

**The Catholic Register**  
 PUBLISHED EVERY THURSDAY BY  
**THE CATHOLIC REGISTER PUBLISHING CO.**  
 PATRICK F. CRONIN  
 Business Manager and Editor.

Subscription:  
 In City, including delivery ..... \$1.50  
 To all outside points ..... \$2.00

Offices—9 Jordan St., Toronto

Approved and recommended by the Archbishops, Bishops and Clergy.

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THURSDAY, APRIL 20, 1905.

**PUBLIC OPINION.**

The newspaper agitation over the Autonomy Bills is subsiding. Sheer exhaustion threatens the promoters and operatives engaged in the undertaking. Collapse would have occurred of a certainty ere now but for the supply of fresh fuel brought to the fire by Hon. Robert Rogers, of Manitoba, when he trumped up an elaborate and somewhat ingenious farrago of fiction against Mr. Sbarretti and Sir Wilfrid Laurier. That was a benefaction to the Toronto editors and to a few lightweight preachers. They lashed themselves into a fine frenzy over it, and talked of swords and guns and gore. But Mr. Rogers has been blinded by the smoke of his own faggots, and the unfortunate editors of Toronto are going cold once more. They would welcome anything in the way of a stimulant. As an instance of this, we observe that a well-tempered letter written by Rev. L. Minehan to The Star, approving the moderate course taken by that paper, has served the editor of the Telegram with texts for two weeks' of choice composition. It is idle to take up a controversy with papers that have no other desire than to excite bitter feeling. Left to themselves they have utterly failed. They are almost as far from representing public opinion as they are from representing the cause of truth. To deny them some following would be incorrect. But it is abundantly evident that whatever following they have is small and insignificant. Mr. Stapleton Caldecott's committee has turned out a joke. The Orange lodges have surprised no one. They have only done what they were expected to do. The baker's dozen of preachers who have adopted the theme in their pulpits would have welcomed any other chance to seek notoriety with equal fervor.

The Register is not afraid of successful contradiction, however, when it states that the combined effort of press and preachers to stir up sectarian passion in Toronto has fallen flat. Yellow journalism no more reflects the representative opinion of Toronto or Ontario than of New York. The Toronto press has made an exhibition of itself, with the sole exception of The Star, whose circulation and business we venture to say have been improved by its refusal to fall in line with its hysterical contemporaries.

The Autonomy Bills will pass when the capacity for talk has been exhausted at Ottawa. Self-respecting Conservatives are becoming conscious of the bad appearance the party has made. Mr. Monk, Mr. Ames, Mr. Pringle and others also will stand apart; and as we said several weeks ago, the bills will pass backed by the biggest majority ever recorded in the House of Commons. This majority, not the clamor of the press, will represent the mind of Canada. Nor do we hesitate to say that Ontario will not be misrepresented by the vote of the Parliament of our Dominion on this question.

**ONE LESSON LEARNED.**

Hon. Robert Rogers has broken out in a new place. A few days ago this Mr. Rogers gave the people of Canada a sensational illustration of reckless politics. He put his name to a mendacious statement, the aim and object of which was to set race against race and creed against creed in this Dominion. It was a luckless statement for Mr. Rogers, and his falsehoods and base motives were shown as clear as day when Sir Wilfrid Laurier and Mr. Sbarretti placed the facts before the public.

Mr. Rogers should have been overwhelmed with shame; but as far as we are able to judge race alone took possession of him; and in this condition he has been uttering fresh threats. He would now wreak vengeance upon those Catholics of Manitoba who may have obtained benefit from the school arrangement made in 1897 between the Premier of Canada and the Government of Manitoba. Mr. Roblin was announced as being prepared to execute this threat and

to declare his intentions in a speech. Mr. Roblin has spoken, but has omitted any reference whatever to the matter. The organ of the Government at Winnipeg now admits that the Cabinet is not united in support of Mr. Rogers, and that no definite line of action hostile to the Catholic minority has been agreed upon. So that we may be sure Mr. Rogers has been talking in haste and passion once more.

Mr. Rogers' case is that no constitutional obligation rests upon the Manitoba Government to respect the minority or treat Catholics with justice. An Order-in-Council was passed at Winnipeg ratifying the arrangement entered into, and this compact, Mr. Rogers says, is entitled to no consideration whatever. Mr. Rogers may think so. Mr. Rogers may not even be responsible for his own impulses when prejudice and passion have control of him. There is plenty of room to doubt that any of his conferees can be held responsible for his desperate attack on Sir Wilfrid Laurier, over the shoulder of the Papal delegate. But there must be some public opinion in Manitoba that will stand for truth and the sacredness of compacts.

There is, however, a valuable lesson that Catholics may learn from Mr. Rogers' disreputable doings. He has proved to them conclusively his keen desire to create a new sectarian prejudice against Catholics in the West in the hope of turning it to advantage in a purely political negotiation with the Dominion Government over the provincial boundary. What Mr. Rogers has thus attempted it would be open to any demagogue to do in Saskatchewan or Alberta at a future day if the question of education should be left to the provinces themselves as an open issue. Whatever rights may be preserved for Catholics must be defined and settled now for the sake of peace and good government in the Northwest.

**A DISTINGUISHED CANADIAN CONVERT.**

Dr. George Bull, of New York, is known throughout this Continent as one of the most remarkable converts of recent years to the Catholic faith. The distinguished physician is at present sojourning in Paris, and doubtless has been influenced by the fierce persecution of religion on the part of the Government of the Republic, to publish his life's religious experience. This he has done through the columns of the Verite, under the heading, "Why I became a Catholic." He tells of his youth in the adjoining city of Hamilton, in this Province, where he was born of Irish parents and taught to hate with deep detestation the Catholic Church. As a boy, he says, he often cheered for King William and the toasts and principles of the Orange faction. His education was steeped in bigotry. Further he was told to look upon Luther as an early Thomas a Kempis, and he was fed upon the filth of Maria Monk. This continued even when he was attending college at Montreal. He studied for the medical profession at McGill, and went to New York to practise. A religious mind asserted itself as he grew older, and he abandoned Protestantism under the influence of Dr. Adler, son of a Jewish Rabbi. Adler, who had been studying in Germany for the synagogue, lost all belief in revealed religion, and upon his return to New York founded the "Society of Ethical Culture." This society Dr. Bull, who had given himself up to specialist work as an oculist, joined. His articles are most interesting in their revelations of the influence exerted upon him by his Hebrew friend. But the study of philosophy in the end led him as it has led so many others, to the true faith, wherein alone is safety.

**SUBSIDIZED JOURNALISM.**

The Canadian Associated Press may be a good judge of news suitable to the palate of the Toronto press; but this so-called distinctive Canadian news service is certainly not a good judge of Catholics.

An individual named Michael McCarthy has written a letter to the London Chronicle, England, against the Autonomy Bills. McCarthy's letter is an ignorant tirade against priests and Catholic schools, and is of a quality with which the Toronto market at the present moment is glutted. The Canadian Associated Press must have been hard up for distinctive Canadian news when it cabled this stuff over. But that is not all. The Canadian Associated Press proclaims McCarthy a Catholic, and the author of a book on the Irish clergy.

In these circumstances it becomes necessary to inform the public that McCarthy is an Orange platform orator, who got some notoriety in Ulster during the late discussion of the Irish Catholic University question by his reckless abuse of the clergy and religion of Ireland. The man was so irresponsible a slanderer that the Irish press took little notice of him, and after a few months he dropped into obscurity, even in Orange circles. The book he has written is in the stereotyped style of all attacks upon the Catholic Church. This is the momentous work advertised by the Canadian Associated Press, and this is the man proclaimed a Catholic by the same authority.

Hon. Mr. Fielding pays a heavy annual subsidy to the Canadian Associated Press. We would like to ask him is this the approved brand of subsidized Canadian journalism?

**THE POPE AND FRANCE**

Complete Text of the Papal-Allocation at Recent Consistory.

Rome, March 31.—The Secret Consistory which the Pope held at the Vatican on Sunday morning was of special importance to the world at large, inasmuch as he took this occasion to refer to the religious persecution which the Government of France is waging against the Church in that country. Besides the Allocation which Pius X. delivered on this occasion, he also nominated Bishops for vacant sees in various parts of the world.

The Pope, turning to the Cardinals who surrounded him, said: "Venerable Brothers—in addressing by the duty of our office your great assembly for the third time, it grieves us exceedingly to have once again to treat the questions which do not bring joy, but confirm sadness. It is, however, well known to you that this disposes of what they shall never be wanting to the Church, in order that she may be worthy of her Spouse, Who, in order to render her glorious and immaculate, willed that she should be a sign of contradiction."

"We lament with you, Venerable Brethren, that in France questions are in agitation supremely hurtful to religion; we lament the project not only of rescinding that compact, which, towards the beginning of the past century, the Roman Pontiff and the rulers of the French Republic had contracted for the common benefit of religion and of the State; but also that of sanctioning in perpetuity, by a law designed for that purpose, the separation of the State from the Church. We, indeed, in these last days, with all thought and in every possible way, have striven to remove such a disaster from it, in these efforts, since nothing is farther from Us than the desire of withdrawing from Us the desire of withdrawing from Us the project has been urged forward with such ardour as to make Us seriously fear that it will soon be realized. We are profoundly grieved on account of the injury which the French nation, which we love with all Our affection, will suffer for it; for We know from experience that whatsoever injury be done to the Church also turns everywhere to the detriment of public affairs. Let them have that clearly present before them, not only those in France who are of the Catholic party, for whom it should be a sacred thing to take up the defence of the Church, but also all those who are lovers of peace and of public tranquility, in order that the end their common action may spare such ruin to the country."

"Meantime, Venerable Brothers, Our soul is saddened also by the horror of the war through which for a long time already the regions of the Extreme East have been afflicted by massacres and conflagrations. What causes for tears—Representing here on earth Him Who is the author and the conciliator of peace, in a spirit of humility, We ardently supplicate God that He may benignantly deign to give to princes and to peoples counsels that may bring concord. So many and so grave are the manifest evils that everywhere torment the human race, that there was no need to disturb it still more with the clash of arms and the conflicts of war!"

"How greatly the love of peace should be held in consideration, has recently been keenly felt by those who happily hold the supreme government of Brazil, Peru, and Bolivia. For controversies having arisen regarding the delimitation and the rule of the confines between the Brazilian Federation and both these nations—namely, the Peruvians and the Bolivians—it seemed that the ancient concord was in danger. But those who preside over public affairs, with wise and salutary counsel decreed to resolve the contention by submitting it to the judgment of others. With this object, deeming very prudently that the office of safeguarding peace was, as it were, innate and inherent in the Supreme Pontificate, with common consent they proposed the Nuncio of this Apostolic See to the assembly, whose opinion should resolve the controversy. Whist with joy of soul We communicate this to You, Venerable Brothers, it is pleasing to us to render public thanks to the rulers of these nations for having desired to procure such an honour to Us and to the Chair of Peter."

"May God grant that such union with Us, the bringer of very great benefit, may be deservedly appreciated by those who are in the Government of the Republic of Ecuador. Our predecessors, and particularly Pius IX. of Holy Memory, demonstrated with many and important evidences their affection towards the people of Ecuador. And yet, what happened? We learn that there have emanated such laws as might be said to be sanctioned not only to thwart the Catholic Church and the ancient religion of their fathers, but almost to kill it.—We, in order that We may not fail in Our duty, not only grieve over the wound inflicted on religion, but publicly protest against it, hoping that better pondered counsels may be received by those whose interest it is to provide for the benefit of their people."

"Meanwhile We inculcate on all the Bishops and Catholics of the people of Ecuador not to lose heart, but energetically to defend religion, and to reaffirm the liberty owing to it, holding themselves, however, from any course which may be forbidden by order and justice. May God, Who mortifies and vivifies, Who humiliates and exalts, aid their efforts."

"We trust, however, Venerable Brothers, that the piety of Catholics demonstrated towards the august Mother of God will not remain without reward—that piety demonstrated when, in the month of December last, there was completed the 50th year from the promulgation of the Decree by which she was proclaimed first from original sin. May the Most Sweet Virgin, who manifestly loves the Church, which Christ founded with His blood, grant that We may not long have to desire the joys of the desired peace."

The Pope then bestowed the Apostolic Benediction on all present.

It is well to have a past of which we may feel proud, but it is better a thousand times to be making a past to which generations to come may point with even a greater measure of pride.

**MONTREAL CORRESPONDENCE**

**A PROGRESSIVE PARISH.**

Just a little west of Guy street, on St. Antoine street, stands a massive stone structure; it is called St. Anthony's Church. Its work bespeaks the zeal of a devoted pastor and assistants ably seconded by a generous and sacrificing congregation. A few years ago the members of St. Anthony's parish worshipped in the basement of St. Joseph's Church, Richmond street, and yet to-day they have a beautiful church, a perfect gem, and a congregation, for their attendance and devotion at duty's call, rank them with the best in the city. The interior of St. Anthony's church has many attractive qualities. Its beautiful main altar, seen at its best on special occasions, with its magnificent electrical display of colored lights, and when viewed from the back of the church, makes a scene never to be forgotten. Its pretty pillars, ornamented ceiling, and well-designed stained glass windows—all proportions the parish has grown in up to the Living God by the Irish Catholics embracing St. Anthony's parish. A visit to the church at any of the services would easily show to the casual observer to what large proportions the parish have grown in a short time. Four masses are said on Sundays, seven, eight, nine and ten o'clock. It was Passion Sunday when I visited the Church, after an absence of nearly a year, to assist at High Mass. The plaintive tones of the singing denoted that the church was in the penitential season, especially in the beginning of the most solemn part of it—Passion Sunday. Immediately after the singing of the Gospel of the Day by the celebrant of the Mass, a young priest entered the pulpit. He was tall, well-built and an imposing figure. It was Rev. Thomas Heffernan, the well-known and eloquent preacher among the Irish Catholics of Montreal. In language rapid and concise, in gestures rapid and graceful, he delivered a telling sermon on the Apostolicity of the Church. "The Church is One, Holy, Catholic and Apostolic," said the preacher. "To-day the subject of the discourse will be on the Apostolicity of the Church. The Church is Apostolic in her origin, in her doctrine and in her ministry. These sermons are not for controversy, but to refresh the minds of our Catholic people by bringing home to them what they have already studied in the Catechism. When Our Lord was on earth He went about preaching and doing good; people saw and heard Him, but as He was not to remain on this earth forever, it was necessary that He would leave some means of perpetuating His Church. In the year 34, the visible Church was formed, when 120 persons were assembled together in the Cenacle at Jerusalem, the Apostles, the Blessed Virgin, and the Disciples, the Holy Ghost appeared to them, and the sanctification of the Church, the promise to be with her all days, even to the consummation of the world, was given, as well as the command to go and teach all nations. The Church has taught in every age and in every clime the same doctrine, and will until the end of time, for she has the promise of her Divine Founder, who gave her power to teach all things whatsoever He had commanded, and He Himself would be with His Church until the end of time."

The preacher then dwelt at length on the Apostolicity of her ministry, where each Pope, each Bishop could show an unbroken line of succession, and each priest could give the name of the Bishop who ordained him.

"No other church which has not these four marks can be the true Church of Christ. Therefore, the Catholic Church, being the only one having these four marks, is the true Church. But there are many false claimants to the true Church. Some of the many sects existing to-day can trace their origin back to the year 1500, and where was Protestantism before that time? Hidden away some will tell you, but such an answer is a foolish one. There are many isms in the world to-day. They came not from Christ, for He commissioned His Apostles, and their successors in the ministry, to teach the people all things whatsoever He had commanded them. Our Lord gave the Commandments to be kept, good works had to be done, and in spite of all this, Protestants say that Faith alone will save them. How can such a religion as they profess be from Christ when they do not do what He has commanded. From a social standpoint Protestantism is very easy, as it imposes no sacrifices; but it is founded on error, and it is not from God."

The peroration of the discourse was a masterpiece. In conclusion he said, "Let us thank God that we are safe in the fold of the True Church of Christ. It often appears that Christ hides Himself when persecutions and trials come, but we should remember that it was only for a while, as the Gospel of this day tells us. When time will have passed and eternity will be yours, how glad you will be to stand 'Unshaven, Triumphant, and Glorious before the Master' to receive the reward of the good and faithful servant."

Since the formation of the parish the curates attached to it have been raised to honors. The late Rev. P. F. O'Donnell, P.P., of St. Mary's, was the first curate. Very Rev. J. C. Sinnett, chaplain of the Canadian contingent in the Boer war, afterwards parish priest of Sheenboro, Ont., and now Vicar General in the Northwest, was also a curate at St. Anthony's. Rev. M. L. Shea and Rev. Thos. Heffernan are the present curates, and also the next in the ranks of the Irish clergy to be named pastors. The pastor, Rev. Father J. E. Donnelly has a parish that he might justly feel proud of, and so he does. After twenty years of arduous work the young parish develops into strength and vigor, proclaiming the motto, "Ad Majorem Dei Gloriam."

FELIX.  
 Montreal, April 18, 1905.

**The General of the Jesuits**

Father Martin, General of the Jesuits, has returned from Pisa, where he underwent treatment by the Rontgen Rays for a malignant tumour on the right arm. The cure had no effect, and the only course left is amputation of the arm, which was suggested before he went to Pisa.

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**Purchase of Horses in Canada for the Imperial Army**

A great deal of misunderstanding having arisen concerning the objects of the Imperial Government in sending officers to this country to purchase horses, or rather to see if horses suitable for the British army can be purchased, the following short summary of the position should prove of value. This statement may be regarded as absolutely correct and authoritative.

First and foremost, the demands of the British army in peace time can be easily met within the four corners of the United Kingdom. That demand is not large, and may be taken as a normal one of 2,500 horses annually, rising in certain years to possibly 3,500 of all kinds and classes.

There is an idea abroad, and certain Ministers and statesmen in this country have brought it forward and may be considered responsible for it, that if the Imperial Government will purchase annually a fixed number of horses, say from 300 to 500, in Canada, a great stimulus will be given to horse breeding generally, and to breeding of the military type of horse in particular. Falling in with this idea, the Imperial authorities are anxious to put it to the test and, for reasons of their own, they fully recognize the advantage that will accrue to the Empire from the opening up of a large and limitless market that can be drawn upon to meet the immense demand that will be created in time of war. The real question, then, that has now to be answered by the practical experiment of purchase during the next few months, is, can suitable horses be procured, and at an average price, that will, when the horses are landed in England, favorably compare with that paid for mounts throughout Great Britain and Ireland?

The average price paid in England is an open secret; it is £40, or say \$200. The cost of freight and insurance will certainly not exceed another \$50, leaving \$150, or possibly slightly more, to be paid for the animals selected on the spot. A higher price can be paid for horses of special color and type, such as horses suitable for officers' chargers and Household Cavalry. It is therefore obvious that Canada is on its trial as to its ability to supply a suitable horse for army purposes.

It is, further, of more importance to Canada than to anyone else that, as the horses purchased will be regarded in England, as well as in this country, as typical, it will be in every way a great misfortune if those sent home are of a class and quality that will engender a belief that the Canadian horse is of an inferior type. Such a belief will probably do more harm to Canadian horse breeding and the reputation of Canadian horses than anything else.

Two classes of horses are to be bought. First, riding horses, fit for heavy and light cavalry, from say 15 to 15½ hands.

Second, draught horses, fit for being driven postillion, with horse and field artillery. The latter must not be less than 1,330 lbs., 15.2 to 15.3½ hands in height, strong, active, and with good shoulders to enable them to move fast, and even to gallop, when required; the age should be from 4 off to 6 years. In all classes the British Government require horses with short backs, good shoulders, plenty of bone, and distinct evidence of quality.

In the case of riding horses, those with a near cross of the thoroughbred are most likely to take the eye of the inspecting officers.

The British Remount Officers are in possession of detailed specifications, showing the exact type and qualification of the horses required.

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