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TORONTO, FEBRUARY 15, 1906.

A STRANGE "LAST WORD."

Goldwin Smith, who is a frequent contributor to the New York Sun, wrote to that journal lately a series of letters upon religion. A number of people complained that these letters, too agnostic and sceptical in their character, were very dangerous reading for their families. This stand was admitted. The correspondence was brought to a close by "A Last Word" from Prof. Smith in the Sun of the 4th inst. A mournful word it is, coming from one who by his four score years is in sore need of a surer anchor than doubt and unbelief. What should be a humble prayer for light is a wall of distress in midnight darkness. Like a sailor without star above or compass on board, the Professor knows not which way to turn. He protests that he is not an enemy of religion either in general or in particular. He takes the stand—too common nowadays—that he can no longer accept the Bible as an inspired volume. In the succeeding paragraph he is more pointed in his disavowal of revealed religion and the Incarnation: "Few now deny," he says, "that Genesis is mythical. The dogmatic part of Christianity must apparently share its fate. If there was no Fall of Man there could be no occasion for an Atonement, no room for an Incarnation. . . The evidence of the Gospel miracles and notably of the resurrection, has given way under critical examination." Such statements are thoroughly professional, thoroughly impregnated with the cynicism, the autocratic tone, the paradoxical spirit that have marked Goldwin Smith throughout. Nothing could be bolder, more sweeping or more insulting to multitudes of earnest thinkers and profound scholars than letters couched in such tones. "Few deny." What about the many millions who accept these very truths? Few deny. It is a gratuitous and unsubstantiated statement. It is the few who admit, who have reasoned themselves into that unsatisfactory state of mind when they believe only in themselves, and doubt or deny every one else, the few who with the critique of Kant in one hand and the Bible in the other have applied the German philosopher's principles to the statements and doctrines of revelation. This is one of the chief reasons for the devastating unbelief of higher criticism. "Genesis a myth!" What blasphemy! It contains neither vestige of apology nor shred of argument. To minds like Goldwin Smith it matters not that the Bible has been in the field from time immemorial, that it was the treasure and trust put into the hands of millions in early youth with a warning from a mother's reverent lips and heart. Nor does it matter that it has stood generations of critics from beyond the time when St. Augustine defended and explained it. These things are of little account; the biting blast from the German north which is blowing strong just now, sweeps Genesis away and with it the whole sacred volume. But the connection between Genesis and the dogmatic part of Christianity is not so close as to make them interdependent. Christianity had for its preparation the four thousand years which preceded it. This period concerned us and not the Divine Founder Himself. It was necessary, in order that we might the more keenly feel our misery, and the more deeply appreciate the great benefit of redemption. The Incarnation and Atonement and Church do not so essentially depend upon Genesis that a denial of Genesis includes a denial of Christianity. The critics must not imagine that they have even made a breach in the wall of Christianity when with unfounded self-satisfaction they proclaim their imaginary discovery that Genesis is a myth. Genesis is no myth, nor does the dogma of Christianity share any such fate. Higher critics are very hasty in their conclusions and very dogmatic in their assumptions. As there are other portions of this letter

which demand attention, we pass on to the Professor's easy way of getting rid of the miracles of the Gospel. He says: "The evidence of the Gospel miracles, and notably of the Resurrection, has given way under critical examination." So far from this statement being true it is untrue and without foundation. Even Strauss, who of all modern critics is the worst enemy of Christianity, did not go quite so far. After striving to explain the Gospel miracles and especially the Resurrection, by natural means, he declared that such an explanation of the Gospels was contradictory to both history and philosophy; to history which it wrenches and falsifies; contradictory to philosophy, because it neither explains the immense influence of Christ, nor the establishment of His Church, and that furthermore such an explanation is contrary to the humility, the truth and religious perfection of our Lord. Herein Strauss in spite of himself is echoing all history, and bearing unwilling testimony to those great central facts of our Lord's life—His miracles and resurrection. Take them out of history, explain them as coming within the natural order, and there is a blank in history which is ever increasing as the years advance. This mere span of time, the public mission of Christ, the commission of the Apostles and the establishment of the Church—a mere period of seventy years—is the most marked and the most important in the history of the world. These miracles are facts, historical and supernatural facts. Science cannot deny them or criticism sweep them away. Let us examine the Resurrection by this light. Either Christ rose from the dead or He did not rise. The fact was testified to by the Apostles who did not hesitate to give their life in confirmation of the fact. Five hundred and more disciples saw Him. The number of Jews and pagans who were converted to Christianity and who had to give up the belief of their fathers, who embraced a life of danger and humiliation, were the faithful witnesses of this Resurrection. Its supernatural character is too brilliant, too firmly established upon the rock of history to be explained or contradicted. If the Resurrection is not supernatural it is not a fact; but if it is a fact it is the seal of all the supernatural life, law, kingdom of Christ. Let the fact be admitted—that Christ rose from the dead by His own power—and all the history of the civilized world since that event is intelligible. Retrench the fact, deny it, explain it by science, reject it by criticism—history becomes a desert. Whatever a so-called scientist may attempt, no historical critic would with self-respect deny the central fact without which he cannot explain a single chapter of Christian history. Goldwin Smith does leave the character of our Lord, but only in word; for if the miracles were not miracles, or did not take place, then our Saviour's character is completely gone. If Christ be not risen from the dead, after prophesying that He would rise—when that He appeared to the disciples, and claimed it, what could we think of Him? Miracles, character, mission, all go together; all stand or fall together. They have stood the test of the centuries, with the loss of individuals it may be, but with no loss of their stability and divine leadership. With them as on Calvary some have mocked and thought that all was over when the Victim bowed His head and died; whilst others with the centurion piercing the Sacred Side exclaim, "This is the Son of God." As time passes the generations of men change, but the truth remains; the divine miracles, character, mission and Church of Christ abide forever. We cannot close this brief review without a word upon another point of difference between the writer and ourselves. He regards the clergy as fettered, not free. "They are in bondage to tests under which many of them writhe, resorting to shifts of interpretation whereby they do more harm than good. It is surely in the interests of all who desire the truth that clerical thought and speech should be set free." We deny the allegation. Our answer is the reply of St. Paul to Agrippa: "And Agrippa said to Paul, 'In a little thou persuadest me to become a Christian.' And Paul said, 'I would to God that both in a little and in much, not only thou, but also all that hear me, this day, should become such as I also am, except these bands.'"

EDUCATIONAL CHANGES.

Quite a revolution in the Educational Department is imminent if the programme proposed is carried out. Whilst the Minister of Education remains, an expert is to be appointed in whose hands will be placed the executive. To assist him there will be a permanent advisory board whose duties will be afterwards defined. Greater attention is to be given to the work of primary education, in the way of an increased number of

Normal Schools for the training of teachers and still more practically in the material help which the Government will give to advance the salaries of teachers. Many of the suggested changes will undoubtedly do good, and will serve to improve those schools which are the only halls of learning for the great majority. We were, however, disappointed to find no mention of that branch of our educational system in which our people are most deeply interested, viz., the Separate Schools. The Government or the Educational Department will admit it to be a branch. It ought therefore to be an object of fostering care, not of a silence which seems to ignore its existence, its present condition and its future needs. Is the system so ideal that it cannot be further improved? Is it so crystallized that to touch it would be to dissolve it entirely? Is it that the Government does not care to do anything? The present Government has shown a liberal policy towards the University of Toronto. It proposes the same generosity to the public schools. In all fairness it cannot close its doors to the demands of the Separate Schools. Nor should our people lose the present opportunity. Whilst we stand for religion in the education of our children, we do not wish to see our schools fail, or be in the background, for want of funds or efficiency of work. To secure any desirable improvement it will require unity of plan and action from one end of the Province to the other. It is not a question of some local advantage which will work successfully here and there, but which will have no adaptability elsewhere. It is a question of a system—organized and encouraged and supported—in and through which our children may receive a thorough Catholic education. It is a question which calls for something more than half-hearted support—the demand of a minority confident in their cause, earnest in their appeal and devoted in their perseverance. It is for the Bishops of Ontario to speak, not one here and there, but all together, with the same union and courage as characterized the Catholic Bishops of England in their guiding letter lately. When such serious changes are taking place in education it is time for supporters of Separate Schools in Ontario to advance and improve with others. To be left behind whilst our neighbors get still farther ahead, is very much like denying the principle of religious education. At best such support is too faint-hearted to preserve what our fathers fought for, what we must be ready to fight for, and what forms the trial and suffering of the faith in lands where Catholic education is ostracized and persecuted.

St. Joseph's Academy

The Junior and Intermediate Music Classes of St. Joseph's Convent, Lindsay, entertained their friends on Tuesday evening in the prettily decorated music hall of the Academy. The following tastefully prepared and excellently rendered programme was listened to with pleasure by an appreciative audience. The manner in which the pupils performed the various selections showed talent on their part and most careful training from their teachers:

PART I.

- March, Piano, Mary Killen, violins M. Killen, F. O'Brien. Chorus, Welcome Song. Piano Solo, "The Mill," Helen Paton. Inst. Duet, "Fairy Waltz," R. O'Neil, M. Gillogly, M. Breen, H. Paton. Song, "The Daisies," R. McNaulty, M. Breen, M. Gillogly, R. O'Neil, H. McLellan, M. Workman; accomp., Norine Kingsley. At the Fountain, Fulton Gillespie, Scott Paton. Piano Solo, Myrtle Carter. Song, "Dear Little Dorothy Dimple," M. Breen; accomp., M. McEvoy.

PART II.

- Duet, "Honey Bell Polka," Annie Gillespie, A. Smith; K. McDonald, N. Kingsley. Piano Solo, "Shepherd's Tale," Reta Gough. Song, "Merry Dancers," R. O'Neil, R. McNaulty, M. Gillogly, M. Workman, M. Prunty, M. Breen, H. McLellan, N. Kingsley; accomp., A. Gillespie. Violin and Piano, "Berceuse," Mary and M. Killen. Piano solo, "Serenata," H. Workman. Morning Star, Evening Star and Moonlight, F. O'Brien, M. Craig and J. Clancy. Piano solo, "Au Matin," Lizzie Dwyer. Duet, D. Baker and B. Primeau. Chorus, "Good-bye," accomp., M. McEvoy.

THE PAPAL SWISS GUARD

The Irish Catholic gives the following interesting sketch of the gallant Papal Swiss Guard:

It seems that although Martin V., the Pope whose election by the Council of Constance ended the Great Schism, engaged a captain and 70 men to protect the Vatican in 1420, it was Julius II. who founded the Swiss Guard in 1595, the third year of his pontificate. That warlike Pope, of whom it was said that he "threw the keys of St. Peter into the Tiber and kept only the sword of St. Paul," whom poets described as "a second Mars," and whose coat of arms, the unbending holm-oak, may still be seen on the Castle of Ostia and on the Monastery of Grotta Ferrata, enlisted in October of that year a body of Swiss, who arrived in Rome in the following January, and who were officially described as "Prætorian Guards of the Pope's person and palace."

These Guards, at first 150 and later 200 in number, were all originally drawn from the three German cantons—Schwyz, Uri and Unterwalden—which formed the nucleus of the Swiss Confederation. Although the men are now selected from other cantons it is quite the exception for French-Swiss to serve in their ranks. There are at present, so the colonel has stated, only six or seven French-Swiss in the whole corps, while Italians from the Italian-speaking Cantons of Ticino never join the Swiss Guard. The men, as every visitor to the Vatican knows, habitually speak German among themselves, and their colonel, a scion of a very distinguished family, whose ancestors fought in the French war of religion, used that language when he talked about his soldiers.

The first commander of the Swiss Guard was Gaspar de Silenen, or Silinhus, as he was called in Latin, who arrived with the first detachment, and remained in Rome until his death. He received from the Pope the lump sum of 1,151 ducats for the payment of himself and his men, and the corps soon showed that it was well worth the expense. On the day when Julius II's successor, the splendor-loving Leo X., rode in pomp to the Lateran, this band of 200 stalwart mountaineers, clad in their yellow, green, and white uniforms—the colors of their respective cantons—marched in front of the Pope, and the observant Venetian ambassador remarked on their beauty and fine physique.

It was found, however, that the cantonal feeling, which ran high among them, was fostered by the custom of allowing them to wear each the colors of his respective canton; accordingly Michael Angelo was employed to devise a new costume. The great artist hit upon the idea of combining three colors—red, yellow and black—in one garment, and the present uniform was the result. Each man is obliged to have three of these, bearing the coat-of-arms of the reigning Pope; at present, however, not a few of the Swiss Guards still display on their clothes that of Leo XIII.

The Swiss Guard, however, have ever been something more than mere place soldiers. It received its baptism of fire when Leo X. deposed Francesco Maria della Rovere, Duke of Urbino, and handed over that delectable duchy to his own nephew, Lorenzo de Medici. Soon, however, came the fiery ordeal of the faithful Swiss, when the Constable de Bourbon marched on Rome in 1527.

On the terrible sixth of May, when the assailants stormed the Leonine City, and Clement VII. had barely time to rise from his prayers and flee for dear life along the Castle of the Vatican to the Castle of Sant' Angelo, the Swiss Guard set a noble example to the rest of the Papal troops.

They took up their stand, between 200 and 300 strong at the foot of the Obelisk, now in the centre of the Piazza di San Pietro, which then stood near the Sacristy, and fought like heroes till all but 12 were slain. The dead were, at least, fortunate in that they did not survive to witness the horrors of the "Sack of Rome" which followed.

For 21 years after its practical annihilation on that fatal day the Swiss Guard were reorganized. But in 1548 Clement VII's successor, Paul III., who planned and began the re-fortification of Rome, and who will always be remembered as having sanctioned the formation of the Society of Jesus, revived the corps of Swiss.

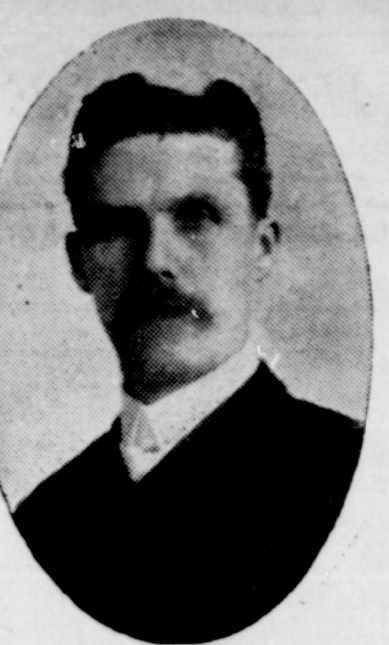
When Pius V. sent Marc Antonio Colonna to command the papal fleet against the Turks in 1571, a contingent of the Swiss Guard accompanied him, and at the great Battle of Lepanto one of the mountaineers, a certain Hans Rolli, captured two flags, which are still preserved in the arsenal at Lucerne.

During the quieter times of the seventeenth and eighteenth centuries the Guard had less opportunity of winning fresh laurels, but it has continued to exist ever since 1548 without intermission, save for the two brief intervals of the Republic of 1798 and the French occupation of 1809.

When the Roman Republic was again proclaimed in 1848 the Swiss gallantly defended the Quirinal, then the residence of Pius IX., and after his flight to Gaeta they continued to remain in that palace, and were regularly paid by the short-lived Republican Government.

Since Nov. 16, 1849, they have had no more fighting. Neither at Monte Rotondo nor at Montana in 1867 did they take part against the Garibaldians, nor were they engaged at the Porta Pia in 1870.

At the present time the Swiss Guard consists of 117 men, or 16 less than they were in 1870, when they had to watch the Quirinal as well as the Vatican. Their officers consist of a colonel, a lieutenant-colonel, a major, three captains and 12



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non-commissioned officers with the rank of lieutenant.

The men must all live in the Vatican, where the colonel also resides in a picturesque courtyard, still recalling by the famous bull of the Borgias on the archway the terrible times of Alexander VI. The men receive free quarters—no small boon now that rent is so high in Rome—but must provide their own food. Their pay is small, but they have not a few advantages.

Not the least of these is leisure, which many of them devote to the study of art and to learn Italian. Many of them became artists in time, while others, especially those from the Canton of Valais, return home after their service is up to farm.

Any person who joins the Guard must engage himself for six months at least; at the end of 18 years' service he will be entitled to a pension, amounting to half his pay, which is increased to two-thirds after twenty years in the corps, and to full pay at the close of 30 years. About 50 per cent. remain 20 years in Rome. No one under age of 18 or above that of 25, is eligible for admission to the Guard, and its members, being unable of course, to perform the military service compulsory on all Swiss subjects at home, have to pay the military tax instead.

The Swiss Guard is one of the few picturesque institutions now left in Rome, whence costume, save for the presence of a few Sardis, who aid the artists' models of the Via del Babuino and the Spanish Steps, has all but fled. It has existed, with three intervals, for four centuries, and it has performed deeds of which it may be proud. Its officers have from the outset formed a link between the Papacy and the aristocracy of Switzerland, and its rank and file have shown in times of need a signal devotion to their master.

Death of Rev. John J. Costello, C.S.B.

Though not unexpected, the death of Rev. Father Costello has caused sadness and sorrow in many a household in Toronto, where he was known from childhood to youth, and on until the day when the ardent wish of his life was fulfilled and he stood "a priest forever" before God's holy altar. For some weeks before Christmas Father Costello had been ailing, but on the Great Feast he received strength to say the three Masses. This was his last effort, his last Mass was his Christmas Mass. The death occurred at Waco, Texas, on Monday, February 12th, and the funeral on Tuesday morning. The deceased priest was ordained a year ago last August in St. Basil's church, and immediately set out for the future scene of his labors, accompanied by the wish of all that the climate there might prove beneficial to his delicate constitution. For a while the hope seemed realized, but in the end proved futile. The amiable young priest will be long remembered in Toronto for in addition to all priestly virtues he was the possessor of a beautiful and cultured voice, and his pathetic rendition of "Has Sorrow thy Young Days Shaded," as he sang it by request at the reception given the Irish delegates on their return from the Irish convention, will live in the memory of those who heard it, long after the notes of many of the world's greatest singers have been forgotten. Father Costello is survived by four brothers, Michael and Peter at home; Cyril, teacher at Sandwich College; William of Chicago; and three sisters, Mary, Ellen and Cecilia.

To the brothers and sisters of Father Costello, and to the Basilians, who have lost so lovable and devout a member, the Catholic Register extends sincere sympathy.

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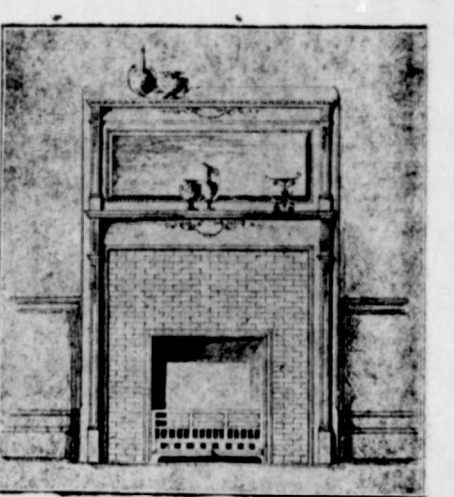
J. D. McLEAN, Secretary.

Department of Indian Affairs, Ottawa, 3rd February, 1906.

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