

The Catholic Register

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

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MATTERS OF MOMENT

"Saturday Night" and the School Episode—Changes in Educational System.

Though our esteem contemporary, Saturday Night, overlooks several points of primary importance to the Catholic point of view, when discussing the late episode in the Public Schools of Toronto, and the dismissal of Roman Catholic teachers, it must be conceded that it makes good cause against the action of Trustee Levee from the position of those who declare the Public Schools of Toronto to be open and free to all. Our contemporary says "Trustee Levee finds himself entirely without support in the Toronto press in moving that such Roman Catholic teachers be dismissed from the Toronto Public Schools be dismissed. When the subject comes to be fully discussed by the School Board it is probable that Mr. Levee will get little support there." And the pith of the argument is found in the assertion of Saturday Night when still speaking of the above-named trustee it says, "But he sidetracks all the general principles of the public school idea, when he proposes to dismiss certain teachers because they are of the Roman Catholic faith. Our schools are public—not Protestant. People, whatever their religion, are free to send their children to the Public Schools—are free to do so and are desired to do so. The Public Schools should be of such a character as will put in the wrong those who maintain separate or denominational institutions. The state schools should be broad, wide open to all, with a light ever burning in the window for those who may return. In some way Mr. Levee has deranged the perspective."

Yes, for the fair seeming of the open door theory, a mistake has certainly been made by the over zealous trustee. Some there may have been who considered themselves hardly put upon when insistence was made on the point of having Catholic children attend Catholic schools, when such are available, and in Toronto this condition is an ever-present one. Some, perhaps many, had an idea that the Public Schools offered advantages in the way of tuition and environment over those offered by our Catholic schools, while the possible dangers to be met with were altogether imaginary, the Public Schools being entirely non-denominational, and to resist the ever-open invitation to enter and be as one, was childish and detrimental to all good citizenship. Now, however, the truth is exposed, for despite the counter seeming and naming, the fact pushes itself boldly to the fore-front that the Toronto schools are Protestant and not public, and the action of Trustee Levee has had the result of awakening a watch, where perhaps before, seeming immunity may have lulled suspicion. "The Public Schools should be of such a character as will put in the wrong those who maintain separate or denominational institutions," declares Saturday Night, but per contra app. Now, however, the truth is exposed, for despite the counter seeming and naming, the fact pushes itself boldly to the fore-front that the Toronto schools are Protestant and not public, and the action of Trustee Levee has had the result of awakening a watch, where perhaps before, seeming immunity may have lulled suspicion. "The Public Schools should be of such a character as will put in the wrong those who maintain separate or denominational institutions," declares Saturday Night, but per contra app.

A peculiar thing in connection with almost all missionary movements outside the Church is the antagonism to this institution which seems to accompany the missionary spirit. Any fair minded person who studies the ethics of Catholic missionaries, whether at home or abroad, cannot but admit that herein lies a great difference between the two bodies. Catholics and those who are at present working so enthusiastically in Toronto for the success of the mission abroad, claim in common the title of Christian, and the gifts and blessings that come with the benign teachings of the one Divine Master, and yet if we take the daily press as authority we find that one of these bodies sets out on the work of its mission by casting odium and discredit upon the other. In the Globe of Saturday we learn that at a well attended meeting of the Presbytery of the Missionary movement, Dr. Mackay spoke on probable or improbable fields for a white harvest and in the latter place was placed Portugal, the reason given for its unlikely condition being "the country was under the control of the priesthood, and gambling and opium were its two principal sources of revenue." Now we should like to think that Dr. Mackay did not present his case as reported. We should like to believe that thinking of Portugal as a Catholic country, as the country that was largely instrumental in sending the first news of the "glad tidings" to the American Continent, he advised his listeners to leave that territory out of their probable field of labor, it being now and always a Christian country, which had no need for the ministrations of missionaries from Toronto. But unfortunately we are unable to take this charitable and sane interpretation of Dr. Mackay's remarks. The report states that the information given was that "the country was under the control of the priesthood and gambling and opium were its two principal sources of revenue." What can be inferred from this but that gambling and opium are the result of the teachings of the widely controlling priesthood. It seemingly never occurred to Dr. Mackay that the Government sometimes has a good deal to do with gambling, opium and other sources from which a country gains its revenue. There are governments, even those not controlled by the

THE POPE AND PRESS

Pius X. Interested in the Formation of a Newspaper Trust—Will Extend to Other Lands.

One of the most interesting pieces of news that has come from Rome recently, says the Catholic Universe, is the statement that Pope Pius X. is interested in the formation of a "newspaper trust." To those to whom the term may sound alarming, it may be explained that by "newspaper trust" is meant some consolidation of the Catholic journals of Italy, for lessening expense and increasing efficiency, as has often been suggested in this country by the more foresighted of our Catholic publicists. It is well known that the present Pope, like his predecessor, is keenly interested in the work and progress of the Catholic press and that he is a strong believer in the paramount importance of its influence. As bishop of Mantua and patriarch of Venice, he made good use of the press in the many campaigns for morality and against secularism which he successfully waged. He is now a voracious newspaper reader, and the Vatican organ, reads every day the Difesa, the Catholic newspaper of Venice, and also several of the "liberal" newspapers of Rome. It is his opinion that in order to fight the enemy it is necessary to know them well, and the acquaintance is best made, in his case, through their own press.

It is, therefore, both easy and gratifying to believe the story of the Rome correspondent of the Boston Transcript, who signs himself "Mon-signor X.," that Pius X., through the Jesuit and their general, Father Wernz, is planning a combination of the Catholic journals of Italy. The plan consists, according to this correspondent, "in assuring sufficient funds to purchase all the clerical papers now existing in Italy, transferring them in such a way both with regard to editing and diffuseness of home and foreign news, as to insure their competing advantageously with the so-called liberal press, the leading organs of which reach a circulation of 150,000 each daily, while the clerical papers now do not surpass 25,000. The new trust would insure the best writers and the best staffs, and would, it is thought, be an excellent speculation, as the expenses, all told, shared by so many different papers, would end by being comparatively little, even giving to each publication a very large and expensive service. Italy will be used as a kind of experiment, and if successful here it will extend its field of activity to other lands. For this purpose there will be already in Rome a trusted agent from each of the most important countries, to look after the affairs from the point of view of their nationalities, so as to be ready to transplant branches should the organization prove vital and satisfactory. "As is known, several attempts have been made in America on several occasions to start a daily Catholic paper, but they have always failed, but they would now be resumed by the promoters of the present plan, who are considering which would be the best adapted for a start, whether Boston, New York, Baltimore or Chicago."

This same correspondent, with less credulity, hazards the guess that the question of another Cardinal for the United States will be compromised by the selection of Archbishop O'Connell, of Boston, for this honor — on the ground that the Archbishop is very favorably regarded at Rome and that the Red Hat was once offered to his predecessor. He also states that he is prepared to give Archbishop Ryan of Philadelphia, a coadjutor in the person of Bishop Kennedy, rector of the American College at Rome.

Dr. Hanna Must Explain

(The Western Watchman.) Word comes from Rome that the appointment of Dr. Hanna to the coadjutorship of San Francisco is held in abeyance, pending some investigations the Propaganda is making as to the gentleman's position on the question of Modernism. The objection made against him is that he objects to the Newman doctrine of the development of dogma, as the same is expounded by Loisy and the Modernists; and that the article in the first volume of the Catholic Encyclopedia on Absolution, which was written by him, is tainted throughout with the latest heresy. The sentence that is held to contain the virus of "Modernism" is as follows: "But it is one thing to assert that the power of absolution was granted to the Church, and another to say that a full realization of the grant was in the consciousness of the Church from the beginning." This sentence occurs after a masterful defense of the Church's teaching regarding the power of the priest to absolve sins. Dr. Hanna made a mistake in supposing that the early Christians were original Methodists, and believed that, once converted and baptized, they could not, or rarely would not, relapse into sin. "Early Christian discipline," he says, "was loath to grant even once a restoration to grace through the ministry of reconciliation vested in the Church. Man once born anew, the Christian ideal forbade even the thought of his return to sin." This is a very false conception of the morality of the first Christians. St. Paul tells us what kind of people they were, and if he does not exaggerate their faults we would be inclined to think that the Christians of our day would compare very favorably with most of them. We will not mention some of the more horrible sins of which some of the converts in Corinth were guilty, but we would point out to the charge he makes

SUBJECT OF THE HOUR

Discourse on Spiritualism—The Duty of Warning Against Things Inimical to Faith.

(Liverpool Catholic Times.)

The Rev. Alexander V. Miller, O.S.C., preaching last Sunday in the Church of St. Mary of the Angels, Bayswater, said it was the duty of the priesthood to watch and study the movements going on around them so as to be able to warn their flocks against what was inimical to the Faith. The kingdom of darkness was ever laying snares, and the danger was all the greater when the allurements were presented under the form of piety or holiness or under the aspect of leading souls to God. In dealing with the new and potent enemy, spiritualism, his standpoint would be to address those who, whether Catholics or even Christians, believed in the historical, traditional doctrines of Christianity, the Divinity of Our Lord and notably in His Resurrection; and Spiritualism to show that there was between the two the opposition of contradiction. First a difficulty must be removed. It was not uncommon to come across people—even Catholics—who with regard to Spiritualism were sceptics. Such assumed an attitude of intellectual superiority and said that those who professed to believe only in the existence of spiritualities suffered from mental hallucination. The position of such sceptics was unreasonable; they might have some ground to stand upon in the fact of the fraud and trickery that had for years been allied with Spiritualism. But the Spiritualist was alive to the effect of this fraud as anyone, and was as interested to expose and defeat it. There was no reason for scepticism on such ground now. Previously, no experts of repute and of high place in public esteem had pronounced approval of the system of Spiritualism. That time was now past. A number of men whose judgment could not be refused had given their attention after long investigation of the facts and phenomena. Father Miller quoted from Darwin and Alfred Russel Wallace, the latter of whom he appeared to regard as the virtual inventor of the Evolution theory. Darwin's books, he said, apart from their philosophical conclusions, were absolutely fascinating from the circumstance that he was such a wonderful observer of facts occurring in the natural world. He had referred to these writers because each by his own method had reached conclusions, after patient examination, favorable to Spiritualism. Wallace, indeed, started with a strong prejudice against the system, he being a confirmed Materialist; and the espousing of Spiritualism meant the overthrow of a theory under the spell of which he had spent his life. Scientific men in America, France and Italy, had in the same way come out of the Spiritualistic enquiry convinced that its facts were true. Giving all this to the sceptics, Father Miller said he would treat them over generously. He would allow them the benefit of the doubt and the support of great scientists here and there. That would not alter his position, which was that Spiritualism taught a code of doctrines absolutely contrary to the Christian faith and not merely scientific doctrines. Catholics and Christians generally believed in our Lord's Divinity, His Resurrection, etc., and these essential doctrines were denied by the Spiritualists. They taught that our Lord was not God but was merely a good man or prophet. They told us that the Resurrection was not a resurrection of the material body, but merely of that astral body which was to be seen in the Spiritualistic seances at which spirits were alleged to be "manifested" or "materialised."

Priest Faces Flames

While rescuing the chalice containing the blessed Sacrament from a fire that threatened to destroy St. Mary's Church, Evanston, Ill., one priest was severely burned and another was overcome by the smoke attempting to save the vestments. The building and contents, including many gifts of valuable statues and altar, were damaged to the extent of \$12,000. Father Egan, assistant pastor, rushed into the church with the object of rescuing the chalice. When he arrived at the altar it was a mass of flames. He hesitated for a moment, then throwing a heavy cloak around his head, braved the fire and opened the tabernacle containing the chalice. Flames burst forth when Father Egan opened the little door. Seizing the hot golden vessel, he carried it to a chapel in the school building adjoining. Father Hennessey was twice overcome by smoke while attempting to rescue valuables from the sacristy near the altar. After the second attempt the priest had to be carried out of the church by friends, and it was several minutes before he revived.

Fought for the Pope

General regret was felt in Clonmel, Ireland, at the rather unexpected death of Daniel O'Mara. Deceased belonged to an old and respected family, and was held in high esteem by all who knew him. He was one of the few remaining members of the Papal Brigade, who went fearlessly to defend the Holy Father against the combined hordes of Garibaldian marauders. After a valiant defence at Castellardo and the Castle of Sgn Angelo, the survivors of the Irish contingent returned through France (then Catholic France), and were enthusiastically received en route. Mr. O'Mara reached his home at the Old Bridge, Clonmel, dressed in the costume of the French military Zouaves. To the last he remained a steadfast Catholic, ready to fight, as in his younger days, for the Head of his Church.

Catholics' Best Investment

The best single investment any Catholic household can make is a Catholic paper, costing but four cents a week. A man who deprives himself, or his wife or his children of a good religious home weekly on the plea that he "can't afford it," should hold up a mirror to his face and laugh at himself. Economy is good, but let it be practised, if needs be, in cutting off the luxuries of life—of which there are many that cost more than \$2 a year—and not in depriving the home of a soul necessity like the Catholic paper.—Northwestern Chronicle.

which were futile and useless because there was nothing to condemn, and that she was laying such condemnations upon her children, and even excommunicating them, for an evil which was absolutely imaginary! Could a position be more absurd—more blasphemous? The net result of the testimony of scientific men was that crowds were entering the Spiritualistic camp. It was alarming because of the largeness of their numbers; and there was evidence of its inroads even among their own local flock. Whilst the danger was at a distance there was little need of warning, but only in the last few weeks in that very parish some of the very worst and most fatal results of Spiritualism had been experienced, and this might be the immediate reason for the exposure and warning he had been asked to make. No doubt since the great revolt known as the "Reformation" there had grown up in the world a philosophy which was called "Materialistic," and which had sunk into the minds of men in general. The results had been fatal. Through that philosophy there had been poured into the minds of men a poisonous teaching which was now having its effect upon their lives. This Materialistic philosophy conveyed teaching which at the moment was pleasant because it agreed with the natural tendencies of men and removed the necessity of self-denial; but after a time, when it came to show itself in the practical life of men, the evils that it produced were seen. The poisonous doctrines were that nothing existed beyond what could be seen and felt; that there was no future, no God, no such thing as spirit—"nothing" (as Wallace said) "except matter and force." Man naturally asked himself, "For what am I living? Do I live only for this life? If so, let me make the most of it, let me enjoy it and taste every pleasure that life offers. There is nothing beyond it, so I need not care about anything beyond the pleasures of this life." And what reward did this philosophy hold out? It told men they must live honestly, uprightly, purely; but what was the inducement for that conduct? Absolutely none! The only reward the new philosophy offered was that future generations would bestow praise and be grateful for the benefits of such lives. But the objects of this sort of reward would not then be conscious of the respect and gratitude of posterity; hence, there was no real reward or inducement for good living. What was the consequence? We saw the consequence to-day in almost every country. There was "no God for man to obey"; hence there was no authority to which he was responsible; therefore he thought little of his responsibility to man. What force had man's authority unless he were founded on the authority of God? To-day we saw, consequently, on every side, anarchy, socialism, revolution; human authority set at defiance; and even in countries where authority still had some force, the observer could see the beginnings of the evils alluded to. It only required time to render matters as bad in these countries as elsewhere. Of these consequences of the Materialistic philosophy men were becoming sick at heart. Men naturally craved for happiness, and herein he found none. Unless man convinced himself that this craving, a part of his very nature, was nothing but a mockery he was bound to believe there was a future life where compensation would be made for all the miseries and wretchedness of the present life, and where the craving for happiness could be gratified. This thought was preparing a way for the doctrine that there was a future life, and if man would only accept the teaching of God on the subject, happy would he be even in the midst of the world's misery and suffering. God knew the position man was in, and would not neglect his craving for happiness. God had revealed Himself at all times to man, and in the latter days by sending His Divine Son to assure us of the future life and its rewards, and the means of obtaining them. That same Son of God had left on earth the means of perpetuating His work in the person of His Church, whose living voice would teach us all we were to know of the future and be departed. If men would only submit to the Church! But there was that wretched principle let loose at the "Reformation" of freedom of view and private judgment. By embarking on enquiry quite beyond the scope of his intellect, man had embarked on a hopeless enterprise which could only lead him into error. This "emancipation" of which men were so fond led them into Materialism with all the wretched consequences now apparent; was it not wonderful that having bought this experience at so great a cost men still pursued the same course, resisting the authority of that living Voice God left in the world to teach all that was necessary for present and future happiness? Rejecting this Voice, man was thrown back on himself, and the evil one, always ready to sow cockle among the wheat, brought error into the fold of truth. Seeing that Materialism had had its day, the evil one now introduced another error in order that the "emancipated" minds of men should be led further away from God. He now whispered to men seeking after happiness that they could get into communication with the departed and so learn the nature of the future life. A new error became implanted and man—blinded by his own pride because he refused to accept the authoritative Teacher left by God—fell under the darkness of the new error and said, "Yes, the surest way to get the knowledge of the future life which I so much need is to get into communication with those who have passed away." Breaking off here, Father Miller said his next address would deal at closer quarters with the essence of Spiritualism.

Rev. Father Lalonde of the Jesuit Order, Montreal, delivered an eloquent lecture last week at the Monument National. His subject was "Charity and Philanthropy" and he clearly illustrated the benefits, varieties and failings of each. The attendance was large and His Grace the Archbishop was present.

The day on which we fall is the day on which we have neglected to strengthen ourselves by prayer.—St. Bernard.