

POPULAR PHILOSOPHY.

From our New York Correspondent.

We have received the following very interesting account of lectures in St. Francis Xavier's College, New York.

It is considered by many that the popular taste for the study of any but experimental philosophy passed away in some mysterious way with the scholastics. It would be an effective antidote to such persons to see the number of students of both sexes, and of every age, who fill the theatre of St. Francis Xavier's College, in New York City, to hear the Rev. P. A. Halpin, S.J., lecture on mental and moral philosophy. The Jesuit Fathers evidently feel that English speaking people have been disgusted, not by philosophy, but by the dreamland nonsense that has been palmed off on them as philosophy during a few centuries past. This idea induced them to publish the Stonyhurst Series of Philosophy, which met with such success a few years ago, and now to open up a Post-graduate course in Philosophy in their Colleges in Boston and New York.

We might be claiming too much for our theme by attributing the wonderful success of the lectures in busy New York to the latent power of philosophy alone. The science is fortunate in its expounder, Father Halpin, S.J., so widely known in Catholic and educational circles as the leading philosopher of the United States. His flow of wit, continual allusion to current topics, fecundity of language and clearness of illustration serve to make the most involved question not only clear, but attractive and entertaining. There is no dogmatism about his method. Reason is used as its sole basis, and a question box is left where doubtful or dissentient hearers may deposit their questions or difficulties. Everything is answered with an accuracy and thoroughness that only the trained philosophic mind can reach.

This movement is all the more interesting to readers of this paper, since it so closely resembles in many of its phases, especially in the brilliancy of its expander, the popular "Philosophical Chats" in which Father Ryan of your city concealed the loftiest truths under the semblance of a joke, and made people think even when they smiled. It is an interesting experiment in itself, and it shows how anxious the educated laity are becoming for a solid shield of truth, rational and revealed, to withstand the attacks of modern infidels. To it has also been added a course of lectures in Natural Science under the able direction of Father Fox, S.J., "to show," in the words of Father Halpin, "that the Catholic Church is not afraid of science—that to all true science is the best friend."

Both the able lecturers have the best wishes of this paper in their work, as they are doing in a wider field what we have been doing since our first number.—ED. CATH. REG.

Catholic News.

There are four Indian boys studying in an Indian normal school for the priesthood.

France is carrying out the pernicious law requiring of priests a month's services with the army reserves.

There is a great probability that the government of the United States is going to investigate the American political Society, the A. P. A., which, in the judgement of many, is a treasonable organization.

Mrs. Eleanor Cronan, of Halifax, N.S., died recently, leaving property to the amount of \$155,000. Sixty eight thousand of this was left to charitable and religious objects, and to the clergy of the Halifax diocese.

The New York Catholic Review observes sadly that the indorsement of the Catholic Truth Society by the Catholic

Congress, has not enabled that useful organization to avoid collapse, resulting from lack of pecuniary encouragement.

Apologists at Schererville, Ind., recently destroyed every grave stone in the Catholic cemetery, and then broke into the church and parish library, took the books, including the missal, and burned them, and carried off the sacred vessels and altar ornaments.

Very Rev. Father Schoch, O. M. I., Prefect-Apostolic in the Transvaal, sailed from Southampton recently in the Tartar, accompanied by nine sisters of the Holy Family, destined for various missions in the Transvaal, Cape Colony, and the Free State.

At the death of the present King of Wurtemberg the Catholic line will come into power. More than two-thirds of the people of Wurtemberg are Protestants. In Saxony, where there are only 128,600 Catholics to 3,337,860 Protestants, the reigning house is Catholic.

Mgr. Satolli in answer to the question whether his jurisdiction extended over Canada, has instructed the Rev. Dr. O'Gorman of the Catholic University at Washington to say that he has no jurisdiction whatever in Canada. An effort is being made to have a delegate appointed for Canada.

In an article on the Parliament of Religions, Mrs. Besant, after referring to the refusal of the Church of England to be represented, says: "The more ancient historic Church of Rome made no such difficulties, but sent eminent prelates as her representatives. Rome is the most adaptable of churches, rigid at the core as to doctrine, but flexible externally as to method."

England will very soon be the only civilized country without anything like a Catholic University. The Spanish papers state that the queen-regent has determined to carry out a wish of the deceased husband and establish a Catholic University in the Escorial, which is to be directed in a strictly Christian spirit.

The Jesuit Order in England has sustained a serious loss by the death of the Rev. Thomas Harper, S.J. One of the ablest and most distinguished writers and preachers which that exceptionally able body of men could boast, he achieved wonderful success in the conversions he effected and the impression he made on the public, Catholic and non Catholic alike.

M. Gounod, the great musical composer, who died recently, wished at one time to take orders. He even began his novitiate, and he always maintained, if only as a volunteer organist, a certain connection with the Church. Not many years ago, when he was composing his cantata of "Joan of Arc," he obtained from the Archbishop of Rheims permission to place his desk in front of the high altar of Rheims Cathedral, where Joan of Arc herself had stood. Writing there day by day he might perhaps (he said to the Archbishop) be inspired by some of the noble thoughts which had animated the Maid of Orleans.

Personal.

His Grace the Archbishop, accompanied by Fathers Walsh and Ryan, left Toronto on Tuesday for Buffalo, to join in the celebration of Bishop Ryan's Silver Jubilee. Dean Cassidy and Father Hand were the other city clergymen who went over to do honor to the occasion.

We are very glad to see our old friend, Mr. Elmsley, on a visit to Toronto once more. He arrived this week, and remains but a short time. His appearance is as fresh and young as ever.

He was a countryman, and he walked along a busy thoroughfare and read a sign over the door of a manufacturing establishment, "Cast Iron Sinks." It made him mad. He said that any fool ought to know that.

"Religion and Suicide."

To the Editor of the Catholic Register.

SIR—In a late issue of the *Educational Journal*, a paper in its own sphere second to none on the continent, there was an article headed "Religion and Suicide." The article was evoked, apparently, by something similar in the *Catholic Educator*, for it was introduced by a copious extract from the *Educator*. The *Journal* dealt with it in a good spirit and called it "Very true! Very good!" The *Journal*, however, says, "The only fault in our contemporary's argument is in its manifest assumption that a true religious education can be given to order in the public schools." Let this pass for a few minutes. The next sentence is a startling "Religion is not a creed but a faith." What does this mean? Before we can determine, we must search for the significance of the terms. To *creed* only one generally acknowledged sense can be given, namely, a concise expression of belief. But *faith* has been used in more than one sense. Watson (Methodist), Theolog. Dict., says, "Faith in Scripture is presented to us under two leading views. The first is that of *assent or persuasion*, the second that of *confidence or reliance*. The former may be separate from the latter, but the latter cannot exist without the former." A Catholic writer agrees with it. He says, "The word 'faith,' in Scripture, sometimes means *confidence* in God's omnipotence and goodness, that He can and is willing to cure and benefit us by some miraculous interposition. Mostly it refers to revealed truths and signifies *belief* in them as such." Now, if the *Journal* means, by "faith," simply a confidence or reliance, it is not with the statement, that there can be no confidence where there is no belief. If a confidence in Jesus Christ, we do so, because, and only because, we believe Him to be what He has revealed concerning Himself. If the other sense be given to "faith," the quotation is a medley of words.

Agreeably, perhaps with what I have quoted, is the next sentence. "It (religion) is a thing not of the head but of the heart." This of course, is the key-note of the peccatorial theology of Neander, for which he was so mercilessly ridiculed by the greater part of Germany. According to it, religion has no intellectual side; the searcher for the truth cannot proceed a step; the preacher cannot expound the saving doctrines of the Gospel; he cannot ask "What think ye of Christ?" The heart—the will, affections, etc.—must be reached, subdued and corrected, but not through the channel of the head!

The *Journal* thinks that religion cannot be taught in school, because there is no means of testing the competency of teachers for the work. Fancy a board of examiners seeking to ascertain by written tests whether A, B and C are really religious, and capable of giving their pupils a religious training. Their capability of giving religious instruction can be ascertained by written tests; but confessedly no human tests can be used to find out whether they are "really religious." A board of ministers cannot tell whether one of the candidates who offer themselves for the ministry is "really religious" or not. The best they can get is the young man's life; they may prefer his own voucher, though. Well, now, teachers can qualify themselves (as a class they are pretty free of scandals), mentally and morally for teaching religion to their pupils, just as well as young men can qualify themselves for the ministry. But this is not the difficulty. The *Journal* hints at the whole trouble. It speaks about "just what the true religion is." This is it. The public schools can not have religious instruction, for the simple reason that neither the preachers connected with them nor the teachers of them can agree on the "fundamentals." How painful it must be for the Protestants, the enlightened of the universe, to see that they cannot teach to their infants the elements of the religion of which they boast themselves the only correct exponents!

DONATUS.

Wedding at Thorold.

To the following report from the *Evening Star* of St. Catharines we merely add our congratulations upon the happy event and our best wishes to Mr. and Mrs. Battle:

The *Star* has pleasure in announcing to its readers the marriage of Mr. James Battle, cement manufacturer and Reeve of Thorold, to Miss Mary (Mamie) Conlon, daughter of Mr. Thomas Conlon, of the same place. The bridegroom is a son of the late John Battle, so long and favorably known in this city and surrounding neighborhood. He is a young man of promise, of marked ability and of sterling character and integrity. Mr. Battle has always taken a prominent part in municipal matters, having served in the Thorold Town Council for a number of years as Councillor, Deputy Reeve and Reeve. He is also a member of the Welland County Council, and is well known and highly respected in his native country, so much so that his name is prominently mentioned as the candidate of the Conservative party for the coming elections to the House of Commons. The charming bride is also of a family well known in St. Catharines and

vicinity, of gentle disposition, quiet and assuming in manner. She is a general favorite with all who have the pleasure of her acquaintance. The wedding, which was of a very quiet character, took place in the Church of Our Lady of the Holy Rosary at 8.30 a. m., Monday, Oct. 23, Rev. Father Sullivan officiating. The Bride, who was given away by her father, was attended by her cousin, Miss Mary McAuley of Buffalo, the brother of the bridegroom, acted as best man. The happy couple left on the 8 a. m. train for Chicago.

Reception at Loretto Abbey.

A most impressive ceremony took place at Loretto Abbey on Saturday morning, when six young ladies were received into the novitiate and three novices took their final vows. In the Abbey chapel, which was beautifully decorated with flowers and many hundred burning tapers, were the immediate relations of the ladies who were about to renounce the world for ever. Archbishop Walsh presided. He was assisted by Very Rev. Dean Cassidy, Rev. Father Walsh, Rev. Father Teoly, Rev. Father Reddin, Rev. Father Coyle and Rev. Father LaMarche. Full choral service was rendered by the nuns and students, and as the six young ladies, dressed in ivory white satin with long tulle veils and orange blossoms, entered the chapel the organ pealed forth the wedding march. Each of the young ladies' trains was borne by two little maids dressed in white silk with tulle veils covering their sunny brown hair. Immediately after they entered the chapel Rev. Father Teoly of St. Michael's College preached a most eloquent sermon on the duties and obligations of the life they were about to enter. After the ceremony of asking permission of the Archbishop to enter the Loretto Order, the ladies retired, and on their reappearance were clothed in the convent garb. The Archbishop then proceeded with the ceremony of investing them with the ring, girdle and rosary, after which High Mass was celebrated. The young ladies who were received into the order were Miss B. Devine of Renfrew, now Sister Auxilium; Miss F. Devine of Renfrew, in religion Sister Felix; Miss Reddin of Whitby, now Sister Anselm; Miss B. Cushing of Lindsay, now Sister Chrytha; Miss O'Leary of Toronto, now Sister Anacleta, and Miss O'Brien of Ottawa, now Sister Prudentia.

A New Clothing Palace.

Oak Hall, with its long record of enterprise and progress, has even excelled itself in the change which has just been completed at its old stand opposite St. James' Cathedral, King street. The new building erected for its enlarged trade is an ornament to the architecture of the city, and a lasting monument to the public spirit and business capacity of the proprietors of Oak Hall. For light, room and the value of its wares the Hall cannot be surpassed in Canada. It is a sight to see the Hall lit up with its countless electric lights. The courteous manager, Mr. Pirie, cordially invites all to come and inspect the big bargains just now offering.

Mgr. O'Brien.

The Right Rev. Monsignor O'Brien, of Rome, who is the guest of Mr. Patrick Hughes, Jarvis street, has recovered from his recent indisposition.

IMPERIAL BANK OF CANADA

DIVIDEND NO. 37.

Notice is hereby given that a dividend of 4 per cent. upon the capital stock of the Bank has been declared for the current half year, and that the same will be payable at the Bank and its branches on and after FRIDAY, THE 1ST DAY OF DECEMBER NEXT.

The transfer books will be closed from the 10th to the 30th November, both days inclusive.

Toronto, 23rd October, 1893.

D. WILKIE,
Cashier.

Freehold Loan and Savings Co.

DIVIDEND No. 68.

NOTICE is hereby given that a dividend of 4 per cent. on the capital stock of the Company has been declared for the current half year payable on and after the 1st day of December next, at the office of the Company, corner of Victoria and Adelaide streets, Toronto.

The transfer books will be closed from the 17th to the 30th November inclusive.

Toronto, 25th October, 1893.

S. C. WOOD,
Managing Director

J. J. LANDY,
Solicitor, Notary, Etc.

11 MASONIC HALL,
Toronto street, Toronto.