

The Catholic Register

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TO WORK! Our columns to-day offer further evidence, if that were necessary, that there is a demand on the part of the Catholic people of this Province for organization in the cause of temperance and general progressive activity.

Last week's issue of The Register has challenged the approbation of thousands within and outside the city. From all quarters we have received words of encouragement and appreciation. Whatever aid this paper may be able to give to so admirable a spirit as has been awakened all round about us by the honor which Dr. O'Brien, of Peterborough, and his Total Abstinence Society achieved at the recent Conference of Catholic international temperance workers shall be freely and gladly exerted.

The cause of temperance is at present neglected. A large Catholic community without a living temperance organization stands confessedly in need of a revival. Just now Cardinal Moran is preaching the 'good cause in Ireland, and in England there is something doing, which a contemporary says would gladden the heart of the late Cardinal Manning.

One of our correspondents asks what has become of the League of the Cross in Ontario? By the way, it was Cardinal Manning who established that League and brought it into a condition of flourishing efficiency in London.

tunity did not call forth a leader. We have now the opportunity presented to us in this Province of a community demanding effort and organization for the high and holy work of Catholic progress with temperance as the foremost plank. Is it possible that such an opportunity is to pass without inspiring some strong soul that will make the most of it? We believe not!

BROTHERS OF THE CHRISTIAN SCHOOLS

The most numerous and influential religious teaching community in the Catholic Church is, doubtless, remarks The London Daily News, that of the Institute of the Brothers of the Christian Schools, which was founded by St. John Baptist de la Salle, whose statue in marble is about to be enshrined in one of the great niches of St. Peter's in Rome.

AUSTRALIA FOR HOME RULE. Recent Australian papers received in London contain long reports of large and enthusiastic meetings at various centres in favor of Home Rule at the Melbourne gathering, at which a letter was read from Archbishop Carr, advising continuous and unflinching agitation.

AN INFAMOUS LAW.

The firm grip with which the two railway companies of Canada hold the people by the throat was never better illustrated than when an American citizen in Toronto was this week arrested, confined in a filthy cell over night like a criminal, and fined \$20 in the morning.

EDITORIAL NOTES.

Premier Seddon has returned to New Zealand. Mr. Chamberlain brought him forth to stampede Sir Wilfrid Laurier and Sir Edmund Barton. The thing could not be done. It is too much to hope that Mr. Seddon goes home a wiser man. He seems to be of the sort that knows not wisdom.

The Rev. J. Oswald Murray, for many years attached to the Church of St. Martin's in the Fields, Charing Cross, London, has been offered, and has accepted, the important position of Professor of Theology at St. John's College, Winnipeg. Mr. Murray, who is a distinguished graduate of Trinity College, Dublin, has, during his residence in London, taken an active part in connection with the work of the Irish Literary Society.

Most Rev. Dr. Riordan, Archbishop of San Francisco, has gone to Europe in the first international dispute to be submitted to the arbitration tribunal established by the Hague Conference. The case in question relates to the famous Pious fund, which for many years has formed the subject of a dispute between the United States and Mexico.

When it comes to the turning of an honest penny few people are able to give pointers to the British peerage. Members of the august circle have taken to showing themselves in their Coronation robes at so much a head.

There are 85,000 Catholics in the 'Protestant' city of Belfast. They have no share in the municipal government.

The following petition is being extensively signed by the women of Ireland. 'We, the women of —, unite heart and soul in sympathy, in prayer, and in protest with the brave women of France, struggling to protect their Altars and their Homes.

DEATH OF MISS JULIA BOYLE.

We regret to record the death at Almonte, of Miss Julia Boyle, second daughter of the late Mr. Patrick Boyle, of The Irish Canadian. Miss Boyle, who will be remembered by many friends in Toronto, was a trained nurse of Bellevue Hospital, New York City.

when her health broke. The only members of the family now surviving are the two daughters, Miss Dowdell and Miss Harriett Boyle. The funeral took place on Tuesday morning from St. Basil's Church to St. Michael's Cemetery. The remains had been brought up from Almonte and were taken directly from the train to the church. Solemn Requiem Mass was celebrated by Rev. Father Sullivan, who also attended at the grave side. Along with the members of the bereaved family present were many friends from Toronto who had seen the wholly unexpected announcement of the death in the evening papers. May the soul of the departed rest in peace.

THE LATE HON. JOSEPH ROYAL.

Montreal papers contain reports of the funeral of Hon. Joseph Royal, ex-Lieutenant Governor of the Northwest Territories. A large concourse of friends followed the remains and a number of people had gathered at the church of the Jesu.

The remains were received at the door of the church by Rev. Father Lacombe, O. M. I., the apostle of French-Canadian colonization in the Northwest, who had worked with the deceased for many years in Western Canada.

The Mass was celebrated by Rev. Father Desjardins, S. J., who was assisted by deacon and sub-deacon. The chief mourners were Mr. Alfred Royal, a son of the deceased, Mr. L. A. Lesage, Dr. Valade, of Ottawa, and Major S. Gagnon, of Montreal, sons-in-law Paul Emile Lesage, Henri Gagnon and Joseph Royal, grandsons, Francois Mercier, Dr. Leclere, and Antonio Prince, relatives.

Among those who followed the remains to the church and to the grave were Mr. Justice Dubuc, of Manitoba, Sir Alexandre Lacoste, Chief Justice of the King's Bench, Messrs. Justice Taschereau, Mathieu, Curran, Robitoux and St. Pierre, of the Superior Court, Judge Sicotte, Hon. A. R. Angers, Hon. L. O. Taitton, Mr. L. O. David, Dr. Desjardins, A. Branaud, K. C., R. Bellemare, F. D. Monk, M. P., T. Chase Casgrain, M. P., J. G. H. Bergeron, Dr. P. E. Prevost, Capt. E. P. Chagnon, Dr. A. Brodeur.

Indifference in the Catholic Body

In his sermon in St. Peter's Church last Sunday morning Rev. Father L. Minehan touched upon the subject of indifference in the Catholic body, which has recently been discussed in this paper. He said:

'And it came to pass that when Jesus went into the house of one of the chief of the Pharisees on the Sabbath day to eat bread, they watched Him.' (Luke xiv., 1.)

Brethren—The Gospel of this day leaves us in no doubt as to the motives by which our Lord's host and fellow guests were actuated. Under the guise of hospitality He was invited to the table in the hope of finding something in His words and manner which would serve as a pretext for the charge of violating either the Sabbath or some of the self-made observances which the Pharisees set above the weightiest things of the law.

tion on themselves. It is, however, altogether unlikely that critics of this stamp profited by the occasion in any way. Like the Master, his representatives have had at all times to face the scrutiny of unflinching eyes. They have been watched by those who combined all the cunning and malevolence of the Pharisees. On the other hand they have been watched by friends who went to the opposite extreme, and regarded everything they said and did as perfection. Between these contrary attitudes there is the happy medium of wholesome, helpful, discriminating criticism.

First of all have we any right to criticize our priests at all? This question is put because sometimes the impression is conveyed that there is a circle of inviolability drawn around a priest by the Church and that some malediction will befall those who dare to find fault with anything he does or says. Such an impression has absolutely no sanction. The Church indeed declares the person of her priests to be sacred. They are consecrated to God. They are in the words of St. Paul, 'Ministers of Christ and dispensers of the mysteries of God.' But that character demands a corresponding nobility of life.

It is not in the exercise of his ministry, much less outside it. If he be unpunctual, negligent, wanting in reverence at the altar, if his pulpit utterances show want of thought and preparation, if the sick be neglected, all these and similar deficiencies are legitimate subjects for criticism. It must be borne in mind that we are not bound to accept everything we hear from the pulpit as Gospel truth.

The priest then is not exempt from criticism. He cannot claim this exemption even in the exercise of his ministry, much less outside it. If he be unpunctual, negligent, wanting in reverence at the altar, if his pulpit utterances show want of thought and preparation, if the sick be neglected, all these and similar deficiencies are legitimate subjects for criticism. It must be borne in mind that we are not bound to accept everything we hear from the pulpit as Gospel truth. No individual priest or bishop is an infallible teacher, the Bishop of Rome excepted, who is infallible in his capacity as teacher of the universal Church in faith and morals.

Our criticism should be broad-based, not actuated by pique or personal motives but inspired solely by our anxiety for the honor of the priesthood and the good of souls. There are at times certain touchy characters, chronic grumblers, who always have a grievance, who are so narrow and full of petty selfishness that they imagine that they are slighted or slighted at or aimed at when such a thing is in reality never thought of. Sometimes these gather a little knot of sympathizers around them, and then indeed poison is brewed. God pity the priest who has such a wasp's nest in his parish, especially if he has not the good sense not to disturb the hornets.

Our criticism should be respectful, detected and condemned. There is, then, very little fear of our being led away by what we hear from our pulpits. The instances in which any thing dangerous to faith is preached there are exceedingly rare, and are not long permitted to go uncorrected. It is our duty then to accept our priests as duly authorized exponents of the mind of the Church. They have been carefully tested as to their fitness before receiving the commission to preach. At the same time should their utterances seem out of harmony with what we have been previously taught we have a perfect right, and it would be our duty, to demand that the matter be cleared up. Outside the domain of faith and morals in questions of a non-religious character any utterance of priest or bishop, or even of the Pope, has just as much weight as his learning and ability will give it, and hence is as open to criticism as the opinion of any other individual.

Outside his sacred duties the priest then has no special exemption from criticism. In his performance of these duties criticism also has its place. But in every case, especially in the latter, this criticism must have certain qualities which we now proceed to consider.

It must first of all be charitable. St. Paul lays down this rule beautifully in the Epistle of last Sunday: 'Brethren and if a man be overtaken in any fault you who are spiritual instruct such a one in the spirit of meekness, considering thyself lest thou also be tempted.' (Gal., vi., 1.) If charity of this kind should regulate our conduct towards all our fellowmen surely it ought in a special manner to govern our attitude towards our priests. St. Paul in one of the notable passages of his Epistle to the Hebrews points out how God did not choose angels for His priests but men taken from our midst, experiencing all our weakness and temptations, in order that they be better able to sympathize with, console and make allowance for our frailties. One of the most beautiful traits of our Lord's character was his unvarying gentleness towards the very imperfect men He chose to be His apostles. How tenderly He rebuked their rivalries, ambitions, worldliness! It is impossible to read without the deepest emotion His conduct towards Judas on the night of His Passion. He washed the traitor's feet, made him conscious again and again that He knew his treason, warned him of its consequences, and yet did not reveal his guilt. Judas sat near Him at the table on which the adorable sacrifice of the Mass was instituted, was the first sacrilegious communicant, and yet the Master neither by word or sign made known the traitor's crime to anyone except in a whisper to the beloved disciple St. John, whose head rested on His bosom. Surely here is an exquisitely tender manifestation of the charity which our Lord wished to be exercised towards His priests. Towards them the order of charity prescribed by our Lord in the case of faults ought specially to be observed. First of all bring the matter to his own notice. Should that not suffice, invite the co-operation of one or two of his friends or conferees. If this move be not effectual, then have recourse to his superiors. There is nothing more detestable than the habit of carrying on an underhand criticism without giving its object the least inkling of what is going on. The primary object of all true criticism is to reform or improve. And how can there be reform when the one needing reform is kept in the dark? Let there be above all frankness in our criticism of priests. Let them know what seems objectionable in their manner. Let them know wherein we think they could do better. And let all this be done in the spirit of charity and zeal for the interests of the Church.

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We should ever remember that a priest, whatever be his faults, is a priest forever, and that he will have a terrible account to render to the great High Priest Jesus Christ. Whose powers he exercises. It will be hard enough for him then, we should not try to make it too hard now. At the same time we must bear in mind that we are each and all concerned in the dignity of the priesthood, that the priest is for us our spiritual father and our guide, and should he deviate from this character it is our right and duty to protest and protest before the matter goes very far, according to the rule laid down by our Lord.

Besides individual criticism to which the foregoing remarks are specially applicable there is a general criticism which is equally important. We are not to consider priests in their individual capacity only. They form a very important body and ought to exert as a body a very tangible influence in every department of life. In the social, political, educational world they ought to make themselves felt as a power for good. They ought to have a definite ecclesiastical policy which would make the Church prominent as an uplifting agency in every sphere. And here is where we want an enlightened, zealous Catholic public opinion and a well conducted and fearless Catholic press. Anyone reading the reports of the recent conferences held by non-Catholic religious bodies cannot fail to be struck with the contrast between their activity and our remissness in this regard. Ministers of the Methodist and other denominations from every part of Canada meet together at frequent intervals, compare notes and methods, see wherein they have gained and lost and discuss the best plans for work with the most representative members of their respective bodies. What an inspiration there would be if such a gathering of Catholic priests and laymen could be brought together often! There are, of course, difficulties in the way. Parishes could not be deserted, work could not be left, expenses would not be easily met. But despite all these difficulties quite a representative gathering could be made. And how instructive and helpful and Catholic it would be to have the missionary, from the Northwest or from the Yukon discuss ecclesiastical needs and openings with the priests from Ontario and Quebec. What a help it would be to bind our Catholics together to have the broadminded, zealous Catholic layman from Vancouver join hands and conversation with his conferees from Winnipeg, and Halifax. This is the very spirit of the Catholic Church. The great Council of Trent expressly decreed that Provincial Councils should be held every three years. What is the present state of affairs amongst us? The priests of this Province of Ontario are almost as much unknown to one another as though they lived in different hemispheres. As far as entering into the civic life of the laity is concerned, a priest, and a layman, tends a meeting of a Catholic society and this is the whole sum total of intercourse between the Catholic clergy and the laity outside their official duties. The leading Catholics of one city do not know are the leaders of Catholic thought in the next town.

Surely such a state of affairs demands prompt and vigorous measures, if we are not to permit that indifference, the evils of which were graphically described in a leading article in the last issue of one of our Catholic papers, to be numb us. Indifference is one of the greatest curses of religion, in fact, is the sole wherein weeds of every kind grow. 'Thou hast the name of being alive and thou art dead' is the language in which our Lord characterizes lukewarmness. Let Catholic public opinion be self in this matter vigorously and without delay. A sphere in which which can do a.

THE DEMON D. ... olden time it was a ... demons moved invisibly ... ambient air, seeking to ... men and trouble them. At the present day the demon, dyspepsia, is at large in the same way, seeking habitation in those who by careless or unwise living invite him. And once he enters a man it is difficult to dislodge him. He that finds himself so possessed should know that a valiant friend to do battle for him with the unseen foe is 'Farnace's Vegetable Pills,' which are ever ready for the trial.