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PRICE FIVE CENTS

CATHOLIC SCHOOLS IN MANITOBA

Archbishop Langevin Says Catholics in the Prairie Province Should be a School Party

The North-West Review reports the remarks of His Grace Archbishop Langevin, at the blessing of the new St. Mary's School on Nov. 8, when an address was presented by the people. Mgr. Langevin assured his hearers that some day right will prevail and their school rights would be restored. He counselled them never to despair but to look forward to the day when common sense and justice and a sense of the sacredness of the terms of Canadian confederation would prevail, and when in the words of the Imperial Privy Council, right would be done for their schools as it is done for all the rest. Speaking generally of the question of education, His Grace declared that by the solemn and explicit teachings of the church, Catholic parents are bound in conscience to send their children to Catholic schools when such schools exist in their neighborhood, and all Catholics in the city of Winnipeg must understand that the priests are obliged to refuse absolution to any of them who fail to follow this teaching of the church. The priests have no alternative in this matter, and he wished all Catholics to thoroughly understand this point. There cannot be two classes of Catholics—and obeying the laws of the church and the others not, and those who refused must expect to pay the penalty. There is now no reason in Winnipeg why Catholics should send their children to non-Catholic schools. The Catholic schools are in every respect the equal and in many respects the specialty in the qualifications of the teachers—superior to the public schools; and he challenged anyone to take a class in the Brothers' or Sisters' school and compare it with a similar class in any public school. Catholics need not be afraid of such comparisons, and he declared in all confidence that St. Mary's parish now possesses a school which in every respect is equal to the best public school in the city, and which is certain to achieve much better results educationally than will be attained by the public school.

In scathing terms his grace then went on to condemn a class of Catholics who whilst not denying their obligations in other ways, fail to do their duty when it is a question of exercising their obligations as citizens in selecting men to represent them in parliament. The Catholics of Manitoba knew who had robbed them of their rights, and they knew too, that redress should come through the enactment of constitutional legislation in parliament, and yet, said he, there are undoubtedly many Catholics who will in the heat of political partisan spirit, vote for even those who have despoiled them, and who refuse to remedy the wrong. The Catholic who would do this stultifies himself and acts contrary to his conscience. If a law was passed abolishing their churches they would surely vote against the men who made the law; if a law was passed encroaching on their ordinary freedom as citizens they would surely resent it by voting against the authors of such a law; and yet there were Catholics who would actually vote for men who did them the grave injury of taking away their schools and who, in spite of the constitution refused to restore them. It would probably be said that he was talking politics; but was it to be expected that in the face of such a tyrannical and deplorable state of affairs he was to keep silent? Surely not! It is time that public men both in Manitoba and in Ottawa should realize what the loyal Catholics of this country are; that is, not a political party, but a school party; their schools must be the programme of their party; and politicians must understand that this is not a mere passing excitement, but that it is a conscientious conviction which will remain until justice is done.

Mr. Hay's Unfitness

Reasons Why President Roosevelt Should Part Company with His Secretary of State.

(From the Ave Maria.)
Writing in June, 1897, of his experiences as chairman of the New York Police Commission, Mr. Roosevelt declared: "When one man attacked another because of his creed or his birthplace, I got rid of him in summary fashion. . . . I refused to recognize any creed or any nationality, or anything else except fitness." On these grounds our worthy President should part company with his Secretary of State. Mr. John Hay was a bigot when he wrote "Castilian Days," and that he remains a bigot is to be inferred from the fact that this very offensive book is still kept before the public. It contains some of the grossest insults and slanders ever penned against Catholics—Spaniards and Irishmen.
A bigot's unfitness for the office of Secretary of State is unquestionable. One occupying such a position should be above ignorant prejudices against any religion or nationality. Mr. Hay is incapable of a statesmanlike course toward any Catholic nation with which our country might at any time have special relations; nor could an individual Catholic expect common justice at his hands. Mr. Hay's narrow-minded intolerance of the religious belief of an ever-increasing number of his fellow-citizens renders him unfit to hold public office. The President should, therefore, get rid of him in summary fashion. Mr. Hay would then be free to his himself to England, a country for which he has long manifested a special predilection. Should he ever contemplate another journey to Spain, however, our advice to him would be to travel incognito; otherwise he might be the recipient of attentions which would be altogether unwelcome, though very richly deserved.

Catholics and the Italian Electors

Rome, Nov. 4.—There has been much talk in the Italian newspapers of the accession of Catholics this year to the voting urns, or booths. Reports have been circulated that the Catholics would certainly vote, especially those that are enrolled as Christian Democrats, without heeding the prohibition that has existed with persons in a position to speak for Christian Democrats occurring in Florence and reported in a non-Catholic newspaper of Rome, denote the course pursued on this occasion in Florence, which will probably be the same in other parts of the country.
"So far as regards the Christian Democrats," said the Florentines, "we will be completely obedient to the non expedit. Our mind in matters of elections is not a mystery to anyone. We desire the coming of the day in which Catholics may freely descend into the arena; but, as long as the Pontifical prohibition endures, we will certainly not go against it, while we are laboring at the same time that its eventual revocation may not find us unprepared." And said the speaker who expressed himself thus: "What I say is what the Christian Democrats of Florence, and indeed of all Italy, say, for we are all agreed upon this point." That statement is the answer to what the papers have been saying regarding the Catholics voting at this election.

America Drains Ireland's Population.

The figures given by the deputation from Anti-Emigration Society, which waited on the Cois na Gnotha of the Gaelic League in Ireland last week, with regard to emigration from the Irish-speaking districts, will be read with a feeling of depression. Last year the ratio of emigrants for the whole of Ireland was 9 per cent. But in Mayo it was 20.7, in Kerry 18.2, in Galway 17.2, in Leitrim 15.6, in Cork 15.4, in Roscommon 14.1, in Clare 13.3, and in Sligo 13.1. The only Irish-speaking county with a proportion below the general average was Donegal, where the ratio was 6 per cent. for the three years 1901-3. Four Irish-speaking counties—Cork, Mayo, Galway, and Kerry—actually contributed 42 per cent. of the whole emigration from Ireland last year, while the eight coast counties from Donegal to Waterford, including Roscommon, contributed 57 per cent. And the population in the Irish-speaking districts is not only declining more rapidly than that of the rest of the country, but it is also declining at a greater rate than formerly. In the figures which prove this only too well the association takes the Catholic statistics, the language figures not being available; but "Catholic" and "Irish-speaking" would here be almost convertible terms.
The following are some of the results of this dismal comparison. In the Archdiocese of Tuam the number of Catholics decreased 5 per cent. in the twenty years 1881-1901, while during the next twenty years it decreased 18.6 per cent. In Achary the decrease was 3.5 per cent. in the former period and 20 per cent. in the latter. In Killa the figures were respectively 3.5 and 19 per cent., and in Galway 12 and 18 per cent. Yet the decrease in the population of all Ireland was only slightly greater in the period 1881-1901 than in that of 1861-81. The deputation reported that a large proportion of the boys and girls in the Irish-speaking districts emigrate as soon as they leave school, and that "the time spent in teaching them Irish in the schools is fruitless from the point of view of keeping the language alive."
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CIRCULAR LETTER FROM MGR. LANGEVIN

Advises Catholics to Exercise Fraughtness to Secure Repeal of School Act.

On the occasion of the jubilee celebration, which is being held throughout the Catholic church on the anniversary of the promulgation of the dogma of the Immaculate Conception, Monseigneur Langevin has issued a circular letter to the clergy of his diocese. He opens with a reference to his recent visit to the Pope, and says that the Holy Pontiff told him: "Be sure that the Pope is always with the Bishops, who struggle for justice," and he goes on to instruct the clergy to remind the faithful of the duty to secure early redress of their grievance in school matters.
"You may add," the letter says, "that if the Protestant minority of Quebec had been treated in school matters as the Catholic minority of Manitoba has been, not one Protestant throughout the Dominion would dare to repeat that the question is settled; all our dissenting brethren would vote to demand full and complete justice. Can it be possible that Catholics, directed and enlightened by their interests and rights in matters of education than their fellow citizens outside the church? Or else, must it be granted that the Catholics who have kept this country on different occasions at the cost of great sacrifices and even at the peril of their lives, for English domination, shall be compelled to accept an inferior standing to that of their fellow-citizens of other creeds?"
"It is important that our people should understand the situation as it is, and that they be not blinded by sordid and degrading interests, or other bad passions, nor yet by a partisanship which is as contrary to faith as to sound reason."
"If it is evident that the scandals and those who have given scandals or caused grave injustices must not be admitted to the sacraments without making reparation and giving promise to reform in the future. Would it not be wise to impose the giving of alms as penance to those who have sold their suffrages like cattle or vegetables on the public market? We authorize and even request you to do so."
The letter concludes by giving directions for the celebration of the jubilee, which is to be concluded by three days of prayer from Dec. 5 to 8, with solemn services on the last day, processions in honor of the holy Virgin and illumination of all Catholic homes in the diocese on the last day.

WHO WAS SEDULIUS

Author of the First Epic of Christendom an Irishman

Lecturing before the National Literary Society in Dublin, Dr. George Sigerson, F.R.U.I., described the "First Epic of Christendom."
Ossian, the last bard of Paganism, had been dead for a century when another poet was born to Erin—the destined author of the first epic of Christendom. The fame of the former had spread over the world; that of the latter had not yet reached his native isle! Who in Ireland reads the works of Sedulius? Few know even his name. Yet of all the lights that fell upon the troubled sea for fifteen hundred years none gave a clearer radiance or shone from a loftier sky. There was not many details relating to his life and his life, so best. He was a man of letters, and they were left to discover in his work that transfiguration of the truer and higher self which was so often blurred and distorted in the world mist. He was by birth one of the "barbarians," as the Pagan Greeks and Romans termed those who resented their yoke, but whom he should name the free nations. The oldest Vatican documents, according to Arevalo, told them briefly that he was a Gentile, a poet who taught philosophy in Italy; he became a Christian, and by the advice of one Macedonius he established a school in Greece, where he explained the art of poetry. His epics exhibited that love of nature and woods and meads and seas which had been characteristic of Irish poetry (hear, hear). In every country almost in Europe, in every civilized country, there was an edition of Sedulius with the exception of Ireland, which was a proof positive that he was an Irishman. He quoted from the epics of Sedulius, giving most beautiful translations of them, and contrasting them with Milton, showing the marvellous similarity between the two, not only in sentiment, but in form of phrase. He said that if they now took into consideration the last epic of Christendom, as compared with the first, they should find that Milton has fallen back upon the Pagan poetic authority, from which Sedulius courageously stood free.

Convent Education in Australia

The Catholic Convent Schools of Victoria have again scored a remarkable success in connection with the musical examinations of the University. The Catholic pupils not only held their own this year, but secured a higher percentage of success than ever before. Out of the 63 candidates who passed in the junior grade of the Elements of Music 25 were from Convent Schools, while in the senior grade 24 out of 57 were Convent School pupils. These are suggestive figures, when it is remembered that the Catholic population of Australia is only about one-fifth of the whole community. The Melbourne Advocate says in other subjects as well as music our Convent Schools occupy a high position.

Barrie Correspondence

Last Sunday musical vespers were given in St. Mary's church, and a lecture by Rev. Father Bench of St. Catharines, in aid of the St. Vincent de Paul Society. The church was filled to the doors, a large quota of non-Catholics being present. For almost an hour the large congregation listened with spell-bound attention to the eloquent preacher discoursing on the obligation of practicing universal charity. Seldom if ever have the people of St. Mary's listened to a more forcible and eloquent discourse. There was but one thought in the minds of all and that was that we may again soon have the pleasure of hearing Father Bench. The choir did credit to itself and the organist deserves congratulations. The collection in aid of the Society surpassed the expectations of the collectors.

APOSTOLIC DELEGATES VISIT TO LONDON

London, Nov. 28.—It was announced in St. Peter's Cathedral Sunday that His Excellency Monsignor Sharetti, the apostolic delegate, will be tendered a reception at the cathedral upon the occasion of his visit to this city on Wednesday of next week. His visit will extend until the following Friday, when he will leave for Windsor.

At the reception Wednesday evening a very imposing programme will be carried out. A procession will be formed at the palace, and will march to the cathedral, where in the sanctuary an address will be presented to his excellency by Bishop McEvay, after which Monsignor Sharetti will bestow the apostolic benediction upon the congregation. Thursday morning high mass will be celebrated by his excellency in the cathedral.

MODERN IDOLATRY AND SUPERSTITION

Rev. Father Tobin, who preached at both masses in St. Mary's church Sunday, announced that the 40 hours' devotions will begin in the church on Monday—Dec. 5, and will continue till the 8th of December, the close of the devotions thus taking place on the same day as the celebration of the Immaculate Conception.

Yesterday was the first Sunday of Advent, and an appropriate sermon was preached by Father Tobin. After explaining why it is that the Church honors this period before the birth or advent of Christ, Father Tobin spoke on the subject of "idolatry." The preacher said that though Canada was supposed to be free from idolatry, yet there are many people in this country guilty of the sin. Some forget their Creator and all they owe Him, and worshipped riches alone; others worshipped honor; others pleasure. Such people are idolaters and nothing else. Turning to the subject of superstition, Father Tobin said that unconsciously certain people are also guilty of this sin. These people indulged in special faith in certain prayers, believing that in the recital of them they can be infallibly cured of disease. Some appeal directly to saints for help, instead of fully realizing that all things must come from God alone, and the assistance of saints is merely intermediary.

The consultation of palmists, fortune tellers and the like was also seen," the preacher, who said that barring all argument as to whether such people are capable of looking into the future, it was a sin against the first commandment to consult them. Providence has ordained that we should not know what is in store for us, and the ordination is a wise one, because if some of us know what suffering and misery are in store for us we would not be able to bear up under the impending burden. Palmistry and the like is but an appeal to superstition, Father Tobin said, and he declared that the Catholic Church which is often accused of containing superstition, has devoted its life and work to the stamping out of such practices.

D'Youville Reading Circle

The D'Youville Reading Circle held its fortnightly meeting on the evening of Saint Cecilia's Feast, with a large attendance. It opened with a little tribute to the saint in the form of two delightful musical selections, one instrumental (Chopin), by Miss Olive Robitaille; the other vocal, by Miss Violet Poulin, accompanied by Miss Agnes Kehoe.
The meeting proper was then held with its usual interest, the current events, as usual, claiming first attention, being briefly reviewed as to the chief developments during the past two weeks.

The Asiatic Religious study was resumed, Buddhism being defined as a deliverance from Erahmism. A study of Brahminism necessitates the bringing up of the woman question and that of the divine right of authority, which have been the great questions of the world at all times. Miss Agnes Baskerville continued the reading of the "Light of Asia," the first book being completed during the evening.

The attention, this time, was centered on the great features of Brahminism, i.e., the castes, the studentship, the lot of woman, and the aesthetics. The conclusion drawn was that any deliverer would be welcome, because the vedas had come to be considered as the essence of religion. The caste system would show how incomparably superior is the divine teaching of the Gospels with reference to the brotherhood of man while woman's abject condition would suffice to show

how much the redemption of the world was desired. The discipline, though admirable as to discipline, was only another form of bondage, and can in no way compare with the Christian idea of education; therefore, though Buddha did not consider himself a redeemer, nor can we, still his advent was a great release.
At the next meeting, while the oriental study goes on, special stress will be laid on the history of Oxford, considered from its beginnings to the time of Cardinal Wolsey.
ANNA DALTON.

C. M. B. A.

An event of great importance to the members of the C.M.B.A. in Toronto was the establishment of a new branch in St. Francis' parish last week by Bro. Richard Power of this city. Representatives from all the Toronto branches were present in large numbers and helped to make the affair a most successful one. The officers for the following year are as follows: President, Richard Power; 1st Vice-President, W. J. Dillon; 2nd Vice-President, Denis Doyle; Recording Secretary, Edward S. Lappe; Assistant Secretary, Gustave J. Shrimmer; Financial Secretary, James V. Breen; Treasurer, Frank Dwyer; Marshal, Edmund Cahill; Guard, Ferdinand J. Shriver; Trustees, R. Power, D. Doyle, E. Cahill, P. O'Byrne, J. J. Carroll.

A Great Catholic Artist

Millet, the famous French painter, was born of peasant folk, from whom he had the habit of simple living and a powerful physique. From them, too, writes the author of "Jean Francois Millet and the Barbizon School," he obtained his great tenderness toward the people whom he was destined to delineate so powerfully.

By working with his fork upon the farm he had not only the opportunity of necessarily watching the appearance of figures of different sorts of toil, but he obtained as well actual knowledge of the farm laborer's crafts. He learned how to plow and how to sow; he learned all about the peculiar nature of all kinds of crops and every kind of domestic animal, and he became acquainted with the discomfort, with the agony that arises from continuous bodily exertion, with all that a farm laborer suffers from exposure to scorching sun and biting wind or frost.

Millet was happy in his instructors. His great uncle, Charles Millet, a priest, divided his time between laboring upon the farm and giving instruction to his little nephews and nieces. At all times this priest impressed upon his grand-nephew the necessity of being industrious, upright and courageous, and from him proceeded the impulse of that education that sent Millet more suitably equipped for the task that lay before him than many another artist whose name has been written large in history.

It is said that Virgil's shadows, "It is the hour when the great shadows descend upon the plain," first revealed to the boy the beauty of his own surroundings, and first lighted that fire which was to be productive of some of the finest paintings of evening scenes that the world is likely ever to possess.

As to his Bible and Virgil, he read and reread them, and always in Latin. And Samsier says, "I have never heard a more eloquent translator of these two books." Instead of being an illiterate person, indeed, when he went to Paris, Millet, "The Wild Man of the Woods," as he was called by Delaroches' pupils, among whom he found himself, was already a cultivated man. His education had been far better than if he had been an ordinary member of a bourgeois or even of a noble family. His great characteristics were its thoroughness, its simplicity and its refinement—the very characteristics that make his own works lovable.

Recent Weddings

In St. Mary's Church, Brantford, Miss Jean Cahill became the wife of J. L. McIntyre of that city. The ceremony was performed by Rev. Father Cummings.
At St. Peter's, Peterboro, Miss Nora Scott, daughter of Mr. James Scott of Chandos, and Mr. Thomas Fleming, of town, were united in marriage by Rev. Dr. O'Brien.
At St. Joseph's Church, Douro, Mr. Jeremiah Dwyer was married to one of Indian River's most popular young ladies, Miss Maggie Casey.

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