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VO. XII., No. 27

TORONTO, THURSDAY, JULY 7, 1904

PRICE FIVE CENTS

DEATH OF REV. FATHER BRENNAN

The Venerable Pastor of St. Basil's Passes Away.

Clergy and Laity Testify by Their Sorrows How Well He Was Loved.

Profound grief envelops the people of St. Basil's parish, who have just sustained the loss of their dearly-loved pastor, Rev. Father Laurence Brennan, and sincere sorrow is felt by thousands throughout the city and province, where the life and work of the deceased priest are well and widely known. The sad event occurred at St. Michael's College on Thursday, June 30th, and though it had been expected for some weeks, the stroke was none the less severe. Father Brennan had been in delicate health for many years, but it was only about three weeks ago, when he fainted at the altar, that it was seen that his extraordinary vitality had well-nigh exhausted itself, and that the end was near. On the day previous to his demise the Archbishop, who is a member of the Basilian Order and was a class-mate of Father Brennan, administered the last Sacraments and bade a last farewell to his faithful colleague and priest.

Father Brennan was in his fifty-seventh year and a native of Kilkenny, Ireland. He came to this country at the age of seventeen and entered upon his studies for the priesthood at St. Michael's College. After his ordination he was attached to St. Basil's parish, where he at once won his way into the hearts of the people. His next station was at Owen Sound, at that time an extremely trying mission, hence he was recalled to St. Basil's, where he remained until his death. Eighteen years of the life of Father Brennan were given to the work and to the people of St. Basil's. Nor were the love and labor of those years

of success, he published St. Basil's Hymnal, a work now generally used in Canada and the United States. Nowhere will Father Brennan be missed more than amongst the different parish societies of which, one and all, he was the inspiration and life. St. Vincent de Paul Society, the Altar Society, the League of the Sacred Heart, Sewing Society, the different Sodalties, all have lost an able and enthusiastic director. It was on Corpus Christi that Father Brennan gave them his last attention. In the morning he had charge of the procession and he entered the church, leading and directing the children, a true shepherd and patriarch in appearance, the long beard which he always wore, helping this effect, and the white vestments intensifying the ascetic countenance, spiritualized by sickness and suffering, seeming already as if touched by a finger from above, he thus remains in the minds of his people. In the afternoon he addressed the Sodality and laid out a plan of work for the coming season, his sanguine mind refusing to see death until the due presence would no longer be shut out. Three weeks later he was dead.

Father Brennan was a member of a family of four boys and four girls; all his brothers predeceased him; one of his sisters is a member of St. Joseph's Convent. In this connection it is reported that on several occasions Father Brennan received money from relatives in Ireland, which sums were invariably distributed amongst the poor of the parish, he himself always living within the yearly allowance of eighty dollars permitted him by the rule of his Order.

The funeral took place from St. Basil's church on Saturday morning. The remains had been visited first in the parlor of the college and then in the church, by thousands. Members of the C.M.B.A., St. Vincent de Paul Society and St. Basil's Union, kept loving watch, and at 7.30 on Friday evening vespers for the dead had been sung. At 9 o'clock on Saturday morning the Archbishop and a great gathering of priests filled the sanctuary and the office for the dead was said previous to the funeral mass of requiem. The people filled the body of the church and the children and choir filled the gallery. The church was heavily draped in mourning and the very atmosphere seemed permeated with grief. The celebrant of the mass was Very Rev. Father Marjion, C.S.B., Provincial, assisted by Rev. Father Ryan as deacon and Rev. Father F. Murray as sub-deacon. The preceptors of the mass were Rev. Fathers Du Mouchel and Plomer; Rev. Fathers Hurley and Foster were acolytes and Rev. Father Murphy acted as Master of ceremonies. His Grace Archbishop Connors was assisted at the throne by Very Rev. J. J. McCann and Rev. Father Cushing, C.S.B. Others nearing one hundred in number, from the diocese and elsewhere, filled the sanctuary. The choir, directed by Rev. Father Martin with Mr. Mourre at the organ, and assisted by Rev. Fathers Rholeder, O'Donnell and members of outside choirs, rendered the music alternately with the singers in the chancel. The sermon was preached by Rev. Father McBrady of Assumption College, Sandwich, a friend and fellow-laborer of the deceased priest. Father McBrady spoke shortly but eloquently, his words and tones testifying to the sad emotions called up by the occasion. He quoted the words of the one lying dead before the altar as typifying his whole career, "I offer my life to the service of God for my own soul and for the souls of others. Father Brennan was described as a man of God and a lover of souls. All will miss him, said Father McBrady, the little children whom he loved and for whom he contrived will miss him; the young men will miss him; the business man will miss him; the schools will miss him, and those of this house will miss in him a true and kind member. Twenty-seven years ago he was here as prefect, then again, after five or six years, during which his health was wrecked in the arduous mission on Georgian Bay, he returned as parish priest of St. Basil's; since then his life is before you; you saw him in the church, you met him in the street, you came face to face with him everywhere; you saw a man of God full of the spirit of God. You, the people of St. Basil, were his flock, he was your shepherd; he worked in the street sick and suffering, and wondered that he could even leave his room, and yet shortly before his death his words were, "I am glad to die in harness." His joy was to be with the children and the last occasion on which he was seen in public was on Corpus Christi, when he led the little ones in procession into the church. Last Wednesday His Grace and some twenty others gathered about his bed. His Grace administered the last sacrament, the last prayers were said; then passing slowly round the bed, each stretched out his hand and grasped the thin hand extended in farewell; it was hard for us, it was hard for him, and yet I thought I caught beneath all a look of happiness, as if even then he heard the music of the approaching angels. I will not ask you to pray for him, said Father McBrady, the people of St. Basil's congregation have long memories and loyal and in Holy Communion and by your family hearth, you will never forget him, and this will be your consolation, your answer, to again meet your beloved priest before the face of God." At the conclusion of the mass the "Libera" was sung, the Archbishop and priests forming a circle round their late companion. At this moment the scene was at once sad and beautiful and before the solemn chant was ended its prayer seemed already to have been answered; the sombre drapings of the church were lost sight of and only the great circle of light and whiteness which surrounded the bier seemed to remain; a forest of heaven was already in the air and as the cortege moved



THE LATE FATHER BRENNAN.

given with any stint or measure; they were poured forth with all the energy and ardour with which a soul full of enthusiasm for the work of the Master is capable. Father Brennan was an ideal priest, one whom not grace alone, but nature also, seemed to have intended for the divine office. Tall and dignified in appearance, with a winning countenance and smile, he attracted all, both young and old; the little children loved him and their elders admired and revered him, every household in his parish felt as if he were one of its personal members, and his loss is felt as a keen and individual grief.

To great piety and exceeding charity and generosity Father Brennan added the intellectual gifts of an alert man of business and the results of his successful financing were seen when he wiped out the debt upon his church and erected the novitiate on St. Clair avenue. The versatile character of his mind is evidenced by the fact that amidst the work and cares of a large parish he found time to collect and compile material for a large and well-assorted hymn-book. Anxious to introduce congregational singing amongst his people, a task he accomplished with fair amount

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down the aisle accompanied by the singing of "In Paradise," it was not difficult to imagine the opening of the pearly gates and the loving welcome at the foot of the great White Throne. The coffin was carried from the church to the hearse by Rev. Fathers McBrady, Burke, Kelly and Murray, each step of its progress being marked by the tears and prayers of his mourning people, and at the porch where the little girls of the schools enveloped in their white veils, awaited its coming, a spontaneous burst of grief greeted its appearance. A long procession accompanied the hearse to the cemetery, first the boys of the schools in black suits and white sashes, then members of the C.M.B.A., Branch 149, and a large number of friends in carriages. The lay pall-bearers were Judge Anglin, R. Emsley, J. J. Murphy, Hugh Kelly, W. O'Connor and W. J. Kernahan. Representatives of the Separate School Board and Christian Brothers were also present. The remains were laid to rest in the plot of the Basilian Order at St. Michael's cemetery, Very Rev. Father Marjion officiating at the grave.

Among those present were: Very Rev. Father Marjion, C.S.B., Provincial; Very Rev. Father Teely, Superior St. Michael's College; Very Rev. Father McBrady, Superior Assumption College; Very Rev. J. J. McCann, V.G.; Rev. Dean Morris, Rev. Fathers Granotier, H. Canning, Jas. Walsh, W. A. McCann, Holden, G. Dogherly, Brady, Hamilton, Gallagher, Hand, J. P. Treacy, D.D., Boyle, Devine, O'Connell, M. Intee, Minahan, Whelan, Stuhl, Nazar, Rholeder, Cushing, O'Donnell, Staley, C.S.B., E. Martin, McKeon, representing Bishop McEvoy of London; Mons. Heenan, representing Bishop Dowling of Hamilton; Coty, Dr. O'Brien, representing Bishop O'Connor, Peterborough; Ferguson, C.S.B., Hurley, C.S.B., Foster, C.S.B., N. Roche, C.S.B., Grand, C.S.B., De-troit; Frachon, C.S.B., Collins, C.S.B., E. O'Neill, C.S.B., F. Finnagan, Dean O'Connell, Mount Forest; Trayling, Plomer, C.S.B., Du Mouchel, C.S.B., F. Walsh, C.S.B., E. Murphy, Urban, C.S.S.R., M. Kelly, J. McGrand and T. Roche, C.S.B. May he rest in peace.

Among those left to mourn the loss of Father Brennan are his sisters, Sister Immaculate Conception of the Community of St. Joseph, and Sister Brennan of Toronto, also his cousins, Rev. Father Ryan, C.S.B., Sister M. de Sales, Sister M. Adelaide, the Misses Mary, Margaret and Kate Ryan of St. Joseph's Academy, Miss Katie Phelan, St. Joseph's Academy, and Mr. John Brennan, Washington.

Brides of Christ

On the Feast of the Visitation of the Blessed Virgin in the pretty Chapel of the Mother House of the Sisters of St. Joseph at Nazareth, Kalamazoo Co., Michigan, Miss Margaret Golden and Miss Katherine Fritz received the habit of the Sisters of St. Joseph, and hereafter will be known as Sister M. Clara and Sister M. Anna. The following Sisters made their vows: Sister M. Loyola, Bertilla, Florentine, Charles, Theodora, Carmel, Mildred, Leocadia. A number of clergymen of the neighborhood were in attendance.

PERSONAL

Mr. Hugh Day Scully, second year Toronto University, son of Mr. William Scully, Parkdale, has secured the Alexander MacKenzie Scholarship in Political Science at the recent university examinations.

Dr. M. M. McGahey, honor graduate of the University of Toronto, is about to London for the purpose of opening a dental office there. Dr. McGahey was for several years in the business with his brother on Yonge street.

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CATHOLIC HIGHER EDUCATION

To the Editor of the Register:

In a previous contribution your correspondent dealt with a very important article on the advantages of University training for ecclesiastical students, which appeared in this year's number of an Irish College Annual. Only a portion of that article was then touched on, the latter and most interesting part being left for a separate instalment. In this latter part the article under consideration proceeds to show what has been done in this matter in Germany and Italy. In the former Empire in which Catholics by their admirable organization have struck off the shackles of the most unrelenting and unscrupulous persecution of modern times and have attained a position of commanding influence, there are at present some thirteen hundred ecclesiastical students on the rolls of the various universities! Thirteen hundred students for the priesthood. This must be a very large proportion of all the ecclesiastical students of the German Empire. And when we think of that number of students at this moment absorbing all that is best in the lecture rooms of some of the most renowned universities in the world and utilizing the same for the benefit of the Church, we cease to wonder at the proud position the Catholic Church at present occupies in Germany. We are not surprised that the most powerful papers and magazines of that Empire are the product of Catholic trained intelligence.

The triumphant progress of Catholicism in Germany is an object lesson for Catholics throughout the world. It effectually disposes of the idea, sedulously fostered by intellectual laziness and narrowness that the successful student, the bookworm as he is contemptuously styled, is often shy, retiring, absorbed in his library, unsuited to the rugged and practical work demanded of the ordinary missionary. The experience of Germany has disproved this completely. There may be individual cases in which the man who has distinguished himself at a university may prove somewhat of a failure on the mission or fail to realize expectations. But in the great bulk of instances, the man who has made a creditable university course, the man who in the lecture hall has been pitted against the brightest intellects of the various professions, will be the progressive and zealous missionary afterwards.

We need not go to Germany for confirmation of this. The Toronto papers are just now paying tributes to the most generous character to the success of an Anglican clergyman who made a most brilliant record in Toronto University and whose subsequent career has not been unworthy of that record. What is being done in Germany, the writer of the article under consideration tells us, is imitated in Italy. In the latter country the State Universities are being largely utilized by ecclesiastical students, and this is all the more noteworthy because of the strained relations between Church and State in that country.

What is the Catholic Church in Canada doing in this regard? Her colleges in some instances have university affiliations. But what is done to utilize these affiliations as far as ecclesiastical students are concerned? How many of them have taken a university course or possess a university degree? And what standing would such a degree give them? Would it give them a recognized position in ecclesiastical affairs?

Here are matters which demand the serious and immediate consideration of those who have the progress of Catholicity at heart. And the only way in which that consideration will be obtained is the appointment by Rome of an Educational Commission to inquire thoroughly into the whole question of Catholic education for the clergy first of all and then for the laity. At the present time we have one system of teaching here, another there, one

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THE CHURCH IN IRELAND

Resolutions Adopted by the Hierarchy Assembled at Maynooth

The proceedings of the Maynooth annual re-union which has just closed were of a very interesting character. The following declarations and resolutions of the Hierarchy were ordered to be published:

"As authoritative statements made recently in Parliament indicate that the Government of the country contemplate serious changes in our systems of primary and secondary education, and as some pronouncements made by individual Catholics would suggest that the gravity of the issues involved and their true nature are not sufficiently understood, we deem it our duty to make the following statement:

"That we feel that any limitation or restriction of the control which is now exercised by managers over the schools of the National system of education would be so injurious to the religious interests of our people as to make it imperative on us to resist the introduction of such a measure, and, in case it were adopted, to reconsider our whole position in relation to those schools.

"That as the power of appointment of the teachers in National Schools is the principal guarantee that Catholic parents have that the education of their children will be placed in trustworthy hands, and as the reports of the inspectors of National Schools concur in stating that that power is, on the whole, well and judiciously employed by the clergy, we are satisfied that on moral and religious, as well as educational grounds, it would be disastrous to interfere with it.

"That there is no sufficient reason for the adoption of extreme measures such as have been recently suggested; the National system as it actually exists is the growth of sixty years; it has gradually been transformed from its original irreligious conception into a form that is in harmony with the actual conditions of the country; it has removed, broadly speaking, all religious strife and contention from the primary schools; it has been widening year by year, and improving its educational work, and, although there are still many defects, we are convinced that these may be remedied under the present system without convulsing the country, and perhaps throwing education back for generations, especially if the appointment of Commissioners is carefully made and on educational qualifications.

"If the improvement of education is the object which the Government and those who are behind them have in view they would first try what simple and obvious reform within the existing system would effect. In a wretchedly poor country that is drained by excessive taxation and a ruinous land system, it would occur to anyone that whatever parsimony was allowable it was not in dealing with our schools. Yet at the moment that England is transferring over a million a year from local rates to Imperial taxation for the support of her schools, the Equivalent Grant for this country is refused to our primary schools on the score that our poor people do not contribute enough locally to their support. In our opinion, the primary schools of Ireland, especially in the poorer districts, have the first

class of teachers in one diocese, another in another, one class of qualification demanded of teachers in one city, a different standard in another. We have a number of colleges, each catering to its own circle and seemingly unconscious that there is anything outside that little circle to interest it. And the least effort is, apparently, not being made to remedy this 'convenient' system. There seems to be no ambition to move out of the old narrow groove. 'What has been good enough for fifty years ago ought to be good enough for to-day,' seems to be the motto of those from whose position something in the line of leadership should be forthcoming.

It can safely be asserted that nothing will be done until some step such as suggested will be taken. An Ecclesiastical Commission, composed of men thoroughly acquainted with our present drawbacks and needs and thoroughly imbued with the importance of welding our local and struggling educational institutions into one Canadian system and of setting one standard from the primary to the highest forms would open an era of progress for the Catholic Church in Canada, where she has hitherto been sorely handicapped by the want of constructive statesmanship of a broad character.

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claim on this Equivalent Grant, which by itself would be sufficient to remove practically all the material defects about which complaint is now being made, and, amongst other things, would render unnecessary the objectionable suggestion of amalgamating boys' and girls' schools in districts where the necessity for such amalgamation does not exist, whether as regards attendance or educational efficiency, but solely to save expense.

"Then the waste of £30,000 a year on the Model Schools ought to cease; the Training Colleges should be helped until they reach the highest point of efficiency; the salaries of the teachers should be made such as to attract the best and most suitable candidates to the profession. These and other reforms would remove the greater part of the defects which are now the pretexts for attacking ostensibly the present system, but in reality the power of the clergy in the schools.

"Statements have been made as to the want of interest on the part of the people in education. We do not think that it is so. The amount of voluntary contributions which they make towards the building of schools, particularly convent and monasteries, schools, towards which in many instances the Government makes no building grant, is very large, and all over Ireland it is the uniform experience of managers that the people willingly contribute whatever is necessary to the upkeep of the schools.

There are exceptions, we allow, but they must not be taken as a type of the whole, and, for our part, we should gladly second any measure to compel such managers to do their duty. In the details of the educational work done in the schools parents do not, as a rule, interfere, from the conviction, which we regard as, on the whole, sensible on their part, that these things are somewhat outside their competence, and can be safely left to the teachers under the supervision of expert inspectors and the immediate control of the managers.

"The alternative to the present Board of National Education of a Governmental Department, subject to the British Parliament and directed by Governmental officials, would be most objectionable to the Irish people and to us on religious, political and educational grounds, and we feel that Mr. John Redmond deserves the thanks of the country for the prompt and decisive action which he took in the House of Commons against this project.

"A Department of Education may be well enough in England, where society is socially and politically in a normal condition, but in Ireland it would mean another outbreak of Dublin Castle, and a further opportunity of practical ascendancy for a favored sect.

"We regard with distrust this new-found zeal for educational reform and the importation of English secularists to propagate their views, and are satisfied that its purpose is not the improvement of our schools, but the elimination from them of the religious influence of the Church.

"This is a state of things to which we shall never assent; and we have to add that, while we shall continue to do everything in our power to improve the education of our people, we shall not be induced by specious pretexts to adopt measures that are conceived in an anti-Catholic and an anti-National spirit. The first condition of a radical reform of Irish education is the establishment of a University system that the vast majority of the Irish people will accept. Until that is done, we shall regard all this talk about co-ordination and local control and educational progress as insincere and as aimed at lessening clerical—that is Catholic—influence in the schools, rather than at promoting their educational efficiency."

THEIR LORDSHIPS' RESOLUTIONS.

The following resolutions were adopted by their Lordships:

1. "That the rents drawn by Trinity College out of land in almost every part of Ireland, which, as the outcome of confiscation, have been reserved during three hundred years as a prize for a State-favored minority."

(Continued on page 8.)

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