

The Catholic Register

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T. E. KLEIN Business Manager

TEL. MAIN 489

TORONTO, OCTOBER 11, 1906.

HABITUAL CALUMNY.

Nothing is so hard to get rid of as a bad habit. Passion is less unreasonable than it is persistent. Many samples may be met with every day. And amongst the frequent examples the press presents more than its share. But if the subject be Catholic it may be foretold with fair certainty the high coloring it will receive. Prejudice is blind, popular craving must be satisfied, and ignorance will not be able to contradict the proposition which effrontery is bold enough to advance. In another column we refer to the unprincipled and unfair treatment measured to Catholic questions by the Literary Digest. The very next issue brings us a coarser instance of its habitual fault in an article entitled "The Future of Lourdes." There is no claim to originality in this weekly magazine. As its name implies, it is a digest of current articles from various sources. The article in question is from the New York Tribune. Nothing can excuse either of the journals for either the tone or the argument. Still we place more blame upon the Literary Digest. Their only task is to select for which professionally they are, or are supposed to be reasonably capable. When therefore they choose for information upon Lourdes mingled falsehood, contempt, irreligion—with a minimum of truth—the Literary Digest takes its place amongst the prevaricators of truth and the unprincipled calumniators of the Church. If anyone wants information upon Lourdes he would not go to the New York Tribune. If anyone goes to a purely literary journal he should always find what is fair, true and what is irreproachable in matter and form. For the Literary Digest to copy what is unfair and doubly untrue by reason of its being only half true, it lays itself open to the charge of habitual calumny. The article discusses the grounds which the French Government is taking to close Lourdes, and thus compels its abandonment. These grounds are legal, moral and medical. If the Literary Digest wished to be fair it would give the answers to these unjust and absurd arguments. Pilgrims have been going to Lourdes for nearly fifty years. It is only now when the sword of persecution is drawn that we hear of moral or medical complaints. When crowding is regarded as either improper or unhealthy what about our modern congested cities, our theatres, expositions and so many other easy means of bringing people together. Then it seems some of the requests made of our Lady do not meet the approval of the New York Tribune or the Literary Digest. What is wrong about a simple young maiden asking heaven's selection for a partner? It is far better than the craft employed in society. And as for other prayers in temporal matters they are the least important of the fruits of shrines. Supposing a few ask for the punishments of their enemies, we do not blame the shrine for such a fault. They may obtain the grace of charity. The most glaring fault the article has with Lourdes is that it is a money-grabbing enterprise, that many thousands of its dollars are sent to Rome "for," say they, "special dispensations and favors." They insult the memory of the late Sovereign Pontiff by accusing him of "including the Lourdes Litany in the Roman Breviary only upon payment of a million of dollars." Seeing that there is no Lourdes Litany in the Roman Breviary, the whole sentence is a pure invention, a calumny upon the memory of a holy, devoted Pontiff, whom the world holds in benediction but whom the New York Tribune does not shame to calumniate and the Literary Digest to aggravate the crime by repeating and spreading it. In its summary the Literary Digest predicts that if Lourdes is abol-

ished it will reappear elsewhere. This is ignorance. Lourdes is Lourdes. How can it appear in any other place? There may be other shrines. Our Blessed Lady may hallow by her presence some other grotto, and impart to other springs a supernatural power; she is not bound to the Pyrenees, nor fettered by French law. If she choose some other spot thither will the faithful throng in thousands and pour out their gifts of gold in gratitude for the blessings bestowed upon them. It becomes the Literary Digest to insult the feelings of its Catholic readers by its habitual calumny of its memories. It should strive to overcome its prejudice. The moral and medical grounds alleged for the closing of Lourdes are false and shiftless. There remains only the legal ground, which, based upon hatred, has only the force given to it by might and tyranny. Lourdes, however, is not yet closed.

THE FRENCH BISHOPS.

Whatever hopes or fears there may have been that there would be a break amongst the Bishops of France must now be entirely dissipated. The pastoral which they issue to the clergy and faithful, signed by the whole hierarchy of the Republic, is an answer to the curious and a challenge to the enemies of religion. If anything can make an impression upon the dull thoughtless people with whom they have to deal, or cause the government to reflect before carrying an iniquitous law into execution, it is the solid phalanx which these united shepherds form—the devout pastoral of Cardinals, Archbishops and Bishops to the clergy and faithful of their dioceses. Accepting with filial obedience every word from the Sovereign Pontiff, it protests that the prelates have in the midst of the present trials but one heart and one soul with the Vicar of Christ in love for the Church and for France. "The constitution of the Church," it proceeds to say, "has for its essential basis the authority of the hierarchy divinely instituted. It is a society governed by pastors of whom the Pope is the head, and to whom belongs the right of regulating all that regards the exercise of religion." When, therefore, the law of separation introduces by the civil power the associations of worship it is imposing upon the Church a novel and intolerable organization. Even though the principle of the Catholic hierarchy is implicitly contained in one of the articles, still by leaving any decision in case of conflict to the Council of State the law places a fetter upon the Church. These Associations would be frequently inimical to the Church, whose constitution would be completely secularized. The prelates clearly and distinctly point out that in condemning the law neither the Holy Father nor they themselves were actuated by antipathy to the Republic. The pastoral protests that the bishops are not preoccupied with political interests. All they ask is—that which their enemies are not willing to give, and in direct contradiction to the will of France—that anti-Christian laws be not identified with the very constitution of the Republic. In face of the calamities which threaten France their lordships protest against the execution of a law which threatens to deprive France not only of its title as a Catholic nation, but the real liberty of professing that religion which formed the life and grandeur of the nation for so many centuries, and which alone can still assure to it for the future peace and order. In due time the Bishops will organize in their respective dioceses for the carrying out of religious worship. The earnest hope is expressed that the country will be spared a religious war. The French Catholics demand that in the name of a law which pretends to assure liberty of conscience and guarantee the free exercise of worship, a constitution should not be imposed upon them which their conscience forbids them to accept. It should be remembered that in no case and in no country can a legal organization of Catholic worship be established which is not in accord with the Supreme Head of the Church; and that if separation between Church and State is to be had at any price the goods which belong to the Bishops ought to be left to them as well as the liberties of common right. "We cannot believe," say they, "that such demands will not be heard." They warn all against establishing or entering upon any pretext whatever, associations which are only Catholic in name. Being willing to submit to spoliation and to poverty rather than betray their sacred trust, the prelates remind the faithful that they are obliged to contribute according to their means to the worship of God and the support of the clergy. The pastoral concludes with a special supplication that the Sacred Heart through the intercession of the Blessed Mother who has done so much for France, may still keep it faithful to its Christian

and its ancient religion. With such a pastoral, with complete unanimity amongst the venerable hierarchy, the Church of France will pass safely through the dreadful crisis which threatens it and issue free and more glorious even than before.

In estimating the religious state of France both as to the present and as to the near future, Catholics should accept the ordinary daily despatches with grave doubts. The wells of information are too commonly poisoned, since both the press and the means of communication are in the hands hostile to the Church. As for utterances from Clemenceau they are replete with impudence and savor of bluff. It is his business to put on a bold front—the part he has to play. No amount of talk can justify the law in question. Nor can any high tone turn the Holy Father from his duty. Still less can it in an historical Concordat ignore and treat as a foreign power the Supreme Pontiff who was one of the contracting parties. We point out one of the latest and most wily of newspaper references. As given by the Literary Digest this is the report of a supplication, or more strictly speaking, a protest to the Pope on the course he has taken. In touching upon this subject it is a pity that this magazine journal in other respects interesting and reliable, should go out of its way to insult Catholic ecclesiastics by its plates and to gather its Catholic information from un-Catholic sources. That some may be found in France out of thirty-five millions of Catholics to question the action of the Holy Father is evident to any one who reflects upon the arbitrary power exercised from government circles in Paris or upon the liberal and irreligious spirit too common in these times. But the petition in question besides its own intrinsic weakness has no weight from the standing or number of the signatories. The clergy cannot be found on it, for they at their various retreats signed petitions of the opposite character. The question which this petition disrespectfully asks may occur to some who do not understand the whole case. It is: "Is religious dogma really threatened by the separation law?" To address such a question to the Supreme Head does not sound as if it came from good children of the Church. Now what about the answer? We have no hesitation in asserting most positively that it does threaten dogma. In fact it is a standing menace to the very life of the Church in France. As the Bishops in their pastoral put it: it aims at undermining the primary principle of Church organization by taking out of the hands of the episcopate the administration of religion, its spiritual worship and its temporal affairs.

COMMUNICATION

Editor Catholic Register Among Canadian periodicals there is one, The Canadian Magazine, which we have been told has for its main object the literary, social and intellectual progress of the people of this Dominion. It professes to publish in its columns select articles on various subjects of interest to Canadians, and to treat in a special manner the history and customs of our forefathers. For a magazine to attain this aim, it must be just to every class of citizens; it must allow no local or religious prejudice to warp its pages; it must not accuse any man or body of men of beliefs which they deny and abhor; it must be truthful in its delineations of seasons and places, and it must not call vile names.

It is a gross insult to Catholics to have the teaching and the ceremonies of the Church misrepresented, to be called superstitious or to have what they hold sacred turned into ridicule. We find in the October number of the Canadian Magazine a story entitled "La Bonne Ste. Anne," by Mabel Eukholder, which is a sorry example of the want of fairness with which Catholics and French-Canadians are treated in the pages of that magazine, but the supposed facts are also imaginary. It is written, we would judge, by a young lady. It is a love story. Two young people meet and are separated by the cruel father. Lawry Dayre must "make a thousand dollars" within a year, or never return to his golden-haired Segert St. Lin. The cruel father is punished. He suffers an attack of rheumatism and seeks relief at the shrine of Ste. Anne de Beaupre, where the principal scene of the story is laid.

The writer tells us in the words of Abbe Ferland, "If you have never visited the Cote de Beaupre you know neither Canada nor the Canadians." If this story-teller ever visited the venerable shrine she must have done so with firmly closed eyes, for she knows neither the place nor the people. The prejudiced eyes of the writer can see nothing good in the Habitant or in his Catholic surroundings. Can anything be more untruthful or in worse taste than the following description of what was to be seen at Ste. Anne de Beaupre:

"Segert gazed about her in as great surprise as if she had suddenly been set down in the country of the antediluvians. Here had the hand of time stood still and left the 'habitants' (sic) at their ancient customs. On the road an ox-cart rumbled sedately along, while heavy squat-figured women in blue petticoats and

wooden shoes loaded hay on vehicles that looked like stoneboats." Such a description is a vile calumny of the French-Canadian woman, yet the Canadian Magazine publishes it. Another selection to show the venom as well as the crass ignorance of the writer: "Just outside the door (of the church) in booths and stalls, dwelt many poor folk, who made their living by selling crucifixes, amulets and relics." Has the author or the editor, who allowed such false insinuations to be published, ever sought information concerning relics or amulets from Catholics? A child learning catechism could tell them that relics are revered but never sold, and that amulets like other charms, are forbidden by the commandment of God and are held in abhorrence by all true Catholics. This calumny is as old as Protestantism itself. Ignorance of the Catholic Faith and the consequent prejudices of many Protestants have prepared them to believe anything no matter how monstrous, concerning Catholics.

La Bonne Ste. Anne is only a story, and the writer has her ideals, to which she gives expression in creating the characters of her hero and heroine. We naturally expect a writer, who looks with scorn and even with loathing on the simple Canadians, will picture her ideal characters, as models of twentieth century culture and enlightenment, deserving of praise and worthy of imitation. Evidently she looks upon them as such. This is the character she gives her heroine: "It is not without trepidation that Segert prepared her for the proposed trip to the shrine of healing, for there is little doubt that secretly she favored the Lutheran Church of her Swedish ancestors. However, her father's rigid enforcement of his religion upon her, and Father Goyt's patient ministrations, had left her mind in a sad confusion of Protestantism and Popery. To her intense religious temperament much of the imagery and superstition of her father's Church appealed, so much so that nightly before laying her golden head on the pillow, she prayed to all the saints for fear of offending some; but in the morning, when her pretty head was clearer and the sun was shining brightly, she prayed to God only." Can ignorance and bigotry go farther? In this picture is painted a hypocrite and the hypocrite is her heroine Segert. Surely there will be found something more noble, more enlightened in character of her hero, Lawry Dayre. By no means. One would think the writer looked upon hypocrisy as a virtue, for Dayre is a hypocrite also. He deals in amulets, which he says will make known hidden things, forgotten sins. She describes him to be either superstitious or a liar. He joins the crowd to praise the good St. Anne, and he is now a broad-minded Protestant. He is also a swindler. He had learned, he tells us, to "work in gullible persons." He made the thousand dollars not as the fair Segert so greatly feared, "by the disreputable and speedy means" of keeping hotel, of winning at the gaming table or of robbing a bank, but by the noble and enlightened means of posing himself as a beggar, crippled and unable to walk, sitting at the door of a Catholic church, where he could gull the charitable pilgrims and the simple Habitués to the tune of seven dollars a day. What can be more insulting to Catholics than this? Is it less an insult to just and upright Protestants to call such despicable character a broad-minded Protestant with broad ultra Protestant shoulders. These are the examples the Canadian Magazine places before the youth of our Dominion. Are our young men and women to be taught lying, deceit and hypocrisy? Does such literature as "La Bonne Ste. Anne" tend to the moral or intellectual advancement of the nation? If such trash as this be the kind of mental and moral food the Canadian Magazine has to offer the public, it will soon follow its predecessors to the grave.

JUSTITIA.

Niagara Golden Jubilee

The College and Seminary of Our Lady of Angels (Niagara University), Niagara Falls, N.Y., celebrated its fifty years in the educational field with great splendor on the 26th of September. The College was founded and had for its first president the late Archbishop Lynch of Toronto. About five hundred alumni and other friends of the institution were present on the occasion, the formal celebration of which consisted of Solemn Pontifical Mass by Right Rev. Jas. J. Hartley, D.D., Bishop of Columbus, class of '83, the jubilee sermon by the Right Rev. Mgr. John L. Reilly, class of '76, and the distribution of earned and honorary degrees to those selected by the Faculty for these honors. Most Rev. Diemede Falconio, Apostolic Delegate, was present, as were also Most Rev. James E. Quigley, class of '72, Archbishop of Chicago; Right Rev. Charles H. Colton, D.D., Bishop of Buffalo, Chancellor of Niagara University; Right Rev. Thos. M. A. Burke, D.D., Bishop of Albany; Right Rev. Patrick A. Ludden, D.D., Bishop of Syracuse; Right Rev. John W. Shanahan, D.D., Bishop of Harrisburg; Right Rev. Peter A. Muldoon, D.D., Vicar-General of Chicago; Right Rev. Mgr. Baker, Vicar-General of Buffalo, class of '76, Mgrs. Canon, of Buffalo; Lynch, of Utica; Hoelscher, of Buffalo; Hoff, Vicar-General of Cleveland; Houck, of Cleveland; Maguire, of Albany; Very Rev. Ambrose Bruder, O.C.C., Provincial of the Carmelites; Father Edward Blocke, O.F.M., Provincial; Father Dominic Reuter, class of '72, Minor General of the Minor Conventuals, Rome, Italy; Very Rev. John Cavanagh, C.S.B., President of Notre Dame; Very Rev. August Miller, S.J., President of Canisius College, Buffalo; Very Rev. P. R. Heffron, President of Saint Paul's Seminary, Minnesota, the

President of St. Michael's College, Toronto; Very Rev. D. J. Quinn, S.J., President of Fordham University; Very Rev. Dr. Flynn, President of Mount St. Mary's, Emmitsburg; Very Rev. P. S. McHale, C.M., Vice-Visitor of the Congregation of the Mission, Germantown, Pa.; Brother Edward, President of Manhattan College, New York city; Brother Jerome, President of St. Joseph's College, of Buffalo.

The honorary degree of LL.D. was conferred upon Archbishop Quigley, Bishop Colton, Bishop Hartley, Right Rev. John L. Reilly, A.M., Fathers Edward W. McCarty, A.M., of Brooklyn; Michael Sully, A.M., of Newburg, N.Y.; John J. Mallen, A.M., Brooklyn; John D. Biden, A.M., Buffalo; Richard F. Moore, A.M., New Britain, Conn.; Denis J. Stafford, D.D., Washington, D.C.; Hon. Lawrence O. Murray, Assistant Secretary of Commerce and Labor, Washington, D.C.; Lawrence G. Hanley, M.D., Ph.D., Buffalo; Hon. Marcus Kavanaugh, Chicago, and the Hon. Hugh Carroll, of Pawtucket, R.I. The honorary degree of D.C.L. was conferred on George H. Kennedy, Esq., of Buffalo, and Edmund S. Cummings, A.B., who received likewise the earned degree of A.M. The five other recipients of the degree of A.M. were Revs. Luke Sharkey, A.B., Buffalo; Joseph Ford, A.B., New Haven, Conn.; Michael Higgins, A.B., Naugatuck, Conn.; James B. Bray, A.B., Lewiston, N.Y., and William Kueller, A.B., Williamsville, N.Y. Monsignor Reilly, Fathers McCarthy, Sully, Mallen, Biden and Moore have the distinction of having received their degree of A.M. at the Silver Jubilee of the Seminary and College in 1881.

In order to avoid anything like a tedious ceremony in the conferring of the degrees, the usual practice of "hooding," followed at Niagara since its erection into a university, was dispensed with. At the conclusion of Pontifical Mass the names of those chosen for honors were read out in the chapel by the president of Niagara, the Very Rev. William F. Likly, C.M., who announced the special reasons which led the faculty of the institution to confer the degrees on their former students, for, with the exception of Bishop Colton, Chancellor of Niagara University, all the recipients of these jubilee honors were at one time or other inmates of Niagara's study hall or Seminary.

Following the chapel services the numerous guests mingled together in that hearty fellowship for which Niagara's students are famous, and then came the jubilee banquet, which was held in the spacious new gymnasium, just completed and thrown open for the accommodation of the students. Among the toasts responded to were "Our Holy Father," by Archbishop Falconio; "The Bishops of Buffalo," by Rt. Rev. Charles H. Colton, D.D., present Bishop of Buffalo; "President Roosevelt," by Dr. Stafford; "Niagara's Eastern Alumni"; "The Medical Profession," by Gregory Doyle, M.D., LL.D., Niagara, '64; "Niagara's Western Alumni," by Rev. Father Dorney, class of '72; "The Legal Profession," by Hon. Marcus Kavanaugh, '76, Chicago. "The Congregation of the Mission," by Father McHale, C.M., Germantown, Pa., who, as president of Niagara in the term immediately preceding that of Father Likly, C.M., class of '83, the present incumbent, was able to speak as one having authority of the labors of St. Vincent's sons in Western New York from the inception of the Buffalo Diocese to the present.

Resolution of Sympathy

At the last regular meeting of Branch No. 76, C.M.B.A., Belleville, held on Oct. 2nd, the following resolution was passed:

Moved by Chancellor C. J. Peppin, seconded by Bro. W. H. Geary, That having learned of the death of the Rev. Father O'Gorman, a charter member of this Branch and for some time Curate of this parish, we desire to put on record our deep sorrow at the loss sustained by the Church and the Catholic societies of the Archdiocese of Kingston. Therefore, be it resolved "that out of respect to the deceased priest this meeting do immediately adjourn and that the charter of this Branch be draped for the period of thirty days." Be it further resolved "That a copy of this resolution be sent to the Archbishop of Kingston, and also to the editors of the Canadian Catholic Record, Canadian Freeman and Catholic Register, for insertion in their respective papers.

WM. R. J. RAGAN, Rec.-Sec'y.

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Advertisement for Kennedy Shorthand School, 9 Adelaide St. E., Toronto.



SEALED TENDERS addressed to the undersigned and endorsed, "Tender for Owen Sound Revetment Wall" will be received at this office up to and including Saturday, October 27, 1906, inclusively, for the construction of a Pile and Concrete Revetment wall, at Owen Sound, Grey County, Ont., according to a plan and specification to be seen at the office of J. G. Sing, Esq., Resident Engineer, Confederation Life Building, Toronto, on application to the Postmaster of Owen Sound, Ont., and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the printed form supplied, and signed with the actual signature of tenderers. An accepted cheque on a chartered bank, payable to the order of the Honourable the Minister of Public Works, for fourteen hundred dollars (\$1,400.00), must accompany each tender. The cheque will be forfeited if the party tendering decline the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender. The Department does not bind itself to accept the lowest or any tender.

By order, FRED. GELINAS, Secretary, Department of Public Works, Ottawa, September 27, 1906.

Newspapers inserting this advertisement without authority from the Department will not be paid for it.

There is Some Reason for the Greatly Increased Attendance at the

Advertisement for Elliott Business College, Toronto, Ont.

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JUDICIAL SALE OF Assets of Falcon Press, Limited

Tenders will be received addressed to Neil McKean, Official Referee, Toronto, up to eleven o'clock a.m., of Friday, the 12th day of October, 1906, for the purchase of the assets of the said company.

The assets consist of printing presses, machinery, type, stock of paper, ink, etc., fixtures, furniture and plant, printing business. The stock sheet and detailed schedule of assets can be seen at the offices of the liquidator. The assets will be sold in three parcels consisting of:

Parcel I.—All the plant and machinery, type, stock of paper, ink, fixtures and furniture, with the exception of the articles mentioned in parcels two and three.

Parcel II.—One paper cutter and one pony Cranstom cylinder press, against which there are liens held by J. H. Vivian, which liens will be discharged by the liquidator out of the purchase money, if the amount tendered therefor is sufficient, otherwise the said parcel will not be sold.

Parcel III.—One eight horse power gas engine, upon which there is a lien held by the McLaughlin Gas Engine Company, which lien will be paid by the liquidator out of the purchase money, if the tender therefor is sufficient, otherwise it will not be sold.

Intending purchasers may tender for the assets in one parcel, subject to the above mentioned liens.

Terms of sale ten per cent, in cash and the balance contemporaneously with delivery of the assets to the purchaser.

The tenders will be opened at the chambers of the official referee, Osgoode Hall, Toronto, on the 12th day of October, 1906 at eleven o'clock a.m. and all who tender are requested to be then present.

Tenders must be accompanied by a marked cheque of ten per cent of the amount payable in favor of the liquidator, which shall be returned if the tender is not accepted. The highest or any tender not necessarily accepted. The other conditions of the sale are the standing conditions of court so far as applicable. For further particulars and conditions apply to the liquidator, or its solicitors.

Dated at Toronto the 26th day of September, 1906. NEIL MCKEAN, Official Referee.

WATSON, SMOOK & SMITH, 20 King Street East, Toronto, solicitors for the liquidator.

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