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NOTICE.

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The Feast of the Holy Name.

On Sunday, the 14th inst, the Church celebrates the Feast of the Holy Name. In these days when, unfortunately, the deplorable habit of profane swearing and the desecration of the Sacred Name prevails to such a frightful extent, it is consoling to think that the Church has provided a special reminder to the world of the veneration due to the Holy Name.

The words of the Introit for the Feast strike the keynote of the feelings with which it should be celebrated:

"In the Name of Jesus let every knee bow of those that are in heaven, on earth, and under the earth, and let every tongue confess that the Lord Jesus Christ is in the glory of God the Father."

O Lord our God how wonderful is Thy Name in the whole earth.

Those parts of the conceits of the Mass which vary from day to day, offer a beautiful illustration of the care and judgment of the Church to harmonize the words of the ritual with the spirit of the Feast.

At the Gradual, which is sung between the epistle and the gospel, the theme is sustained.

"Give us O Lord our God, and gather us from among the nations, that we may give thanks to Thy Holy Name and may glory in Thy praise."

Thou, O Lord, art our Father and Redeemer, Thy Name is from all eternity. My mouth shall speak the praise of the Lord, and let all flesh bless His Holy Name."

Thus again runs the Offertory.

"I will praise Thee, O Lord, my God, with my whole heart, and I will glorify Thy Name forever; for Thou, O Lord, art sweet and mild, and plenteous in mercy to all that call upon thee. Alleluia!"

And once again the strain occurs in the Communion.

"All the nations Thou hast made shall come and adore before Thee: and shall glorify Thy Name; for Thou art great, and dost wonderful things; Thou art God alone. Alleluia."

There is no more common vice in English-speaking Christian lands than that of profaning God's Holy Name. And yet if we try to get down to the root of the evil, we find that it is not exactly due to deliberate depravity, but rather the result of a vicious habit, springing from a careless regard for language, from the unconscious temptation of imitation, and in the case of boys and extremely young men, from the sadly mistaken notion that it is a mainly accomplishment. Surely the knowledge of the respect and reverence with which the Church regards the Holy Name, should cause her children desirous of being faithful to her, to keep a careful and unceasing watch over their tongues.

But even looking at this vile habit of profanity in a less religious aspect, the gentility of Christianity condemns it, and it is only at the risk of being put down in the ranks of the ignorant and lowest of humanity that it can be practiced.

Belle River School Dispute.

We are informed that the trouble over the Belle River school has been generally settled, but for the benefit of our readers, and in the interests of fair play we shall briefly review the ground of a dispute which has caused much comment and no little misunderstanding on account of ignorance of the facts of the case. It may be

stated that the Belle River section is a Catholic section, and it will be found that in accordance with the law and the will of the ratepayers, there could only be one ending to the matter.

In 1879, to accommodate the section, Father Gerard at his own expense of \$8 179.64, built a school house at Belle River and rented it for a term of ten years at \$160 per annum. In 1889, this first lease having expired, a new one was made for another term of ten years at \$200 rent a year.

In the meantime Father Gerard died and willed the property to his niece, who sold it to the Ecclesiastical Corporation of the Diocese of London. Last August, the Board of Trustees wrote to the Right Rev. J.P. McEvay, Bishop of London, asking to have the school-house released for another term of ten years. On the 10th of September, the Bishop of London met the Trustees at Belle River and, bearing in mind that the section is entirely a Catholic section, made them what must be regarded as very sensible and generous propositions. On condition that they would make the Belle River school a Separate School, his Lordship offered to rent the school to them for a term of 99 years, at the rate of \$1 per annum, and as soon as it was established and organized as a Separate school, he would make them a present of \$100. The majority of the rate-payers accepted the Bishop's offer, and steps were immediately taken to form a Separate school in conformity with the School Act. All the rate-payers joined that school, except seven or eight who, either being very lukewarm Catholics or no Catholics at all truly speaking, chose to oppose the wish of the Bishop of London, and the will of the majority of the rate-payers, by posing as martyrs, and talking and writing as if they were the most persecuted of mortals. One of these persecuted ones went to the school, tried to interfere in the work of the sisters in charge, and, not succeeding, abused them roundly in the presence of their pupils.

The second lease expired on the 1st of December, 1899, and notification was duly given that the school house would not be rented to the Public School Board, and that it was to be used as a Separate school beginning on the 1st January, 1900—the Episcopal Corporation having previously taken possession of it.

The Public School Board owned some furniture in the school house, which the Separate School Board offered, though unsuccessfully, to buy over, the price to be left to arbitrators. The Public School Trustees were then notified, six days before action was taken, to remove the furniture from the building. They failed to comply with the request, and the said furniture was carried out, "thrown out of doors," (according to a highly colored G. N. W. Press Despatch to the Toronto Globe) and deposited on the outside premises. New desks, stove etc., were put in the school house, which was opened as a Separate School on the 8th inst.

The Catholics of Belle River are to be congratulated on the firm and dignified stand they took in supporting the wise and generous policy of their Bishop as well as in putting the "disgranted" ones in the unenviable position they now must find themselves.

Unreliable Catholic News.

Whether it is because the Catholic Church has been more than usually prominent before the world, or whether it is due to deliberate intention to propagate falsehoods, the secular press during the last few weeks has made itself particularly busy with what purport to be Catholic news items. The Rome correspondents of various newspapers seem to be the original perpetrators of scandalous news.

For instance, some very advanced and know-all correspondent recently cabled from Rome that the laws of celibacy, governing the clergy in the South African Republic, have been nullified; in other words, that the priests there are now permitted to marry, as in early Church times. Of course, that was a tid-bit and it went down the rounds of the press. On no point of discipline in the Church more particular than on this, and on no point more unyielding. We have no hesitation in branding the statement as a lie.

Almost simultaneously, though apparently from a different source, appeared the information in many non-

Catholic religious journals, that the South African clergy, who are practically all Catholics, were bitterly opposed to the ruling of the Sacred Scriptures by the laity. On this subject, we have only to read the respectful advice and desire of the Pope as expressed in more than one Encyclical, that the Scriptures should be read by the faithful for their spiritual profit and edification. History also records that the members of the Catholic Church read the Bible before the name Protestant was known, and they have continued to read and reverence it down to the present time. We should say that three-fourths or more of the Church's liturgy is purely Biblical literature. This second statement, like the first, bears the imprint of the father of lies upon it.

A third fake, of which much is made by the secular and non Catholic press, is the rumor founded on a few words the Pope uttered on the occasion of the opening of the Holy Door, that His Holiness had appointed his successor—the words alluded to being construed by some ready and irresponsible scribe to mean Cardinal Gottl. And such indeed may have been the design of the Holy Father. But, as is well known, the Pope has not the right to name his successor. That right belongs to the free and unpledged conclave of cardinals assembled for the purpose of electing a new Pontiff. It would be well for our forward friends to bear in mind the old adage, that, "he that goes into the conclave a Pope, comes out a Cardinal."

The Church Militant.

In reading the report of a lecture delivered by Father Walter Elliott, the famous Paulist, at Boston on Dec. 29th, one cannot fail to be struck by the loud militant note that rings through it and dominates the missionary work of the Paulist Fathers.

"The Church," said Father Elliott, "is necessarily a missionary body, and non-Catholics are our brethren. We should give them their spiritual heritage in the Church. The normal condition of the Catholic Church is missionary. A purely defensive attitude can only be a temporary state for an organization to which its Father said:

"Go into all the world and preach the gospel to every creature?"

This policy of reaching out to those around us, who are separated from us by religious belief has become the duty and mission of the Church in these days of heresy, just as it was her duty and mission in primitive times to preach the gospel to heathen nations. The Church is the same as she ever was; her mission is still the same, to teach the heathen the truths of Christianity, and to lead back the erring to the true fold.

In these days we are apt to conclude too easily that non-Catholics are so set in their own religious or non-religious beliefs and convictions that it is useless to place before them for consideration a possibility involving a change. We are inclined to preach merely to our own people, to confirm them in the faith, rather than to many who are, by doubt, discontent and spiritual unrest, good soil in which the seeds of the one true faith, if once sown, would take root and fructify.

As Father Elliott pointedly puts it: "Here in America the favorable conditions for making converts are multiplied. The whole nation is inclined to religion, the non-Catholic people, although in general modes of erroneous belief, are yet mainly concerned about real religious truths. The love of liberty and the passion for knowledge open men's hearts to reason and revelation. When these real religious truths are proposed intelligently and in a kindly spirit, converts are made. But it is a natural truth that a regular and unceasing provision of lectures, with renewals at intervals, change of topics and of missionary literature, would in course of time convert the majority of the honest people of the United States to the true religion."

In no part of the world, during the past fifty years, has the Catholic Church been more militant than in England; and in no country in the world can she show such substantial gains as in this, one of the recognized homes of the Reformation. During

that period, by an admirable defensive and aggressive policy she has, in spite of a determined hostility on the part of the established Church of England, based up by the Government in considerable measure, by a conservative, self-preserving nobility, and by an obstinate spirit of antagonism on the part of the landed and moneyed gentry, issued forth from the obscurity of persecution, boldly attacked the enemy in their own strongholds, firmly established a hierarchy, built churches, established missions and swelled her numbers until she has become a power, strong and fearless in the land. But all this was not done by merely trying to keep and hold her own, the Church has reached out to the masses and to the classes, and the list of her converts includes many of the noblest names in England, as well as of thousands of people in humbler life. It was done by going out amongst the non-Catholic masses held loosely, it is true, by a Church lulled in to a state of inactivity and lethargy, by a mistaken sense of security.

Then came the awakening in the Church of England, produced by the famous Oxford movement, culminating in the secession from its front ranks of Newman, Manning, Marshall and others, as well as the schism introduced into the English Church of that day by Pusey. The establishment still reels under the shock, notwithstanding its brave efforts in the past, to minimize the extent of the disaster. The breach between the two parties in the English Church has widened, until to-day there seems to be no way of bridging the chasm.

It may be that the Church—in England—may be the means, under God's will, of solving the problem for many thousands of Englishmen.

Britain's Position.

Some two years ago it was customary to glorify and write Epic poetry upon the subject of Britain's "Splendid Isolation"—even her public men boasted of it as though the unkindness of a world more or less armed against her, were of no account. The navy ruled the waves; the waves, every land. By a strange twist of fortune, the mightiest naval power in the world finds herself face to face with a foe at first accounted insignificant, against whom splendid fleets are practically of no avail. Britain also finds herself still in that position of "Splendid Isolation," with nearly the whole world, not counting her own empire, against her. She has been precipitated into a war, the prosecution of which calls for such an army as she never before put into the field, and at this time of writing it has come to this, that her chances of besting the little republic arrayed against her are being doubtfully discussed.

No thoughtful person can read the papers of the day without being struck by the fact emphasized over and over that Great Britain stands alone. She has hardly a friend amongst the nations of the earth. True there are what might be termed individual sections of the people of various lands who are either mildly sympathetic with her or quite indifferent; but nations in the aggregate are against her and make no secret of the satisfaction they would experience at her defeat or downfall. Nobody, perhaps, seriously contemplates the latter event as coming within the range of the possible, but any thoughtful person cannot help seeking for the cause of this intense and apparently world-wide hatred or hostility toward her. The Imperialist will unhesitatingly assign this ill-will of nations to envy at her greatness and success; but this hardly accounts for so wide-spread and persistent a dislike. Is the cause what it may, the thing is there and it is impossible to close one's eyes to it.

In the struggle, however, in which Great Britain is at present engaged, there are many influences at work in the world's mind, and antagonistic to her. It is within the truth to say that the cause of the Boers has excited the sympathy of the world apart from the British empire, and even in the British empire, nay, and in England itself, there are numerous Boer sympathizers. It is natural for men, without reference to degree or station, creed or nationality, to side with the weak against the strong. The brilliant struggle in diplomacy that preceded the war, won universal admiration for the staunch old Boer President, his

determination and boldness in flinging down the gauntlet to his mighty enemy, appealed to the chivalry of mankind, while the efficiency and preparedness of the Transvaal, the brilliant success of its soldiers, their trust in God and the righteousness of their cause, all tend to win upon the feelings and sympathies of men. But above all the one great fact that it is a fight for freedom and fatherland, as against subjection to a would-be dominant power, tells in favor of the South African Republic. When the history of the war has been calmly written—whether victory remains with the Boers or Jefeet, the sympathy of the reader will be on their side.

But the struggle is now one which, so far as Britain is concerned, admits of no retreat, and the price of the Transvaal and the Orange Free State will undoubtedly have to be paid in blood and tears. It is useless to argue that President Kruger took matters into his own hands when he declared war. By so doing, he only wisely anticipated the inevitable, for Mr. Chamberlain subsequently declared that war sooner or later with the Transvaal was inevitable. The Boer President's ultimatum merely brought it on sooner. And now England, through the aggressive and provoking policy of her Colonial Secretary, has either to win victory, or to bend under a humiliation such as she has not had to endure since Horace Walpole—was it?—exclaimed, "We are no longer a nation!"

Cardinal Gibbons on the Dangers Threatening the United States.

We make no apology for reproducing the following terse and pointed summary of the causes of the evils that afflict America—civil and religious life, as seen by Cardinal Gibbons. His Eminence says:—

"If our Government and legislation are permeated and fortified by Divine revelation and Christian traditions, we cannot ignore the fact that they are assailed by unbelief, impiety and socialism.

We have our moral Hall Gales, which threaten our ship of state, and which it requires more than the genius of a Newton to remove. If we have strong hopes for the future of our country, we are also not without fears.

The dangers that threaten our civilization may be traced to five causes:—The root of the commonwealth is in the homes of the people.

The social and moral springs from the domestic life of mankind.

The official life of a nation is ordinarily the reflex of the moral sense of the people. The morality of public administration is to be gauged by the moral standard of the family. The river does not rise above the level of its source.

We are confronted by five great evils—divorce, which strikes at the root of the family and society; an imperfect and vicious system of education, which undermines the religion of our youth; the desecration of the Christian Sabbath, which tends to obliterate in our adult population the salutary fear of God and the homage that we owe Him; the gross and systematic election frauds and lastly, the unreasonable delay in carrying into effect the sentences of our criminal courts, and the numerous subterfuges by which criminals evade the execution of the law.

Our insatiable greed for gain, the co-existence of colossal wealth with abject poverty, the extravagance of the rich, the discontent of the poor, our eager and impetuous rushing through life, and every other moral and social delinquency may be traced to one of the five radical vices enumerated above."

Comparisons, they say, are apt to be odious, yet we cannot refrain from making a brief review of the condition of the Canadian people with reference to the five evils cited by His Eminence.

With regard to the first, divorce—it is gratifying to state that the people of Canada almost entirely hold it in severe condemnation and themselves aloof from it. Were it not for the ease with which Canadians can avail themselves of American facilities for divorce, the evil would be almost unknown in this country.

The evil of vicious education does not exist in Canada so far as at least as Catholics are affected. They have their own separate school system, practically upon an equal footing with the public schools, and have it in their power and under their control to make that system as efficient in religious as in secular knowledge as they desire. On the other hand, judging by the frequent and pressing demands made by non-Catholics for more religious teaching in the public schools, we are forced to conclude that there is a large section of public school supporters who are not satisfied that their schools are contributing as much to religious, and therefore, national welfare, as they could wish. But it would be going too far to say positively that the public schools of this country are undermining the religion of our youth.

From the desecration of the Sabbath the matter of gross and systematic election frauds, we cannot claim entire immunity. This evil is tractable to the pressure of party politics, which are wont at election times to become as hot as they are reported to be in the United States.

The fifth and last evil does not prevail in Canada; the sentences of our criminal courts are, in nearly all cases, duly carried into effect, any deterioration in that regard incurring the violent censure of a very watchful press; nor can it be said that the course of the law processes affords the criminal many chances of escape from the punishment of his crimes.

Up to Date.

What is it to be up-to-date?—a very pertinent question, you will say, at this the close of the liveliest century in the world's history. If we take a cursory glance at the people who pride themselves on being up-to-date, we shall probably be surprised to discover that it does not necessarily imply any overwhelming amount of knowledge or power of thought, but it does require a certain amount of make-believe that may by the careless observer be easily mistaken for either.

To be up to date is to be in the van with all those airy little trifles that in an inventive world is for ever returning out for the transient enjoyment of the many, and the more careful consideration of the few who are of culture, thought and judgment. It is to be able to recognize and understand the latest novelties in thought, science, art, invention, social and religious developments, just sufficiently for enjoyment until the next novelty comes to supersede the last. Those who stay to dally, to investigate, to develop and perfect, are designated old-fashioned and behind the times.

To be up-to-date, as members of the Catholic Church, is simply to know one's duty, and to do it fearlessly and faithfully—to frequent the sacraments to stand for the right, to uphold the doctrines and sacred truths of their holy religion, to take a practical interest in the local work of the church, to contribute according to their means to the support of their pastors and the reverential worship of God, and to be true citizens working for the advancement of society and the amelioration of the hard conditions of modern life—all of which may easily be classified as old-fashioned, but still sufficiently new to command the respect of men and win the favor of God.

On the other hand, the Church puts no restriction upon progress and study in the various departments of human science, only seeking to guide and influence to what is right and in accordance with her teachings, which are those of Jesus Christ. This is a wise and necessary provision as the prevailing obdurate state of religious thought and belief amply testifies. If the Church established by our Divine Lord is to be one and the same for ever as He established it, the supreme authority vested in the successors of St. Peter must be acknowledged.

Mixed Marriages.

Our esteemed contemporary, The Canadian Baptist, has this to say on the subject of the marriages of Catholics to Protestants:

"The Roman priest encourages mixed marriages, supporting them as pretty sure of holding the children. It appears from published statistics that they are unable to hold their own, in these cases, in Germany. Of about 500,000 cases of mixed marriages, there are fully 65,000 most brought up as Protestants than as Catholics."

We take it upon ourselves to state most emphatically that the Catholic priest not only does not encourage mixed marriages under any circumstances, but strongly discourages them under all—even what the Canadian Baptist might deem the most unfavorable—circumstances, namely a pledge from the contracting parties to bring up their children as members of the Catholic Church.

Let our esteemed contemporary may still entertain some doubt concerning the attitude of the "Roman priest" towards mixed marriages, we may further direct the attention of the Canadian Baptist to the Pope's Encyclical, relating to the celebration of the Jubilee, by the terms of which His Holiness prohibits the celebration of marriage between Catholics and Protestants during the Holy Year 1900, except by direct dispensation from Rome. At the same time we may remind the Canadian Baptist, that hitherto, such marriages have