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CATHOLIC REGISTER, TORONTO

THURSDAY, FEBRUARY 22, 1900.

CALENDAR FOR NEXT WEEK.

SUNDAY, Feb. 25th, Quinquagesima Sunday. Mass of the day. At 10 o'clock (St. John's) Commemoration of the following and St. Folie.

MONDAY, Feb. 26th, White. St. Margaret of Cortona. Benediction.

TUESDAY, Feb. 27th, Red. St. Anthony, Pope and Martyr. Double.

WEDNESDAY, Feb. 28th, Violet. Ash Wednesday. Ashes are blessed. Part of Lent begins, and time for fulfilling Easter duties.

THURSDAY, March 1st, White. Our Lady of Lourdes (Fête). Greater Double.

FRIDAY, Feb. 2nd, Green. St. Thomas of N. J. C. Greater Double.

SATURDAY, Feb. 3rd, White. St. Hilary Bishop. Conventicle. Doctor, Fête. Anniversary of Coronation of the Holy Father, Leo XIII.

Lent.

The following are the Regulations for Lent in the Archdiocese of Toronto:

1. All days of Lent, except Sundays, are fast days.

2. On these days only one full meal is allowed, and it is to be taken about noon, unless a change in the hour is approved by the Pastor or Confessor.

3. They who fast may take a cup of tea or coffee with a small piece of bread or biscuit—nothing else—in the morning, and in the evening a collation of about eight ounces of food.

4. The following persons are not obliged to fast: all under 21 and all over 60 years of age; the sick and infirm; women nursing or bearing children; and all engaged in servile work. In case of doubt the Pastor or Confessor is to be consulted.

All the days of Lent are days of abstinence, but by special Indult the Faithful of the Diocese are permitted to use flesh meat as often as they wish on Sundays and at the principal meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember Week and of Holy Week.

6. Fish and flesh meat are not to be used at the same meal on any day of Lent, Sunday not excepted.

7. On all days fast or the dripping of any flesh meat may be used in preparing food.

8. The Faithful are recommended during Lent to abstain from all intoxicating drinks in remembrance of the Sacred Thirst of Our Lord on the Cross.

9. They will take no part in public amusements.

10. They will assist regularly at the Lenten devotions held in the parish church, and will recite in their homes at least a third part of the Rosary during the family night prayers.

11. Pastors will hold Lenten devotions in the church on Wednesday and Friday of each week and will terminate them with the Benediction of the Most Holy Sacrament.

12. The Way of the Cross will be made in all Parish Churches on Good Friday, and on that day by order of the Holy Father, a collection will be taken up for the suitable maintenance of the Holy Places.

13. The obligation of the Easter Communion may be fulfilled any day from Ash Wednesday until Trinity Sunday, but these days included. By fulfilling it early in Lent our souls of penance and of other virtues, done in the spirit of grace will be more pleasing to God and more meritorious for ourselves.

Religious Education in the Schools

The day seems to be approaching when, instead of repeated objections to the Separate School System as it maintains in the Province of Ontario, it will be held up as a model to the members of other churches. The reason for this is that not only religion, but the

Catholic religion may be taught to the children attending those schools. Our separated brethren are beginning to realize in earnest the importance of the fundamental truths of Christianity that a Godless education has accomplished or is accomplishing. The Presbyterians, following the earlier example of the Church of England clergymen, are gradually becoming alive to the peril of the situation, and an effort is to be made to introduce some kind of definite religious instruction into the public schools of the Province.

The Catholic Church is always wrong until by sad experience she is proved right, and at it is today upon the question of sound education. Dealing with an article published in the "Church Quarterly Review" upon the subject of "The Future of Religious Education," and with another article in the English "Guardian," both taking a gloomy view of the present situation, the "Canadian Churchman" directs itself to the consideration of the same important question so far as Canada is concerned.

The "Canadian Churchman" says: "And here is the point at which we in Canada are specially interested in the matter. Our readers are probably aware that by a certain clause in the Education Act of 1870, it is forbidden to teach the Creed of any particular Communion in the Board Schools. But this provision has been understood in different ways; and we are now informed that it was not intended to prevent the teaching of the Christian religion according to the understanding of those who had control over the schools. In the words of the late Lord Selborne, it was intended only to 'remind the teacher that he was not to constitute himself the organ of any particular denomination.' What he was still at liberty to teach the faith as he understood and had received it. Now, it is easy to observe that this is very vague, and might give the teacher into difficulties, or might prove a source of contention to the parents of the children. But it gives a hint that something might be done among ourselves to familiarize the minds of the children with the contents of the Bible and the principles of the Christian faith. We greatly fear that, unless something is done in this direction, the future of religious education in this country will be nothing."

These reformers in religious education recognize the necessity for reform, but are either not willing or courageous enough to take the means of producing a better order of things. They have come to the conclusion that a morality that is not based upon religious truth is a very doubtful blessing and that the reading, without explanation, of an extract of the Bible is not the teaching of religion. Hence they fear, as the Churchman mildly puts it, that "unless something is done among themselves to familiarize the minds of the children with the contents of the Bible and the principles of the Christian faith, the future of religious education in this country will be nothing."

The fact is they make their religious principles subservient to the principles of state education, rather than compel the state to adopt a system which will meet the requirements of their religion and thus literally render unto Caesar the things that are God's.

How these same reformers are going to hit upon the happy medium and modicum of Christian knowledge to be imparted in the public schools, will prove as difficult an undertaking as that contemplated by the United States Protestants of forming a special religion for the evangelization of the Catholic Filipinos. No better plea for the existence and support of the separate schools of the Province, has been offered than this, the recognition by Protestant Churches that "the future of religious education" under the public school system as it now exists in this country "will be nothing."

It is for the Catholics of Ontario to appreciate the blessing of freedom to educate their children in their own schools, in their own faith and under the guidance of teachers and clergymen of that faith.

Roman Catholicism and Science.

Under the above heading the Presbyterian Review speaks as follows:

"As is generally known Dr. St. George Mivart the eminent scientist is a professed Roman Catholic. Recently, however, he has been finding it more and more difficult to reconcile his scientific conclusions with the attitude of the church and has said so publicly in an article published in one of the leading English Reviews. Cardinal Vaughan has not hesitated to extend to him a circular in which he has forbidden any of them to administer the Sacraments to him until he shall have proved his orthodoxy to the satisfaction of his Bishop. It is well for him that he lives in Protestant England and that

this is all the Cardinal can do to him. Had he lived before the Reformation or even now in countries where Rome holds supreme sway it would have been a good deal harder with him. But happily with him the issue is on the other foot. It is the Roman Catholic Church which will suffer most for being unable to make its peace with Science."

For the plain statement of the fact of Dr. St. George Mivart's lapse from the Church of which he was a professing member, we should be grateful to the Review for publishing it. Dr. St. George Mivart made no attempt to conceal it; neither did Cardinal Vaughan. The comment on the fact we look upon as superfluous, rather vague and not true. It is superfluous to tell the world that a Catholic Archbishop will not hesitate in the discharge of his sacred trust to watch over the faith of his flock; it is rather vague to say that "it would have been a good deal harder with him had he lived before the Reformation or even now in countries where Rome holds sway," thus leaving one less learned than the writer in ignorance of the "where" and the "what"; it is not true that the Roman Catholic Church will be the sufferer for the lapse of even such a distinguished scientist as Dr. Mivart or that the same Church is "unable to make its peace with Science," by which we presume the writer means that her dogmas cannot be reconciled to the discoveries of science, such as the Darwinian theory of evolution, built thereon.

We are not desirous of entering into the interminable fields of long threatened controversy suggested by the Review; but if the Review writer will deign to be a little more specific and a little less dogmatic himself, we will endeavor to discover what he really means. Meanwhile we may be pardoned for expressing the opinion that it will become a member of John Knox's Church to cast the first stone, even in such a weak and harmless manner.

Further, if we remember aright, it is not so very long since a prominent Presbyterian clergyman in this free land of Canada was arraigned before a conclave of his peers, on a distinct charge of heresy, tried, and condemned.

We are pleased, however, that the Presbyterian Review endorsed the stand upon religious instruction in the Public Schools, taken by some of the prominent clergymen of the Presbyterian Church. It says:

"A valuable address on Religious Instruction in the Public Schools was read by the Rev. Dr. Armstrong before his brethren in Ottawa, resulting in the formation of a Committee to arrange for a Conference with the school authorities in the matter. The feeling is growing that the present condition of things is not satisfactory, and there is a desire for something better. Quite a number of prominent educators who place a proper value on the public school as a moral agency, are dissatisfied, and are voicing their opinion, backed up by statistics which are eloquent against the want of better instruction in Bible subjects. The step taken by the Ottawa group seems to be in the right direction. Friendly conference can never do harm and may be productive of good. It must not be forgotten that the local school authorities have considerable discretion in this matter, and if the co-operation of the ministers were obtained there is no reason why, either an improvement under the present system, or slight changes on the present system should not be reached. The experience of the Ottawa brethren will be awaited with interest."

The Review says, "The step taken by the Ottawa ministers seems to be in the right direction." The Review may not be cognizant of the fact that "the step" is in the direction of the course pursued by the Catholic Church in the education of her school-children. It is because the Catholic Church in her wisdom places, and has always placed a proper value on the school as a moral agency that she has insisted on the right to have religious instruction given in the schools. It has taken other churches, the Presbyterian, the Anglican and others a long time to learn that the morality not based upon religion is a spurious article, and not of much account. Just as the Catholic Church can reconcile her teachings to morality, so can she reconcile her dogmas to science.

The practical excommunication of Dr. St. George Mivart, the distinguished scientist; on account of his recent heretical utterances in the Nineteenth Century and the Fortnightly Review, seems to have afforded the Anti-Catholic Press a subject upon which to display their wit and never-failing animosity towards the Catholic Church. Mivart, to Cardinal Vaughan's demand that he should withdraw

his false and heretical statements, and make a formal profession of faith, replied in ambiguous terms, and in consequence the Cardinal Archbishop notified the priests under his jurisdiction forbidding them to administer to him the sacraments, until he should have proved his orthodoxy to the satisfaction of his bishop. The Church has but one way to deal with heresy. There is no compromising where the integrity of the faith is concerned.

Catholic Education.

In spite of the enormous effort that have been made in this Province to establish, improve and perfect a Public School system of education to meet all the requirements of the people, it is coming to be conceded by thoughtful Protestants of different denominations that there is yet something without which the youth of Canada are in danger of growing up into men and women who have no definite or fixed views on religion. An attempt has been made to save the character of the Public Schools and to keep them from being branded as Godless institutions, by imposing upon the teacher the duty of saying the Lord's prayer in the morning, of reading some portion of the Scriptures especially selected to suit all denominations and of repeating some general prayers at the closing of the daily school exercises. Of religious instruction dealing with the fundamental truths of Christianity or with the doctrines of any particular church there is none. Side by side with the Public Schools, religious are the Separate Schools in which the Catholic religion is taught. The Separate Schools are in existence not as a protest against the efficiency of the Public Schools, which is recognized by Catholics, but because the education in these schools does not go far enough to fulfil the ideals of a Catholic education. The mind and intellect are there cultivated in a very high degree, the heart, or the affections humanly speaking, are cultivated, but the soul is simply allowed to starve. Catholics desire for their children a Catholic education, which includes the teaching of the doctrines of the Catholic Church, Catholics desire that the teaching of Catholic doctrine should accompany those children through the primary schools and, if possible, through the intermediate and advanced courses. Catholics have sacrificed, and in some countries are, strange to say, in the free United States, are sacrificing and are prepared to sacrifice much worldly advantage rather than have their children grow up uneducated in the faith.

Protestants, who are inclined to pin their faith on the Bible, either will not understand or pretend not to understand why Catholics look askance at the Protestant Bible. Some of them go so far as to say that the Catholic Church forbids her children to read the Bible. And after all, they ask, are not all Bibles alike?

All Bibles are not alike and the Catholic Bible contains several books that are not to be found in a Protestant Bible. The Church also objects to the Protestant Bible because she does not consider it in all respects a correct translation. The desire and the effort of the Church are and always have been that Catholics should read the Catholic Bible. But she desires them to read it reverently and not to see what new fancies they can engrave upon the meaning of the Biblical text. In short the Bible plays a greater part in Catholic education than Protestants are generally aware of, for proof of which we need only refer them to the Biblical texts running after the answers in the Catechism, to the epistles and gospels in the mass every day, to the vesper and other psalms, and to the whole of our Church's sublime liturgy.

Far as Catholics are from despising the ordinary branches of knowledge taught in the Public and Separate schools, they regard religion as the most important part of a child's education. The soul first, mind and body afterwards, nor does this preclude them from a proper appreciation of the advantages of purely secular education, only they do not regard it as paramount importance, having a wholesome respect for that dictum "what will profit a man if he gain the whole world and lose his own soul." They consider instruction upon the principal points of faith as more necessary than a knowledge of arithmetic, recognizing that it is better to know the way of

salvation than to be able to run up a column of figures.

Protestants are not so particular in this regard, believing that it will be time enough for their children to form their opinions on religious matters, when they have reached the age of maturity. The truths of the Catholic religion Catholics consider a necessary part of the school curriculum. They have no desire to force them on others but they insist on them being taught to their children. It is unnecessary to say that Catholics are not surprised to see this growing desire on the part of their non-Catholic brethren for religious instruction in the Public Schools. But what shall it be?

A Presbyterian Heretic.

We read in the New World that the Presbyterian Church in the United States is very much troubled with trials for heresy. It has one of them on its hands just at present. The Rev. Dr. McGiffert was recently elected to appear before the February meeting of the New York Presbytery on charges of heresy proffered against him by the Rev. Dr. Birch.

The case bids fair to arouse as much interest as that of Dr. Briggs, Dr. McGiffert, like Dr. Briggs and others, would like to strip Christianity of every pretense to the title of a dogmatic religion and make it a sort of modern variety of the stoic philosophy. "It is not astonishing," says the New World, "that certain members of the Presbyterian Church should deem it necessary to prosecute Dr. McGiffert for heresy, in order to vindicate the title of that sect to be called a Christian Church at all."

Yet the position of the Presbyterian Church or of any other sect of Protestants, is absurd and indefensible in maintaining a trial for heresy such as this. Dr. McGiffert's right to hold his views or to put his own interpretation upon the Scriptures follows absolutely from that principle of private judgment which is the basis of the whole theory of Protestantism. What right has the Presbytery to infallible interpretation any more than the man charged with heresy? Why the Presbytery itself would raise its hands in holy horror were any one to say that it was appropriating the authority, which only the Catholic Church claims, to be infallible. But if it is not infallible—what then? The trial will be a farce and the Rev. Dr. McGiffert a martyr.

We recommend the position to our contemporary Presbyterian Review which may be able to see through it better than we can. At any rate it will probably derive more profit by so doing than it will from criticizing the case of Dr. St. George Mivart.

The Catholic Press.

Writing to the publisher of "The Catholic Columbian," of Columbus, Ohio, on occasion of the silver jubilee of that excellent journal, Rev. M. P. Neville, of Dayton, Ohio, says:

"I feel in my heart that you and all Catholics alike are the worthy of the deepest honor from the clergy for the great work in which you are engaged."

"Every priest must respect those who are his co-workers in advancing the glory of God in the furtherance of the interests of the Catholic Church, and this is just what you and the Catholic Columbian have been doing these past twenty-five years. The thoughtful student of today is conversant with those two methods of disseminating 'Truth,' namely, the human voice and the press. But there is a silent eloquence in the power of the printed page of a Catholic newspaper that continues and will continue to produce good effects long after the voice of the preacher has been still. 'What was there ever a time as fruitful as the present for the scattering of Catholic truth? Our American people are open to conviction, and how shall we make Catholic doctrine known in those districts that are without a priest's voice? Except by the Catholic newspaper! Every Catholic should learn to support a Catholic paper with the same love that he supports his Church. Devotion to God's laws, frequentation of the Sacraments, subscription to the Catholic paper and prompt payment of pew rent are good signs of the character that manifests a sincere, practical Catholic."

EDITORIAL NOTES.

The reading of the Irish newspapers, reporting meeting after meeting, all aiming at the same end—united purposes on the part of the people, should set as an incentive and a smother of all difficulties that, perchance, may still arise among the Irish Nationalists at Westminster. We hope that the party under its new leader, Mr. Redmond, will truly recognize the urgent necessity of making the reconciliation of the various

sections of it as permanent as possible, bearing constantly in mind the truth of that very old but salutary maxim, 'In Unity there is strength.'

Mrs. Maud Gonne, who has been styled the Joan of Arc of Ireland, is said to be at least six feet in height, with a fine, beautifully proportioned figure, regular features, lustrous black eyes and a delicate complexion. She oscillates between Paris and Dublin, and makes hot and strong speeches in Ireland. Mrs. Picher, the wife of Col. Picher, the hero of the raid on Douglas, is Maud's sister, and Maud is one of the most vehement opponents of the War.

Some Governments have the faculty of making trouble for themselves. The French Government seems still to be one of these, in spite of its experience in the Dreyfus case. What profit can it expect to make from the persecution of a religious order? The charge against the Assumptionist Fathers is that they formed an association for the purpose of holding religious, literary and political meetings, without the consent of the Government. If this is a Republican Government, it is as bad as a very bad autocracy.

It is said that Mr. Michael Davitt who resigned his seat in the House of Commons as a protest against Great Britain's policy towards the Transvaal is going to South Africa, because his health demands a change of climate as well as to see and learn what everyone wants to know about the struggle which has been going on since October. "No matter how the struggle ends," he adds, "it will raise the biggest international problems of this century in Europe."

On account of the increase in industrial activity and wages a considerable wave of immigration has made for the United Kingdom. During the last month above 4000 foreign workmen arrived. The Globe very pertinently remarks,

"When the present wave of industrial prosperity is succeeded by a wave of adversity we shall have on our hands a multitude of foreigners, eagerly competing for the bread which ought by right to nourish the native born. We may not legislate against them, but we may not let them starve, and returning them to their own country, as they have in the United States."

Apparently, "It is an ill wind that blows nobody good."

It is evident that the United Irish party are not unwelcome of the cause which the Irish hierarchy have so much at heart, namely, the matter of higher education. It was decided at one of the first meetings of the party that the following amendment to the Queen's address should be moved by Mr. T. Harrington:

"And humbly to represent to your majesty that the Catholics of Ireland have long suffered, and still suffer, under an intolerable grievance in respect of university education; that the existence and oppressive character of this grievance have been recognized by successive governments; and that it is the duty of the present government to propose legislation immediately with a view to placing the Irish Catholics on a footing of equality with their fellow-countrymen of other religious denominations in all matters connected with university education."

Saint Sees at the Ragpicker's Mass

Sunday morning, at eleven o'clock, at Saint-Sauveur, at the "Maison des Chénobites"—the Ragpicker's Mass in Paris. All the Quarter Maubert is there, kneeling down, from the oldest to the youngest, with the "Maitre" and the youngest and shabbiest unfortunate of the Rue Glandieu, repentant for a day. And who are those, think you, up in the organ gallery, their forms and faces dimly and confusedly against the dim religious glow of the stained glass windows, making music for this queerest of congregations? They are a few of the most famous musicians in Paris—in the world. And, at the organ, is Saint-Seane himself. Beside him is Taffanel, rippling out his flute in sweet, most bird-like fantasies. Thibaud, with the hand of a magician, evokes for those poorest of listeners beneath him the wailing human soul which, as some famous French poet has said, lies buried in the heart of every man, only to be made known by the hand of a master. And with these, there are some women of the "haute monde," who sing to that wonderful accompaniment, though, when this is so, Paul Vidal generally replaces Saint-Seane at the organ. There is so much music and terrible a rendering of clamor from the organ that even in London, that it is pleasant to record how, once a week, a few gifted and generous souls are stretching forth kindly hands across the abyss. Moreover, they are not doing it for self-glorification. They are too big to need it.—"M. A. P."

DIVERSITY OF OPINION regarding the popular internal and external remedy, Dr. THOMAS' EUCALYPTI TONIC—do not, so far as known, exist. The testimony is positive and concordant that the article relieves physical pain, cures lameness, checks a cough, is an excellent remedy for pains and rheumatic complaints, and it has unquestionably other unpleasant effects when taken internally.