

## The Catholic Register

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TORONTO, JULY 19, 1906.

## A CLERGYMAN'S PAY.

An Anglican clergyman at Fenaghville, in the Ottawa diocese, has tendered his resignation on the ground of inadequate salary. Having a wife and six children he complains that his yearly income of \$800 is altogether insufficient. At the same time he admits it to be greater than that of seven-tenths of the clergy of the diocese. What is to become of Anglicanism under such circumstances? For a clergyman to support a family of six children and maintain his dignity upon such a salary, not to mention the cost of education, is almost impossible. But the gentleman resigns from what he calls the priesthood. There is a contradiction here. If he deems his ministry a priesthood, which is eternal, and from which he cannot resign. Supposing he resigns from the exercise of it, to what calling will he devote himself? To some worldly and more lucrative calling? That will not do. That is neither evangelical nor apostolic. The difficulty is that he has not left all to follow the Master; he is not willing to trust that if sent without purse or scrip he will not want. There is no application in the text of St. Paul which he quotes: "If any provide not for his own, and especially those of his own household, he hath denied the faith, and is worse than an infidel." To throw up his calling for such a reason is not the confidence he would, or should, urge his flock to practise. That the laity of any denomination should allow a stipend to remain constantly at a low ebb whilst the tide of expenses rush on to threaten the manse is a disgrace to them. Protestantism based upon private judgment looks upon the minister as a servant, a mere teacher or something of the kind. The members pay as they wish. There is no divine power insisting upon payment; nor is there any real sacrament or worship requiring the offices of a priest, so that there is no demand. But the difficulty in the present case is the household. Wife and six little ones have to be provided for. Celibacy would have obviated all this and saved the services of an unselfish candidate to what may be a deserving but poor people. It is under the sad circumstances of hardship and poverty that the Church of God shows up with remedy for evil and efficient policy for sacred ministrations. Imagine a Jesuit missionary resigning his work of zeal because his salary was only eight hundred dollars. With his boat in summer and his snowshoes in winter onward he goes with his message of peace and his worship of sacrifice. He has no care of his own. He left them long before, he left all; and now neither poverty nor hardship, nor shipwreck nor cold, nor anything, will separate him from his mission. Truth is with the old Church; with it too, are stable organization and apostolic unselfish devotion.

## THE TWELFTH.

The usual gathering, the usual noise of drum-beating and the usual glare of orange ribbon and July heat, marked the Toronto celebration of the battle of the Boyne. Some were in the procession who should have excused themselves. Amongst these were the Minister of Education and Mayor Coatsworth. The former felt ashamed, and turned off to the Legislative Buildings on the ground that he had work to do. The latter continued to the exhibition grounds, where he appeared on the platform, and addressed the crowd. It will become a Mayor of a mixed city such as Toronto to so identify himself with this division-sowing party celebration. The Hon. Mr. Foy ought to look after his mayoralty candidate.

As for the poor multitude of listeners they were too blind to see whether they were being led, and too prejudiced to hear fair play. Ministers—so-called—were there, with the usual denunciation of Rome, the usual boasts of liberty, and the usual cant of calumny and uncharity.

Despite all this, however, and taking generalities for data, it is interesting to note that a self-respecting public is discountenancing more and more all such exhibitions. The spirit of Christian Charity is abroad, that spirit which calls for courtesy between man and man, and it decries and frowns upon tunes that carry with them offence and insult to one-sixth of a city's inhabitants, and calumnies which are against the laws of justice and truth and against the spirit that should actuate and weld together all portions and classes of humanity.

## REQUEST WAS REFUSED

The refusal of Trustee Shaw, Chairman of the Public School Board of the city, to allow the flags of the city schools to fly in honor of the anniversary of the Battle of the Boyne, was in accordance with the rules of consistency and good sense. When the chairman said that he did not consider the "Twelfth" a national holiday and could see no justification for raising the flags on the Public schools, he was in harmony with the ethics that govern all such events. To raise the flags on the feast of St. George, St. Andrew, St. Patrick or St. John the Baptist, would be to honor the patron and people of a certain nationality, and as such would be justifiable and to most people commendable. To comply with the request in this instance would be to countenance party feeling, which in no case is within the province of the civic fathers, and in the present instance would be to gratify a few while at the same time offering an implied insult to many unoffending and non-interfering citizens. To listen to insulting party tunes from a party procession may be borne with a certain amount of equanimity, but to have these emphasized by the formal consent of a city official would be something quite different. From this, however, we were saved by the consistent conduct of Trustee Shaw in refusing to be a party to the matter.

## EFFECTS ALREADY FELT.

From our Montreal exchanges we learn that the late action of Archbishop Bruchesi in inaugurating a temperance crusade, has already been productive of much good. His Grace has just returned from a pastoral tour during which thirty parishes were visited. General results for good were everywhere visible and the good results from the anti-alcohol movement were particularly prominent. Referring to the assistance which the government and municipal bodies could give, His Grace said:

"Give us the assistance and sympathy of the Government and the municipal bodies, and it will take a comparatively short time to regenerate the whole people."

Nevertheless, the Archbishop was of the opinion that the chief hope in the matter is in the salvation of the children, for he said:

"I have little hope of making a temperance man out of the habitual drunkard, but it is the children and rising generation we are after; for I tell you the girls and boys of our land hold its future in the hollow of their hands."

"The curative methods have been wrong in the past, we acknowledge it, and we are starting out on new lines. Formerly, as now, a child was taught from the cradle that to lie, to steal, and to cheat were crimes which every good boy and girl should avoid and abhor, but the good mother and father never once thought of adding: 'Thou shalt not drink whiskey.'"

"Hence the great defect of the training of the home circle. Children saw liquor kept in the house, they saw father and friend take a friendly glass, and who would think of failing to indulge in the 'petit coup' at New Year's, or when another little one came to gladden the home circle. The children would ask, and would be, of course, refused at a tender age, yet at 16 or 17 they, too, must begin to drink and treat their companions."

All seriously minded people cannot but be in accord with the mind of the Archbishop of Montreal on the subject, and cannot withhold admiration for this, his great work along temperance lines.

## PRESIDENT LOUDON.

By insisting upon the acceptance of his resignation, President Loudon severs his connection with the University of Toronto, with which he has been so long and so creditably associated. Matriculating in 1858, he pursued with brilliant success the study of both classics and mathematics, graduating with high honors in 1862. From the rank of student he rose step by step amongst the teaching staff until 1892, when on the death of Sir Daniel Wilson he was named President of the University. It would be out of place to eulogize or criticize the rule and policy of President Loudon who now lays down his burden,

weary with the strain of education and the exacting demands of a growing institution. Had he started now when he is leaving off, with the presidency better defined and more honorably secured, he would have every prospect of progressive success and continued health and usefulness. Had he belonged to an earlier generation, when the University was much more simple and much less expensive, he would have administered it with scholarly care and sound economy. Dr. Loudon had the misfortune to enter upon his presidency when the demands of the University were doubly severe, by reason of the fire and by reason of the ever increasing calls of science and the expansion due to the newly federated institutions. His position was further handicapped in the question of appointments. In these and other respects he had the odium of his position but not its freedom of efficient action. President Loudon may not always have taken in at a glance the whole field of University usefulness and extension. But his eye was single and his purpose one. A distinguished son of his Alma Mater, he always remained a zealous, devoted guardian of her interests. Whoever may succeed him will not bring to the office more unselfishness or steadier application to its onerous duties. With his departure another volume of University history is closed. It devolves now upon the Board to select another who will write in scholarly, masterly hand the next volume.

## MORALIZING ON TRAGEDY.

The late tragedy in Madison Square, New York, when a wealthy spendthrift named Thaw deliberately shot the distinguished artist, Stanford White, has elicited a surplus of moralization. "Thaw," says one newspaper, "in jail to-day with the blood of White upon his hands, is the victim of too much money." "Money," says another, "is the root of evil—money, left to a family that is wholly without the balance, the taste, the refinement to derive from money its greatest economic value and the greatest return to themselves." We would prefer to wait. Whatever may have been Thaw's training and early life, he is now on trial for murder. We can await the result of this trial. No doubt too much money spent in sinful pleasures laid the train to the cold-blooded deed which now leaves upon the spendthrift's brow the brand of Cain. All these are the sins and crime of an individual. We are anxious to see if United States society will palliate this shedding of blood by a multi-millionaire. An idle rich class may be a danger to society, but we can hardly admit the humiliating idea that he is a type of an idle-rich class. It will not do to launch out with socialistic theories because of one crime, however revolting it may be; or even threaten rich young men that if they do not spend their money properly then "the public conscience" will take care that they do. The Toronto Globe looks upon the tragedy as an object lesson to teach the rich. Granted. But here was a young man who had attended one of the leading colleges, whose extravagant habits were a scandal to every circle in which he moved. He was a sensualist from his early teens. No lesson beyond some deeper degradation could be taught him. He is no type—unless it be of fallen humanity. The educational lesson in the whole thing is addressed to parents. They should train their children early in life to self-denial, to charity for the poor, to the responsibility of wealth, to religion and its elevating and ennobling principles and practices. As long as religion is left out of education, so long will the number of young men like Thaw increase and so long will tragedies like that of Madison Square multiply.

## THE POPE'S HEALTH.

Quite frequently we see discouraging reports of the Holy Father's health. As a general thing they are without foundation, and receive in due time their deserved contradiction. The other day came, however, a report from Mgr. Paquet of Quebec upon whose statement the utmost reliance may be placed. He states that on visiting the Sovereign Pontiff lately he found him very much changed from the time he had last seen him, which was a year ago. His Holiness is more marked with care, his manner is much less vivacious and his step weaker. The burden of his high office, the confining strain of his life in the Vatican, and the dread of the ever approaching storms of socialism in France and Italy, are telling severely upon the health and spirit of our venerable and beloved Sovereign, Pius the Tenth. It should be the prayer of the Universal Church that God may still spare him in strength that he may carry out his purpose and renew all things in Christ.

## THE SPIRITUAL NEEDS OF THE SOLDIER.

At length the British Government is awakening to the matter of greater regard and interest in all that pertains to the welfare of its soldiers, particular prominence being given to their spiritual needs and necessities. When opening a new addition to the home for soldiers and sailors at Pimlico on the 11th inst., the War Secretary, Haldane, expressed his views on the matter in words that redound to his credit and which will bring him thanks throughout the broad realm of His Majesty's dominions, for wherever a soldier is found, thence will gratitude emanate for him by whom at length the true value of the soldier has been defined. Speaking of the soldier himself the Secretary of War said that "unless those connected with the welfare of the soldier strove to awaken in him a sense of his infinite worth, they would never succeed in their work." Mark the words, "infinite worth," and yet on the authority of Kipling we know that it is only when war looms up lurid and threatening that the soldier is valued, then only is he one of "the thin red line of heroes"; at other times he is only "Tommy Atkins," whose value is something less than zero, and whose welfare interests himself and himself alone. War Secretary Haldane further said:

"They could not induce men to give the country their best unless they were prepared to hold out some prospect of care and help, due those willing to lay down their lives for the nation."

Here is the matter in a nutshell, and yet how many a leader of a "forlorn hope," how many a hero who ran a chance of reaching eternity, while "cannon to right and cannon to left, volleyed and thundered," has been left to die a miserable death, finishing only with a resting place in a pauper's grave. Regarding the spiritual wants of those defenders of the Empire, Mr. Haldane said:

"I feel strongly that the care of the spiritual needs of the army should be placed on a comprehensive footing. I have been trying to devise a new element in the War Office organization for increasing the breadth and reality of the foundation on which this matter should be dealt with. The Army Council has decided to appoint a committee as part of the regular army organization, charged with looking after the spiritual needs of the soldiers on a broad and comprehensive basis. All churches would be represented on this committee, and it would also include distinguished laymen who appreciated these matters."

On this point the Secretary of War is evidently well intentioned, and if the matter can be adjusted with that spirit of toleration which is the right of all religious belief, then a great change will have taken place for the better. For some years chaplains have been supplied both for Catholics and Anglicans, though if we are not mistaken, no other religious bodies are yet recognized, but a time was, and not far remote, when to be a member of the Catholic Church was for a soldier to place himself outside all chance of promotion. This, however, has been gradually dying out and the present action of the Secretary of War, if developed fully, may do away with all prejudice and partisanship in matters of religion, while at the same time leading to the higher spiritual status of the soldiers themselves. While decrying the necessity for the soldier, it has always seemed to us that the military profession stands amongst the highest in the land, and as such it should be honored. To a certain extent this is recognized in other countries, in France for example, where her highest gift, the Legion of Honor, which though sometimes given to others, is usually earned by her soldiers, is always greeted with the highest military salute. In all grades and all departments of military life are found men of exceptional talent and intellect, but because their possessor is vested in a uniform, those talents are for the most part unrecognized. The word "soldier" should carry with it greater weight than the words "general" or "marshal," for while the latter denote the highest grades in the divisions of military life and discipline, the word "soldier" contains the reason, the very essence for the soldier's being, that is that he defend and if needs be, die, for his country. Where the soldier, then, is a necessity, may both his material and spiritual needs be looked after. For us in Canada our opportunities are perhaps few, it is only the old pensioner, his breast oft times covered with medals, that we may have the opportunity of helping and honoring. This help and honor have not always been the product of the past, nevertheless, to the soldier it is a rightful due, for no one who has once taken His Majesty's shilling has escaped the obligation of dying if needs be in the defence of the people of the country, and "greater love has no man than this, that he lay down his life for his friend."

## Dr. Hyde's Parting Message.

O friends and children of the Gael in America, I am departing again beyond the seas, and I am going home to Ireland. I would like to say a word of thanks to you all and to leave with you my seven thousand farewells and blessings in each single spot in which we are scattered throughout this wondrous country. I have traveled the land up and down, east and west, north and south, and I have found nothing in any place except a hearty welcome. In whatsoever place I spoke and explained this new teaching, the teaching of the Gaelic League, the people have accepted it and they have been all of one mind with the people at home, and it is not alone that they were of one mind and one word with us, but they were also generous and open and kind and hearty, assisting us in every way, putting courage in our hearts and putting money in our treasury in order to establish a Gaelic Ireland again in Erin.

I have travelled now close upon nineteen thousand miles, and I have visited between three and four score cities, and I have explained the cause of the Irish language in the presence of eighty thousand people or more, and I have not heard a single word in any town of those that was not favorable to our cause, and the newspapers were everywhere more than kind.

I understand now in a way in which I never understood it before, how great is this country and how numerous and strong and powerful are the Irish who are in it, and these tidings will raise the heart of every Irishman at home when he hears them.

I have expressed my deep thanks by letters to many of the friends whom I met, but there were many others to whom I had no time to send letters, and I shall ask of them to accept this excuse from me, for I had not much time to myself to do everything I should have liked.

I offer a thousand thanks to the Archbishops, to the Bishops, and to all the clergy for so readily understanding the meaning of my story and for heartily helping me as they have done; and it is not to the Irish alone that I am grateful, but to the Americans themselves also. There is a great likeness between the two nations, and I have found that the people of Ireland have left their own mark on the mind and character and spirit of the Americans. There are few places in which there is not a drop or two of the blood of the Gael to be found amongst the people. I would sooner have the goodwill of this country than anything else in the struggle which we have set on foot to bring back the language and music and customs of Ireland, and if we are loyal and faithful to ourselves we shall get that from them.

I have been seven months amongst you from the day I arrived until this day, and there is grief on me to be leaving you, but that which was set before me I have now done and there is no Irishman in this country who can say that he does not understand now what the Gaelic League is doing in Erin. The blessing of God with you all. I am,

THE CRAOBHINN.

## A STRUGGLING INFANT MISSION

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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 that they will, too, cast a sympathetic and pitying eye upon me in my struggle to establish an outpost of the Catholic Faith in this—so far as the Catholic Faith is concerned—barren region? 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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