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OUR SCHOOLS.

This week we have given much of our space to the schools, but we make bold to say that there are few, if any, who will grumble at this. The success of our youth and the results of the contests in which they have been engaged during the year, are matter of concern to young and old, and the array of talent and successful students as portrayed by the long lists published, must be gratifying to everyone of our readers.

MESSIANIC PROPHECY.

In this age of unbelief when the most important truths of religion are attacked by so many insidious means under the guise of Unitarianism, Atheism, a false but pretentious Higher Criticism, Modernism, etc., it is of the highest importance that the great and salient truths of religion should be so placed before Catholics that they may like Solomon, "know and consider and seek out wisdom and reason, and know the wickedness of the fool, and the error of the imprudent," and be "always ready to satisfy every one that asketh a reason of that hope which is in them." (Ecc. vii., 25. I. Pet. iii., 15.)

The value of the Old Testament as containing many clear prophecies concerning Christ as the Messiah, has been specially under-estimated by the adversaries of Christianity to whom we make reference here. It is indeed not long since that a Professor of Victoria University whose office required him to indoctrinate the rising generation of Methodist ministers, openly declared that there are no Messianic prophecies in the Old Testament. It is true that the faculty of the College in 1891 requested him to resign his Professorship on the ground that "he had gone against the principles of Methodism in holding to this teaching, but the Bay of Quinte Conference retained him in his ministerial office, and more recently he was appointed to an important theological professorship in the Montreal Theological College. Thus the Methodist Church of Canada has made itself responsible for his views to which he still resolutely clings, as we understand.

We deem it expedient for these and other reasons to furnish our readers with some didactic articles from time to time on the fundamental doctrines of Christianity, full explanations of which are not easily attainable in the works which are in the hands of the great majority.

That there are Messianic prophecies in the Old Testament is clearly seen from the writings of many learned Jewish Rabbis whose works are regarded by the Jews themselves as of the highest authority in an exegetical sense; but we do not need to quote these writings to prove this point, as the New Testament itself most clearly indicates that there are such prophecies. We need only refer now to a couple of passages which prove this beyond doubt. Thus we read in St. Matthew's Gospel ii., 8., "at when King Herod heard from the three wise men from the East that they had seen in their country the star which announced the birth of Christ, the King of the Jews, and the expected Messiah, the chief priests informed Herod that the expected Christ who should save Judea and the whole world should be born 'in Bethlehem of Juda, for so it is written by the prophet, and thou Bethlehem, the land of Juda, art not the least among the princes of Juda, for out of thee shall come forth the Ruler who shall rule my people Israel.' This prophecy is taken from Micah v. 2.

In St. Luke xx., 42, Christ also applies to Himself the prophecy of David: "The Lord said to my Lord, sit Thou on My right hand. . . David, then, calleth Him Lord; and how is He His Son?" This is from Ps. cix.

A remarkable prophecy which relates in clear terms the very date of our Redemption by the blood of Christ is found in Daniel ix., 23-27.

In the first year of Darius, the Son of Shasuerus (the Hebrew name by which both Xerxes and Artaxerxes were called), Gabriel, an angel of God, appeared to the prophet Daniel to make known to him and through him to the Hebrew people in exile in the country of the Chaldeans, many

important matters concerning the future of the Jewish nation. The angel said:

"Do thou mark the word and understand the vision.

"Seventy weeks are shortened upon thy people, and upon thy Holy City that transgression may be finished and sin may have an end, and iniquity may be abolished, and everlasting justice may be brought, and vision and prophecy may be fulfilled, and the Saint of Saints may be anointed. Know, therefore, and take notice that from the going forth of the Word to build up Jerusalem again unto Christ the Prince, there shall be seven weeks, and sixty-two weeks; and the street shall be built again, and the walls in straitness of times. And after sixty-two weeks Christ shall be slain, and the people that shall deny Him shall not be His. And a people with their leader that shall come shall destroy the city, and the sanctuary; and the end thereof shall be waste; and after the end of the war the appointed desolation. And He shall confirm the covenant with many in one week; and in the half of the week the victim and the sacrifice shall fall; and there shall be in the temple the abomination of desolation, and the desolation shall continue even to the consummation and to the end."

Some preliminary remarks are necessary for the proper understanding of this passage. The word translated week, Shebua, in the original Hebrew, signified "a seven," and is used before years in Genesis xli., 26: "Seven years (Shebau shenim) of plenty, or a week of years. It is used also in verse 27, for seven years of famine, and in 29 for seven years of great plenty in the whole land of Egypt.

In Leviticus xxv., 8, weeks of years are spoken of, whereby it is seen that the Hebrews counted two kinds of weeks, namely, weeks of days and of years, and as the seventy weeks of Daniel refer to important events which in fact did not occur within the short period of seventy ordinary weeks, they must be taken as weeks of years, which are fixed or determined in the designs of God for the coming of the Christ or Messias who should bring sin to an end by his death which was to occur as an expiation for sin. This is the sense of the Hebrew words lecapar avon, translated above "that sin may have an end" or as Aquila translates the passage, "that sin may be expiated."

Thus we find that the passage quoted signifies that within seventy weeks of years the prophecies concerning the coming of the anointed Christ should be fulfilled, and to this end the death of the Messias or Christ should occur in or near the middle of the last week of the seventy years or four hundred and eighty-six and one-half years after an order issued for the rebuilding of Jerusalem. Such an order, to be efficacious, could be issued only by the ruler of Babylon, who held the Jews in captivity at the time and ruled over Judea as well as the neighboring kingdoms which being at enmity with the Jews might throw obstacles in their way, preventing them from carrying on the work, unless the workers were protected from the interference of such enemies by a monarch who dominated over the entire territory.

This definite order was issued in the seventh year of Artaxerxes, according to I. Esdras vii., 8-26, where it is stated that the king gave orders that the prophet Esdras should be furnished by the keepers of the treasury or public chest, with everything he might require for the rebuilding of the temple which had been destroyed by Nabuchodonosor seventy years before, and that Esdras should appoint judges and magistrates for the government of the Hebrew people who should return with him for the re-peopling of the city. It is evident from this that the royal order included the rebuilding of the city, for the housing of the multitude. It is true that another order for the building of the city was issued in the 20th year of Artaxerxes (2 Esd., or Nehemiah ii., 8) but this was supplementary to the 1st order issued in the 7th year of the same monarch's reign.

There are certain difficulties in fixing accurately the dates of events at this early period of the world's history, but according to the best chronology available, exactly four hundred and eighty-six and one-half years intervened between the 7th year of Artaxerxes Longimanus and the death of Christ.

The other events foretold to Daniel were the building of Jerusalem under great difficulties, indicated by "the straitness of times, the coming of a people or nation with their leader who shall destroy the city and the sanctuary, the confirming of the covenant with many in one week, and the continued desolation of the temple even to the end. All these events have been exactly fulfilled. The difficulties endured in the rebuilding of Jerusalem are related in I. Esd. iv., 5 and II. Esd. iv. The destruction of the temple and city of Jerusalem by Titus, the Roman General, in A. D. 70, is related by Josephus, the Jewish historian, and in Roman History. The new Covenant or the Covenant of Redemption was confirmed with many by the conversion of many thousands, as related in Acts ii. and iii., and in Ecclesiastical History. The victim and sacrifice have failed, as the Jewish Sacrifices have not been offered up since the destruction of the temple in A. D. 70. The literal fulfilment of this wonderful prophecy in all its details is an irrefragable proof of the divinity of the Christian religion, as only Al-

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mighty God could foretell future events which depend upon the actions of free agents outside Himself.

S. H. BLAKE IN WAR-PAINT.

"Time cannot wither the infinite variety" of Samuel H. Blake. An Anglican synod at which he would not appear would indeed be a tame affair, whilst no circus or other attraction can rival the annual ecclesiastical conventions at which the genial Samuel, like the war horse in Job: pranceth boldly, smelleth the battle afar off, the encouraging of the captains, and the shouting of the army." (Job xxxix., 21-25). The godly Samuel was at his best in the synod lately closed. He declared that he and his brother delegates, lay and clerical, "were nothing but a band of hypocrites." When the work of the Catholic Church in the Central Prison was mentioned, the redoubtable Samuel in a burst of generosity exclaimed: "Let the Roman Catholic Church have the praise they deserve. Give the devil his due." These words show a decidedly altruistic spirit in the Hon. gentleman. Or it may be that the enterprising lawyer has added a new client to his string of company promoters. However, it was when he came to the Woodbine race-track, with its extravagances of dress and its gambling, that the old war horse literally snorted fire. We remarked that none of this fire was directed to vices which are eating away the very vitals of society, vices compared with which gambling in its worst forms is comparatively innocent.

It must not be supposed that Samuel, Toronto, was always in a denunciatory mood. He relieved the tension at times by bits of delicious humor, all the more delicious because they were quite unconscious. When the presiding bishop gently exhorted the delegates "to avoid scrapping," the Hon. S. H. Blake, K.C., remarked: "Scrapping, scrapping! I don't know what that word means." Whereat his brother delegates, whose memories recalled the gentle lamb-like demeanor of the speaker in Osgoode Hall and at St. James' school house, laughed loud and long. At least if they did not, they ought to have done so.

There was not the least doubt, however, of their enjoyment of another of the Hon. Samuel's unconscious "outbreaks of humor." "The Synod is full," exclaimed he. And as the remark excited much merriment, the speaker went on in his most solemn tones: "Is there not place to be full of the Spirit." The idea of any association of the Spirit, whose fruits are charity, joy, peace, patience, mildness, with the vitriolic author of the letter to "My Dear Premier," was too much for the delegates, lay and clerical, and their perception of the humor of the situation expressed itself in more than smiles.

The Hon. Samuel is the perfect embodiment of the Evangelicalism of which he is the bitter-tongued advocate. In him is reproduced to the life that worthy member of the synod (we beg pardon of the Sanhedrim) of Jerusalem, who "thanked God that he was not as the rest of men." He, too, was a generous supporter of the various missionary and benevolent enterprises of the sect to which he belonged. He no doubt distinguished himself by "vituperative harangues" in the council chamber in which Caiaphas presided. He was convinced of his own infallibility in everything, whilst ready to pour the vials of his wrath on any individual or body that would claim infallibility in anything. His feet were ever planted on the path of rectitude, and woe to those who did not follow in his footsteps. He might well shake hands with his synodal brother of today. And religion might well pray to be saved from such friends, who by their well-meant, but misguided, arrogance and self-sufficiency make it hateful and ridiculous by turns, thus doing more harm than open hostility could effect.

"THE TORONTO STAR."

The mind must be very narrow and prejudiced that does not admire the singular fairness of the Toronto Star in its reports of, and editorials on, current events. The "Star" does not arrogate to itself the name of an "independent" paper. It is frankly Liberal, but it is Liberal in the highest sense, that of being conspicuously fair. In the heat of the recent election campaign it did not hesitate to tell the Liberal party in Ontario that its leaders should have shown more fight in the House against measures they denounced on the platform. In

the midst of the beating of the party drums it would be hard to find in the columns of the "Star" a single attempt to take unfair advantage of opponents.

Such has been, and is, the record of the "Star" on political questions, its stand on matters educational is equally honorable. This was shown on a memorable occasion some years ago. And that the Star is now what it was then, appears from a recent tilt of that paper with the "Telegram." The "independence" of the Telegram is unique, "cussedness" and bigotry combining with a certain rugged honesty and dyspeptic surliness to form a compound which defies duplication. In characteristic fashion the Bay street "independent" has been submitting tests for the exclusion of Catholic teachers from Public schools. To exclude them purely on the ground of their Catholicity would be a position which the Telegram could not hope to bring the Public school board to adopt. Therefore it became necessary to bring the same object about in another way. Some enterprising labor agitators, a few years ago, wished to shut out Chinamen. To propose an anti-Chinese by-law would betray their purpose too openly; therefore they brought in a measure demanding that all workmen wear their hair cut short. By this cut at his queue they sought to get rid of the obnoxious Chinaman. The Telegram has the same love for Catholic teachers that the agitators of the labor unions have for John Chinaman. It would have every position in public schools to them because of their Catholicity if it could. But as the public are not prepared to stomach this bigotry, the "Telegram" proposes to coat the pill with a little hypocrisy. No question is to be asked of Catholic teachers concerning their religion; but if the teacher has been trained in a Separate school, "in an atmosphere of enmity to the Public schools," then such a teacher, however qualified, is to be shut out from all hope of employment in a Public school.

The words of the Telegram: "in an atmosphere of enmity to the Public schools," are characteristic. The atmosphere the "Telegram" habitually breathes is so permeated with "enmity" that it cannot imagine any difference on educational or other questions, unaccompanied by "enmity" to Public schools, but on the contrary, are glad to see these schools are as efficient as possible. These schools, however, do not impart that definite religious instruction which the true Catholic regards as paramount. And it is for this reason and not out of any enmity to the Public schools, which are excellent as far as they go, that he supports Separate schools. For the very same reason multitudes of non-Catholics send their children to private schools.

It is good to see the way in which the "Star" exposes the "Telegram's" attempt to sugar-coat bigotry with hypocrisy. And in concluding the present article in its words, we repeat our appreciation of the "Star," and hope that its lustre may increase. Instead of bigotry, pure and undefiled, we are to have bigotry plus humbug. The exclusion of Catholics is to be accomplished, while we proudly boast that there is no such thing as a religious test for the teachers of Toronto.

No one, whatever his or her religion, can teach in a Public school in Ontario without a certain training which cannot be obtained either in a Public or in a Separate school alone. If Separate school education is objected to because it is distinctively Catholic, that is religious intolerance, try to disguise it as you may. If it is alleged that Separate school education is defective on the secular side the answer is that Catholic and Protestant teachers alike must, after leaving the Public or Separate schools, receive a certain training in common, comply with the same tests, and give proof of the same qualifications. Catholics and Protestants, whatever their early training, meet on common ground in the Collegiate institutes, in the Normal schools, and in the Universities. If Catholicism is not to disqualify a teacher disqualification ought not to follow from attendance at a Separate school. If intolerance is to be practised, it may as well be practised honestly.

SHRINE OF ST. ANNE DE BEAUPRE.

Elsewhere in these columns will be found the notice of the annual pilgrimage from the Diocese of Kingston to the famous Shrine of St. Anne de Beaupre. Though many pil-

grimages take place annually to this hallowed and historic spot, it is always with the Kingston body that the other Ontario travellers connect themselves. It will be noted that this year the time arranged for is two weeks earlier than usual, the date fixed being July 7th. This point all should note and make provision accordingly. The auspices under which the pilgrims will travel are the most favorable possible. His Grace, Archbishop Gauthier, gives always his blessing and countenance, and as often as possible, forms one of the pilgrimage. All accommodation as to transit and comfort en route has been provided for and Rev. Father Kehoe of Gananoque, organizer and conductor, will do all in his power for the individual and collective comfort of the passengers.

While St. Anne's is always interesting, wonderful and consoling to the eye of faith, it is this year surrounded with an added environment of interest, for like everything in the old Province of Quebec, it recalls the pioneer days, which in this year of the Tercentenary, are being memorialized. It recalls in particular the small body of French sailors who from the midst of the stormy waters invoked the aid of the good Ste. Anne and were responded to by her assistance and a passage to dry land. It recalls, too, the millions who have since trod the road of faith which led to her Shrine, and the many who there found succor and health.

All this and a volume more makes the pilgrimage this year of extra moment and attractiveness and doubtless many will avail themselves of the opportunity of benefiting by the graces and blessings it will provide for all who have place in its ranks.

CABINET SECRETS PRIVILEGED.

In the course of a lawsuit over a Cobalt mining claim the Ontario Minister for Mines was called to the witness stand, and refused to answer some questions, because to do so would violate Cabinet secrets. The presiding judge promptly ruled in the Minister's favor. Such a ruling is what the principles of justice and decency would lead us to expect. To betray the sacred confidence of the Council Chamber in order to answer questions put by legal inquisitiveness, would be intolerable. And yet at a recent meeting the Grand Master of the Orange Order in Canada made the refusal of a priest to violate a confidence immeasurably more sacred than that of the Cabinet Chamber, a text for a characteristic attack on the insolence of Rome! No reasonable man, however, expects from such a gathering and such a mouthpiece any conception of justice and decency.

PUBLIC SCHOOL MANNERS.

As a wedding party were leaving an East End church in Toronto a number of boys, who had just taken their departure from a Public school hard by, made the bridal couple a target. The bride's finery proved a specially attractive mark, and was repeatedly hit by sods of earth, flung with force enough to do considerable damage. The matter being brought to the attention of the principal of the school, he philosophically remarked that he had not a high opinion of the reverence in the mind of the average boy for such events as weddings. The mother of the bride showed a good nature, much to her credit. "Yes," she said, "the boys did fire a few things, but boys will be boys. We didn't mind it much, and we are making no complaint. Boys are hard to control on such occasions, and they didn't do much damage anyway."

We need not ask a better justification of the Catholic attitude regarding education than this incident and the comments it evoked from those vitally interested. The principal of the school to which the boys who peeped the wedding party belonged declared that his boys behave as well as most boys, but he had not a high opinion of the reverence of the average boy for such things as weddings. Weddings, even amongst pagans, were regarded as sacred. And there must be something radically defective in the home and school training of the boys who regard a wedding as an opportunity for horse-play. We ask what regard for the rights of others, what respect for woman, must have been implanted in the breasts of those boys who made the bride the special target of their missiles? "Boys will be boys," but why should boys be blackguards? Evidently the homes and schools from which such boys graduate are not going to supply a good type of citizenship. If the average boy is lacking in reverence we want a system of teaching, which is able to inspire that most important feature of character.

Will Dreyfus Change?

Now some one has started a report that Captain Dreyfus may become a Catholic. Perhaps so; but we consider the possibility very remote. The case of Dreyfus—although purely political—was the occasion of the beginning of the recent persecution of the Church in France. Dreyfus was a Jew accused of treason. The Catholic press of France took sides against him. That was the initial mistake. The Freemasons, Jews and Socialists united in a campaign against the Church and they had the color of an excuse in the Catholic attitude towards Dreyfus.—The Catholic Sun.

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