

A CENTURY OF CATHOLICISM

Complying with the suggestions of the International Catholic Truth Society, Very Rev. Dr. Shahan, Professor of Church History in the Catholic University of America, has published a few pamphlets entitled: "A Little Library of Church History." It was certainly a happy thought to have a competent scholar outline for the general reader—who has but little time to give to such matters—a lucid, interesting and trustworthy sketch of the history of the Church.

Five pamphlets have already been published. We know not whether others are to follow, but it seems probable, since the seventeenth and eighteenth centuries have been so far left out.

We hope not to be mistaken in believing that our readers are agreeable to a short review of each of these booklets. They are all eminently worth perusing; and we would say that it is no common feat to have compressed so much matter in so few pages. He alone who has become familiar with that immense subject is able to realize how difficult it is to be short and concise when dealing with questions that are most often as intricate as they are interesting and momentous. A Century of Catholicism—the nineteenth century—is the subject of Dr. Shahan's fourth pamphlet, of that which, for obvious reasons, we beg leave to review first.

As we were perusing that outline of an eventual period, big with consequences which are issuing forth just now, we were reminded of an eloquent sketch—drawn by Montalembert some fifty years ago—of the state of Catholicism, in Europe, between 1800 and 1850 (Des intérêts Catholiques au 19ème siècle). Comparing the condition of Catholicism in the middle of the century with the calamities which befell it from 1780 to 1800, and realizing the enormous progress accomplished within fifty years, Montalembert foretold fortunes and misfortunes. What would he say to-day beholding, in France, the regular clergy deprived of all its rights and influence; the Concordat threatened in its very existence; the clergy divided on questions of paramount vitality; and Catholics of unquestioned fidelity anticipating still greater trials and ordeals?

Said Montalembert, on beginning the first chapter of his book: "I shall concentrate my readers' attention within the area of the direct relations between the Church and modern society—avoiding every excursion into the domain of theology, of philosophy or of science." Now, that is just the very thing which Montalembert could not abstain from doing to-day, for it is, indeed, in the provinces of theology, of philosophy and of science that the battle is raging.

As time goes on, people—on both sides—feel more keenly every day that grave incompatibilities of humor and of thought, must of necessity, end in a lamentable clash and divorce between the two tendencies, alas! at variance in the Church: modern exegesis as against the time-honored interpretation of Scripture; evolution of dogmas as against their divine origin and their immutability; neo-Kantianism or neo-Criticism as against Scholastic philosophy or the teachings of St. Thomas Aquinas, the foremost expounder of Catholic metaphysics.

Evidently it did not enter into the views of Dr. Shahan to do even so little as to skim so formidable a subject, for we find, in his book, a subject more self-evident every day that the Church stands at the time-sanctioned Exegesis, Dogmatic and Philosophy.

Dr. Shahan had reasons of his own for avoiding it: "no doubt," says the author, "the yoke of authority is hard to bear—the tempo of the human mind is naturally toward a free and unhampered exercise." So he contented himself with reviewing the external life of Catholicism throughout the world. A few lines about religious art, and a few words on religious life, that is all there is in that very excellent pamphlet regarding the external life within the Church. We want our readers to analyze them more closely. However, since our co-religionists in America seem to make it, at present, a point to stand by Russia, in her war against Japan, we wish to quote a few judicious remarks made by Dr. Shahan about the great Slav empire and its attitude towards Catholicism.

"The reign of Nicholas I. (1825-1855), Alexander II (1855-1881), Alexander III. (1881-1894), have been disgraced by the most hideous cruelties toward the Poles and the Catholics (Church). . . . Russia has evaded or broken every Concordat with the Holy See, has substituted for religious action a cunning Byzantinism of lying, intrigue, and deception. . . . We are told that under the present Tsar there are hopes for the Church of Poland. . . . but how little can be expected from a government that has just forbidden the Polish priests to celebrate the Feast of the Sacred Heart! . . . How can any Catholic desire to see the influence of Russia grow in China and India, when her first act of power will be to exclude every Roman Catholic missionary?"

We most sincerely thank the Very Rev. Dr. Shahan for his excellent views on that particular subject.

If he had witnessed the Muscovite regime in Poland and in Armenia as the present writer did, and if he knew these semi-Tartars as only one who has been there at work can know them he would call it sheer madness for a Catholic to advocate the Russian cause to-day.

The Catholics are better off by far in Japan—Providence Visitor.

The great weakness of the faithful is that they do not receive the Body and Blood of Christ often enough. What- ever will promote frequent communion should be fostered. That is the chief good accomplished by the League of the Sacred Heart—Catholic Columbian.

St. Patrick as a Sectarian.

Saint Patrick was a Methodist? The Methodists have two eyes, two hands, two feet and one nose. So had St. Patrick. Therefore St. Patrick was a Methodist.

St. Patrick was a Baptist?

The Baptists believe in Baptism: St. Patrick believed in Baptism. Therefore St. Patrick was a Baptist.

St. Patrick was a Presbyterian?

The Presbyterians believe in some sort of a priesthood. St. Patrick believed in some sort of a priesthood; St. Patrick was a Presbyterian.

St. Patrick was an Episcopalian?

Episcopalians believe in Bishops. St. Patrick believed in Bishops; he was one. Therefore St. Patrick was an Episcopalian.

St. Patrick was an American?

Americans are good fellows, all round good fellows, you know. St. Patrick was an all round good man. St. Patrick was an American.—New World.

DIOCESE OF LONDON.

HOLY WEEK AT THE CATHEDRAL.

The ceremonies of Holy Week were carried out in the Cathedral in a most impressive manner. In the celebration of the Pontifical Mass on Holy Thursday His Lordship the Bishop presided, assisted by Very Rev. J. E. McManis, V. G., as assistant priest. The deacons of honor were Rev. Fathers Corcoran and Johnson, while Rev. Father McManis acted as reader of the Mass and Rev. Father Foster, sub-deacon. The chanters were Rev. Fathers Ayres, J. T. Hourigan, the benefactor of the Holy oils Rev. Fathers O'Connell and Pinsonneault. In the evening Rev. Father Lacroix, sub-deacon, preached a sermon from St. Paul to the Romans—chapter 6, verse 8: "Now if we be dead with Christ, we shall live with Him." On Good Friday the Mass of the Pre-Sanctified was celebrated by Rev. Father Ayres, and Rev. Father Foster, sub-deacon. The Passion was sung by Rev. Fathers McManis and Johnson, and an interesting and appropriate sermon was preached by Rev. M. O'Neil from 1st chapter of the Gospel of St. John, where he speaks of the love which God has for the world, and how He sent His only-begotten Son into the world, that whosoever believeth in Him should not perish, but have everlasting life.

On Holy Saturday the Bishop presided, while the clergy of the cathedral were represented by Rev. Fathers Ayres, Johnson, Pinsonneault, and Lacroix. The Lamentations on Wednesday evening were sung by Fathers Martin, Pinsonneault, and Lacroix. On Thursday the ceremonies began at 7 a. m. in the celebration of the Solemn High Mass being sung by Rev. D. J. Egan, sub-deacon, Rev. Gregory O'Bryan, S. J. The master of ceremonies throughout the week was Rev. D. J. Egan, who, with his friends from a distance being present, the cortege was followed by the choir of the cathedral. After a High Requiem Mass and sermon the remains were interred in the crypts of the cathedral. The funeral took place at 11 a. m. in the cathedral, and was attended by a large number of friends and relatives. The funeral took place at 11 a. m. in the cathedral, and was attended by a large number of friends and relatives.

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The publisher of the CATHOLIC RECORD extends his heartfelt sympathy to Mr. and Mrs. McManis, and to all who are bereaved by the death of their Heavenly Father. He calls their beautiful young daughter to her rest in Heaven.

Ms. MARY ANN McMANIS, daughter of Mr. and Mrs. McManis, died at her home, 1212 St. Patrick Street, Toronto, on the 2nd inst. at 9:30 o'clock from the family residence, Toronto. She was 21 years of age. Her death was a great loss to the community. Her life was a beautiful example to all who saw her.

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THE HOME SAVINGS AND LOAN COMPANY LIMITED

In business as a Savings Bank and Loan Company since 1854.

HEAD OFFICE: 78 Church St., Toronto

BRANCH "A" 522 Queen St. W. Cor. Hackney

Assets \$3,000,000.00

Interest allowed on Deposits from Twenty Cents upwards. 3 1/2%

Withdrawable by Cheques. Office Hours: 9 a.m. to 4 p.m. Saturdays 9 a.m. to 1 p.m.

OPEN EVERY SATURDAY NIGHT 7 to 9 O'Clock.

JAMES MASON, Managing Director MARKET REPORTS.

LONDON. London, April 7.—Grain, per cent.—Wheat per cent. \$1.50; oats 98 to 101; corn 90 to 91; barley 95 to 96; peas \$1.00 to \$1.50; broad beans 90 to 91; turkeys, dressed per lb. 15 to 16; do, each \$1.25 to \$1.50.

Live Stock—Live hogs, \$1.65; pigs, pair, \$1.50 to \$2.00; stags, per cwt. \$2.00 to \$2.50; sows, \$1.25 to \$1.50; fat calves, \$1.25 to \$1.50.

Farm Produce.—Hay, \$3.00 to \$3.50; straw, per load \$2.75 to \$3.00; do, whole sale, 18 to 20; eggs, per dozen, retail, 21 to 23; butter, best roll, 15 to 16; do, best cream, 16 to 17; do, best, 16 to 17; honey, in comb, 15c.

Vegetables.—Potatoes, per doz. 45 to 50; celeriac, per doz. 50 to 55; onions, per bag \$2; carrots, per bag 35 to 40; best, 40 to 45; parsnips, per bag 20 to 25; lettuce, per doz. 20 to 25; radishes, per doz. 30 to 40; rhubarb, per doz. 50 to 60; apples, per bushel, 15 to 20.

TORONTO. Toronto, April 7.—Wheat, steady, at 91 to 94 for No. 2 red, and 92 to 93 for No. 1 hard; Manitoba, \$1.03 for No. 1 hard; \$1.01 for No. 1 northern, 95c for No. 2 northern, Bay ports and 6c more for g. i. t.

Four- to 20c per cent. patents at \$3.00, middle freight in buyers' bags; choice hogs, 15 to 20c higher. Millfeed, steady, at \$17.50 for cars of shorts, and \$16.50 for bran in bulk, middle freight, west.

Butcher stock, at 6c bid for No. 2, west. Cows, steady, at 5c to 5.5c for No. 2, west or Corn—Steady; Canada mixed, 30c; yellow, 30c; B. cars, west. American, No. 2 yellow is quoted at 51c; No. 3 yellow at 50c; and No. 3 mixed, at 50c in car lots, on the track. Live Stock Markets.

Peas steady, at 65c to 66c for No. 2, west; choice milling and seed peas, 68 to 70c, outside, west. Eggs—Steady; no laid, 22 to 23c.