# Catholic Register. The

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

Vol. III.-No. 45

#### TORONTO, THURSDAY, NOVEMBER 7, 1805.

PRICE FIVE CENTS.

## PASTORAL LETTER

Of His Grace the Archbishop of

On the Boctrine of Pargetory and on Praying for the Bead.

(OFFICIAL).

John Walsh, by the Grace of God, and the appointment of the Holy Sec. Archibishop of Toronto.

To the Clergy, Religious and Laity of the Archidocese, Health and Bono-diction in the Lord.

diction in the Lord.

Dearn' Bhotope Brethers:—Tho approach of the nonth of Novomber, with own the Compression of the Compressi

is in strict accord with right reason and in parfect harmony with the rovealed Word of God.

Nord of God.

In treating this question we must, for the proper understanding of it, lay down certain preliminary propositions:

We will premise by stating that every sin is not mortal, and does not deserve eleman punishment, according to the laws of divine justice; but that there are the statement of t

forgive certain temporal chastisements which remain to be ondured or expiated by the forgiven sinner.

Our first parents disoboyed the command which God gave them—they sinned. God pardoned their sin, but oh! how terrible were the temporal punishments inflicted on that sin! They were banished from Paradiae and were condemned to death, and that sentence of death comprised all their posterity. By their sin there came into the world postilences, famines, plagues, wars, sickness and death. Moses and Aaron, for having sinned at the water of contradiction by want of confidence, were never permitted to enter the promised, land; and though Moses feasted his eyes upon its beauties yet, as a tomporal punishment of his sin, he was never a greater pennicut, offended God. The prophet of the Lord was sent to him. He confessed his sin, exclaiming, "I have sinced against the Lord."

die; nevertheless, because thou hast given occasion to the enemies of the Lord to blaspheme, for this thing the child that is born thee shall surely die." There remains, therefore, a temporal punishment due oven to forgiven without activitying, as to all the punishment due to the the control of the contro

day of the Ascension.

Our blessed Lord and teacher telle
us in Matthew, (ohap, xil., 32): "That
he that shall speak against the Holy
Ghost, the sin shall not be forgive
him, neither in this world nor in the

### ST. PAUL'S CHURCH

His Grace the Archbishop Destructive Reading.

The beautiful St. Paul's Church was crowded at the cloven o'clock Mass, on Sunday, when two hundred children received the sacrament of Confirmation at the hands of the Archbishop. The middle seats nearest the altar rail were reserved for the youthful candidates, who marched in under the direction of their teachers. the girls in white veils, and the boys with white ribbon knots on their

arms.
Rev. Father Wilson was colobrant
of the Mass, Fathers Wholan
and Treacy were descon and subdescon, and Fathers Campbell and
Hand assisted the Archbishop at the

At the conclusion of the Mass the Archbishop addressed the congrega-tion. He said:

Since last Friday we have been been celebrating the Octave of the feast of All Saints. The holy Church has instituted this festival in order that we might glorify God in His saints; that we might glorify God in His saints; that we might be induced to imitate their bright examples and by doing so we might one day reach the happiness which they are enjoying in the beatific vision of God. We have been made for happiness, and God who made us has implanted in our souls an inextinguishable desire for happiness. It is our deatiny; it is our vocation. The happiness of heaven was as much intended for, us as it was for the saints who are enjoying it. The administration of the secrament which I am about to confer upon your children to-day, my beloved brethren, is calculated to remind us of all that our Lord has endured for us in order to enable us to reach that happiness which the saints of God are enjoying in heaven. The administration of this sacrament should remind us of His infinite goodness and His tender love for us. The Son of God, the Creator of this vast universe, of whom the Soriptures say "He holds the waters of the ocean in the hollow of His hand and before Whom the pillars of heaven tremble;" that great God became a little child for our sake. He took upon Himself our form and became man. And He did all this, he became the Son of Man that we might become the sons of God. He lived for us, he went about healing the sick, bringing the sunshine of comfort into the homes of the desolate and sorrow-stricken, presching what are the great truths of the Catholic roligion, truths that have since shone in the firmment of time; and He died upon the Oross in order to redeem and save us, in order to atone to the justice of God for our multitudinous sins. He shed His heart's blood for us: one drop of that blood, my beloved brethren, would have been sufficient to redeem the thousand of God poured out the full tide of His heart's blood that, in the language of St. Faul, he might purchase us with plentiful redeemption. This ble

through all the ages it goes like the light of the setting sun upon the surface of the lake; gluttering and shining in the same way the chain of light the chain of gold, goes hack fro Pope to Pope until it reach St. Peter, until it reaches Jesus Ohr. who appointed St. Peter, until it lifts us to the very throne of Ged. There is the Church: "Thou art Peter; and upon this rook I will build my Church, and the gates of hell shall not prevail it." So that, my dear brethren, we have the faith standing upon the rook of Poter, and against it the gates of hell shall never provail. In that Church are established the sawraments, as so many channels of grace, so many channels through which the grace and the merits of atonement may be communicated to the human soul. I am going to administer one of these exceptorate it the abilities. many channels through which the grace and the merits of atonement may be communicated to the human soul. I am going to administer one of these sacraments to the children who have been propared for its reception, and I will say, from my personal examination of them yestorday, that they have been well propared by their oxcellent priest and religious teachers, and I have no doubt that the persons themselves have done their duty in preparing their children for the profitable reception of this great sacrament of Confirmation. This sacrament of Confirmation. This sacrament of Baptism is the sacrament of infants, the sacrament of soldiers. The sacrament of Baptism is the sacrament of infants, the sacrament of confirmation makes us soldiers of Jesus Christ. This sacrament of Confirmation makes us soldiers of Jesus Christ. This sacrament of paptism is the sacrament of infants, the sacrament of confirmation makes us soldiers of Jesus Christ. This sacrament of paptism is the sacrament of infants, the sacrament of confirmation makes us soldiers of Jesus Christ. This sacrament of profess the holy faith, and, abovall, to profess the holy faith, and, abovall, to proceed the first of the courage, strength and force to profess the holy faith, and, abovall, to profess by words, but by deeds too, we must live out only to enable us to profess by words, but by deeds too, we must live out our faith in our life. You know what St. Paul says: "We must bear about in our bodies the image of the Son of God." So it is we must practice the virtues which the holy faith of the Church inculcates and enforces. Now, the business of soldiers is to fight. Sometimes there are soveral battles. Christians slive, to fight? My dear brethern there the several battles. Christians bave to fight against the devil, the world and the feet; these are there but the suits of light segme overshadow your young souls in order that, having fought the battle of life successfully, you will hope to reach the happiness of the saints in heaven.

reach the happiness of the saints in heaven.

After giving Confirmation the Archbishop instructed the children at length. Also speaking to the parents he cautioned them concerning the sort of books and papers they admit to their homes. There is much, he said, in the daily secular papers that is dangerous, esandalous and destructive, and utterly unfit for any Christian parent to suffer young children to read. Let Catholic parents have a good Catholic newspaper in the family and good works of history written by Catholic authors. Let them make their homes what they ought to be, and then young children will hove their homes. Let the beads be said in the family and those virtues which in the old country have kept the faith alive like the tree beside the running water, also practiced in this country. One of the greatest curses of the country bear happened to total abstinence to all the boys confirmed until they reach the age of twenty-one. confirmed u

#### TO THE CARDINALATE.

Mgr. Satelli Receives Official Notice of His

aron, October 31. nor Satolli to day received official no-tice of his elevation to the Cardinalate. The first announcement came by letter, and this was followed by a cablegram to Cardinal Gibbons, as

"To the Most Eminent Cardinal Gibbons, U.S.A.: I am happy to inform you that the Holy Vather having decided to confer the Cardinalate upon the Apoetolic Delegate, Mgr. Satolli, your Eminence will be delegated to impose the Cardinalitial bersita, his Hollness intending in this way to perform an act gratifying to your Emineace.

## .CHOLIC SOCIETIES.

pressive Sermon by Father Brennan, C. S. B.

On Sunday evening the members of the combined branches of the O.M.B.A. of Toronto attended special musical Vespers at St. Basil's church, on the invitation of St. Basil's branch 145. The choir was under the leadership of Rev. Father Murray, and rendered an impreesive and beautiful programme, the following being the notable num-

CHORUS..... "Magnificat "....Lambelotte

CHORUS...... Tantum Ergo",.....Gillsin

CHORUS....... "Tantum Ergo"...... Gillele FATHER BEENNA'S SERMON.

Tho sermon was preached by Rev. Fr. Brennan, who, after some introductory observations said: Anyone who has observed the progress and the habits of Catholic associations, must have been struck with some strange facis in their history. As pastor in charge of some of these associations, I have asked the president, or some other office. for an explanation of these facts, and I have been told that, with members scattered all over the country, it is very difficult to keep these associations alive. I care not whether they be associations for purely religious business, or partly for religious and partly for social interests. Now what is the cause of this? Is it that God's Church, being divinely intended for the treatment of all wayfarers, is such that He gives men to understand that they can look for no such measure of success as members of any other body —the Catholic Church? Of course, outside that Ohnreh no work of man can be of a permanent body—the Catholic Church? Of course, outside that Ohnreh no work of man can be of a permanent character; they must all submit to the law of human effairs. My contention is but a proof of the words of Divine wisdom. You know that one of the wisset of men, who had searched down deep in his heart for the truth, could discover nothing here below of the great principle of happiness and permanent peace; instead he found but disappointment and vanity — vanity of vanities, nothing but vanity under the sun. For the sake of convenience we FATHER BBENNAN'S SERMON. peace; instead he found but disappointment and vanity — vanity of vanities, nothing but vanity under the sun. For the sake of convenience we may divide all the associations of Catholics into three heads: the good the bad, and the indifferent. By the indifferent Catholic associations as living outside works of charity and piety, devote themselves exclusively to the advancement of temporal interests. Now, what is the attitude of the Church towards such associations? Her attitude is decidedly and distinctly one of non-interference. She does not touch them, has mothing to say to them, and so long as they observe the laws of justice and charity, she has no word of reproach for them, except occasionally, as a tender mother would say to them: take care that while you do not forget those interests that are higher. Of bad societies the Ohurch is the uncompromising foe; she will not submit to her children having anything to do with them; she regards them as bad men who have banded themselves together in an illegal organisation for unlawful purposes. When men join such societies they hind themselves together in an illegal organisation for unlawful purposes. When men join such societies they hind themselves together in an illegal organisation for unlawful purposes. When men join such societies they hind themselves together in an illegal organisation for unlawful purposes. When men join such societies they fill public prints with denunciations of tyranny and bad government—they always being the judges of what is right and wrong; sometimes, while undertaking to subvert, the established law and order, they fill public prints with denunciations of tyranny and bad government—they always being the judges of what is right and wrong; sometimes, while undertaking to subvert, the established law and order, they fill public prints with denunciations of tyranny and bad government—they always being the index the cutepoken, permanent and determined los; she will not allow her children to assist at their deliberations, or to further thei

such societies. If our laws are not good, we can only blame ourselves; there is a constitutional manner of remedying such laws, and there is no excuse for other agencies. Of good secreties — and under such I would include these when are met here this evening — those who laws banded themselves together for partly religious objects and partly social objects, the Church lends assistance and encouragement. Here we see a number of Catholic gentlemen met together to introduce more economy into their lives, trying to put something by for the rany day when the arm of the laborer may no longer be able to twin the bread. With the system of insurance of the Catholic Mutual Benefit Association, whether it is the best possible or only one of a number of very good systems of insurance, it is not my place to deal, nor am I able to give judgment, or and I asked to give judgment, or and the system; but it would hardly do for one speaking from the pulpit of this church, who has made poverty his beloved, his intimate friend for life, it would hardly become me to commend members of the Oatholic body to join societies for purely secular interest. We are living in an age of societies, the whole fabric of society is honeycombed with associations. They meet one at every siep, and they press their claims upon us in every interest. Until lately all these associations were under the leadership of non-Catholics, and we hold it to be dangerous for Catholics and we hold it to be dangerous for Catholics and we hold it to be dangerous for Catholics to mix up to much with unbelievers, dangerous to cur holy faith, dangerous as against the frequenting of the secress would begin and end with the sign of the cross. And how is it has we come to see so many of these coiciations, where the amount of the secres would begin and end with the sign of the cross. And I would say to you: if you have a constitution let it be a simple one, if you have here have been been been been been been been would be listed to the town the success of the would be binded t