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# The Catholic Register

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## ARCHBISHOP LANGEVIN WELCOMED HOME

On Sunday, the 2nd inst., Archbishop Langevin returned home to St. Boniface after an absence of nearly six months. He received a fitting welcome, in which citizens, college students and school pupils joined, marching in procession to the Cathedral, where an address was read by Vicar-General Dugas. The address referring to the Archbishop's interview with the Holy Father, quoted the words of Pope Pius in the private audience of Mgr. Langevin: Bene laborasti bene certasti—well hast thou labored, well hast thou battled. An affectionate reference was also made to the name of Father Lascombe. His Grace in reply thanked the Very Rev. Administrator for his beautiful address, so delicate in its allusions. He was pleased to see that the diocese had been so well taken care of in his absence. He had at first thought of returning incognito, but he was now glad that he had granted the Vicar-General's request for a popular celebration of his home-coming. This proof of the affection of his people was most touching. Then the Archbishop proceeded to describe some of the incidents of his voyage.

"We were," he said, "three hundred pilgrims on a vessel chartered exclusively by the Assumptionist Fathers. As there were ninety priests on board, we had ninety masses every morning at 25 altars on deck. We had regular hours of prayer and frequent religious processions. We had eight days of beautiful, calm navigation along that Mediterranean Sea, which has been the highway of all the great nations of Europe, on whose waters imperial Rome so long held undisputed sway after conquering the rest of the world. Later on came the Christian fleets filled with valiant crusaders going to reconquer the tomb of Christ. We were very humble crusaders, with no weapon but prayer. We shared in their happy hopes without their discomforts, their labors and their dangers."

"When we landed at Jaffa, we all knelt and kissed that thrice blessed soil of Palestine. What a joy to be there at last! Another great joy was our entrance into the Church of the Holy Sepulchre in Jerusalem. We entered Jerusalem in solemn procession with the flag of France floating in front of our party. France still has many true descendants of the Crusaders. The Turks respected us; they always respect men who believe, the unbeliever alone is to them an unimaginable creature. They consider Christ a great prophet. Our souls were flooded with spiritual consolation when we kissed the stone on Calvary that had been bedewed with the blood of Christ. What a sweet thing is faith! What perfect satisfaction it gives! We feel that our Redeemer is the true friend of our souls."

The enemies of the Church counted on two French Bishops, and both of them escaped to the feet of Pius X., who has raised the Church higher than she ever was in the last hundred years. He has proved that schism is not popular in France. Never has the Pope been so powerful, never has he reigned over hearts as he does now. Everybody in Rome is astonished at the ease with which he understands everything and goes straight to the core of every difficulty. He is as firm as he is kind. When I was admitted to a private audience with him, in my name and yours I fell down before him. It was a consolation to me to perform this act of devotion to the Pope as the representative of Christ, to tell him how much we all love him. I spoke in French. He answered in Latin with so much kindness and geniality. He realizes fully that now more than ever Catholics must understand their duties to the Church. He said to me that the bishop, priest or layman who would not interest himself in social questions would make a great mistake. We have the experience of what is happening in France. It is because there is nothing good in France that the government expels its best children, who are welcomed by Protestant sovereigns, as in England and Germany, men of science and virtue, women of marvelous piety? Whence this unchecked persecution of the religious orders? It is because French Catholics are asleep. They could easily reconquer religious liberty. A people that has faith

cannot be lost. French Catholics, who witness our pious procession through the streets of Jerusalem, say "We are freer here than at home. This ought to make us love the Church more and more, it ought to urge us to feed on true doctrine and to spread the truth everywhere. No people has more faith than the Canadian people. Still there are dangers ahead. The devil is always going about the world. It behooves us to profit by the sad lesson of France. In many countries the masses of the Catholic people are becoming negligent. Let this be my principal recommendation to you all, zeal for God's glory. I myself feel more disposed than ever to labor for the cause of the Church. We live in a country which is, perhaps, the freest in the world. Let us take advantage of this to spread the Kingdom of Christ. O Lord, Thou art the Master of the nations, reign thou over them, convert the wicked and the unbelievers, bring back the faith of the Crusaders, and in those who have preserved the faith, design to increase it."

"Yes, indeed, I will bless you all. Rest assured that I never forgot you. I bear in mind especially the Very Rev. Vicar-General, who, during my absence, ruled the diocese with so much tact. He took upon himself all the anxiety, thus doubling the joy of my journey. I felt as if I were still here with you. God will reward him not only in heaven, but also on earth. Well done, thou good and faithful servant. I thank my clergy and the laity. In blessing you I impart to you the benediction of the Holy Land, taking you with me to the foot of the Cross. The Pope said to me: 'You will bless your people in my name, and I place no limit to the blessing I call down upon your people.' May this benediction give you joy, consolation and strength."

After this most consoling and gave his solemn benediction, and returned to the palace, greeted outside the Church with renewed cheer.

## An Interview with Mr. Charles Devlin, M.P.

Mr. Charles Devlin, M.P. for Galway, is at the home of his parents in Aylmer. When asked by a correspondent if he intended to re-enter Canadian politics, the hon. gentleman replied most emphatically in the negative. "I am aware of the reports to which you refer," said Mr. Devlin. "I saw them when I arrived at Rimouski on Friday night. I may say in reply that the nomination for Wright county has been offered to me and declined. My brother will be a candidate for the suffrages of the electors, and I propose giving him all the aid I can, as I have a perfect right to do. So much has been said about me, or rather against me, that I will ask permission to say a few words at the convention on Wednesday next. It was very generous to offer me the nomination for Wright county, and I appreciate it very much. But under the circumstances I have had to decline. I am the member for Galway, and intend to remain such as long as the people there want me. How long shall I remain in Canada? Not very long. My family are on the other side, and I have a series of meetings to attend, and my stay here cannot be prolonged. As to Imperial politics and the position of the Nationalists, Mr. Redmond was here recently, and gave a much better account of affairs than I could."

## Cardinal Merry Del Val Honored

Rome, Oct. 9.—Diplomatic relations will be established soon between Turkey and the Vatican, under the auspices of the Kaiser. France ceasing to represent the Vatican at Constantinople. The Sultan has conferred the Grand Cordon of the Order of the Medjidie upon Cardinal Merry del Val, the Papal Secretary of State, and on Cardinal Gotti.

## Peterborough T.A.S.

The first winter meeting of the T. A.S. Literary Society, Peterborough, selected the following officers: President—Miss M. Casey. Secretary—Miss Marion Carveth. Treasurer—Miss Fanny Holmes.

## The Conservative Path

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## POPE TO FRENCH PILGRIMS

### Text of the Holy Father's Speech to the Pilgrimage on Sept. 8.

The Holy Father's speech to the French pilgrims on Sept. 8 deserves publication in full. It is a sample of sweet dignity and love with which the Holy Father receives his children, and makes one think of the days we read of in the country about Jerusalem when the people flocked around our divine Lord to be taught and fed and comforted, to feast their eyes on His adorable countenance and their ears with magic of His gentle voice.

The thousands who come to the feet of Pius X. leave their hearts there. But here is his address to the French pilgrims as fathers as mortal man ever uttered, full of authority as it is of peace and good will.

"Welcome, beloved ones, who come for the thirty-fourth time to venerate the tombs of the Apostles, and to bring comfort by your presence to the successor of St. Peter. We thank you, Monsiieur, for having placed yourself at the head of the pilgrimage, and for having expressed to us in so noble terms the sentiments which animate the Catholics of France."

"We cannot tell you, dear pilgrims, how acceptable to us is the homage of your fidelity and devotion. This fidelity and devotion you manifest not by words only, but by acts; even at the price of heavy sacrifices, you take count of the recommendations of our venerated predecessor, who wished to see every year at the Vatican the representatives of working-class France."

"We are pleased that you put into practice the Christian popular action the teachings of the Holy Apostolic See, which are those of the Gospel of our Lord Jesus Christ. Our satisfaction increases further, inasmuch as you take for the base of all your works the holy fear of God, the observation of His Divine Law, the practice of Christian virtues, and the frequentation of the Sacraments. Be assured, beloved sons, that if the Lord build not the house, in vain those labor who put stone on stone to erect it; if the Lord keep not the city, in vain the soldiers watch to defend it from the threats of the enemy; and all work is fruitless without the blessing of God."

"Descendants of those sons of France who were faithful to the Church, devoted without reserve to the Chair of Peter, ever ready to defend and propagate the true and the good, be not degenerate heirs. Notwithstanding the difficulties and sacrifices which to-day, above all, you must face, be ever generous in the certainty that in that manner you work not only for your own happiness, but for the prosperity of your country."

"History, in truth, proves it; the epochs at which France attained the splendor of glory, in which she poured upon her children, with the joys so pure of peace, the advantages of the most solid prosperity, have been those in which she listened to the salutary counsels of the Church. In the shadow of the banner which led her to victory she merited the glorious title of Eldest Daughter of the Church, and exercised throughout the entire world the benefits of her influence. The Church was always happy to applaud lovingly this glory. Is it necessary to repeat it, beloved sons?—this love of the Holy See for your country, despite everything, is always living in our hearts; and were it necessary we would accept suffering to assure the well-being and greatness of your country."

"Taught by the lessons of the past, enlightened as to the dangers of the present, inspiring yourselves, above all, by the precepts of your Faith, hold yourselves always most closely attached to the Church and the Holy See, sure of thus arriving at true prosperity. It is by that means you will bring down on yourselves and your country the blessings of Heaven, and will hasten the coming of days less sad and agitated."

"In this hope, and as pledge of our affection, we accord with all our heart to your venerable Bishops, your clergy, yourselves, your families, your works, and to all France, the Apostolic Benediction."

## CATHOLIC TRUTH SOCIETY

### The Conference in Birmingham, Eng., and the Business Discussed

The re-opening of St. Chad's Cathedral, Birmingham, after extensive renovations, was celebrated by the Catholics of Birmingham Diocese, the special services being crowded. Amongst others present were the Archbishop of Westminster, who was the preacher, and a large number of clergy and laity, who had assembled in connection with the annual conference of the Catholic Truth Society. The Cathedral, which was erected from the designs of Pugin, and was opened by Cardinal Wiseman more than half a century ago, took the place of the first Catholic church built in Birmingham shortly before the Revolution which resulted in the dethronement of James II. The original edifice was sacked and burned by a riotous mob immediately after the Battle of the Boyne. It was mentioned that the alterations to the cathedral have cost over two thousand pounds, and that it is now completely fitted up with electric light. The organ has also been restored.

Preaching in St. Chad's Cathedral, in connection with the Conference of the Catholic Truth Society, Archbishop Bourne complained that the Catholic Church was continually misrepresented. Opposition to her in this country was generally based upon ignorance; her doctrines were often completely misunderstood by Protestants. It was, he added, difficult for Englishmen to know the motives of the Holy Father. As for instance, in what was now passing in regard to France. If the Pope spoke clearly and plainly he was told he was wanting in diplomacy. If he was diplomatic he was told he was not straightforward.

The Congress assembled at Birmingham under the presidency of Bishop Halsey. A message of filial loyalty was forwarded to the Pope. Father Gerald read a paper urging the importance of means being taken through the medium of popularly written literature to counteract the pernicious influence of the rationalist movement. Archbishop Bourne expressed himself very sensible of the danger.

At the afternoon sitting the Education Question was discussed, papers being read by Rev. Herbert Lucas and Professor Windle of Birmingham University. Professor Windle protested against the attempts of some local authorities to cripple Catholic educational organization by preventing it obtaining a due share of help from public funds. He declared whatever policy Anglicans took in regard to uniform religious teaching in schools Catholics would accept no common system.

The Conference of the Catholic Truth Society was continued on Monday, Tuesday and Wednesday. At the morning sitting papers were read dealing with Catholic social work. Rev. G. E. Hudson described the rescue work in the Birmingham diocese and Miss Proctor spoke of the training of girls. Miss May Quinlan contributed a paper upon "The Human Side of the Social Problem," and urged the necessity of religion if social reform was to be of any use.

In the afternoon "The Work of the Catholic Truth Society" and "Lending Libraries" were discussed. The Bishop of Salford said one of the neglects they had been guilty of was—that whilst they put into the hands of young people the means of reading, they did nothing to supply them with the mental food they were to consume by reading.

ven, and will hasten the coming of days less sad and agitated. "In this hope, and as pledge of our affection, we accord with all our heart to your venerable Bishops, your clergy, yourselves, your families, your works, and to all France, the Apostolic Benediction."

## CARDINAL ON PRAYER

### Prayer the Sovereign Remedy for Dejection of Spirits

Baltimore, Oct. 3.—Cardinal Gibbons resumed his monthly sermons at the Cathedral yesterday morning. He preached to the large congregation and spoke on the Feast of the Guardian Angels. The text was taken from the first to the tenth verses of the eighteenth chapter of St. Matthew. He said in part: We are told in the Book of Genesis that the patriarch Jacob in a dream had a vision in which he beheld a ladder extending from earth to heaven and the angels of God ascending and descending. This vision reveals to us the dignity of prayer and the ministry of the angels of God, who bear our prayers to the throne of grace and return bringing us benedictions from our Heavenly Father.

The same ministry of the angels is referred to in the Book of Tobias. We are told there that the angel Raphael, in human shape, accompanied the young Tobias on a long journey and on his return revealed himself to the elder Tobias and said to him: "Prayer with fasting is good. When thou didst pray with tears and bury the dead, when thou didst leave thy dinner and bury the dead, I offered thy prayers to the Lord."

Humble and earnest prayer—for this is the only sort of prayer worth considering—is the source of light to the mind, of comfort to the heart and of strength to the will. By prayer we ascend, like Moses, to the holy mountain. There He removes the scales from our eyes. He dispels the clouds of passion, of prejudice and of ignorance which envelops us. He sheds a flood of light upon us which enables us to see things as they really are.

### MAN'S LITTLENESS REVEALED.

Standing on that mountain, we see the shortness of time and how it passes like a shadow, and we see the immeasurable length of eternity. We are penetrated with a sense of the greatness of God alone and the littleness of man, and if we perceive anything attractive in him it is because he is shining with borrowed light. We observe how paltry and trifling are all things earthly, since they are passing away; and, like the beloved John, we get a glimpse of the heavenly Jerusalem. It is time, indeed, that outside of prayer we acknowledge these truths.

But it is only in prayer that we fully realize them and realize them and that the words of the Apostle are brought home to us: "We have not here a lasting city, but we seek one that is to come."

It was while St. Paul was in an ecstasy of prayer that was revealed to him the mysteries of the Kingdom of Heaven and was given him an insight of the glory to come: "Which eye has not seen nor ear heard nor the heart of man is able to conceive."

St. Thomas Aquinas was one of the most eminent scholars which Christianity was produced in nineteen centuries. His vast mind ranged over the entire fields of theology and philosophy. His works are an inexhaustible storehouse for statesmen and divines. Being asked one day what was his favorite book, St. Thomas replied that he acquired more knowledge by meditating at the foot of the cross than from any other source.

### KNOWLEDGE OF SIN BY PRAYER

While we need not expect that God will reveal to us in prayer, as He did to St. Paul and St. Thomas, the mysteries of the kingdom. He will enlighten us on a subject far more useful and profitable to us. He will send His searchlight into the hidden recess of our souls and disclose to us our hidden sins and transgressions, our imperfections and shortcomings, our vanities and illusions. He will "search Jerusalem with lamps," as He said by His prophet. He will make His lamp to shine within the temple of our hearts and lay bare before us the dust of smaller vices which had accumulated there unnoticed for months—aye, for years. He will give us a knowledge the most practical and essential, the knowledge of ourselves.

Prayer is a sovereign remedy for dejection of spirits. Is any one sad among you? Let him pray. Prayer is a source of comfort to our hearts. How can we as children approach our Heavenly Father, the Father of mercies, and the God of all consolation, without feeling a sense of security and confidence!

You are not obliged to have a friend to present you at court, for no one knows you better than your Creator. He who fashioned you knows the clay of which you are made. You are not compelled to wait for an audience. Your Heavenly Father never nods nor sleeps. He is never preoccupied or engaged. He is always at home and ready to receive you. The eyes of the Lord are upon the just, and His ears are open

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ELOQUENCE UNNECESSARY. And when you enter into the presence of the Most High you are not required to present your petition in choice language and well-sounding periods. Those so-called eloquent prayers of which we sometimes read in the papers I fear do not go farther than their authors intended them to reach. They tickle the ears of men, but do not pierce the clouds. The prayer that moves our Heavenly Father is that which spontaneously flows from the heart, such as the prayer of the publican when he exclaimed: "O God, be merciful to me, a sinner!" or the prayer of David: "Have mercy on me, O God, according to Thy great mercy." To sum up, prayer is the noblest and most sublime act in which man can be engaged, because it exercises the highest faculties of the soul, the intellect and the will. It brings us in communication with the greatest of beings—God Himself. It is the channel of heaven's choicest blessings. It is the mystical ladder which Jacob saw reaching from earth to heaven, angels ascending with our petitions and descending with heavenly gifts. It gives all access to our Heavenly Father at all times, in all places and under all circumstances. In a word, prayer renders us co-operative with our Creator in the moral government of the world, since many of the events of life are shaped by our entreaties. The affairs of mankind are decreed from all eternity, and the eternal decrees themselves are determined by the prayers of His servants. "Prayer moves the hand that rules the universe."

## COMBES' SCHEME

### By Which He Hopes to Mute and Cripple the Church in France

According to the latest cable advices from Paris, it is not considered likely now that Premier Combes will draft a scheme of his own for the separation of Church and State, but will submit a scheme drawn by Aristide Briant and thus secure a double advantage. If the bill is defeated the government need not resign, while if it is adopted it can find plenty of excuses for delaying its execution. M. Briant, in giving the broad outlines of his scheme, says: "The budget of worship will be suppressed, but the unconsacrated part will be devoted to paying the pensions of actual ministers of worship and the balance will go for the lessening of taxation of small farmers, who form the chief support of the Church."

"If the Church has inspired these farmers with a lively faith she can recover the money as individual, but no longer as collective, contributions. If the farmer is not sufficiently fervent to make a personal sacrifice it is not the duty of the State to supply him with faith."

"In regard to the church buildings, they will be leased to actual holders for ten years, but the tenants will have to keep them in complete repair at their own expense for that time. The transitional period of ten years should be enough to enable the churches to make other definite arrangements for the future."

"Considerable license will be allowed the clergy for the purpose of grouping themselves into associations. There may be parish and diocesan associations, why not national ones? This would enable the rich parishes to help support poor ones and form a solidarity not much practised in the Church in France at present."

"In regard to the supervision of worship, the State will forbid all ministers from turning religious services into political meetings. In their sermons they must not attack the President, the Ministers or the Chambers, nor foment a rising against the execution of law. In their private capacity, however, they will enjoy the same liberty as other citizens for the expression of political views."

"The question of dealing with external signs, religious emblems and processions is left to municipalities. The usage in regard to clerical costume is left free, but loses its privileges in regard to the legal oath which each may take according to his conscience."

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