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THE NEW ARTICLES.

As stated in our issue of last week, we propose to make a brief reference to the Articles of the United Presbyterians, Methodists and Congregationalists. These Articles are nineteen in number, bearing upon many questions of belief. They are followed by recommendations which indicate, as the committee says, "the lines along which they believe it possible to frame a polity for a church to be formed by the union of the three negotiating denominations." A few of the Articles are clear and positive; some more are hazy, whilst the majority display the errors and heresies of their ancestral Protestantism. Nor could it be otherwise, like father, like son. These "negotiating denominations" are federating, not uniting. Taking the points upon which they agree, they formulate them and omit the others. These ghosts of mere theological terms are sure to come out of their graves—and haunt the new temples and lovefeasts. Like Macbeth, the committee has only "scotch'd the snake."

The first and seventh Articles are a public confession of faith in the Unity and Trinity of God and the Incarnation. And in these days it is refreshing to find that the leaders of those sects reassert these two chief doctrines with earnest clearness and in positive terms. "We believe and confess," says Article VII., the Lord Jesus Christ, the only Mediator between God and man, who being the Eternal Son of God for us men and for our salvation became truly man, being conceived of the Holy Ghost and born of the Virgin Mary, without sin." Much of this language is from the Nicene Creed, and therefore worthy of respect and reverence. The last phrase, "without sin," is in its situation a puzzle. If it refers to our Blessed Lord it is entirely superfluous; for the Eternal Sonship of Christ absolutely excludes sin. Does it refer to the Blessed Virgin? By its position coming immediately after the words "Virgin Mary," it should refer to her. And if it does, it clearly declares Her without sin—a decided turn from the theology of Calvin. Does it refer to the conception of the Word-made-Flesh, as being without sin? We maintain that to proclaim in the same breath the Eternal Sonship of Christ and the sinlessness of His conception and birth is meaningless and untheological. The disciples of the new Creed are expected either to hold the doctrine of the Immaculate Conception or to confuse the nature and Person of the God-Man.

Article II. is a sorry failure. It is all the worse coming immediately after a good clear belief in the Trinity and Unity of God. The failure consists in trying to identify the two orders of nature and grace, the natural and the supernatural. A creed should be exact, its terms definite and its meaning clear. Now this Article says: "We believe that God is revealed in part in nature, in history and in the heart of man; that He has made gracious and clearer revelation of Himself to men of God who spoke as they were moved by the Holy Ghost; and that Jesus Christ, the Word made Flesh, is the splendor of the Father's glory and the express image of His person." Herein is a confusion. Nature can only be called revelation in a loose sense. To confound them is contrary to the latter proposition of the article, and to entire Christian Dispensation. Nature and revelation stand in contrast to each other. To ignore the supernatural is to exalt nature beyond its limits; it is to open the door to science and criticism whose threats and sneers are such danger to the weak faith of the multitude. There is the supernatural, and no creed can be silent about it or crown nature with the wreath of revelation. Christianity is the full revelation and religion of the supernatural. Otherwise it has no claim for belief, or reason of being. It is in the world, but it is not of the world. It is the Spouse of Christ, the exiled City of God. These are times when rationalism is too bold that theology shall be silent or confused about the mighty Kingdom of our Saviour's Blood, the realm of the Holy Ghost, the courtyards of sanctifying grace. These are times when ordinary members of society see only what is fair and bright in this world, and close their eyes to that beauty and strength

which have their source in the plenitudes of Him who is the Splendor of the Father. It behooves teachers and framers of creeds to emphasize and insist upon the difference between the natural and the supernatural.

It is hardly necessary to follow the many other points of the various articles quite so closely. They are replete with the usual errors of the so-called reformation. They exclude tradition; they teach justification by faith; they admit only two sacraments, Baptism and the Lord's Supper; and as for the latter, they deny the Real Presence. The Constitution of the Church is as Protestant and incohesive as ever. Christ is the only Head of the Church. Its worship, its teaching, its discipline, are to be administered according to His will by officers chosen for their fitness and duly set apart to their office. Who is to be judge in the case? By what authority are these officers to be chosen? The Article leaves this point, however important it may be, quite unsettled. But what is still worse, is the categorical admission that this new, self-constituted Church, "is liable to error." Alas, for our separated brethren! They are too full of themselves to seek the fountains, they construct a cistern which they admit to be cracked before they place it in the ground.

One other point before closing. The Committee refused, at least tacitly, to reassert the sacramental character of matrimony. It was certainly opportune, but it would have been too much like yielding to Catholic teaching to admit that matrimony was a sacrament. Instead of thus coming out manfully, they say: "We believe that it is our duty as servants and friends of Christ to preserve the inviolability of marriage and the sanctity of the family." If marriage is not a sacrament what has the Church to do with it? Preserve the inviolability of marriage! With neither the practice of confession nor the sacrament of Matrimony they show their utter helplessness. Marriage is a contract which depends upon the State. Thus do these Federalists hand over "the great Sacrament" to the State, and with it the education of the family. In a word, however well intentioned they may be, this latest scheme of Church Union is a delusion and a snare. It has no unity or sympathy within itself, it has no union with Christ's one Church, nor has it authority to claim obedience. If after the many generations this is all they can do we still wonder why they ever parted in the first place or why they now feebly strive with self-stultification to come together.

THE MUNICIPAL ELECTION.

The result of the municipal elections is accepted by the press of the city as a surprise; and with the cheerful idiosyncrasy that belongs to newspaper explanations of such matters, is ascribed to the malign influence of Dr. Beattie Nesbitt and his machine. The press of Toronto should take up kindergarten journalism. The intelligence of the city has outgrown the editorial capacity to humbug. Those who took no part whatever and but a slight interest, in the municipal election contest could not help catching the drift of popular comment during the campaign. There was absolutely no doubt in the public mind that Mr. Spence was by far the abler and better of the two candidates. His experience in municipal affairs was greater than that of Mr. Coatsworth and his grasp of municipal questions more clear-cut and practical. He was unfortunate in some of his associations, notably the Flavell association. For a month, The News had been calling and cartooning Boss Nesbitt daily. A section of the Conservative vote decided to choose between Boss Nesbitt and Boss Flavell.

The choice has gone against Boss Flavell, it would appear. We are sorry for Mr. Spence. It was none of his fault. We do not think he had either intimacy or sympathy with Mr. Flavell or his newspaper employees. The Flavell friendship was forced upon him. Newspapers cannot run the people without having a little common sense and public spirit upon their side. Mr. Coatsworth conducted a moderate and rather featureless campaign and the victory he has won is all the more remarkable on that account. The one pointed allusion in his speeches was made to the affair of the York County Loan. We hope he will put his power now to practical use. Nowhere else in the world do we think the axe could have been sharpened with more ghastly haste for the necks of the widows and orphans than in Toronto, if we are to judge by the later features of the York County Loan collapse.

THE STUDY OF PSYCHOLOGY.

One of the great outworks in the defence of the faith is philosophy. And of all parts of philosophy psychology is the fort which once taken leads directly to complete religious surrender. This thought is suggested by an article lately in the Literary Digest upon "Mind in man and animals," in which it is claimed "that students of psychology and students of animal life have not yet agreed how far we should go in attributing to the lower animals, or even to the higher ones, rudiments of mind." The question is put in another way: "Is there an animal psychology?" To this a French biologist retorts: "Is

there a human psychology?" The conclusion is that psychology is a chapter of physiology. There is just as much reason, according to these materialists, to maintain that there is a human chemistry as that there is a human psychology. "All our phenomena of consciousness are of a sensorial nature." Thus our ideas of right and wrong, truth and virtue, and even of God, are the result of chemical or other changes and actions of nerves upon our brain. Sense is the principle of all activity, the standard of all certainty, the judge of all existence, and the term of all perfection within us. Nothing is true except in so far as we feel it; nor do things nor persons exist beyond the universe of sense. The spiritual, the unseen, the immortal, are out of the range of study and knowledge. What eye hath not seen and ear hath not heard—what hath not entered into the heart of man to conceive is not, nor ever was, nor ever can be. We had thought, for so were we taught, that it was what God was preparing for His faithful servants—and that there was a world beyond the sense and intelligence of man, compared to which this cosmos of nature was a low malarial valley. We had thought there is a God about us, within us, above us, ruling us, beneath us supporting us, more intimate to us than we are to ourselves—a God whose presence we cannot see or feel, and whose relations with us are supreme, super-sensual and eternal. We had thought that man was the very image and likeness of the living God, and that this likeness springs from the rational, spiritual soul which animates us—that this soul it is which differentiates man from the lower animals. We still maintain all these simple truths, and furthermore, we insist that the difference between man and the lower creatures is not one of degree, but one of kind. No amount of education will raise the chimpanzee to the level of man. The principles of vitality are different in them. The study of these principles must likewise be different. The lines along which they lie are not parallel. To limit an investigation in psychology to the facts of sense is only the opening chapter—the vestibule of the temple. Within and beyond lies the nave where abides reason, now dethroned. Farther still in the holy of holies where prayer and sacrifice and the supernatural are admitted—there is the study perfected and the problems of the soul solved. Psychology in the light of religious teaching, under the guidance of Christian masters, is the proper study of mankind. In this view it is a science by itself, which, if it has relation to any other, is the handmaid and guardian of theology. It will never lend itself to any other. Still less will Catholic psychology suffer itself to be cramped in between two chapters of physiology. Man has a soul which is above matter, which is rational and therefore above the brute, and which is spiritual and immortal. It all shows us how necessary the study of Catholic philosophy is for all classes, when dangerous and insidious views are advanced by scientists and scattered broadcast by magazines and journals.

THE CENTRAL CLUB.

Last week we promised to say something in this issue with regard to a Central Club for our city, and its relation to outside interests.

There is in all probability not a single day in the three hundred and sixty-five of the year's cycle when some Catholic boy or girl, young man or young woman, does not enter Toronto for the purpose of spending some time in our midst, whose initiation is often of a very friendly, and perhaps dangerous character. Owing to the uncertainty connected with life here under present conditions, parents are often loathe to allow their sons and daughters away from the safety of home though having perhaps many disadvantages from an educational standpoint, even when the advantages which the city offers are open before them, but surrounded by all the disadvantages of an unknown and unexperienced entrance. The parish priest is often applied to. He is asked to name some safe home, or person to whom the young man or woman may be introduced, but the chances in ninety-nine cases out of a hundred are that the priest is impotent in the matter. He may chance to know some home or family where the prospective new-comer would be welcomed, and put in the way of pursuing the work for which the city had been sought, but this is the barest chance, especially just now when board and lodging are at a premium and indeed almost practically unobtainable. There is in Toronto at this moment no spot to which the Catholic youth or maiden seeking employment, or wishing to study, or otherwise make use of the facilities which the city affords, can turn with the assurance of having Catholic environment, or help of any kind in beginning a new and untried career. And yet how many there are whom we meet every day crying out just for such help. We have young men and women seeking employment in shops and factories, others thrown upon their own resources after graduating as Catholic nurses for example, others again introduced into the city as Modelites, Normalites, or as university students, and for all such there is no place where an as-

sured and comfortable reception may be obtained, or where a temporary home may be had in which Catholic influences of any kind may be met with. A few of our educational institutions might and do give shelter to a few students doing outside work, but these cases are exceptional. Now, a Central Club could do untold good along such lines as these. As headquarters for all societies, it could become a bureau of information, where all knowledge tending to place the new-comer on a safe and direct footing might be obtained. In time boarding-houses under Catholic auspices might become affiliated with the Club, a home for students, another for nurses, others for those employed in the business-places of our city, might be opened, and all this by means of a secretary or other officer who would be always on hand, and whose duty it would be to collect all such information as might be looked for by the classes named. Properly worked, a Central Catholic Club might become a powerful agent for good, not alone to the societies, whose interests it would be its main object to serve, but also in a secondary way by helping all who come to us from outside needing our assistance.

SECTIONALISM AND STATESMANSHIP.

We have grown so accustomed to the sensorious sectionalism of some of our Toronto contemporaries that many offensive absurdities for which they are responsible, slip from time to time into the channels of political comment without meeting due reproof or criticism. The lamented death of Hon. Raymond Prefontaine in Paris had only been announced by the cable when The News started in to rate French-Canadian patriotism and public life. Others got the cue and were quickly engaged in the familiar literary exercise of charging the public men of Quebec with extreme sectional spirit at the same moment that they themselves were insisting upon out and out sectional privileges for Ontario.

At the outset we may say that it was hardly decent, though characteristic of the Toronto press, to start a disputation over Mr. Prefontaine's portfolio before that statesman had been twelve hours dead. We hope The News will allow the large word "statesman" to apply in view of the high honors paid to the remains both by the Imperial and Republican Governments. But without canvassing the names that have been mentioned, or attempting to pick the best man to succeed Mr. Prefontaine, there is one phase of the discussion that must not pass without challenge. We refer to the effort to make it out that because Hon. Mr. Fitzpatrick succeeded the late Mr. Mills as Minister of Justice, the "balances" were thereby put against Ontario in the matter of Cabinet representation. This comes with extraordinary effect as part and parcel of a tirade against sectionalism. When we preach broad Canadianism, where in the name of common sense are we to find it personified if not in our leading public men? But in the press of Ontario, we see Sir Wilfrid Laurier continually described as a French-Canadian, and Hon. Charles Fitzpatrick counted into the Cabinet representation from the Province of Quebec. What more positive proof than this could the finger of any Canadian elector be placed upon to show that the standards of public life raised by the newspapers in this part of the Dominion are peculiarly narrow and provincial. Nowhere else either in Canada or outside can we find the same lack of patriotic breadth and national conceptions.

Look at the new British Cabinet with its over-powering Scottish representation. The national vision of the British elector overlooks all thought of sectional origin in the consideration of political leadership. Campbell-Bannerman, the Scot, is leader of the English democracy. John Morley, the embodiment of all the essential qualities of English Liberalism, sits for a Scottish riding. The matter of representation is by no means ignored in the composition of the British Cabinet, as it should not be ignored in the Dominion Ministry. But there it is not considered and here it should not be taken account of until the service of the state first secures the real, the acknowledged leaders of the nation's life. A Gladstone or a Morley, a Laurier or a Fitzpatrick; any statesman who stands upon an eminence is more essential to the state for the time being than the principle of sectional representation, though we are far from belittling the principle of Cabinet representation upon which depends the satisfactory administration of affairs from the popular point of view.

Our argument against the sectional Toronto press is, that the state before all other considerations deserves and must command the ability of the best qualified men in the land, and that the claims of territorial or sectional divisions for the purposes of satisfactory internal administration are minor. Wales, Scotland and England, Nonconformist, Catholic and Established churchman are represented in the Cabinet of Premier Campbell-Bannerman. But we do not think that a man like John Morley has been sorted out with the rest in that manner of representation.

It is time we got a little breadth of view in Ontario, so as to concede

that there is in the country such a thing as governing talent and that if it has not been grown in Ontario it is none the less Canadian because grown in Quebec. Let us concede this talent to Sir Wilfrid Laurier and have an end of the childish habit of calling him a representative of the French-Canadian people. Let us concede as much also to Hon. Charles Fitzpatrick, who though representing a Quebec constituency, is not and cannot be regarded as the mere representative of Quebec in the Dominion Government. Like John Morley, he is a national figure standing upon an eminence of Liberal statesmanship. True it is that we ourselves have often claimed that he represents a distinct element in the Cabinet and Parliament—the Irish Catholics of the Dominion. The claim is like that of the French-Canadians to Sir Wilfrid Laurier. In either case it is one of patriotic pride. But no sensible person in Ontario will say that Mr. Fitzpatrick is less a broad-minded Canadian statesman because he has a kindly feeling towards the race from which he sprang and because this kindly feeling is enthusiastically reciprocated. It is sheer narrowness that would suggest absolute provincial lines in the selection of Ministers. This narrowness is not shared by the people. There is not a Liberal constituency in any part of Ontario, or indeed of Canada, that would not be honored by having the opportunity afforded it of returning Sir Wilfrid Laurier or Mr. Fitzpatrick to Parliament. Even in invulnerable Conservative constituencies the electors are proud to acclaim the leaders of the country upon all occasions of political visits. In no other part of the Dominion do more enthusiastic audiences acclaim Sir Wilfrid Laurier than in Toronto, though the effect of these demonstrations upon the party vote may not be very perceptible. It goes to show, however, that the people of Toronto are Canadians in heart and voice, and that they are too broad and patriotic to be represented by a provincial press that is for ever reiterating sectional contentions.

ART IN OUR CHURCHES.

Not long ago we were told that Canada was away behind in the matter of art. The assertion caused a great hubbub, and of course we resented it and perhaps rightly so, because though we may not be on a footing with older countries, we are certainly in an improved condition when compared with what we were say twenty, fifteen or even ten years ago. Take Toronto for example, our parks, our trees, the boulevards on our streets, the exterior and interior decorations of our houses, the displays in our shop-windows—these and kindred matters are vastly, nay, almost immeasurably improved of late years, and being so, it is quite human on our part, when we reject the assertion that we know nothing of art. Applying this to our churches too, we are certainly making advances. Where before in some cases we had poorly executed prints or paintings on our walls, we have now artistic and costly statuary; our altars are seldom made hideous with heterogeneous collections of paper-flowers in all sorts and sizes of variously shaped vases. A color-scheme is invariably followed and the ungraceful "bunches" of tightly pressed blossoms are now replaced by the loose and flowing bloom and foliage which adds so much grace to the effects. Our church-buildings are at least striving at art in their architecture, and in some instances securing it, and yet there seems one point where we stop short at progress. This is the matter of our Christmas Crib. Every year there is room for the same complaint and it is always our largest and leading churches that are at fault. In our smaller and less pretentious buildings the crude attempts are not made grotesque by their surroundings. The paper scroll, the cotton-batting imitation of snow, the crude and disproportionate figures, are somehow not noticed, the pathetic and touching side alone obtrude themselves. But in our large and handsome edifices in our leading places of worship, the pioneer attempt of twenty-five years ago is quite out of place. Diminutive figures, crude background, space taken up with nameless creations, having apparently no purpose except to fill space and offend the eye, are altogether unsuitable, and yet these were found in our city on Christmas Day. The Crib in most of our smaller churches were such as served the purpose for which they were intended. They were capable of touching the heart of young and old by the simplicity of their construction. But amongst our larger temples it will surely be conceded by those who give the subject a moment's thought, in some cases at least, that we ought to have found something more in keeping with the laws of harmony and unity, something that would not draw attention to itself for its utter lack of accord with all generally pre-conceived notions of the subject represented.

To Our Subscribers

Subscribers who have lately given their names to the Catholic Register through Mr. Mongovan, will kindly pardon a little delay, as lists of names have in some manner gone astray. We are at present investigating and hope to be in a position to clear up the matter shortly.

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That the St. Vincent de Paul Bureau of Information has done noble service since its establishment a short time ago can be testified to by a large number of persons who have secured employment and others who obtained good employees. Mr. D. Miller, when seen by the Register man, stated that the results so far obtained were satisfactory and the outlook was even more hopeful. There is some new business turning up daily, mainly applications for positions from unemployed. That a demand for positions vacant is created. It would be a great help if the readers of the Register having such a dexterity of knowing of one, would communicate with Mr. Miller. Let each and every one of us do our share to make the Bureau a success.

Mother of Rev. Father Dumouchel, C.S.B., Dead

Mrs. Duouchel, mother of the Rev. Father E. P. Dumouchel, the Vice-President of St. Michael's College, has just died at her home in Windsor, at the age of ninety years.