

The Catholic Register

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TORONTO, DEC. 17TH, 1908.

BIRTHDAY GREETINGS.

The great Feast of the Immaculate Conception, December 8th, will henceforth have still another charm for the devoted Catholics of this diocese in particular and those of all Canada in general, for it is the birthday of the most Reverend Metropolitan, Ferguson Patrick McEvay, Archbishop of Toronto. But recently translated to this See from the Bishopric of London, although in the amazing fruits of his ministry here a lifetime, Mgr. McEvay's natal day would have passed unnoticed but for the loving messages of outside friends who knew him intimately, loved him dearly and wished to honor his cherished festival. In future their number will embrace all his children. To-day we may be permitted to respectfully offer our own felicitations and wish him very many happy returns in health and vigor to accomplish the great work before him for the Canadian Church. And may the Immaculate Mother, whose feast he so happily shares, and to whom he has always exhibited the tenderest devotion, ever bless and protect him!

CATHOLIC CHURCH EXTENSION.

We can promise all who have remembered the Missions a Happy, Holy Christmas. God's work is the work of Canadian Extension, and all that favor it and support it He will abundantly bless.

Nobody can possibly enter into the holy spirit of Christmas and realize what it portends without going back to the rude, bare, cold Crib of Bethlehem and there firing his heart with a new and ardent love for the Divine Babe and a burning desire to relieve the exceptionally hard and trying poverty with which the holy scene is surrounded. If he were only permitted what would he not do, what not suffer, what not attempt, to relieve it. This is a truly human and Christian sentiment, but left at that, it can avail us little in merit. The test of our charity is determined in the crucible of required opportunity. We cannot clothe the Babe of Bethlehem now, but we can do that which is just as agreeable to God; we can clothe Him in His temple; we can find a resting-place for Him where He has not even a manger wherein to be cradled. And round this humble Eucharistic Crib we can gather the hearts He came in that way to save, hearts which otherwise would not be brought into the warm glow of his Infant Saviour love. At this Christmastide, with the full sense of our missionary responsibilities upon us, when our thoughts are carried off in throbbing fervor to the plains of Bethlehem and our hearts filled with love and gratitude for what is there transpiring, let us think of the great plains of this loved country wherein many souls are without the influences of the true religious joys we feel and lovingly appreciate, aye, above anything else the world gives, and resolve to do our part to bring our advantages within the reach of all we can. We may not be able to do what is considered very much according to the standard of princely givers; we may not be able to provide, each one of us alone, a humble mission tabernacle, but we can practise some act of self-denial and apply the fruits of it in coin to this urgent and ever meritorious purpose. A number of even little offerings will quickly amount to a sum sufficient to provide a decent shelter for the Infant God and a place where the poor immigrant may receive the consolations of our Faith. Let us, therefore, put something aside this Christmas for Church Extension work, and in this way offer practical sympathy and love to our Divine Lord, and discharge an obligation which even as such He will not let go unrequited.

Here is a letter from St. George, Manitoba, which may awaken a response in some generous Christian heart:

The sad and lamentable state of the poor missions of St. George inspires a duty sacred in conscience of appealing to the generosity and the pity of my brethren and superiors to help construct a chapel.

It is in the name of our Saviour, Jesus Christ, living in the most abject poverty, that I supplicate you to come to our aid with your alms.

Small as it may be, it will be received with the greatest joy in the thought of the good that will result from it. Besides, it will be a title to our gratitude and prayers.

I will gladly accept Mass stipends which I will apply willingly to this pressing need.

J. MACAIRE, V.G.,
Cure de St. George,
Man.

With the urgent petitions for help which Canadian Extension is receiving by every mail, it is clearly manifest that this Society has not come too soon into the field. There is a tremendous task before it, but with your assistance—giving only what you are obliged to give, after all, and giving that which will enrich you a hundredfold in the giving—we can do a great work for our Faith in Canada. Surely no Catholic worthy of the name will let the Christmas period pass—that period of Christ-blessed charity—without remembering the Missions and sending an offering to Extension work.

That will in which God is not a beneficiary is not a Christian will. Remember the Mission work—that closest to the Divine Heart—in yours. The form of bequest is as follows: "I give and bequeath to the Catholic Church Extension Society of Canada, whose general offices are located in the city of Toronto, the sum of \$—."

ELOQUENCE OF POPE PIUS X.

The passing Jubilee of His Holiness, Pope Pius X., brings many things to view not previously in the limelight. Amongst these is the eloquence of this great Father of all Christendom, an eloquence which displays itself in a direct and touching simplicity that appeals at once to the hearts of his listeners.

Another point in the constitution of this strong character is the optimism he evinces in regard to the welfare of the Church, an optimism that reaches to a sublime faith in its power to overcome all material obstacles, and this faith transmits itself through his persuasive eloquence to all who come within the power of his voice.

This was forcibly made manifest in a recent reception granted to a body of French pilgrims, who encouraged by the warm words of His Holiness must have felt recompensed for any and all sacrifice made by them for the Church in France, and for their loyalty to the Holy See. Among other things said by His Holiness were the following: "It has been a profound grief to me to see your country separate itself from the Church, from the Mother who desires the salvation of all, but who is now despoiled and derided, and over whom her enemies exult while she stretches forth her hand asking for charity. Poor Mother! Poor children who remain by her side seeking to console her as best they can, and to afford her some consolation in the midst of her grief and desolation! But if all this deeply afflicts me, Divine Providence has proportioned my joy to my affliction, and I shall never cease to thank God for having inspired me to say to my children of France: Follow me in my sorrow. My only regret is that I am not able to be with you to suffer with you and to fight God's battle by your side. I said to my Venerable Brothers of France: Leave your palaces; take out from your seminaries the budding hopes of the Church; do not accept from them what would make a slave of the Church or a single sou that is offered you to save you from hunger; in your tribulations, in your sorrow, look only to Jesus Christ, despoiled of all, naked on the cross—after a few days He triumphed, and your victory, too, will come."

After giving due praise to all, bishops, priests and people, who amidst stress and persecution, were affording such testimony of their loyalty to the Holy See, as was evidenced by the pilgrimage itself, His Holiness concluded: "You will not have sumptuous palaces, therefore, but you will have a place to lay your head; you will not have commodious and spacious seminaries, but you will have a place for the education of your clerics; you will not have religious and devoted nuns, but the faithful will fill the places of their apostolate; you will not have your fixed revenues but you will not be left without the means for carrying on public worship. Oh! If I have wept my Miserere for the troubles of the Church of France, I have also intoned the Te Deum of triumph when I have reflected on the sacrifices which the faithful of France are making for the sake of the Church. It is, therefore, a joy to me to see you gathered here to-day, and to be able to thank you for what you have done, are doing and will do for the glory of your country."

It is words such as these, says the Boston Pilot, commenting on the above, words burning with the charity of Christ and with the spirit of the gospel of Him whose throne was a cross, that fire the hearts of men and send them forth into the world to become apostles and martyrs of the faith. One can scarcely read these noble utterances of Pius X., aflame with the spirit of His Master, without observing how generously as Head of the Church he is carrying out his Master's conception of life: "I have come to cast fire upon the earth and what will I but that it be kindled."

ADVENT READING.

During the season of preparation for Christmas on which we have entered the Church avails herself of the services of two of the great figures of the Old Testament—Isaiah and the Baptist. Both were in a particular manner associated with the Saviour. The Baptist was His herald who prepared the way for Him and pointed Him out to the Jews. The prophet Isaiah foretold His coming, "His miracles, the effects of His redeeming grace with a tenderness and grandeur worthy of the Seraphim and with a clearness which seems more like the description of an eyewitness than the utterance of one who passed away from earth centuries before the first hymn of the Nativity was sung.

The importance the Church attaches to both is well evidenced by the Advent Liturgy. The voice of the Baptist is heard in the Gospels of this time appealing to us now as he did to the Jews of old "to do penance for the Kingdom of God is at hand." And it is not too much to say that the Advent Liturgy of the Church is literally steeped in the prophecy of Isaiah. His are the lessons read at this season in the Ereviary—his the exquisitely tender and noble words in which the Church in Mass and Office sighs and yearns and appeals for the fullness of that redeeming love for which Christmas stands. "Ye heavens, drop down dew from above, and let the clouds rain the Just; let the earth open and bud forth the Redeemer." "Say to the faint-hearted: Take courage and fear not, God Himself will come and will save you." And when in the early dawn of Christmas morning the Church asks us to come with the shepherds to offer our adoration to the new-born Babe, she uses the words of Isaiah to describe to us the greatness which lies hidden beneath that infant weakness: "A Child is born to us and a Son is given to us. . . . His name shall be called Wonderful, God the Mighty." Nothing could, then, be more in accordance with the spirit of the Church than that her children should during this time of preparation for Christmas steep their souls in the glorious writings of him who foresaw more clearly and described more grandly than any other of the prophets of old all that this Feast means.

We propose therefore to direct the attention of our readers during the Advent time to the pages of Isaiah. We will first call their attention to the graphic power with which he paints the need of a Redeemer both on the part of the Jews and Gentiles. Terrible in their sublime energy as the hurricane are the words in which in the opening verses of his prophecies he depicts the spiritual desolation of God's chosen race. "Woe to the sinful nation, a people laden with iniquity, a wicked seed, ungracious children; they have forsaken the Lord, they have blasphemed the Holy One of Israel, they are gone away backwards. Thy princes are faithless, companions of thieves; they all love bribes, they run after rewards. The daughters of Sion are haughty, and have walked with stretched out necks and wanton glances of their eyes. Woe to you that rise up early in the morning to follow drunkenness, and to drink till the evening to be inflamed with wine."

Such is the startling picture of the condition of the Jewish people in his time given by the sublimest of their prophetic writers. Corruption in public and luxury in private life had eaten away all soundness in the nation. At the same time public worship was carried out with much pomp. "The people honored God with their lips, but their hearts were far from Him." Isaiah in the most energetic language represents the Almighty as loathing this hollow observance of Sabbath and feasts: "To what purpose do you offer Me the multitude of your victims, saith the Lord? Offer sacrifice no more in vain. My soul hateth your new moons and your solemnities. When you multiply prayer I will not hear, for your hands are full of blood."

When such was the condition of the nation called the people of God, the awful condition of the Gentiles which Isaiah describes in the denunciations of divine wrath he hurls against Egypt, Babylon, Moab, Tyre, Damascus, may be guessed at. And the one remedy for all this degradation was the coming of the Messiah for Whom the prophet sends up the most tender and yearning sighs.

The Church recognizes that there can be no better preparation for the birthday of the Saviour than the reading of these pages in which the world's need of Him is so graphically pointed out. Hence she makes the prophecies of Isaiah the daily reading of her priests during the Advent season, and her laity could in this respect follow the same course with signal benefit to themselves.

REV. PROFESSOR PIZZANTI'S REPORT.

Rev. Pietro Pizzanti, Professor, Archbishop's Seminary, Vercelli, Italy, who was sent by His Holiness, Pope Pius X., and the civil authority, to study the conditions of his countrymen in Canada last summer, has made a report on the matter which is of the highest interest and importance both from a national and religious

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point of view. The Report deals in detail with the Toronto colony, its friends and prospects. We shall take pleasure in reproducing it or as much of it as is of interest to our readers, in the near future.

RETURN OF APOSTOLIC DELEGATE TO CANADA.

Friday last saw the return to Ottawa via New York of His Excellency Most Reverend Donatus Sbarretti, D.D., Archbishop of Ephesus and Delegate Apostolic to Canada. Mgr. Sbarretti, as all know, represents the person and authority of our Holy Father, Pope Pius X., in this country, and as such will be joyfully welcomed back by every Catholic in the land; as indeed by all others who understand the true value and significance of his mission amongst us. As well as discharging faithfully and well the important duties of his high office, His Excellency has endeavored himself by his many lovable personal traits to all the Catholic people with whom he has come in contact in his extensive visits to the different dioceses

known Eucharistic Meeting at London, and in the elaborate ceremonies connected with the Pontifical Jubilee in Rome; he has visited the paternal roof at Monte Franco, in his beloved Italy, and cheered and comforted the declining years of his venerable father; he has had many opportunities, in ordinary course, to forward the interests of the Church and Country he so faithfully represents, and now he will, no doubt, take up his momentous work here with renewed zest and vigor. From our heart of hearts, then, we believe we interpret the common will of all Canadians in extending to the illustrious Apostolic Delegate our most filial and affectionate "Welcome Home!"

Safe Arrival

Letters have been received from Mr. G. P. Magann, telling of the safe arrival of himself and Mrs. Magann in Paris, France.

SUBJECT OF THE HOUR

(Continued from page 1)



from his lawful sovereign by a Catholic prelate at the head of rebellious barons?

"Do they know further that the Magna Charta was but the confirmation of ancient statutes and laws? Whose statutes and laws? Those of good King Edward. Do they know that that king, Edward the Confessor, is a canonized saint of the Catholic Church?"

"Where did we get our great system of equity law? It was from the interference of the Church in the affairs of the State. Even to-day the Chancellor of England is the keeper of the great seal, the keeper of the king's conscience. This is because it was the king's confessor who forced him to use his prerogative to do justice—equity in cases where the strict rules of the law were powerless."

The Catholic Church is the champion of progress and the light of humanity. There is not a monument of value in the political world which cannot be traced back to the Church. "The Church is the source, and the only source, from which free institutions have proceeded, and therefore she is the only force which can maintain them. And she can maintain them by keeping the majority of the people from sinking into dissatisfaction. If every man and woman, every government officer in this country, were a Catholic, the result would be the conservation of the Republic on existing lines. It would be impossible to make a more perfect Catholic government than this government. The Catholic Church cannot act without supporting the State, and those who are good Catholics are good American citizens. Whenever a sermon is preached from a Catholic pulpit, it is a lesson in obedience to the law."—Exchange.

Christmas Hymn

BY REV. J. B. DOLLARD.

Hear the angel's gladdening song!
Gloria! Gloria!
Juda's hills re-echo long;
Gloria in Excelsis.
Timorous shepherds, why this fear?
Ended now your vigils drear,
Christ the Lord is born full near!
In excelsis Deo!

Go ye down to Bethlehem town,
Gloria! Gloria!
David's place of best renown,
Gloria in Excelsis!
Marvel not the signs you see:
Godhead veiled in infancy!
Grandeur in humility!
In excelsis Deo!

Be your childlike faith undimmed
Gloria! Gloria!
This is whom the Prophets hymned!
Gloria in Excelsis.
See Him in the crib recline
Guarded by the wondering kine!
Lo! your mystic God and mine!
In excelsis Deo!

This is He upraised shall die
Gloria! Gloria!
While His lightnings limn the sky!
Gloria in Excelsis.
Dread with portents, girt with fears,
This is He shall whelm the spheres!
When His day of wrath appears!
In excelsis Deo!

Let us enter unafraid,
Gloria! Gloria!
Lo! the saint and stainless maid!
Gloria in Excelsis!
Radiant child aglow with love,
Fostered by the hovering Dove,
Lift our souls to heaven above!
In excelsis Deo!

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