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TORONTO, DECEMBER 7, 1905.

CARDINAL NEWMAN.

It is refreshing to go down to one of the celebrations in honor of England's great Cardinal, held in the schools, or to attend a reading circle where the study of some of his works shows taste and preparation. It is refreshing to think of him any way. His long life, his saintly character, his learned works, afford such deep thoughts for us all. To think about Cardinal Newman is one thing, to write about him is another. Thought is swift and easy; writing slow and difficult. Who can without spoiling the effect write about the master scholar of our language whose many volumes are inexhaustible, wells of English undefiled? Where begin? Where stop? What phase of him discuss? Graduate and tutor of Oxford, leader of a movement whose waves still drive the English ships towards Rome, illustrious convert—sweet priest and preacher—venerable Cardinal—all these main lines of the picture stand out in relief to be filled in by the details of a life whose long years were full of industry.

It is sixty years ago—the 9th of October, 1845—John Henry Newman wrote from Littlemore to his friend, Mrs. T. W. Allies, who afterwards became a Catholic: "I am to be received into what I believe to be the one Church and the one Communion of Saints this evening, if it is so ordained. May I have only one-tenth part as much faith as I have intellectual conviction where the truth lies? I do not suppose any one can have such combined reasons pouring in upon him that he is doing right." "I have done with argument," answered Chas. Riding to Carlton, in Loss and Gain; "You bade me read the Anglican divines; I have given a great creed which alone is the scope to which they converge in their various teachings. It has remained on my mind as a mere intellectual conclusion for a year or two; surely now at length I may change it into a practical resolve." All is well," he said in parting on that occasion from Carlton, "all is well; but it is hard at the time, and scarcely any one to feel for me; black looks, bitter words... It must be," he murmured to himself, "through tribulation to the kingdom, sowing in tears, reaping in joy." Thus did he quit his father's house and "follow the light amid the encircling gloom." Thus did that poet enter the Church who twelve years before had sung as one in pain: "The night is dark, and I am far from home."

As The Tablet put it at the time: Mr. Newman had yielded slowly, "entrenching himself stubbornly among ruins; every movement (we may imagine) checked in his course of retreat by the anxieties of his public opinion, and by reflecting how many looked up to him as a guide." To the Anglican Church his secession—as said Lord Beaconsfield—"dealt a blow to it under which it still reels." To the Church which he entered he brought not only the fidelity of a sincere convert seeking his own salvation, he brought companion souls who like himself in prayer and searching, had found the truth—found it perhaps more quickly and more directly than even their master, but who were first started by his promptings and led by his hand. He brought to the Church the treasure of his learning, the analysis of his own and kindred minds, the difficulties of his countrymen in the false light of prejudice, his sermons rich in theological thought and most chaste in expression. There was one treasure richer than most others which he brought, his notes and translations of the Fathers of the Church. Whatever part the saints took in this great conversion, the Fathers had by far the larger share. It was St. Basil, St. Cyril, and the others who more than the Scholastic Doctors, led Cardinal Newman through many paths to the Home of Wisdom, the Church of God. How when we go over his life and reflect upon that Oxford movement of which he was the head and heart, the words of the Cardinal to his friend Caswall return to our memory. Thus he wrote when Caswall had presented Cardinal Newman with a volume of his poems:

"I see a many angel forms attend,
And gracious souls elect,
And throwing sacred shades, that
I shall inherit
One day the azure skies,
And peaceful saints, in whitest garments deck'd;
And happy infants of the second birth."

What were the Cardinal's own thoughts and hopes of the religious future of England may be gathered from his sermon upon the second spring preached to the Fathers of the Synod of Oscott. "A great change, an awful contrast between the time honored Church of St. Augustine and the poor remnant of their children in the beginning of the nineteenth century! It was a miracle, I might say, to have pulled down that lordly power; but there was a greater and a truer one in store. Arise, Mary, and go forth in thy strength into that north country, which once was thine own, and take possession of a land which knows thee not. O Mary, my hope, O Mother, undenied, fulfil to us the promise of this spring. A second temple rises on the ruins of the old." Why continue? To give extracts is to break a closely linked gold chain. To appreciate Cardinal Newman is the work of a lifetime. His writings like his years of life, are many and varied. He speaks to us in every page, differently according to the subject, but always and everywhere with the force of a great leader, with the gentleness of a holy soul, with the rich learning of a ripe scholar and the heavenly tone of a spiritual man, earnestly, honestly seeking God's truth and grace and strength to follow it. His memory is immortal.

THE CHURCH IN FRANCE.

Strange to say, and impudent too, the advocates of the proposed separation of Church and State in France claim that liberty will be the good accomplished by this law. Clemenceau, a member of the French Senate, writing to the Cosmopolitan of New York, in November, says: "When you ask us why we wish to separate the Church from the State, it is enough if we reply to you, 'In order to be free like you—completely free in every sense of the feeling and the thought.' Rome talks of persecution! As for me, I say that we are seeking painfully and by grievous ways for liberty."

If liberty means oblivion of God and religion, freedom from all moral restraint except that external observance which civil order may require, if liberty spells license we have no doubt that the law makes for liberty with all the force and directness characteristic of French logic. But if by liberty is meant a free Church in a free state, the untrammelled practice of religion, the fidelity to the Creed of Charlemagne and St. Louis, then the law is nothing but civil plunder of religious property, the expulsion from the temples of the ministers of religion, the poisoning of the wells where generations of devout chivalrous French people have drunk of the waters of life. What this law means may be seen by the memorial sent the government last spring by the French Cardinals. These venerable Princes of the Church write: "The Concordat of 1801 has assured to us for a century religious peace. Its suppression will lead France to a state of moral and social disorganization such as right minded men perceived after the Revolution. If the Concordat ceased to exist the duty would devolve upon us to demand for religion the liberty and respect of its rights guaranteed by incontestable titles unless they wish to suppress with regard to the Church the rules of justice and equity. Now the proposed law contains dispositions which deeply wound the conscience of Catholics; not only is liberty not accorded to them by the separation, but there is imposed upon them a moral organization formally contrary to the principles of the Catholic religion." In conclusion the Cardinals ask: "That the Concordat between the civil society and religious society be maintained, and that if it is a question of modifying it, it should be done by the common agreement of both authorities. The project of separation leads necessarily to religious persecution, and is not the expression of national will."

This judgment of the venerable rulers of the French Church is certainly the just and only judgment to be passed upon the iniquitous proposal. It is all very well to claim that the purpose aimed at, the end to be attained, is the same liberty as in the United States. The religious conditions are totally different in France from those in America. Of the thirty-eight millions of inhabitants in France not two millions are Protestants and Jews. To legislate against the spiritual interests of such an overwhelming majority of its inhabitants cannot in any way serve the cause of liberty. To make war upon what that same majority must hold most sacred is to make enemies of them; it is to betray France, to be false to the Republic and to forge chains of tyranny wherever to shackle those who by prudence and conciliation might have proved the truest and best friends of republican France. Liberty is far, far away from the real intention of the makers of this law. The intention, their protest and denial to the contrary notwithstanding,

ing, is to destroy the Catholic religion and drive it out of France completely. Then they will be "free in sense and thought." Alas for the land of St. Louis!

BRITISH POLITICS.

It was announced on Tuesday that at long last Premier Balfour had resigned and that the King had accepted his resignation. Sir Henry Campbell-Bannerman, the Liberal leader of the House of Commons, was invited to form a Liberal Government. The despatches of Tuesday claim that Lord Rosebery will be entirely ignored in the formation of the new Cabinet, and that John Morley will be one of the chief advisers in preparing the list of the new ministry. So far the names for the various offices are only guess-work, but based upon the importance of the positions and the merits of the men suggested, Mr. Morley is likely to go to the India office. The Earl of Aberdeen, it is thought, will be the new Lord-Lieutenant of Ireland with Herbert John Gladstone as Secretary of State for the Department. These, with the exception of the Chancellorship of the Exchequer, which goes to Herbert Henry Asquith, are the only names suggested.

Three serious problems face the new government whenever they will meet the Parliament next in session to the present. These problems are Home Rule, the Education Bill, and the Trade Policy. With Lord Rosebery out of the count, with the public utterances of the new Premier and with Mr. Morley on the bridge, Home Rule shows its lights near by, nearer than when the Grand Old Man pointed the ship for the harbor without making it. It is nearer not by lapse of time so much as by growing opinion, by the realization ever impressed upon the English mind that it is the only way to satisfy Ireland and make it contented, and by the persistent demands of the Nationalist party. Is the palm of victory within reach? Or will that hope be still deferred which maketh the heart sick? It is no use trying to guess. The Liberals have been long out of power. The call, however it may have been looked for, is somewhat unexpected. And whilst the officers are in favor of Home Rule, the rank and file of the Liberals are not so clear and decided upon the details.

The Education Bill is the second question—and it presents difficulties which are apt to weaken a government more than Home Rule. This Bill is similar to the question of our Separate Schools or religion in the schools. In the last Act the Catholics were recognized along with the Anglicans. This offended the non-Conformists—those who, outside the Catholic Church, did not belong to the Anglicans. The majority of these people are Liberals. They have been calling for complete secularization of the schools and the entire separation of religion from education. Without any formal statement given by Premier Campbell-Bannerman, the British Weekly, a strong Liberal newspaper, seems to indicate that complete secularization is the only solution—which will therefore be the policy of the new government. Catholics will thus have to choose between their schools and Home Rule.

The third important question is that of Trade and Labor. With a large discontented population, nearly starving calling for work, spurning alms; with foreign competition freely entering their ports, and foreign races serving in their houses of business at a lower wage, with all the bitterness which such a state of affairs is sure to foster, the new government has enough to occupy its attention. Wedded to free trade for so long a time, with the memories of Cobden and Bright to encourage them, the Liberals of England will find it hard to cut away from old traditions, and equally hard to give satisfaction to the multitude.

In another column will be found a critique of our article upon Temperance. Notwithstanding the writer's zeal and desire for a prohibitory liquor law, he does not convince us that it is the best preventative of, or cure for, the habit of drinking. Such a law does not reach the class which is the most grievous offender in the case. Such a law drives liquor into dark ways where victims of its insidiousness are too lonely to find sympathy and too poor to move out of harm's way. Finally without prolonging the discussion, we do not think that our people are so bad that drastic measures need be taken. Under any circumstances the manufacture and distribution of liquor is better in the hands of honorable, sober men amenable to law and alive to their responsibilities, than in the hands of professional law-breakers.

THE CATHOLIC REGISTER AS A CHRISTMAS GIFT.

An opportune suggestion is contained in the following letter, which we take the liberty of publishing:

Enclosed please find one dollar as your year's subscription for the Catholic Register. Send paper to Mrs. J. M. Doyle, Neola, Iowa, who formerly lived in Toronto, and to whom I am sending it as a Christmas gift. Yours, etc.,

GRETTE MALLON.

Use the safe, pleasant and effectual worm killer, Mother Graves' Worm Exterminator; nothing equals it. Procure a bottle and take it home.

Communication on Prohibition.

To Editor Catholic Register:

Dear Sir,—With considerable interest I have perused the editorial on "Temperance" in your issue of Nov. 23. You do not appear to have much faith in the good that might result from the passing of a Prohibitory Liquor Law. Now, sir, this temperance question is one that has been of great interest to me for years. Unlike yourself, I have a very firm conviction that a prohibitory liquor law would be an immense benefit not only to individuals, but to the whole community as well.

You admit the devastation caused by the use of intoxicating liquors; you deplore the misery and degradation which follows in its train; and in the face of this, in the face of your own assertion that the "dreadful habit" hardens its victims "beyond reform," you deny the advantage of a prohibitory law and talk of moral suasion and the frequentation of the Sacraments. A fit subject for the reception of the Sacraments, indeed, is he who is hardened beyond reform! St. Ignatius Loyola tells us that if we wish to be true Catholics we must have that zeal for the honor and glory of God which would cause us to suffer any agony, yes, even to suffer the most dreadful of deaths, if we can but prevent the commission of a single mortal sin. Not at all sufficient is it for us to abstain from sin ourselves. We must prevent our neighbor from offending God by every legitimate means in our power. And who will dare to say that the passing of a prohibitory liquor law to prevent sin against God, sin against the individual himself, and sin against the whole human family, is not a legitimate means?

It is no argument against the efficacy of a prohibitory liquor law to say that it will not totally prohibit, that it will cause an increase in other crimes, perjury and the rest. Such an argument, to my mind, is nonsense. Father Mathew says that he never knew of a young man to go astray and to walk in the path of blindness but that it could be traced directly or indirectly, to the influence of strong drink. In the face of this statement from the great Father Mathew, I would not care to say that prohibition will increase crime.

In respect to the statement that prohibition would not prohibit, one might just as well say the same of all laws. But surely there is no one so foolish as to say that we should have no laws because they will be disregarded in some instances.

In your editorials, sir, you would almost convey the impression that prohibitionists do not believe in moral suasion and the efficacy of the Sacraments. (I am speaking of Catholics who are prohibitionists). Now, from my experience with the advocates of prohibition, I am sure that they most earnestly believe that moral suasion is essentially necessary to diminish the number of drunkards in our country and that prohibition would merely be a great help.

Moral suasion is a grand thing for persons who are in some degree inclined to be religious. But what is the use of trying to reason with a drunken man? Make him sober first by keeping liquor out of his reach, then reason with him and moral suasion will keep him sober. Let us make our people sober by removing that dreadful temptation out of their reach and then the words of our bishops and our priests and the frequentation of the Sacraments will keep them so. Let the words of our spiritual directors penetrate into intellects free from the fumes of intoxicating liquor and the result will be beyond our greatest expectations.

E. J. WOODS.

Toronto, Dec. 1, 1905.

Magnificent Descriptive Work

When some twelve months or so ago a series of descriptive letters appeared in the Mail and Empire under the signature W. R. H., and it gradually became known that the initials were those of the Very Rev. Dean Harris, the idea got abroad and a hope was entertained that the writer might later give to the public a book embodying the letters. The idea and the hope are realized. "Days and Nights in the Tropics" is the title of a work of two hundred and twenty-four pages, every one of which is brimful of interest, all highly descriptive, many magnificently so, and the whole a work unique in its kind as exhibiting a collection, which in all probability was never approached by any previous writer. The memory of the brilliant sermons and lectures delivered in former years easily prepares the minds of readers of Dean Harris' work for the euphonious words and phrases, together with the many and apt classical allusions and references with which the book is filled. "Days and Nights in the Tropics" is a series of graphic pictures which, taken as a whole, cover thousands of miles of sea and land, upon which the people of many and various nations live and breathe, and whose oft-times curious modes and customs have for the reader all the fascination of novelty. History too is benefitted by the labors and researches of the Very Rev. Dean, as evidenced in the work, and the measure of pleasure the pages afford is always in just proportion to the reader's capacity for enjoying the beautiful in literature, and the pictures of one who draws with a masterly touch. It is Joaquin Miller who sings of Columbus when "Behind him lay the grey Azores," but the same islands, when shown us by Dean Harris, are not grey, but rather a land where "the trees have all the tints of yellow as if the leaves were expiring the gold absorbed in summer and where "the sky when the sun is declining, has the tint of bronze—dark orange and blue—and the transparent light of alabaster." The headings of the various chapters of the work give glimpses of the matter they contain. Here are some of them: Furnas and the Garden of the Gods, In the Azores, The Pearl of the Antilles, Martinique and St. Pierre, The City of the Dead, Cathedral and Museum of Mexico, The Bull-fight in Mexico City, Land of Ghosts, March of Spaniards to Honduras, Canton—The Phantom City, From the Tower of Leon Cathedral. The chapter devoted to Martinique and St. Pierre is in itself worth the cost of the book, the subject and its terrible fate being still a vivid and frightful memory in the minds of all readers; one short paragraph tersely tells us of the fatal spot when visited by

the author of "Days and Nights in the Tropics." Here it is: "There were no ruins, nothing but a few feet of one of the cathedral towers and that of the Lycee were visible; everything—houses, fine residences, public buildings, convents and schools and thirty-three thousand human bodies lay buried for all time under a sixty-five feet of volcanic dust." The story of what preceded the dreadful cataclysm, graphically told by Dean Harris will live in the memory forever. As a sample of descriptive paragraphs found on almost every page, the following selected at most at random, may be given: "Our path carried us through a wilderness of tropical vegetation, a riotous outpouring of primeval nature. Tall, cane-like manacque palms, forest nymphs, the russet and golden-hued meloetomes, and the round-headed mango trees bowered the foot-hills. Higher up the face of the mountain was robed in exquisite ferns, delicate creepers and vines clinging in festoons to trunks and branches of giant sequial, whose bark is an excellent tonic and febrifuge, and a good substitute for quinine. On our right and left stretched away to illimitable distances, forests of mahogany, rosewood, lignum vitae, satinwood and logwood. Higher up is the pimento, which yields us the aromatic allspice, the palma christi, the parent of our castor-oil, and the trumpet tree, from the wood of which the negro carves his flute." This short review but gives a very faint idea of the book which to be fully realized must be read in its entirety. "The Church in Niagara Peninsula" established the author's name as a faithful historian, the present work gives him place amongst the first and most brilliant descriptive writers of the day. The book is embellished by many illustrations and contains a complete index of names. It is written in fine large type on good paper, and put up in attractive and durable binding. Morang & Co., Limited, 90 Wellington St., West, Toronto, are the publishers and the price of the book is two dollars.

IN HONOR OF THE IMMACULATE CONCEPTION.

In preparation for the Feast of the Immaculate Conception, celebrated to-morrow (Friday), the city churches have special exercises and devotions. At St. Patrick's a three days' Retreat is being given the Sodality by Rev. Father Doyle, and at St. Helen's a Novena to end on Friday, is being made.

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