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PATRICK F. CRONIN
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ENCYCLICAL TO FRANCE.

Rome has spoken. On the 11th of last month the Holy Father addressed a lengthy encyclical to the hierarchy, the clergy and the people of France upon the Separation Law which he solemnly condemns in virtue of the supreme authority conferred upon him by God. It is a strong document, even compared with other similar documents. A more formal, decided and forceful protestation could hardly be imagined. And when we consider the authority with which it is penned, it assumes an historical importance which will place it amongst the great papal letters of modern times. After deploring the sad separation and the disruption of the Concordat as disastrous to both religious and civil society the Pope enumerates the various steps which have led up to the iniquitous law. "You have seen," he writes, "the sanctity and inviolability of Christian marriage violated by formal legislative enactments and clergy dragged from their studies and proper discipline for military service; religious communities dispersed and plundered, the majority of their members being reduced to beggary." Other laws showing the irreligious spirit of the legislators are pointed out—the cessation of all public prayers at the opening of parliament, the removal from judicial oaths of all religious signs or character and of every emblem from schools, army, navy and all public institutions. These and similar measures separated in fact the Church from the State, and were only landmarks showing the line of march towards which French legislation was hastening, viz., complete and official separation. Concerning the department and action of the Holy See throughout the crisis the Sovereign Pontiff is very clear. He says: "In order to avert this certainty the Apostolic See on the contrary has spared nothing. Whilst on the one hand it did not at all forbear to warn those at the head of the French Government, and whilst it besought to weigh well the unmeasured evils which would surely follow a separation policy, on the other hand it multiplied towards France the most signal evidences of its condescending affection. And thus the Apostolic See had a right to hope, thanks to the bonds of gratitude, to be able to retain this policy even upon the incline and to bring about the renouement of the project. But all the good offices and attentions both of our predecessor and ourselves, have proven to be of no avail." This is the reason why in this grave juncture the Holy Father opens his afflicted soul to his venerable brethren and his beloved children, the French clergy and laity. He proceeds to examine the theory and principle of separation. This the Supreme Head of the Church finds injurious to God our Creator and the Founder of all society, the very negation of the supernatural order. These two societies, the supernatural and the natural, must work together in that harmony which alone can assure the success of either. When this accord and union are broken the notion of truth becomes obscured and souls are filled with anxiety. No less serious is the injury inflicted upon the civil order which cannot prosper long when no place is given to religion and to those many questions concerning the rights and duties of man. Not one, but several, Roman Pontiffs, and notably Leo XIII., condemned this irreligious view of human society. "That society," says Leo XIII., "cannot without crime act as if God did not exist, or refuse to occupy itself with religion as if it were a matter of no concern. To exclude the Church from the active life of the nation, from the laws, from the education of youth, from domestic society, is to commit a great and pernicious error." Particularly deplorable

and unjust is this separation to France, a most Christian nation, whose future and whose glory have been most closely interwoven with the practice of Christian morals and respect for religion. The bonds which consecrated this union ought to be as inviolable as the sworn faith of treaties demands. The Concordat was a solemn bilateral treaty entered into by the Holy See and the French Republic. It therefore had the guarantee of all international treaties, and could not be annulled by either of the parties without the consent of the other. So far as the Holy See is concerned it has always observed with scrupulous fidelity the obligations of the Concordat, and has at all times demanded the same proof of good faith from the other party. And now on its sole authority this second party breaks its sworn faith and annuls this solemn compact. In order to break with the Church the State recoils from nothing, and does not hesitate to inflict upon the Apostolic See the outrage which results from this violation of international right. The injury done the Holy See is further aggravated by the method pursued. It is an undoubted principle and a universal custom amongst nations that for the breaking of any treaty due regular notice should be given. No such courtesy was shown the Holy See by the French Government, which has not feared to treat with contempt the dignity and power of the Pontiff. Examining the law itself, the Pope finds further ground for more energetic complaint. This law which ought to leave the Church independent, contains many restrictive clauses which place the Church under the rule of the civil power. Looking at the constitution of the Church, and quoting from the Scriptures and the Fathers, the Encyclical reminds its readers that by divine establishment there are two orders in the Church, the teachers and those taught, the pastors and the flock; and that to the pastors belongs the power of governing, teaching and judging. Contrary to these principles the law of separation attributes the administration not to the divinely instituted hierarchy but to an association of lay persons. To this association belongs the use of all temples, the possession of all ecclesiastical goods movable and immovable; it is this association which will dispose, although merely temporarily, of all episcopal residences, presbyteries and seminaries. It will administer all goods, regulate subscriptions, receive alms and legacies destined for religious purposes. All these dispositions are so many wounds inflicted upon the Church, as contrary to its divine rights and constitution and productive of untold evil. Again this law is contrary to the freedom of the Church, since by these associations the pastors cannot exercise the plenitude of power over the faithful; and, since these associations have through the state supreme jurisdiction, a number of prescriptions may be enjoined upon the Church which will prevent the free exercise of religion and prove an obstacle to the influence of the Church. Besides these and many other injuries the law of separation violates the right of property and tramples it under foot. Not only does the law rob the Church of a great part of its patrimony, but it alienates the resources which have been devoted to Christian education and other works of mercy. The law thereby violates the formal and explicit wishes of benefactors. In contempt of all right the State assumes the ownership of all the edifices built prior to the Concordat. And by suppressing the budget of worship the State violates an obligation contracted in an agreement and thus grievously wounds justice. This obligation was no gratuitous, self-imposed obligation. It was given for the support of the clergy and was a partial restitution to the Church for the goods appropriated during the first revolution. In the Concordat the French Government bound itself in perpetuity to endow the clergy in due manner and to provide for the expenses of divine worship. Finally this law is a source of discord, a sword of dissension. "As for us," writes the Pope, "after the example of our Predecessor and inheriting his affection for your nation, we are compelled to maintain the religion of our ancestors intact and in the full possession of all its rights amongst you; but at the same time and always, having before our eyes this fraternal peace whose closest bond is certainly religion, we have labored to strengthen you all in union. But we cannot see without the keenest anguish that the French Government has accomplished an act which, in stirring on religious grounds, passions already excited, seems likely to overturn from its very foundations your native land. For this reason, remembering our Apostolic charge and conscious of the imperious duty incumbent upon us of defending against every attack and of maintaining in absolute integrity the inviolate and sacred rights of the

Church in virtue of the supreme authority conferred upon us by God, and for the motives given we reprehend and condemn the law passed in France for the separation of Church and State." There follow words of advice and consolation to the clergy and people and an earnest exhortation to union. His Holiness reserves to himself the time when he will give due instruction to the French bishops how they are to act in the great crisis now at hand. Courage, generosity, union and good example are the means for strengthening the position and maintaining the contest, as suggested in this the greatest encyclical of our Holy Father, Pius X.

"ENLIGHTENED TORONTO."

A communication to the editor of the Ottawa Free Press with the signature "Kilmeedy," and with the above heading has found its way into the majority of the Catholic exchanges, that have come to hand during the past week. The communication treats of an article published in the Presbyterian Record of recent date and copied in the Orange Sentinel. The latter sheet makes its way into our office weekly, and without fail it gives us its column after column of just such stuff as has produced the indignation of "Kilmeedy" and brought forth his protest on the matter. For the benefit of those who may not have been visited by the beneficent organ, our Orange contemporary, we quote a paragraph or two from the article complained of. Speaking of a Mission given by Catholic missionaries in Quebec, the writer says:

"The last service of all was perhaps one of the greatest farces ever enacted in the name of religion. The people were commanded to dig a hole in one corner of the cemetery, and there, with imposing ceremonies the brother who had been hearing confessions duly buried the sins of the people. This closed their season of revival. I do not know into how many parishes these 'fathers' carried their work. I heard of one or two priests who were courageous enough to request the Bishop not to send them to their churches; but these I am afraid, are the exceptions rather than the rule.

Another phase of this question is that these people are fellow citizens and have franchise rights with the most enlightened. They have just as great a voice in the making of our laws as any other; and if they are left in ignorance how can they exercise this right intelligently. The voice of the church must first be heard, and they do as she commands.

"The question is not how much can we afford to do, but how much we can afford not to do. Our corporations and schools are doing good work and much good is resulting and will yet result, from their labors, but the faithful workers can go no further than you send them, i.e., by your prayers, encouragements and support."

Now, it is easy to understand how anyone coming across the above and similar productions only once in a while, would be filled with surprise and anger; surprise that such ignorance, carrying its credentials as such on its very countenance, could by any possibility find its way into the supposedly enlightened press of the 20th century, and indignation of a really righteous character against the malice with which the ignorance is compounded. But when such rubbish is served up weekly in column after column and sheet after sheet, in such quantities that a great many reams annually are brought to our table, then the excess of one's nausea becomes gradually weakened, and nothing remains save a great pity for poor human nature and for the puerile and all transparent devices to which it resorts in order to further its own ends. The end in this case is so palpable, discernible of even the simplest child. It is, of course to excite the sympathy and interest that would be productive of "encouragements and support" for those zealous "corporations and schools," neglecting the work of their own household, so far afield where, with impertinent intrusion they assume to teach Christianity, something whereof they are entirely ignorant, and then with an assurance amounting to blasphemy, they dare to say that they are doing the work of the Master. Finding themselves ignored and unproductive, they are forced to the vicious and ignorant representations of which the above quotation is a specimen. All this on the part of sundry newspapers and organs representative of the above class, we in Toronto are quite familiar with, and so can fully enter into the spirit of the writer to the Ottawa Free Press. The only point at which we would take issue is at the heading, "Enlightened Toronto," no matter in what sense used, is far too high a compliment to pay to the small and insignificant band who produce or who are in sympathy with such schemes and devices. Toronto,

as a whole, has nothing to do with such. "Enlightened Toronto," which phrase justly includes the greater part of our city, both Catholic and Protestant, has nothing to do with the production of either the Orange Sentinel or such articles as occasionally appear in the perhaps somewhat more enlightened organ of our Presbyterian fellow-countrymen. The few instrumental in the work, and the further few who are in sympathy with it, are fast dwindling, and even in their present condition there are none who know them who place them with the "enlightened." The day when they could hurt is now past. Like the wasp who has lost its sting, they buzz about as of old, but they are all impotent, and a really enlightened Toronto regards them as helpless, and no sentiment is entertained for them save a great and overflowing pity, a pity truly strong and sincere.

DECLARATION OF PRINCESS ENA

The formal declaration of Faith to which the Princess Ena of Battenburg subscribed previous to her marriage, has caused much and varied comment. Her motive or motives and even her genuineness in making this declaration, have been assailed from many quarters, but it is not on this phase of the subject that we intend to say a word, but rather on the accepted meaning of a phrase occurring in the declaration which is proving a stumbling block to many. One newspaper, the Weekly Post, Toronto, says: "In this abjuration the old doctrine of, outside the Roman Catholic Church there is no salvation is distinctly enunciated. On the other hand Catholic laymen, priests and even bishops, will acknowledge in conversation, that all those who profess other faiths are not eternally lost, and they say that the Church does not teach this doctrine, which is correct? The answer seems to be that both are correct. The teaching of the Church and the teaching accepted by her children is, that the Church consists of body and soul. All who profess Catholicity and have been baptized, form the body, while to the soul belong the perhaps even greater number who, being in good faith and living according to the best teachings of conscience, profess other religions, but are yet in that reception condition which would lead them to embrace the specified doctrines of the Catholic Church, should opportunity offer. These two divisions are not inconsistent, nor do they clash in any way. The reception of such clauses does not weaken in any respect the belief that "out of the true Church there is no redemption." It only makes the ground covered by the Church a much wider and more comprehensive area than is generally understood. It should be remembered, however, that the name which the Church gives herself is "Catholic" and this means universal, therefore all embracing. Christ came on earth to establish a religion; that religion is the religion taught by the one, Holy, Roman, Catholic, Apostolic Church. To the Apostles it was said "go, teach all nations," but it is only when these teachings are rejected by the nations, that the teachers are told to shake their dust from their feet. Previous to being instructed in the Catholic Faith, Princess Ena for example may possibly have been one in the many belonging to the soul of the Church, but now that opportunity has been given her, and she has declared herself enlightened by Divine grace, a rejection on her part would be considered a fall with very dire results, and her condition would certainly be far worse than before. The many and varied classes recognized as possible units in the number who make up the soul of the Church, constitute a margin so wide that salvation is possible to all except those who willfully and knowingly reject God's grace by rejecting his teachings when placed before them through the instrumentality of His accredited ministers, the priests and bishops of the Holy Catholic Church.

Death of David Hewis

On Thursday morning, 22nd February, the mortal remains of Mr. David Hewis were laid to rest in the Catholic Cemetery. Seldom does it fall to our lot to chronicle a death which casts so deep a gloom over the community. Mr. Hewis was a well-known citizen honored not only by his townsmen, but held in the highest esteem by the people of the surrounding country. The immense concourse of people who assisted at the funeral, despite the inclement weather, to show the esteem they held for the dead and to extend their sympathy to the widow and family proclaim all to have been his friends. For months Mr. Hewis had been ill and at times his life was despaired of, but in spite of everything the end came, and another devoted and heroic life was merged in the great unknown. The remains were escorted to the church by the members of the C.M.B.A., of Midland and Penetang. The funeral obsequies were grand and solemnly imposing. The solemn Re-

Luke Madigan Dead

The death of Mr. Luke Madigan, a well-known railway contractor, which sad event took place at his family residence in Windsor, Ont., on the 19th inst., in the fifty-eighth year of his age, for many reasons, deserves more than a passing notice.

Deceased was a son of Michael Madigan—one of the earliest settlers of the township of Arthur, in the County of Wellington, and thus in youth had the advantage of learning by experience and observation the value of the qualities of self-reliance, fortitude and perseverance, which a pioneer's life in those days was so well qualified to teach.

Leaving the paternal home at the early age of nineteen he became an apprentice in the bridge building line. Some years later he began an active career as railway contractor. His principal engagements in this and other lines may be summarized somewhat in the order of their occurrence, as follows: The erection of large bridges on the London, Huron and Bruce Railway; foreman on C.P.R. contracts for the late Messrs. Purcell and Hugh Ryan, partnership with Mr. McKenzie of the existing firm of McKenzie & Mann, in constructing roads west of Port Arthur; partnership with D. Mann on various contracts on the C.P.R. as far west as the Rocky Mountains; president of the Calgary Branch Company; contractor



on railways at Sherbrooke, Que., and below Lake Megantic to Jackson, in State of Maine; partnership with the late W. G. Reid constructing roads in New Brunswick and Newfoundland; one of a syndicate in the construction of Farran's Point Canal, Que.; and contractor for the turning of the first sod of the Sault Ste. Marie water power. Besides these he built several roads at intervals in Texas and Nebraska, and owned large tracts of land and other property in Texas, Nebraska, Minnesota and Montana, as well as in Sault Ste. Marie and Wellington County, Ont.

In 1897 he began building the Goderich Harbor breakwater. In this, however, he was unsuccessful, as through some error on the right of way as described in the specifications he was compelled to abandon the work. From this arose a long-pending dispute with the Dominion Government, involving thousands of dollars which was never satisfactorily settled.

In 1880 deceased married Miss Cath-

quien high mass was sung by the Reverend L. A. Barcelo.

The deceased was 54 years old, his widow, two sons and four daughters, survive him. The pall-bearers were Messrs. D. A. Shanahan and L. Gignac, of Penetang, Messrs. D. Broderick, J. Hanley, T. O'Reilly and A. Courtemanche, of Midland. There are numerous distant relatives all of whom have the sincere sympathy of a large circle of acquaintances.—Midland Free Press.

The Toronto General Trusts Corporation

This corporation, whose annual statements are read with considerable interest, chiefly because of the large number of persons having business relations with it, held its annual meeting yesterday. The report of the proceedings of the meeting, which will be found in another column, will be satisfactory reading both to the shareholders and other parties directly interested.

The history of this corporation, perhaps more than of any other organization of a monetary character, shows the great financial progress that Canada has made in the last quarter of a century. Banks, insurance and loan companies we have had with us for a century, but this, the pioneer company of its kind in Canada, was only founded in 1882, and its progress is shown in the remarks of Mr. Langmuir, the managing director, that: "During the past year alone 215 executorships, administrations, trusteeships and estates of various kinds, having an inventoried value aggregating close upon \$8,000,000, were placed in its charge, and since the establishment of the corporation in 1882 over \$50,000,000 of estates, trust and investment business has been committed to the care of the corporation."

It would also appear that the corporation, in addition to the performance of its duties as executor and trustee, is the second largest mortgage, debenture and investment company in Canada.

It is quite evident, therefore, that the business of a corporate executor and trustee is now pretty firmly established in the estimation of the public.

Bishop McEvey Returned

Among the passengers who arrived at New York from Liverpool on the 4th inst., per SS. Carmania, was his Lordship Bishop McEvey of London.

erine O'Donnell, daughter of Mr. Neil O'Donnell of Arthur township, and, after residing in Port Arthur the first two years of their married life, they moved to Mount Forest, where the family resided until 1904, when they moved to Windsor, Ont.

Besides his now bereaved widow he leaves to mourn his loss, five daughters and two sons, also three sisters and two brothers. The former are Mrs. Graf, wife of Mr. J. J. Graf, merchant, Windsor; Mrs. Clancy, wife of Prof. M. L. Clancy, of the Clancy Business Colleges of Ontario; Misses Nellie and Elizabeth, teachers in the Windsor Separate School, and Miss Florence and James and Leo at home. The sisters are Mrs. Murphy, Assa; Mrs. Cook, Butte, Montana, and Mrs. Pheny, Bay City, Mich.; and the brothers are James of Virginia and Thomas of Sault Ste. Marie.

Deceased was a charter member and was President for a number of years of Branch No. 52, C.M.B.A., Mount Forest. The present President of the Branch, Mr. Corrigan, was one of those from a distance who attended his funeral, which took place to the Catholic Cemetery at Windsor, on Wednesday, the 21st February, after the celebration of a solemn requiem Mass for the deceased at 9 o'clock a.m. in the Church of St. Alphonsus. Thus has passed from life, fortified by the last rites of the Catholic Church, of which he was a devoted and active member, surrounded by an affectionate family of which he was the honored head, and sincerely regretted by hosts of friends and acquaintances to whom the news of his death was both sad and unexpected, one whose notable career was marked by strenuous energy, unflinching courage and spirited enterprise, and one, too, to whose kindly aid and salutary advice not a few acquaintances owe their past success and present competency in life. May his soul rest in peace.

The dreams of youth—the brightest, best—
Few may mature—some soon decay
Like birdlings that from parent nest,
On half-fledg'd wings too early stray.

Some linger long—the stinging blast
Of shatter'd hopes they oft defy,
As brilliant rays, though clouds o'er-cast,
Still reach the earth from sunlight sky.
And some—like blossoms rare and bright—
Begot in brief, ecstatic hour—
So quickly fade that day nor night
Sees them respond to sun or shower.

Yet would we not such dreams forego
Though they but build Hope's manna-moth pyre;
None but the dreamer e'er can know
What bliss they yield ere they expire.

And what is life but one short dream?
E'en though we reach its longest span
'Tis but a speck—its years but seem
An atom in Creation's plan.

Such thoughts as these I oft conceive
In mournful mood when'er I hear
Of dying friends. Of them I weave
This garland for a comrade's bier.

—M. C. O'Donnell.
Toronto, February, 1906.

Bickle's Anti-Consumption Syrup is an unparalleled remedy for colds, coughs, influenza and diseases of the throat and lungs. The fame of the medicine rests upon years of successful use in eradicating these affections, and in protecting mankind from the fatal ravages of consumption, and as a neglected cold leads to consumption, one cannot be too careful to fight it in its early stages. Bickle's Syrup is the weapon, use it.

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