

The Catholic Register

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

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MATTERS OF MOMENT

Assassination of King Carlos and His Son—Conversion of John Mitchell—Church Etiquette

Another of those appalling tragedies which from time to time startle the world, occurred on Saturday last, when King Carlos of Portugal and his son, the Crown Prince Luiz Philippi, were assassinated in the broad light of day and in the midst of thousands of their subjects. So swiftly was the deed committed that none had time to interfere and the assassins worked their will on their helpless victims, while the numb spectators stood by in horror. The King, his beautiful Queen Amelie, their eldest son Luiz Philippi, and their second son, the infant Manuel, were driving in an open carriage through the streets of their principal city, Lisbon, with perfect confidence in the loyalty of their subjects, when the dastardly deed was accomplished. So confident was the doomed King in his position with the people that he had refused an armed escort, and only mounted police accompanied the royal household. It was in the midst of the salutes of the onlookers to those in the passing carriage that the assassins, six in number, ran boldly forward and poured the contents of their carbines into the bodies of the helpless King and his eldest son, both of whom sank back fatally wounded, while the youngest, the nineteen-year-old Manuel, was also hurt, but not fatally. The beautiful Queen Amelie, in whom all the instincts of the wife and mother were aroused, made an heroic but futile effort to defend her eldest son by throwing herself across his body, but the deadly weapons, true to their mission, were quicker than she, and the youth and his father were both slain.

The terrible ending to two lives that ranked amongst the great ones of the world, amongst those who stood far up in high places, was something not brought about in a moment, but was the result of incidents in the passing of many years. The scene of the tragedy and the causes leading to it are too remote for a confident and authoritative analysis, nevertheless it is safe to ascribe it to the misdirected passions of a portion of the people, incensed by the despotism of authority wielded by those who governed. The career of the dead King was that of a sovereign who during the greater part of his reign was as nearly beloved as a ruler could be in a land where a monarch formed a large part, if not a majority, of the population. Easy and good-natured, the King's rule pleased until becoming immersed in politics, he consented to an unconstitutional line of conduct, even to the extent of trying to govern without a parliament. A telling factor in the causes which led to present revolutionary conditions in Portugal is said to be the strong hand of the Premier and dictator, Senor Franco, to whom almost unlimited powers were granted by the King. Though this Premier is credited with being a brave man with good intentions, the country was not ready for his high-handed and sweeping changes, and these together with a total lack of diplomacy and an entire disregard for constitutional usages, have placed him well within that area where the hand of the assassin might speedily find him as it did that of his royal master. The little protection provided by the King when driving amongst his people, shows that the magnitude of the spirit of revolt was not appreciated by him, and the fearlessness with which he went abroad when discovered and death were in the air, testified to a better fate than that meted out to McKinley, it was given while the country and people were apparently happy and rejoicing, and yet treachery lurked in the atmosphere and death followed in its train. There is indeed much truth in the proverb which says "uneasy is the head that wears a crown."

Our attention has been called to a paragraph in the Toronto News of January 18th, relating to the recent illness of the Labor leader, John Mitchell. The paragraph consists of a quotation from the United Mine Workers' Journal, and a commentary by the News. It is the latter that claims our attention, but in order to give our contemporary every fairness possible, we quote the item almost in full. The quotation from the Mine Workers' Journal is as follows: "President Mitchell was stricken suddenly during the conference of miners and operators at the Claypool Hotel at 10 o'clock. The pain was intense, and, knowing his physical condition, Mr. Mitchell informed his friends that death was near. "During the solemn moments of the morning, while the head of the mine workers' organization believed he stood on the threshold of eternity—that the grim spectre was hovering near—he was perfectly cool. There was no excitement—no hysteria. He spoke as quietly as though he were in a conference with the members of his own organization. "I believe that my time is at hand," he is said to have remarked to one of his friends, who stood at the bedside. "I do not care—I am half glad that it is almost over," he continued. "At a moment when he believed that his time was short, President Mitchell thought of the men of the great organization which he has built up. He said to one of the officers of the Illinois miners: 'If I do not see the men again tell them for me that whatever I have done for them, whatever success I may have brought to them, has not been for pecuniary benefit. It has been because I loved them.' "Since leaving the hospital, on December 5, Mr. Mitchell has been mov-

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The Pope Addresses League—Highest Authority Vested in Name of Father.

The Central Committee of a new organization, "The National League of Fathers of Families," recently founded in Rome for the protection of the innocence of children and youth, read an address to His Holiness to which the Pope made the following reply: "No more well-founded or more universal complaint is heard in our days from all classes of persons than that concerning the immorality and dissoluteness not only of young men, but even of children of tender years, among whom one unfortunately sees many, even at the dawn of the development of reason, already plunged in detestable vices and with truly fatal tendencies which afford cause for alarm to those responsible for the well-being of society. What is the origin of this universal disorder, of this profligate depravity in the young? The Holy Spirit has told us that children resemble their parents. With some rare exceptions of ill-born branches, which do not correspond with the nature of the tree on which they grow, the wickedness of the children is to be imputed to the negligence, the carelessness, and even, unfortunately, sometimes to the malice of the parents. Therefore, if society is to be improved it must be improved by means of the family. While, then, every association actuated by holy principles is worthy of praise, yours is so in a special way, since you have joined together to preserve in your own families, and in all those connected with them, those principles of morality and religion which will serve to bring up your children to be, like yourselves, good Christians and excellent citizens; and to exercise in the liberty which comes from Jesus Christ, because it was given to us by Him, that supreme authority which the father possesses in the family to lead it towards the end for which God has destined it. "The name of 'Father' belongs fully to God alone, and God has in a manner conferred it on mortals in order to show not only the reverence in which the father is to be held, but the supreme authority he is to exercise over the family. You know that before society was constituted into kingdoms, the father exercised in the family the office not only of monarch but of priest. It was he who with his children offered the sacrifices to the Eternal, and the divine Scriptures tell us how Noah, Abraham, and the other patriarchs, although they were not priests, exercised the office of priest by offering sacrifices. And this name of 'Father' which has been given especially to those whom God has called to be His co-operators in the work of creation, to perpetuate the human race, has also been given by Him, by antonomasia as it were, to those who exercise the same offices of charity in the spiritual life. You may have gone sometimes to visit those places where crime is punished, and where some of the brutalized inmates have only loathing for the very name of religion and morality; and yet when the man with the white beard and the cord about his loins presents himself before the dead, though they are to all feelings of piety, their savage faces grow softened, and they listen willingly to the words of him they call 'Father.' And the highest authority on earth, that of the Pope, God has wished to be known by the name of Father, the Father of all the faithful. "I, therefore, can not but praise your initiative, and your aim to represent truly God on earth; but remember that to represent God properly neither power nor the work of creation is enough—there must be goodness, too, for God is good, good by excellence, and fathers must represent Him also by their goodness. When a good father, with all the aids that the Lord has given him and with that crown which He has placed on his brow, exercises his authority and his goodness, it can not be but that those who depend on him must resemble him in their works. Thus the good father will make his son good, and his grand-children good, and he will see the second, the third and the fourth generation praising his goodness and the providence which the Lord dispenses through him. "I, therefore, praise, approve and encourage in a special way your Association, founded here in Rome and already diffused in so many other centers, and I pray that the Lord may give you light to enable you to select the best means for exercising this holy apostolate of being the co-adjutors of the priests, the bishops, and the Pope himself in restoring the kingdom of Jesus Christ on earth, and that He may grant you to see your old age surrounded by children and grandchildren to manifest their gratitude by setting them on the path of virtue, so that you, raising your hand over them in blessing, may be able to say at the end 'We are parting for a little while to meet again in Paradise.' May the blessing of God be on you."

On the past two Sundays the pastor of one of our city churches has drawn the attention of his congregation to a point which perhaps comes under the things classed as etiquette, rather than those pertaining to ceremony or ritual, and which at the same time contributes in no small degree to a devotional and impressive setting for the great Sacrifice and solemn ceremonies of the sanctuary. It is not, however, to this one parish that the hint was necessary, the hint to the congregation to rise when the celebrant issues from the vestry, and remain standing until having made everything ready, he descends the Altar steps prepared to begin the Mass. Individually the act may seem an unimportant one, but when viewed in its collective results, the issue is by no means small. The simultaneous rising of an entire congregation has an inspiring effect which impresses the spectator. Besides this it is significant. It signifies attention to the work in which all are about to assist. It bespeaks courtesy to the priest who represents our Divine Lord upon the Altar. It is an action which tends to place the entire congregation in a receptive attitude for that which follows, and it gives a uniformity to the beginning of the ceremonies which imperceptibly but none the less surely, makes itself felt throughout the whole time of attendance at Mass. The advice to stand at the entrance of the priest was supplemented by the advice to repeat the action at the close of the prayers after Mass and remain standing until the celebrant had left the sanctuary. Many readers may think these points trivial, others may think the advice uncalculated. Both classes would be wrong. Anyone who has noticed the bad effects of a hurried exit of a congregation, a third of whom had left their seats and were hurrying half way down the aisle before the priest had descended the altar steps, would acknowledge the necessity for the advice given. Not every individual, nor yet every congregation errs in the manner pointed out, but many there are to whom the hints would be beneficial. For those only is the advice of the pastor to his congregation reproduced.

Appointment of Mr. N. J. Power

Among recent appointments of the Grand Trunk Railway System is that of Mr. N. J. Power, who has just received the appointment of General Auditor with headquarters at Montreal. While congratulating Mr. Power on his well deserved promotion, the Grand Trunk Railway is also to be congratulated on having a man of Mr. Power's acknowledged ability and honorable standing to place in so important an office as that of General Auditor. Mr. Power has always stood on the highest rung in the respect and esteem of his fellow-men, and his many friends everywhere have learned with pleasure of his well merited advancement to a position of so comprehensive and important a nature.

SUBJECT OF THE HOUR

Infidel Criticism Unsound—It is Unscientific, Hollow and Very Uncritical.

(Buffalo Union and Times.) Biblical criticism means a detailed inquiry into the origin, integrity, authority and text only; higher criticism deals with the literary and historical features. This is the usual acceptance of the term among biblical scholars. Lower criticism does not necessarily assume the inerrancy of scripture. Prof. Toy of Harvard, v.g., is an authority on textual criticism; he is an agnostic and treats the Bible merely as a human book. Nor is higher criticism, on the other hand, necessarily infidel criticism. Eminent Catholic scholars, whose work is recognized in the highest scientific circles, have largely dealt with the origin, integrity and authority of the Bible without ever doubting the sacred character of the scriptures. Among Protestants, however, higher criticism is commonly pure rationalism and practical infidelity. Eichhorn, the founder of infidel old testament criticism, was impregnated with rationalistic ideas. He treated the Bible on the principle of a Dutch auction, gradually eliminating from it everything which the rationalists took exception to. Eichhorn's greatest pupil, Ewald, wrote in the spirit of his master. Wellhausen, Ewald's greatest pupil, is a mere rationalist, and Prof. Cheyne, the English Wellhausen, has drifted into open infidelity and carried rationalism to its ultimate consequences. In this city, also, the sacred character of the Bible has been openly challenged and boldly denied, and that on rationalistic principles. It is but a few days ago that Rev. L. O. Williams said in a sermon: "The lower criticism assumes the infallibility of scripture. To it the Bible is truth absolute. On the other hand, the higher criticism welcomes investigation. It freely discusses the authorship of the fourth gospel. It freely accepts evidence from sources outside of the Bible. It is suspicious of every claim of infallibility. With its larger horizon it pities the narrowness that sees God in the Bible. We are losing sight of that false distinction between a natural and a supernatural world." It is clear, then, that among Protestants higher criticism is commonly pure rationalism and this is its weakness, for rationalism is an absurdity. It denies the very possibility of the supernatural and culminates in the assumption that whatever is beyond the range of man's unaided reason, has no reality, cannot exist. Such a principle carries its own refutation. The world with its order and beauty unmistakably points to a Creator of infinite perfections and clearly shows that there are more things in heaven than are dreamt of by the whole tribe of infidel higher critics. Hence it is possible that truths may be made known to us which we could not perceive without a special supernatural revelation. Or shall we suppose that the All-wise and All-powerful cannot find means to speak to us? This would be absurd and, therefore, the leading principle of rationalism is false. Higher criticism is essentially historic criticism, as it inquires into the origin, integrity and authority of literary productions, all points that must be proved by historic evidence. Now all historic evidence goes to support the conservative view, the Catholic view, and, therefore, infidel higher criticism stands condemned on its own principles. To be brief, we want to ask but one question: Are the gospels authentic? Were they written by the four men to whom they are attributed? If the Gospels are authentic, it is historical proof that Jesus claimed that He is the Son of God and that He proved His claim by most extraordinary miracles. If the divinity of Christ is thus established, then, surely, there is a supernatural world and the light did shine in the darkness, and a revelation has been made to us of truths which man could never have known by the light of his unaided reason; in short, the whole position of the infidel critic is lost. Rev. Mr. Williams appeals to the tribunal of historical criticism and it is historical criticism that condemns him. Whether we appeal to the authority of the writers of the first centuries or base our argument on the numerous ancient manuscripts of the gospels, the evidence is equally against the infidel higher critics. Suffice it to mention the names of Justin the martyr, St. Ignatius the martyr, St. Polycarp, Papias, St. Irenaeus, Tertullian, Clement of Alexandria and Origen, whose clear testimonials may be found in any textbook of theology. As to the manuscript evidence of the gospels, it is stronger than in the case of any other ancient book. To quote from a brief but illuminating criticism in the Ecclesiastical Review, Jan. 1st: "The text of the New Testament is found in over 3,000 complete or fragmentary codices in the original Greek, and in about 12,000, if the manuscripts of the ancient versions be added. As to their age, the earliest manuscripts of their respective works date 1,200 years after Demosthenes, 900 after Horace, 500 after Livy, nearly 400 after Virgil, while the earliest extant manuscripts of the new testament are only 250 to 300 years later than their respective writers. Hence, as far as manuscript authority goes, the books of the New Testament have a better right to be considered authentic than the works of classical antiquity." The rationalistic critics do not deny the authenticity of the gospels for want of evidence. They are willing enough to admit as authentic the orations of Demosthenes and Cicero, the poems of Horace and Virgil, the histories of Livy and Tacitus, though

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tainly no money value can be placed upon much that has been acquired. The laws are not for sale in the market place. Spiritual riches are not quoted on the stock exchange in these days, if ever they were. Says the inspired writer: "I know thy tribulation, and thy poverty, but thou art rich." If not in the material—as the result of the change—assuredly then in things spiritual. Here we must look for the gains. What are some of these? One is that inner peace of soul which must be experienced to be fully realized, the quiet harbor, after the storm, the anchorage sure and steadfast. It has not been quiet in the soul because there was nothing to disturb, or annoy, or try; but owing to the fact that there was a power superior to all these; consequently they were kept in their proper place. We need not enumerate the crosses, since there has been grace sufficient to carry these. Another gain has been a growing appreciation of what our Lord intended His church to be—the visible abode—on earth—of His Real Presence. In the sacrament of the altar, the Holy Eucharist, He is with His children actually—though mysteriously. This sublime fact of all facts comes home with peculiar and a constantly growing force to one who has been but a short time comparatively in the Church of Christ. It is this Real Presence—the centre about which everything else revolves. With this goes of necessity the worship, the spiritual communion, the vocal silence of the Mass, all that serves to impress one with the fact. This is Holy Ground! Bow down! Cover thy face! Call in thy wandering thoughts! God is here! To have gained any slight realization of such a truth is truly a "gain" to be cherished, cultivated and prized far, far beyond any sacrifice that may have been made to attain unto it. Another gain has been in the line of coming to see the various devotions of the Church in their right proportions. Those "outside" make so much and wrongly of the honors paid to saints, martyrs, angels, the Blessed Virgin Mary. Why is this? Simply and largely owing to the fact that not standing "within" and with Christ in the centre of everything, they fail to grasp the proportions that all these others sustain to Him. Difficulties hitherto unsurmountable in these particulars have vanished; changed into the riches of divine grace—coming to the soul by means of these holy presences round about us, and especially that of the Blessed Virgin, the Mother of God. Heals all to lead us whither? To our Lord Himself in a way and with a definite reality—not to be found save in the Catholic Church. The one other gain of which mention is to be made now is the spiritual strength that sprang from being under the shadow of a certain authority. The tones are clear, the position is assured; there need not be any misunderstanding as to what the Catholic Church believes and teaches and enforces. The successor of St. Peter and Vicar of Christ on earth is not afraid to speak out in the defense of the faith; nor is there any hesitancy in demanding for that faith a timely, loyal obedience. This applies alike to all classes and conditions of believers. From what a multitude of "options," "isms," "vagaries," and one knows not what, such an authority delivers us! Gains of the character indicated are vital parts in true spiritual riches; consequently sources of renewed and daily increasing strength to live as we find it necessary day by day.

The Traders' Bank

There will be found in another column a summary of the report of the twenty-third annual meeting, held recently, of the Traders Bank of Canada, ranking among the most important of the chartered banks of the country, being sixth in order of paid-up capital. The annual statement presented discloses very satisfactory conditions in the matter of earning power, standing and effective management. The Rest Account, which now stands at the important figure of \$2,000,000, is forty-six per cent. of the paid-up capital. The stock of the bank is well placed, being distributed amongst some 1,800 shareholders. The net profits for the past year, after full allowance for losses and depreciation of values is \$522,822.81. This permitted of the employment of \$100,000 to increase Rest Account to \$2,000,000, the writing of bank premises of \$100,000, \$301,328.29 to the payment of a dividend of four per cent. on the paid-up capital, strengthening the Officers' Guarantee and Pension Funds by \$5,000 each, and leaving a comfortable balance to be credited to Profit and Loss account. The liquid assets amount to more than six and one-half millions, and the total assets amount to \$33,700,000. The statement shows the affairs of the bank to be in capital condition, in earning capacity, and sound standing, conditions emphasized by careful and capable management, especially in the direction of safeguarding the interests of shareholders and the public. The Board took a wise step in initiating the office of Directors' Auditor. This is an official with large powers, and wide discretionary functions, permitting, and indeed, requiring him to investigate every detail of management, free from managerial control, giving him access to every book, document, and record, and requiring him to report to the directors for their guidance, the result of such investigation. An arrangement like this, equivalent to a searchlight upon all the details of bank administration, renders more remote the possibility of irregularities. Taken altogether, the annual statement of the Traders Bank of Canada is most satisfactory, indicating the existence of sound standing, efficient management and good profit results.

One Year in the Catholic Church

Henry C. Granger, formerly pastor of a leading Protestant church in Evanston, Ill., contributes the following to the "New World": "In view of the sacrifices made in order to enter the Catholic Church, it is perhaps natural at the close of one year in the same to ask oneself this question: 'What has been gained by reason of the change?' Particularly is this so when the previous thirty years of ministerial life in totally different surroundings is taken into consideration. There has been a positive gain. In what direction does this lie? Cer-

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none of these productions has such an amount of evidence in its favor as the gospels. Why, then, is the authenticity of the Scriptures doubted? In most cases it is a foregone conclusion that there is no supernatural world and that miracles in particular are impossible. Says Harnack: "The historian cannot deal with miracles as historic facts, because thus he would change the theory upon which all historic investigation is based." This view is characteristic of the whole tribe. Instead of making evidence the test of facts, rationalists boldly deny whatever would disturb their pet theories. They do not sift the proofs with a candid mind, nor do they weigh the facts with an unbiased judgment. Whatever would establish the existence of the supernatural order they reject with dogged determination, because they have made up their minds not to believe in it. To conclude: We do not condemn sound criticism. On the contrary, we welcome the most searching investigation into the origin, integrity and authority of the Scriptures, because we feel sure that it will result in a deeper knowledge and higher appreciation of the revealed word of God. But the infidel higher criticism is unsound; it is found wanting when judged by every test that can be applied to it; it is unscientific, hollow and uncritical. We regret it not because it is searching, but because it does not deserve the name of biblical science. Still the infidel critics claim the monopoly of scholarship and their claim is apparently acknowledged. It would, however, be a mistake to judge by appearances. This pre-eminence is largely due to the fact that they form a mutual admiration society. If one raises a cry, the whole party responds and the secular press, of course, joins in. But we should not judge the strength of their position by the noise they make. Nor do the cheap, impertinent declamations about the "larger horizon" of the infidel or "the narrowness that sees God in the Bible," make any but an exhilarating impression on us. The history of all religious controversies tells us that there is no insolence as ludicrous as that of the self-conceited, nor any assurance as amusing as that of the ignorant.

Sudden Death of Dean O'Connell

It is with deep regret that the Catholic Register, in common with many throughout Ontario, learned of the death of Very Rev. Father B. J. O'Connell, Dean and pastor of St. Mary's Church, Mount Forest. The deceased priest was widely known and respected and his sudden call is matter for sorrow widespread and general. As an old friend and subscriber of long standing, the name of Dean O'Connell is familiar to the Catholic Register, and it is with sincere sympathy to his nephews, Rev. Father Coty of Hamilton, and Mr. Coty, postmaster of Oakville, that we chronicle his demise and join in the prayer of the Church, Eternal rest grant unto him, O Lord, and may perpetual light shine upon him. The press despatch gives the details as follows: Mount Forest, Feb. 2.—Rev. B. J. O'Connell, pastor of St. Mary's Roman Catholic Church, died suddenly during the night. Deceased was 64 years of age and was born in Limerick. He retired about 10 o'clock last night, apparently in the best of health, but this morning when Miss Crowe, the house-keeper, called him, there was no response, and on investigation it was found he was dead. Dean O'Connell has had charge of this parish for the last thirty years, and was very popular amongst his own parishioners, and amongst all denominations and his place will be hard to fill. He filled various charges under the diocese of Hamilton, and is well known throughout western Ontario. A brother in Sedalia, Mo., survives, and Father Coty of Hamilton and Mr. Coty, postmaster, Oakville, are nephews.

Annual Statement of the North American Life Shows Good Progress

Another year of good work is shown by the Report for 1907 of the North American Life Assurance Company, which appears in another column, and which displays a condition of affairs satisfactory from every standpoint. A saving in expenses of nearly \$27,000,000 was made over the previous year, while the cash income shows the satisfactory increase of \$68,553.69. The assets of the Company increased by the sum of \$936,811.63, and now amount to the large sum of \$8,735,876.08, while the net surplus was augmented and now stands at \$673,556.04. During the year the Company paid out on policyholders' account the sum of \$607,347.44, representing amounts paid in death claims, dividends, matured endowments and investment policies. Greater security to policyholders and a reduced expense ratio are the outstanding features of last year's operations by this Canadian Company which has made solidity and stability its chief aims.

Invested with the Pallium

The Most Reverend William H. O'Connell, D.D., Archbishop of Boston, was invested with the sacred Pallium in the Cathedral of the Holy Cross, Boston, by His Eminence James Cardinal Gibbons, Archbishop of Baltimore, acting for Pope Pius X. at ten o'clock on the morning of Wednesday, January 29th, Feast of St. Francis de Sales. The august function took place in the same sanctuary in which Archbishop O'Connell's venerable predecessor had received the same sacred insignia as first Archbishop of Boston thirty-three years ago, and in which the present Archbishop had often served as an acolyte.