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VOL. XII., No. 49

TORONTO, THURSDAY, DECEMBER 8, 1904

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RIGHTS OF HOLY SEE

A Complete Translation of the Recent Allocution—Facts of the French Crisis.

The following is a translation of the complete text of the recent allocution of the Holy Father in which the rights of the Holy See are fully set forth with reference to the anti-religious movement in France.

"You are aware, Venerable Brothers, that we have gathered your College around us to-day for a two-fold object—to treat with you concerning the two Beati who are to be enrolled in the list of the saints, and at the same time to make provision for the creation of new bishops.

"But if these two objects are well calculated to produce gladness, not so are the conditions of the times. For, in addition to the most calamitous conflagration of war which has been raging now for many months past in the Far East, and which we, animated as we are and as we must be by paternal charity towards all men, earnestly implore God to bring to a speedy termination, there are other causes nearer at hand of a nature to fill us with distress. For, while we contemplate on the one hand the practice in an excellent degree of the Christian virtues, we are at the same time constrained to turn our thoughts to that immense multitude of men who have hardly preserved the name of Christians; and while our heart is consoled by being able to give new pastors to churches which have been widowed, we are greatly distressed that it is not in our power to remove the widowhood of not a few others.

"You will at once realize that we now refer to that most noble among Catholic nations, which has now and for a long time past been grievously disturbed and agitated owing to the anti-religious spirit of many of her sons. Their recklessness in wrong-doing has reached such a pass that they have publicly driven from the schools and the tribunals the image of Him who is the sole Master and the Eternal Judge of all men. But among the many evils which afflict the Church in that country, we are especially afflicted by the fact that obstacles of all kinds have been put in the way of the election of the bishops. For this marked hostility it would be idle to search for any reason other than that just referred to for the charges that the Holy See has not observed the conditions that have been agreed upon with France is contrary both to honesty and to truth. And we think it necessary first of all to-day, venerable brothers, to denounce this calumny in your presence before proceeding to other matters of which we have to speak.

"The facts of the case are public property. At the beginning of the last century, when the horrible revolution that had broken loose upon France, after overthrowing the established order of government, had overwhelmed the ancient religion, our predecessor, Pius VII. of glorious memory and the rulers of the republic, animated on one hand by the salvation of souls and the glory of God and on the other by that stability of civil government which is the fruit of religion, agreed upon a convention, the aim of which was to repair the harm that had been done to the Church and to serve as a future safeguard for the civil laws.

"To the Concordat thus stipulated the civil government of itself added what are known as the Organic Articles, but this addition was not only immediately rejected by Pius VII., but by the Roman Pontiffs who succeeded him when ever occasion offered, and especially when observance of these articles was required of them. And rightly, too, when one considers the nature of these laws—laws, remember, and not pacts, for they never receive the sanction of the Roman Pontiffs. These laws have no time whatever to do with the police regulations referred to in the first article of the Concordat. Worship shall be public, but with regard to the police regulations which the government shall deem necessary for the maintenance of public order. There is no room for doubt that had the organic laws contained any such dispositions the Church, true to her pledge, would have accepted and observed them. But in the laws to which we allude provisions are made

concerning the discipline and the very doctrine of the Church; many things are sanctioned which are in opposition with the terms of the Concordat, the advantages to religion contained in the pact are in great measure abrogated and the rights of the ecclesiastical authority are usurped by the civil power—by which, in consequence, the Church is not to be protected, but enslaved. But it is well to treat in detail the points that were agreed upon between the Holy See and France.

"In defining the relations of the two powers toward one another the State promises the Church freedom of worship—the exercise of the Roman Catholic Apostolic religion shall be free in France. The Government declares that it has no competency or jurisdiction in sacred things—it only demands that its decrees made for the maintenance of public order be observed. In making this restriction—a restriction confined within narrow limits—it at the same time proclaims that it has nothing else to do with the exercise of the Catholic religion, for everything appertaining to the supernatural life of the Church extends far beyond the limits of the civil authority. It is therefore clear for the State itself acknowledges and approves of it, that everything regarding faith and morals must be left to the control and authority of the Church, and that it is her province to ordain, provide and defend everything calculated to preserve and advance holiness of faith and morals among Catholics; it is for her, and for her alone, to place over the people those whose office it is to guard and promote the principles and precepts of Christian life—that is to say, the sacred ministers, and chief among them the bishops.

"Yet even here the Church, in order the better to promote harmony, codes something of her strict right and accords to the State the faculty of appointing those on whom the episcopal office is to be conferred. But this faculty has not and cannot have the same value as canonical institution, for to raise anybody and place him in a position of sacred dignity and confer on him power commensurate with this dignity, is so strictly and specially the right of the Church that she cannot communicate it to the civil power without violating the principles of her divine office.

"It is certain, therefore, that the faculty of nomination accorded to the State means nothing more than that of designating and presenting to the Apostolic See the one whom the Pontiff promotes, provided he find him suitable for the honor of the episcopate. Canonical institution is not to be given as a matter of course to the person so nominated. But a careful examination is first to be made of the qualities he possesses, and when it happens that these are of such nature that the Pontiff cannot conscientiously confer the episcopate on such a person there is no law to force him to reveal the reasons which have induced him not to confer it.

"The Church, moreover, appoints certain definite prayers for the supreme magistrate, in which she professes her desire to be friends with the civil power under whatever form it may be organized.

"These are the points of the Concordat which concern the present and the future; with regard to the past a compromise has been made concerning the ecclesiastical property of which the State had taken possession shortly before. The Pontiff condones this property to the State, and the State on its side binds itself to supply the clergy with sustentances suitable to their state. Here we have clearly a contract in the proper sense of the term, from which it follows beyond question, that as the regular payment of certain sums is given and accepted in lieu of definite property, the Church will have the right in the event of the dissolution of the Concordat to claim her property or to demand an adequate exchange for it.

"We have now explained the principal points of the agreement made between the Holy See and France at a time when circumstances required such an agreement for both sides—let all who judge according to truth now decide which party to the pact has failed to fulfill it.

"Has the Church ever failed to recognize the right of the government to nominate the bishops? On the contrary, she has conferred canonical institution on the great majority of candidates proposed. And when canonical institution has been refused it has always been for reasons of the gravest nature and entirely remote from political reasons—causes which, more than once, have been approved by the civil magistrates when they came to their knowledge, in order that religion, the interests of which the Pontiff must necessarily have at heart, might not suffer detriment.

"The whole world is aware of the manner in which the Church has fulfilled her promises with regard to the exercise of public worship in obedience to the laws issued for the maintenance of public order. For it is she who has always solemnly and publicly taught that God is the source of all authority over men and that the injunctions of the civil laws provided they be just and ordained for the common good, should be observed scrupulously and inviolably.

"The Church, too, has never shown

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herself a sincere friend to the State, under whatever form of government it has been organized. For those who have ruled over it she has prayed according to the established formula, and she has sought to win for them not only the assistance of heaven, which is the most essential thing for them, but the favor of the best part of the people.

"Finally, one may have an idea of the fidelity with which she has kept the arrangement concerning her property from the fact that none of those who have purchased her property at public auction has ever been in any way molested by her.

"It is fair to ask whether the civil power has equally fulfilled its obligations under the treaty?

"It was laid down as a principle that the Catholic religion should be free; but can it be said that this liberty exists when bishops are forbidden to visit or communicate by letter without the knowledge of the government, with the Pontiff who is the sovereign master and the custodian of the Catholic religion, when the Sacred Congregations by which as is known the business of the universal Church is transacted, in the name and by the authority of the Pontiff, are publicly scorned and their acts repudiated, when the acts of the Pontiff himself are hardly spared, when no mystery is made of the desire to deprive religion of the sinews of her strength by robbing the Church of those who in the plans of Divine providence are a most useful aid to her in the fulfillment of her mission? For we cannot think without the bitter anguish of the recent destruction of the religious orders—to expel which from their country it was enough that they had been the sturdy upholders of the ancient religion in the midst of the people, though surely the remembrance of their services at all times to their fellow-citizens might have served to keep them there to say nothing of securing them the honor they merited. What could there be more opposed to the alliance and to the strict pact with the Holy See than to heap outrage and contumely on those who are most dear to the Church? And quite recently the climax has been reached in grievances of this kind.

"For we have been informed that a circular has been issued by which the religious orders are authorized, too, by law, have been ordered to leave the diocesan seminaries over which they have long presided to the great advantage of the priesthood. To such a pass has the liberty promised to the Church been reduced that it is no longer permitted to bishops to provide as they deem best for the education of the youths dedicated to religion—they have been forced to remove the helpers. The conflict of such vicarious government, the helpers who have always shown themselves valuable co-operators.

"Yet bonds much more oppressive than this have been placed on the apostolic ministry. Canonical institutions from its very nature requires, as we have said, especially when it is to confer the highest grade of ecclesiastical rank, that it should not be conferred on anybody whose morals, talents and doctrine do not fit him for so lofty a dignity. Bound as he is by this most holy law, the Pontiff does not deem it right to promote to the episcopate those who after maturely examining the qualities of each, whether as fitted and rejects others as not being so, and while informing the civil power of his decision, begs it to carry out the appointment made in the case of the former and to furnish other names instead of the latter.

"The Holy See has acted in this way as long as we can remember without any protest being alleged. But what is the Republic doing now? It denies that the Pontiff has any right to repudiate any of the candidates presented. It insists that they all be accepted without distinction, and it persists in not permitting the canonical institution of those who have been accepted by the Holy See until the others who have been rejected receive the same approval. Truly this extension to the point where the faculty accorded by the Pontiff to the Republic is made necessary to destroy the natural and sacred right of the Church to examine whether

those who have been nominated are worthy or not—surely this is not to interpret but to destroy the pact—and to insist that canonical institution is not to be given to the others, is tantamount to asserting that henceforth no bishops shall be instituted in France.

"Can it be said, again, that the Republic observes that part of the agreement regarding the decent sustenance of the clergy, when the bishops and other sacred ministers are deprived, as you are aware frequently, of their lawful support, without inquiry of trial, without being heard and without defense? Yet here it is not merely a question of the violation of the law of contract, but of justice itself. For it must not be thought that the State in furnishing this support is making a gratuitous and spontaneous offering to the Church—it is merely paying a part, and not a large part, of its indebtedness.

"Very much against our will we have been obliged, venerable brothers, to detain you with matters so painful to remember or to bear. And even though we have thought that in communicating them to you we might feel some alleviation of the great sorrow caused us by the situation in France, we would still have preferred to hear them in silence, if not to other reason, because these most pious children which we count so numerous in France, might not suffer from the complaints of their common father.

"But violation of the most sacred rights of the Church and the laying of another's office on the Apostolic See, demanded a public protest from us. We have made this protest—but without feeling of bitterness toward anybody—and with paternal kindness towards the French nation, in love of which (and this body can call in question) we yield to none of our predecessors.

"It is clear that there is no reason to hope that the present course of hostility to the Church is about to be averted. Certain facts which have just occurred furnish us with a sure proof that the men who preside over the French Government are so opposed to Catholicism that the crisis must be near at hand. While the Holy See, in one solemn document after another, has proclaimed that the profession of the Catholic religion may accord perfectly with the republican form of government, it seems as if they are determined to proclaim that the republic as it exists in France to-day is of such a nature that it can have nothing in common with the Christian religion—a proclamation doubly calumnious, which affects Frenchmen both as citizens and as Catholics. But come what may, however grievous, it will not find us either unprepared or dismayed, for our comfort is in the words and the exhortation of the Lord: If they have persecuted me they will persecute you also. (John xv., 20.) In the world you will be straitened, but have confidence, I have conquered the world. (John xvi., 33.) In the meanwhile, venerable brothers, let us pray together to the Lord with perseverance and humility, that He, who alone is able to draw and drive men's wills as he listeth, may by the intercession of the Immaculate Virgin, in His goodness speed the day of tranquility and peace for the Church."

CARDINAL NEWMAN IN DUBLIN

An Interesting Reminiscence From the Archbishop of Dublin.

In a letter to the press Archbishop Walsh of Dublin says:

As a student of the Catholic University of Ireland in Dr. Newman's time, I cannot think that anything connected with our old rector's stay in Ireland can be without interest to Irish Catholics even in the present day.

In the column headed "By the Way" in the Freeman's Journal, an autobiographical letter of Dr. Newman's is referred to as showing that "Cardinal Newman, on the occasion of one of his visits to Dublin, resided at No. 6 Harcourt street." Allow me, not so much to correct this statement, as to supplement it.

Dr. Newman, no doubt, resided at No. 6 Harcourt street. But it was merely on the occasion of one of his visits to Dublin that he resided there. It was his Dublin residence throughout a memorable time.

For some years after the establishment of the Catholic University, there were three University "Houses" for resident students. One of these was "the resident students. One of these was "the Rector's House," No. 6 Harcourt street.

Dr. Newman's idea, as expressed in one of his annual reports to the Irish Bishops, a copy of which I have now before me—was that, whilst the University was in its infancy, the resident students should be thrown "in" to small communities, in the neighborhood of the lecture-rooms which they would have principally to attend. This idea was realized in the establishment of the University "Houses." Of these, there were, at first, three.

Of the three Houses, Dr. Newman, in another report, says: "Of such Houses, there are already three in existence; the House attached to the University, which happens to be the largest of them... the Rector's House in Harcourt street, and Dr. Quinn's House, also in Harcourt street, of whose school the senior members have been entered at the University." (Report for the year 1854-55.)

In the same report, speaking of No. 6 Harcourt street, he says: "Next as to the Rector's House in Harcourt street. To this House I have added a chapel and a new building consisting of four rooms"; and he then goes on to give detailed information as to the various items of expenditure.

The letter from No. 6 Harcourt street, referred to in the paragraph in this morning's Freeman's Journal, is dated October 27th, 1858. It spoke of an intended visit of Dr. Newman's to Maynooth. He was there a few days afterwards. I had entered the college two months before. Shortly afterwards, on the 30th of October, one of our Professors—Dr. Mathew Kelly, then newly appointed Professor of Ecclesiastical History, in succession to Dr. Russell, who had been appointed President—died. Dr. Newman had but a short time before induced Dr. Kelly to accept the Vice-Rectorship of the University. His visit to Maynooth after the writing of the letter of the 27th October, was on the occasion of Dr. Kelly's funeral. I have ever since had before my mind a very vivid picture of him as he stood that day in our College cemetery beside our President, of whom years afterwards he was to write the memorable words, "My dear friend, Dr. Russell, the present President of Meath, who, 'had, perhaps, more to do with my conversion than any one else."

CHAMBERLAIN THE ARCH APOSTATE

Hon. T. W. Russell, His Former Ally, Denounces and Repudiates His Long Treachery.

As an incident of the election fight among the Unionists in North Derry, Mr. Chamberlain has written a letter to say that Hon. T. W. Russell's opposition to Attorney-General Atkinson has injured the Unionist Party. Mr. Russell responds in the following vigorous style:

"It requires a considerable amount of calmness—this is a mild word—for Mr. Chamberlain to write to me as he has done now upon two occasions. "No one has deserved worse of the Unionist Party than Mr. T. W. Russell." This from the man who has broken the Unionist Party in pieces—who has driven the Duke of Devonshire, Lord Gosceh, Lord James Hereford and thousands of Unionists out of the fighting ranks—who has been the main cause of the loss of fifteen out of thirty-one bye-elections in two years—and who has ensured, not the defeat, but the utter route of the Unionist party at the polls in a short time.

I entered the Government in 1896 at Mr. Chamberlain's request. I was one of his small party, as distinct from the party of the then Lord Hartington. But I stipulated for Land Reform before I took office, and I had Mr. Chamberlain's distinct assurance that the Party would resist any legislation of a retrograde character from the Tories.

What have I done since I left the Government? I have at least helped to carry a great Land settlement after aiding in the defeat of a sham one. I have resisted and opposed two English Education Bills—which the right hon. gentleman taught me to dislike—and which a few years ago he would have considered to be positively hateful. I have resisted a Licensing Bill, which in my judgment, is a disgrace to the Statute Book. I have opposed the introduction of Chinese labor—a policy which makes an end of South Africa as a white man's country. I have opposed the reckless extravagance of the Government which keeps the taxation of the country on a war basis in a time of profound peace. And I have remained a Free Trader, whilst he, by a great act of political apostasy, has become the champion of taxed food.

I have, in short, remained a Liberal and a Unionist, whilst Mr. Chamberlain, the one-time champion of free trade, has become the advocate of taxed bread—the Ransom Radical and the author of the doctrine of Ransom—has become the political companion of such eminent statesmen as Mr. Harry Marks and Dr. Rutherford Harris.

If I cannot follow the right gentleman to depths of the kind let him not believe that I possess all the political virtues or that I do not remember past few years and old times. But I tell him now that the Presbyterians of Ulster are sick of the Government which he and Mr. Atkinson support—that they deeply resent its action during the past four years on great moral issues—and what is more to the purpose, many of them will show it at the proper time! If I gave any opinion at the present moment it would be to the effect that Mr. Chamberlain's ill-natured intervention has just supplied what was lacking to secure the Ulster representation for the Farmers' Union."

Bishop McQuaid Needs No Co-Adjutors

A rumor, starting in The Herald, of Rochester, New York, that the Right Rev. Bishop McQuaid was to be supplied with a Coadjutor—indeed, that his diocesan consultors and permanent rectors had actually met and chosen three names to send to Rome—is denied by the Bishop himself thus emphatically: "Bosh! When I want a Coadjutor I'll tell the public myself. The meeting on Tuesday was to transact business of interest only to ourselves, and of no interest to the public at all."

Within the past year Bishop McQuaid has personally superintended the building of the Homes for the Aged and the new Preparatory Seminary, for which a large sum of money was raised by the people and donated by the priests. He has made his usual confirmation tours, written and preached such as heretofore, and, in short, given full evidence of continued strength for the burden of the day. He has garnered his diocese with vast success for thirty-six years, and his priests and people pray that his rule may be unto the days of Leo XIII.

The Play's the Thing

M. Combes was fearfully frightened over the grand Napoleonic spectacular in six acts, and forty tableaux, now on the stage of the Porte St. Martin Theatre. He thought that the historic splendor of the play, and the glamour of martial glory environment, would cause the people to call for another Bonaparte, or at least another Boulanger on a black charger, who would restore the ancient military prestige of France. The people, however, only look on at the historic spectacular with the air of pleased children. They are more entertained by the little side bits in which Napoleon shows his weakness—the "one touch of nature" bits, for instance—than in the battles and sieges.

Education of the Deaf and Dumb

A number of the Brothers of St. Gabriel's Institute, who were compelled to leave France owing to the operations of the Associations Law, have now settled at Beaconsfield House, near Plymouth, England, where they intend to carry on the instruction of the deaf and dumb, in which work the institution was engaged in France for close on a century. The Brothers use the latest and most approved methods of imparting knowledge, and through their instrumentality thousands of deaf mutes have acquired the gift of speech. Some of their pupils even become capable of delivering public lectures. The school which has the warm approval of the Catholic Bishops of Plymouth and other ecclesiastical authorities, will be opened early in December, and will be available for pupils of all creeds.

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THE WINTER TERM

From January 3rd the Winter Term in the well known Central Business College of Toronto will continue until the Easter holidays. This is the term usually taken advantage of by teachers who decide to qualify for some more lucrative employment, and also by farmers' sons who determine to prepare themselves for the business end of their profession. The College referred to has added four members to its previous staff of eighteen teachers and is making special preparation for the increased attendance of the Winter Session.

A postal address to the Principal, Mr. W. H. Shaw, will bring full particulars.