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VOL. XI, No. 35

The Catholic Register.

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The Vatican and Italy

Rome, Aug. 16.—The successor of Leo XIII. has now put on the tiara. Against this symbol of the supernatural sovereignty two shots have been fired, Signor Zanardelli's circular and the article in the National Zeitung. If the threat of the journal of the German chancery against the Church perhaps indicates mere dissatisfaction and seems to be only an expression of anger, the act of the Italian Prime Minister is an insult to the Pope's person and a declaration of war against the Holy See.

The Quirinal hoped that to Leo XIII.'s persistence in demanding Papal liberty amnesty would succeed if not an arrangement, even though a tacit one, for a status quo. Its illusion did not last long. On that ground Pius X. continues the policy of Leo XIII. But if the Papacy at Rome ignores the existence of the House of Savoy and of the "foreign" Government, in the provinces and outside of the former Papal States the Church has regulated its courtesy according to the behavior of sovereigns and of the authorities.

In spite of the controversy at Venice in 1893 the Patriarch of St. Mark was always gracious and preserved kindly relations. When Umberto I. was assassinated he shared in the mourning for the victim and ordered religious services to be performed within his diocese. The venerative worth of Signor Zanardelli is in marked contrast to this pacifying conduct, in which respect for the powers that be was blended with tact. Why does he oppose to Latin urbanity the roughness of the Prussian system? In behalf of what interests does he refuse to officials the right to participate in the ceremonies in honor of the new Pope?

Behind this prelude to war is hidden an idea all ready to act, what I may call the motor idea of Victor Emmanuel III. I have heard persons who should know foretell the future attitude of the King toward the Vatican. The successor of Umberto I. did not dare to engage in a hand-to-hand conflict with Leo XIII., whom courts parliamentary law, he dismissed Signor Giolitti, the pivot of the Parliament and retained Signor Zanardelli, the Italian Brissot. The young monarch hopes for the final settlement of the dissension between Italy and the Papacy, either through force or through the tacit surrender of the Papacy.

Victor Emmanuel is somebody. Queen Margherita has trained him with pleasure. She transferred to her boy the hope and the pride which the inflexibility of the Pope ruffled and irritated. From his mother the little Prince of Naples, with his eyes fixed on the "Star of Italy," learned obstinacy and haughtiness. His education, the sight of the social divorce, the prolonged humiliation of his dynasty, the influence acquired by Leo XIII. in the "game of this world," his mother's tears, the sadness of his youth, the formalities attending his marriage with the daughter of Montenegro, family and monarchy, dreams and realities, contrasts and conflicts, all helped to excite his soul.

He wanted a revenge. To the infernal strategic advance he joined a foreign siege. Frankly, in broad daylight, he attempted at the beginning of his reign to crown the worn-out Triple Alliance by a league with Russia and the Quai d'Orsay. He intimated the grand manner of Leo XIII.

who formed friendships with all States in the hope of isolating the House of Savoy and solving the Roman question in his own favor.

At the beginning he had luck. The extension of French anti-clericalism to French diplomacy gave a powerful impulse to his dream, and his alliance with Elena of Montenegro brought him close to Nicholas II. through the Grand Duchess Stana and the Princess of Leuchtenberg. His tour of Europe was inspired by the same wish; he placed sovereigns and heads of state in the dilemma of either returning his visit at Rome or doing nothing.

In going to St. Petersburg, to Berlin, to Paris and to London he passed the abode of Francis Joseph without entering. The secret was this: Louis, must be drawn to Rome in order that the rampart of Papal liberty might be broken down, namely, the etiquette of the Roman question. At the same time, Victor Emmanuel III. would tear up the protocol, which covers rights and a settled situation, and would break the thread of the ancient alliance between the French nation and the Holy See.

Does Signor Zanardelli's circular open the skirmin against Pius X.? Is it merely a threat? I cannot say. What is known much better is the inflexible patience of Pius X. in its strength and gentleness, and the unalterable line of conduct of the Papacy.

The Pope does not fear the struggle and despises the threat. If the Quirinal, as is whispered in high places, shall make a violent attack on the majesty of the tiara, the Holy Father has a refuge in exile. As a popular apostle, an idol of the masses, he would give a dramatic effect to the duel of which the widespread significance would be understood by all. The thought that has ruled in the Vatican from 1870 to 1903 has always included the possibility of a departure from Rome in case a brutal use of force should be made against the exercise of Papal independence.

I can give a striking instance of this. When Signor Crispi risked his power in order to insult the Vatican in the matter of the Giordano Bruno apotheosis, Leo XIII. immediately collected the Cardinals in an extraordinary consistory. The Sacred College preserved the secret, but the dictator found out the mystery. Leo XIII. had decided on the exile of the Papacy, which was struck by the iron gauntlet of a new Coloma. He spoke of it to the Prince of Monaco, the great one, who is dead.

The Prince, who admired Leo XIII. for his merits, sent his Bishop, Mgr. Theuret, to Rome to the Vatican. Negotiations were begun. The Comte de Monbel, the French Charge d'Affaires at the Rospigliosi Palace joined in the scheme. The Prince offered his Principality, that incomparable nook of light and beauty which is protected by its weakness and by neutrality guarantees. Leo XIII. demanded the abolition of the gaming tables, but the Prince refused. The negotiator went back to Monaco to obtain further instructions, but by a strange forgetfulness Mgr. Theuret forgot his papers and notes on his desk in the palace of the Minister Plenipotentiary of Monaco to the Vatican. Being a novice he telegraphed to Count Wagner to send them on.

Signor Crispi surprised the correspondence; he was amazed at the Pope's audacity. He immediately warned the courts of Europe and begged Bismarck to intervene. The Riforma sounded the alarm; it would be, it said, the ruin of the Church. The Pomeranian of Friedrichsruhe set in motion Queen Christina of Spain and the Emperor Francis Joseph, both due to the Holy Father. The compromise the Pope and the Quai d'Orsay spread abroad the report that Count Lefebvre de Behaine, the French Ambassador, had laid the mine. The Quirinal quaked; a Pope in exile would have been the forerunner of the Pope returning as the master of Rome the patrimony of the Christian world. Whatever Victor Emmanuel III.'s scheme may be he will not take Pius X. unawares. The Papacy has many possibilities in reserve.

Pope Has Not Heart Trouble

There is no truth in the rumor that the Pope is suffering from heart disease. Inquiry made in the best-informed quarters shows that His Holiness is strong and vigorous. Only, about five years ago, when at Venice, Cardinal Sarto had an illness which lasted some time. Several doctors attended him, and all were unanimous in excluding the possibility of heart disease. However, the illness caused His Eminence some concern, and he was, moreover, anxious about his family, which, as is known, is in poor circumstances. He made up his mind to apply to an insurance company for an insurance policy of 200,000 fr. The insurance was effected in Venice, and the company declared that they were doubly happy to insure such a personage and to be able to tell him that he was in excellent health. The Pope's medical attendant in Venice was Dr. Pietro da Venezia. The doctor was present when His Holiness fainted on the 11th of August in the Pauline Chapel. He declared that he lately had occasion to examine the Pope repeatedly, and that he found him quite healthy, but that His Holiness had fatigued himself in the recent receptions and ceremonies. The doctor concluded by saying that he was convinced that Pope Pius X., like his predecessors Leo XIII. and Pius IX., had a long life before him.

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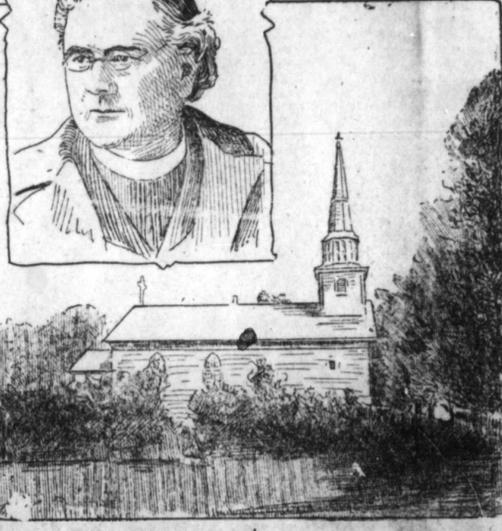
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Silver Jubilee of Rev. Father O'Reilly, Oakville

Rev. Frank O'Reilly, P.P., and St. Andrew's Church, Oakville



Oakville, Sept. 1.—After five and twenty years of faithful labor in the holy priesthood, Rev. Frank O'Reilly, pastor of St. Andrew's Church here, celebrated to-day the Silver Jubilee of his ordination. The occasion was intended to be observed only by the solemn and joyful celebration of the Mass by the Jubilarian; but it happened upon the anniversary day that a mission was closing in the church and Rev. Father Urban, C. S. S. R., Toronto, who was conducting the exercises, made reference to the Jubilee of the beloved pastor. The mission was a renewal of the mission preached by the Redemptorists in Oakville a year ago. Father Urban at the close of the Jubilee Mass at nine o'clock, spoke of the faithful and fruitful ministry of Father O'Reilly. He pointed to his early vocation, and the influence of a saintly mother, and a family renowned for its piety. His education and his public influence as a citizen which won the admiration of non-Catholics as well as Catholics in the various parts of the province in which he had been stationed. Father Urban then dwelt upon the joy of a sacerdotal jubilee and wished Father O'Reilly, after the labors of another quarter of a century, the blessings of a Golden Jubilee.

The congregation of St. Andrew's in the afternoon waited upon the pastor. The Mayor and other representative citizens were also on hand with friends from Milton, Hamilton, London, Toronto and Ottawa. Telegrams of congratulation were received from the clergy far and near and many lay friends in Oakville and other places sent silver gifts. Mayor Kelly, who is a Presbyterian, presented a handsome cane. Mr. and Mrs. Rose, Mr. John Heney, the ladies of the Sodality of St. Andrew's, the C. M. B. A., the Milton congregation, added their presents. Father O'Reilly held a reception, which was of the most enjoyable nature. Speeches were made by Mayor Kelly, and several others. Among those present were Father Urban, of Toronto; Father Crofton, of Hamilton; Arthur O'Heir, Hamilton; H. S. Rose, Oakville; Hugh T. Kelly, Toronto; J. F. White, principal Normal School, Ottawa; James Ryan, Oakville; M. C. O'Donnell, Toronto; John J. McDermott, Wm. McConville, Joseph A. O'Connor, W. Weir, Milton; P. F. Cronin, Toronto; B. J. Regan, Thos. A. Reynolds, president of the committee of the congregation, etc.

Mrs. Rose and the ladies of the congregation made a presentation of silver ornaments, accompanied by many graceful felicitations.

READING OF ADDRESSES.
An address and a purse of gold were presented by the congregation of St. Andrew's. The address read: Dear Reverend Father—We, the members of St. Andrew's Church, one and all greet you, dear Father, on this 25th anniversary of your priesthood. May you live to enjoy the Golden Jubilee of your ordination. This is the sincere wish of the members of St. Andrew's. As a token of our love and esteem we tender to our beloved pastor this purse. May it, dear Father, purchase for you a perpetual memorial of your Silver Jubilee. Signed on behalf of the members of St. Andrew's Church, Thos. A. Reynolds, Chairman; H. S. Rose, P. Shaughnessy, James McDermott, I. V. Coty, Secretary.

On behalf of Branch 6286 C. M. B. A. an address of congratulation was signed by John J. McDermott, President, and C. A. McDermott, Financial Secretary.

The congregation of St. John's Church, Milton, presented the following address, accompanied by a purse: Rev. and Dear Father—We, the members of this part of your parish, beg leave to tender you this our message of love. Prompted to do so by the many sacrifices you have made and the frequent acts of kindness you have shown towards us, and taking advantage of this occasion, viz., the celebration of your Silver Jubilee, we beg you to accept this gift as a slight token of the warm regard in which we hold you, and that Almighty God may give you many more years to labor in His vineyard, is the heartfelt prayer of the flock at Milton. Signed in behalf of the congregation

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SKETCH OF FATHER O'REILLY'S LIFE.

Father Frank O'Reilly comes of a family identified with the Church by unbroken record since the penal days in the historic territory known as Breefney O'Reilly, which the County of Cavan comprehensively represents as a modern geographical term.

Students of Irish history will recall the "Three Primates" who followed the Irish martyr Oliver Plunket. One of the three primates was an O'Reilly, known as the "Piper Bishop of Kilmore." He celebrated Mass regularly in various parts of Breefney O'Reilly in the darkest shadow of the penal laws, but his holy name is most intimately identified with a by-way through a pleasant glen some three miles from Cavan town, called "Chapel Lane" from the regularity with which the Holy Sacrifice was there offered up.

The other primates were McGuire, who ruled in Fermanagh, and McMahon, whose territory was in Monaghan.

Coming to more recent and somewhat brighter times for the Catholic religion in Ireland, there was a Bishop Farrell O'Reilly appointed to the diocese of Kilmore after the removal of the penal statutes. He came from the continent where he was educated and brought with him to Cavan a great love of learning. He built the "Old College" at Cavan and established the "O'Reilly Bursary," which has educated many a zealous Irish priest since, among other the present Jubilarian, who is a great grand-nephew of the founder, Bishop Farrell O'Reilly. So the priestly line of the O'Reillys of Breefney runs down the changing years. Very Rev. John O'Reilly, P. P., of Largin, Co. Cavan, died last month. He was president of the "Old College."

Father Frank O'Reilly was born at Laragh, County Cavan, on the 25th of September, 1878. He was educated at the "Old College," also styled St. Augustine's Seminary, and at the New College, or "St. Patrick's Seminary," under the Very Rev. Bernard Finnigan, afterwards Bishop of Kilmore, a Maynooth professor of great learning, and under Father Andrew Boylan, C. S. S. R., whose fame as a preacher and teacher is known wherever the Redemptorist Order has been established. As an ecclesiastical student young Frank O'Reilly attracted the attention of the late Bishop Cronin during a visit which the latter paid to Ireland in 1874, and he invited the young seminarian to come to Canada. Here he entered St. Michael's College, Toronto, where he finished his course in Philosophy and then entered the Grand Seminary, Montreal, where he spent three years taking orders up to the priesthood. On the 1st of September, 1878, he was ordained in St. Patrick's Church, Hamilton, by his friend, Bishop Cronin on the same occasion with Father Edward Slaven. Some of his charges as priest during the five and twenty years that have since elapsed have been in Arthur, Mount Forest, Macan, Caledonia, Hamilton and Oakville.

No priest is better known and respected throughout the County of Wellington. Naturally in so long a space of priestly life Father O'Reilly formed many friendships with public men. Hon. Edward Blake, M.P., always admired Father O'Reilly and the late Dr. Burns of Hamilton was a particular friend. Their Irish sympathies and Home Rule activities formed the basis of friendships such as these. Father O'Reilly was a delegate to Irish Race Convention held in Dublin in 1886, on the suggestion of the late Archbishop Walsh of Toronto. He delivered a series of addresses in Dublin, Belfast, Cork and the west country. He was a mover of one of the resolutions on the stage of the last Association Hall meeting to welcome Mr. Joseph Devlin and Hon. Edward Blake to Toronto and collect a fund for the Irish Tenants' Defence Association.

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Marriage at Brechin

The marriage of Miss Mary Rosella Roach, only daughter of Mr. and Mrs. Thos. Roach, Brechin, to Mr. John Stephen Kormann, youngest son of the late Mr. and Mrs. Ignatius Kormann, Toronto, took place at St. Andrew's Church, Brechin, at 10 o'clock on Tuesday morning, in the presence of a large number of guests.

The marriage ceremony was performed by Rev. T. Roach, St. Michael's College, Toronto, brother of the bride, assisted by Rev. W. J. Roach, Washington University, also brother of the bride. The service being choral, the choir sang in splendid voice Leonard's Mass in E flat, Miss Theresa McGrath presiding at the organ.

The bride, who was a vision of loveliness, accompanied by her father, entered the church to the strains of Mendelssohn's wedding march. She was exquisitely gowned in a beautiful dress of white crepe de Paris, over white tulle. The skirt in panel effect en train was richly applied with silk medallions. A transparent yoke and bertha of rose point lace with furnishings on the angel sleeves of the same made a lovely trimming for the bodice. The soft embroidered tulle veil floating around her sweet graceful figure was held in place by a coronet of orange blossoms. Her ornaments were a chain of pearls and a sunburst of diamonds and pearls, the gift of the groom. The bridal bouquet was of roses and lilies of the valley in shower design.

The maid of honor, Miss Laura McDonald, of Chatham, cousin of the bride, wore a lovely dress of white silk with trimmings of cluny lace, and a picturesque hat of white chiffon. She carried a bouquet of white carnations intermingled with lilies of the valley.

The bridesmaid, Miss Emma Kormann, sister of the groom, and soon to become a bride, was charmingly attired in a dainty dress of mouse line de soie with trimmings of lace. She wore a picture hat of white chiffon with long drooping white plume. Her bouquet was of white carnations and lilies of the valley.

Both maid of honor and bridesmaid wore laces set in pearls, the gift of the groom.

The little flower-girl, Miss Marjorie Conlin, looked sweetly angelic in an airy white silk organdie with a sash of white chiffon. She also wore a horseshoe set in pearls, her gift from the groom, and carried a basket of sweet peas intertwined with pink satin ribbon.

Mr. Robert Emmet Cox, of Montreal, assisted the groom. His gift was a pearl stick pin. The ushers were Mr. H. MacDonald, Chatham, and Mr. S. McGrath, Brechin.

The charming appearance of the bride party, the soft cadence of the music, and the profusion of flowers adorning the altar presented a scene long to be remembered.

A reception was held at the home of the bride immediately after the ceremony, where guests in large numbers filled the spacious drawing-room to offer their kind wishes for a bright and happy future. The bride and groom received under a canopy of carnations and smilax. The room was a perfect bower in artistic design—ferns, palms, carnations and smilax abounding. Tables were arranged thickly studded with a magnificent array of costly presents.

After congratulations had been received, breakfast was served in the spacious dining-room, the table decorations being in pink and white.

Rev. Father Doyle then proposed the health of the bride, to which the groom responded in a few well-chosen words.

The bride's going-away gown was of navy blue broadcloth with trimmings of Persian embroidery. A silk and lace blouse was worn under the three-quarter coat and a dainty white felt hat completed the costume.

The bride and groom departed for the east amid showers of rice and torrents of good wishes. On her return Mr. and Mrs. Kormann will reside in Toronto.

In the Sanctuary were noticed Rev. J. K. MacRae, P. P., Rev. Father Doyle, Anniston, Ala.; Rev. Mr. Hughes.

Standards of Manners

Editor Catholic Register:

Sir—I see that James L. Hughes and Mr. Scott of the Normal School talked to the Exhibition directors on the manners of children. Mr. Scott is reported thus: "He regretted the disparity between the kindness and courtesy of the children of Quebec and the rudeness and abruptness of those of Ontario. He accounted for Ontario's being inferior to Quebec by the democracy of this province." I fear that Mr. Scott and Mr. Hughes judge Ontario children by different standards. In our Public Schools it is enough for any child to throw at ordinary mortals the remarks "aw," "naw," "nit," "yep," but when Mr. Hughes enters the school they rise together, salaam together and chant together this salutation: "Good morning, Mr. Hughes." There are two standards; but Quebec is the more democratic province. There children treat everyone with courtesy.

A PUBLIC SCHOLAR.
Toronto, Sept. 1.

I. C. B. U. Convention

Pittsburg, Aug. 21.—The first biennial convention of the Irish Catholic Benevolent Union of the United States and Canada opened here Wednesday. One hundred delegates were in attendance. The convention was opened with Solemn High Mass at St. Mary of Mercy Church, and the business sessions were held in the Monongahela House, Coadjutor Bishop Canevin welcomed the delegates. Secretary John E. Davis, of Philadelphia, read his report, showing 154 auxiliary societies, with a total membership of 11,900. During the year \$68,900 had been paid out in sick benefits. A gain of 334 members was made over the previous year.

The second day's session was devoted to spirited discussion on constitutional amendments. The committee recommended the establishment of a death benefit fund which would allow the family of a deceased member \$100. The fund was to be kept up by assessments of 15 cents per member per month. President Duffy and National Secretary Davis made strenuous appeals in behalf of the proposed amendment, but the convention defeated it by a vote of 56 to 48.

The convention decided to again publish the "I. C. B. U. Bulletin." Jas. E. Dougherty, of Bryn Mawr, was elected editor. The paper will be issued every two months.

Rev. Dr. H. G. Ganss, of Carlisle, financial agent of the Catholic Indian Missions, told the convention of the work being done among the Indians and asked the I. C. B. U. to create a fund for the support of schools and the spread of the Catholic faith among the Indians.

The convention came to a close this evening, after an election of officers and the selection of Providence, R.I., as the next meeting place.

The election resulted as follows: President, Daniel Duffy, Pittsburg; first vice-president, M. B. Donnelly, Pittsburg; second vice-president, Miss Margaret Marks, Pittsburg; secretary, John E. Davis, Philadelphia; treasurer, Thomas J. Foley, Gloucester, N. J.; executive committee, J. J. Barrett, Providence, R. I.; W. B. Conway, Latrobe, Pa.; Miss B. C. Daly, Toledo, Ohio.

A resolution favoring a uniform ritual was adopted. The resolution preventing the members of the Union from affiliating with other organizations was lost by a vote of 52 to 28.

Goes to Sing for Lepers

Archbishop Farley, of New York, has granted to two Franciscan Sisters in Syracuse permission to go to the Sandwich Islands to nurse the lepers of that Territory. They are Sister Mary Leonida and Sister Beata. The former was Miss Theresa Kilmary of Newark, N. J., and the latter comes from Louisville, Ky.

Sister Leonida is one of the youngest nuns in the order, having received the veil last year. She is also one of the most accomplished, having devoted her life to music and being the possessor of a beautifully developed voice. It has long been her ambition to brighten the lives of those grievously afflicted, and this was the incentive for the development of a talent which would give pleasure to the exiled lepers.

The leper law of the Sandwich Islands forbids the return of any who enters the leper colony, or even direct communication with the world by such a person.

MARRIAGES

CARROLL-BOLAND—On September 1, 1903, at St. Helen's Church, Toronto, by Rev. James Walsh, Marcella M. Boland, third daughter of Michael Boland, to Thomas L. Carroll, of the C. P. R., Winnipeg.

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