

The Catholic Register

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TO OUR READERS.

Owing to press of matter a great number of contributions, school "closings," etc., have to be left over until next issue. This week we have given a great deal of our space to the Catholic Order of Foresters, but as this Society embraces so many of our readers and as its work is of important bearing on many households, we do not doubt but that their report as presented will be eagerly welcomed by the majority of our readers.

THE MONTH OF THE SACRED HEART.

The fairest offerings of poetry have been laid at the feet of June. Nature has crowned this month with her richest gifts. The sun has made her his bride. Light and life and bloom are hers in the highest degree.

It remained, however, for the Church to spiritualize all this material beauty, to make the roses of June eloquent of something higher than the loveliness which fades, to make the full-throbbing life of this month significant of Life Eternal, by consecrating the brightest of months to the Sacred Heart of Jesus. Month of the Sacred Heart! How suggestive, how glorious that title is! It steeps the roses of June in the royal purple of that Blood which redeemed the world. It makes us feel, in the rich glorious sunshine of this month, the warmth and light, which radiating from the bosom of Jesus Christ, have changed the earth from a desert into a garden of the Lord. All the energies of Nature reach their meridian in June, and all that Christianity stands for finds its highest embodiment in the Sacred Heart of Jesus.

And here is the excellence of this devotion, reserved in a special manner to counteract the materialism of our time. We must have signs and symbols, tangible reminders of the things we see not, and are therefore prone to forget. We must have a watchword which will blaze out and arrest our attention as a beacon light. The army must have its watchword, and we know how powerful some magic name, some word associated with glorious or bitter memories has been to stir up the enthusiasm or rage of soldiers on the battlefield. Parties have their watchwords. Let the name of some successful leader be invoked, and what wild excitement prevails! That name is the embodiment of the hopes, aspirations, passions of the multitude. That name recalls struggles, achievements, a whole series of events dear to the hearts of those who cherish it.

The Church has not been unmindful of the power of watchwords of the need of some picturesque word or phrase which would thrill the hearts of her children. And she has found one which fulfils that office in the highest degree in the Sacred Heart of Jesus. The heart has been in every age and clime regarded as the embodiment of all that is best or worst in humanity. Love, gentleness, generosity, hatred, selfishness—all the emotions, passions, aspirations of man, were supposed to have their seat there. Hence to speak of a man as kind-hearted, big-hearted, was to present him in the most winning light, whereas to refer to him as hard-hearted, black-hearted, faint-hearted, was to produce a most unfavorable impression. The heart was the embodiment of a man's personality, character. His looks, his feelings, his soul, the whole man without and within, was summed up in the language of the heart.

Now this power, which the thought of all times and tongues has given to the heart, of embodying a man's feelings, character, inner and outer self, is utilized in the highest degree in devotion to the Sacred Heart of Jesus. All the tenderness, the suffering, the love of the Incarnate Son of God, are rendered visible to us as we gaze on that adorable Heart. How human it is, how real its flesh and blood, that great rent in its side and these drops of blood issuing therefrom, testify. Here is indeed a Heart that has known the extremities of human anguish and felt the crushing weight of human guilt and ingratitude. Here is a Heart to which we can come in all our troubles and shame and guilt, and have a heart to heart talk, as

had the sinful Samaritan woman at Jacob's well. Here is the furnace of the earth. "From the abundance of the heart the mouth speaketh," Jesus Himself declared. Therefore the words of His Sermon on the Mount, of His conversation with the Samaritan woman at Jacob's well, of His farewell discourse to His apostles, all come rushing to us with a new tenderness as we gaze on that Heart out of which they gushed. That look of divine compassion on the weeping widow of Naim, those tears shed at the grave of Lazarus and in sight of Jerusalem, all welled forth from that Sacred Heart. And that Blood which streamed around the Pillar of the cross, that all-atoning Blood which washed away the sins of the world on its crimson tide—that Blood was wrung with unutterable anguish from the Heart of Jesus. As we contemplate that Heart, we behold all that Jesus said and did at their very source. The veil is lifted and we gaze on the very Altar on which the fire of divine love burned. We watch at the very Spring whence flowed the river of Life. We contemplate that Heart of which Bethlehem and Nazareth, and the Last Supper, and Calvary, were so many throbbings. "The Sacred Heart of Jesus"—all that Jesus said and did and suffered, His tenderness and His strength, His first infant smile and His dying prayer for the pardon of His murderers, all rise before us as these magic words are pronounced.

This is the secret of the wonderful hold devotion to the Sacred Heart of Jesus has taken of the Catholic world. There can be no greater mistake than to imagine that devotion to the wounds of our Lord, or devotion to His Sacred Heart, severs these from His personality. It is not the Heart of Jesus apart from Jesus we adore. No; it is the Heart of Jesus beating in His bosom, animated by His glorious soul, glowing with His divinity. Mirrored in that Heart we take in at a glance His looks, words, actions, His perpetual intercession for us in Heaven, His daily offerings of Himself for us on our altars, His continual Presence in our tabernacles. We read the Gospels with a new reverence, we visit the Blessed Sacrament with increased ardor, we assist at Mass with intensified fervor, when we realize that the adorable Heart of Jesus throbs beneath the Sacramental veils, and that the words we read gushed warm from that same source. Let us, then, during this most delightful of months, cultivate the habit of looking into the Sacred Heart of our Lord. He invites us to do so, saying: "Learn of Me, because I am meek and humble of heart." Let the great wound in that Heart be a door into which we fly for refuge in all our troubles, and our lives will soon be as rich and fruitful in the spiritual, as the month of June is in the material, order.

SUCCESS OF ST. MICHAEL'S COLLEGE.

We are delighted to note the success scored by the St. Michael's College students in the recent Toronto University examinations. Seven second year arts men went up for Honor Philosophy and all bore away their palms. They had a heavy course of Logic, Psychology, Metaphysics and History of Philosophy to carry along with their Latin and Greek, English, French and German, Physics and Religious Knowledge. All the tuition was given at St. Michael's except a short course of instruction on "Light," for which, as being a strictly University subject, all students of the federated institutions, Trinity, Victoria and St. Michael's, must attend lectures in the Physics building.

The list of the successful young Catholics is as follows: First Class Honors—Cecil J. McNeil, Midland; Michael J. Oliver, Barrie; Joseph A. MacDonald, North Bay. Second Class Honors—A. Leo Brady, Toronto. Third Class Honors—John C. O'Connor, Pickering; Bernard S. Doyle, Toronto; Joseph J. Greenan, Lindsay.

The results speak volumes for the work now being done by the Basilian Fathers at St. Michael's, and mark a good forward step in the interests of Catholic higher education in Ontario. The Very Reverend Father Roche and his staff are to be sincerely congratulated on the successful issue of their zeal, energy and scholarship thus applied.

A large class of Junior Matriculants, as also of First Year Arts students, going up for examination during the next few weeks, adds to the confidence one has of St. Michael's gradually but soon taking her place beside University College and Trinity. She has practically the same rights and privileges, besides being able to impart Catholic teachings and safeguard Catholic morals in the case of her students and now for the first time she is taking advantage of these prerogatives and will within a very few years be able to give the full University Arts Courses, and at the same time send young men on to the Seminary, better equipped even than formerly. All honor to St. Michael's for affording Catholic young men such a golden opportunity. They can now obtain a Toronto University Degree—one recognized the world over—and that under auspices entirely Catholic.

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PRESBYTERIANISM AND MODERNISM.

In last week's issue of the Catholic Register, treating of the address of the retiring Moderator, Dr. Robert Campbell, of the Canadian Presbyterian General Assembly, delivered at Winnipeg on June 3rd, we showed that this gentleman's mode of Scriptural interpretation on the lines of what is called nowadays "higher criticism," leads to the nationalizing of the Christian religion, inasmuch as it authorizes men by the application of human science to sit in judgment on divine revelation. This Rev. gentleman declared, however, that creeds are lawfully issued by the Church of God as an expression of the conclusions arrived at by the members of a community as a whole. Yet he assures us:

"Not that any position is necessarily beyond criticism, because it is an old one, and held by the many, although there should always be a presumption in its favor."

Assuming that there is any dogmatic teaching whatsoever in the New Testament, this subjects it to the criticism of men by whom on scientific grounds it may be rejected, whereas if there be no such teaching, the Redeemer of mankind has no message for men from His Heavenly Father, and the mission which He gave His apostles to preach His Gospel, is nothing more than an hallucination: "Peace be to you; as the Father hath sent Me, I also send you. . . . Receive ye the Holy Ghost; go ye, therefore, and teach all nations, teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world." (St. John xx., 21. St. Matt., xxviii., 18-20). If all this be so, there is no miraculous conception and nativity of our Divine Saviour, the miracles of Jesus are a fraud, His Resurrection from the dead and Ascension into Heaven, our Redemption through the shedding of His blood on the cross, the final resurrection of mankind from the dead that the just may enter into the everlasting joys of God's kingdom, and the wicked be punished for the crimes they have committed on earth, all become mere fables.

All this resolves itself into the errors of Modernism which were recently condemned by Pope Pius X., so vigorously and so deservedly, that even the Rev. Dr. Campbell admits that "the larger portion of the Pope of Rome's charges against Modernism is true, and we should not hesitate to say so, though we do not concede either his infallibility or right to speak in the name of the whole Christian community."

Modernism, stated briefly, is the error which, instead of teaching that man is God's creator and that religion is a revelation from a really existing God, which must be accepted without appeal, maintains that religion has been invented by man, even to that extent that God Himself is an imaginary Being Whom man has invented for the purpose of bettering the social and moral conduct of the human race. According to the Modernist views, religion was invented chiefly to restrain men's conduct toward each other in order to make man's life on earth tolerable. It was a wise invention, because man needs to yield obedience to a higher power that he may live upon earth in peace and comfort, but it is founded upon this need and not upon its inherent and immutable truth. This being the case, it is clear what the Holy Father means in his Encyclical letter condemning the whole system of Modernism in these terms:

"Blind men and leaders of the blind who, swollen with the pride of proud science, have compassed the follies of perverting the eternal notion of the truth, and at the same time the intrinsic nature of the religious sentiment; inventors of a system in which we see them under the influence of a blind and unrestrained love of novelty, careless, wholly, of looking for a solid foundation for truth, but contenting themselves with apostolic traditions, embracing other vain, uncertain, and futile doctrines condemned by the Church, yet upon which, vain men, they pretend to build and consolidate the truth."

The Holy Father continues: "The (Modernist) philosopher admits the divine reality as the object of faith; but this reality for him exists nowhere else but in the soul itself of the believer, that is to say, as the object of his sentiment and of his affirmations; something which does not, after all, leave the world of phenomena. If God exists in one independently of sentiment and affirmations, the philosopher, nevertheless, considers Him as a total abstraction."

"For the believer, however, God exists in one independently of the believer; he is certain of this, and in so far he is to be distinguished from the philosopher."

It will be readily seen by our readers that there is no real difference between the Rev. Dr. Campbell's theory of religion, and that held by the

Modernists, for like these, the Rev. ex-Moderator subjects all creeds, that is to say all profession of religious belief, to human scientific investigation, which is made the supreme arbiter of revelation, judging the most sacred and solemn revelations of the Eternal God.

In condemning the Modernists, Dr. Campbell, therefore, unwittingly of course, condemns himself; and yet his views were practically unanimously endorsed by the General Assembly to which they were unfolded as confidently as if they were a revelation from heaven; for not a voice was raised in protest against the dangerous error or rather agglomeration of errors which lay concealed therein.

Are we to infer that Canadian Presbyterianism has developed itself so that it is now a school of Deism, Pantheism, and Atheism combined into one system?

The Rev. Doctor has some remarks on Catholic Traditions which are deserving of some notice before we conclude this article. It has been the custom of Protestant controversialists to decry Catholic Traditions as being totally inconsistent with Scripture and all revealed religion, and the Westminster Confession has always hitherto been regarded as condemning such traditions unreservedly:

"The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith and life is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture, unto which nothing at any time is to be added whether by new revelations of the Spirit or traditions of men."

But Dr. Campbell acknowledges "that the message of Christ to mankind continued to be spoken during the life-time of the Apostles seems attested by the literary form which it assumed when it was embraced afterwards in the written Word. It will not do, therefore, to decry tradition altogether, to deny its undoubted influence, or even its right to consideration in framing our creed. . . . and if the Church of Rome could really prove that a deposit of truth which had never been written lies in its keeping, there would be no help for us but to accept it."

He adds that there is a satisfactory answer to the claim of the Church of Rome "that we should not have today the Bible by which we lay so much store, had it not been for the good offices of that Church in determining the canon of Scripture."

His answer is: "We claim a share in the Council of Chalcedon as well as they," and besides, "individual scholarly Christian students had long before established what Scriptures were to be regarded as authentic and genuine, so that all the Council did was to register the judgment which had already been passed by those who had made the matter the subject of earnest inquiry."

How the Canadian or any other Presbyterian General Assembly can claim to have had a share in the Council of Chalcedon, held eleven centuries before Presbyterianism had its birth, it is difficult to understand. But it is true that scholars before the holding of that Council had examined critically the question of the canon of Scripture, but that canon could not be settled by any individual scholars, but only by the supreme authority of the Church, and until this decision of the Church was given, the traditions of the Church were the only sure guide to "the faith once delivered to the Saints."

Attended Installation

Rev. Father Keilty of Douro attended the enthronization of Archbishop McEvay. While in the city the Rev. gentleman was a guest at the King Edward.

Visit of Mgr. Sbarretti

His Excellency, the Apostolic Delegate, during his brief visit to Toronto, the first cause of which was to honor the installation of His Grace, Archbishop McEvay, did a good deal of work in visiting the different institutions, everyone of which he brightened by his presence and in everyone of which he left pleasant memories behind him. Amongst the functions attended were the closings at Loretto Abbey and St. Joseph's Convent, an entertainment at St. Michael's College, St. Peter's church, and a reception to which the Italians of the city were invited at St. Paul's church, and the great function of the week, the Installation. His Excellency, who during his stay was the guest of Rev. Father Hand, also found time to visit the House of Providence and the Sacred Heart Orphanage. The automobile of Mr. G. P. Magan was placed at the service of the distinguished visitor and accompanied by several of the priests of the city, His Excellency saw the most picturesque parts of Toronto. Mgr. Sbarretti expressed himself as pleased with all he saw, his last words being expressive of the belief and loyalty of the Catholics of Toronto.

The Music at St. Michael's

A poet has said, "The evil that men do lives after them, the good is oft interred with their bones."

If, the late Robert Arthur Turton, talented organist and choir master of the Church of the Sacred Heart, Exeter, England, had been, in the dispensation of Providence, allowed the few hours necessary, for him beyond recall, to listen to the rendition of the music that welcomed Toronto's newly appointed Archbishop, he would have said with reason that some good at least of his was destined to remain unburied.

Was there ever heard within the sacred walls of St. Michael's music more worthy of the end and object of the sacred edifice, or music that would have sooner brought a look of content to the face of the Holy Father? Let the powers that be in ecclesiastical music and competent critics alone answer.

That was music! On this point everybody capable of musical criticism at last Wednesday's ceremonies seems unanimous. Would it be a surprise to any advocate of the schools of the past to know that this same music was real church music? We hear too much nowadays about the severity of the music as an outcome of the Motu Proprio. The results in such matters must ever depend upon our capabilities and our docility in carrying out the wishes of those who have only our interests at heart, and who know far better than we are ever likely to know, the best ways of advancing Christ's kingdom on earth.

The capabilities of St. Michael's choir were tested on Wednesday morning last and many critical eyes were turned in its direction, for it was a momentous occasion that comes very seldom. The choir rose to the occasion as few expected it to rise. Everybody knows the result. It was described in more quarters than one, as a revelation in Church music.

One remark passed suggested that Dr. Dickinson was inspired on this occasion. To my personal knowledge the organist and choirmaster was quite in his normal strain, but every boy and man worked with him and made what has been recorded in print as a perfectly balanced choir rendering some of the cream of Church music (The polyphonic being of Turton's "Missa in honorem, Ss. Cordis Jesu, and by Holnerlein's Mass for three voices, and rendering this in such a manner as to be described as "Finished Oratorio" (to quote from the Toronto World of Thursday, June 18.).

Gainsay it as we will, we must, if we are candid, own that in our own day (and I suppose we are not all perfect models of what ought to have been to those who have had opinions before us and what ought to be to those who are to come after us), we are inclined, while talking of the church's ceremonial, to forget for the moment that the music is merely a setting for some jewel. To a precious worldly treasure we are wise enough in our own generation to give an appropriate setting, and it is hardly to be wondered at if the Church acts in a like manner with His greatest jewel, the Sacrifice of the Mass.

As an introduction to this setting we were made acquainted with Reyl's Processional (in four parts) "Ecce Sacerdos Magnus, an antiphon of greeting to His Grace, which in spite of its joyful strain, seems to take one back (in spirit) to the Master who before the tribunal of Pilate was saluted with "Ecce Homo."

Following this we had the whole of the Proper of the Mass rendered from the Chant approved by Rome from the Roman Gradual.

As regards the Common of the Mass it may be mentioned that the interpretation of the "Gloria" and "Credo" seems to have taken premier place in the popular fancy, although the "Kyrie" and "Agnus Dei" by the same author, were rendered equally well, in more solemn vein. It has been generally noted by musicians that Dr. Dickinson made the master stroke of the whole service towards the finale of the "Gloria." Just as all the concerted parts were reaching the climax at "In gloria Dei Patris," he shut off the whole organ leaving the voices to sustain a chord that the composer would have been delighted to hear. A similar effect was obtained at the end of the "Agnus Dei," but as the passages were changed here to pianissimo, the result was not so noticeable.

Just a word for the Responses. The plain chant in itself is good, but the beautiful chant harmonized has a peculiar charm of enforcing devotion. The faithful are often unconscious guarantees of the excellence of a performance. The grave-like stillness, for instance, that followed the harmonized response "Sed libera nos a malo," told its own tale. Nothing further need be added than to say that Mr. Arthur Leitheuser was in his very best voice for his offertory solo "Salve Regina" (Buck), and the swing and precision of the "Te Deum" was as good to the faithful as a translation. The rendition spoke in the vernacular.

First Mass of Rev. James Ryan, Brussels, Ont.

Last Sunday, in Brussels, Ont., Rev. James Ryan of Walton in the Parish of Seaforth, celebrated his first Mass. Rev. P. Corcoran, P.P., assisted the celebrant, and after Mass in presenting him with a valuable gold chalice on behalf of his brothers, congratulated him on his elevation to the priesthood, and preached an appropriate sermon on the dignity, powers and responsibilities of the priesthood.

The Rev. James Ryan spoke of the pleasure it gave him to celebrate his first Mass in the church in which he was baptized, made his first Communion, and was confirmed. A large congregation was present, whom he blessed individually, among them being his brothers, and sisters and other relatives somewhat more distant. Father Ryan, the newly ordained priest, was born at Walton, in the County of Huron, in Seaforth parish. He was a pupil of the school of the village of his nativity, and made his classical course at Assumption College, Sandwich, and his theological course at the Grand Seminary of Montreal, and Mount St. Mary's Seminary, Cincinnati.

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COMMUNICATION Editor Catholic Register: I wish to express my appreciation of the fullness and excellence of the report of the installation of His Grace Archbishop McEvay, which appeared in the last issue of the "Register." Considering the short time available before going to press, your performance reflects the highest credit on you. I trust that your efforts to furnish in matter and typography a first class Catholic paper will meet with due and ever increasing support. A TORONTO PRIEST.