# The Catholic Register.

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

Vol. VI.-Ne. 7.

## TORONTO, THURSDAY, FEBRUARY 17, 1898.

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#### LENT.

(WRITTEN FOR THE RESISTER.)

In some words on Septuagesima last week we tried to show the necessary connection between a contrite heart and works of penance. "Who can withhold the word he has conceived," is a birth of experience as well as of Scripture. When the mind is full of an idea, it must find, or at least always idea, it must mid, or at least always tries to find, some mode of expression. A right mode is not only a relief to the charged soul, but by reaction clears up and strengthens the thought, just as the movement of a wheel gives added force

movement of a whool gives added force to the power that moves it.

Mens sana in corpore sane, a sound mind in a sound body, expresses the ideally perfect man, and this is only another way of putting what we have been saying, that the holy sentiment of contrition must be bodied forth in hely actions. Without the sentiment there is no turning of the soul to God; without the actions, the sentiment, like fire deprived of air, is soon totally extinguished.

guished.

The union, or rather unity, of the two—sincero sorrow of the soul and right positiontial works—constitute the mens sana in corpore sano of the Chris

Now, the purpose of Lent, which is so soon to be upon us, is to create and sustain this state of sound spiritual health in the greatest possible number. It is an invitation to all the world to turn the eye in upon the services of life, and see how the currents flow, and bear them—whether upward to chernal rest, or to the ruin, too terrible for imagination to contemplate, which lies below. In many senses it is an awful summons.

Life is so sweet, and so strong, the senses so alluring; food and dress, society and comfort, ease and luxury, and the sunny atmosphere in which all these things, and thousands like them, float so invitingly before us; how tremendously real they all are! how deep the roots they have shot into our nature! how they have shot into have shot into the desert, and with a cours here is full of encouragement. Christ went before us. The desert—to spiritual experience—is no unexplored region. We know who it is that leads thither, we know what is to be done thore, and how it all ends. The first verses of the fourth chapter of St. Matthew is our instructor, and a most amazing pleture it sketches. The first verses of the fourth chapter of St. Matthew is our instructor, and a most amazing pleture it sketches. The first verses of the fourth chapter of St. Matthew is our instructor, and a most amazing pleture it sketches. The first verses of the fourth chapter of St. Matthew is our instructor, and a most amazing pleture it sketches. The first verses of the our had not be co

opons the way to the most dangerous pessions of our nature.

Food and drink are, of course, gifts of God, and the he use of them rightly is as holy as it is necessary. But who can keep the line of moderation and reason in this matter? Why do we pray before cating? Here we should have all the prohibitionists clamoring loudly for Lent; for they contend that if we could be regulated on their plan in only one of our appetites—and that an artificial one—the world would soon be a kind of paradise. Their real power is not in the wild absurdities we hear overy day, but in this truth, that appetite is a daugerous thing and needs management, curbing, direction, by both reason and religion. So far, in spite of our necessary contempt for their narrowness and sectarianism, we go with them and thou put them this question: Why do you not round out your view, making it philosophical, oven it not quite Christian and centered with equal carnestress for restraint, while the yourself to one? If a man's whole body is crushed in some dreadul accident would you cure him by getting a surgeon to set one of his fingers. Dig in farther up. If you save the line of the patient can got along some way the how hat the total loss of the finger. So if you would correct the accidental habit of drinking, begin at the springs of appetite. Set them right and the drinking will take care of itself.

are of itself.

This, at all events, is the way of the Thurch at all times, as well as in Lent. This, at all events, is the way of tue the Church at all times, as well as in Lent. All appetite and every passion, she says, is good in its service. It is sin and hereay to condemn any of them absolutely. But they all noce careful paintaking, guidance and control; sometimes by repression and again by stimulation. And amongst them, eating, as it in the most imperious in its claims, requires the sharpest looking after. The poet is not far wrong in the rough lines:

requires the sharpest looking after. The poet is not far wrong in the rough lines:

"The plainest fool alive can tell yo The seat of empire's in the belly."

Rule that rightly, make it servant and not master and you may hope for health of mind and body. Brightness, activity, courage, a joyous youth and a blooming old age are the gifts of a well regulated temperance, whilst duliness, stupidity, fickleness and a rank growth of the animal nature in its most repulsive features are the inevitable products of a stomach habitaally overloaded.

A Protestant physician of great eminence was chaffing mo, one Ash Wednesday, on the gloomy prospect of the stomach habitaally overloaded of the stomach of the pulpit. In this paper we have been careful not to enter the domain of the pulpit.

we may have something to spare for the poor.

In this paper we have been careful not to enter the domain of the pulpit. That at the proper time, will show the real because supernatural value of fasting. Enough for us to have made some one think upon one of the outward aspects of Lent, how it is calculated to give renewed health to the body and clearness and vigor to the mind; how it dissipates the mists and smoke of exwess and sheds over the soul the pure white light of reason, by the right control of every appetite; and lastly, how by creating—more effectually than any more law of coromouse—a sufficient supply for the needy and poor, it makes us realize that great truth of Christianity; that we are all brothers, by making us begin to act as brothers.

Difficult to Realize and Hard to Ex-

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Why people will suffer day after day with Disordered Kidneys which pro-duce pain the back, limbs and joints, when "Ryckman's KOOTENAY OURS" is all that is needed to produce perfect health.

is all that is needed to produce perfect health.

The new ingredient is working miracles and thousands give sworm declarations as to its efficacy in disease of the Kidney, Skin or Blood. It cures rheumatism every time, and as a general tonic has no superior.

Sworm DECLARATION.

For 7 years I had severe Kidney trouble which developed into Hemorrhage of the Kidneys, and my physician said I was throatened with Bright's Disease. Fains in my back were severe, skin puffed, and I began to lose the use of my limbs. Not improving under the Doctor's treatment I took Ryekman Kootensy Cure, and am entirely cured. I gained in weight, can now lift a heavy load, and never feel any inconvenience or pain.

(Signed.) WILLIAM BURNS.

or pain.
(Signed.) WILLIAM BURNS.
Sworn to Dec. 31, 1896.

Sworn to Dec. 21, 1896.

Hamilton, Ont.

"KGGTENAY CURE" \$100 per
bottle; 6 bottles for \$6.00 from your
drugglat or direct from the
S. S. RYCKMAN MEDICINE Co., Limited,
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"KOOTENAY PILLS," which contain the new ingredient, are a sure cure
for Headache, Billousness, and Consignation. Price 25 cents, mailed to any
address.

#### DIVINE TRADITION.

DIVINE TRADITION.

To the Editor.—So much has been said and writton of late in connection with the authority of the Holy Scripture or written word of God, in the donain of faith, that it may seem to some of your readers, that the whole deposit of atith given by word of mouth by Our Divine Lord to His Church, (the apostles and their ancestors) rests upon this record alone as upon a sure foundation for proof of its divine origin and continued unduvided visible existence, which would be a great blunder, as is clear to overyone on a lattle reflection. The written word it is true, has indeed its sphere of usefulness and action in God's Church, but it was never, and nover will be, nor can be a sole rule of Catholic faith, nor a proof of the whole range of faith. We hope to make this clear as we advance in this letter. Pope Pius IV in 1664, the year immediately succeeding the conclusion of the Council of Trent, and after the approval by him of the decrees of this council, drew up in accordance with the conciliar enactments and promulgated the creed which is known by his name. The first of the special declarations contained in the creed of this Pope is on Divine Tradition and reads thus: "I most steadfastly admit and embrace Apostolical and Ecclesiastical Traditions, and all other observances and constitutions of the same Church."

This declaration is clear, positive and unhesitating, like all those which emanate from the Catholic Reman Church.

This declaration is clear, positive and unhesitating, like all those which emanate from the Catholic Reman Church. For as it is her duty to teach, the conveys her lessons and truths in a tangible and comprohensible form; she is no trimore; and as it is her gift and privilege for beach without fear or danger or to the points of faith in which is one of the points of faith in which is one of the points of faith in which is one separated from the Catholic Church break with us. Here in reality it is our rule of faith differs. A Church which has received a divine commission to teach, as beyond all question the Catholic Church has received a divine commission from Christ Himself, and is in actual possession of it, is not obliged to show a written warrant for every truth she communicates. She cannot teach anything except what is in the word of God committed to her; but it is not necessary that this word be written. But a church which has no commission from Christ, and hence no authorized to teach, which is nothing so the written which has no commission from Christ, and hence no authorized to teach, which is nothing to teach, which is nothing to teach, which is nothing to the written. But a church which has no commission from Christ, and hence no authorized to teach, which is nothing to the written which has no commission from Christ, and hence no authorized to teach, which is nothing to the written which has no commission from Christ, and hence no authorized to the commission from Christ, and hence no authorized to the property of the church of the apostics; the Church of the apostics; the Church of the apostics; the church of the postes; the other is one which did not exist and could not have existed in their days. All admit this to be true of the Church of the postics in the time, but and the truths contained now in great part in the New Testament were at the sime of the apostics; and the rule of the church of a chart of the postics. However, the post of the church of the post of the church of the post of the church

apostics. Now let us see what it is. Dirine tradition which with the Holy Scripture forms the Catholic Rule of Faith is the unwritten Word of God. Mind. It say the Word of God, and therefore it is, that, whoved of God, and therefore it is, that, whoved of God, and therefore it is, that, whoved of God, and therefore it is, that, who the truthfulness of God. And who are the control of the word of God; but the scripture and tradition. They both agree in being the Word of God; but the scripture is that word written down by a writer specially inspired for the purpose; and tradition is that word not thus writton but handed down by and the scripture is that word written down by a writer specially inspired for the purpose; and tradition, supported the control of St. Paul to his disciple Timothy exactly express the meaning of tradition, when he says; "The things which thou hast heard of me by many witnesses the same commend to faithful mon who, shall be fit, or word of St. Paul to his disciple Timothy exactly express the meaning of tradition, when he says; "The things which thou hast heard of me by many witnesses the same commend to faithful mon who, shall be fit, or word of the word

tions committed to the Church and continued by her.

#### St. Basil's Choir.

St. Bazd's choir presented an elaborate programme of sacred music, Thursday ovening last, under the capable direction of Rev. E. R. Murray, C.S.B. The choir typo that occasion sang with splendid precision, good attack; old rendered the choruses of characteristic products of the choruses of the choruse

On last Sunday special services were held both morning and evening at the Cathedral. Solemn High Mass was selebrated coram Pontifice by the Rev. Father Ryan. His Grace the Archbishop aesisted at the throne. After the Gospel the Rev. G. O'Bryan, S.J., preached an able and eloquent sermon on the Gospel of the day, taking coussion at the same time to exhort the people to frequent the mission. His Grace addressed the people after Mass on the Sacrament of Confirmation, Now-a-days especially, when the faith was rapidly growing weaker in the hearts of the people, we realize more and more the necessity and importance of this searament. The sacraments in general are the ordinary channels of grace. Nevertheless we must also avoid the occasion of sin, and more especially the contaminating influence of evil literature. No father of a family should allow a bad journal in his household; and, now-a-days, those journals that are constantly printing sensationalism are not free from this taint.

Afterwards His Grace the Archbishop administered confirmation to forty-four adults, many of whom were converts to the faith. In the evening special muscal Vespers were rendered by the choir, under the Rev. F. Rohleder. Rev. Father Ryan chanted vespers, An able and masterly expession of the Catholic doctrine of Transubstantiation was delivered by the Rev. Father Devlin, RJ. The church was packed to its utmost seating expassity at both morning over 2,600 people were present. The mission has been a decided success in every way, and great thanks are due to Very Rev. Father O'Bryan left on Wednesday, Father O'Bryan left on Wednesday for Montreal, while Father Cassidy is conducting a mission at St. Peter's Church.

The Secult Fathers will begin a mission in St. Mary's parish next Sunday.

#### Entertainment.

Entertainment.

I have received notice of an entertainment to be given in St. Andrew's Hall on this (Thursday) evening by the young ladies of the St. Mary's Sodality, in aid of the Ladies' Aid Society and library find. I hope the brave efforts of these young ladies will meet with the outport they deserve. Full account next week

### JUDICIAL INEQUALITY.

(Weitten pos The Ro

Some short time ago The Reserranhad occasion to refer to the fact that the Catholic population of Ontario was not fairly represented on the Bench.
On the Superior Court bench there is but one Catholic, while of the sixty-four County and District Judges, only five are Catholics, and four of these juniors. The one senior and one of the juniors have the poorest Districts as regards emolument, in the Province. There is something strikingly singular in the fact that these few Catholic judges—all good men, well qualified for 'nb bench—have the poorest positions. In Algoma and Bruce, when vacancies occurred, the Protestant juniors were promoted and Catholics given the minor offices. In Huron when there was question of promotion of a Catholic, the principle was reversed and a Protestant put over the Catholic junior. These are facts, the significance of which requires a more satisfactory explanation than that given by The Globe.

From enquiry as to the law in such cases mede and provided, it is learned that in Counties, Usion of Counties and Districts of 80,000 population, assistant judges are required in order that the judicial work may be done satisfactorily to the public. Until recently an assistant judges are required in order that the judicial work may be done satisfactorily to the public. Until recently an assistant index on proposition of the Dominion Government, the law was amended, so that now a County, Union of Counties, or District, except some specially named in the Act, must have 80,000 population. In order to curtail the number of such appointments, and, as has been alloged, to limit the patronage of the Dominion Government, the law was amended, so that now a County, Union of Counties, or District, except some specially named in the Act, must have 80,000 population. The same duties are imposed upon them. They are in fact required to be the equals in every respect of their associates. There is, however, one important difference, the same prevailed up to the present than the case and encoluments are from \$1,

Minister of Justice to have what appears to be well founded cause of complaint ratified.

It is a satisfaction to the Catholics of the Province to know that their five co-religionists on the boach, though having the peorest positions are performing their duties cross the contract of th

frish Parliamentary Fund for 1898.

Toronto, Feb. 10th, 1898.

Register, 40 homostic St., accusion.

Dark Sins. I beg to schrowledge the receipt of your letter of to-day's date, with cheque for \$14.00, covering the following additional Toronto subscriptions to the Irish Parliamentary Fund, viz: