

The Catholic Register.

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THURSDAY, DECEMBER 5, 1895.

Calendar for the Week.

- Dec. 5—St. Stanislaus Kostka. 6—St. Nicholas. 7—St. Ambrose, Bishop, Doctor of the Church. 8—Immaculate Conception, V. M. 9—St. Eustachius, Pope and Martyr. 10—Translators of the Holy House of Loreto. 11—St. Damascus I., Pope and Martyr.

A Warsaw journal gives the number of Roman Catholics in Russia to day as 11,000,000. This denotes a rapid and satisfactory growth.

The Lindsay Post reports the proceedings of the archdiocesan Anglican conference at Peterborough at which Rev. Mr. Marsh of Lindsay "spoke from his own experience of the prevailing ignorance in public schools even of the Ten Commandments."

The Dublin Freeman's Journal commenting on the denunciation by the lately formed Physical Force association in Chicago of the proposed convention of the Irish race for the restoration of unity in the Parliamentary Party, says: "They won't be the least bit important when the Presidential election comes on." This is hitting the nail on the head.

Our well posted contemporary, The Antigonish Gasket, gives from the Annals of the Association for the Propagation of the Faith, the correct amount contributed last year to that society. The sum is \$820,104 f. 43 c. or \$1,810,292.48. We are glad to have the matter set right; a geographical error in our English exchanges accounting for the big figure already quoted in this paper.

The latest letter written by His Holiness is addressed the Bishops of Switzerland. It embodies in a sentence the spirit of the Church:

"The Church, though exposed to daily attacks, issues from them safe and sound; threatened by hatred and injustice, she shines with an ever-increasing glory; violently assailed and persecuted, she stands on her rights, and continues to pour out her treasures to the nations of the earth with increasing strength, so that day by day she displays more evidently her divine character."

It is pleasant to observe the co-operation between the clergymen of the city, Catholic and non-Catholic, in the matter of opposing race-track gambling. They are not only practical in their co-operation but their method is well. They do not combat what is recognized as legitimate horse-racing, wherein they would succeed in arousing the breeders of the country; but they do say that Yankee gambling, the practices of blacklegs, must be discouraged. The sympathetic reply of Sir C. H. Tupper said, as plainly as ministers can say, that he was in entire agreement with their views.

Count Taaffe, for a long time one of the most prominent figures in the politics of Europe is dead at Vienna. The Irish Peasage contains his name as Viscount Taaffe of Corran, and Baron of Ballymote, Sligo. His name denotes his Irish lineage. He was a descendant of the brave Taaffe who fought the persecutors of his race and faith in Ireland till the last hope had been destroyed, and then sought exile in Europe, where the martial Irish race were ever welcome in the old dark days. Count Taaffe was an intimate friend from boyhood of the Emperor Francis Joseph. His high abilities quickly brought him to the front and he served in turn as Governor of Salzburg, Austrian Minister of Interior and Prime Minister. Like the O'Donnells of Spain and the McMahonns of France he was always proud of his race and preserved his Irish name unaltered in any way.

The opinion of policemen to the contrary notwithstanding it is plainly not the intention of the law to prevent Toronto people riding to church in vehicles of their own choosing. Eublyhousical proclivities may not be the best qualities to foster in private

citizens: but no more all these things to be encouraged in policemen. Moreover when policemen break out all over in crank notions the tax-payer invariably pays the bill. So said Chief Justice Haggarty when he pointed out in the case of Citizen Kelly and the police:

"I wish some representation could be made of the city to induce them to prevent the wholesale waste of coats collected by the conduct of some of the police officers, who seem to think that any breach of any municipal regulation justifies an arrest. This is not the only case of the kind we have had before us, and as rate-payers we cannot so strongly deprecate the course which is apparently considered proper."

The Irish race in the United States is practically unanimous in their warm approval of the national convention suggestion by His Grace the Archbishop of Toronto, and called by the Irish Party assembled in Dublin. The New York Freeman's Journal says:

The patriot Archbishop of Toronto will, we hope and believe, have good reason to be proud of his words when the great convention has met and completed its programme. It will be in every sense a great gathering—great in numbers, in enthusiasm, in wise deliberation, in zeal to serve Ireland, and the best way of all to serve Ireland now is to get Ireland united. If the convention accomplishes this, it will deserve to rank high among the assemblies that have done service for Ireland worthy of conspicuous place in history.

The Boston Pilot says: The best elements in Ireland welcome the prospect of this convention. But to make it equally appealing to Great Britain, America, Australia, there must be effective organization and continued stern repression of the spirit of revolt in the Irish party itself. The people are for unity and their leaders must unite.

The Irish World gave its enthusiastic support to the convention from the start and its influence is unquestionable.

A marked copy of a St. John paper containing a lengthy account of the reception into the Anglican church of Father Molloy has been received by us. The Antigonish Gasket gives the explanation of Father Molloy's apostasy:

He was deprived of his pastoral charge at Leke Anisic, O. B., in the summer of 1894, for conduct which, in the judgment of the Ordinary, unfitted him to have the care of souls until such time as he should have given evidence of amendment; and last April he quitted the Diocese. Since then he spent some weeks with the Bishop of Chatham, and, later on, served for three months as curate at Lewiston, Maine. Both Bishop Rodgers and the parish priest of Lewiston, turned him with testimonials showing that he had conducted himself as became one of his cloth while with them. These testimonials, together with what purports to be a note from Bishop Cameron, are cited in The St. John Sun's account of Father Molloy's formal abjuration of the Catholic faith at Fredericton on the 19th inst. As regards the alleged testimonial from Bishop Cameron, his Lordship authorities us to state that the paper furnished to Father Molloy in April was simply a written formula granting leave of absence from the Diocese for a certain time. This formula as quoted in The Sun, contains the words, usually found in such documents,—"we judge that thou art approved for piety and other meritorious virtues." His Lordship distinctly affirms that this commendatory clause was of set purpose omitted from the letter he gave Father Molloy in April last, for the reason that he could not conscientiously recommend him to other Bishops as a priest in good standing, though he declared him to be free from ecclesiastical censure. In October last Father Molloy applied once more for a parish in this Diocese, but was refused.

Belgium, a country that for industry is an example to the world, has now completely thrown aside the yoke of political tyranny, and stands before the nations in a doubly interesting light. In Belgium there are only two great parties—Catholics and Liberals. The Liberals are but mis-called Socialists. When they considered themselves sufficiently strong for the task they set to work to destroy their antagonists. Their first step was to secularize education. This aroused the Church, and the result was that a couple of months ago religion was fully restored as an integral part of the primary education of the young Belgians. The battle of the polls was carried into the municipal field where last year the rural centres gave the Catholics a tremendous majority. Relying on the big towns the Liberals this year have had a final test of their strength. The result of the elections just declared show the Catholics to have once more swept the field. Let those who imagine that the Catholic Church is opposed to freedom of the franchise and intellectual progress look to Belgium. Manhood suffrage, education and growth of prosperity among the people are the facts that account for Belgium's emphatic protest against Socialistic tyranny.

Mr. T. P. O'Connor, speaking at Sligo on November 17, told the Irish people something about Mr. Blake's generosity in keeping up the Election Fund in the hour of need. He said:

In every quarter for the last three and a half years the Irish Party found themselves face to face with financial and political bankruptcy. How did we pull through? Australia and America and Great Britain had ceased to send us money, and the Irish people at home to a large extent had ceased to give it too. How did we manage to pull through? First this man and then that man gave subscriptions. We got a little sum from the United States and from Canada, and Mr. Blake (loud cheers), who has been so villainously attacked, Mr. Blake at one time gave us a cheque for £1,500 (cheers); and, at the last election, when we were face to face with the same state of things, when we were face to face with the question as to where we would get the money with which we would be able to fight the election, Mr. Blake again put his hand in his pocket and gave us a cheque for £1,000, which was practically the first money we got (cheers), and, as far as I can see, that is the reason why Mr. Blake is being attacked to-day (cheers). What was the first thing that did at the last general election? Knowing that we had no money to fight the election, knowing that we were dependant on Mr. Blake's generosity for £1,000, Mr. Healy summoned a scratched meeting of the executive of the Federation and thought to create a "revolt" against the Irish Party by setting up another election committee in rivalry to the committee established by the Irish Party; or, in other words, to raise a mutiny when we were entering on an important campaign for the Irish cause (hear, hear). Furthermore, whenever we made a proposal to the Party itself for an appeal to Ireland we were opposed in the Party. You will scarcely believe that—when we proposed to issue an appeal for funds we could never get Mr. Healy's.

The authorities of the Church of England who undertook the revision of the authorized version of the Bible have now completed their task. One result, at all events, has been attained. We know more definitely how far Protestantism has drifted back towards the olden Faith. The Edinburgh Scotsman deals with this feature of the newly authorized version in an interesting article commenting upon the restoration of the deutero canonical books of Scripture which Protestants have classed together as the fourteen books of "Apocrypha" and rejected as such. Although Scotch and Protestant in its sympathies, the Scotsman expresses regret that these Books are yet more neglected in Scotland than in England. The manner in which both countries were affected by the Reformation accounts for the difference of attitude. We are astutely told that this:

Represents the different point of view from which the Reformed Churches in England and Scotland regarded all that was identified with the Church of Rome. In England the tendency was towards conservatism, and the well-known rubric, "the chapters shall remain as they have done in times past," was typical of the general attitude. In Scotland, on the other hand, everything that savoured of Popery was ruthlessly set aside like the ornaments of Jacob's coat. The Apocrypha shared this fate. Like the Lord's Prayer, it was first disregarded, and then, like it, was looked upon with antipathy and distrust. The reaction against Calvinism has reinstated the Lord's Prayer but the Apocrypha is still regarded with indifference, if not with actual repugnance, as a collection of books which falsely claim to be regarded as part of the inspired Word of God. In 1825 a bitter controversy led to the omission of the Apocrypha from the Bible circulated by the British and Foreign Bible Society; and even as late as 1867 a quotation from the Book of Wisdom agreed on the memorial to Prince Albert at Balmoral revived debate on the subject.

Protestants are only beginning to learn the truth about the so-called Reformation.

Sir William Hingston.

The electors of Montreal Centre may be congratulated upon Sir William Hingston's announcement that he is prepared to stand for that important constituency. Although Sir William Hingston is a Conservative there are many good reasons why his nomination should be regarded as a step towards partisanship. He is a gentleman of great ability, whose fitness for public life has already been proved, and whose patriotism is of the character which our country, in the present crisis, stands sorely in need of. He is a Catholic who is not afraid to declare his principles; and let us say, that both the man and the principles command the confidence of the Protestant electors of Montreal. No one need doubt where Sir William Hingston stands in regard to the demand of the Catholic minority in Manitoba for the restoration of their religious liberty. He is a leading citizen in a province where Protest-

ants are given all they want, without question or comment by the majority. In matters of education. Of course the Protestants of Quebec enjoy no more than British liberty and British policy fully entitle them too; and when men of Sir William Hingston's character, at the sacrifice of private ease and the calls of their profession, come into the public arena to declare that Catholics shall have equal rights in other parts of the Dominion, we say it is a sign of the times that the best class of citizens, irrespective of religion or politics, will hail with satisfaction.

Here, then, is plenty of justification for welcoming Sir William Hingston, not as a partisan; but as a fearless and honorable Catholic citizen who feels the grave obligation thrown upon him, and upon men of his class, by existing political conditions. We do not use the word "political" in any narrow party sense, but in its broadest significance. We hope Sir William Hingston's example will inspire others of his stamp, especially in Ontario, to come forward for the cause of God and country and national liberty; and if the Manitoba school question prove instrumental in awakening the intelligence of the Dominion in this way, no Catholic need regret that the trouble has arisen. From evil good cometh.

Hon. James McShane, the other candidate in the field, who is also a Catholic, is a gentleman of too much good sense not to recognize the real principle which the election of Sir William Hingston will greatly advance. It is reported that his friends are advising him to retire and permit the election to go by acclamation. We are inclined to regard this as excellent advice, for two plain reasons—the conduct of Montreal Centre would then be received throughout the Dominion as a double blow in the cause of right which both sides would unite in forwarding.

St. Gelasius, Pope.

The feast of St. Gelasius, Pope, which occurred on Friday the 29th Nov., should have special interest for all Christians who revere the Bible as containing the written Word of God. So early as the year 494 Pope Gelasius held a Council in the city of Rome at which seventy bishops and a large number of theologians and ecclesiastical historians were present. The object of the Council, as announced by the Pope, who presided in person, was to pronounce upon the authenticity and divine character of the books of Holy Scripture, and to reject all Apocrypha, or writings not marked with the seal of inspiration. No more important or solemn a task was ever entrusted to assembled human wisdom. Heretics, varying in name and profession, were growing day by day in number and in influence with the worldly emperors who reigned at Constantinople—Eutychians, Nestorians, Pelagians, Arians and Manicheans, with branches of minor importance from these—were assailing Apologetic truth, and attempting by means of pretended sacred writings, of specious sophisms and arguments built thereon, and by the aid of the temporal power, to undermine Papal authority, and corrupt the Depositum of Divine revelation. It was time the world should be able to distinguish truth from falsehood, to know the wheat from the chaff, and to have easy access to one book—to Bibles—the book of Books; in which it would be safe to look for God's manifestation of His divine will and power. Apocryphal works, or those not inspired of God but which issued from the dreams of fanaticism whether pious, dishonest, or self-conceited, should also be named, and the faithful warned against their noxious and misleading perusal.

The Council, after mature deliberation, and after invoking the Holy Spirit, declared as authentic and inspired of God all the books of the Old and New Testament such as are found to-day in the Douay Bible; and such as were accepted and ratified twelve hundred years afterwards in the Council of Trent. The Council under and with the authority of Pope Gelasius declares: "And though no man can lay any other foundation than that which is laid, which is Christ Jesus, nevertheless, the Roman Church, in which Peter still presides over the whole flock, receives and acknowledges the four Councils of Nice, of Constantinople of Ephesus and of Chalcedon, and of other Councils approved and authorized by the Father." After this solemn declaration the Council marks

down in detail the writings of the Fathers whose authority it admits. Of this number are the writings of Saint Cyrillus, of St. Gregory Nazianzen, of St. Basil of Capadocia, of St. Athanasius, of St. Cyril, of St. Chrysostom, of Theophilus of Alexandria, of St. Hilary of Poitiers, of St. Augustine, of St. Jerome, of St. Prosper, the letter of St. Leo to the Emperor Flavian, the decretals of Popes and the acts of the Martyrs. Among the Apocryphal works, forbidden to be read are: The acts of St. Thecla and of St. Paul, a book on the Passage or Assumption of the Blessed Virgin Mary, the "repentance of Adam, the repentance of Origen, the Canons of the Apostles the book of the Good Shepherd, the letter of Jesus Christ to Abgar, and the letter of Abgar to Christ, the gospel of St. Thaddeus, the gospel of St. Barnabas, the book of the childhood of Jesus, and many others.

The Catholic Truth Society.

We have very great pleasure in giving publicity to the following communication:

Sir—Your last issue contains a notice of the Catholic Truth Society of Ottawa, and after giving due credit for the work done there during the year just ended, you remark that "Toronto would be benefited by the influence of an active Catholic Truth Society." Evidently you are not aware that there is a branch of the Society already in existence here. Such however, is the case; but it must be admitted that on the point of activity, there is much room for improvement. If The Register, which is generally so well posted on Catholic affairs in the city, was not in possession of this information, probably there are others who take an interest in works of this kind in the same position, and a few words about our organization will not be out of place.

It is now over five years since a Catholic Truth Society was first organized in Toronto. This Society, notwithstanding the encouragement and influential patronage it received, had but a short existence. One of its earliest supporters—a good Catholic lady who is always ready to devote her means to the promotion and assistance of works of religion and charity—was of the same opinion as The Register. She was convinced that Toronto would be greatly benefited by a Catholic Truth Society, and therefore made repeated efforts to have the desired organization revived. Her zeal was at length rewarded, and a little more than a year ago, the pastor of St. Basil's church was persuaded to add the charge of this work to the many others he has in hand. A generous donation was given to procure a new stock, and this was supplemented shortly afterwards by the proceeds of a collection taken up in St. Basil's at a sermon delivered by one of the Fathers of St. Michael's College. A depository was placed in the porch of the church, and stocked with a full assortment of the various publications issued by the Catholic Truth Society of London (England). The work done has been of course to a great extent confined to the Parish, and the result is consequently not very striking. Some 867 books and pamphlets have been sold and about 1250 pamphlets and tracts have been distributed gratuitously. The object and desire of the Society is to extend its operations to the other parishes of the city; but to do so effectively requires more workers, and it is hoped that one of the results of your having called attention to the work, will be an increase of interest and membership, so that we may soon have a really active society.

The papers issued by the London C. T. Society leave nothing to be desired as regards the excellence of the matter, the form of publication and the mechanical work. They treat of a great variety of subjects—devotional, doctrinal, historical, biographical as well as collections of short stories and poetry. The price, which is generally a penny, places them within the reach of all, and the Society here offers them at cost—three cents. In England, and likewise in Ottawa, these publications are offered for sale at the church doors on Sundays, and in order to introduce this part of the work here a neat and suitable box, arranged to contain a selection of the various papers has been procured. This can be easily sent to any parish in the city if some one can be found willing

to take charge of it at the Church door. A considerable part of the work done by the Society is through the mails, and parcels of selected papers, ten, twenty-five, or fifty cent lots, will be made up and forwarded post free to any address, and single pamphlets upon receipt of a three cent stamp.

Besides the larger pamphlets there is an assortment of "acts and leaflets, which will be found very useful for circulation on occasions of lectures or other particular devotions. They are well suited also for distribution amongst non-Catholics, and in connection with this kind of work, an earnest and zealous young convert, who believes that great good can be done through these publications in helping honest seekers after truth outside the fold, is desirous of associating with a few other converts like himself who would be willing to do a little missionary work on these lines. If there are any such a line dropped to the Secretary of the Truth Society will be welcome.

In case any one should desire to obtain copies of the Catholic Truth Society publications, catalogues or other information respecting the work, please address P. O. Box 570 and it will receive attention.

Thanking you for the space you have kindly given I am,

Yours &c.,

The Secretary C. T. Society.

We stand corrected. We were aware that a branch of the Catholic Truth Society is established in Toronto, and we are now very glad to learn that it is not lacking activity—for its size. But it should be extended throughout the city, and we hope the information which the Secretary here gives will interest the people of other parishes as well as St. Basil's. The work is a noble one and should grow amongst us.

Religion in the Schools.

The American news agencies continue to supply the most prejudiced sort of reports of the education question as it is being discussed in England. "The other day the archbishops, bishops and distinguished laymen of the Established Church formed a deputation to Lord Salisbury. The Premier, in replying to them, described the use that is being made of the Board Schools in England as "machinery seemingly destined to remove schools where a parent could find the religious education he desired." He declared:

We are approaching a system absolutely unknown to our policy, where the holding of certain religious beliefs was subjecting a parent to almost penal consequences, or, at least, serious disabilities. This is plain speaking; but it is only plain fact. We notice that Lord Salisbury made a direct and pointed reference to Catholic education. He said:

Roman Catholics are not represented in this room, nor do they share in your memorial; but their feelings and desires will naturally have to be considered, and they have always repudiated most indignantly the idea that the religion taught in the Board Schools is a religion which they can be expected to recognize or accept.

Lord Salisbury recognizes the natural right of parents in regard to education; and it makes no difference, in his opinion, whether parents be Catholics or Protestants—their rights cannot be denied. This is what the American news agencies, that fill our daily papers with reliable (?) information, sneer at as sectarianism. And the opposing doctrine, which makes Catholic religious instruction penal, is, of course, according to the same logical view, non-sectarian.

The Catholic Pasha.

Rustem Pasha, the Turkish Ambassador in London, whose death is announced, was not only a valued friend of more than one Sultan, but in the present crisis his loss to Turkey is likely to be severely felt. Rustem Pasha knew how to serve; and it is well known that he strenuously advised the Shadow of God against the insane policy which has now brought his empire within measurable distance of disintegration. In England he was the representative of a Power more unpopular than any other in the world; but, personally, he was admired and trusted alike in social and diplomatic circles. Lord Salisbury knew him and always depended upon him as an intermediary. The Premier's message of condolence was one of the first to arrive at the Turkish Embassy. The career of Rustem Pasha was