

COWAN'S CHOCOLATE CAKE ICING CREAM BARS etc. THE COWAN CO. Limited TORONTO

The Catholic Register

SMOKERS CIGARS Ten Cent Coads Sold for Five Cents Each. MY OWN MANUFACTURE ALIVE BOLLARD

"Truth is Catholic; proclaim it ever, and God will effect the rest."—BALMEZ

VOL. XIII., No. 1

TORONTO, THURSDAY, JANUARY 5, 1905

PRICE FIVE CENTS

JUBILEE OF THE IMMACULATE CONCEPTION

The Close of the Congress and the Mass in St. Peter's

Rome, Dec. 9.—The morning of Saturday, 3rd December, beheld a great crowd on any former day assisting at this Congress which, as it was approaching its close, was more numerous attended. The sculptor, Commendatore Aureli, whose colossal statue of St. John Baptist de la Salle has recently been erected in St. Peter's, and whose exquisite Statue of St. Cecilia, placed in the richly-decorated Chapel of the Crypt of St. Cecilia's Church in Trastevere, opened the proceedings in a brief and eloquent discourse on "Mary the ineffable inspiration in Art." Mary, he said, is the glory of the Church of civil society, and of the country; of the Roman Church, which defended the beauty of the countenance of Mary against those Greek writers who maintained her lack of beauty; thereby saving all the future and the progress of Christian Art; of civil society and the country, because in them, through Mary, there sprung up so many geniuses and such works, that they will remain as examples of civilization, of piety and of beauty, even to future ages. Aureli quoted Pasquale Vignari, the well-known historian, who says that at the present time the culture of the artist is destroyed by the society which surrounds him; he quoted Massarani, who says that the artists have no longer an object, a precise life, an endowing conviction; he also quoted Adolfo Venturi—the noted art critic—who, in treating of the painter, Guercino, exclaimed that in order to revive art it is fit that we should return to the men of the 15th century, who had a clear and definite sentiment and a profound faith.

In such present aberration and ineptitude in this lack of a high ideal, we Catholics, continued the speaker, may advance courageously, and freely declare that with our philosophy and with our faith we find again in God and in Mary, as in the centuries past so in those of the future, and at all times, that virtue of pure idealism which raises the heart and the poetic fire of the artist. And it is in the fascination of the supernatural and with the intellectual light full of love—Mary Immaculate—concludes Aureli, that we may return to take up again the traditional progress of our art, and to re-open thus our grand triumphal path of the future.

The editor of the "Kölnische Volkszeitung," Dr. Philip Huppert, treated of "Cologne and the Tradition of the Immaculate." Duns Scotus, who is buried at Cologne, was, he said, the first defender of the Immaculate, and from that it happened that at Cologne from his time onward the Immaculate was venerated with special devotion. The University asked of all its members the oath to defend the Immaculate and the Cathedral Chapter had for a long time a star with the inscription: "Maria sine labe concepta." Besides a convent of the Immaculate existed from the 16th century, as also a confraternity in a church of the Franciscan Fathers. Thus the dogma of 1854 was nothing new for the diocese of Cologne, which celebrated its publication with great solemnities, both in the city and in the vicinity. They are also making great preparations for the Jubilee. Faithful to the traditions of his predecessors, Cardinal Fischer (who was present here) is about to erect a church as an eternal monument in honor of the Madonna. That church will prove, "in aeternum," that Cologne of the 20th century in its love to the Most Holy Virgin is equal to the Cologne of the 14th century. Cologne was and is a "Romana Ecclesiae fidelis filia," so it is "fidelis filia B.M.V." The Most Rev. Monsignor Joseph Monte de Oca, Bishop of St. Louis, Potosi, in Mexico—who has come from his distant diocese expressly to Rome to take part in these celebrations—heard his discourse in Italian and continued it in Spanish, and might as readily have spoken it in English, which he speaks with rare purity for a foreigner, or in French, or perhaps, in other tongues. He spoke so clearly and so slowly that some to whom the Spanish tongue

is a language of the eye rather than the ear, had little or no difficulty in following the meaning of his glowing sentences, and even Italians could comprehend the strange closeness existing between their own language and that of Spain.

Other speakers followed—amongst them Dr. Gishel Brom, President of the Dutch Historical Institute, who, whilst he asked pardon—he a Hollander—for attempting to speak, and therefore to maltreat, the sweet language of Dante and Petrarch, surprised the assembly by the absolute mastery he showed of Italian. He spoke of the devotion to the Immaculate Conception in Holland, where, after 50 years, this devotion has become an inalienable element of religious practice.

Sunday morning was occupied with the reading of reports of the work achieved by the Congress, and by a relation of the practical proposals which were formulated as modes of future action. A considerable number of Cardinals assisted at this closing session, which ended with the singing of two prayers in Latin to the Blessed Virgin, composed by Leo XIII. and set to music by Seghele, rendered by Mgr. Muller's boys' choir.

Sunday afternoon, at half-past 3, the Sovereign Pontiff gave audience in St. Peter's to the members of the Marian Congress. Cardinal Vincenzo Vannutelli delivered the address, and the Pontiff received the members of the Committee. Then the circle of twelve stars, formed of diamonds and brilliants, valued at \$4,000, and contributed by the whole Catholic world, which was on exhibition at the Lateran, was brought here and presented to the Pontiff to bless, and by him consigned to those who will hold it until it is placed over the head of the Madonna in the picture of the Immaculate Conception in the Canon's Chapel in St. Peter's. And this was the ending of the very memorable Marian Congress held in the Church of the Twelve Apostles, of the Minor Conventuals in Rome.

Yesterday, Thursday, 8th December—the 50th Anniversary of the Dogma of the Immaculate Conception—was a day to be remembered in a special way by all those in Rome who had the good fortune to be present at the celebrations in St. Peter's. Other churches in the Eternal City may offer conditions better adapted to private devotion, and to that absorption from outward influences required by profound devotion. It is in St. Peter's, however, that on such occasions as this one feels the immensity of the building, enclosing, as it does, within its walls a number of persons equal to the population of a good-sized town. And then when you think of what all these represent in nationality and language your appreciation of St. Peter's grows greatly. For example, here this morning of the 8th, on one side of my place—a seat beneath the statue of St. John Baptist de la Salle—was a military man, who is an Irish landlord, and near to him a lady and her handsome daughter from St. Louis, in the United States; on the other side a young man with a strong face and black hair was talking Spanish to his young wife, with olive complexion and dark eyes and lively countenance. Here in front of me was a stolid family, slow in speech and calm in movement, whose language told their German nationality, and on the other side, nearer the richly decorated wall, were some Irish Franciscan Friars and a few English priests. All people, of whatsoever nation they may be, provided they are Catholics, feel fully at home in St. Peter's.

It was announced on the tickets of admission that the church would be opened at half-past seven in the morning. But before the first faint streaks of dawn appeared in the East a great crowd had gathered at the bronze doors of the church. There were about 1,200 troops at the disposal of the authorities to assist in keeping order outside the church; and before the hour appointed the doors had to be opened, for the crowd was great.

There were but few places vacant in the Division G when I reached St. Peter's at a quarter before eight. The line of carriages was, to my knowledge, about two miles in length, and I had to follow in the line at the Piazza Barberini. The cab-drivers made a harvest, their lowest price being four francs. Pilgrims, priests, students of the various colleges, friars, diplomats in their gold-laced coats, nuns in their whitelead dresses, and laity, men and women of many nations, pressed forward, some on foot, the majority in carriages, to the entrances of St. Peter's. It was a dark, dull morning, yet the earliest arrivals were at the gates at six o'clock; and from that hour till eleven there was a constant stream of comers.

The arrangements within were perfect. As you entered you were courteously directed to your special place. The great church was but dimly lighted; the electric lights in the soffits of the vaulted ceiling in the nave and aisles did not render the church particularly brilliant. But by-and-by the electric chandeliers in the apse and the great sheaves of rays, consisting of 15 large sheaves—each having five rays—forming an arch around the painted transparency representing the Immaculate Conception—were lighted, and a mellow radiance filled the whole apse, and overpowered all the other lights in the church.

It was close upon half-past nine when the Pope entered the church. He was arrayed in a large white silk cope; on his head was a tiara, the jewels in which shone in the light which then penetrated the windows of the basilica. The dulness of the morning had continued until a few minutes before the Pope came; and then a shaft of sunlight, almost of summer brightness, shot from the window on one side to the wall on the other, illuminating more radiantly than electric light the vast nave of the church. At the windows looking into the church from the Hall of Canonization above the vestibule, the players of the silver trumpets were grouped; and as the Pope entered, seated on the sedia gestatoria, surmounted by a white silk canopy, held up by eight poles borne by as many Monsignors, the sound of the silver trumpets filled the air, and the thousands of people in the church seemed to hold their breath to listen to the marvellously fascinating notes. There was a notice on all the admission cards that acclamation was forbidden; and when the Pope entered an attempt of this sort was sternly suppressed. The people, however, waved their handkerchiefs in sign of rejoicing; and amidst a silence that was almost oppressive, and which was only broken by that sweetest of all triumphal marches played on the silver trumpets, the Papal procession moved onwards up the centre of the nave.

At the entrance of the Canon's Chapel the procession halted, and a number of Bishops and Cardinals entered the chapel. There, after the singing of the "Tota pulchra" by the Sistine choir, under the direction of the Maestro Perosi, and the Pope having drawn the veil before the mosaic picture of the Madonna—now carried with the procession moved onward again to the high altar, the Pontiff blessing to the right and the left as he was borne along.

A PLACE OF DEPOSIT For the funds of individuals, corporations, institutions, firms, societies, clubs and associations of every kind; as well as for the money of executors, administrators and trustees. INTEREST ALLOWED AT 3 1/2 PER CENT. PAID-UP CAPITAL SIX MILLION DOLLARS CANADA PERMANENT Mortgage Corporation HEAD OFFICE, Toronto street, TORONTO.

ulate Conception—were lighted, and a mellow radiance filled the whole apse, and overpowered all the other lights in the church. It was close upon half-past nine when the Pope entered the church. He was arrayed in a large white silk cope; on his head was a tiara, the jewels in which shone in the light which then penetrated the windows of the basilica. The dulness of the morning had continued until a few minutes before the Pope came; and then a shaft of sunlight, almost of summer brightness, shot from the window on one side to the wall on the other, illuminating more radiantly than electric light the vast nave of the church. At the windows looking into the church from the Hall of Canonization above the vestibule, the players of the silver trumpets were grouped; and as the Pope entered, seated on the sedia gestatoria, surmounted by a white silk canopy, held up by eight poles borne by as many Monsignors, the sound of the silver trumpets filled the air, and the thousands of people in the church seemed to hold their breath to listen to the marvellously fascinating notes. There was a notice on all the admission cards that acclamation was forbidden; and when the Pope entered an attempt of this sort was sternly suppressed. The people, however, waved their handkerchiefs in sign of rejoicing; and amidst a silence that was almost oppressive, and which was only broken by that sweetest of all triumphal marches played on the silver trumpets, the Papal procession moved onwards up the centre of the nave. At the entrance of the Canon's Chapel the procession halted, and a number of Bishops and Cardinals entered the chapel. There, after the singing of the "Tota pulchra" by the Sistine choir, under the direction of the Maestro Perosi, and the Pope having drawn the veil before the mosaic picture of the Madonna—now carried with the procession moved onward again to the high altar, the Pontiff blessing to the right and the left as he was borne along.

The procession was long and many of the persons in it were of the highest dignity. There were close upon 170 Bishops here from many lands, among them the following Bishops from Ireland: The Most Rev. Mgr. Healy, Archbishop of Tuam; the Rt. Rev. Mgr. MacCormack, Bishop of Galway; Right Rev. Mgr. Clancy, Bishop of Elphin; Right Rev. Mgr. Henry O'Neill, Bishop of Dromore; Right Rev. Mgr. Thomas O'Dea, Bishop of Clonfert; Right Rev. Mgr. Thomas Alphonsus O'Callaghan, Bishop of Cork; Right Rev. Mgr. Lyster, Bishop of Achonry; Right Rev. Mgr. Nicholas Donnelly, Titular Bishop of Canea, and Assistant Bishop of the Archdiocese of Dublin. There were seven Bishops from the United States of America, and several Bishops from England and other countries.

The following were the Cardinals present: Their Eminences Cardinals Oreglia di Santo Stefano, Serafino Vannutelli, Vincenzo Vannutelli, Agliardi, Satolli; Rampolla, Di Pietro Kopp, Gotti, Ferrata, Portanova, Casali del Drago, Cassetta, Sanninelli-Zabarella, Mathieu, Respighi, Martinelli, Gennari, Boschi, de Kozelsko Puzyna, Bacilieri, Nocella, Cavicchioni, Aiuti, Talliani, Fischer, Merry del Val, Macchi, Steinhilber, Serrna, Pierotti, Della Voipe, Vives y Tuto, and Trippi.

Tierce was sung, and then the Pontiff began the celebration of Mass. The accompanying music was executed by the choir of the Sistine Chapel, under the direction of the Maestro Perosi, and the Mass was that of Gabrielli, Maestro of the Basilica of St. Mark at Venice, who died in 1515. The Credo was selected from the "Missa Papae Marcelli" of Palestrina, and the "Benedictus" was the composition of the Maestro Perosi. Before the consecration the word of command to the Palatine Guard, keeping the passage between the door and the high altar, was followed immediately by the clash of steel on the marble pavement as the guard lowered their swords, and then the sound of the silver trumpets—now in the dome—floated like a heavenly message above the heads of the kneeling multitude. How the notes rise and fall and finally die away upon the air so gently that you cannot tell the exact second when they ceased

to vibrate, cannot be adequately described; and the impression they make upon the listener is equally difficult to describe. The "Te Deum," chanted alternately by the choir and the forty or fifty thousand voices of the people, had a grand effect. With all the sorrows of the last half century, and all the wrong wrought in that period to the Church, there is so much cause for rejoicing that no wonder a feeling and a force were put into the utterances which found expression in this glorious Ambrosian hymn. It was past one o'clock when the ceremonies were over. The Piazza of St. Peter presented a curious appearance, being almost wholly filled with people. Here Bishops in their robes bent about seeking cabs; here ladies in their black veils and black silk dresses were distracted at losing their friends. Carriages rattled away, and in a short time the dark cloud of human beings that filled this vast square disappeared. The illuminations, which in the more prominent parts of the city were formed by electric lights, began at 5 o'clock. For many years there has not been seen so splendid and so general an illumination. The whole city, as seen from a height, was in a blaze. The designs on the facades of churches, colleges, and private houses were delightful in their variety. The column of the Immaculate Conception in the Piazza di Spagna rose from amidst a grove of palms and shrubs, and the seated Madonna that crown its summit, were resplendent in the golden light of many electric lamps. Half the people of the city wandered about from place to place, admiring in loud terms the beauty of the different illuminations.

ESTABLISHED 1856 CELEBRATED L'ANCIEN VALLEY COAL P. BURNS & CO. WHOLESALE AND RETAIL GOAL AND WOOD MERCHANTS HEAD OFFICE 44 KING STREET EAST Toronto, Can. Long Distance Telephones Main 131 and 132 OFFICE AND YARD PRINCE OF GEORGE DOCK Telephone Main 190 OFFICE AND YARD CORNER FRONT AND BATHURST STS. Telephone Main 460 BRANCH (424) Yonge Street—Telephone Main 3996 (872) Queen Street West—Telephone Main 139 (204) Queen Street East—Telephone Main 134 (428) Spadina Avenue—Telephone Main 2110 OFFICES: (1212) Queen Street West—Telephone Park 711 (274) Collingwood Street—Telephone North 1179 (284) Queen Street West—Telephone Bath 1400

THE SEPARATE SCHOOL BOARD ELECTIONS

James J. O'Hearn Unanimously Elected in Ward 4.

The nominations for office for the vacancy in No. 4 Ward for Separate School Board were held on Wednesday, Dec. 28, in St. Patrick's School, William street. The following gentlemen were present: Rev. L. Minehan, Rev. Father Barrett, A. J. Cottam, Mr. Clougher, Mr. Finnegan, T. J. Conerty, J. J. O'Hearn, Wm. Minton, Martin Dunphy, Samuel Dunbar, John Hurst, Mr. Rae, Patrick Minton and William Kane.

Rev. L. Minehan, last nominated, spoke first. He advocated the placing of first-class laymen on the board, coupled with a few clergymen. Mr. Dunbar called attention to the fact that at the last annual meeting a motion was passed instructing the representatives to take such steps as might be necessary in order to introduce the ballot in our Separate School Board elections. Nothing had been done. He wanted to know the reason why. He wanted an account of the stewardship of the men for the past year. Was it a fact that there was an indebtedness of \$37,000 against the Toronto School Board? He said that something should be done in connection with the High Schools. Why should our children not be allowed full access to them irrespective of separate or high school, Mr. Dunbar declared.

Mr. J. J. O'Hearn said he was prepared to render an account of his stewardship. The whole management of the board was done through committees. He was on the sites and building committee. He confessed taking more interest in schools in wards 4 and 3. He remedied defects in the lighting of St. Patrick's, defects in the lavatories were remedied. In St. Peter's the water supply was deficient; this was remedied. In St. Basil's, which was found in a disgraceful condition, 300 children were found in 4 class-rooms. No water supply was in the school. The closets were in a very filthy condition. Both of these defects were remedied.

The ventilation in the schools is very bad. Referring to the financial statement he said it should be published. The finances were in very poor shape, the total debt being \$190,900. To remedy such a state good men were necessary on the Board, men who are successful business men. If he was not agreeable to the electors he did not seek reelection. He corrected Mr. Dunbar in his statement re high schools.

Mr. O'Hearn, in answer to Mr. Dunphy, said he was in favor of the ballot. He said the only way to introduce the ballot was to pledge the candidates in the different wards. In response to Mr. Hurst re the introduction of Irish History, he said the educational department had that in hand. He was in favor of it. Mr. Cottam said that in reference to the introduction of the ballot certain sure steps should be taken; there was no use of going up against a stone wall. The best way was to bid our time. Mr. Cottam paid a glowing tribute to Mr. John O'Leary, the late returning officer, who died during the year.

As regards caretakers changes had been made for the better. Repairs were better carried out. Mr. Rae, as the seconder of Mr. O'Hearn, said he had followed Mr. O'Hearn's record on the board. The Toronto newspapers did not report in detail the meetings of the Board, and he had to get his information from personal observations which he did and he found Mr. O'Hearn to be an A-1 man. As regards expenditure no man could charge wilful mismanagement. The trouble was insufficient revenue. The only way to remedy things was to levy our own rate of taxation. He did not see any other way out of it. There were difficulties in the way, viz., in the case of a Catholic tenant in a Protestant owner's house. No Protestant would stand for the increase. As regards the ballot he said that he introduced the ballot during his term and it was defeated. He said missionary work was necessary. A school trustee from No. 2 Ward said that the agitation for the ballot was due to a little clique in No. 4 Ward. Once you got the other wards in line a motion to introduce the ballot would easily carry.

Father Minehan eulogized the present members for No. 4 Ward. No reason that our schools, teachers and trustees should not be as efficient as those of any other. Father Barrett closed the meeting and testified to the manner in which the trustees of School Board for No. 4 had carried out their duties. He said that finances should be cautiously handled. The only way to remedy these defects was to increase the taxation.

Loyalty to the Archbishop was the essence of Catholicity, and his opinion on the ballot for instance should be taken without a question. The Canadian ballot is useless, and until it is improved corrupt practices will prevail in the use of it. The ballot of the United States was a better one and elections were carried on with less political crimes. (A Voice—"How about the patent Yankee ballot-box?") He said that elections without the ballot were cleaner and instanced the case of certain constituencies demanding the exclusion of the ballot system. We would never live to see the introduction of the ballot. If people wished to criticize the bishop let them be men and go before him with their complaints instead of saying things behind his back. It did not behoove either priest or layman to criticize higher ecclesiastical authority, and his voice would always be raised against such a scandal. He said that a school system where the priest had full control was the only system. The parochial system of the United States was superior to the Separate School System of Canada. Father Minehan in reply wanted to know who should run the schools if not the people who pay the taxes. The Separate School System of Canada is the best, and if properly carried out no fault could be found with it. All the nominees having retired except Mr. O'Hearn, the returning officer declared him elected as school trustee for No. 4 Ward.

The Temperance Movement

To the Editor Catholic Register: Sir,—A mistake might easily arise from the excellent report in a recent issue of your paper, about a new temperance and literary movement in Toronto. This movement is new in a sense, namely, that those interested in it wish to give wider scope to its activities. It is not new in the sense of being called into existence for the first time. Anyone having old copies of The Catholic Almanac which was distributed monthly some years ago, will find the existence of a society with precisely the aims and objects of the present Catholic Temperance and Debating Union of Toronto, duly chronicled and its time and place of meeting recorded. Indeed since November, 1896, such a society has been established by a charter obtained from Guelph, on an application endorsed by the late Archbishop Walsh.

That society has been more active at some times than at others, but it has never been disbanded. The present movement is a revival of its work and follows the same lines, namely, Catholic teaching regarding temperance. The name "Catholic Temperance and Literary Union" was suggested for the purpose of emphasizing the educational features of its activity.

At no time was the membership limited to any particular district. Indeed this is true of all our Catholic societies. Members from all quarters of the city often meet in the same hall. And it would be a distinct advantage if reunions would be held now and again in some central location. The system of branch meetings has undeniable advantages. It stimulates local activity and enables members to meet without having to go far from their homes. But there is no doubt that it also has its disadvantages. It has a tendency to narrowness, to uninteresting meetings, to apathy. All this would be counteracted by reunions in which the best men of all branches would be pitted against one another in friendly rivalry and broad questions of policy discussed. The absence of such reunions is in a great measure at the root of the unprogressive condition of some of our associations in this city.

There never was such an opportunity as the present offers for Catholic activity on the lines of temperance. Extreme measures are not so popular or so bitterly advocated as they were. There is a general feeling in favor of gradual and steady progress as the best means of reducing the admittedly grave evils of intemperance. There is at the same time a strong desire to welcome Catholic co-operation. And there is no doubt that such co-operation generously extended will redound greatly to the advancement of sane temperance ideas and to the prestige of Catholics in this community.

A MEMBER OF THE UNION. "Sweet Heart of my Lord Jesus, teach me a complete forgetfulness of myself!" Shall we ever attain to it? We must pray for that.

DINKEN'S FURRIERS CANADIAN ERMINE The Canadian Ermine is gradually growing in favor as an exclusive fur of rich quality, both for whole garments or for trimming. It has become a serious rival of the Royal Russian Ermine. The Canadian Ermine is a small animal in the weasel family measuring only about 10 in. in length. It is killed in traps made to strike, and is hunted only in the depth of winter, because at that time its fur is of fleecy white, with the tail tip ofinky black. In summer the fur is a dense brown. We have on view to-day some exclusive garments in Ermine, including Stoles, Scarfs, Muffs, Capelines, etc. WRITE FOR OUR NEW CATALOGUE The W. & D. DINKEN CO. Limited TORONTO

MAIL COURSES Many young men have won good positions in business life taking advantage of the excellent commercial courses given by mail through the Correspondence Department of the well-known and reliable Central Business College of Toronto. If a young person cannot attend College, the next best thing to do is to study by mail. A postal address to Correspondence Department, Central Business College, or to W. H. Shaw, Principal, will bring you an interesting booklet, "Training for Success."

THE ONE PIANO That's the expression used by the greatest musicians to mark the exclusive place held by the Heintzman & Co. PIANO MADE BY The Old Firm of Heintzman & Co. For over fifty years we have been giving experience and study to the perfecting of this piano. Pianos in 118-117 King St. W., Toronto

Our Card System Have you any idea of the magnitude of the uses you can put our \$1.50 Card System to? We venture to say not, otherwise you would all use it, instead of only the progressive business man. Write for circular. That will explain. The Office Specialty Mfg. Co. 55 Yonge Street. Factories: Newark, N.J. and Wellington, N.Z.