

The Catholic Register

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THURSDAY, AUGUST 1, 1901.

THE CHURCH IN THE UNITED STATES.

We give prominence to day to a letter which appeared in the New York Sun testifying to the wonderful influence for good which the Catholic religion is exerting upon the present condition of life in the United States. What it is the writer hopes the Holy See may do is not made clear at all, and in this particular, which involves vague allusions to imaginary antagonism, it is evident that the writer is a Protestant; but the letter is remarkable because it reflects a most serious view which thinking persons have long entertained as a result of the failure of Protestantism in the Republic.

A Catholic writer this week, we think, overstates the case when he says: "Outside of the Catholic Church there is a general conviction that there is no such thing as that which has been hitherto called the guilt of sin. The most hideous crimes are commonly ascribed, even in courts, to heredity, environment, temporary insanity, etc. It is openly asserted that suicide is justifiable and, in certain cases, even murder. Well-known physicians have actually advocated hastening the death of incurables, and a certain kind of destruction of life is commonly advised and commonly practiced; while to maintain that nearly every kind of impurity is not permitted would raise a smile in many quarters."

As against this view we think the very fact that people are rallying round Mrs. Eddy's standard is pretty fair proof that they fear the guilt of sin, and are only too prone to take the gamblers' chance in accepting, or at least trying, the panacea she offers when she tells them that sin and disease are but a delusion not to be felt if resolutely denied and ignored. No one will ever attain happiness by shutting the eyes to guilt. The eyes, it is true, may be shut to sin, and the sin may not be dreaded without a reawakening of conscience but this at least follows that the less dread sin occasions the greater fear and cowardice physical pain inspires. The teaching of Christianity is terrible to the coward who dreads pain the more he becomes familiar with sin.

To those who deliberately shut their eyes to their guilt and personal responsibility pain and suffering and death are most surely due. It is true of the nation as of the individual, and the letter which we have copied from The New York Sun has been written by a man who sees and deplores the signs of rapid deterioration in this regard visible in the United States. The individual who seeks salvation the Catholic Church invites with open arms. But what of the nation? It is possible that the truth and influence of the Catholic Church might come more directly before the eye of the nation by the creation of diplomatic relations between the Holy See and the Republic. But

in any event the future of the Catholic Church in the United States is not to be doubted whether difficulty beset the path or facilities not known in the past clear the way.

THE LOGIC OF CHRISTIAN SCIENCE.

The North American Review allows one W. D. McCracken "of the Christian Science Publication Committee," ten pages of its valuable space for a statement of what he calls "the simple logic of Christian Science." A perusal of this article must cause the average man to wonder what the world is coming to. Where the logic comes in is the hardest thing to understand in the whole of Mr. McCracken's long statement. Here are in plain language the propositions he lays down (1) that "the door of spiritual understanding" is open only to Christian Scientists and by Christian Scientists he means those who have practised Christian Science, (2) that all others than Christian Scientists have "an illogical concept of God," which is as humble a statement as ever was penned by a logician; (3) that "God is spirit or mind," and that "pain is not part of God's creation. It is illusion or delusion outlived by common sense. It is a lie, to be branded as such."

Here we have the whole "science" boiled down. First God knows no evil or suffering. Therefore evil and suffering do not exist. God is mind, however, says Mr. McCracken. He explicitly declares over and over again that it is the "mind which suffers," matter cannot. All suffering, all sensation is mental. He most emphatically repudiates the idea that God "can know, or permit or be held responsible" for evil, disease, suffering or crime. And still, mind, which according to his "concept" is God does suffer and matter, or the body, which is not God, but an illusion or a lie, cannot suffer. Here truly is mental and moral topsy turveydom. And we are to meekly accept it as "science" and "logic."

Incidentally Mr. McCracken defends Mrs. Eddy, the author of "Christian Science," from the charge that she made money by having her head engraved on souvenir spoons. He admits she gave the permission to have the spoons manufactured, but she never received a cent from the sale of them. She did not participate in the profits. This method of defence is not according to Mr. McCracken's own rules of logic. Why did Mrs. Eddy not make money on the spoons and then deny the profit as a gross, material and evil thing which necessarily could have no existence, being essentially an illusion and a lie? We are afraid that Mr. McCracken does not thoroughly comprehend Christian Science himself.

THE CHRISTIAN BROTHERS

In September of next year the Irish Christian Brothers will celebrate the Centenary of the foundation of their Institute. The Archbishop of Dublin, in a speech at the laying of the foundation stone of the new Novitiate and Training College of the Christian Brothers at Marino, on June 10th, 1900, expressed the hope that the building would be completed for the celebration of the Centenary in 1902. Every effort is being made to realize that hope, and the builder is now vigorously pushing on the work. Funds are, however, urgently needed, and with a view of obtaining help from their many friends and ex-pupils throughout the world, the Christian Brothers purpose holding a great bazaar in Dublin in the autumn of next year. His Holiness the Pope has already most graciously presented the Superior-General with a valuable prize for the bazaar, and the Brothers now feel every confidence that God will bless the project. Numerous prizes will be required for the bazaar, and the Brothers appeal with confidence to all friends of Christian education for prizes and donations. The Superior-General, Marino, Dublin, or any of the Brothers in Ireland or elsewhere will gladly take charge of, and thankfully acknowledge, any prizes or donations which kind friends may wish to give.

THE MISSIONS IN CHINA.

It is hoped in Rome that the withdrawal of the European troops from China will not have a bad effect on the population; and that the Catholic missionaries will be able to continue the work they were so successfully carrying on before the Boxer outbreak, but letters from missionaries in China give reason to fear that there may in some measure be a renewal of those sanguinary scenes by which the Chinese startled the world. For instance, Mgr. Otto, Vicar-Apostolic of Kiangsoo, writes: "I fear that, despite the conclusion of peace negotiations, the attacks upon our missions will be continued. The famous Yang

Fou Sian, the general and head of the Boxers, has returned to his village, where he is no doubt awaiting the word of command to begin a new expedition when all the European troops have left. At present we are living as if there had been no war, and we can move about with security. In China the Mandarins are the authorities that give the tone to public sentiment, and had they desired the disturbed provinces would have remained completely tranquil. Unfortunately there is a great deal of suffering through want and hunger, and many of those who escaped the persecution which desolated so many fair provinces are in danger of dying from starvation." Commonly the Chinese missionaries deserve our hearty sympathy.

MISS O'ROURKE'S APPOINTMENT.

The appointment of Miss Mary O'Rourke on the staff of the Jarvis Street Collegiate Institute is more distinctly a gain to the school than a recognition of the young lady's qualifications which had long been conceded by the Board. At this time there is little use in alluding to the temporarily successful attempts of certain members to place obstacles in Miss O'Rourke's way, which would not have been tried in the case of any other candidate. The final success of the progressive element will, we hope, be a lesson to those men who occupy their positions with the mistaken idea that they must cater to prejudice if they would recommend themselves to the appointing body. As Miss O'Rourke's appointment is a gain to the Jarvis Street Collegiate, so it is also a gain to the cause of education in Toronto, which is slowly breaking down the old narrow limitations and coming more abreast of the times by recognizing proven merit and fitness. We congratulate the chairman and other members of the Board who have in the present instance sustained this principle.

MORE HONORS.

Last week The Register noted the distinguished success of a Catholic pupil in the late Normal School examinations. The young lady mentioned was not the only instance of Catholic distinction. We have since seen with very great pleasure the announcement that the winner of the gold medal—or "the medallist," as there is only one medal—of the Ottawa Normal School for last session, is a Catholic, Miss Minnie St. Charles, Madoc, Ont. This is another occasion for the acknowledgment of well-won honors.

EDITORIAL NOTES.

Perhaps Mayor Morris of Ottawa, is now in a better position to realize whether there are any "broad gauge" Catholics in Ottawa who support his attempts to introduce religious rancor into the Capital for political purposes useful to Mayor Morris himself.

The Rectorship of the Irish College, Rome, has been definitely vacated by the appointment of the Rector, Right Rev. Monsignor Kelly, to be Coadjutor to Cardinal Moran, Archbishop of Sydney. Monsignor Kelly is to be consecrated in the Church of St. Joachim, Rome, on Sunday, the 18th of August, the Feast of St. Joachim. The Rectorship of the Irish College has been filled by the appointment of the Very Rev. W. H. Murphy, D. D., of the University Church, Stephen's Green, Dublin. The nomination of the Rectorship of the College rests with the four Archbishops of Ireland, subject to confirmation by the Holy See.

A point, it seems, has been raised in Parliamentary circles whether legislation will be necessary to strike out of the Coronation Oath to be taken by the King at Westminster Abbey the references to the Church of Ireland, which, it is hardly necessary to say, was disestablished in 1869. The Lobby correspondent of The Times remarks that in this connection it may be interesting to recall what has happened on previous occasions when alterations of phraseology have been made. The Act of Anne (5 and 6 Anne, c. 5) provided that the oath to be administered to succeeding Sovereigns should be "to maintain and preserve inviolably the settlement of the Church of England, and the doctrine, worship, discipline, and government thereof, as by law established within the Kingdoms of England and Ireland, the Dominion of Wales, and Town of Berwick upon Tweed, and the territories thereto belonging." This formula was employed by the first two Georges, but when George III. came to be crowned it was amended by the omission of the words relating to Wales and Berwick, as the dominion and town had been included in all English Acts by 20 George II., c. 42, s. 3.

Mr. H. T. Kelly of Foy & Kelly, left the city to-day for a voyage to the old country, via Montreal. He is taking the trip for a much needed rest. He expects to be home by the middle of September.

THE MISSION OF THE CATHOLIC PRESS.

By the Bishop of Salford, Eng. The advantages of a good Catholic newspaper as an antidote to the poisonous literature of the day, penetrating, enlightening and giving spiritual joy and strength to every Catholic family, are too obvious to need further recommendation from me. And not to Catholics only does the Catholic press bring weekly interest and confirmation in their faith and zeal, but to thousands who are not of the "household of the faith"—has it not only removed prejudices against our holy Church, but brought, too, the crowning grace of light and conversion to the truth. I have therefore frequently urged upon Catholics the duty of not only subscribing to and reading Catholic papers for their own instruction, but of placing Catholic newspapers, Catholic periodicals and Catholic books of instruction, and most of all the Catholic Penny Catechism, not to mention the admirable publications of the Catholic Truth Society, in the hands of non-Catholics whenever and wherever an opportunity occurs. Our Protestant fellow-countrymen doubtless love the truth, but their minds are so strongly imbued with prejudices, and the true spirit and teaching of the Catholic Church is so distorted daily and hourly, by the misrepresentations of the religious sects and of the non-Catholic press, that they studiously shun all Catholic sources of information. It should be one of the noblest aims of the Catholic newspapers to answer, and thus to dispel, these misrepresentations, of Catholic truth, to replace caricature by the reality, to substitute the truth for fiction, and thus make ignorance of Catholic doctrine impossible, for "Great is the strength of truth, and it must prevail," even over the accumulated prejudices of centuries.

SOME MISTAKES ABOUT ROME.

(From The Springfield Republican.) To the Editor of The Republican. I suppose that you have not anywhere a greater admirer of your paper than myself, although I do not agree with you on some matters. I do most heartily approve of your anti-Imperialism and kindred topics, however. What I started out to do was correction, as I understand it, of two passages in your Roman correspondence of last Sunday. Your correspondent saw but one crowded religious service in Rome and that at the consecration of Bishop O'Connell, in a small chapel. The inference is that the Roman Catholic churches are slimly attended in the Eternal City. I think there are over 20 churches in Rome, and your correspondent speaks from a narrow experience. But the probabilities are that on Sunday your correspondent slept late in the morning and did not see the immense throngs that attended all of the churches at the earlier masses ranging from 5 to 9 o'clock. The later masses, especially in summer-time, may not be largely attended. Some of the churches in Rome are so vast that even a considerable crowd would seem relatively small. An American gentleman in Rome was once asked to be present at an afternoon service in one of the chapels of St. Peter's Church. He came at the appointed time, wandered around the space under the dome, saw no evidence of a congregation and retired. On the next day his friend inquired why he had not attended the service. "Because," said the gentleman, "there was none." "You are mistaken," his friend replied, "it came off as I said and 4,000 persons were present." Your correspondent stated that "Cardinal Manning's presence in Rome was of great interest to American Catholics." Cardinal Manning has been dead for several years. I presume that Cardinal Gibbons was meant. Very respectfully, JAMES R. RANDALL, Augusta, Ga., July 4, 1901.

W. HOURKE COCKRAN DONATES SITE FOR CHURCH.

New York, July 22.—W. Bourke Cockran, whose summer home is at Port Washington, L. I., has just donated a site for a new Catholic Church there, and he will, besides, contribute most of the funds needed for the building. The need of a place of worship for the Catholics at Port Washington has long been felt, as the nearest church is several miles away. The new structure will be a memorial to Mr. Cockran's wife. It is understood that Bishop McDonnell was requested by Mr. Cockran to appoint one of Brooklyn's young priests to organize the new parish. The Bishop has assigned to the task the Rev. Patrick Cherry, an assistant at the Church of the Presentation. Mr. Cockran was recently honored by the University of Notre Dame, which bestowed on him the famous Lactare medal, given every year to some prominent Catholic. Since his wife's death he has devoted a great deal of his time to religious matters and has given largely to Catholic charities.

CORNER STONE OF ST. MARY'S, LONDON

(Continued from page 1) had sheltered them. There was the creation, grace and the prospect of everlasting joy. Should not the heart of man throb out its gratitude to him? Was he to do nothing in return for the hospitality? Was it not right to build churches, erect material edifices and monuments, which were called houses of God? There were multitudes of men in the world who laughed at such an idea, scoffed at such works and could make us believe that churches were unnecessary. But who knew the contrary of the case better than the child of the Catholic Church? Since Adam's day, a veil, a pall, hid God from man's intellect. Man could make God out in some measure, not in his incomprehensible majesty, but still he could know God. How often it came to pass that men held extravagant notions with regard to God. From the great scientific and literary centres of the world there came the men and women of the old tradition. There came again and again strange and startling reports of what became of the idea of God under the labor of scientific handling. Man ceasing to have a clear idea of God, failed to have a clear notion of himself and his power wandered farther and farther into the region of doubt. Under the destructive influences going on about them, men's moral senses, moral consciences fail. Man's conscience was like man's intellect, with its difficulties, its weaknesses, its hours of decline, and so it was that some men held everything pertaining to religion in scorn and contempt. If the number of men who can read God are so few, God himself must come down to us. He must "raw nigh" to us. We must be able to see him. There must be a place, a legalized spot, where man knew it was his pleasure to visit him. A Christian temple was the place to meet him face to face. There in the peace, in the silence, God and man met face to face. The world was full of men and women who have found in the church peace of conscience. It was not alone by the silence of the temple that Jesus spoke to man. He spoke from the pulpit. In the church there was the divine forgiveness, in the church there was the perpetual upper temple and the enduring Calvary, in the church there was the heart of Jesus Christ, and all day long that heart stood open to give welcome to the conscience that weeps, to the conscience that has caught the infection of sin. So it came that from the foundation of Christianity, the great lovers of Jesus Christ devoted themselves to church building with a love that was almost a passion. These monuments were not merely manifestations of popular feeling. How sad life would become if there were no Catholic churches standing open all day long to shelter the poor of God, no pulpit of truth to enlighten them. How sad life would be. The people at large would be like the Master in the garden of olives in the hour of His agony. Man needed Jesus Christ. He needed to weep out his heart, he needed to rest his head on the Saviour's breast, and so it came to be an honor and blessing to help in uprearing the church of the living God. The uprearing was more than an act of faith. It was an act of victory, it was an act of conquest. In this fair city a temple was being erected in honor of Jesus Christ. It was one way of helping on the work set on foot so long ago; it was one way in co-operating in the conquest of souls. With Jesus Christ in the church, with him in the tabernacle all the day long, this bit of ground would become like the deck of Peter's ship—a centre of holy influences, flowing out upon the souls of men and bringing men and women into closer touch with God. The church would stand open all the day long. Its tower, tipped with the cross of Jesus Christ, would preach its silent sermon, and some day your ears and the ears of others would open to its preaching. "Make the church preach well," he said. "Make the church a thing of beauty, make it a thing of beauty that will tell the people of this city that the people of St. Mary's parish love the glory of God." A liberal offering was collected while the sermon was being preached, by Rev. Fathers Traher, Noonan, McKeon and Aylward. When the sermon had been preached the Litany of the Saints was sung. The bishop then laid the corner-stone, smoothing the cement with a silver trowel, and the work was completed by workmen. Followed by the assisting priests, Bishop McEvay walked around the church sprinkling the foundation with holy water and stopping to pray at the spot that marked each third of the distance around. The choirs chanted the Veni Creator "Spiritus," and after prayer His Lordship gave his blessing to the assembled multitude. He thanked the speaker of the day, the visiting clergy and laymen, the large number of Londoners who had turned out, and the so-

cieties that marched in the procession. The offering of the Mount Carmel people, he said, showed that there was still gratitude in the world. He hoped that virtue would long continue to flourish. His Lordship was sure all classes of citizens would rejoice to know that such a beautiful structure would be built, and he hoped the time would come when many such buildings could be erected. The new church will be a very handsome structure, which will cost about \$40,000. Its style will be gothic, and it will be built of gray sandstone. On the southeast corner there is to be a tower, 18 feet square, the steeple work of which is to be 80 feet high, and a spire and cross 72 feet in height, making a distance of 152 feet from the ground to the top of the steeple. On the other three corners of the building there are to be pinnacles. There will be two entrances—one in the centre of the front end, and the other in the tower—with steps of stone extending the entire width of the edifice. The vestibule will extend across the front of the church, and inside of it again, and on either side, are to be located the confessionals. The font is to be to the south of the tower entrance. The main chancel, semi-circular in form, at the rear of the edifice, will be inclosed by a heavy railing. On either side of the main chancel will be smaller arcades, with altars, and at the northeast corner, adjoining the chancel, will be the sacristy, entrance to which can be had from the interior of the church or the outside as may be desired. It will be large enough for the meetings of the societies connected with the parish, and it will also contain confessionals and apartments for the clergy's vestments and the choir boys' surplices.

MICHIGAN COMMEMORATION.

Mgr. Falconio and Archbishop Bruchesi Present at the Cadillac Celebration in Detroit. Detroit, July 30. — The old church of St. Anne's was filled with worshippers at the mass which was celebrated to commemorate the first missionary mass said in Detroit 200 years ago. The celebrant was Monsignor Falconio, and among the distinguished clergy present were: Archbishop Bruchesi, of Montreal, Archbishop Elder, and Bishops Foley, McAvoy, Messner, Horstman and Spaulding. The sermon was preached by Archbishop Bruchesi. He said it was not Detroit, in all its splendor, that was being celebrated. It was the spirit behind all this progress and beauty, the spirit of Christian civilization which challenged admiration. "It isn't Detroit alone that is celebrating," he said. "The State of Michigan celebrates with you, Canada, the entire United States and France. Descendants of the same race, you French people of Detroit, I grasp your hand in hearty welcome, proud to be of the same nationality." The gifted orator then took his audience back 200 years ago, when Cadillac first arrived on these shores and, first of all, assisted the good missionary priest in building a modest little chapel and erecting the cross, simultaneously with the planting of the flag. He paid a glowing tribute to the French nation as a Christian civilizing power. "I fear not," he said, "to proclaim here that she (the French nation) has been the most apostolic nation in the history of the world." Then referring to the present anti-Catholic attitude of the French Government, which he designated as "a painful hour," he expressed his faith in the French nation. "For me," he said, "the past is a guarantee of the future. The present clouds will be dispelled and the sun will once more shine as brilliantly as ever." France has lost its colonies, conquered by England, but England, too, has lost them, and though the flags have changed, the cross remains." The Archbishop closed by admonishing his hearers to prove themselves worthy descendants of their illustrious fathers and to guard the archives of their church as a priceless remembrance of the early history of the Catholic Church in this part of the country. In offering my humble congratulations to you on the result of the recent law court proceedings, it may be of some satisfaction to yourself to know that the affair has, among other causes, been the means of my conversion to the Roman Catholic Church. I was educated in England in the strictest school of Nonconformist Protestantism, and until the recent trial I had been satisfied with Protestant version of Roman Catholic doctrine. However, in view of the aspersions which were cast on Roman Catholicism, I made inquiries, and as a result I am thankful to Almighty God, I was enabled to accept the teachings of the true Church and be received into its fold. Hon. E. J. Davis has received an invitation to attend Rev. Father Collins' picnic at Bratebridge on Monday, August 5, and deliver an address.