The Catholic

"Truth is Catholic; proclaim it ever, and God will effect the rest -BALMEZ.

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The Way to Religious Knowledge.

(WRITTEN FOR THE REGISTER.)

In some romarks we made last week upon the duty of simple obedience in matters of religion—in contradistinction with the habit of enquiry and criticism—the objection came up that such submission is a kind of mental slavery, and

mission is a kind of montal slavery, and inconsistent with the rational worship demanded of us in boly scripture.

The objection arises from a want of cleanness of thought and from a wrong use of words. In overy act or state of obedience there is, of necessity, something akin to slavery, but it would be a ridiculous perversion of speech to call, say the child's obditionen to parental authority, by such a name.

We are dependent, too, upon ten thousand things, as air and food and drink, but never slaves to them unless we misuse or abuse them.

Slavery is constituted not by dependence upon things or persons, but by a dependence which is contrary to reason or right.

or right.

You may, if you will, call obedience
to God, stavery, and have St. Paul on
your side, but you must speak in St.
Paul's sense who considered that state
the very source and perfection of all

readom.

There, surely, can be no slavery, in n ignoble sense, in submitting at once rithout question or enquiry, to the enternal of God. And it makes no difference whether that command come from His own mouth, as in the days when He conversed upon earth, or through an organ which He commands all to hear just as if it was Himself who

all to hear just as if it was Himself who was speaking.

There is no more slavery in submitting to a Governor sont by the queen than in obeying Her Majesty in person, and freedom is as much assured by a court sitting in Toronto as if it sat and adjudicated in Westminstor; because the measure of freedom is, in both cases the same law.

because the measure of freedom is, in both cases, the same law.

Nothing, then, but haziness of view, or what is more roughly called ignorance, can account for any one's giving an offensive name to that most religious of acts by which, as soon and so far as the divine will is known, we exchange the attitude of enquiry for one of simple unreserved obedience.

Still it is all too common, as we know, to hear such objections, and, since we have seen they rest upon filmsy foundations, it is worth while saking why they are made at all. Here is, I think, the reason.

ll errors are absurd and tend to is themselves. Their danger lies in any inherent power they possess, much as bossues they are a subties of the substitute of the same time castly led; and such a something is the e of understanding as a mean escal described man as a mean escal two infinities, the unfinity of ining out of which he is drawn and infinity of the Creator to whom he tending; and the contradictions uping from such a nature are with-limit

e infinity of the Creator to whom he tending; and the contradictions rebending; and the contradictions ringing from such a nature are with it inits Ready alas! too often to sink, on one le, to the level of the animals which is resemble in body, we are, at the me time, so aspiring as to long for lowelding which can belong to God one. Auri sacra fames, the accurace director gold, is accountable for a world iniquities, but, at worst, it is a weak muius compared with the all master; gestionity to extend the dominion of rowing. We would exhaust the creat of earth and sea and sky, and ambering, like the fabled glants of old. I the very heights of heaven, would app the Omniscient Himself!
This soaring ambition, good in its inciple, and bestowed for holy pureaged to the creating the carefully guided and resulted to regions level to our condition creature-hood, is one of our greatest angers. It was, indeed, the origin of low woo, the avenue through which our woo, the avenue through which is made and the summan has to corrupt it. In his envy as and with money me the profession of the deadly strong and the panophy of innocence in hish man was alothed, and found, at st, an opening for his deadly strong and a own wild vargaries. Nor could it be heavies. The fish was not made a own wild vargaries. Nor could it be heavies. The fish was no miade to 1, nor weak man to do work beyond a capacity of angels. Clear enough his investigations of mundane things, in testigations of mundane things, in the crucible of his human dyment, he has met with nothing but emost portentions failure, Gentiliam, charnetsaliam, Arisaliam, Protestanting, powerful every one of them and pooing on the human side, but imitent and anarchial as schemes of them and pooing on the human side, but imitent and anarchial as schemes of them and pooing on the human side, but imitent and anarchial as schemes of them and pooing on the human side, but imitent and an

attitude towards the word of God, or the religion which that word founds, is an attitude not of actestists to prenounce upon its value but of lumble disciples aking to be instructed by the only authority that is competent for such a task. All right knowledge is good and task. All right knowledge is good and encobling, and there nover can be too much of it, but there are various ways, and some of them essential to the acquiring of it. Observation, coproluce, costimony, each is an instrument for the purpose, but how differently they work I wo don't come at facts by inference, nor reach conclusions by observation, nor reach conclusions by observation, and they way to gain the knowledge of religion is not the way of research or onquiry, but rather first of being laught—according to the commission—Teach all nations—and accordly of dong what we are bid, so Charts says in St. John Vill. and 17. If suy man do the will of the Father, he shall know of the doctrine, whether it be of God.

it be of God.

For reasons like these we are justified in saying that the best attitude towards religion is to do well what we alrealy know, to sak instruction from the proper authorities in perplexity, and above all to avoid the impedence of setting up our poor miserable judgment as a critic upon cittor the meaning or fitness of what God has been pleased to order.

Retreat at Syon Abbey.

Retreat at Syon Abbey.

The Very Rov. Dom Higgins, Canon Regular of St. John Lateran, has just concluded a retreat given by him to the Brigittine Nuns, Syon Abbey, Chudiegh, S. Devou. This community, whose Rosary Crusade is so well known in Iroland, whose several of its members are recruited, is the only community of pre-Reformation nuns that has come intact through the stormy times of the ponal laws. But its marvellous continuity and unbroken existence as a body is not more interesting to the historian than is its peculiar spirit and the beautiful rule of its glorious foundress. The Order of Our Most Holy Saviour (a title which it shares with the Apostolio Order of the Lateran Canons, who in virtue of this common title have inherited from the extinct Brigittine Fathers the faculty of giving the Brigittine indulgences as their special privilege), the Syon Abbey nuns will, we trust, be thought of during the Jubiles year—a year consecreted to Our Most Holy Saviour—and vocations will comein crowds. The convont is situated in perhaps the lovellest part in Davon, a spot which St. Flachana, St. Breendan, and other Irish saints would have chosen for their place of prayer. Visitors to Torquay and its violnity would do well to run out to Chudloigh.

Romantic Career of a Prelate.

Romantic Career of a Prelate,

The Austrian Episcopacy, according to the Vienna correspondent of The London Times, has lost its most prominent and influential member and Austrian society a romanile and distinguished figure in the person of Cardinal Count Francis Schoenborn Archbishop of Prague and Primate of Bohomia. Ocunt Schoenborn was in turn student of law, solidiar and priess. While still a youth he interrupted his study of jurisprudence to the first of the stray and took parts as an extended of the stray and the stray and

Sir John Austin Re-elected.

Celebrated His First Mass.

Rev. Father Copus, S.J., brother of Capt. H. W. Copus, city auditor of Stratford, who was ordained on Treeday, June 22nd, at Woodstook College, Maryland, by His Eminence Cardinal Gibons, celebrated his first Mass in St. Joseph's church, Stratford, on Sanday last. In the evening he presends an interesting and helpful sermon on the Catholic Church and its claims. Large congregations were present at both services. The rev. father leaves for Detroit shis week, where he will be atstained for a while.

MGR. FALCONIO

WHO HE IS.

The Boston Republic publishes the following sketch of the new Apostolic Delegate to Canada: The appointment of Most Rev. Diemede Falcenic, O.S.F. as the first permanent Apostolic Delegate to Canada ought to be and doubtless is very acceptable to the Catholics of that country. For apart from the feet that he is a highly-accomplished, liberal-minded and progressive prelate, the Canadian Papal representative belongs to an order which was of the first so send missionaries into New Frânce' as Canada was then called, after the pioneer French explorers had made its existence known to the old world. Our readers will readily recall with what pleasure Catholic Canadians heard the announcement made a few years age pleasure Catholic Canadians heard the announcement made a few years ago that, after having been atrangers for so long a period to the Canadian missions, the Franciscens were again going to resume work there. In the Canadian annals of the sixteenth contrury, in the years immediately following the time of Cartier and Champlain, Recollect missionaries—and the Rollocts are a branch of the great order which St. Francis founded—acted very hereic parts in Canada. They were few in numbers, however, and when some of the ploneer missionaries fell victims to the savagery of the Indians whom they endeavored to Christianize, or olse became incapacitated for duty by exposure and hard acitated for duty by exposure and hard work, their order, not being able to re-

no stranger when he comes inter in his recensity-freu rank and dignity. He has been in the United States before this, and he was for quite a number of years a missionary in Newfoundland, so that he is pretty well acquainted with the people and ways of both countries. Monsignor Faiconio who joined the Franciscaus that he before he attained the dignity of the priesthood. The American Franciscaus the state needed more men than they had at the time, and in response to an urgent appeal addressed to their Italian brethren, Fra Falconio, with associate so holestic, was sent from the Sau Bernardine province of Italy to the United States. Neither of the two Franciscaus knew English at the time. They wont to St. Bonaventure's College Aliegheny country, in the Buffalci dicoses, where they staught the classics and applied themselves to the acquisition of English. Fra Diomede, who was a youth of very pronounced abilities, soon learned to speak our language with Isoliity, and his size in his own order was rapid. Besides teaching and studying English, he kept up

HIS OWN THEOLOGICAL COURSE

at St. Bonaventuro's, and in due time he was premoted to the priesthood by the first bishop of the Biffalo diocese, Right Rev. John Timon, C. M. Then he became productor of St. Bonaventure's, and subsequently its vice-president and then president of the college. During his stay in western New York Far Diomede, who was a close observer of all things, conceived a very ardent affection for American institutions, and he and the Franciscan who crossed the ocean with hun. Fra Roccagorga, took out their naturalisation papers, and in the process of time became full ingeled American of time became full ingeled American citizens. The Canadian delegate voted regularly while he was in New York, at all local, state and national elections, and, unless he has since renounced his

and, unless he has since renounced his allegiance to this country, he remains yet an American citizen.

From the Buffal diocese Fra Diomedi was sent by his superiors, about twenty years ago, to the diocese of Harby years ago, to the diocese of Harby dioces, down in Newfoundland. That diocess then was under the rule of

nede was BIDDEN TO NEW YORK,

to his old friend and follow Tranciscan in that city. Then word came to him that his agod parents, when he had not soon for about a quarter of a contury, were in very poor health and were desirous of seeing him again before they died. He, consequently, applied for leave to roturn to Italy, which permission was, of course, duly granted to him, with the understanding that as soon as he had satisfied the requirements of filial picty he would return to his post in New York

differents of fillst piety he wound return to his post in New York city.

Man proposes, however, and God disposes, Father Diomede wont to Italy, fully expecting that in a few weeks, or months at the farthest, he would be back again in lower Gothsm attending to his pasterat work. While he was consoling this sayd parents to his native town, though, word reached him from Rome that the superior-general wished to consult with him. To Rome, therefore, he proceeded, and so impressed was the general with his views and administrative expactites, he appointed him to an office which nocessitated his abandoning all ideas of returning to America. He became attached to the headquarters of his order in Rome, and filled many important offices here. Then Leo XIII., who had learned of his success in everything he undertoot.

NAMED FRA DOMEDE

bishop of a diocese in Italy which needed

learned of his success in everything he undotook;

NAMED FRA DIOMED:

bishop of a diocese in Italy which needed now life influed little it. Monsignor Falconio at one 3 spiled himself to that task; and succeeded so well in the task; and succeeded so well in the was sent to another Italian district, given charge of two united dioceses, and bidden to do the same work for them. In this, too, he succeeded, and whou some one juestioned him as to the secret of his success, he replied that there was no secret at all in the master. He had simply applied to the tasks which were set for him the business principles at all in the master. He had simply applied to the tasks which were set for him the business principles and methods which he had learned in this country. The result was that difficulties gradually yielded and vanished and that sorry thing began to move smoothly again.

Those who have met Monsignor Falconio who have met Monsignor Falconio who have the some day he might be able to rovisit this country, if unif for a brief stay. When he was appointed an Italian bishop he probably gave up all antidipations of being allowed At that the own there are a being allowed. At that the own the sum of the was some talk that Monsigner Falconio would be seen hilber as his ancepower; and before that, time, when it was known that Loo XIII. had determined to appoint a permanent apostolio delegate for the United States, his name was mentioned as that of a prelate very apt to be honored with appointment to that office. The Pope's caused Monsignor Falconio to be passed over thee, but

predilection for "his Paugian boy caused Mousignor Falconio to be passed over them, but story Falconio to be passed over them, but story Falconio to the story for an other similar appointment, and now he will tundoubledly be cordularly wecomed by the Canada prelates, pricets and will tundoubledly be condularly wecomed by the Canada prelates, pricets and people, and it am prelates, pricets and people, and it am prelates, pricets and people, and it am prelates, pricets and people, and it may relates, pricets and people, and it may relates, pricets and people, and it may be asserted. The condition of things in the Dominion that would seem to call most for a Papal delegate there is to be found in the unsettled Manitoba school question and the issues which have arisen therefrom in other parts of the Dominion. Of course, Monsignor Relonio will not be accredited in any way to the Canadian provenment, His appointment and office are purely ecolessational ones, similar to those of Monsignor Marinelli. He will probably reside at Ottawa, however, though that if by no means certain as yet. And it may be that this appointment is in one sense the ontoome of the viait which that Roman prelate made to Canada a couple of years ago, when he wonth thister, as it was said, to look into the Manitoba school question and report theseupon to the Holy See. It may be remembered that Cardinal Vangdan was said to have been influential in having him sent to Canada on that orread, and it has been receptify stated what the English circular the property of the country of the Property of the Property

Hamilton, July 6.—A circular has been sent out announcing Sunday, August 6, the feast of Transfiguration, as the date for the consecration of Merical McDray of this olly as Blabo of Leondon. The occumony will take place in the Cathedral at London, and will undoubtedly be attended by many of the digulaties of the church and the priests of the two dioceses. The Archbishop of Toronto will likely be the consecrating prelate.

THERE RIVERS, QUE., July 6.—Rev. Canon Rheault, Capitulary. Vicar of Casion Rhealt, Capitulary, Vicar of Three Rivers, in a letter to the clergy and faithful of the dlooses of Three Rivers, anounces that the consecration of Mgr. Clouthler, the new bishop, will take place on the 25th of July, the Feast of St Jamos the Greater. In the meantime at the request of the new Bishop, Canon Rhealt continues in charge of the difference up to that time. Archbishop will be the consecrator.

THE ANTI-CLERICAL CRY.

(Waiting for The Register.)

The first page of last Menday's issue of a Terente merning paper contained a lengthy instalment of a letter from the London correspondent of The New York Times, which shows that this paper is an akin in pelirit as in name to its English namesake. The Thunderer, eron when Pigotiv forgories adorned its pages, could not surpass the ayie and splitt of its Yankee discipite.

"Glericalism," declares the London correspondent of The New York Times, is at the bottom of all Europe's troubles at the present time. "Olericalism is the nemmy" he exclaims, adopting Gambetta's famous phrase. It is the cause of the Belgian riots, of France's Anti-Droyfus mania, of Italy's appalling condition." Now, of what is "Clericalism" the enemy in Belgiam? Nearly twenty years ago that country, like France, had the misfortune of heing misgoverned by a gang of anti-teligious Froemsons, under the leadership of the Belgian Gambetta, Frere Orban. Everything savouring of Cathellicity in a country overwhelmingly Cathellie was made an object of hostile legislation. But this was not all. Extravagance and corruption flourished and the finances of the country were in a deplorable condition. The people of Belgium, unlike those of France, rose up in their united strength and drove the Frere-Orban crew out of power by an overwhelming majority. What was the result? In a very short time the Cathelle government of Belgium had lifted their country from a state borderne on bankruploy to a condition of the highest prosperity. Surpluses anceceded enormous deficits, and an eas of the brightest commercial prosperity would be a surplus of the brightest commercial prosperity in the Belgium, almost the surplus of the decoration of the highest properity. Surpluses anceceded enormous deficits, and an eas of the brightest commercial prosperity in the surplus of the world. And all this has been attilied or the brightest commercial prosperity in the surplus of the world. And all this has been attilided under a Cathellie Guita. And in any other conpeasative industrial in

France is in a state of seething numoil the outcome of which the world satisfactor of the control of the contro

with complacency, if "Clericaliam" were the victim.
However, could not The New York Times correspondent find material measure home for an onsimpht on Clericalism? Richs more bloody than any witnessed in the service of Brussels have not been unknown in Pittsburg and Chicage. And there is a strong problem of the complete of the control of mankind.

The Senior Conductor

The Senior Conductor.

The Senior Conductor.

The Winnipeg Tolegram of July 3rd says: H. O'Connor who has been train master of the Brandon division for the past two years, will to day recume his former office in fan service of the O. P. R., as to impector of the western division, and the vacancy in the former office will be taken by Jos. Fahey, the well known conductor. The promotion is a popular one, though it will remove from the read the senior conductor of the province. Mr. Fahey having commenced duties as a "knight of the punch" in 1878, and has since been in continuous service of the O. P. R. He will take hold of his new duties this morning, as train master of the Brandon division, with special charge of the Winnipeg terminals. The term service at the local depot was materially increased of late years, there now tender in confusion and accidents, but there is no doubt Mr. Fahey will discharge the duties with that tact and good humor as have characterized the services of his predecesor.

Rhodes Had one Sufficient Lesson

Berlin, July 2.—The German Review prints a series of conversations of Geel Bhodes, in the course of which he say that, in the interest of his African under takings, he has done all he could to in fluence the British Government in favo of the German proposals on the Samoa.

Mr. Thomas A Kilgour, Montreal, son of Mr. James Kilgour of Hamilton, was married in the latter city on Wednesday last to Miss Norsh Ronan, daughter of Mr. John Ronan. Chancellor Craven solemnized the marriage, assisted by Father Frank O'Reilly.

iately relieves and frees, the threat and lungsfrom visied phiego, and a medicine that promotes this is the best medicine to use for coughs, colds, inflammation of the lungs and all affections of the threat and cheet. This is precisely what Bickle's Anti-Consumptive Syrup is a specific for, and wherever used it has given unbounded retisfaction. Children like it because it is pleasant, adults like it because it relieves and cares the