

The Catholic Register.

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

VOL. VII.—No. 9.

TORONTO, THURSDAY, MARCH 2, 1899.

PRICE FIVE CENTS.

A GLANCE OUTSIDE.

(WRITTEN FOR THE REGISTER.)

It is pleasant to reflect that whereas fifty years ago Lenten exercises were unheard of outside the Church, except when occasion was taken to ridicule them as badges of Popery, now they are becoming common enough among the sects. Within living memory to have a big butcher's meat dinner on Good Friday was considered a make of orthodox Protestantism, and a proper protest against the prevailing superstition that made people ashamed to be rejoicing in the fullness of food when the Saviour was dying in direst want and suffering.

There is, doubtless, a good deal of that old spirit alive, but it is hidden in the back out of the way, districts. It is no longer the fashion, and like the lady who was hissed for dancing in black, which she wore in mourning for a deceased mother, it shuns public notice, or puts on the garb of zeal for the observance of the old ways. Exercises in recognition of Lent are held in many of the churches. Public parties are, in a measure, given up or held on the sly, a greater sobriety of conduct is affected, and no doubt, in many cases, practiced, and the doctrine of self-denial, mortification, and penance, is preached from pulpits which but lately knew not such sounds; and preaching with a vigor and brilliancy which sprang, in part at least, from the novelty of the subject. The old Protestant theory that faith was all in all, and conduct or works might be left to take care of themselves, is now assailed with the vigors of Christian Science—to which, indeed, it has a striking resemblance in principle. For it is hard, or rather impossible, to see why it should be a crime to refuse to call in a doctor, and take his remedies, and yet not a sin to refuse the means prescribed by the spiritual physician. Prayer, self denial, fasting and so on are as well known specifics for the ills of the Christian as purgatives and tonics and the like are for the maladies of the natural man. Both are furnished by a loving Creator for the benefit of His children, both have their efficacy solely from His gift, and our duty is simply to use them according to the manner He points out; under the direction of the doctor for nature, and for the supernatural by the advice of the spiritual physician.

It is curious to reflect upon the changes which have taken place in the Christian Science, and becomes its own refutation. Christian Science is not a whit more absurd than the doctrine of Faith Alone. Each expresses itself in the same declaration: "God alone is the healer and nothing shall come between Him and me." This is specious at first sight, and has a kind of religious sound which deceives multitudes. But like all theories that take no notice of the facts of the case, it is, in due time, crumbled into dust by the weight of unavoidable experience. The sternest Puritan who ever declaimed against the spirit of secondary means, has dropped his history the moment he felt a twinge of bodily pain. To quench the fire in his aching tooth he has run to the druggist, and eagerly used the crocoteo offered him. And he has taken his black draught, and quinine, and kologogs, without a thought that in doing so he was simply contradicting the principle that nothing should come between him and his Maker.

New man is a rational animal and can put up with a vast amount of incoherence, still by nature he is ever, unconsciously or not, fretted and ill at ease under the load. He can't help thinking, if he would not hinder his recovery from breaking here and there through the crust of prejudices and false opinion in which he is involved. Light streams in upon him from nature, and makes him per force, see what an enormous principle would fall within him. This is what has happened in the instance of many who used to think they did religion a service by denying some of its most practical precepts. It was a comfortable belief, surely, that self-denial, mortification, fasting, and such other works of the spirit, need not merely not be required, but were even worse than useless. Have Faith—which, by the way in their use of it, never admitted of addition—have abundant Faith, and you are already saved! A comfortable belief, no doubt, but it had one great drawback, which in the end is killing it. The theory was inviting, just the thing the idle and indifferent would like, and those, too, who had no notion of the meaning, or holiness, without which it is impossible to see God. But the moment you came to put it in practice the whole thing broke down under your hand. It was only a theory and would not work. The merely secular, who were satisfied with the world, found nothing in it but what they already possessed from nature. To sinners it was a sanction for continuing in their evil ways, whilst earnest men who were convinced they had a redeemed soul, believed that they should not continue believing that they should do nothing to do but stand listless and idle, letting their task accomplish itself. They could not but

feel that they themselves had "to go forth to their work and their labor until the evening." (Pa. cil. 23.) If earthly bread must be eaten in the sweat of the face, they could see no reason why the food of salvation should not have its conditions too.

And when they turned to the holy scriptures for an answer to these questions of the soul they found that at the very door of all spiritual effort stands a cross which they must take up daily; and walk, under its load, not with their nature leads, but rather in the track of another's footsteps, hoping indeed all things from Him, from whom alone they can come, and resting on their own part nothing which He had laid down as necessary. Thus they are getting on to the Catholic idea—wrought out by saints into the wonderful system known as asceticism—and whilst we cannot help being amused at some uncouth notions on their part, we ought to remember how novel to them is the region of penance in which they are getting a first experiment.

Dean Harris speaks up for Canada.

The Denver (Col.) Daily News of Feb. 21, has the following—Dean Harris, one of the remarkable men of Canada, registered at the Brown hotel last night. The dean has been traveling in the West and is now of his way home. He is a tall, distinguished looking man, and has such magnetic powers that he soon drew to him a large number of admirers. He is a doctor in the Roman Catholic church, a historian, and an orator of great attainments, and for several years held the championship in the athletic contests of Canada. The dean is broad in his views, and came to visit the west—part of the United States because he likes the people of this country and wanted to learn more of them.

"Canada," said the distinguished visitor "is moving ahead, but not at the reckless pace which is sometimes feared. The United States is moving. We now have 5,000,000 people and at the end of ten years we may have 8,000,000. Many of our brightest young men are attracted to this side of the line on account of the progressive character of the people living under the stars and stripes. But really, I fear you are rapidly catching up. We are more conservative. The Anglo-Saxons and the Celtic predominate in Canada, and it is not possible that from the union of these two energetic and hardy races may be brought forth the ideal race? It is a dream, but it is a dream which I believe is true. The rush for riches, as exemplified in this country, is not to the credit of the genius of America. There is something more worthy of dignity in the union between Canada and the United States, but it is hardly possible. The newspapers of this country have killed any sentiment that may have developed on that subject. The record of divorces and murders and suicides alarm us people across the line, and make us wish that our minds at the present time. In Canada only one or two divorces can be procured in a single year. All applications must be passed upon favorably by the Governor, and it costs probably \$2,000 to obtain a divorce, so it is not the reach of any but the rich. The consequence is that incompatibility of temper is scarcely heard of in Canada. We are a happy and contented people, and willing to get along slowly. We like the peace of the United States, but our ways are more conservative than yours."

Ottawa Catholics and the Coronation Oath.

OTTAWA, Feb. 16.—At the close of a lecture given by Rev. Dr. Fallon in the Academic Hall of Ottawa University to-night, it was moved by B. E. Sulte, F.R.S.C., seconded by M. J. Gorman, L.L.B., and unanimously carried: "That the Roman Catholics of Ottawa, as loyal subjects of the British Empire, desire to express their regret that there should be required of the Sovereign of the Empire, at Coronation or at any other time, a declaration against Transubstantiation, by which the sacrifice of the mass and other doctrines of the Roman Catholic Church are stigmatised as superstitions and idolatrous.

"That they sincerely trust that the spirit of Her Most Gracious Majesty and the two preceding Sovereigns removed this declaration from the statute books, so far as members of parliament, peers of the realm and office holders are concerned, will, at the request of humble but dutiful subjects of the Empire, cause it to be repealed in so far as it has relation to the Supreme Head of the State.

"That they believe that the removal of this objectionable declaration would enable the Roman Catholics of the Empire to enter, with more profound feelings of loyalty, affection, into the spirit of obedience, which should be the consequence of nothing but mutual esteem and good will, on the part of both Sovereign and subjects."

The Government of Italy.

The Rome correspondent of The Dublin Freeman says: "In Italy, free and united under the sweet Savoy dynasty, continues the 'Pensiero Romagnolo,' the military orders or courts martial, Milan, Naples and Florence, within two months condemned nearly 2,000 persons. The civil courts, during the same time, laboured at so many political cases, that the first amnesty, or pardon,

of sentences of not more than two years, has liberated 2,700 persons from prison. Gladstone, in his famous letters to Lord Aberdeen in 1851, exaggerated the number of political prisoners. The Fourbon Government made accurate returns, and recorded the Gladstone returns, and there were 2,024 prisoners. The Italian Government does not reveal even how many persons it has put in prison. The journal from which this item of information, so terribly prejudicial to the 'free and enlightened' Government of Italy, is taken, is not, as might be supposed at first sight, one of the clerical journals of the country, but a purely Italian paper.

Dr Lyman Abbott Makes a Sensation.

New York, Feb. 27.—Dr. Lyman Abbott made a profound impression upon those who were present at his last prayer meeting in Plymouth Church by his views relative to possible communion with the spirits of those who have died. Dr. Abbott said:—

"I do not believe that those who have died have gone far away from us. They have passed beyond our ken, but we are not beyond theirs. If our eyes were open who knows but that we could see those who have gone from us and yet have not gone from us?"

The more he talks to me the less I believe in what men call spiritualism; the less satisfied am I with rappings and physical demonstrations. I love to think my mother follows me with her eyes as she died when I was a boy. I love to believe that the strange, subtle, inexplicable and indelible influence that sometimes comes into my life is from her.

"Men may ask me if I am not afraid of spiritualism, but I think it is just the opposite. I am not certain. I do not know. But one thing I am sure—there is a real presence in the Christ. He is not object, although the world does not see him."

In closing his talk Dr. Abbott spoke of the Protestant misconception of two doctrines of the Roman Catholic Church.

Imperialism Costs Money.

Saturday's cable letter to the daily Empire building the following paragraph: "I fear you are rapidly catching up. We are more conservative. The Anglo-Saxons and the Celtic predominate in Canada, and it is not possible that from the union of these two energetic and hardy races may be brought forth the ideal race? It is a dream, but it is a dream which I believe is true. The rush for riches, as exemplified in this country, is not to the credit of the genius of America. There is something more worthy of dignity in the union between Canada and the United States, but it is hardly possible. The newspapers of this country have killed any sentiment that may have developed on that subject. The record of divorces and murders and suicides alarm us people across the line, and make us wish that our minds at the present time. In Canada only one or two divorces can be procured in a single year. All applications must be passed upon favorably by the Governor, and it costs probably \$2,000 to obtain a divorce, so it is not the reach of any but the rich. The consequence is that incompatibility of temper is scarcely heard of in Canada. We are a happy and contented people, and willing to get along slowly. We like the peace of the United States, but our ways are more conservative than yours."

As for the Liberal party, the House of Commons was last night the new Liberal leader, Sir Henry Campbell-Bannerman, following Lord Morley into one division lobby with 55 other Radicals and Irishmen, while Sir Edward Grey, Sydney Buxton, Lord Fitzmaurice (all ex-colleagues of Mr. Gladstone), and other Liberal members joined the Ministerialists in supporting the policy of a re-occupied Sudan and British expansion southwards to Uganda. Mr. Asquith and other leaders walked out of the House. Lord Rosebery, looking fat and flourishing, calmly watched the scene from the Peer's gallery. By such courses currents in the Liberal party buffeted just now.

Lord Russell of Killowen and the Press.

Lord Russell of Killowen last week advised the parties in the libel suit of W. A. Storer against The London Daily Mail to settle out of court. In doing so he held some personal experiences with the newspapers: "A paragraph appears in a newspaper this morning regarding myself" said the chief justice, "and I am stating that I forced my carriage through the Horse Guards' passage, notwithstanding the opposition of the guards, and an American paper, the other day described me as a 'mad incident' in my career. It is as if it had been my duty, in the position of president of the divorce court, to pronounce a divorce decree between myself and my first wife. As a matter of fact I have only had one wife, she is alive now, and I never been divorced, and I am not the president of the divorce court." (Laughter.)

Mr. Dillon's Resignation.

Mr. Davis, referring to Mr. Dillon's resignation, in his 'Catholic Herald' said that Mr. Dillon "was prepared to take the step last year which has so astonished his opponents to-day. His friends, however, did not think the right moment had arrived. The movement was not a sudden one, but a long one, and the proportions now assumed its importance it has during the last few months. It was felt that the propitious occasion would inevitably arise before long, when they knew that when it did Mr. Dillon's resignation would be faithfully acted upon."

There is danger in neglecting a cold. Many who have died of consumption dated their troubles from exposure, followed by a cold which settled on their lungs, and in a short time they were beyond the skill of the best physician. Had they used Bickie's Anti-Consumptive Syrup, before it was too late, their lives would have been saved. This medicine has a great effect on coughs, colds and all affections of the throat and lungs.

A CANDID ANGLICAN.

(WRITTEN FOR THE REGISTER.)

A lecture on "Miracle Plays" delivered on last Saturday at Trinity University by Rev. Professor Rigby is decidedly interesting. The professor dealt with his subject from an English standpoint, but his remarks are equally applicable to other countries. At the outset he made a vigorous onslaught on the prevailing Protestant idea that "before the Reformation people knew nothing about Bible history. There could be no greater mistake than this, and it would be well to dismiss it from our minds at once. The clergy then were just as anxious as they are to-day to have their people as well versed as possible in the Scriptures. The general public, however, were unable to read, and in order to teach the events of the Bible religious drama was introduced."

This candid statement of the learned Dean of Trinity University must have created surprise and probably some consternation amongst his Anglican audience. If there is one thing on which the general run of Anglican professors and divines continually harp, it is the hostility of the Catholic Church to the Bible. According to Dr. Hague, a Rev. brother of Prof. Rigby and like him an instructor of candidates for the Anglican ministry, the Catholic Church is one of the greatest enemies the Bible has, and from the days of Paganism to those of Ritualism. The Toronto Globe which gave an extensive and appreciative summary of Prof. Rigby's lecture, does not inform us whether Rev. Dyson Hague and his wife took forward a portion of the large and distinguished audience that greeted the learned Dean of Trinity. If they did they must have looked like children swallowing a very nauseous dose of medicine. It is to be hoped that Trinity University will continue to administer such purgatives to Anglican ignorance and prejudice as Prof. Rigby gave on last Saturday. A lecture, for example, on Gothic Architecture, displaying the same fairness and respect to the Catholic Church in its handling of English Miracle Plays, would show how the windows and walls of the Gothic cathedrals of the Middle Ages were Bible histories in stone and gorgeous stained glass. It is a most interesting lecture on Thursday night by Dr. J. A. MacCabe, delivered in the Ottawa Normal School. The lecture was delivered under the auspices of St. Patrick's Literary and Scientific Association. A large audience was present.

Dr. MacCabe gave a number of characteristic of leading members of the church, the bench and the journal profession in Ireland, drawn from the papers of Dr. J. A. MacCabe, delivered in the Ottawa Normal School. The lecture was delivered under the auspices of St. Patrick's Literary and Scientific Association. A large audience was present.

Dr. John MacCabe's Recollections of Distinguished Irishmen.

"Personal Reminiscences of Distinguished Irishmen" was the subject of the lecture, which was delivered in St. Patrick's Hall Ottawa on Thursday night by Dr. J. A. MacCabe, delivered in the Ottawa Normal School. The lecture was delivered under the auspices of St. Patrick's Literary and Scientific Association. A large audience was present.

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Britain's Drink Bill.

A London despatch says: "Imperialism is by no means the only direction in which the British openhandness is manifest, as evidence just now. The drink bill published this week shows a yearly expenditure on intoxicants of nineteen millions for every man, woman and child in the United Kingdom. The British and the Scotchman have, it seems, been much maligned in this connection, for while the Englishman drinks 24 gallons of alcohol yearly, the Scotchman managed with 1.66, and the Irishman with 1.04. The Englishman spends \$20.30; the Scotchman, \$16.20; and the Irishman, \$12.50."

Cardinal Richard and the Canadian College.

A very warm and affectionate welcome was given to the Sovereign Pontiff by His Eminence Cardinal Richard, Archbishop of Paris. The first audience

given to the Cardinal by His Holiness lasted close upon an hour. It is reported that the Pope asked the opinion of the Cardinal on the letter he contemplated addressing to the American Bishops, and which, it is said, was sent ten days ago. This is reported as the sign of the high esteem in which Leo XIII. holds the judgment of the Cardinal. Having his stay in Rome Cardinal Richard resided at the house of the Sulpician Fathers in the Via Quattro Fontane, and went to Canadian College, across the street, where he delivered a discourse to the priests and students, which was remarkable for the affection expressed in it to Rome, which the Cardinal knows for over fifty years.

Catholic Church in the United States.

Rev. Father Campbell, Superior of the Jesuit College at Fordham, N. Y., Montreal, has been telling the Star something about education in the United States. He says that the Catholics of the United States maintain parochial schools wherever they can, but the great masses of the people seem wedded to the public schools in New York city alone, however, forty thousand Catholic children attend the parochial schools, though their parents are taxed for the public schools. Fordham College is by no means a return to the old days of Catholicism in the United States, as the Catholic population of the United States did not keep pace numerically with the total number of people. Yet was a debatable question. No doubt a large number of Catholics in the west, but it was still a question whether the Roman Catholic communion did not receive, by a change of faith, as many as were lost. Father Campbell was abandoned to his faith in the neighborhood of the republic, and changes there were could be attributed to the fact that people had settled down in sections of the Union where they were not possible to the clergy.

Obituary.

Mr. James Byrne, formerly of Toronto, died recently in Detroit, of apoplexy. Mr. Byrne was for many years a merchant tailor in Quebec and Toronto, and was highly esteemed for his sterling character. He was an enthusiastic member of the Toronto branch of the Irish National League, and connected with several religious societies belonging to St. Michael's Parish. His death will be regretted by many in Toronto and the old "Rock City." May he rest in peace.

ST. JOSEPH'S COURT, No. 870.

The regular meeting of the above court was held on Thursday evening, Feb. 23-d. As predicted in our issue of the 18th a very large number of the members of this court and also Sacred Heart, St. Joseph's and St. Ann's, and Chief Ranger Court, were present. In order at 8 p.m. sharp and was presided over by the D.H.C.R. Bro. J. J. Neander, O.R. Sacred Heart Court. On the platform also were Bro. E. Bracken, P.O.R., St. J. J. Molloy, P.O.R., St. Ann's, St. Leo Court; Bro. W. D. Murphy, Financial Sec'y, St. Leo Court. After the regular order of business was concluded the good of the order committee, headed by Bro. C. J. MacCabe, the orator of the evening to the members. Bro. MacCabe on coming forward was greeted with loud applause and after quiet was restored, he began by expressing the pleasure he felt in receiving such a large number of his brother foresters, and stated that his thinking over a subject for the evening had come to the conclusion that none would be more suitable than something he had in the country in which we live. He then alluded to the early history and constitution in Canada. He gave a very clear exposition of the growth and the causes that led up to it in 1840; he discussed the fact that while the United States was a factor in the desire for and spread of free institutions in this country, and extended that the position of Canada as a British colony was more desirable than that of the U. S. as a Republic, on account of the wide measure of freedom which all classes and denominations; the equality of all before the Law and the complete responsibility of the people themselves for all legislation and on account of which in case of war, we as we would have the whole British Empire at our back. The speaker dwelt on the two objects nations have in view in colonization. Some nations being satisfied by their land conquest and the acquisition of territory, while others have the more laudable motive for colonizing, to spread the gospel, and advance civilization. "England," he said "in all her American expeditions was moved by these two motives, and while France, the first explorer of this continent, was impelled by pure philanthropy. He drew a beautiful picture of the French Regime; and said that Canada was a Catholic country; the Catholic Church had been the cradle of this infant colony, and over the years the emblem of our redemption in the land, built churches, schools and monasteries, her priests risked their lives in their efforts to convert the Indians, and as a

result such a deep impress did the church make on the country, in its elastic state of growth, that chroniclers and historians, to the end of time will write her down as the kind, generous, vigilant mother and Canada as the obedient, virtuous daughter.

The attention with which the members listened to the remarks of Bro. MacCabe conveyed a higher tribute to his eloquence, than did the loud applause, which greeted him at the close. At the conclusion of the address Pas' Chief Ranger Morgan, in moving a vote of thanks to the speaker, said that the address apart from being historical, was very instructive and he was sure he voiced the sentiments of the court, by expressing the pleasure they had all derived from it, and he trusted that at some future date St. Joseph Court would again be given the opportunity of listening to Bro. MacCabe.

After remarks by Bro. Molloy and Nicholson, the Chief Ranger extended the thanks of the Court to which Bro. MacCabe very feelingly responded.

The next meeting of this Court on Thursday evening, March 9th will be an open one and Court National, Canadian Order of Foresters, have accepted the invitation to play a return match of charge balls, and as the committee in charge of affairs are noted for the manner in which they entertain all those who visit us we will be sure to spend a pleasant evening.

Mr. Editor: I think THE CATHOLIC REGISTER and RECORD are deserving of great praise and thanks from the Catholic Foresters throughout the Province. Their kindness in publishing O.O.F. material, and their prompt avowal of the opportunity of many in towns and cities, will do likewise, and thus show those who are not already members that the club of Toronto and London. With best wishes. M. T. MOGAN, Sec'y, Toronto, Feb. 28.

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MISS KATIE T. BAGAN.

On Thursday, February 16th, the summons of death was given to Miss Katie Bagan, third daughter of the late Wm. Bagan, Toronto. The deceased was in the bloom of youth, being in her 26th year, and being of an exceedingly mild, kind and amiable disposition, had during the few short years of her existence, endeavored herself not only to a wide circle of relatives and intimate friends, but to all those who had even the pleasure of a casual acquaintance. She had been in poor health for over two years and was favored with the blessing of having time to prepare herself for a better life.

The funeral took place from her late residence on Saturday morning, the 18th to St. James' Church, Colgan and the remains were followed by a large concourse of sorrowing friends and relatives. Requiem Mass was sung by Rev. Father McChesney, after which the Rev. gentleman in a few well chosen words commended the deceased for the thorough Catholic spirit she had displayed during her mortal life. The bereaved family have the sympathy of the entire community in their affliction. May her soul rest in peace.

MISS LOUISA KELLY.

Last week passed away into the better land Miss Louisa Kelly, youngest daughter of the late Mr. James Kelly. The deceased young lady was a gentle, refined and religious nature who made friends of all who had the good fortune to know her. Her life was one of much mental and physical suffering yet she bore all her trials with the most exemplary patience and resignation. During her last moments she was attended by Rev. Father Ward and Gregorian who with the Rev. Father's Church and while the soul stirring prayers of the church were recited, she folded her arms quietly and closed her eyes in the last sad, sleep of death. Her surviving brother and sister have the sympathy of their numerous friends and they can receive consolation in the thought that death for their gentle sister was but the entrance to the glorious life of eternal glory. "We shall go to her but she shall not come to us."

Western Assurance Company.

We publish in to-day's REGISTER a condensed report of the Annual Statement of business done by the Western Assurance Company for 1898. Although, as President O'Connell remarks, the results of the transactions of the past year are less favorable than those shown in the preceding Annual Reports, still the Directors feel that the Company is fortunate in being in a position in which it is not compelled to reduce the payment of the regular dividends. With surplus to the policy-holders of over three millions of dollars, the Western Assurance Company must be congratulated upon holding a round financial position not excelled by any similar institution in Canada.

Do not forget the grand musical Vesper service by Rev. A. Stuhl, O. S. B., at 7:30 o'clock next Sunday evening in aid of St. Patrick's Conference of St. Vincent de Paul. Tickets, 50c.