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VOL. XI, No. 21

TORONTO, THURSDAY, MAY 28, 1903

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OPENING AN ORGAN

Grand Musical Service at St. Catharines on Sunday

St. Catharines, May 25.—Sunday was an exceptional one from a religious musical standpoint in St. Catharines, marking as it did the opening of the new massive organ that has lately been installed in St. Catharines' Catholic Church by the D. W. Karn Co., of Woodstock.

The occasion was made a notable one by a special musical service, which was taken by a choir of 50 voices and an orchestra of 14 pieces, all under the leadership of Mr. Peel, who adds another rose to his chaplet of previous successes, lustre to his record, and strength to the impressive grace and solemnity surrounding the whole day's services.

In the morning, for the first time in St. Catharines, Gounod's (St. Cecilia) Mass was sung, which is a musical gem. In this the master hand was revealed, particularly in the "Sanctus," in which the beautiful edifice was flooded with harmony, gracefully emphasized by a grand climax, in which the movement was most inspiring.

The Mass was celebrated by Dean Morris. The musical features were beautiful. Mrs. Welch, Chas. O'Donnell and F. H. Morey rendered the trios. The latter sang the solos of the "Gloria." The Bach-Gounod "Ave Maria," was rendered by Mrs. H. J. Johnston, with violin obligato by I. W. Lomas, of Hamilton.

As an offertory "The Eternal City" was played by the orchestra and organ, the organ solo being taken by Percy Peel.

The sermon was delivered by Rev. Father Teely, of St. Michael's College, Toronto, who gave a very impressive discourse, basing his remarks upon the words "God is Love." He laid great stress on the unchangeableness of God's love, which is greater than all earthly filial affection or conjugal love, and how we should express our gratitude for His forgiveness.

The large church was crowded, every seat being taken as well as additional chairs in the morning, while in the evening the congregation was still larger.

In the evening Est's vespers were sung, Rev. Father Bench officiating at the altar. The "Ave Maria" was exquisitely sung by Miss Wales, with flute obligato by H. W. Bustin, while that beautiful "Tantum Ergo" by Rossi was sung as a duet in a very touching manner by Mrs. Welch and Miss Wales. "O Salutaris" was excellently sung by Mr. Morey, who excelled himself, however, in his solo in the "Sanctus" at Mass.

The evening sermon was an eloquent and forceful discourse by Rev. Father Teely and eminently appropriate to the occasion, taken from Psa. c. 1: "Praise ye the Lord." He opened with inquiring why all this grand display of music and pomp were made at a mere opening of an organ, and step by step approached to the Scriptural text as a just reason, and in enlarging upon this made some deductions couched in excellent language, eloquently delivered. The organ represents the grand concentration of the musical devotion of the church. Everything in the Catholic Church leads towards the altar of God and in this the organ performs a noble duty. Man wants more than interior devotion; or the ear, when he hears,

will lose the tone, but we must have the interior and not lose sight of this great necessity; else it will be nothing more than like a sounding brass or a tinkling cymbal.

We must look upon this as a world of grace as well as nature, said the speaker, who followed this with a touching reference to the tragedy on the cross. Our hearts should turn towards this and we should so tune them to sing before Christ, the great organ and the great mouth-piece. In conclusion he urged all not to make of Christ an historical character of the past, but to remember that He lives to-day to hear our prayers and to take us to Him.

A beautiful voluntary was played at both Mass and Vespers by the orchestra and organ. At the close of Mass, Mr. Peel, on behalf of the choir, was presented by Mr. Morey with a handsome ebony and ivory baton as a mark of appreciation of the director's ability and interest taken in the magnificent work.

The orchestra on this occasion was composed as follows: I. W. Lomas (Hamilton), J. J. Nelligan, F. McCulloch, 1st violin; S. Switzer, C. Morris, 2nd violin; J. P. Casey, viola; W. Weis, R. Lomas (Hamilton), bass viol; H. W. Bustin, flute; J. Peart, J. Keating, clarinets; F. Weis, P. Peel, cornets; Geo. Rogers, trombone.

The new organ, which is both mechanical and pneumatic, is one of the finest ever turned out from the factory, and was most highly commented upon by eminent musicians at the test before being removed to St. Catharines. This massive and fine instrument, which was manipulated by Miss Ferguson, the church organist, is a monument to the skill of the organ builders' skill. A technical description is as follows:

Compass of manuals, C. C. to C., 61 notes.

Compass of pedals, C.C.C. to F., 30 notes.

GREAT ORGAN. 6

1. Double open diapason, metal, 49 notes, 16 feet.
2. Open diapason, metal, 61 notes, 8 feet.
3. Dulciana, metal, 61 notes, 8 ft.
4. Doppell flute, wood, 61 notes, 8 feet.
5. Wald flute, wood, 61 notes, 4 feet.
6. Principal, metal, 61 notes, 4 ft.
7. Fifteenth, metal, 61 notes, 2 ft.
8. Trumpet (harmonic treble), metal, 61 notes, 8 feet.
9. Open diapason, metal, 61 notes, 8 feet.
10. Viol di Gamba, metal, 61 notes, 8 feet.
11. Aeoline, metal, 61 notes, 8 feet.
12. Voix celeste, metal, 49 notes, 8 feet.
13. Stopped diapason, wood, 61 notes, 8 feet.
14. Faluto traverso, wood, 61 notes, 4 feet.
15. Octave, metal, 61 notes, 4 feet.
16. Falutina, metal, 61 notes, 2 feet.
17. Cornopean (harmonic treble), metal, 61 notes, 8 feet.
18. Orchestral oboe, metal, 61 notes, 8 feet.
19. Gemshorn, metal, 61 notes, 8 feet.
20. Melodia, wood, 61 notes, 8 feet.
21. Harmonic flute, metal, 61 notes, 4 feet.
22. Piccolo, metal, 61 notes, 2 feet.
23. Clarinet, metal, 61 notes, 8 feet.

PEDAL ORGAN.

24. Open diapason, wood, 30 notes, 16 feet.
25. Bourdon, wood, 30 notes 16 feet.

COUPLERS.

26. Swell to great unison.
27. Swell to great sub octave.
28. Swell to great super octave.
29. Choir to great unison.
30. Choir to great sub octave.
31. Choir to great super octave.
32. Swell to choir unison.
33. Swell to choir sub octave.
34. Swell to choir super octave.
35. Swell to octaves on itself.
36. Great at octaves on itself.
37. Choir at octaves on itself.
38. Swell to pedal.
39. Great to pedal.
40. Choir to pedal.

PISTONS.

- 41, 42, 43. Combinations to great organ.
- 44, 45, 46. Combinations to swell organ.

PEDALS.

- (Including unison and pedal couplers)
47. Full organ.
48. Crescendo.
49. Tremolo.
50. Balanced swell.
51. Motor starter.

We complain of the ingratitude and hardness we still find in the hearts which love us most; we are right; God alone is fathomless tenderness. * * * Since my friend is so unjust towards me, I must expect justice from God alone.—Lacordaire.

FRANCE AND RELIGION

Interesting Letters From the Prime Minister and the Bishop of Nancy.

The character of the religious conflict between the Government and the Catholic Church now going on in France may be understood from two letters that have passed recently between Premier Combes and the Bishop of Nancy, which are published by The Paris Matin. The Prime Minister's letter is as follows:

Monsieur l'Evêque:

Last Sunday during the progress of a Mass which, it appears, was "reserved for men," you publicly installed in the pulpit of your cathedral M. Ravenez, presented by you as "having belonged to the congregation of Jesuit fathers and as having left it through secularization."

Now nobody can believe that among the secular clergy in the fine diocese which was confided to you by the Government of the Republic there could not be found a preacher capable of filling the pulpit of your Cathedral, and that it was necessary to ask the assistance of a congregation which does not even recognize the French law, which is still in existence and which, as you know very well, never loses and can never lose its authority over those who belong to it.

Moreover, you took care to explain the character and the aim of the presence of M. Ravenez. What you intended was a violent protestation against a circular which, after all, merely recalled the fundamental rules in regard to the public exercise of the Catholic religion in France. It was a premeditated defiance, and it won for you the plaudits of your audience, since you belong to those, it seems, who believe that applause is permissible in a church.

It is to be regretted, Monsieur l'Evêque, that, placed in the post of confidence which you occupy, you did not hesitate, so close to the frontier, to give such an example of contempt for the Government of your country! It is no less to be deplored that, to gratify political passions and animosities, you showed yourself so utterly oblivious of the standing in which you are placed to the point even of speculating in the most noble sentiments, worthy of all respect, by taking good care to mention that the Jesuit chosen by you was a naturalized Frenchman born in Strasbourg.

These are proceedings which public opinion will judge severely and which the Government cannot overlook. I have, therefore, the honor to inform you that I have given the order to stop, from this very day, the delivery to your address of any draft on the funds of the public treasury.

Accept the assurance, etc.,
President of the Council,
Minister of the Interior,
E. COMBES.

And here is the Bishop's answer:

Monsieur le Ministre:

I have your letter in which you announce to me the suppression of my stipend. It reached me this evening; but this morning the journals of Nancy and, no doubt, all the journals of France, thanks to your communications with the Agence Havas, had already published your decree.

Your two circulars were also given to the public before we received them—a method in manners unknown until to-day to the French administration. * * * I appealed, not to a member of the congregation of Jesuits, but to a priest regularly secularized who left that congregation.

I already pointed out to you in my letter of the 12th inst, that the existence of a congregation to which a priest thus secularized once belonged

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could form no legal objection to that secularization. I have known and I know Jesuits over whom the congregation lost all authority and to which they are in no wise bound. * * *

No law and no fundamental rule in regard to the exercise of the Catholic faith in France can justify your circular. You have not even attempted to cite any law or any rule. * * *

You attempt to give me a lesson in regard to the applause with which my words were received. I do not accept that lesson. It is for the Bishops to make rules in regard to decorum in the churches. The case in question presents no novelty. It is not the first time that manifestations were made in a church. There are sentiments that French and Catholic souls cannot always control, and which burst forth in homage to the God of all justice and of true liberty. * * *

I have given no example of contempt for the Government or the institutions of my country." The post which I occupy at the frontier I have proved myself worthy of filling. During twenty years I have used all the means in my power to bring about peace, union and respect for the law, without which the nation must perish. I have never ceased to fan the flame of patriotism in the hearts of the noble people of Lorraine. I belong to those, Sir, who love with all the ardor of their souls the army, the flag and France. I do not belong to those who insult them. I do not belong to those who sow divisions in the land which weaken it and expose it to the chance of becoming, in anarchy and in ruin, the prey of its enemies.

You dare to tell me that I "wanted to gratify political passions." I repel with indignation that infamous and unjust accusation. If I have protested against certain laws and decrees, in the performance of my duty as a Bishop and an honest man, I have never attacked the institutions themselves. All that, Sir, you know very well. What I did in my Cathedral on Sunday, the 19th of April, was to perform my duty as a citizen of a free country and a Bishop.

You dare to say that I have been "oblivious of the character" of the trust reposed in me, "to speculate in the most noble sentiments," by taking care to remark that the Jesuit selected by me was born in Strasbourg and was a naturalized French citizen. It is because I fully appreciate the character of the post which I hold, and because I refuse to dishonor it, that I obey God and my conscience. * * * I stand above all miserable speculations and I am incapable of any kind of treason. * * *

The Abbe Ravenez, an Alsatian who abandoned his beloved province in order to remain faithful to France, is entitled to special consideration, which all true Frenchmen must appreciate. * * * You speak of public opinion. The manifestations of that opinion reach me every day from all points of France, telling me that you and your followers have not yet suppressed the liberal, Christian and generous soul of our great and beloved country.

As for the stopping of my stipend, let me tell you that I never cared either for honors or money. I hold to my duty and to my honor. You threaten me with other measures. Do your worst. I never feared any man, and surely I cannot commence with you.

Receive, Monsieur le Ministre, the assurance of my respectful sentiments.
CHARLES FRANCOIS,
Bishop of Nancy.

KNIGHTS OF COLUMBUS

Hail the New Apostolic Delegate to Canada

A Well Worded Address—Mgr. Sbarretti Praises and Commends the Objects of the Organization

His Excellency Mgr. Donatis Sbarretti, Apostolic Delegate to Canada, was tendered a most cordial reception by the Knights of Columbus of the Ottawa district last Tuesday.

The reception took place in the handsome hall of the Columbus Club, Maria street, and was attended by the following guests of honor: His Grace Archbishop O'Brien, of Halifax, N. S.; His Lordship Bishop McDonald, of Charlottetown, P. E. I.; V. Rev. Mgr. J. O. Routhier, Vicar-General of the Archdiocese of Ottawa, representing His Grace Archbishop Duhamel; Rev. M. J. Whelan, chaplain of the Ottawa Council of the K. of C., and Rev. Fathers Schaefer and Stickney, secretaries to His Excellency the Apostolic Delegate. The Knights and their ladies were present in large numbers to do honor to the representative of the Holy Father, and the hall presented a most attractive appearance.

THE ADDRESS.

Mr. M. J. Gorman, Grand Knight, read the following address:

To His Excellency the Most Reverend Donatis Sbarretti, Archbishop of Ephesus, Apostolic Delegate to Canada:

May it please Your Excellency—

The members of Ottawa Council of the Knights of Columbus avail themselves of this, the first opportunity since your arrival, to formally welcome to Canada, and to offer you their respectful and hearty congratulations on your elevation to the exalted office of representative of the Holy Father in our Dominion.

Our order, which was founded 21 years ago, and which is not circumscribed by any lines of nationality or origin, now numbers, in the United States and Canada, nearly one hundred thousand members, all of whom are necessarily practical Catholics, and all devoted and loyal sons of Holy Church. We warmly appreciate the encouragement and favor which have been accorded by ecclesiastical authority to our order since its inception.

We were honored by the presence of Your Excellency's august predecessor at the opening and dedication of our new club building a year ago, and also on the eve of his departure for the United States, and on both occasions he graciously expressed his approval of our order, and of the work it was doing for the advancement of the spiritual and temporal interests of Catholics in this country and the adjoining republic.

Our beloved Archbishop, under whose kind sanction this council was first formed, and whose representative we are glad to have with us to-night, has, on several occasions, in this chamber, expressed his hearty commendation of our aims and objects; and we sincerely trust that nothing

shall ever be found in the future conduct of our order or its members to merit the withdrawal of the approval which has been accorded to us.

In conclusion we beg to express the earnest hope that Your Excellency may be long spared to serve the Church in Canada and elsewhere, with the same eminent success which has marked your administration of important duties in the past, and that our Order may always count upon Your Excellency as a protector and friend. Signed on behalf of the Ottawa Council, M. J. Gorman, Grand Knight; S. E. O'Brien, recorder.
HIS EXCELLENCY.

His Excellency in reply expressed his pleasure at being present to receive the expressions of devotedness and loyalty to the Catholic Church and the Holy Father. He compared the Knights of Columbus to a part of the great moral machine which by the united working of all its parts, accomplished what would be impossible for any working independently. The church, he said, was the first founder and fosterer of labor organization which centuries ago abounded in Italy; and when properly conducted they received her entire approval and protection. His Excellency approved most heartily of the Knights of Columbus, as it was founded to counteract the influence of societies which Catholics could not consistently join, while offering them the same material advantages, and ever promoting their spiritual welfare. He called the order "Practical Catholic," and recognized in it the work of the true Catholic body, obedience to the church, even to separation and dissolution, which was professed in its constitution. In closing His Excellency exhorted the society to persevere in its work and guard against any relaxation of the bonds of union now firmly knit between the society and the Catholic Church.

OTHER ADDRESSES.

His Grace Archbishop O'Brien spoke of the desirability of men living the spiritual life and the enlarged field for doing good opened by the Knights of Columbus.

Mgr. Routhier expressed his approval and said he was an ardent admirer of the society.

The musical programme comprised "The Priests' March," Mendelssohn, by Mr. Bonner, opening and closing choruses, solos, "Alone," from "Rose of Heaven," by Mr. J. McCormack Clarke, instrumental duet by Messrs. Linniger and Bonner. The reception committee was composed of Messrs. M. J. Gorman, K. C., Grand Knight; E. J. Daly, Jno. P. Dunne, Provincial Grand Knights; J. J. Henry and E. A. Bonner.

THE POPE'S BRIEF ON CUBA

Clergy Adjured to Keep Out of Politics and to Foster Education.

A summary of the Pope's brief in regard to Cuba and Porto Rico, sent to Archbishop Chapelle of New Orleans, as Papal Delegate to those islands, is made public. In the message the Pope refers to the changes of government in the islands and the necessity for providing for the new conditions, as he did by appointing a new Delegate, and by decreeing on Sept. 4, 1901, that Cuba should be governed, ecclesiastically, by the same laws as the Church in Latin America, enacted in Rome in 1899. These provisions, the Pope goes on to say, did not seem to be sufficient for the new necessities of the island, hence the present brief, actum Praeclare.

Leo XIII. erects the new dioceses of Pinar del Rio and Cienfuegos, which comprise, respectively, the Provinces of Pinar del Rio and the civil Province of Santa Clara. The Metropolitan shall be, for all, the Archbishop of Santiago. The diocese of Porto Rico is taken away from the Metropolitan's province and made subject, immediately, to the Holy See.

He wishes the sees of Santiago and Havana to retain their chapters of canons. If, however, circumstances do not permit the full quota, at least ten canons are to be supported. The new sees must also have their canons. In conferring benefices and canonies the laws of the Council of Latin America are to be preserved.

The Pope then speaks of the necessity of sacred and profane learning for those who are to hold ministerial office in the dioceses and of the care which the Bishops ought to exercise to foster in their priests the virtues which befit their State. His words on not meddling in political matters are very pointed. He wishes men in sacred orders to abstain entirely (omnino abstinent) from such pursuits. They are to foster fraternal love, and to give no ground for envy. To procure this spirit the Bishops are to summon the priests yearly for the exercises of a spiritual retreat. The usual conferences for the discussion of theological questions are to be held and care taken to erect seminaries for the proper education of the future clergy of Cuba. The Pope recom-

mends especially the College Pio-Latino-Americano, at Rome. He wishes at least two young men from each of the Cuban dioceses to be sent there, and that when they shall have finished, others to succeed them be selected.

He commends the sedulous care of schools for youth and colleges for both sexes. A word of praise is bestowed on the religious bodies, who have worked so well in Cuba. The Pope wishes their number to be increased, and that houses shall be erected in more places, in which at least eight religious men shall live, whose duty shall be to preach to the people and to teach them.

As soon as the new sees are filled, a provincial council is to be convoked by the Apostolic Delegate, at which he shall preside. The Pope urges the Cubans to persevere in the faith of their fathers, to keep the unity of the faith in the bond of peace, to give due honor to the heads of the Republic "republicae praeposito debito honore praesequantur." The execution of these provisions is committed to the Delegate.

The extent of the diocese of Pinar del Rio is 4,650 square kilometers; the population 173,064; there will be in it twenty-nine parishes, and eighteen secular priests. The Church of St. Rudesind in the city of Pinar del Rio, is to be the cathedral. A seminary must be erected in this new diocese. The time for doing so is left to the new Bishop.

The diocese of Cienfuegos will have an extent of 7,850 square kilometers, 356,536 inhabitants, thirty-five parishes, twenty-eight secular priests and twenty-four priests of religious orders. The Church of the Immaculate Conception at Cienfuegos is to be the Cathedral. A seminary must also be erected here. The time for its erection is left to the new Bishop.

MANY RESIGNATIONS FROM FRENCH ARMY.

Writing from Paris, the correspondent of The London Monitor and New Era says:

The expulsions continue. The Carthusians are now gone and military and constabulary are requisitioned all over the country to expel the monks. The same procedure has to be refused to obey the order to dissolve and depart. They shut themselves up in their monasteries. The population holds demonstrations in their favor. Troops are summoned to protect the officers of the law. The doors of the monasteries are broken open, the police penetrate into the interior and make their way into the chapel where the monks have gathered for a farewell prayer, the commissioner interrupts the proceedings by formally requesting the monks to vacate the premises; the superior replies that they will give way to force only, the commissioner orders his men to come forward and each policeman places his hand on a monk's shoulder, whereupon the monk rises and follows the policeman.

In many places the officers in charge of the military, after sending men in accordance with orders from headquarters, have immediately handed over their command and sent in their resignation to the War Office, with an intimation that when they joined the army they did so to defend their country and to fight against the enemy, and not to march against harmless monks. Eight officers have already resigned under similar circumstances.

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