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THE TRICENTENARY OF QUEBEC.

At this present moment a double celebration is being carried out in the city of Quebec, one of the events celebrated being the tricentenary, or three hundredth year of the foundation of the city, and the other the battles of the Plains of Abraham, the result of which was the capture of Quebec by the British forces under General Wolfe in 1759, whereby Canada became a British territory.

As Lord Macaulay says of the Romans in his Lays of Ancient Rome, why should not it be said of the divers races which have made Canada their home:

"Then none was for a party; Then all were for the State; Then the great man helped the poor, And the poor man loved the great; Then lands were fairly portioned; Then spoils were fairly sold; The Romans were like brothers In the brave days of old"

A more modern poet, speaking of the federation of states lying to the south of our Dominion, has said words equally applicable to us:

"The union of lakes, the union of lands, The union of states none can sever; The union of hearts, the union of hands, And the flag of our union for ever."

We have under the aegis of the British flag, peace and prosperity, liberty to the individual both in the political and religious rights of man, and why should we not rejoice equally in the enjoyment of these blessings, whatever may be our religious convictions—whatever may be the original nationality of our forefathers—English, Irish or Scotch, French, German, Polish, Doukhobor or Galician? Yes, even the strange-mannered Doukhobor from the wilds of Russia is not to be placed beyond the embrace of fraternal charity, though we must insist as a young and rising nation that such foreigners as make of Canada a home conform themselves to the reasonable demands of Canadian civilization, law, and order, as we hope even the Doukhobors will learn to do after a time, notwithstanding the idiosyncrasies they have hitherto exhibited.

The first settlement of the French in our present Canada was not made at Quebec, but at Port Royal, by Samuel de Champlain and Sieur de Monts in 1604. This was the capital of the French settlement of Acadia in Nova Scotia, which was taken by the English in 1710, and named Annapolis in honor of Queen Anne, then reigning.

Quebec was selected by Champlain in 1608 as a post of greater security and importance, as it was on an eminence which was a natural fortress and which could be rendered much stronger by artificial means, and might thus be made to protect the trade of the large territory lying around it.

Champlain was made by Henri IV. of France the first governor of the new territory which opened out the prospect of a rich trade with the mother country. He made a treaty offensive and defensive with the Montagnais Indians, in which the Hurons of the Georgian Bay were afterwards included, and under the provisions of this compact he was obliged to defend his allies against the frequent attacks of the Iroquois League, comprising the Mohawks and a number of other aboriginal tribes which were irreconcilable enemies of the tribes with which he was allied. He aided his allies in a number of battles with their enemies, with varied success, but his settlement around Quebec was unshaken, and the city was for that

age well fortified against all the enemies from whom any attacks might reasonably be expected.

While Champlain devoted himself to the work of the civil government of the new colony, the spiritual interests of the community were not neglected. Several Jesuit Fathers accompanied him to administer to the spiritual wants of the French settlers and at the same time to preach the Gospel of Christ to the Indians, who knew not God. Champlain himself was a most zealous Christian, and a saying of his has been preserved that "the salvation of even one soul is of more importance than the founding of a new empire." Thus the beginnings of Canada were based upon the rock of a strong faith in Christ, which the French-Canadians retain to the present day.

In 1734 the population of Quebec and its suburbs was only 4,603. In 1759 during the seven years' war between France and England, General Jas. Wolfe succeeded in landing a force at Wolfe's Cove, which scaled the heights during the night, and in the morning appeared before the citadel. On September 13th the first battle of the Plains of Abraham took place, in which both General Wolfe and his adversary, General the Marquis de Montcalm, were slain, and on Sept. 18th the citadel capitulated, and England gained an extensive empire in the New World. The formal cession of all Canada to England was made by Louis XV. in 1763, by the Treaty of Paris, whereby, notwithstanding the existence of a severe penal code of laws against the Catholic Church in the British Isles, the free exercise of the Catholic religion was guaranteed to the Catholics of the newly acquired territory of Canada.

The hostility of the French Government to religion shown at the beginning of both the 19th and 20th centuries has made it manifest that the British occupation of Canada was a merciful dispensation of divine Providence preserving the faith of the French people here, while in France the Catholic Church was, and is, undergoing a relentless persecution.

The double celebration of the Tricentenary of Quebec and the cession of Canada to Great Britain is being carried out on a magnificent scale. The French-Canadian celebration began on the 19th inst., consisting chiefly of dramatic living pictures of events which occurred in connection with the foundation and history of the city, and a solemn Mass of thanksgiving for the blessings bestowed by Almighty God upon Sieur Champlain's work. The English celebration consisted chiefly of a military and civic display in which 15,000 regulars and Canadian citizen soldiery took part by parades and sham battles. His Royal Highness, the Prince of Wales and our future king, arrived on Wednesday, 23rd July, and was most loyally received and duly honored by the citizens of Quebec and the thousands of visitors to the city, and also by salutes from the fleet of seven British battleships which were sent by the Imperial Government to grace the occasion. The Indomitable, on which the Prince arrived, made the number of British battleships eight. One French and one United States battleship, named respectively the Leon Gambetta and the New Hampshire, also joined in doing honor to the celebration. Later on, General Lord Roberts also arrived, and was received with great honors due to his services in India and South Africa. Many other notable personages were present, among whom may be mentioned the Duke of Norfolk, the well-known premier peer of Great Britain; Vice-President Fairbanks of the United States, Sir Wilfrid Laurier, Lieutenant-Governor Jette, and Premier Whitney. Also Mr. George Wolfe and the Count de Montcalm, who belong to the families of the two opposing Generals who commanded the armies which fought on the Plains of Abraham, who laid down their lives with equal courage, and equal patriotism, and who are equally honored by the one monument erected to them on the battlefield.

Hon. Charles Langelier of Quebec, represented Governor de Champlain in the living pictures. He is a man of fine physique and imposing demeanor, and was well suited to represent the founder of Quebec and New France. Next week we shall give a descriptive account of some points of general and Catholic interest by our own representative.

CIVIL SERVICE REFORM.

The Civil Service measure recently introduced into the Ottawa House of Commons by the Minister of Agriculture, marks an epoch in the development of our national life. Whatever faults may be found with our present Dominion Government, it has unquestionably done more than any other since the days of Confederation to develop in Canada a robust national spirit. No doubt circumstances were favorable. The growth of an Imperial spirit in the heart of the British Empire, the Diamond Jubilee of the reign of the late Queen Victoria, the situation created by the Boer war, the splendid cycle of prosperity Canada has enjoyed until quite recently, and the unprecedented growth of her trade and commerce have all been important factors in bringing our Dominion to the front. This,

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however, does not lessen the credit of those whose statesmanship was sufficiently broad and far-seeing to make the most of these opportunities.

Nor were these opportunities unaccompanied by difficulties. It required rare tact as well as courage and prestige to face the situation which confronted Canada at the outset of the Boer war. And the denunciation of the German and Belgian treaties was one of the most courageous and statesmanlike acts, one, too, of the most far-reaching importance, since Canada became a Dominion. In asserting her freedom from trade shackles and her right to arrange her trade relations with other countries, Canada proclaimed herself to the world as a full grown nation.

But a nation may command the respect of the world, may present a splendid front to the nations, and yet be very undeveloped in its internal economy. Russia's autocracy, for example, until quite recently, awed Europe, and notwithstanding its unfortunate experiences in the East, does so in a large measure still. It is recognized everywhere as one of the mightiest of nations. Yet its internal condition is in many respects deplorable. The United States constitute a power respected by the world; yet its methods of State and municipal government leave much to be desired. Partisan appointments to office with the inevitable results of laxity and corruption have prevailed there to an extent that makes the true friend of Democracy blush at times.

Recognizing that the only efficient remedy for these evils is the removal of the whole Civil Service out of the sphere of politics and the institution of an independent commission which would make all civic appointments on the score of merit alone determined by competitive examination, some of the most prominent American statesmen of the present time are strongly advocating such a course. Hon. Chas. Bonaparte, the distinguished bearer of a great name, and the Attorney-General in the Roosevelt Cabinet, being particularly prominent in this regard.

It is exceedingly gratifying to find that what our go-ahead neighbors have been advocating and to a certain extent putting in practice, our Canadian Government adopts with a far-reaching thoroughness they do not yet approach. When the present Civil Service measure of the Laurier Government becomes law, appointment to every department of the Ottawa Government is removed from the hands of patronage committees and made by an independent commission according to the merit of candidates as determined by competitive examination. One of the glories of Gladstone's career was the enactment by his efforts of just such a measure in the British Legislature. And in following his example the Laurier Government is living up to the highest traditions of enlightened Liberalism. It is carrying government of the whole people for the whole people, by the whole people—the ideal of true Democracy—to its logical and complete development. Let us hope that the measure will be made as thorough-going as possible, and that our Provincial governments will hasten to introduce into their respective spheres the measure which the Dominion Government has with splendid statesmanship brought in at Ottawa.

CHILDREN OF THE PULPIT.

The extremes to which pulpit sensationalism has gone amongst the sects in the United States is startlingly shown by the following item of news which recently appeared in the daily press: "The children, a boy and a girl, preached at the Park Congregational Church on Sunday, while the pastor and his family sat in a pew. Little Miss Nichols, from behind a bank of flowers, delivered an 'Address to Our Elders.' It was full of advice to mothers. When Miss Nichols completed her sermon, Donald Redfern took her place in the pulpit. This address was on 'The Responsibility of Young People.'"

Tricks such as this to draw a crowd and gain notoriety by novelties, show the fast weakening hold of the sects on their adherents. Young America is flagrantly wanting in reverence to its elders, and we can imagine the effect on "little Miss Nichols," and on the crowd of children who listened to her, of her address from the pulpit of her elders. We are told that "the address was full of advice to mothers." We wonder where little Miss Nichols acquired the experience necessary to give so largely of ad-

vice to mothers; if from her own observation, she must be a prodigy of by no means healthy precocity, if she was repeating a lesson made up for her by others, she was receiving a lesson in the art of deception which could not fail to be effective in the case of so apt a pupil. The capacity of the average American boy and girl to talk back to their parents is well-known. But the practice of preaching back to them is a new development—a development sure to bring preaching into disrepute, and like almost all the developments which seriously threaten to destroy the home life and charity of Americans, traceable to an unworthy and sensation-hunting sectarianism.

THE CARDINALATE

"Good Father Cardinal, Cry Thou Amen" —King John III.

It is interesting and profitable to note the use of the word Cardinal in earlier Church history; for not a few writers formerly endeavored to maintain that this title was peculiar to parish priests, and that consequently the pre-eminence of the Cardinals of the Holy Roman Church over bishops, archbishops and even patriarchs, was introduced solely through the ambition of the Roman Court. "Marius Lipus 'on Parishes,'" says the word Cardinal is derived from Cardo, which signifies a hinge; but he adds that it was used metaphorically by the Ancients with the meaning of primary, principal.

Thomassin, Muratori and others interpret the word to mean fixed, stable, irremovable. Gothofred in his "Notes on the Theodosian Code" writing in the year 1625, says: "To this day we do not know what the word Cardinal means." Pope Leo IX. points out the relation in which the word Cardinal stood to the idea of a hinge: "Clerici summae Sedis Cardinales dicuntur, Cardini utique illi quo caetera moventur vicinum adherentes." "The clerics of the Supreme Chair are called Cardinals, as undoubtedly adhering more nearly to that hinge by which all things are moved."

During the reign of Pope Gelasius, beginning in the year 492, the word Cardinal was freely used, and evidence of the fact is found in ancient parchments now preserved in St. Mary's beyond the Tiber (Santa Maria in Trastevere) which en passant is the titular church of His Eminence Cardinal Gibbons of Baltimore. Also, in the fifth century the word was in common use, but its meaning was quite different from that given it at the present day.

In the Middle Ages at least from the eighth century, it is certain that the chief clerics of Cathedral churches and especially of the Apostolic See were called Cardinals. They constituted the college which was first called the presbytery, and later the chapter, and which, associated with the bishop as head, participated in the government of the churches.

According to the three orders of bishops, priests and deacons.

This classification, though now well known and fully recognized, was of gradual development. First in chronological order was the institution of Cardinal-priests; then came Cardinal-deacons, and lastly Cardinal-bishops. There have also been Cardinal-subdeacons of the Holy Roman Church; but since the time of Alexander III. we find no mention of them.

There are several opinions regarding the word Title, but the most acceptable is that proposed by Baronius and favored by Thomassin.

Every church, however, is not now called a title, but only those which are assigned to the Cardinals of the Holy Roman Church. During the reign of Pope Dionysius there were twenty-five such titles and under Pope Marcellus there were twenty-eight. In the year 1416, in the reign of John XXII., there were thirty-one. The Council of Constance, in 1414, and that of Basle, 1429, determined that the number should not exceed twenty-four. Paul IV. issued a bull prohibiting more than forty, but nevertheless he himself, as well as Pius IV., in 1559, and Gregory XIII., in 1572, increased the number to seventy-six. This is the greatest number ever reached, according to Ferraris, and the assertion that under Paschal II. there were ninety, is groundless and without authority.

Roman Pontiff in ruling the whole Church is the principal and essential. These duties are performed by the Cardinals as a body, not as individuals, so that the Collegiate or Corporate form seems to be the essence of the Cardinalate. Although the names of the Papacy and the Cardinalate were not in use in the Church in the time of Peter and the other Apostles, still the ecclesiastical powers designated by these names shone forth at that time in the Apostles, viz., the papal dignity in Peter and the authority of the Cardinalate in the other Apostles. To understand which it should be known that before the division of the Apostles by which they were dispersed into different parts of the world, the Apostles exercising the ministry of the Cardinalate assisted Peter, who bore the papal office, just as now the Cardinals assist the Pope, as his principal assessors, and counsellors and co-operators in the government of the whole Church. But after the Apostles, having separated from Peter, obtained special dioceses, from that time they exercised the episcopal office. From this it can be inferred that the Apostles were Cardinals before they were bishops; that they were Cardinals of the world before they were of the City of Rome.

To the senate of the Apostles succeeds the sacred College of Cardinals in as much as the Apostles assisted Peter before they became bishops of particular churches; but to the state of the Apostles, in as much as they were bishops, the order of bishops succeeds. The dignity of the Cardinalate is after that of the Pope, the highest in the Church. It is greater than that of bishops, archbishops, primates or even patriarchs. Whether this precedence was obtained by Cardinals only in the eleventh or twelfth century or whether by right and in fact they always held it, is a controverted question.

From the Constitution Non Mediocri of Pope Eugene IV., we quote the following: "You will easily see how sublime is this dignity of the Cardinalate and how much more excellent than others it has up to the present been considered in the Church, if you diligently examine its office and the statutes of the Holy Fathers and the custom which has always been observed both in this See and in general councils. From the beginning of the Church just as today, they have assisted the Supreme Pontiffs in guiding and ruling the whole Church.

The Supreme Pontiffs call the Cardinals because of the greatness of their honor and dignity, a part of their own body. From which without any doubt it is shown that after the head of the Church who is the Pope, the contiguous members of the body who are his brethren the Cardinals, are to be honored before the other members and parts of the Church. Hence we see that the dignity of the Cardinalate is greater than that of the archiepiscopate, because while the latter looks after the private good of one country or special diocesan part of it, the former attends to the public good of the whole Christian world. The one rules in one particular seat; the other with the Apostolic See governs all churches.

And while Cardinals are judged by no one except the Pope who alone elects them, they on the other hand, with the Supreme Pontiff, judge both patriarchs and archbishops and the other grades in the Church. Rightly, then, we may say their very name agrees with their office; for as the door of a house turns on its hinge so also on the Cardinalate does the Apostolic See, the door of the whole Church, rest and find support. Therefore a Cardinal is inferior only to the Pope. Because of the antiquity and dignity of the Sacred College and because it is for the Apostolic See, a senate similar to the chapters of the various dioceses throughout the world, false notions and ideas may possibly be deduced concerning the mutual relations of the Supreme Pontiff and the College of Cardinals. To settle at once all difficulties it may be well to mention the fact that the consent of the Cardinals is never required by the Pope to perform certain acts. Moreover the Pope is not bound even to ask their advice or consult them when undertaking certain difficult affairs.

If the contrary were true, then the Pope would not have the full power of guiding and governing the universal Church; since his acts would be null and void without the consent of the Cardinals. Thus also we should have practically not one, but two heads, of the Church; both of which conclusions are against Catholic faith. The power of the Cardinals flows from the Pope alone and hence the Pope has the power without consent of any of the Sacred College to depose a Cardinal from the Cardinalate.

Notwithstanding the bull of Sixtus V., limiting the number of Cardinals to seventy, the Pope, if he so desire, may exceed that number, according to his free will. Likewise, of his own free will he can elevate anyone to the Cardinalate, nor does he need the advice or consent of the other Cardinals for that purpose. It is true that in the Consistory creating a new Cardinal the Pope asks the Cardinals, "What do you think?" but this is merely a ceremonial form. In fact any inquiries concerning the proposed Cardinal are made before the Consistory is held, and usually in private. Thus, as Cardinal Petra says on the constitution of Pope Eugene IV., "It should be remarked that the consent of the Cardinals in this, as in other matters, is asked from a certain indulgence of the Supreme Pontiff, rather than from necessity; since by many reasons it is shown that the Supreme Pontiff can decorate with the sacred purple of his own power without having asked any suffrage."

Whatever view we may take of the necessity of the Supreme Pontiff seeking advice, as a matter of fact it is well known that the Roman Court is most careful and tenacious of traditional customs and that very few matters of importance are treated without at least some of the Cardinals being consulted. And judging from their character, their learning and their experience in Ecclesiastical affairs, it may well be doubted if better counsellors can be found. "There shall be safety where there is much counsel." The creation of a Cardinal depends solely on the sufficiently expressed will of the Pontiff. No certain form nor any special ceremony is essential, because the whole substance of the Cardinalate consists in the power of jurisdiction and its consequent pro-

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gatives, which depend simply on the will of the Superior. The Cardinalate is not, like the priesthood, a sacrament imprinting a character and requiring sacramental matter and form divinely instituted; and hence the unanimous teaching is that the form of promoting a Cardinal depends entirely on the will and word of the Supreme Pontiff. Sometimes the Pope creates a Cardinal in Consistory, but withholds his name, and, as they say, keeps that name in his breast in petto intending to publish it in another Consistory. This is done for reasons of prudence. The form and ceremonies for creating a Cardinal are these: The Pope calls a secret Consistory and having disposed of other business, he addresses himself to the Cardinals present in these words: "You have brethren." Then he mentions the