, for even though espoused to the same cause, it is impossible for all to think exactly alike. When, however, referring to the injustice done our schools in the matter of taxes, Father Minehan promises to tender his profound apologies if we can show our advocacy of our educational institutions in the past in this regard, and further, if we will utter forth with a call for Catholics throughout Ontario to act immediately and with one accord, for the adjustment of this grievance we feel that the fruit of the promise is already ours, and to comply with the wishes of Father Minehan is but to continue in our always pronounced line of conduct, namely, for justice towards and the betterment of, our schools. When to do this is but the simple duty of individual Catholics, there is surely no room to doubt the action of a Catholic paper. Further, we repeat our former statement that time and again, both by written protest and by personal effort, we have brought representations of manifest injustice before the quarters responsible. We feel sure that a glance backward will convince our Rev. correspondent that we are right and as to our work in the future he may rest assured that in his desire for justice to our schools in the matter of taxes, we are one with him, and that every

Catholic in Ontario may be roused to an interest in the matter is an end to which we heartily subscribe.

A HYDRANT IS NECESSARY.

In the letter published elsewhere in this issue, of Inspector R. W. Bruce Smith, giving his report of the Sacred Heart Orphanage at Sunnyside, attention is drawn to the necessity for a hydrant on the grounds of the institution. This necessity has for some time been fully appreciated by the ladies in charge and at their behest a deputation waited upon the civic authorities to ask that the needed instrument be supplied by the city and erected in case occasion should arise for its use. The request so far has not been complied with and it may not be out of place to direct the attention of those whose duty it is to look after our public institutions, to the fact that should a conflagration break out in the Orphanage under present conditions, results might be appalling. This was evidenced when a fire broke out last year and Chief Fireman Thompson and his men found themselves utterly powerless, their hose proving too short and only reaching to the second story, as the water had to be taken from the lake. The Sisters themselves on the occasion referred to were principally instrumental in subduing the blaze, but who can say that they would always be so fortunate? This is a case calling for the immediate attention of our city fathers. Now is the time to see to this. Better prevention than wait until some appalling catastrophe awakens us to a realization of our shortcomings.

EDITORIAL NOTE

We publish in another column a letter from Professor Goldwin Smith. The request he makes we shall be only too happy to observe as far as is consistent with our views of the Church. We should regret very much in any controversy or criticism not observing all laws of courtesy towards a gentleman from whom though we differ in many respects, we at the same time respect. It is needless to say, even at the start, that the distinction which he makes is one which we, for our part, cannot admit; but we leave our views upon the work of Hildebrand for our next issue. In the meantime, we assure our correspondent of our extreme goodwill, and desire that we may come to agree not only with respect to the Catholic religion, but also with respect to the papacy, which has been throughout all the centuries its chief exponent and supreme guardian.

A Catholic Layman Defends the Society of Jesus

(St. Thomas Daily Times.)

Dear Sir,—In your report of Thursday's proceedings at the Women's Baptist Home and Foreign Missionary Convention in this city, the Rev. John MacNeill is stated to have spoken harshly of the missionary labors in the Canadian West of the Catholic Church in general, and the Jesuit Catholic priests in particular, and that he alleged that a priest took a Scandinavian's Bible, pronounced it a "bad book" which should not be read, threw it on the ground, and stamped upon it. We have not far to go to find the attitude of the Catholic Church towards the Bible. Your own issues of last month, Mr. Editor, contain a synopsis of Rev. Father West's exhortation to his flock to neglect not the diligent reading of their Bibles. Cheap editions of the Holy Gospel are constantly advertised for sale in the Catholic papers. Father Rickaby, himself a Jesuit priest, has an article in a recent issue of "The Month" magazine, entitled "The Gospel in the Schoolroom," in which he declares that the intelligent study of Holy Scripture always provides the best kind of a ground for solid piety. The Rev. S. Blagden, a non-Catholic clergyman of Boston, writing in the Milford, Connecticut, Citizen, said: "Having made the 'Society of Jesus' a matter of careful reading and study, and having known them personally for years, I am persuaded that the Jesuits, though much persecuted, defamed, denounced, and abused, still represent the highest type of spirituality in the Catholic Church." Senator Vest, speaking on the Indian question before the United States Senate, said: "I do not speak with any denominational prejudice in favor of the Jesuits. I was taught to abhor the whole society. I was raised in that good old church which looked upon the Jesuit as very much akin to the devil; but I say that out of eleven tribes I saw, where there were Jesuit missions, you find farms, civilization, the relations of husband and wife, parent and child, scrupulously observed. One ounce of experience is worth a ton of theory—and this I saw and know." But why go on? Nobody wants a controversy. It's a poor business as a rule, but do, please, Mr. MacNeill, give us merely the name of that priest, and of the Scandinavian, together with time and place. It's little to ask. Yours truly, A CATHOLIC LAYMAN.

Non-Catholic in Catholic School

Mr. W. H. Nevinson, one of the most prominent of contemporary journalists, writing in the Westminster Gazette, of London, on "Religious Teachings," contributes this remarkable article on "The Roman Catholic School":

As you pass within Catholic walls from the common streets you may understand the curious surprise with which a Greek of the second century, or a savage worshiper of Thor, came upon some early Christian home in the midst of a cultured city or haunted wilderness. There at last he found a peculiar peace, a confident serenity, an almost womanly consideration for the wants and weaknesses of mankind. He perceived that from the hour of birth to its final departure upon the "hor" but hopeful journey to God, the Christian soul was comforted and encouraged by words and ceremonies of a plain and beautiful symbolism. A guard had been set at every gate by which the unseen powers of covetousness, presumption, sloth and despair might break in and assault the human spirit. To every phase of common life a kindly sympathy was extended, and to the very uttermost the living soul was never excluded from the hope of victory in the long spiritual contest of existence.

It is the same in the Catholic school. From morning till evening the children are surrounded by the plain and beautiful symbolism of protecting and merciful powers. The crucifix hangs upon the wall, the Virgin, with flowers round her feet, watches them like a mother more beautiful and considerate than their own. Three times a day their prayers go up, and three times a day they are instructed in the definite teachings of the Church, so reasonable and satisfying that I think every one would wish them to be true. When you see the children beat their breasts at the words "through my fault," when you hear them repeat the "Hail Mary," and remember that the first part of it was made by the Angel Gabriel, and the second by the Church so long ago, when you hear them instructed that the oppression of the poor is one of the four sins that cry to Heaven for vengeance, it is not difficult to understand why the ancient Church has maintained its hold upon humanity, and in most European lands always continues to be the Church of the poor. For the poor do not reason more than other people, but they suffer more.

The teacher referred to in that school, and of these forty were Protestant (if the Anglicans will allow me to use that fashionable word just to distinguish other Christians from the Roman Catholics). The day's work begins at 9 with the Catholic prayers followed by the Bishops of England and Wales. Many of the answers are repeated in unison by heart, and as in the repetition of the prayers, I noticed the beauty of the tone and cadence, contrasted with the hideous pitch and whine of the average board school. The pleasant voice may have been partly due to the number of Irish children present, but the general effect of beauty comes, I think, from listening to the church music and ancient chants.

The teacher referred to a sufficient summary of Biblical history to guide him when it was necessary to emphasize a point of Old Testament teaching or example, but the children did not read the text verse by verse as in the board and ordinary church schools. The ancient doctrine of the Catholic Church is the thing insisted upon, and there is no departing from it and no questioning. The first lesson at which I was present dealt with the doctrine of indulgences, how they are of two kinds, plenary and partial; how, by the aid of prayer, they may take the place of the old canonical penance for the remission of temporal punishment; how such prayers may go to assist the souls in Purgatory, who can no longer help themselves.

The subject naturally led to the doctrine of Purgatory and hell, confession and penance, with special insistence on the doctrine that forgiveness after confession the contrition for sin must be heartfelt. The meaning of prayer was then explained, and perhaps for the benefit of a poor ignorant Protestant like myself, the clause in the catechism was brought in, teaching that "we do not pray to relics or images, for they can neither see, nor hear, nor help us." On consulting the catechism myself, I found the further admirable clause which forbids "all dealing with the devil and superstitious practices such as consulting spiritualists and fortune tellers, and trusting to charms, omens, dreams and such like fooleries."

There is also a special clause condemning secret societies, whether with an eye to Ireland or the Freemasons. I do not know whether the girls' class—there were seventy-four girls in one small room—the prayers included a touching petition "for all who will die to-day," but as I was trying to realize the vast significance of that prayer—the innumerable souls who were going to Purgatory that day from China, Central Africa and among the Esquimaux—we received the order, "One—two—sit," and proceeded with a lesson on the commandment against false witness. It is the eighth in the Catholic list, the first two being written as one, and the clause "Thou shalt not covet thy neighbor's wife" standing severally alone as the ninth. On this occasion the teaching was entirely "moral"—an exposition of the evils of lying, gossip and perjury, such as might have been given without offence in any Cover-Temple class.

In the other subjects, such as science and history, the teaching seemed to me on a level with the board schools, or rather better. That depended not on the subject, but on the teacher. But in the religious instruction the difference was so wide that community or compromise is evidently impossible. I do not wish to set one against another in comparison. There is much in Catholicism repellent to the English nature; much, perhaps, in the English nature repellent to Catholicism. I know also that many of us fall easily under the charm of the old Church's "holism," her beauty of ritual, her memorials, tradition—influences with which the

reason has no concern. It is such things as these that save nearly every Catholic I have ever met from vulgarity, but the real source of the Church's power lies, I think, in that pitiful and considerate attention to the Christian soul in all the great and small events of life, so that the soul is never lonely, never unprotected or abandoned. In the Catechism, which is the base of the teaching, the children are given not only the doctrines of sin and prayer and forgiveness; they are given a rule of life and a form of daily exercise. They are taught, for instance, not only that the Sacrament of Matrimony gives a special grace to enable those who enter into it to bear the difficulties of their state, but that it is their duty after their night prayers to observe due modesty in going to bed, and to begin the day by making the sign of the cross and saying some short prayer, such as "O my God, I offer my heart and soul to Thee." Thus the child passes on into life, believing himself to be attended by powers and defenders which most children I think would like to have with them, and many grown-up people, too.

COMMUNICATIONS

CATHOLICISM VS. THEOCRACY.

Editor Catholic Register: Sir,—In criticizing anything I may say respecting religious questions between us, there is a distinction which I earnestly hope you will observe. I wish and have always wished, to speak with respect of the Catholic religion, which in its main features was that of the Latin Fathers and of Gregory the Great. This, in my mind, is a thing entirely distinct from the theocratic Papacy, which was the work of Hildebrand in the eleventh century, and the consequences, of which, as I believe, have been and are most disastrous to the Catholic Church and to Christendom.

Yours faithfully, GOLDWIN SMITH. Toronto, Nov. 29, 1906.

THE "REGISTER" AND SCHOOL TAXES.

To the Editor Catholic Register: Sir,—In the communication in which I recently made a strenuous objection to certain terms in your editorial on Separate School interests as affected by the decision of the highest court in the British Empire, I did not mean to disparage in any way your advocacy of Catholic education. Indeed on several occasions I took advantage of articles and extracts appearing in your pages to impress on parents and children the importance and advantages from every point of view, of a sound Catholic training. In this, and in several other respects, I am glad to notice a decided and growing improvement in the "Register."

The points at which I aimed my shafts were: 1. The imputation of evil motives, a matter which should be left to the judgment of the great Searcher of hearts. The province of an editor, in my opinion, is to deal with words and actions as they affect the community. The privacy of the home or the immeasurably greater privacy of the heart, are regions into which journalism should not intrude. 2. The failure of the Register to give due prominence to the injustice under which our Separate schools labor in the matter of taxes. I may be wrong in this latter charge, and if the Register will quote any extract in which this injustice was condemned in its pages during the last six months, I will tender my profoundest apologies. If the Register will repel my stricture by boldly advocating the removal of this injustice and calling for action on the part of Catholics throughout Ontario, I will welcome a retort of that kind.

I am afraid that my remarks on the pressure brought to bear on members of the Separate School Board in order that their adoption of the Public School Entrance examinations should be continued, might convey the erroneous impression that the members of that body contemplated a change. The Board had no desire to revert to the old order of things and deserves credit for its excellent move in having De La Salle Institute made the headquarters for the examination of Separate school pupils. But attempts were made to prevent this arrangement, and it was because of a knowledge of such attempts that the pressure referred to was exercised in the opposite direction.

L. MINEHAN.

WELL DONE, ST. PETER'S.

To the Editor Catholic Register: Sir,—In recent numbers of the "Catholic Register" a prominent position has been given an urgent appeal for aid to a struggling Catholic mission in Northampton, England. The Confraternity of Christian Doctrine of St. Peter's Parish in this city, feeling that something systematic should be done for Catholic missionary work, has determined to contribute something monthly to this object. Any mite of seven dollars sent to the above address. Notice of this move is sent to the "Register" in order to encourage general action along this line. Our own pioneer work makes heavy calls on us; but we will meet these all the better because of the blessings sure to follow from a practical interest in the work of our brethren all over the world. System and initiative will enable us by small sacrifices to accomplish wonders.

A MEMBER OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE

The above letter, showing the work of the Confraternity of Christian Doctrine of St. Peter's parish, is but another instance to add to the many already before the public of the good work being done by this parish of St. Peter's, under the direction of their zealous pastor, Rev. Father Minehan. Though in the midst of building and paying for a new church and equipping it with all things necessary, the people of St. Peter's have time and inclination to think of the wants of others and so their sympathy goes out to a struggling mission in England, and they send tangible recognition of this thought on its behalf. Well done, St. Peter's! May others be inspired to "go and do likewise."—Ed. C.R.

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A STRUGGLING INFANT MISSION

IN THE DIOCESE OF NORTHAMPTON, FAKENHAM, NORFOLK, ENGLAND.

Where is Mass said and Benediction given at present? IN A GARRET, the use of which I get for a rent of ONE SHILLING per week.

Average weekly collection, 3s. 6d. No endowment whatever, except HOPE. Not a great kind of endowment, you will say, good reader. Ah, well! Who knows? Great things have, as a rule, very small beginnings. There was the stable of Bethlehem, and God's hand is not shortened. I HAVE HOPE. I have GREAT hopes that this latest Mission, opened by the Bishop of Northampton, will, in due course, become a great Mission.

But outside help is, evidently, necessary. Will it be forthcoming?

I have noticed how willingly the CLIENTS of ST. ANTHONY OF PADUA readily come to the assistance of poor, struggling Priests. May I not hope that they will, too, cast a sympathetic and pitying eye upon me in my struggle to establish an outpost of the Catholic Faith in this—so far as the Catholic Faith is concerned—barren region? May I not hope, good reader, that you, in your zeal for the progress of that Faith, will extend a helping hand to me? I cry to you with all earnestness to come to my assistance. You may not be able to do much; but you CAN DO A LITTLE. Do that little which is in your power, for God's sake, and with the other "littles" that are done I shall be able to establish this new Mission firmly.

DON'T TURN A DEAF EAR TO MY URGENT APPEAL

"May God bless and prosper your endeavors in establishing a Mission at Fakenham.

"ARTHUR, Bishop of Northampton."

Address—

FATHER H. W. GRAY, Hempton Road, Fakenham, Norfolk, England.

P.S.—I will gratefully and promptly acknowledge the smallest donation, and send with my acknowledgement a beautiful picture of the Sacred Heart. This new Mission will be dedicated to St. Anthony of Padua.

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