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TORONTO, THURSDAY, NOVEMBER 17, 1904

PRICE FIVE CENTS

HOLY CONVERT'S DEATH

Rev. Benjamin F. De Costa Passed Away in a New York Hospital.

At St. Vincent's Hospital, New York, on the 5th inst., died Rev. Benjamin F. De Costa, perhaps the most distinguished and holy of American converts to the Catholic Church.

Benjamin F. De Costa was born in Charlestown, Boston, July 10, 1831, and his earliest playground was the green sward of Bunker Hill. His father was a French Huguenot, but he died when Benjamin was only three years old. Of his mother, he says himself, in his memoirs: "I was taught by a devoted mother to say my prayers and love God. When I decided to enter the Episcopal Church she told me that it was 'next door to Rome,' and then followed me. She passed from earth to my unextinguishable regret at the age of 83. Under God I owe everything to my mother. She was baptized in the Catholic Church in infancy through the influence of a relative, and would often sound Latin sentences from the Mass in my wondering ears. Early, however, she was withdrawn from Catholic teachings, but she died in good faith. Had she lived she would have followed me, not only to the 'next door,' but to Rome itself, and assumed her rightful place in the Church of which she was in childhood an actual member."

A sister of his father was a nun in the Ursuline Convent of Charlestown that was burned by a Know-Nothing mob August 18, 1834. She was Sister Mary St. Claire, and he tells this story in a visit he made to her in the Boston Convent where the homeless Sisters were domiciled after their convent was laid in ashes.

"At the time this calamity fell upon the Ursulines his aunt, Sister Mary St. Claire De Costa, was a member of the community, having joined the Order at its beginning, in Boston. She was converted to the Catholic faith under the great Cheverus, later Cardinal in France.

"A short time after the destruction of the convent, the author of these reminiscences was taken by his sister, who was much older than himself, to visit Aunt Claire in Boston. Where the nuns had found temporary refuge at a relative's house. Unfortunately the details of this visit are not remembered. On the sidewalk in Charlestown in front of the ancient Makepeace House, where he then lived, the little boy stood for a moment, full of childish expectation, holding fast to his sister's hand, but in an instant, like Philip translated to Azotus, he was borne away to Boston, and found himself in the great hall of the convent building, still holding on tight to the trusted hand. Then a sweet-toned bell struck a clear silver note, and, at the instant a figure appeared at the top of a broad, impressive staircase. It seemed as though this must be an angel, one of those beautiful beings about whom he had been told. It was his aunt, Sister Mary St. Claire, in the habit of the Ursulines, now seen for the first time. He remembers distinctly how she descended the stairs, not in any human style, but gliding down in a supernatural way, and sweeping towards him, all sweetness and dignity, her face beaming with a peace and joy that he had never seen before, and has never seen since, upon the human countenance.

"The next moment he was clasped in the arms of this fair being, a most loving kinswoman and consecrated nun. Imagination is not inconsistent with the picture, so transient yet so beautiful. I shall never forget that one sweet, bright, dramatic scene, and never expect to outlive the spell woven around me then. Years passed. Strange lands and peoples broke upon my sight, but scenes witnessed on four continents had no power to dim the vision of Saint Claire. The very thought of her was attended by a mysterious influence, almost a presence. Nor is this strange. The little boy never ceased to be the subject of her prayers, kneeling daily before the statue of Our Lady of Prompt Succor, in her convent in New Orleans, whence September 25, 1874, she passed to her rest, after more than half a century of faith-

ful, devoted and humble service in her chosen and most beautiful order."

He tells of his early school days, and how his first lesson in Latin (which he was eager to learn) was when a son of the Emerald Isle answered to what "Gloria in Excelsis" meant.

In 1882, nearly forty years later, he had the legend painted in gold letters on the arch in his Episcopal Church in New York, "so powerful has proved the influence of a single Sunday morning of boyhood upon all these years." This Catholic influence was with Dr. De Costa all his life, though he did not know it. Everywhere he went, as boy and man, as minister or layman, his eye was pleased with her ceremonies, his ear delighted in the music of her hymns and chants, his heart was touched by the application of her ritual to every known want of the human soul, and his steady mind recognized the rock on which dogma and practice were built for eternity. But all man's knowledge and keen judgment and fine feelings avail but little if the grace of God be lacking. But "Blessed are the pure in heart, for they shall see God." This grace came from God, and was at once and fully responded to. Dr. De Costa was added to the impressive procession of Anglican clergy and laity that for forty or fifty years past had been moving on from Canterbury to Rome.

After years of heroic effort as an Episcopalian to ward off the disintegration of Protestantism he left his old associates, the old parishioners whom he loved as a father, and who loved him, stepped inside the true fold just outside of which he had worried along for over sixty serious years.

The New York Independent (Protestant) said of his conversion: "Dr. De Costa goes home. He has done what was expected of him—he has gone over to the Roman Communion. He has satisfied himself and he is glad, and we are glad. If he belongs there he ought to go there. There he seeks rest, and there we hope he will find authority and peace."

And again in the same paper: "Dr. De Costa has been best known to the people of the United States for his periodical assertions of the 'failure of Protestantism.' He has always disliked the word Protestant—and a bad word it is for a religious body."

De Costa's conversion made a stir in Protestant circles, and gave him opportunity to put forth in the press and otherwise many a grain of thought for the doubting, and for the 'thoughtless, the good fruits of which only God may ever know."

Rev. Thomas P. McLaughlin, who received Dr. De Costa into the Church just five years ago, preached the panegyric at the funeral in New York. He took for his text nearly a whole chapter from Thomas A. Kempis on the solemn dignity of the priesthood:

"If thou hadst the purity of an angel and the sanctity of St. John the Baptist thou wouldst not be worthy to receive or handle this sacrament."

For this is not due to any merits of men that a man should consecrate and handle the Sacrament of Christ and receive for his food the bread of sanctity.

Great is this mystery, and great the dignity of priests to whom that is given, which is not granted to angels. For priests alone, rightly ordained in the Church, have power to celebrate and to consecrate the body of Christ. Lo! thou art made a priest, and art consecrated to say Mass; see now that in due time thou faithfully and devoutly offer up sacrifice to God, and that thou behave thyself in such manner as to be without reproach.

Thou hast not lightened thy burden, but art now bound with a stricter bond of discipline, and art obliged to a greater perfection of sanctity.

A priest should be adorned with all virtues and give example of good life to others.

His conversation should not be with the vulgar and common ways of men, but with the angels in heaven, or with perfect men upon earth.

A priest, clad in his sacred vestments, is Christ's viceregent, to pray to God for himself and for all the people, in a suppliant and humble manner.

He has before him and behind him the sign of the cross of the Lord, that he may always remember the passion of Christ.

When a priest celebrates he honors God, he rejoices the angels, he edifies the Church, he helps the living, he obtains rest for the dead, and makes himself partaker of all that is good."

Ottawa Catholic Notes

Rev. Father Sloan, who succeeded the late Very Rev. Canon McCarthy as pastor of St. Bridget's, Ottawa, preached his first sermon as parish priest in that church on Sunday.

In St. Joseph's church, Ottawa, on Sunday, it was announced that a two weeks' mission will be opened in that church on Nov. 24th. The sermons will be preached by Rev. Fathers Hubert and Barrett, Passionists, of Hoboken, N.J. The first week will be for the women and the second for the men. At its close the golden jubilee of the Immaculate Conception which has been open since the Feast of the Nativity of the Blessed Virgin, September 8th, will be closed on December 8th, the Feast of the Immaculate Conception.

Requiem Mass

A High Mass of Requiem was sung in St. Peter's Church on Saturday morning for the repose of the soul of the late Mrs. Hallett and her only son, Stephen, who are laid to rest in Mount Hope Cemetery. May the Sacred Heart of Jesus have mercy on their souls.

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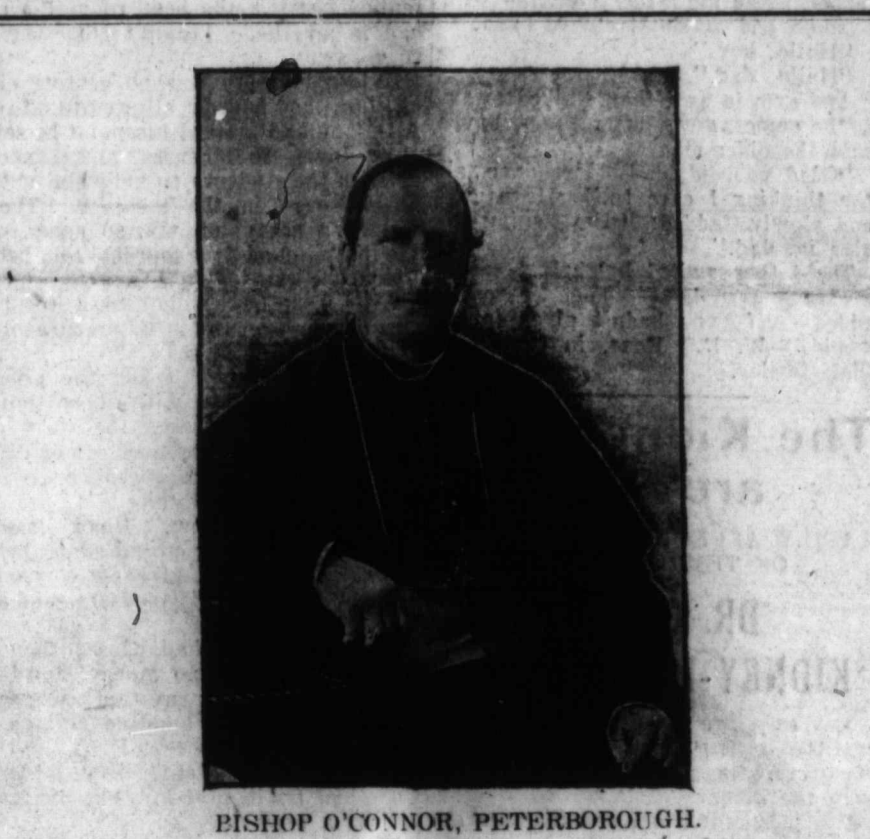
PETERBOROUGH DIOCESE

THE NEW BISHOP.
Rev. Father D. J. Scollard, who has been appointed to the Bishopric of Sault Ste. Marie, was born in the

New See Erected in the Western Portion
—Fr. Scollard of North Bay, Bishop-elect

Peterborough, Nov. 14.—In St. Peter's Cathedral yesterday it was announced that the official documents had been received from Rome, conveying the approval of His Holiness Pius X. in the division of the Diocese of Peterborough, and creating as Bishop of the new jurisdiction Rev. Father D. J. Scollard of North Bay. The briefs received from Rome designate the limitations of the diocese, which will have an extent of 800 miles from East to West, and the name applied thereto is Sault Ste. Marie, the See to be located at the town of that name.

The new diocese consists of the Nipissing, Algoma and Thunder Bay Districts, a larger territory but less compact than that remaining which is made up of the counties of Northumberland, Durham, Peterborough and Victoria, and the Districts of Parry Sound and Muskoka. Such has been the growth of the Church in New Ontario that the creation of another Bishopric became a necessity. While on a visit thither recently His Lordship Bishop O'Connor observed that new settlements and older centres of population were going ahead very rapidly. To keep abreast of this progress the Church has also stretched out in all directions, and quite a number of new churches are now in course of erection. That two-thirds



BISHOP O'CONNOR, PETERBOROUGH.

of the population in the Nipissing District are Roman Catholic, and in Algoma one-fourth, and that 82 per cent. of the Indians in these districts are of the same denomination are significant facts emphasizing the necessity for the division which has been brought about, relieving as it does the responsibility devolving upon one Bishop. The population of the new diocese is larger than that of the old and industrial and commercial conditions point to a very bright prospect for that part of Ontario.

The diocese of Peterborough prior to the division, was by far the largest in Ontario, being over 1,100 miles in extent. The diocese was formed in 1882, the four counties referred to being separated from Kingston. What now constitutes a part of the diocese of Sault Ste. Marie was then known as the Vicariate of Northern Canada. The right Rev. Bishop Jamot, then Bishop Apostolic, first had charge of the Diocese. He was succeeded in 1887 by Right Rev. Bishop Dowling, who, after two years was transferred to Hamilton, and since 1889 His Lordship Bishop O'Connor has had charge. During the past fifteen years the Church in the Northern part of the Diocese has progressed as rapidly as has the country. A rapid development succeeded the construction of the Canadian Pacific Railway, and Bishop O'Connor has seen as many as fifty new churches erected, and something over that number is comprehended in the new jurisdiction to be governed by Rev. Father Scollard.

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OTTAWA SCHOOL CASE

Court of Appeal Confirms Judgment in the Case of Grattan Against Separate School Trustees

In the Court of Appeal at Osgoode Hall on Monday judgment was given in the case of Grattan v. the Ottawa Catholic Separate School Trustees. This was an appeal by defendants from judgment of MacMahon, J. (4 O.W.R. 58), granting an injunction restraining defendants from construction and meaning of a clause proposed by a contract entered into between defendants and the Brothers of the Christian Schools for the direction of boys' separate schools for the Parish of Notre Dame, in the City of Ottawa, and from carrying into effect the provisions of the contract, upon the ground that the employment of the Brothers as teachers without certificates is illegal. A question was raised involving the construction and meaning of a clause of the separate schools act permitting the employment of "persons qualified by law as teachers" at the time of the passing of the British North America Act. The appeal was limited to the question of the right of defendants to engage the Christian Brothers as teachers. The court was of opinion that the other grounds upon which the Judge below acted were sufficient to sustain his judgment, but, being pressed by both parties to express an opinion upon the grounds relied on by defendants, they now expressly agree with MacMahon, J., on this ground also, being of opinion that the saving clause does not extend beyond where it was extended by him. Appeal dismissed with costs. G. F. Shepley, K.C., for appellants. G. F. Henderson (Ottawa) and D. O'Connell (Peterborough) for plaintiff.

Mission for Hamilton

Hamilton, Nov. 13.—A mission is to be held in St. Mary's cathedral about the end of the month. It will be conducted by the Jesuit Fathers, and will last a week. It is intended to have the mission opened about the 27th, so that it will close shortly before the Feast of the Immaculate Conception on December 8, so that the jubilee indulgences may be granted to all those who have complied with the regulations set forth about three months ago by the Pope through Bishop Dowling.

Resolution of Condolence

At the last meeting of St. Paul's Court, held Nov. 7th, the following resolution of condolence was passed: Whereas it has pleased the Almighty to take to his heavenly kingdom the beloved sister of our Past Chief Ranger, John P. Mallon:

Be it resolved that we tender to Bro. Mallon our heartfelt sympathy, and we express the hope that God will give him the strength to bear this great loss with true Catholic spirit. Be it further resolved that a copy of this resolution, accompanied by a special letter from the Court, be forwarded Bro. Mallon.

JOHN McCAFFERY, Chief Ranger.
M. F. TURNPANE, Secretary.

Cardinal Mocenni Dying

Rome, Nov. 14.—Cardinal Mocenni, who, besides Monsignor Merry del Val, is the only Cardinal living at the Vatican, and who, under Pope Leo XIII., was administrator of the Apostolic Palace, has been for a long time suffering from creeping paralysis.

first of February. In referring to the division of the diocese His Lordship Bishop O'Connor pointed out that so large a territory as that included in the former jurisdiction required closer attention; one Bishop could not properly attend to it.

For that reason he had asked the Holy Father for the division and the request has been granted. A new diocese has been formed and Rev. Father Scollard appointed Bishop. The people of Peterborough had become acquainted with him during his six years' labor here, following his ordination, and they had appreciated his services. It was an honor to the people of Peterborough and vicinity that one from their midst should be elevated to the dignity, and His Lordship felt an especial pleasure because Rev. Father Scollard was the first young man he had ordained to the priesthood. He asked the people to pray for the new Bishop as a duty of love and pleasure, that he might be endowed with the gifts of the Holy Ghost and receive light and guidance.

Rev. Father Scollard is the second from the Diocese of Peterborough to be raised to the dignity of a Bishop, the other being His Lordship Bishop McEvay, of London, Ont., who was born in the Township of Emily.

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THE MANCHESTER MARTYRS

York County Branches, A.O.H., Celebrate Anniversary

On Monday evening last the Ancient Order of Hibernians of York County held a grand reunion in commemoration of the Manchester Martyrs and also for the purpose of receiving reports from the delegates to the St. Thomas Convention. The meeting was held in the hall corner McCaul and Queen streets, and a large number of the members of the order from the different branches in the city were present. President P. J. Crotty of No. 3 presided over the gathering. A very delightful and entertaining evening was spent, made up of speeches, songs, recitations and Irish reels, accompanied by the stirring notes of the bagpipes. Piper Sullivan was at his best, his rendering of The Wearing of the Green, Garry Owen, Stock of the North and the Harp that Once through Tara's Hall, was very well received. Refreshments were served during the evening. The entertainment committee introduced a novelty in the way of badges for the evening, they being made up of green, orange and white ribbons. The speaker explained this as meaning that their object was to instill the oft repeated assertion that "Ireland will never be united until there be a union of the Orange and Green into the minds of the members of the Order. They spoke feelingly of the men of Ireland irrespective of creed and advocated a broader way of looking at things than always to be denying Ireland her just dues through a lack of political union. The meeting broke up at a late hour to the song of God Save Ireland. The West Enders with McCarthy in the van accompanied by Piper Sullivan, marched gaily home to the stirring tune of The Wearing of the Green.

Death of a Centenarian

Born when George III. was still King of England, Mary Aird, relict of William Barry, was buried on Sunday last in Cote des Neiges Cemetery, Montreal.

Mary Aird was born in County Kerry, Ireland, in 1798, and died in Montreal on Friday, her actual age being 106 years and 6 months. Thus she had lived under five sovereigns—George III, George IV., William IV., Victoria and Edward VII.

When fourteen years of age Mary Aird migrated to the United States, and there she lived for four years, residing here up to the time of her death, thus making her a resident of this city for no less than 88 years. Here, while still a girl, she met and married William Barry, who also came from county Kerry, Ireland. They married and took up house at 63 Colborne street. Here they lived and here twelve children were born to them. The husband died in 1853, at the age of 94. The widow continued to live in the same house until May, when she left it to reside with her great-granddaughter, Mrs. John Maher, at 55 Duke street.

The late Wm. Barry was gardener for the late Sir Hugh Allan for forty years, when he was pensioned. The pension was then continued to his widow.

Mrs. Barry lived in the same house during her whole lifetime in Montreal, and was a member of the Ladies' Sodality of St. Ann's Church for twenty years. She was a constant attendant at church until a year or so ago. Up to last year she was able to walk about and enjoy life in her quiet way.

Of her twelve children but three survive. They are James Barry, the eldest, aged 78; Meehey and Mrs. Sheevers, all residents of Montreal.

There are four generations of the Barrys living and eleven great-grandchildren reside in the neighborhood of Duke street.

Died at 109.

St. Thomas, Nov. 15.—Daniel Gorman of Port Stanley died this morning from the effects of cancer, in the 109th year of his age. He was born in the county of Clare, Ireland, and had resided in Port Stanley 56 years. So well preserved was he that he went out and voted at the municipal elections on January 5th last.

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