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BRITISH SOCIETY.

Father Bernard Vaughan, the distinguished Jesuit and one of the most eloquent preachers in England, has for some time been denouncing most severely the sins of British society. No priest in the name of honor and conscience would touch upon such subjects unless there was a serious reason and the priest himself knew whereof he was speaking. Father Vaughan's opinions must therefore command attention and respect. Now he claims that if Herod and Salome came to London to-day they would find themselves perfectly at home amongst the "smart set" there; nor would Dives find himself a stranger or the worst amongst his modern imitators. "To-day," he said, "London from end to end is littered with broken marriage vows, and in the divorce courts nearly three hundred traitors to their troth are waiting to be relieved in this world of what God will not relieve them in the next." That is a very severe arraignment. No amount of wealth can excuse a return in society claiming to be Christian to the commission of sins which were once so severely condemned by the Divine Master. No leisured class can with impunity open so wide the gates of sloth as to admit the wildest demons to the ruin of their life and home, and what is worse, to the scandal and destruction of society. Luxurious waste is no charity. There may be display, but it lacks the essential element of charity, viz., self-denial. That society is honeycombed with historical besetting does not need the evidence of tribunals to prove. Nor should a vernal press undertake to apologize for them. The London Spectator thinks that Father Vaughan's picture is over-drawn—and that no good can come of such moralizing. To us the question occurs: Is society to hurl itself and its neighbors to destruction without rebuke or warning from prophet or preacher? That the smart set will not heed the word, or that they will give up their vanities and clothe themselves in sackcloth and ashes, is no reason why the heaven-sent moralist should be silent. Jeremias may weep over the city, and the city may not do penance. Jonas may grieve under the ivy, yet mercy may be shown to Nineveh. It is a moralist's duty to reprove, correct, condemn, admonish. But a time is come when the dizzy world whose head is turned with prosperity endure not sound doctrine; but according to their own desires they heap to themselves teachers having itching ears. Some of the seed sown may fall upon ground not too stony or too thick with thorns. A few may be brought to serious reflection and higher life. Nor can the condemnation of vice be merely limited to broad platitudes or attention called to common faults. The rich and the high-born have souls as well as faults. It may be hard for them to pass through the gate; and their wealth may be against them. Still if they learn the lesson of charity and moderation their example controls a multitude and swings a generation into the line of truth and duty. Others have no business sitting in judgment upon the case. If a class is condemned then the loss is theirs; they must look to it, correct the wrong and obey the precept. If in moral teaching the others have always to be consulted, if curiosity is to control the disciples and induce them to offend, then no good can be accomplished at all, preaching will cease and the observance of the Christian precepts and the practice of Christian virtues will be left to the choice of the few who will always be found to love the true and the good better than the degrading things of earth and sense. The Spectator, as might be expected, has lost the point of Catholic preaching. It

is never mere condemnation of class or individual. It is for the elevation of both. It relies less on itself than on the prayer which through so many sources affords it efficacy and strength to touch and reanimate. Society, as it appears in and through the smart set, needs both the cutting lash of the preacher and the oil and wine of healing prayer.

THE ABSOLUTE IDEAL.

In a small volume entitled "Science and Idealism," Prof. Munsterberg of Harvard University argues for an absolute ideal in both religion and science. Things which give the impression of the true and the beautiful may be relatively true and beautiful. But unless we look beyond these, unless we admit the absolute though we do not comprehend it, we are still in a world in which nothing has an absolute value, in which everything, science, knowledge, religion, morality, is relative. All is at best development, provisional—a practical shifting scheme without absolute dignity. Turning to the individual the professor says: "Every one of us lives in a chaos of experience. But by a fundamental act of our over-individual personalities, we transcend the chaos; we become intelligent subjects by creating a world which is common to us." Thanks, professor! But it is the philosophy of Fisk. It is all very well to argue for an absolute ideal. It is a very different thing to make that the act of our intelligence. All our knowledge is not relative. There is an absolute, though we cannot comprehend it. But the creative act is in the power of the absolute alone. To Him belong omnipotence, immensity unchangeableness. Were it not for His wisdom we might live in chaos. More correctly speaking, were it not for His wisdom, power and love we would not live at all. But by Him and in Him we live and move and have our being. Let us take the Professor's reasoning. We transcend the chaos. Whence comes the potentiality, the capability of making this fundamental act? What hope or expectation can man have that beyond this supposed chaos there lies order—a world of intelligence? The chaos of experience will be but the pathway to deeper chasms of doubt and inexplicable abysses. If man's knowledge is made up of experience, then he cannot transcend himself. Such reasoning is absurd, and like all absurdity, it will be thrown aside with either contempt or despair. If experience contains the sum total of all man knows, then must man turn to another source for truth. Kant saw this, and sought in morality what he did not find in the study of reason. Here he found, or thought he found, the reality of God, self, the world. But to divorce morality from a science of being, to divide reason into theoretical and practical, and then separate was ruinous to both. Pantheism and scripticism were the immediate and too common consummation of the Kantian reasoning. The argument of Fichte that by an act of an intelligence we create a world was one of these pantheistic developments. An ideal there must be, otherwise truth cannot be attained nor can morality be enforced. It cannot come from any human act, however exalted or intense that act may be. But it can be found by him who seeketh with simplicity of heart; for though it ever remains most high it stoops to communicate itself and its nobler lessons to man, and though incomprehensible its voice may be heard in magnificence and power. Then does it add to our human intelligence the gift by which we are enabled to transcend pure, simple sense and maiden reason. This ideal is God—a Personal God—with the most intimate relations between Him and His creatures. To know Him is our highest act. It was not, for it could not be, our act by which we created Him. He created us, not we ourselves. And in that act of creation He established those relations which, having their origin in His eternal love, have their term and coronation in our immortal happiness. Herein is truth, herein is morality, here is the absolute ideal.

UNION FOR YOUNG MEN.

Some months ago we published in these columns a series of articles pointing out the desirability and need for union of some kind amongst the different societies of the city, and we asked for co-operation with a view to acquiring a club-house or centre of some kind, around which all might rally and while keeping in view individual interests, would at the same time work for the general good. While a good deal of interest was awakened at the time, practical results were not discernible, and a certain amount of disappointment was experienced. Fresh impetus, however, is given to our thought on the mat-

ter, by noting the contemplated union of young men's societies to be held in New York during the present month of September. At this meeting it is expected that delegates from every affiliated society will be present and without being extravagantly optimistic, much may be expected. A suggestion here might not be out of place. It is too late for the great meetings lately held in Buffalo and Cleveland, but not for the one contemplated for New York. Why could not representatives from our Toronto societies take part if not as delegates at least as spectators, to return with new thought along the line of a confederation for the societies of our city. Catholic Toronto is fairly strong in organizations, but the spirit of federation is not yet in the atmosphere. The present is opportune for becoming imbued with the movement with which the air but a short distance from us is pregnant, and there is nothing so conducive to inspiration as personal contact with the actual workers in an object or cause. A few ardent workers charged with new thoughts and energies might be the means of awakening such action as would ultimately lead to a confederation of our societies and the much desired centre or club-house for their convenience and use.

FATHER DAMIEN'S COMPANION.

The heroic life and death of Father Damien, the devoted guardian of the lepers at Molokai, are to be repeated by his companion, Father Conrardi, a Belgian priest. This new apostle is about to start for China to found a leper colony near Canton. When a young priest he served the Omataia Indians for fourteen years. Then he journeyed out to the Hawaiian Islands where he lived amongst the outcasts on Molokai. There he remained eight years, staying alone even after Father Damien had died in his arms. These two living in huts on that lonely ocean shelf, spent their time in the horrid task of dressing the rotten limbs of the poor victims, and in working in the fields about the lazaretto. Here he and his martyr companion had instituted a hospital, and so inspired a body of nuns to come and nurse the poor lepers and bring to them the benefits of cleanliness. Now, as if the good he has done is not enough, Father Conrardi starts again to conquer another world and build for himself another monument. He starts at the bottom again; he goes to cook, to bind up decaying limbs and foulsores sores. He goes to inspire patience when he offers hope, to breathe resignation upon those whom he cannot cure. Near Canton Father Conrardi is to found another colony like that of Father Damien on Molokai. This zealous, loving priest goes to his own death where he will find life, and where he will give comfort to the most afflicted of his fellows.

LORD RIPON.

This distinguished nobleman has deserved well of the Catholics of England ever since his conversion. He never lost an opportunity in being foremost in charity and the cause of truth. Yet his last public utterance if not the wiping out of his previous defence, is strangely in opposition to the whole Catholic body. His Lordship has defended the Education Bill. His chief contention was that the bill showed no intention to belittle religious instruction or any interference upon the matter, and that the bill safeguards the rights of both Catholics and Anglicans. This is not the opinion of the prominent leaders amongst the Catholics, nor is it the opinion of the Anglican Archbishop of Canterbury. The London Tablet feels disappointed; for it was Lord Ripon's presence in the Government which threw the Catholic vote so strongly for the Liberals. The Tablet thinks that his Lordship has simply been made use of to cover the radical attack upon the Catholic schools. It calls upon him to explain how he hopes to reconcile the provisions of the bill with the safety of the Catholic schools.

ARE WE BECOMING LESS RELIGIOUS?

The above question is the subject of a controversy going on in the London press, and attracting considerable attention owing to the prominence of those taking part, amongst those being Sir Arthur Conan Doyle, the novelist, a one-time Catholic, and now the apparent opponent of any and all dogmatic belief. Here is one of the statements of the writer in question: "It appears to me that one fallacy runs through a great deal of the correspondence about religion, and that is the postulate that any form of ritual, including the ritual of going to a large stone building for the purpose of communion with the great Unseen, has any bearing upon true religion. The lesson that life has taught me is that it has none."

Now, it does not require any considerable knowledge of theology or even great powers for discernment of popular subjects, to see at once that the matter of religion is of very minor importance to the writer of the above paragraph. He is pre-eminently and conspicuously the novelist, not the theologian or even moralist; the desire uppermost being to get a good play of words and a corresponding arrangement of sentence. If the author were in earnest he would remember that a "large stone building" was never scheduled as an essential in the attainment of either religious knowledge or practice, and that a humble stable at Bethlehem was the first Christian temple of worship and that succeeding generations have produced martyrs who learned their faith in the catacombs and professed it in the arena or public market-place while their souls communed with the Unseen amidst flames from the burning pyre, or mayhap accompanied by the lion's roar. Here is another paragraph:

"The true tests of progress in true religion are (1) Is there a kinder and broader view of such subjects enabling all men of all creeds to live in amity and charity? (2) Are the criminal statistics better? (3) Are the drink returns better showing the same thing? (5) Is there more reading, more demand for lectures, more interest in science, showing that the mind is gaining upon the body? (6) Are the savings bank returns better, showing thrift and self-denial? (7) Are the trade returns better, showing greater industry and efficiency? (8) Are there more charitable institutions, and does man show more clearly his sense of duty towards the lower animals?"

If the framer of the above questions were also the framer of the answers, and if he spoke in accord with the teachings of the religion of his youth, he would be forced to answer in the affirmative with perhaps one exception, that is the question relating to the returns of the savings bank. How this has anything to do with religion is not quite clear, for while there are exceptions, it is the general rule that the penurious, miserly, dishonest and selfish are those who heap up riches, whilst the charitable and generous are but seldom visitors to the banks for savings. As to the other questions Sir Arthur Doyle must know that it is the very dogmatic teaching which he seeks to deride that has inculcated and forced into practice, the shining virtues which he professes to believe are untaught and unless the supposedly learned author is blind both physically and mentally he must know that the earth bears everywhere upon its surface, buildings and institutions the very stones of which would rise to rebuke him for his implied vilification and slander.

Fortunately the case of Sir Conan Doyle is so shallow that it deceives no one. An English paper speaking on the controversy, says: "Sir Conan Doyle will not succeed in convincing the man in the street by such logic as this—at present, at all events. The 'higher criticism' will have to work away a little longer first."

HON. RODOLPHE LEMIEUX AT MONTREAL.

In the course of his address to the Liberal electors of St. Mary's Division of Montreal, Mr. Lemieux, referring to the relationship between the French and English speaking Canadian, said that if respect for one another were maintained there should be no end to the development of the Dominion. "You," he said, "as French and Catholics, are in a majority, but do you forget that there is an English Protestant minority at your side? I know you do not forget it, because it is our duty to respect and esteem the minority. Who among you would fail to acknowledge the rights of English Protestants, so powerful and enterprising as an industrial and financial factor in our midst, and who would attack their rights or fail to respect their religious opinions? I know they are ready to respect us as we are ready to respect them, and that means happiness and prosperity to all this great Dominion." This was the first appearance of Mr. Lemieux as Minister of Labor, and throughout he had a sympathetic and enthusiastic audience.

Loftus—Jordan

At St. Mary's church, Bathurst St., on Monday, the 3rd inst., the marriage of Miss Margaret Jordan of Toronto to Dr. Edward E. Loftus of Chicago, took place. The bride was attended by her sister, Miss Adelaide A. Jordan, and Dr. Joseph Loftus of St. Catharines, a brother, supported the groom. Very Rev. Vicar-General McCann officiated. Dr. and Mrs. Loftus are spending their honeymoon in New York and other points of interest and will afterwards take up their residence in Chicago.

Death of Miss Anna Coulter

On Thursday evening, the 30th ult., the spirit of Anna Josephine Coulter, of McNab St. N., Hamilton, passed peacefully to eternity.

The deceased, who was in her 17th year, was one of the most popular young ladies in the city, and her early death leaves a sad gap among a large circle of friends and acquaintances. Miss Coulter had been sick only two weeks, with typhoid fever, when the end came, notwithstanding the untiring care of a loving mother and sisters. Deceased was the youngest daughter of the late Samuel and Julia Coulter. She leaves a sorrowing mother and four sisters to mourn her untimely death. She was attended during her illness by Rev. Father Savage. Rev. Father Mahony read the litanies for the dying and just as the vesper bells were ringing her soul passed into the great beyond. The funeral Mass was sung on Monday morning by Rev. Father Savage at St. Mary's Cathedral, and after a short, impressive service at the grave her mortal remains were laid to rest in the Holy Sepulchre Cemetery. The pall-bearers were chosen from her nearest friends. The floral offerings were numerous and beautiful showing what a general favorite the young lady was in the community. Let us pray that our young friend is reaping her reward and her immortal soul is enjoying eternal rest.

That authoritative publication, "The United States Dispensary," says that tea being peculiarly susceptible to extraneous influences, great care should be taken to preserve its virtues uncontaminated and its strength unimpaired and this is well done by the "SALADA" Tea Co., which packs all its tea in sealed lead packages.

Consecration of Rev. Dr. McCarthy

The consecration of Rev. Dr. McCarthy as Archbishop of Halifax will take place on Sunday next, the 9th inst. It is expected that the gathering of prelates and other ecclesiastics will be the greatest ever held in Canada. His Excellency Mgr. Sbarretti, the Papal Delegate, will officiate at the ceremony. Other prelates reported to be in attendance are Archbishop Gauthier of Kingston, Archbishop Bruchessi of Montreal, Archbishop Duhamel of Ottawa, Archbishop Begin of Quebec, Archbishop Howley of Newfoundland, and their Lordships Bishops McEvey of London, Casey of St. John, McDonald of Prince Edward Island and Bishop Barry of Chatham, N.B.

Homes Wanted

Good Catholic homes are wanted for the following children: Three girls, aged 8, 6 and 2 years, also two boys about 12 years of age and a baby boy about one month old. Applications for these children will be received by William O'Connor, office of Neglected and Dependent Children, Parliament Buildings, Toronto.

A STRUGGLING INFANT MISSION

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Average weekly collection, 3s. 6d. No endowment whatever, except HOPE. Not a great kind of endowment, you will say, good reader. Ah, well! Who knows? Great things have, as a rule, very small beginnings. There was the stable of Bethlehem, and God's hand is not shortened. I HAVE hopes. I have GREAT hopes that this latest Mission, opened by the Bishop of Northampton, will, in due course, become a great Mission.

But outside help is, evidently, necessary. Will it be forthcoming?

I have noticed how willingly the CLIENTS of ST. ANTHONY OF PADUA readily come to the assistance of poor, struggling priests. May I not hope that they will, too, cast a sympathetic and pitying eye upon me in my struggle to establish an outpost of the Catholic Faith in this—so far as the Catholic Faith is concerned—barren region? May I not hope, good reader, that you, in your zeal for the progress of that Faith, will extend a helping hand to me? I cry to you with all earnestness to come to my assistance. You may not be able to do much; but you CAN DO A LITTLE. Do that little which is in your power, for God's sake, and with the other "blittles" that are done I shall be able to establish this new Mission firmly.

DON'T TURN A DEAF EAR TO MY URGENT APPEAL

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"ARTHUR, Bishop of Northampton."

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