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Cardinal Gibbons Emphasizes the Advantages of Reading the Bible

"To assert," says His Eminence, Cardinal Gibbons in his well known forceful style in "The Faith of Our Fathers," "that the Church is the enemy of the Bible is base calumny. As well might you charge the patriotic statesman with attempting to destroy the constitution of his country while he strove to protect it from unprincipled demagogues, as say that the Catholic Church is opposed to the reading of the Scriptures or that she is the enemy of the Bible.

"For fifteen centuries, the Church was the sole guardian and depository of the Bible; and it she really feared that sacred Book, who was to prevent her, during that long period, from tearing it into shreds and scattering it to the winds? She could have thrown it into the sea, as the unnatural mother would throw away her offspring, and who would have been the wiser?"

"What has become of those millions of once famous books written in past ages? They have nearly all perished. But amid this wreck of ancient literature, the Bible stands alone a solitary monument like the Pyramids of Egypt and the surrounding wastes. That venerable Volume has survived the wars and revolutions and the barbaric invasions of fifteen centuries. Who rescued it from destruction? The Catholic Church. Without her fostering care, the New Testament would probably be as little known to-day as 'the book of the days of the Kings of Israel.'

"Little do we imagine, in our age of steam printing, how much labor it cost the Church to preserve and perpetuate the Sacred Scriptures. Learned monks, who are now abused in their graves by thoughtless men, were constantly employed in copying with the pen the Holy Bible. When one monk died at his post, another took his place, watching like a faithful sentinel over the treasure of God's Word.

"Let me give you a few plain facts to show the pains which the Church has taken to perpetuate the Scriptures.

"The Canon of the Bible, as we have seen was framed in the fourth century. In that same century, Pope Damasus commanded a new and complete translation of the Scriptures to be made into the Latin language, which was then the living tongue not only of Rome and Italy, but of the civilized world.

"If the Popes were afraid that the Bible should see light, this was a singular way of manifesting their fear.

"The task of preparing a new edition of the Scriptures was assigned to St. Jerome, the most learned Hebrew scholar of his time. This new translation was disseminated throughout Christendom, and on that account was called the Vulgate, or popular edition.

"In the sixth and seventh centuries, the modern languages of Europe began to spring up like so many shoots from the Parent Latin stock. The

Scriptures, also, soon and their way into these languages. The Venerable Bede, who lived in England in the eighth century, and whose name is profoundly revered in that country, translated the Sacred Scriptures into Saxon, which was then the language of England. He died while dictating the last verses of St. John's Gospel.

"Thomas Aquinas, Archbishop of Canterbury, in a funeral discourse on Queen Anne, consort of Richard II, pronounced in 1394, praises her for her diligence in reading the four Gospels. The Head of the Church in England could not condemn in others what he commended in the Queen.

"Sir Thomas More affirms that, before the days of Wycliffe, there was an English version of the Scriptures, by good and godly people with devotion and soberness well and reverenced.

"If partial restrictions began to be placed on the circulation of the Bible in England in the fifteenth century, the restrictions were occasioned by the conduct of Wycliffe and his followers, who not only issued a new translation, on which they engraved their novelties of doctrine, but also sought to explain the sacred text in a sense foreign to the received interpretation of tradition.

"While laboring to diffuse the Word of God, it is the duty, as well as the right of the Church, as the guardian of faith, to see that the faithful are not misled by unsound opinions.

"Printing was invented in the fifteenth century, and almost a hundred years later came the Reformation. It is often triumphantly said, and I suppose there are some who, even at the present day, are ignorant enough to believe the assertion, that the first edition of the Bible ever published after the invention of printing, was the edition of Martin Luther. The fact is, that before Luther put his pen to paper, no fewer than fifty-six editions of the Scriptures had appeared on the continent of Europe, not to speak of those printed in Great Britain. Of these editions, twenty-one were published in German, one in Spanish, four in French, twenty-one in Italian, five in Flemish and four in Bohemian.

"Coming down to our own times, if you open any English Catholic Bible, you will find in the preface a letter of Pope Pius VI, in which he strongly recommends the pious reading of the Holy Scriptures. A Pope's letter is the most weighty authority in the Church. You will also find in Haydock's Bible the letters of the Bishops of the United States, in which they express the hope that this splendid edition would have a wide circulation among their flocks.

"These facts ought, I think, to convince every candid mind that the Church so far from being opposed to the reading of the Scriptures, does all she can to encourage their perusal.

"A gentleman in North Carolina lately informed me that the first time he entered a Catholic bookstore he was surprised at witnessing on the shelves an imposing array of Bibles for sale. Up to that moment he had believed the unfounded charge that Catholics were forbidden to read the Scriptures. He has since embraced the Catholic faith.

"And perhaps I may be permitted to record here my personal experience during a long course of study. I speak of myself, not because my case is exceptional, but, on the contrary, because my example will serve to illustrate the system pursued toward ecclesiastical students in all colleges throughout the Catholic world, in reference to the Holy Scriptures.

"In our course of Humanities, we listened every day to the reading of the Bible. When we were advanced to the higher branches of Philosophy and Theology, the study of the Sacred Scriptures formed an important part of our education. We read, besides, every day a chapter of the New Testament, no standing or sitting, but on our knees, and reverently kissed the inspired page. We listened at our meals each day, to selections from the Bible, and we always carried about us a copy of the New Testament.

"So familiar, indeed, were the students with the sacred Volume, that many of them, on listening to a few verses, could tell from what portion of the Scriptures you were reading. The only dread we were taught to have of the Scriptures, was that of reading them without fear and reverence.

"And after his ordination, every priest is obliged in conscience to devote upwards of an hour each day to the perusal of the Word of God. I am not aware that clergymen of other denominations are bound by the same duty.

"What is good for the clergy must be good, also, for the laity. Be assured that if you become a Catholic, you will never be forbidden to read the Bible. It is our earnest wish that every word of the Gospel may be imprinted on your memory and on your heart."

Catholic Truth Society, St. Mary's Branch, Toronto

The regular monthly meeting of the members of St. Mary's Branch of the Catholic Truth Society was held on Monday evening, May 26th, in Occident Hall, corner Queen and Bathurst streets, Toronto. The members attended in their usual good numbers. After the ordinary business had been transacted, nominations and subsequent election of a corresponding secretary claimed the interest of those present. Those nominated for the office were Miss Greenan, Miss Walsh and Miss Landy. The contest was a close one, and resulted in the election of Miss Greenan (673 King street west) as corresponding secretary for the coming year. Short but happy speeches were made by the candidates, the defeated ones taking the initiative, and gracefully acknowledging the choice for this office a good one.

The Rev. Father O'Leary was present, and addressed the members on the success of their work during the past year.

Mr. Blake, the past president, spoke to the members at some length on the report of the International Catholic Truth Society Bulletin, of which St. Mary's Catholic Truth Society is a member, through its president. He brought before the members the good work of the Society in inducing Harper's Magazine to apologize for the offence given to Catholics through a poem published in their magazine in November last, in which St. Margaret of Cortona was placed in a questionable light. The C. T. S. took this matter up, and by continued protests brought the Harper Co. to realize the insult offered Catholics the world over by such sentiments. Eventually the writer, Miss Edith Wharton, acknowledged that she wrote the piece in utter ignorance of what she was writing, thinking Margaret of Cortona a fictitious character, and both the author and publisher expressed regret at the offence given and promised an explanation in their next number, which was given.

Attention was drawn to a new novel by Mrs. Wharton entitled "The Valley of Decision." Notwithstanding the experience Mrs. Wharton has undergone at the hands of the C. T. S., she again offends in this, her latest work. It would be well for our members to be strictly on their guard regarding all her publications, and there is no doubt that the International Catholic Truth Society will take effectual means of having this particularly offensive publication excluded from the different reading Unions and Libraries.

Mr. Blake also commented on the refutation of a charge made by the Hon. S. H. Blake, of Toronto, who, in June, 1901, published a series of letters in the papers, in which he claimed to prove from historical documents that Catholic Bishops were accustomed to take a certain oath that bound them to persecute heretics even unto death. The members in Toronto took up the charge with the result that a series of letters appeared in the press, proving conclusively the utterly unwarranted character of Mr. Blake's assertions.

The C. T. S. has now an authorized representative at Rome in the person of the Rev. Alberto Zama, whose distinctive work will be the refutation of any unauthorized statements appearing in the public press.

In connection with the work that is being so energetically carried on with regard to the placing of Standard Catholic Works in the different public libraries, the members were earnestly requested to send in applications to the different librarians of the libraries from which they procure books, for standard Catholic works. It was pointed out that we pay our share of the taxes for these institutions, and whilst we cannot object always to the books that are placed therein, yet for ourselves and for our families we should be supplied with that which we desire for our

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own reading. The members and sympathizers of this Society are requested to correspond with the Secretary of this branch wherever they find a library that positively refuses, after reasonable effort, to place Catholic works upon their shelves.

A very pleasing musical programme was rendered. Those contributing were: Misses Leonore Fulton, Florence Haines, Mamie Napolitano, Nellie Cusack, Jessie Fletcher, Annie Dolan, Catharine Hayes, Philomena Reeves, Mary Campbell, Teresa Hurley, Marion Blake and Genevieve Kelly.

St. John's School

Honor Roll for May, 1902.

Senior Fourth—Excellent, E. Foley L. Kretschmann; good, N. Curry, H. Christman.

Junior Fourth—Excellent, J. Butler, E. Collier, H. Grierson, M. Gearon, H. Gulgley, M. Hynes, good, G. Monaghan, C. O'Brien, J. Rehill.

Senior Third—Excellent, E. Kew, M. McBride, J. McGuffin, L. Harrison; good, A. Hodgson.

Junior Third—Excellent, C. Hynes, A. O'Neill, J. Giroux.

Senior Second—Excellent, B. Tremble, F. McBride, G. Kew, W. McGraw, R. Gray, F. Annett, J. McDonald, C. Sullivan; good, V. Thompson, T. Thompson, W. Gearon, J. Price.

Standing in Class—Senior Fourth—1, E. Foley; 2, H. Christman.

Junior Fourth—1, J. Butler; 2, E. Cullen; 3, M. Hynes; 4, M. Gearon; 5, L. Grierson; 6, J. Rehill.

Senior Third—1, E. Kew and M. McBride (equal); 2, A. Hodgson; 3, J. Cosgrove; 4, L. Harrison.

Junior Third—1, C. Hynes; 2, A. O'Neill; 3, J. Giroux; 4, J. Lonergan.

Senior Second—1, E. Kennedy; 2, C. Kew; 3, J. Price; 4, W. Gearon and A. Christman (equal).

Junior Second—1, F. Annett; 2, R. Cullen; 3, F. McBride; 4, G. Kew; 5, J. McDonald; 6, E. Fitzgerald; 7, J. Conlin; 8, L. McGuffin; 9, A. Gulgley; 10, E. Beaver.

Neither late nor absent—(Senior Forms)—E. Foley, H. Christman, E. Cullen, H. Grierson, J. Butler, J. Rehill, G. Monaghan, E. Kew, J. Cosgrove.

BURGLARS AT ST. MICHAEL'S HOSPITAL.
 On two occasions the Nurses' Home in connection with St. Michael's Hospital has been robbed, and about midnight on Monday night William P. Leonard was caught in the place moving about in his stocking feet. Two nurses heard him in the basement or truck room, and Drs. O'Brien and McCallum, who were called, detained Leonard and handed him over to Policeman Bustard. The prisoner is charged with trespass. It is the intention of the police to investigate his alleged connection with the two robberies.

"It seems a bit queer," remarked the Observer of Events and Things, "that it is not until a political meeting is called to order that disorder really begins."

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The Cost of American Imperialism

A speech delivered last week by Senator Hoar, on the Philippine Commission, is pronounced the greatest speech heard in the American Senate since Webster left it. Senator Hoar summed up the results of the war with the Philippines in a few sentences. He said:

"You have wasted six hundred millions of treasure. You have sacrificed nearly 10,000 American lives—the flower of our youth. You have devastated provinces. You have slain uncounted thousands of the people you desire to benefit. You have established reconcentration camps. Your generals are coming home from their harvest, bringing their sheaves with them, in the shape of other thousands of sick and wounded and insane to drag out miserable lives, wrecked in body and mind. You make the American flag in the eyes of numerous people the emblem of sacrifice in Christian churches, and of the burning of human dwellings, and of the horror of the water torture.

Your practical statesmanship has succeeded in converting a people, who, three years ago, were ready to kiss the hem of the garment of the American, and to welcome him as a liberator, who through after your men when they landed on those islands with benediction and gratitude, into sullen and irremediable enemies, possessed of a hatred which centuries cannot eradicate.

The American people, he said in conclusion, have got this one question to answer. They may answer it now, they can take ten years, or twenty years, or a generation, or a century to think of it. But it will not do now.

They must answer it in the end—Can you lawfully buy with money, or get by brute force of arms, the right to hold in subjugation an unwilling people, and to impose on them such constitution as you, and not they, think best for them?"

We have answered this question a good many times in the past. The fathers answered it in 1776, and founded the republic upon their answer, which has been the cornerstone. John Quincy Adams and James Monroe answered it again in the Monroe Doctrine, which John Quincy Adams declared was only the doctrine of the consent of the governed.

The Republican party answered it when it took possession of the forces of the Government at the beginning of the most brilliant period in our legislative history. Abraham Lincoln answered it when, on that fatal journey to Washington in 1861, he announced that the doctrine of the consent of the governed was the cardinal doctrine of his political creed, and declared, with prophetic vision, that he was ready to be assassinated for it if need be. You answered it again yourselves when you said that Cuba, who had no more title than the people of the Philippine Islands had to their independence, of right ought to be free and independent.

I have sometimes fancied that we might erect here in the capital of the country a column to American Liberty which alone might rival in height the beautiful and simple shaft which we have erected to the fame of our Father of the Country. I can fancy each generation bringing its inscription, which should recite its own contribution to the great structure of which the column should be the symbol.

And now what have we to say? What have we to say? Are we to have a place in that honorable company?

Must we engrave on that column, "We repeal the Declaration of Independence. We changed the Monroe Doctrine from a doctrine of eternal righteousness and justice, resting on the consent of the governed, to a doctrine of brutal selfishness, looking only to our own advantage. We crushed the only republic in the world made war on the only Christian peo-

ple in the East. We converted a war of glory to a war of shame. We vulgarized the American flag. We introduced perfidy into the practice of war. We inflicted torture on unarmed men to extort confession. We put children to death. We established reconcentration camps. We devastated provinces. We baffled the aspirations of a people for liberty?"

No, Mr. President. Never! Never! Other and better counsels will prevail. The hours are long in the life of a great people. The irremediable step is not yet taken.

Let us at least have this to say: We, too, have kept the faith of the Fathers. We took Cuba by the hand. We delivered her from the age-long bondage. We welcomed her to the family of nations. We set mankind an example never beheld before of moderation and halting Europe to the deliverance of their beleaguered ambassadors in China. We marched through a hostile country—a country cruel and barbarous—without anger or revenge. We returned benefit for injury, and pity for cruelty. We made the name of America beloved in the East as in the West. We kept faith with the Philippine people. We kept our national honor unsullied. The flag which we received without a rent we handed down without a stain.

England and the Holy See.

The following is a copy of the address that was presented to the Holy Father by the English pilgrims recently received by him:

Most Holy Father—In this year made glorious in your triple Jubilee, we pilgrims from Great Britain and Ireland, humbly prostrate at the feet of Your Holiness, offer our loving homage and veneration for your sacred person.

This is the fifth occasion on which the Catholic Association has led pilgrims to the Eternal City, for we feel it one of our first duties to demonstrate our faith and show our loyalty for the See of Peter, for which England in times past was so distinguished. As chief minister on earth of Jesus Christ, the Prince of Peace, we feel sure that you will congratulate our country on the approach of peace after the war through which it has passed.

The near approach too of a large measure of justice in the matter of education for the Catholics of England must also appeal to your paternal heart, for all through your long and blessed reign over God's Church, the Catholics of England and Ireland have ever known the tender solicitude with which you have watched over the spiritual and even temporal welfare of their people.

We recognize as a special blessing to the Universal Church that God has spared you so long to reign beneficently over it, and we shall continue to pray that He will give you length of days to guide the Christian people heavenward.

We humbly implore the Apostolic Benediction.

Signed on behalf of the pilgrims,
EDMUND STONOR,
 Archbishop of Trebizond.

O. J. Munch, F.R.Hist.S. (Vice-President Catholic Association),
 May, 1902.

The Holy Father replied (in Italian) in a clear and resounding voice, Archbishop Stonor translating phrase by phrase into English. His Holiness began by saying that it always filled his heart with joy to receive the visit of English Catholics.

FATHER McRAE INJURED.

Rev. D. J. McRae, P. P., of Parkhill, met with an accident on Monday morning, May 26, at St. Mary's Church, London. At the close of the Requiem Mass for the late Father Traher, he was preparing to accompany the other priests to the cemetery, but when walking across the yard, slipped on the newly-waxed floor and fell, breaking his wrist. As soon as possible the fracture was set by Dr. English, but, we regret to state, several weeks will elapse before Father McRae will again have the full use of his arm.

A CENTENARIAN.

Mrs. Bridget McHenry died last week at the Mount Hope House of Providence, London, Ont., at the great age of 100 years. Deceased resided nearly all her faculties until death. She came here from Ireland with her husband many years ago.

FATHER TRAIHER'S SUCCESSOR.

The selection of Father Traher's successor as rector of St. Mary's Church, London, has not yet been made by Bishop McEay, but it is understood that Rev. Father McKeon of St. Peter's Cathedral, is favored for the appointment.

Toronto and Peter's Pence

On Sunday last the solemnization of the feast of Corpus Christi, Solemn Holy Mass, was celebrated in St. Michael's Cathedral. After the Gospel, His Grace the Archbishop preached. He announced the collection of Peter's Pence throughout the Archdiocese, and urged the Catholic people to be generous. The collection for this purpose will be taken up next Sunday at all the Masses. His Grace pointed out that as visible head of the Church, the Holy Father is entitled to the support of the faithful. It should be a pleasure, as it is a duty to contribute to the maintenance of the supreme bishop of 300 millions of Catholics. The needs of the Holy See were dwelt upon, and the expenditure of the Province of Ontario exemplified. This Province spent four millions of dollars upon work of administration last year. Less than three millions of people were taken account of; but the administration of the Church not only extends over three hundred millions of people but is world-wide in its territorial extent. This would afford an idea of the duty imposed upon the members of the universal church to generously support the Holy Father, after having provided in each parish for the pastor, and in each diocese for the bishop.

In the various parish churches notice of the Peter's Pence collection was also given, and the people appealed to to respond generously. The collection will be taken up at all the Masses.

CATHOLIC CHILDREN FOR ADOPTION.

Three children to be placed out for adoption, two girls, aged three and five years, and one boy aged eight years. It is preferred that homes for the elder girl and boy should be obtained in Hamilton or London Diocese. Apply, sending particulars of distance from church and school, number in family, etc., to Mr. W. O'Connor, Inspector Children's Department, Parliament Buildings, Toronto.

CATHOLIC CHAPLAINS IN THE NAVY.

Mr. Arnold Foster, in a recent speech in the House of Commons, regarding the claim of the Irish and English Catholics for Catholic chaplains in the navy, made the very great concession that in times of war priests would be allowed to accompany the fleet. Last week an explosion occurred on board the battleship "Mars," and Catholic sailors were fatally wounded, whilst there was no opportunity for affording them spiritual administration. We are glad to see that the Irish jury in the verdict rendered in the case passed a strong resolution urging on the Government the advisability of having at least one Catholic chaplain in all seagoing squadrons, and they called attention to the fact that on the occasion of the disaster there was no Catholic clergyman to administer to the spiritual wants of the injured.

Mrs. Bargain—I hope you liked the cigars I gave you, dear. You'll be glad to know, anyway, that I paid cash for them; they weren't charged. Mr. Bargain—Really? I thought they were, but I didn't know what with.

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