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TORONTO, AUGUST 23, 1906.

THE HOLY FATHER AND
FRANCE.

At length the Sovereign Pontiff has issued his encyclical concerning the Church in France. As only a few extracts appear in the despatches, it is premature to surmise its full argument. We may, however, be certain that in common with all the other documents of the present Holy Father it is clear, strong and unanswerable. The time it has taken for consideration and preparation bespeaks its importance; and the consequences which may follow its appearance are serious enough to make men less prudent than Pius the Tenth hesitate. France had not consulted the Head of the Church in breaking the Concordat. The Head of the Church was perfectly free to reject or accept the disruption, and to take his own time about expressing his views. Nor in this official communication was he treating with the French Government. It is a mandate addressed directly to the Bishops of France, and declaring what line of action the prelates are to take. It has been unanimously approved by them in a plenary assembly, the first of its kind since the Coacordat was entered upon between Pius VII. and Napoleon. Their reply glorifies the encyclical as a monument of divine and human wisdom, and compares the condition of the faithful in France to the return of the Israelites to Jerusalem after their long captivity, affirming at the same time the wishes of the bishops to rebuild Jerusalem and its temple upon the invitation of the Pontiff at any and all sacrifice. What the Holy Father has already written condemning meets with the cordial approval of the bishops who inveigh against "the criminal audacity of a power which, wishing to tear up a contract made with the Church, does so without putting herself into communication with the Head of the Church." The Holy Father condemns and rejects the Associations of worship or Associations cultuelles. "We decree," he says, "absolutely that they cannot be formed without a violation of the sacred rights which are the life itself of the Church." This is undoubtedly the centre of the conflict. Nor could the Sovereign Pontiff yield upon it. Had he done so, had he accepted this clause not only would he have suffered in dignity, but he would have started a schism by betraying the French Church to any class of rationalists and atheists the Government might choose for the various associations of worship." Whether some other organization is possible His Holiness now deems it opportune to examine. Thus the French bishops will have until December to arrange some modus vivendi. Will the government seize the Church property? Not likely. When we remember that the revolutionary party in 1792 recognized the right of the Church in regard to the property, and that they laid it down as a principle that the pension of the clergy was a perpetual national debt we do not think their successors, the bloc, will repudiate what a century of their fellows have acknowledged.

When we remember, likewise, the difficulty which the Government had in merely taking the inventories of these properties, we can see that to take the churches and close them would be little short of civil war. With continued menace from the eastern frontier a civil war or even the threatening danger of one, would break down the strength of any Republican government in and through the money market. French securities would wither away in twenty-four hours.

Turning to the reception of the Holy Father's encyclical by the French politicians, we are not astonished at their soresness. Combes considers it the death knell. It may be. But if it is, it is a Good Friday

which in the near future will be followed by Easter Sunday. Catholicism is too deeply rooted in the soil, the history and the spirit of France to die so easily that an act of a French Assembly may do it to the death. Nor is it so deeply buried that within its grave it cannot hear the cry and prayer of its bravest, best and most patriotic children calling it to come forth and clothe itself, as of old, with piety, devotion and learning! That Combes and his ilk may feel sore at the encyclical is natural. But Combes is of that ancestor who was mendacious from the beginning.

LABOR IN POLITICS.

The American Federation of Labor is resolved to enter politics for the purpose of gaining justice and fair play. Seeing that the Labor Party in England has so strong a force in the House of Commons the Americans are turning in the same direction for the bettering of their condition. Circumstances alter cases. The two countries are different; nor is the political spirit the same in both. In England the public pulse is much more sensitive than in the United States. Party lines are not drawn so tight. And what is more to the purpose, labor and capital do not stand so far apart. Public opinion brings them together; and that inherent love of justice and sympathy for the weak insists upon relief. Strikes in England have been generally successful, whilst in the States the opposite has been the case. That the Federation will have difficulty in practically entering politics is evident from the state of the two parties. Politicians in the United States of every rank are either Republicans or Democrats. National politics, or municipal—no matter—the same cleavage runs through all alike. What can labor or any other element, do in such a case? Nothing. And hence throughout the history of the labor movement the motto has been, 'Keep out of politics.' The Labor press looks upon the new move with grave suspicion. Socialist organs look upon it as a veiled attack upon socialism. Yet socialism, which must look for its recruits amongst discontented workmen, seems jealous. Socialism has for some time been pushing its way into American politics. Its prospects will be seriously affected if the Federation of Labor enters the field. The Pittsburgh Labor Tribune, however, thinks that: "It is a sorry pessimist, indeed, who thinks that this condition bodes any ill either to labor itself or the country." Another journal claims that the labor vote represents the balance of power, so that without organizing a new party the Federation will secure such legislation as it has long been seeking. What might be the effect upon the two parties if the Labor vote became crystallized it is not easy to say. The difficulty is that just at the last moment, after all the shouting of the election campaign is over, and the voter is called to poll his vote a tremendous slump is found to have taken place. Whispered threats of closed shops, capital withdrawn, hard times produced more effect than platform speaking and brass band displays in turning eloquent appeals into ignominious defeats. Up to the present organized labor does not show to much advantage. Frequently it strikes all round without consideration, too often it is so local in its grievances that it fails to win just and universal sympathy, and sometimes the remedies are offset by indirect application of capital's abundant stock of poison. The entrance of labor into American politics will be as slow as foot as justice herself. We hope, however, that labor may reach there and obtain from its selfish foe the rights for which it has wrought with patience and suffered with honorable equanimity.

HIS HOLINESS AND PEACE
CONGRESS.

That His Holiness, Pope Leo XIII., was not invited to the Peace Congress at the Hague in 1899 caused much comment at the time, and it was universally conceded that the Powers and the cause for which they were gathered lost much by the omission. Now when another Congress is in the near future, it would seem that profiting by the past, a different course will be pursued with reference to the present venerated occupant of the chair of St. Peter. Speaking on the subject the London Tablet says:

"The question as to whether the Holy See is to be represented or not at the next Peace Congress at The Hague continues to excite some interest in Italy, and some very curious revelations on the subject have been made this week. Thus, for instance, it appears that under the first Pelloux Ministry in 1899, Canevaro, who was Foreign Minister, and therefore the one whose opinion should have counted for most, was entirely in favor of the participation of Leo XIII. in the Congress, and did actually receive the thanks of Holland for his attitude or the subject.

But at the last moment Vacchelli, Minister of the Treasury, and Fortis, Minister of Agriculture, bitterly opposed the admission of the Holy See, and Canevaro was obliged to eat his own words. Something of the kind appears to have happened under the Fortis Ministry last year when there was talk of summoning the Peace Congress again. Tittoni, who was then Foreign Minister, thought that Pius X. should be represented, but other Ministers objected. Just now Giolitti holds the reins, and it is believed that he is quite favorable to the idea of having the Holy See take a part in the future Congress. It is well known that Russia, Germany and Austria-Hungary, as well as Spain and Holland, were pleased to see the Holy See represented, and it is more than likely that President Roosevelt is strongly of the same way of thinking."

That the one who, above all others, is the accredited ambassador to carry to the nations of the earth the "glad tidings of the Gospel of Peace," should have been omitted from a universal peace gathering was a mistake fatuous in the extreme. The awakening to past-blindness is a hopeful sign for the times.

"VERY FUNNY."

The following article from the Buffalo Union and Times is interesting as an instance of the alertness of a Canadian priest, who even when off duty, or as our contemporary puts it, "on business and pleasure bent," had his eyes open to things generally, and when necessity arose, acted promptly and with beneficial result to the cause of society and religion:

"To some people some things appear excruciatingly amusing. To others the same things are simply atrocious. The penny-in-the-slot machine is susceptible of startling wonders and no opportunity is lost to produce through this medium scenes which to the pure-minded are nauseating filth.

"The other day there came to Buffalo a Canadian priest on business and pleasure bent, and, being of an inquisitive turn of mind, he wandered into one of the 'arcades.' His attention was at once attracted by a sign on one of the machines: 'Scenes from the Confessional—Very Funny.' Having had some experience in the line named, and having failed to grasp the 'funny' side of it, he parted with a penny, and immediately became a witness of the most impossible, repugnant, disgusting series of scenes—pictures positively hellish in conception.

"The indignant clergyman did not smash the lying device, which he would have been entirely justified in doing. He went quietly to the manager and explained. It is gratifying to note that the man in charge expressed regret that such pictures should have been exposed. He was, he maintained, entirely ignorant of the matter, and was very glad that his attention had been called to the insulting thing. No more pennies go into that particular outfit. It is dark.

"But in 10,000 other slot-machine places that same series is doing its degenerate work. All over the country these contrivances are working overtime. We urge Catholics to be vigilant along this line and to see that these machines are kept within bounds of decency."

Disputes Statements

(From an Ottawa Exchange.)

Mr. Editor.—In your issue of yesterday Mr. Crawford Ross is reported to have made the following statements at Annapolis: "The government at Toronto was truckling to the Irish Catholic vote to which Mr. Whitney owed nothing."

"The Toronto House was full of Irish Catholic officials, and if one dropped out he was replaced by another Irish Roman Catholic."

I challenge Mr. Ross to furnish a single instance in Toronto or elsewhere in which such has been done. But if he so desires I can furnish him several instances in Toronto where the Whitney Government has replaced Catholics by Protestants.

To come nearer home several new positions were created here by the government. They were in every case filled by Protestants, although if you take population as a basis, two of them should have gone to Roman Catholics.

An extra bailiffship and Inspectorship of automobiles, both positions worth something like \$2,000 a year, were given to Mr. Van Nierop, an outsider and a man never known to have done anything for the Conservative party. He is like my friend, Mr. Crawford Ross, a Protestant and an Orangeman.

I would like to have seen Mr. Ross appointed to these positions, as his devotion to the Conservative party is well known and deserves recognition.

To go a little further, Mr. O. A. Rogue, French-Canadian Catholic, was dismissed from the Inspectorship of factories. He was replaced by Mr. John Argue, an Orange Protestant.

Mr. A. Portier, French-Canadian Catholic, license inspector for North Renfrew, was dismissed and replaced by an Orange Protestant.

Mr. John O'Callaghan, Irish-Canadian Catholic, license inspector for Carleton, was dismissed and replaced by an Orange Protestant.

Mr. John McCann, of South Renfrew, Irish Catholic, inspector of colonization roads, was dismissed and replaced by an Orange Protestant.

Mr. John J. Carter, Division Court clerk, South Renfrew, Catholic, dismissed and replaced by Orange Protestant.

John Loughrin, Irish Catholic, police magistrate for Nipissing, dis-

missed and replaced by an Orange Protestant.

Mr. Dawson, Catholic, sheriff of Frontenac, dismissed and replaced by a Protestant.

Several dismissals of Catholics have taken place in the two Lanarks, in every case the new appointees being Protestants.

Mr. T. A. Eamont, Protestant, replaces the former Catholic solicitor to the local board of license commissioners.

"And I know that in Western Ontario numbers of Catholic officials have been dismissed and replaced by Protestants. I will get the official proof of this from the representative departments in Toronto if Mr. Ross desires to pursue the matter further.

In view of these facts impartial people will judge to which creed the present government has given the preference.

Perhaps the solitary instance of the Ottawa license inspectorship rankles in the mind of Mr. Ross? There would not have been even that solitary instance if Mr. Ross and those who believe like him could have had their way.

And what has Mr. Ross to say against Dr. Ryan, of Kingston? He is and has always been an ardent Conservative. He has campaigned for years with the present cabinet ministers and with the leaders of the Dominion opposition party. He was frequently mentioned for a cabinet position and if considerations of locality had not prevailed, would doubtless have got it. He is one of the ablest Conservative orators in the Dominion and in every way entitled to any position he has or may receive.

Mr. Ross is also far astray when he says Mr. Whitney owes nothing to the Irish Catholic vote.

He knows better. Were it not for the combined vote of the Irish and French Catholics the Ross Government would have been sustained by at least nine of a majority, as an examination of the figures in which such votes predominate will readily prove. But my friend Mr. Ross was simply talking for effect with full knowledge of the mental calibre of his audience and doubtless with the idea that no one would take the trouble to refute his absurd statements.

JOHN O'MEARA.

Ottawa, Aug. 15.

The lists of dismissals of Catholic employees of the Province of Ontario under the Whitney administration is relatively larger in other districts than in Ottawa, where the principle of Catholic representation stands for something. The Register is collecting complete and authentic data and will appreciate the aid that may be afforded by all injudiciously affected persons.—Dd. C. R.

Communication

To the Editor Catholic Register:

With great pleasure and, I trust, with some little profit I read your editorial of the 9th inst., on the choice of a state of life. If you give your readers at frequent intervals such food for thought as this article supplies, you will be filling a long felt want. We have Catholic papers that give us a large amount of pious reading and excellent articles at times on the utility of sacred images, the advantages of devotion to the saints, and similar points of Catholic teaching. This is excellent; we have too little rather than too much of it. But if a Catholic paper is to be an uplifting power it must grapple with vital questions, such as education, the scarcity of priests and of religious vocations in our midst, and such like. And these are precisely the questions which our Catholic papers either pass over altogether, or touch very lightly.

In the article to which I refer you have broken away somewhat from the beaten path, and given us food for thought. You state an obvious and unpleasant truth when you write: "Whilst in many of the walks of life the supply is greater than the demand, in those callings which may be looked upon as supernatural, the very opposite is the case. The fields are white unto harvest and the reapers are few—just as when our Lord looked forth from the eastern hill." Well and truly said! But it is of little use to say such things, unless an honest effort is made to reach the sources of what is deplored. Your allusion to our Lord suggests the inquiry whether the causes of the scarcity of laborers in the vineyard in His day are not active at the present. And a moderate acquaintance with prevailing conditions will justify, nay demand, an affirmative answer.

The greed for gain and worship of wealth and power were strong then as now. But together with these, other agencies were at work. There was in the first place a narrow and malignant spirit of race pride. Race pride is an excellent thing when kept within due bounds, but when it builds around itself a Chinese wall of self-sufficiency, proclaiming its superiority to all outside aid, it degenerates into narrowness and inefficiency. A glance at the Gospels will show that this spirit was rampant amongst the Jews in our Lord's day. The most potent factor in the hatred the leaders of His countrymen entertained for Him was His declaration that the kingdom of Heaven would be taken away from them and given to the Gentiles. The very suggestion that the Gentiles would be put on an equality with, nay, preferred to them, and the selection of a Samaritan as a type of charity in contrast to a Jewish priest and Levite, stung them to fury.

That the same narrow spirit exists amongst ourselves is undeniable. Your correspondent has heard it more than once expressed in words, and can find no other explanation for various phases of action and inaction. You say truly that the harvest is ripe, and you could go farther and say

that it is rotting. Why is no effort made to bring laborers from outside, when the home supply is insufficient? If the Northwest farmer were to wait until his family grew up in order to save his crops, he would find himself ruined before that goal was reached. But he sends his shout for help to the East and the South and across the broad Atlantic, and men of various nationalities pour in by thousands at his call. He cares not whence they come, provided they are able and willing to work. Why should not the zeal and enterprise he shows for the saving of his wheat be manifested for the harvest of souls? Our universities, our non-Catholic colleges, have no hesitation in scouring the United States and Britain for men to fill their professorships and presidencies. If they find the best man at home, so much the better. But if they do not, have no hesitation in seeking for him in Edinburgh or Boston or Baltimore. Oxford, with its traditional exclusiveness had no difficulty in offering one of its most coveted chairs to a Canadian. Apropos of this, your correspondent has recently heard from the lips of a young and zealous confere in the priesthood, a strong denunciation of the narrowness and backwardness of college and seminary training as the root of that want of enthusiasm which is in a large measure responsible for the conditions the editor of the Register deplors.

In connection with this one might ask why no provision is made for the sustenance of aged and infirm priests?

Your correspondent gratefully acknowledges that this article has brought him to a sense of his deficiency in urging as often and earnestly as he should the sublimity and desirability of a religious vocation. Probably an absurd fear of seeming to glorify one's own calling has had something to do with this. To the Register belongs the credit of opening in this regard the eyes of at least one

CLERICAL READER.

Changes in Kingston Diocese

His Grace Archbishop Gauthier has appointed Rev. Father O'Farrell, the present assistant of St. Francis Xavier church, Brockville, to the curacy of St. Michael's Church, Belleville, of which Rev. Father Twomey is the pastor.

Much indignation is felt at Williamstown, Pa., over the action of the board of education in ousting teachers of the Catholic faith in the public schools of the borough at the instance of the Societies of the Patriotic Order Sons of America, the Junior Order United American Mechanics, the Independent Order of Oddfellows, and Chester post of the Grand Army of the Republic, which presented a joint resolution to the board requiring that the Bible be used as a text book in the schools and no Catholic teachers be employed, and as a result of which no Catholic was reappointed.

A STRUGGLING INFANT MISSION

IN THE DIOCESE OF NORTHAMPTON, FAKENHAM, NORFOLK, ENGLAND.

Where is Mass said and Benediction given at present? IN A GARRET, the use of which I get for a rent of ONE SHILLING per week.

Average weekly collection, 3s. 6d. No endowment whatever, except HOPE. Not a great kind of endowment, you will say, good reader. Ah, well! Who knows? Great things have, as a rule, very small beginnings. There was the stable of Bethlehem, and God's hand is not shortened. I HAVE hopes. I have GREAT hopes that this latest Mission, opened by the Bishop of Northampton, will, in due course, become a great Mission.

But outside help is, evidently, necessary. Will it be forthcoming?

I have noticed how willingly the CLIENTS of ST. ANTHONY OF PADUA readily come to the assistance of poor, struggling Priests. May I not hope, good reader, that you, in your zeal for the progress of that Faith, will extend a helping hand to me? I cry to you with all earnestness to come to my assistance. You may not be able to do much; but you CAN DO A LITTLE. Do that little which is in your power, for God's sake, and with the other "littles" that are done I shall be able to establish this new Mission firmly.

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