

"Truth is Catholic; proclaim it ever, and God will effect the rest."—J. MEZ.

VOL. VII.—NO. 10.

TORONTO, THURSDAY, MARCH 9, 1899.

PRICE FIVE CENTS.

ALMSGIVING.

(WRITTEN FOR THE REGISTER.)

The whole circle of religious obligation may be set forth under three heads. Prayer (including worship), almsgiving and fasting. In the sermon on the Mount these are not so much taught as explained and enforced. They are the foundation or groundwork on which the divine Legislator rests the scheme of our three-fold duty, to God, to our neighbor and to ourselves. And for this reason Lent which aims to quicken the whole spiritual life is never done unenlightening us to use them each in its turn and altogether when possible, as most effective helps at our disposal in the great work of self-improvement.

More knowledge is generally admitted to be simply barren. We know there is such a country as China, but what effect has that on character and conduct? None at all, certainly, by itself. But when we consider that China furnishes us with many indispensable articles of comfort, and therefore a bad season or a rebellion in the far off land cannot but without its effects upon ourselves, than at once the case is changed. Imagination and interest are excited, and China instead of being a mere sound, begins at once to engage attention, greater or less in proportion as we feel dependent upon it.

Obviously, too, that interest will be greatly increased if in addition to needing Chinese goods we happen to be ourselves engaged in the trade. Names will therefore be no longer mere words or sounds, but things of deep meaning, requiring study, and rewarding it by an increased capacity to do business with the places they stand for.

Without following the illustration further we may say that as we have only one mind, moving by one set of laws, a little examination will show that as it is with knowledge of earthly things, so it must be with divine, the knowledge as long as it remains merely knowledge is simply unfruitful. It is the talent laid up in a napkin, instead of being put out to profit. His moral consciousness is not in itself, but in doing the works it points out. Otherwise Aristotle would have been a saint, and Bacon could not have been at once "the wisest and meanest of mankind."

The gospels are full of surprises. You can never exhaust his wonders. It is like Alpine scenery, where mountain is piled upon mountain up to the level of the skies, and beyond, soaring the eye that would contemplate it. But of all its surprises and wonders, is there one to be the best and any foot on it? And that is Almsgiving—or, more fully, a right course of conduct towards the poor. And that for a very intelligible reason.

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How softened and mellow was the light in Abraham's tent, and fragrant the air that filled it, that when he had bid his hospitality, angels fresh from heaven sat down to eat bread at his table. Yet Abraham was the chosen friend of God, and angels are only creatures, whilst the common Christian must have faith, can be bidden by the King of Angels. "As often as ye do it to the least of these little ones ye have done it unto Me." As little ones you give them food or clothing or comfort—doing it rightly in My name, you are doing it to Me. The obligations which I will acknowledge at the last day in the sight of heaven and earth, and all their inhabitants.

In a smart town, to the north, I was asked a man who had not long before owned the whole site, but had lost it for a jug of whiskey! What shocking folly, people said; and they were right. But still his business capacity, small as it seems, might easily be greater than that of many who are said to be of abundant knowledge laid up for themselves treasures in heaven by doing their duty to the needy and poor. Here there is neither secret nor difficulty. The opportunity is open to everyone by Christ's own provision. For the poor you have always with you. The luckless man spoked of above, having lost his chance, is little likely to find such another. Even one such in a lifetime is a great opportunity, and the poor a kind and consistent friend. Born in the township of M. de... he came to Orilla twenty six years ago and until recently had been engaged

ed in business gaining the respect and confidence of his fellow-citizens of all classes and of his merchants and unobtrusiveness of character. His illness was borne with true Christian patience and fortitude and death found him reconciled and prepared. He was sixty-five years of age. He married Miss Archer of Truro, ten thirty years ago. His widow and four daughters survive him, as well as his brother, Mr. M. Cavanagh, Postmaster at Creighton and his sister, Mrs. John Regan, Orilla. The funeral took place from the Church of the Angel Guardian, Wednesday morning solemn Requiem High Mass being celebrated by the Very Rev. Dean Egan, of Barrie. In the funeral sermon, Rev. Father Moyes, pastor paid a feeling tribute to the deceased and his noble traits of character, as well as the respect in which Mr. Cavanagh was held. The pall-bearers were: Dr. Slavin, Thos. Mulcahy, C. Moore, N. J. Finlay, R. A. Lynch and R. D. Gunn. May his soul rest in peace.

Religious Orders in the 19th Century.

The Roman correspondent of The New York Freeman's Journal writes: At the beginning of the present century events occurred in the present century events which mark a new era in the history of the religious orders. The French Revolution, acting directly in France and indirectly in other parts of Europe, annihilated many and dispersed others. The subsequent revolutions in Spain, Portugal and Italy, and elsewhere suppressed them by wholesale and confiscated their property. Here in Rome the spoliation, notwithstanding Victor Emmanuel's solemn and repeated promises to the contrary, and the spoliation of Catholic institutions should be respected and secured, began their occupation by the spoliation and ruin of the eight great convents—St. Maria, in Vallicella; St. Apostoli; St. Silvestro, in Capite; St. Silvestro; Monte Cavallo; Sta. Maria della Vergine; St. Andrea della Valle; Sta. Maria Minerva and St. Agostino. After that they seized on other convents, and on May 27, 1878, the famous laws were passed which systematically swept away their homes, which were forthwith turned into barracks, government offices and warehouses, or put up to public auction; and what was done at Rome is only a sample of what was done throughout Italy.

During the operation after which the foregoing bulletin was issued the Pope asked his private chaplain, Father Angeli, to say Mass. After the surgeons had completed their task he was in excellent spirits and even joked with them.

The only persons present at the operation were Dr. Mazzoni, Dr. Laponi, who assisted, and Dr. Pio Centra, the Pope's personal attendant. At half past nine His Holiness was carried to a litter to a window of his apartment. Smiling, he said to the doctors: "Do you want to play those tricks on me at my age?" Then he lay down composedly on his right side. Although the Pope was in a weak condition, he braved the doctors' courage, they feared a little chloroform and used instead a liquid anesthetic consisting of cocaine, chloride of sodium and morphia. Owing to the size of the work the excision of the prostate gland was not completed, but was quickly traced the extent of the growth and the actual operation took twelve minutes. The Pope displayed great fortitude.

There was a touching scene after the operation. The Pope's extreme weakness alarmed his attendants and the presence all knelt, weeping silently. Presently the Pope asked Dr. Mazzoni why they wept, and whether it was because they were afraid to operate on him, he replied: "No." They weep because they love V. O. Holy See." Dr. Mazzoni then ordered the chamber closed.

A large number of additional enquiries and telegrams have been received at the Vatican from every part of the world in all parts of the world expressing sympathy with His Holiness.

Prince Charles Bonaparte.

Prince Charles Bonaparte, who died the other day in Rome where he had been living in much respect, by many old officers and soldiers of the French army. He was undoubtedly one of the bravest of the Bonapartes, and while acting as major in an infantry regiment in 1871, he fought like a lion. He was afterwards a distinguished officer, Marshal Bazaine asked him to sign the Capitulation of Sedan, but he indignantly refused, saying that he would never append the name of Emperor Napoleon to a document which was dictated by cowardice. The prince was imprisoned in Germany with his colonel, and the Prussians told him that he would receive the treatment accorded to royal persons while in confinement. He refused any privileges, however, and his colonel was not allowed to share them. The colonel was afterwards Military Governor of Paris—General Sausier, who retired a few years ago.

Old England's Flag vs. Dr. A. W. Chase.

The virtues of Dr. Chase's remedies are known the world over and like old England's flag the sun on them never sets. Dr. Chase's Ointment, Kidney-Liver Pills, Catarrh Cure, Syrup of Liscued and Turpentine and Liver Cure enjoy the confidence of everybody. They have won their way into the public favor on merit. Their sterling qualities and high standing and purity have made them the household word all round the world. All doubtful sores and recommend them.

The late Mr. William Cavanagh.

In the death of Mr. William Cavanagh, Orilla has lost one of its oldest and most respected citizens. The Catholic Church in Orilla has lost a noble and the poor a kind and consistent friend. Born in the township of M. de... he came to Orilla twenty six years ago and until recently had been engaged

THE CRUSADE AGAINST BUTLER.

(WRITTEN FOR THE REGISTER.)

A considerable amount of discussion has taken place lately in the columns of The Monitor and The Catholic Record on the question of catechetical instruction. The discussion was opened in the January issue of The Monitor, a Catholic educational journal published at Ottawa, by an article from the pen of Rev. Hugh Canning entitled "Suggestions for Sunday School Teachers." As the article in question is not before the present writer, he cannot speak with authority of its contents; but from The Monitor he learns that it has evoked most favorable comment and that it has recommended itself to the unqualified approval of that journal. Father Canning according to The Monitor recommended a more thorough and rational teaching of "Butler" as it is. The writer of those remarks is no blind admirer of "Butler" as it is. He is quite aware of its faults of commission and omission, of its defects of style, of its too frequent and unnecessary use of phraseology altogether too abstract for children, of its deficiencies which in very rare cases, as in "sacrifice," for example, is so completely devoid of the distinguishing features of that great central act of worship. But with all these faults "Butler" holds its place as the best and most concise Catechism on our command. As far as a more rational and thorough method of teaching "Butler" is concerned, this depends on the efficiency of the teachers. Butler's Catechism has been taught rationally and thoroughly before this discussion ever commenced. There is no specific method of teaching "Butler." It can be taught just as rationally and thoroughly as the capacity of the teacher extends. At the same time this capacity would be very much fostered and developed by the improved methods which The Monitor refers to and it is to be hoped that its invitation to the masters of these methods will result in the publication in its pages of some model specimen of the more rational and thorough teaching of "Butler" which it advocates.

THEir TEACHING CONSTITUTION.

The second party in this discussion namely The Catholic Record goes in for the more rational and thorough teaching of the expurgated "Butler" and the substitution of a shorter and simpler catechism. A shorter and simpler catechism would certainly be a boon; but the correspondence which The Record publishes on this point does not encourage us to hope that such a catechism is likely to be produced by any of its contributors. Take for example, the letter from Rev. J. T. Foley, P. P., of Farrellton, Que., which appeared in the issue of Feb. 18. In this long and able letter Father Foley declares "that while theologically orthodox and to that extent worthy of respect Butler's Catechism is filled with pedagogical heresies and for the sake of dogmatical consistency it is necessary that a catechism written in this style would make Butler's most high sounding expressions appear comparatively simple. Father Foley's letter also evinces another fear, namely that the methods of modern pedagogy, which he advocates in such high sounding terms would not be always characteristic of accuracy. He gives us his own production as an instance of this. In discussing psychology he speaks of psychology as a 'continually shifting sand' and he says 'down the following' 'axiom' viz, 'the mind forms an idea of anything only if or there has been a sensible image of that thing in the imagination.' Now this so-called 'axiom' is altogether incorrect and the mind forms an idea of God and of the spiritual life of the soul, although there has not been, and from the very nature of these there cannot be a sensible image of them in the imagination. The imagination is in fact unable to receive the activities of the intellect and supplies material on which the intellect works. But the intellect soars into realms which the imagination cannot reach. The intellect grasps the world of things and the study of those workings evolves ideas of which the imagination is incapable of forming a 'sensible image.' What I ask are the sensible images in the imagination of such things as judgment, abstraction, and other things which are not made in no captious spirit. They are made simply to show that modern pedagogy with all its lofty disdain for the antiquated Butler's Catechism may be very far from producing anything as accurate.

WOMEN'S WORK IN THE CHURCH.

But by far the most remarkable feature in the development of the Catholic Church in our country is the extraordinary growth of religious communities of women. France, for example, which scattered 60,000 virgin consecrated to God at the Revolution, today counts more than 100,000 nuns, in spite of almost continual persecutions and annoyances. It is regrettable that precise statistics throughout the world are unobtainable, and even more remarkable than their numbers is the work they are doing in schools, hospitals, orphanages and asylums of all kinds in civilized countries and in the conversion of pagan lands.

St. Mary's Literary and Athletic Association.

The members of St. Mary's Catholic Literary and Athletic Association had their first general Communion Sunday last in St. Mary's Church at the eightieth anniversary. About one hundred members received Communion, each wearing their own special medals. The association had its regular weekly meeting in the afternoon. Thirty three names were reported upon favorably by the Investigating Committee and elected to membership. The work they are doing in the athletic committee is hard at work in preparation for the opening of the sports season and the various sub-committees report great success in forming their members. The association has not set apart the Tuesday of each week as a night of special observance and will be known as "Club night." The entertainment committee will supply a programme of interest to all members.

Mr. Thomas Ballard, Syracuse, N. Y.

Mr. Thomas Ballard, Syracuse, N. Y., writes: "I have been afflicted for nearly a year with that most to be dreaded disease Dyspepsia, and times were out with pain and want of sleep, and after taking all kinds of medicine, I tried out our box of Parmentier's Vegetable Pills. I am now nearly well, and believe they will cure me. I would not be without them for any money."

MR. Balfour on Personal Independence.

The following is a fuller report of Mr. Balfour's reply to a question of Professor, critical of his position of the subject of Catholic education in Ireland; It had been indicated to him by both the speakers who had had named—and not obscurely named—that in taking up the question of Catholic education in Ireland, he was performing an act extremely foolish in a politician—(hear, hear)—and that he was injuring his political prospects (hear, hear). It had been said that he was injuring the cause of Catholic education in Ireland by his refusal to the party he would say that, as a party, it was in no sense committed to the views he held, that the party oratory was not employed to carry out the views of the Government, but to give the party a duty under the furtherance of those opinions; and, therefore, that he failed to see how the party was interested. As far as he was concerned it was a matter of indifference to him to be in the public eye; but it was not a matter of indifference to him that, remaining in public life, he should be prevented from expressing his own views on the subject of Catholic education in Ireland, and that he should be prevented from expressing his own views on the subject of Catholic education in Ireland, and that he should be prevented from expressing his own views on the subject of Catholic education in Ireland.

John Bull gets out his Carving Knife.

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Musical Vespers at St. Michael's.

Next Sunday evening there will be grand musical vespers at St. Michael's Cathedral in aid of St. Nicholas' Home for Boys. The vespers are a necessary institution in the city of Toronto. The boys are at present over 40 boys in the home who are maintained and supported by the good Sisters in charge of the institution. Of course some of these boys pay for their board, but many of them are boys who must look to the friends of the institution for help. It is to be hoped that a large audience will be present at St. Michael's on Sunday night to help the good Sisters in their noble work. The vespers will be conducted by the Rev. Father Ryan who will deliver a special lecture on Catholicism and Americanism or the latest letter of Leo XIII. The cathedral choir under Mr. L. R. Richardson will render choice music.

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only it would be altogether impracticable for children and would not support Butler's Catechism. A catechism such as Father Foley sketches would be a boon for teachers and higher pupils but a tremendous amount of commission and multiplication would have to be performed before it could be put into the hands of children, even for their Father's Communion. Whilst going the difficulty in the way, the present writer will be indeed glad if the present discussion will evolve some annuity of Catholic teaching shorter, simpler and more satisfactory than the present Butler's Catechism.

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favor. It was at a meeting called by the Wyollites to protest against the introduction of ritualists into the local church. The Vicar of Gortor-ton, Mr. Forbes Phillips, himself attended the meeting and seems to have led the disturbance. He first of all asked the Wyollite Chairman how long he and his brethren had done time. This was warmly received, and not much of a spark was required to create a blaze, and the vicar, stick in hand, dashed to the platform, followed by his supporters. The vicar made a grand leader in the fight and secured not a few of the Wyollites before he was surrounded and borne down by sheer force of numbers. It might have gone very hard with him had not the police appeared on the scene, stopped the battle and closed the meeting without even the benediction.

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