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VOL. XII., No. 31

TORONTO, THURSDAY, AUGUST 4, 1904

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## CARDINAL SATOLLI AND KNIGHTS OF COLUMBUS

On the occasion of his 65th birthday His Eminence, Cardinal Satolli, was a guest of Buffalo Council No. 184, Knights of Columbus, at Institute Hall last week at a reception, the impression of which, as he himself stated later in an address, would remain with him to his dying day. No event in the history of the local council was ever attended with more brilliancy and success than the reception last night.

The reception outshone anything which has been planned in honor of the distinguished prelate since his visit to this city, and if the success of the event was gratifying to the noted clergyman and the Right Rev. Bishop of Buffalo, it was equally gratifying to the members of the council themselves. Cardinal Satolli last night made one of the most decisive statements regarding the much discussed position of the Knights of Columbus in the Catholic Church ever made by an ecclesiastical authority.

His opinion of the Knights of Columbus frankly and candidly expressed on the platform of the hall last night will be repeated all over the United States and give the order a stimulus which they have never known before. Up to last night it was not known in what light the higher authorities at Rome regarded the growing order of the knights. After his words, which must be given consideration in view of the Cardinal's exalted position at Rome, there can be no longer any doubt as to the favorable standing of the order with the Vatican.

Across the rear of the hall last night was a mammoth illuminated Maltese cross. On either side were familiar Papal colors. Over the auditorium swung great streamers of the stars and stripes. A crowd of handsomely gowned ladies and gentlemen in evening dress filled every nook of the comfortable hall, and completed one of the prettiest scenes imaginable. At the door of the hall, the Cardinal and the Rt. Reverend Bishop were met by Grand Knight Manion and the Hon. Daniel J. Kenefick and an escort and led into the hall. In the carriage which brought the distinguished prelate to the hall were the Cardinal, Rt. Rev. Chas. H. Colton, the Rev. M. F. Fallon and Joseph E. Gavin. In the next carriage were the members of the Cardinal's suite with the Rev. James F. McGloin.

Seats were ready on the stage for the party. The Cardinal wore his red robes of state and was seated in the centre of the stage. On his right sat Bishop Colton and the Rev. M. F. Fallon. On his left was seated Supreme Court Judge Kenefick. In the rear were Cardinal's two secretaries. Grand Knight Manion stood to the left of Bishop Colton.

**ADDRESS OF WELCOME.**  
Mr. Manion stepped to the side of the stage and introduced Judge Kenefick, who was asked to extend the formal welcome. Judge Kenefick said in part:

Your Eminence.—The multitudes who have taken advantage of the opportunity of welcoming you to Buffalo give assurance of the esteem in which you are held. May I be permitted to say that this feeling has been inspired by your conduct as Apostolic Delegate to the United States. The name of Cardinal Satolli will ever be linked with the greatest names in the brightest pages of American history. Your Eminence, in behalf of Buffalo Council of the Knights of Columbus, I extend you a hearty welcome and bid you God-speed on your journey and through life."

**THE CARDINAL'S RESPONSE.**  
Great applause followed the words of Judge Kenefick and before they had hardly subsided the Cardinal rose and in a distinctly foreign accent gave voice to sentiments which will be reviewed and repeated in Catholic Church circles throughout the country. He said:

Rt. Rev. Bishop, Rev. Fathers and Dear People.—It is a special pleasure and honor to be the guest of the Rt. Rev. Bishop on my visit to Buffalo. It is a pleasure and an honor to be with you here to-night at this grand reception of the Knights of Columbus. I sincerely express my gratitude for your invitation to meet you all here to-night. I will carry the scene of this evening back with me as one of the most enjoyable during my tour in the United States. "On another occasion I frankly said as I had already firmly fixed in my mind, an opinion in favor of the Knights of Columbus. (Applause). "It is my firm and public opinion that the Knights of Columbus are entitled to the respect of all in social and civil life, as it is the first society in point of social and civil life in this country. This opinion which has been strengthened by your standing in this city, will remain with me always. It shall be my duty when I go back to the Holy Father at Rome to publicly express my highest opinion of the Knights of Columbus. (Applause). "In Buffalo you have an extra large body of distinguished Knights. After my visit ten years ago, your city has made great strides in civil, commercial, industrial and religious life. You deserve it all and I trust your progress will continue. I shall always entertain the highest opinion of Buffalo and its broad-minded citizens. It has surprised and pleased me. It shall always be one of my fondest recollections, after I return to the Holy City, of the kindness of your Bishop and the good people of Buffalo, who have given me signs of unmistakable esteem.

"My gratitude and thanks will be lasting and will remain with me to the end. When I return to the Holy Father, I shall join with him in wishing you an everlasting happiness."

The applause which followed the sincere words of the Cardinal was earnest and lasted for some time. He made a marked impression on the assemblage present, as he has throughout his tour of the country.

**BISHOP COLTON SPOKE.**  
Grand Knight Manion then introduced Bishop Colton, who started in a happy vein and spoke at his best. He said, in part, speaking of the unusual endorsement which such a high received from His Eminence, and Knights: "His Eminence the Cardinal has bidden me address you, so I obey. I congratulate the members of the Knights of Columbus on the grand endorsement which they have received from His Eminence, and trust they shall ever continue to be worthy of it. The Buffalo Council has the best Catholic citizens of standing among its members, and I hope that its membership will continue to increase and its works be an example to the Catholics of the country."

"The scene here to-night duplicates that at the city hall yesterday, where His Eminence was greeted by thousands, among them people of every creed and faith—not merely the laity, but the leaders of other faiths. It augurs well for the broad and liberal people of Buffalo, who without regard of creed or faith, have extended His Eminence such a hearty welcome. It shows the liberality of the Buffalo people, their kind and gracious respect for what Catholics prize the most—the representatives of Christ. It shows their appreciation of what a Cardinal stands for—their creator and God of mankind. It shows a spirit of good feeling in this community, which is indeed a healthy sign. It has encouraged the kind words which the Cardinal has spoken of our city. It brings blessings on the community. The reception that Cardinal Satolli has received by all citizens is an expression of honor and love to God—and to one who is the highest exponent of all creed. It is the reverence of all who look to a God in heaven."

**VIEWED NIAGARA'S WONDERS.**  
Cardinal Satolli viewed the grandeur and beauty of Niagara Falls yesterday, and was deeply impressed, not alone by the magnificence of the spectacle, but by the history of the Cataract and the thought that to immortal missionaries of his Church the world owes the first accurate description of what the world looks upon as one of its greatest wonders. As a guest of the Hon. W. Caryl Ely, Cardinal Satolli and party made the run from Buffalo in the private car Ondara of the International Railway. Reaching the scene of the development of the Niagara Falls Power Company, they left the car and went to power station No. 2, where they were met by Mr. Davenport, Mr. Barton and Mr. Lovelace, who accompanied them on their trip of inspection through the great power plants. They viewed the mammoth generators on the floor of powerhouse No. 2, and were amazed to learn that each machine was generating 5,000 horse-power. They took the elevator and went down into the wheel-pit and there the shafts connecting the generators and the turbines were seen. Leaving wheel-pit No. 2, they crossed under the inlet canal by way of the connecting tunnel, 130 feet below the surface. They saw the other wheel-pit, and returned to the surface in powerhouse No. 1. To them it was an astonishing trip, and before His Eminence left the wonderful plant he and the others had signed the company's register and the Cardinal had blessed the station.

**ON THE MAID-OF-THE-MIST.**  
The trolley trip was resumed to the terminal station of the International Railway on Riverway, where the party left the car and walked to the inclined railway building in Prospect Park. They were met by Superintendent Edward H. Perry, who assisted them aboard a car, and all descended into the gorge, where the steamer Maid-of-the-Mist was taken on the trip to rainbow land. Cardinal Satolli enjoyed the trip through the mist to a great degree and more than once he remarked on its fascinating features. Returning from the boat trip, carriages were taken to International Hotel, where lunch was served in the large dining-room, the Cardinal's seat being so arranged that he sat within full view of the tossing rapids. Hon. W. Caryl Ely occupied the centre, with the Cardinal on his right, and Right Rev. Charles Colton on his left. While at the International Cardinal Satolli met Dr. and Mrs. J. D. Emmett of New York. Mrs. Emmett is an old parishioner of

**FATHER FALLON'S ADDRESS.**  
Following the Cardinal, Grand Knight Manion introduced the Rev. M. F. Fallon as chaplain of the Buffalo council. He said: "Your Eminence: We thank you for the beautiful, glowing and touching words spoken of the Knights of Columbus. There are 110,000 Knights in this country. Your words spoken here to-night will find a warm welcome in the hearts of all, and across the ocean to the Eternal City, where the Holy Pontiff himself will hear them and be glad. It is an encouragement which the Knights will appreciate. The Knights of this council thank you for the blessed words which you have spoken on this most auspicious occasion."

The Cardinal, with the Bishop and his suite, were led to a small room of the great reception parlor and the entire assemblage, numbering many hundred, filed in one after another and kissed the ring on the Prelate's finger. To each he gave a bow and a smile and blessed them as they passed on.

After the people had been presented individually the Cardinal was the guest at a banquet served in the dining hall. Judge Kenefick, with Deputy Knight Cochrane, presented the guests to the Cardinal. Among those who attended were: John J. McNearney, Edward Q. Morley, James Reed, Dr. Matthew D. Mann, the Hon. W. Caryl Ely, Chas. Hogan, Dr. D. W. Harrington, Capt. M. M. Drake, Judge Thomas Murphy, Patrick E. Stanton, John H. Bascelles, Max C. Berrie, Col. D. S. Alexander, M. C., Frank M. Loomis, Thomas C. Cleary, Dr. Pierce J. Candee, James Smith, Dominic Bozse, Austin Hanrahan, A. J. Armstrong, Max Weter, Godfrey M. Frostrone, John P. Sullivan, Dr. O'Donnell, John Henry, Harry Curry, William H. Kennedy, Leo A. Weter, Francis A. Coon, Martin J. O'Brien, Daniel Ryan, George B. Hanivan, Thomas F. Crowley, John J. Hynes, Judge George A. Lewis, Dr. James J. Mooney, James Mooney, Dr. Joseph Burke, Dr. J. J. Finnerty, John M. Flannery, John Conway, John G. Cloak, Hugh Kennedy, James D.

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**JUSTICE MacMAHON'S DECISION**  
To the Editor Catholic Register:  
Dear Sir,—I have read with much interest Hon. W. R. Scott's opinion in respect to status of religious teaching orders in Separate Schools and would like the privilege through your journal of reviewing same. He claims that the decision of Mr. Justice MacMahon would be, if upheld, a violation of Section 93, Sub-section 1 and 2, of the British North America Act, 1867, which are as follows:

93. In and for each province the Legislature may exclusively make laws in relation to education, subject and according to the following provisions:  
1. Nothing in any such law shall prejudicially affect any right or privilege with respect to Denominational Schools which any class of persons have by law in the province at the Union.  
2. All powers, privileges and duties at the Union by law conferred and imposed in Upper Canada on the Separate Schools and School Trustees of the Queen's Roman Catholic subjects shall be, and the same are hereby extended to the Dissident Schools of the Queen's Protestant and Roman Catholic Subjects in Quebec.  
His opinion would be correct if the religious teaching orders had by law as a class at the time of Confederation the right or privilege claimed with respect to Denominational Schools. Mr. Scott contends in effect that they had as a class by law the right or privilege, namely, the right or privilege by law to teach in such schools without undergoing the prescribed departmental examinations. To ascertain whether they had such a right or privilege it would be necessary to examine Section 13 of the Separate School Act of 1863 which was in force at the time of Confederation, which is as follows:

"13. The teachers of the Separate Schools under this Act shall be subject to the same examination and receive their certificates of qualification in the same manner as Common School Teachers generally, provided that persons qualified by law as teachers in Upper or Lower Canada shall be considered qualified teachers for the purposes of this Act."  
This section preserves the qualifications of persons who were then qualified, but I submit that it would require a forced construction to make it subsequently qualify persons who were not then qualified. Instead of reading in said section "persons" Mr. Scott would read "persons belonging now to or who may hereafter belong to a class," which I submit would be a forced construction and would not be given effect to by the Courts.  
The mere fact that several members of Parliament were at the time of the passing of the Act mistaken as to its proper construction would not affect the matter.

Yours truly,  
L.F.X.  
**Anniversary Mass for Archbishop Walsh**  
An anniversary mass of requiem was celebrated at the Cathedral on Monday morning for the repose of the soul of the late Archbishop Walsh.

the Cardinal's and the meeting was mutually pleasant. Following lunch the Cardinal retired to his room until about 3 o'clock, when the trip about the scenic line began in the private car. The route was across the upper bridge to the Canadian side and up to Table Rock. Then the run was made to Queenston Heights and over the Suspension Bridge to Lewiston. From Lewiston the party went to Youngstown, where the Cardinal was welcomed by children of St. Vincent's Orphan Asylum in camp there. It was about 5.30 p.m. when they returned to Niagara Falls, leaving immediately for Buffalo.

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**MONS. COMBES AND THE CONCORDAT**  
The very strained relations existing between the Holy See and the French Government have drawn attention to the Concordat or treaty which for more than a century has been the link connecting Church and State in France. The Combes Government is just now trying to utilize it for the purpose of limiting the spiritual authority of the Holy Father. Recently the bishops of Laval and of Dijon were summoned to appear before the Holy Office in Rome on or before July 20. Instead of obeying the summons the bishops appealed to the French Government, which ordered them not to leave French soil. The very act of appealing was derogatory to the rights of the Holy See, as it was equivalent to a declaration that in matters ecclesiastical the authority of the civil power is paramount to that of the Vicar of Christ. Suspension of Episcopal functions, followed by excommunication, may be the penalty meted out for this flagrant offence.

The Combes Government, which is only too glad to have an opportunity of displaying its anti-Catholic sentiments, appeals to the Concordat in justification of its encouraging resistance to the Holy See. After the political and social deluge, known in history as the French Revolution, had subsided, it became necessary to reconstruct society out of the wreckage left behind. Napoleon recognizing this, undertook to re-establish the relations which had previously existed between Church and State. The Concordat was the result of his efforts in this direction. It consisted of seventeen articles. The first guaranteed the free exercise of the Catholic religion in France. The next four dealt with the nominations of bishops. After the statement that the Holy See in concert with the Government will arrange a new hierarchical fabric for France there follows a declaration that the Pope expects that the titulars of the dioceses will acquiesce in the new arrangements, and that "in the interest of the peace and the unity of religion they will make every sacrifice, even to the relinquishment of their dioceses. After this exhortation if they refuse this sacrifice (refusal, however, which His Holiness does not expect), there will be provided new titulars for the government of dioceses." This was addressed to some of the Bishops who were not in touch with the new order of things and who consequently were not acceptable to the First Consul.

Article fourth, after conferring upon the First Consul the right of nominating the Archbishops and Bishops for the new dioceses, adds: "His Holiness will confer the canonical institutions according to the forms existing in relation to France before the change of Government." The words we have just quoted had reference to a provision of the Concordat between the Holy See and France which had been ratified in 1515 and which had remained in force down to the French Revolution. According to this provision the King nominated the Archbishops and Bishops and the Pope confirmed the nominees if after due investigation he found them worthy to be Archbishops or Bishops.

Passing over the other articles, which deal with the form of oath to support the Government, each bishop takes at his consecration, with the powers of the bishops in the matter of appointing parish priests, with the creation of chapters in Cathedrals and the founding of seminaries, we come to Articles 13 and 14, which read as follows:  
"Article 13.—His Holiness, for the peace, welfare and happy re-establishment of the Catholic religion, declares that neither he nor his successors shall molest in any way the purchasers of confiscated Church property. (Les acquereurs des biens ecclesiastiques aliens), and, consequently, the possession and titles to such property and the revenues appertaining thereto, shall remain incommutable in those having juridical titles thereto.  
"Article 14.—The Government assures a proper salary to the bishops and pastors whose dioceses and parishes shall be included within the re-arrangement."

The article 14 is supplementary of article 13. In consideration of the removal by the Holy See of the cloud resting on all titles to confiscated church property the French Government itself to pay proper salaries to bishops and pastors. This was a contract as binding upon France as is the contract the United States enters into with every purchaser of its bonds. Repudiators of the terms of the Concordat in the matter of paying bishops and priests their salaries would cast as great a stain upon the honor of France as would be incurred by the United States Government if it repudiated the bonded indebtedness of the United States.  
It is well to keep this fact in mind. The Catholic Church in France is a benefactor and not a mere beneficiary of the French Government. Napoleon, in order not to disturb titles to sequestered Church property, agreed to pay to bishops and priests a yearly amount of seven million dollars in the form of salaries from the public funds in lieu of returning the sequestered property. This sum was less than one per cent of the value of the endowments that had been sequestered. In this connection it will not be out of place to give the present number of ecclesiastics on the French Government's pay roll and the amount each receives. There are in France 42,415 officials of the Catholic Church whose average salary is less than 900

francs (\$180). They are divided into 17 archbishops, who get 17,000 francs (\$4,500) a year each; 67 bishops at 10,000 francs (\$2,600); 165 vicar-generals (1500 to 3000); 685 canons, from 1,600 to 2,400 francs (\$320 to \$440); 31,000 priests, from 900 to 1,300 francs (\$180 to \$260), and 70,000 assistant curates who receive 450 francs (\$90). These salaries, which were established in 1801, have not increased in amount since then.  
It was stipulated that the Concordat whose outlines we have given, should be ratified within forty days. Pius VII., who was then Pope, signified his acceptance within the given time. But the document was not promulgated until nine months later. When it did see the light of day it had tacked on to it certain articles called "organic articles," which were the handiwork of the notorious Talleyrand, ex-bishop of Autun, who had taken a leading part in the deliberations of the commission that had formulated the Concordat. "The Organic Articles" consisted of eight articles. The spirit that breathed through them is made manifest in the wording of the first two articles, which we give in their entirety:  
"Article 1.—No bull, brief, rescript, decree, mandate, provision, signature of provision nor other documents emanating from the court of Rome, including those relating to personalities, shall be received, printed or otherwise published or circulated unless authorized by the Government.  
"Article 2.—No individual under the title of nuncio, legate, vicar or commissary apostolic, or acting under any other title of similar function, shall, without the same Government authorization, exercise on French soil or elsewhere any function relating to the affairs of the Gallician Church."  
Another article declared that no decree of any synod outside of France or those of a general council should be published in France before the Government had examined them and approved of them. There was another provision that no diocesan synod should be held without the express permission of the Government. Article 6 of Talleyrand's "Organic Articles" probably supplies the basis to the Combes Ministry for the position it has taken in the cases of the bishops of Laval and Dijon. It reads:  
"Appeal may be taken to the Council of State in all cases of abuse on the part of superiors and other ecclesiastical persons. Cases of abuse are the usurpation of excess of authority; contravention of the laws and regulations of the Republic; infraction of the rules established by the canons received in France; attempts against the liberties, franchises and customs of the Gallician Church; or any proceedings which may compromise the honor of citizens, arbitrarily disturb their consciences, or lower them by oppression or injury or public scandal."  
It is hardly necessary to say that Pius VII. did not accept and approve of a plan devised to shake the Church in France. A century has come and gone since the evil work of Talleyrand was accomplished, but up to this moment it has not influenced any one of the successors of Pius VII. Each of them has firmly withstood every attempt to interfere with the Church's mission in France. Pius X. is but following in the footsteps of his predecessors in letting it be known that he will not permit any, even the slightest, infringement of the rights of the Church—N. Y. Freeman's Journal.

**Resolution of Condolence.**  
At a meeting of St. Joseph's Court 370, Catholic Order of Foresters, was moved by Bros. Mitchell and Cadaret that this Court learn with deep regret the death of Mr. Edward J. Murphy, father of our esteemed brothers, P. J. and J. J. Murphy.  
Resolved that we, the members of Court 370, hereby express our heartfelt sorrow for the loss sustained by our beloved brothers and their family, and extend to them our most sincere sympathy and condolence in their sad loss.  
Signed on behalf of Court 370, C. O. F.,  
M. J. CANNON,  
Secy. Pro tem.

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