

The Catholic Register

PUBLISHED EVERY THURSDAY BY
THE CATHOLIC REGISTER PUB. CO.

PATRICK F. CRONIN
Editor.

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

Offices—9 Jordan St., Toronto

Approved and recommended by the Arch-
bishops, Bishops and Clergy.

Advertising Rates
Transient advertisements to cents a line.
A liberal discount on contracts.
Remittances should be made by Post Office
Order, Postal Order, Express Money or by Registered
Letter.
When changing address the name of former
Post Office should be given.

Telephone, Main 489.

JOSEPH COOLAHAN

Is now calling upon Toronto Subscribers

TORONTO, JANUARY 25, 1906.

BAPTIST HETERODOXY.

It has always seemed strange to us by what course of reasoning any Protestant, clerical or lay, could be tried for heresy. Surely a trial of this kind violates the first principle upon which Protestantism is based, the right of private judgment. If an individual has the right to interpret Scripture as he pleases he has the right of expressing his views. He may not have the right to use a sectarian pulpit for enunciating views and principles contrary to the tenets of that sect. Who is to be judge? There is no competent court. Nor is there any power to carry out the sentence. Courts cannot be formed by self-appointed committees. But let us come to a case in point. A minister of the Walmer street Baptist Church of this city, the Rev. Mr. Horsman, has been teaching what some of his hearers regard as heretical and has been advancing views of the higher criticism. A large congregational meeting was held, before which the minister appeared, explained his views and handed in his resignation. He holds "to the theory of evolution," and "to the doctrine of the atonement"—whatever he may mean by that. He maintains "the total depravity theory, the infallibility of the Bible," the incarnation as maintained by modern Protestant thinkers. Amongst his other views he teaches that God is not a person. The gentleman's tenets and resignation were referred to a committee. Here are some members of a congregation siding with these strange doctrines; others strongly opposed to them. Where does truth lie? The majority cannot claim the power of infallibility—nor even the whole committee. According to Mr. Horsman, who is the accused, it lies in the Bible. That again is absurd from two points. Infallibility can be the attribute of only a living teacher and interpreter. One man takes up the Bible and interprets it in one way, another in another way. Who is right? Mr. Horsman has one way of interpreting the Scripture. Several of his people have another—and claim that their pastor's views are wrong. How is the question to be decided? A local committee seems a very peculiar method—one too which lacks authority and stability. No such body can have power over the Rev. Mr. Horsman, except perhaps the power of stopping supplies. Nor will such a body assert a principle with such force that it will be a guide throughout the future and for all other Baptist pastors and flocks. Again the incoherent private judgment enters the field, sowing division and destroying the harvest. The danger of this private judgment is also evident in the views held by the Rev. Mr. Horsman. Take the theory of evolution and the impersonal deity advocated by this gentleman. If the first—evolution—be maintained materialism follows—spirituality falls to pieces, and the spiritual, immortal nature of the soul is denied. With this denial follows the denial of the whole Christian religion. The temple of Christianity rests upon the foundation of a spiritual soul and an invisible higher world. Evolution and spirituality are opposed in many ways. Evolution is material, spirituality is immaterial. The former is terminated by the senses; the latter not only looks higher to the reason, but even higher still to that supernatural life whose divine Author and Eternity is the one Mediator between God and man. No less opposed to Christianity is the view that God is impersonal. The dogmas of the Trinity of God and the Incarnation stand or fall together. If God is not a Person—and indeed if the Trinity of Persons is not true, neither is the Incarnation true. German philosophers have since the time of Hegel more or less obscured the doctrine of the Unity and Trinity of God by maintaining an impersonal Deity. Such theories have their effect upon minds which recog-

nize no living infallible guide—minds which are too self-confident and proud to humbly accept correction. What a consolation to find in our own dear Mother Church the protecting shield of truth—the safe guidance of St. Peter's unfailing faith, the care and watchfulness of Apostolic authority.

THE STREET RAILWAY.

The Toronto Street Railway is quite a school. If any ordinary person wishes he may receive in addition to his ride, either standing or sitting, a number of lessons upon character, custom and etiquette, all for the sum of five cents. Let us suppose a typical case. The car at this time is not crowded. There is plenty of room. At least three seats are vacant four places beyond the rear entrance; whilst nearer the front several are unoccupied. A young lady enters. Does she advance like one who has an objective point in view? Not she. She poses at the door, her eyes cast down, a mixed look of mock modesty and feigned fatigue upon her countenance. Immediately two young gentlemen rise simultaneously and spontaneously, doffing their hats, and bowing graciously to the fair martyr at the door. A smile is their reward. She selects which side she will take, nervously advances, and as she sits down she bows an acknowledgement to the cavalier who now grasps the nearest strap. One could not admire the hesitation of the one party—or the gallantry of the others. That was not the politeness which is prompted by Christian charity. Had it been a poor old woman the rising would not likely have been so prompt nor the doffing of the hat so gracious. That cars are frequently crowded, so that men should rise and make way for the weaker sex must be the order of things. But when young children occupy seats and men are expected to make room for girls, that is not the order. It is the artificial custom of artificial society.

Another point in which the Toronto Street Railway resembles a school is the tension and continued friction between the company and the public. It is natural enough for young pupils to look upon tutors as sworn foes. This state of feeling should not be displayed when it comes to such public service as that rendered by a street railway. Yet for a long time irritation and reprisal have been going on without regard to all true interests concerned, and with a loss of dignity both to a fair city and a representative company. Companies with directors such as are on the Board of the Toronto Street Railway, should not, and cannot, allow their affairs to be managed in such a way as always to provoke condemnation. That condemnation has come not from the crowds waiting impatiently on the street corner for a car. It is not merely the criticism of the press or the complaints of the public; it is the frequent decision of law. This is a bad state of affairs—one to which men in charge should never have allowed them to come. Faults lie on both sides. The city has grown, and the Street Railway has not at all kept pace with that growth. The Company has not extended or multiplied its tracks. The service was enough for a city of half the size. Many more tracks are needed in order to relieve the congested lines, and in order to accommodate the rapidly increasing faubourgs. There was a time, not long ago, when Toronto had about the best car service of any city on the continent. No valid reason can be alleged why this should not continue—or be revived. If it is a question of the company making money they should remember that a street railway is a servant rendering a service in return for privileges, not a landlord to gather all the rent and spend as little as possible on the property. Some of the criticisms about the service are trivial; others are hard to remedy. Mutual forbearance and more business-like and honorable treatment on the part of the company are earnestly desired. We are tired enough holding on to car straps, but we are still more weary of the friction and the quarrelling between Toronto and its irritating street railway.

A STATESMAN MOURNED.

From the land of his forefathers to the land of his nativity and the place where was centred the work of an active and diffusive career, the remains of the Hon. Raymond Prefontaine, late Minister of Marine, are brought. The great man-of-war Dominion, having in her care Canada's dead statesman, has bravely breasted the wintry seas, and all unharmed and with loving care she has confided to waiting hands her sad and precious charge. Once before, while in discharge of duty and in behalf of Canada's cause, had a great son of the Dominion received his last earthly call while far from home and friends, and once before had all honor been shown the de-

parted chief, both at home and abroad. And now history repeats itself. The casket is placed on the gun-carriage, the Union Jack which he served enveloping it, blue-coated sailors lead the way, soldiers with arms reversed line the road-side, thousands through the streets, and the "Dead March in Saul" rises and falls in subdued and sorrowful tones. Seldom has the city of Halifax beheld a more imposing sight than that offered by the procession that proceeded to the special train which was to convey the funeral cortege to Montreal. In the long train of mourners were the three sons of deceased and Archbishop O'Brien of Halifax. A mortuary car adorned simply with mourning emblems, the floor, ceiling and ends draped in black and festooned in purple, awaited the casket, which was placed on a bier at one end. To attend the last sad rites, Sir Wilfrid Laurier, the Hon. Charles Fitzpatrick and many others, have come from the Dominion's capital to Montreal. Here the city guarded by the Royal Mount which broods mournfully over the scene, has received her dead son, and here in the Council Chamber lies for a brief space the one who was once Chief Magistrate of Canada's greatest city, her chief metropolis. From Maisonneuve to Hochelaga was the dead chief known, and the people of the city and its suburbs came out en masse to gaze once more and for the last time upon the all familiar features. Colors, royal and papal, black, purple and yellow, speak the city's mourning and the faith of Raymond Prefontaine is proclaimed by the inscription raised above his casket, "Requiescat in Pace." Before this day is closed a loyal son of the Church will have lain before the Altar rails of a grand Cathedral, princes and prelates will have assembled to honor him for the last time and to beseech heaven in his behalf. Kyrie Eleison will have sounded plaintively from out the sanctuary precincts, and Libera Me Domine will have pierced Cathedral dome and reached even as far as Heaven's court. The lilies of France will have been steeped in the tears from many eyes, while thousands who lined the streets will join the grand though mournful march to Cote des Neiges, where Canada's loyal statesman and a faithful son of the Church will find a last earthly resting place. May he rest in peace.

The Only Catholic Bishop of the Negro Race

(From the Boston Transcript.)

The widespread and enthusiastic celebration the other day of the Garrison centennial makes more than ordinarily interesting any bit of news about the achievements of any member of that long-oppressed (and, indeed, still oppressed), race for which Garrison dared and did so much. Hence the interest which attaches to an account in a Spanish-American newspaper of Monsignor Gomez Pimenta, Bishop of Marianna, Brazil, who up to his recent death had the distinction of being the only Roman Catholic Bishop of the Negro race in the world. There are, of course, in that world-wide Church clergymen of the Negro race (there are two or three in the United States), and over one of our North American dioceses there presided until recently a man who had some trace of Negro blood in his veins. But Monsignor Gomez Pimenta, the Brazilian prelate, was the only full-blood Negro Bishop, and now that he has passed away there remains in the Catholic Church no Bishop of the African race.

The story of Monsignor Pimenta's life is an inspiring record, a proof of what ability and merit will do, and a further proof (if any were needed) after beholding the rise of Pius X., the present occupant of Peter's chair) that in the Roman Catholic Church apparently so autocratic and aristocratic, lowly origin is no bar to the attainment of the highest offices and honors. Still further than this, Monsignor Pimenta's life history is a most striking instance of Negro progress and achievement.

Silveria Gomez Pimenta was the son of slave parents. Born in extreme poverty, he knew what it was to be destitute and hungry. When a child he attended school half naked and barefooted, but he was from the first remarkable for his application and his good conduct. He was, in fact, so excellent a school boy that his case came to the attention of the Archbishop of Bahia, who took a liking to the exceptional young Negro and placed him, after some time, in the seminary of his see city. Here Pimenta, now a young man, pursued his studies for the priesthood, winning admiration on all sides, not only for his intellectual powers, but for the kindness and nobility of his heart. Ordained a priest, he overcame the prejudices which exist against Negroes even in Catholic countries (though these are by no means so strong as the prejudice against Negroes which prevails in the United States) and was given ecclesiastical charges and offices of much importance, in which he bore himself so well and so creditably that, while still quite young, he was raised to the episcopal dignity as Auxiliary Bishop of the Diocese of Bahia. In this office he still won favor, and when, in 1902, the late Pope Leo XIII. restored the Diocese of Marianna, Amazon, whose area was 300,000 square kilometres and whose population is two millions, he designat-

ed as its prelate the Negro Bishop.

This new office was by no means a sinecure. For years the Bishop's territory had been more or less neglected, and the state of religion was far from ideal. He was almost alone and without resources in his vast diocese. Added to this, it had been the scene of an anti-Catholic propaganda which rendered the new Bishop's task particularly difficult. But this son of slave parents, who had overcome so many obstacles in his life, was not discouraged by the situation, no matter how hopeless it seemed. He bent every effort to the work in hand—the building and maintaining of churches, schools, seminaries, houses of charity, etc., and gave so little thought to himself and his own dignity as a Bishop or even to his own comfort as a man, that he often went almost as poorly clad, and certainly with feet as destitute of covering, as when he attended school years before in Bahia. But he succeeded before his death in rehabilitating the diocese, which he had found in ruins, and in elevating the tone of its religious and social life.

The merit of this Negro Bishop was not confined to his own diocese or to Brazil; nor did his life of labor prevent him from continuing those studies in which he showed himself so brilliant at school. He was a man of vast learning, and had a high reputation among Orientalists for his knowledge of the Semetic languages. He was, besides, held as authority of great weight in Biblical questions, and in Rome, that city of religious experts, his opinion was much esteemed. His death removes a man of whom the Negro race of North as well as South America may well be proud.

A Patriotic Concert

A splendid entertainment was given in the C.M.B.A. Hall in this good old Irish Catholic Parish of Huntley on the 10th inst. The evening was an ideal one and the crowd was very large, in fact too large for the capacity of the hall, but the programme and the success of the evening were in every way worthy of the cordial patronage given. The new Pastor, the Rev. Father Cavanagh, assumed the chair about 8 p.m. He prefaced the evening's programme by a few words of welcome to the large assembly, and then briefly stated the purpose in presenting a programme such as they were to enjoy. A closer union, social and otherwise, and as a means to that a revival of some of the best and noblest features of our race's song and music would be attempted. All this was with a view of strengthening ourselves in our closer union and elevating our ideals to a higher standard. The programme was then commenced which ran as follows:

Song of welcome by two little girls, Lizzie and Teresa Casey.
Chorus—O'Donnell Abo—By the local choir.
Vocal Solo—Kilamey, by Mrs. Thos. Brown.
Recitation—The Carpiade, by Miss Maggie Carroll.
Duet—Meeting of the Waters, by the Misses Egan.
Vocal Solo—The Valley Lay Smiling Before Me, by Miss Ethel McCoy.
Recitation—The Irishman, by Master John Casey.
Vocal Solo—I'll Not Deny the Shamrock, by Mr. Burns.

PART II.

Lecture by Rev. Father Harkins, Pastor of Almonte, on "The Pillar Towers of Ireland."
Recitation—The Pillar Towers of Ireland, by Miss Vina Casey.
Duet—Dear Little Shamrock, by the Misses Casey.
Vocal Solo—Come Back to Erin, by Miss Maggie Manion.
Recitation—Orange and Green, by Miss White.
Chorus—Rising of the Moon, by the local choir.
Duet—The Clock Song, by two little boys, P. and A. Manion.
Recitation—Michael Dwyer, by Master Joseph Gosson.

Grand Final Chorus—"God Save Ireland," by all.

Rev. Father Harkins did justice to his subject in his beautiful discourse on the "Pillar Towers of Ireland." The Reverend Lecturer showed a great amount of research and on the whole presented a very interesting lecture on this subject. The chairman briefly explained the meaning and the historic interest connected with the good Irish songs that largely made up the programme. The recitations, as may be seen by their titles, were of patriotic interest and were all given and much enjoyed. The grand old anthem, "God Save Ireland," which everybody honors and which was written to commemorate three of Ireland's martyred dead, was given with great enthusiasm. Just before the gathering rose to disperse Rev. Father Newman beckoned them to be seated a moment longer. In a few well chosen words the Reverend Gentleman called the attention of the audience to the political conflict now going on in Great Britain and Ireland. He pointed out the importance attached to every movement there, by their political leaders and of the opinions, convictions and demands of their kith and kin in these lands beyond the sea. As a people proud of the old race to which we belong it behooves us now to speak in no uncertain terms about our convictions on these matters. Accordingly he proposed a resolution expressing the entire sympathy of this assembly with the Hon. John Redmond and his followers in their struggle for Irish legislative freedom and our dignified demand that the English parties desist from their offensive attitude towards our people of the Irish race in the Old Land. The resolution was seconded by the Rev. Father Brown and Rev. Father Harkins, both of whom pointed out in the course of their remarks the unreasonableness of

English rulers in Britain to expect Irishmen here or in the Old Land to take kindly to British institutions or to recognize anything but duplicity in the boasted British fair-play, so long as the iniquitous state of things continued as now in Ireland. The speakers declared that it was an opportune time for Irishmen the world over to let Englishmen understand that we do not believe in giving the kiss of peace as a slavish return for the unfriendliness of those who smote, slandered and derided us. The resolution was carried unanimously amidst enthusiastic applause.

G.A.E.L.

West Huntley.

A Missionary Awakening in Kentucky

Still another diocesan Apostolate has been recently organized and added to the dozen or more already existing and doing great work in this country. Bishop Maes of Covington has recently announced in a pastoral letter to his clergy that he has secured a fine old country mansion at Richmond, Ky., and there he has located three priests: Rev. Joseph Mersman, who will be the superior, and pastor of St. Mark's church in the town; Fathers W. Punch and Thos. D. Cooney, who will be associated with him, through devoting their time to the giving of diocesan missions and Father Charles Rolles, who is now at the Apostolic Mission House preparing for the work. Bishop Maes says in his letter: Our desire has always been to have the work of preaching the gospel to those outside the fold attended to in every city, town and district of the diocese. Every soul within the limits of his parish appeals to the true priest of God. Unable on account of fixed and increasing local duties, to go into the highways and byways of their district the Rev. Pastors have now placed at their disposal men whose heart is in the work and who will count it a privilege to come and preach in any parish of the diocese at the invitation of the pastor for the benefit and enlightenment of those not of the faith. All they expect when giving missions to non-Catholics is the kind hospitality of the pastor without any remuneration. It is with deepest feelings of thankfulness to Almighty God for his gifts and graces that we may extend and broaden in the diocese committed to our pastoral care the greatest work of saving souls.

Richmond, located in the foothills of the mountain regions of Eastern Kentucky, is a good railroad centre and it gives the missionaries ready access to all Eastern Kentucky. They will spend the six summer months in unremitting labor among the natives of that very extensive field, preaching, instructing, saying Mass, holding special services and lecturing and during the winter months on account of the lack of roads making the hills and creeks of the state impassable, they will devote their energies to the work of the propagation of the faith in the more settled parts of the diocese. For the past year or more Father Punch has been stationed at Beattyville higher up in the mountains and he has been extremely successful in his missionary labors making scores of converts and carrying the truths of the Church into countries heretofore unvisited by a priest. Now, with able assistance he will push on this work with greater energy, locating churches and gathering the neophytes about him. This glorious work is worthy of the palmiest days of the missionary career of the Church. It reads like the wonderful stories of St. Francis Xavier and other great missionary heroes. It is striking evidence of the vigorous, aggressive life that animated this portion of the Church.

This diocesan missionary band has found energetic supporters in the local Federation of Catholic societies. The laymen have caught some of the missionary zeal of their bishops and have come to the assistance of the devoted missionary both by financial and moral aid. They arranged for a great non-Catholic mission in Newport, Ky., to open February 4th. They have secured the Odd Fellows' Hall and are bending every effort to make effective the results of the preaching of the missionaries. A great wave of missionary activity seems to be passing over this portion of the vineyard and it is due largely to contagious missionary zeal of an energetic bishop.

Funeral of Well-known Player

The funeral of Eddie Doyle, the well-known lacrosse and hockey player, took place Jan. 17th, at Newmarket, and was one of the largest ever seen in that place. Work throughout the town was practically suspended. The floral offerings were exceptionally numerous and beautiful and came from friends throughout the province. Rev. Father Whitney officiated. R.I.P.

Prominent Lawyer of Ottawa Dead

Word is to hand of the death of Mr. William H. Barry, a prominent member of the legal profession in Ottawa. The late Mr. Barry was born in Cork, Ireland, forty-seven years ago. He was the son of the late Mr. Jas. Barry of the Customs Department. He was unmarried, but is survived by his mother and four sisters, as follows: Mrs. E. J. Steers, Ottawa; Mrs. H. Bottomley, Huntsford, England; Miss Lily E. F. Barry, Montreal, and Sister Dorothea of Loreta Academy, Sault Ste. Marie. The funeral took place from St. Joseph's Church on Monday morning. R.I.P.

The Home Bank of Canada

8 KING ST. W. 78 CHURCH ST.
522 QUEEN ST. W.

TRANSACTS A GENERAL BANKING BUSINESS

Savings Accounts
a specialty

Sterling Exchange Bought and Sold
Drafts issued payable at all leading banks in Canada and the United States

Savings Department of Church St. and Queen St. Branches open every SATURDAY EVENING, 7 TO 9 O'CLOCK

JAMES MASON, General Manager

DRESS WELL

First, then talk business and you'll get a hearing. Don't buy expensive new suits—let me redeem your old ones.

FOUNTAIN, "My Valet"

Cleaner and Repairer of Clothing

30 Adelaide West. Tel. Main 3074.

MAISON JULES & CHARLES

Stock taking
Sale, 15 % Reduction During January

Cronet Switches completely conquer all competition by their comfort and cheapness

Natural Wavy \$3.00
Straight \$2.00

Transformation, Pompadour, Bang, Gents Toupees—Wigs.

Use only Jules and Charles' Green Soap, Finest Shampoo Leaves the Hair Soft and Glossy, 35c half lb. 50c one lb. pot.

431 Yonge Street, Toronto
PHONE M 2408

A New Fountain Pen Offer

So many of our friends accepted our Pen Offer last year that we have made an arrangement which enables us to

Renew the Offer
THAT IS, we can supply a

FIRST-CLASS GOLD FOUNTAIN PEN

To every subscriber, old or new, who sends us

A YEAR'S SUBSCRIPTION IN ADVANCE,

and FIFTY (50) CENTS additional. The pen will be forwarded immediately on receipt of the money. It is a better pen than any \$2.00 pen on the market.

The cut shows the exact size, and bears the manufacturer's guarantee that the pen is solid GOLD 14K fine.

N.B.—If it does not prove satisfactory in every way we will exchange it for another, or return the fifty cents additional on return of the pen.

Address:

The Catholic Register
9 Jordan Street



A TRIUMPH OF ART

In laundry work is what everyone calls the output of this establishment—shirts, collars, cuffs and all else washed without tearing, fraying, ripping off of buttons; starching not too little or too much, ironing without scorching, or otherwise ruining of everything in a man's wardrobe that ought to go into the tub. If your friends can't tell you about our work, phone us. We'll call for and deliver the goods and our way of doing up things will tell for itself.

New Method Laundry Limited

187-189 Parliament St.
TORONTO
PHONES—MAIN 4546 and MAIN 3289