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TORONTO, SEPT. 3RD, 1908.

MISSIONS TO NON-CATHOLICS.

A movement that has made a good deal of headway in the United States though comparatively untried in Canada, or at least in Ontario, is that of missions to non-Catholics.

In dealing with non-Catholics, the Paulists have adopted the best means, and the one to which twentieth century civilization points, as that alone which effects the highest good—a policy of courtesy in which controversy is altogether absent.

An outcome of this movement is the establishment of the Apostolic Mission House in Washington, for which two hundred and fifty thousand dollars have been contributed during the past few years.

Our country as yet is not much acquainted with this manner of propaganda, but doubtless the lately given blessing and impetus of him whose work is "to restore all things in Christ."

WAS A FRIEND TO HOME RULE.

Exchanges tell of the death of Mr. Ansd Webb, who, one of those who met in Bilton Hall, Dublin, on the 18th May, 1870, and ranged themselves under the banner of the Home Rule movement, had never wavered in his allegiance to the cause, and this, too, through thoroughly disinterested

motives. Mr. Webb was not a Catholic, but he ever testified to the kindness shown him by the Catholics of Ireland, and he frequently quoted a letter received from Dr. Richard Grattan, a nephew of Henry Grattan, attesting that the Irish people were free from the spirit of religious intolerance.

Mr. Webb worked ardently for many years in Ireland's cause, but it was only in 1888 that he consented, after many refusals, to join the Nationalists in Parliament, and then his services were always given to the oppressed. He was a man possessed of all those qualities that go to the making of the highest type of citizenship.

The services of Mr. Webb suggest the question, how is it that so many of Ireland's patriots have been non-Catholics? It is a question that often presented itself and for answer it would seem, that the persecution of centuries had evolved a condition in which the people as a whole bore their sufferings with a passive endurance, which for the most part never sought to better itself by active opposition to things as they were. Non-Catholics being outside the pale of persecution, though cognizant of it, were affected differently. Witnessing the disabilities under which their Catholic neighbors existed, those non-Catholic patriots, men of the highest humane type, were roused to indignation by the oppression they were witness to, and thus in many cases became leaders of people often times too crushed to help themselves.

PEACE OR WAR.

The Liverpool Catholic Times, commenting on the statement so frequently expressed of late that Germany is preparing for war with England, gives it as its opinion that the affair is merely a scare on the part of British Socialists, who heartily dislike and dread the Kaiser's autocracy, seek this course to place him in dispute with the nations.

From the beginning and down through the ages wars have been and in the last days we are told there shall be wars and rumors of wars, so that there is nothing novel or even startling about the statements now abroad. What is somewhat surprising, however, is that in times when the civilized nations pretend an anxiety for peace, that two of the foremost are preparing an onslaught, one on the other, in the most cool-blooded fashion.

However, the rumors scarcely seem worthy of credence. It is well known that the Emperor is a restless spirit, who chafes under inactivity and if he is building ships, it may be as much with an idea to preserve peace as to precipitate war. Forewarned is forearmed and a country defended is always a frowning menace against attack. So, too, with England. The stronger she makes her standing as mistress of the seas, the less danger is there of others measuring their strength against hers.

Since writing the above the Emperor of Germany is credited with the following statement in the course of proposing a toast:

"I rejoice to be able to express to you my deepest conviction that the peace of Europe is not in danger. It rests upon too solid foundations to be easily upset by incidents and calumnies provoked by envious and ill-disposed individuals.

"Firm security exists, in the first place, in the consciences of the princes and statesmen of Europe, who know and feel that they are responsible to God for the lives and prosperity of the peoples entrusted to their leadership. On the other hand, it is the will and desire of the people themselves to make themselves useful and tranquil pursuing the development of the magnificent achievements of a progressive civilization and to measure their strength in peaceful rivalry.

"Finally, peace also is assured and guaranteed by our power of land and sea, by the German power in arms. Proud of the manly discipline and the love of honor of her armed forces, Germany is determined to keep them on their high level, without menace to others, and to develop them as her own interests demand, favoring none and injuring none."

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THE SON OF DAVID.

(Rev. Geo. R. Northgraves.)

We learn by cable despatches from Berlin that at the meeting of the International Historical Congress which terminated in that city on August 15th, Professor Paul Haupt of Baltimore created a storm of discussion by an address entitled "The History of Galilee," the real purpose of which was not merely to throw doubt upon, but absolutely to deny the very positive statements of the Gospels that Jesus was a Jew, a descendant of David, and born in Bethlehem, which is by excellent title "The City of David." (St. Luke ii., 4; St. John vii., 42.)

The Professor declares that instead of his being of the race of David, the ancestry of Christ were probably "Aryan colonists of Galilee," and that He was possibly a descendant of Zoroaster. In proof of this fanciful hypothesis, he asserts that the enrollment or assessment ordered by Augustus Caesar took place when Christ was about eleven years old. Thus it could not have been the cause of the journey of Joseph and Mary to Bethlehem before Christ's birth.

It would appear, if the Professor is rightly reported, that there was no other purpose in these strange assertions than to contribute his mite towards discrediting the historical truth of all Holy Scripture.

Descended from Zoroaster, forsooth! It is, indeed, generally admitted that he learned as most probable that Zoroaster was a real personage, but his history is so inextricably mixed up with fable that to connect him with the ancestry of our Redeemer savors more of a doddering attempt at sacrilegious wit, than of the utterings of a serious professor of history.

Let us first consider the hypothetical origin of our divine redeemer. And why should it be Aryan?

Westera Palestine was divided into the three Roman Provinces of Judea, Samaria and Galilee, while Christ abode on earth. Judea, being chiefly the territory of the ruling tribe, gave its name to the whole people who were descended from Jacob, from whichever son of Jacob they held their descent, and they were called Judaei or in English Jews. The Assyrians and Babylonians overran Samaria, which became to a great extent Babylonian, Chaldean, and to some extent Persian, as the Persians temporarily dominated Babylonia and Assyria. The Persians were Aryans, but the predominant invaders of Samaria and Galilee were Semites, and Galilee was to a much less extent than Samaria, peopled by these strangers. It is, therefore, a mere fancy without foundation in history, that Christ was of Aryan descent, for the people of Galilee were predominantly Jewish, and not Aryan, or even Assyrian.

It is to the Scripture we must look for the genealogy of Christ, and the place of His birth, and not to the fancies of a romancer, and from the Scripture it is clearly seen that Jesus was descended from David and born in Bethlehem. His genealogy is found in St. Matt. i. and St. Luke iii., the differences between the two lines of descent being accounted for by the fact that one genealogy gives His natural descent through Mary and the other His legal descent through Joseph, but by both He is the Son or descendant of David.

St. Matthew says expressly that "when Jesus was born in Bethlehem of Judea, wise men came from the East to Jerusalem seeking Him that was born King of the Jews," whereat "Herod was troubled, and all Jerusalem with him." The Chief Priests and Scribes learned in the law and the prophecies which foretold the coming of a future Messiah, on being asked where He should be born, answered from the prophecy of Micahs that He should be born in Bethlehem, for the prophet had said: "And thou, Bethlehem, the land of Juda, art not the least among the princes of Juda, for out of thee shall come forth the ruler who shall rule my people Israel." (St. Matt. ii., 1-6; Micahs v., 2.)

That the Christ should be the Son of David and not of Zoroaster was also well known to the whole Jewish people, for the multitudes, amazed at the miracles of Jesus, cried out: "Is not this the Son of David?" (St. Matt. xii., 23.) He is also so called by a woman of Chanaan and others who sought favors from Him. (ix., 27; xv., 22; xx., 30, etc.), and when He asked the Pharisees: "What think you of Christ? Whose Son is He? They say to Him: David's." (xxii., 42.)

Zoroaster's history is enveloped in obscurity, and so seems to be also that of the Baltimore Professor. In regard to the statement that the enrollment decreed by Caesar Augustus, the Professor overlooks the fact that St. Luke is here narrating contemporaneous events of public notoriety which did not need polemical explanations. This is of itself an intrinsic proof of the truth of his narrative. The Evangelist's Greek is elliptical, and may most naturally be translated, "This first enrollment was made by Cyrenus, the Governor of Syria," or "this was the first enrollment made by Cyrenus, etc." (St. Luke ii., 2.)

Professor Haupt prefers to follow Strauss and Renan, who assert that there was no such enrollment by Cyrenus at the time indicated, but that there was an enrollment beginning in A.D. 6 to 10, and that St. Luke gives a fanciful history.

after him and perished. Of this Judas, Josephus speaks as being a Galilean who raised a sedition which was suppressed by Cyrenius, the governor, and both this enrollment and the sedition occurred in A.D. 6. Thus it is seen that St. Luke speaks of two enrollments by Cyrenius, the explanation being that Cyrenius was twice Governor of Syria, and two enrollments took place under his rule.

But were there two enrollments made of the Roman Empire under Caesar Augustus?

Suetonius, the historian of the twelve Caesars, says: "Augustus made three times a census of the people. The first and third were made with a colleague, the second by himself alone." (Cap. 27.) This testimony is confirmed by the marble record of Ancyra, erected by Augustus himself, and which states that he made three general enrollments of the Empire, the first in A.M.C. 726, or B.C. 28, with the aid of Agrippa; the second in a later lustrum, was by himself alone, in the consulship and with the co-operation of Censorinus and Asinius; in the third Tiberius was associated with him. This was in A.D. 14. The Consulship of Censorinus and Asinius was in the year B.C. 5, and then occurred the census or enrollment which caused Joseph and Mary to go to Bethlehem, where Christ was born.

If Professor Haupt had read these testimonies more carefully, instead of pinning his faith to Strauss and Renan, he would not have made so many egregious historical blunders. The despatch states the German historians brought Professor Haupt well to task for his rude wit. It is creditable to the Germans that such was the case.

COMMUNICATION

To the Catholic Register.

My last letter treated of the landing of the "Angelus" party at Liverpool, and gave the impressions of the member of that group who is your correspondent concerning that great seaport. Great is his regret that he can give your readers no sketch of the interesting country through which he sped on the way from Liverpool to Holyhead. Had that journey been by day a passing glimpse would be caught of Chester and its noble cathedral and of many interesting and picturesque places, but as it was made between the hours of ten at night and two in the morning, the sight-seeing was confined to the lights which glimmered here and there through the darkness. At 3 a.m. the Dublin mail steamer left Holyhead, and in three hours, or thereabouts, traversed the sixty-five miles of sea between that point and Kingstown. I did not think of going to sleep during that short passage, and hoped that I might witness a fine sunrise on the Irish Sea. In this, however, I was disappointed. The sky was covered with heavy clouds, and a cold breeze with gusts of rain made the trip anything but agreeable. However, as the Irish coast was neared, the rain ceased, the sun struggled through the clouds, and the beauty of the far-famed Bay of Dublin revealed itself under conditions a little more favorable than our chance trip led us to expect. The gleams of sunshine which now played on the slopes of the Dublin Mountains, lit up for a moment the lofty and heather-crowned summit of the Howth again revealed the towering and beautiful peaks of the Wicklow range, and fondly caressed the bold Head of Bray at the foot of which the fine houses of the most fashionable sea-side resort in Ireland rose in terraces from the water's edge, gave an idea of what Dublin Bay would be if seen bathed in light. The exquisite greenness of the mountain slopes, framed in by the brown and dark blue summits which curve around the Irish capital on the north and south, make an exquisite setting for the semi-circular stretch of sea beyond which rises the spires and domes and steeples of Dublin.

The contrast between it and Liverpool on the score of natural beauty was striking. Your correspondent had an opportunity to see the latter city from the Mersey by day as well as by night, and its attractiveness was altogether the result of human enterprise. Of natural beauty there was hardly a trace. The natural beauty of Dublin's setting on the other hand is superb. But in activity and enterprise what a contrast! To one who had just seen the Mersey, literally covered with vessels of every size, from the great ocean liners to the ferry-boat, and had beheld the funnels of greyhounds of the ocean rising up amidst factories and chimneys where they were being refitted, the aspect of the noble bay of Dublin with only a fishing smack here and there on its broad expanse was a sad picture of commercial death. To an Irishman the spectacle was so disheartening that it threw a pall over the beauty of the scene, and poisoned the joy of seeing his native land once more after years of absence. It may not be possible to make for Dublin such a waterway as the Mersey has hollowed out for Liverpool. The Liffey is too insignificant for that. But unless I am very much mistaken, the natural advantages of Dublin Bay, if utilized by a fraction of the enterprise which has built up Liverpool, would make the Irish capital a flourishing seaport.

The sadness produced by the insignificance of its shipping is deepened by the inactivity painfully evident in its streets. It must be understood that these terms are used of Dublin as compared to other cities of similar standing. Your correspondent is far

from suggesting, that there is no traffic done in the Irish capital or that its trade is in a decaying state. But the contrast between it and Liverpool, in the shipping and commercial enterprise and between it and our own Toronto, in activity, is positively painful. Anyone who has seen the crowds streaming along Toronto's principal thoroughfares between 6 and 8 in the morning, and street car after street car choke full of eager alert men and women, hurrying to their various employments, will be astounded at the condition of affairs in Dublin's streets at the same hour. Just when the streets of Ontario's capital are palpitating with life the thoroughfares of Dublin are almost deserted! Here and there a workman may be seen sauntering to his work in leisure fashion. The street cars with their accommodation above and below, are almost empty.

The first impulse of a visitor from the New World on beholding this state of things is to ask: "Is there anything doing here? Are the people asleep?" Yet a look into any of Dublin's many churches at 7 o'clock in the morning would answer the latter of these questions. At this early hour a considerable sprinkling of men and women, old and young, and of boys and girls, is to be found in every church, assisting at Mass; and the attendance grows larger at the later Masses. Your correspondent has set out to celebrate Mass in one of the Dublin churches on several occasions before seven o'clock, and as he entered he found men passing out after having heard Mass. Those who rise thus early to assist at Mass on a day not of obligation cannot be stigmatized as sleepy. They are not to be seen hurrying in the early morning to work because there is no call on their energies. Beyond some distilleries and breweries (one of the latter being world-famous for the extent and reputation of its output, I refer to the Guinness establishment) there are practically no large centres of employment in Dublin. That there is a considerable amount of industry on a small scale carried on, is shown by the exquisite jewellery, lace, ornaments of Irish bog-oak, marble, and other native products. But the factory chimneys are depressingly rare. It was not always so. During the short term of Grattan's Parliament, Dublin throbbed with life. Then were reared those splendid edifices which even in their present comparatively neglected state are the glory of the city. Dublin is a city of departed greatness. Its splendid thoroughfares speak of a current of life which has shrunk. Its fine residential streets with doors and steps, and railings, sadly in need of paint and repair; its stores and warehouses planned on generous lines, but often wearing a somewhat dilapidated appearance, all speak with mournful emphasis of a brighter past. And not until the conditions which called that past into being, not until Dublin becomes once more the centre of Ireland a nation, shall the splendor of that past return and its promise be realized. Grattan's Parliament was far from being national in the true sense of the word. The vast bulk of the Irish people were unrepresented there, and it stood for the denial of their citizenship to the great majority of Irishmen because of their faith. But unrepresentative as it was, it caught the spirit of nationality; the country progressed by leaps and bounds during its continuance, and it would be only a question of a little time until it would have risen superior to the narrowness of religious bigotry. May the instalments of their rights (taken from them in a manner which has been described in scathing terms by British statesmen and writers) which have been won during recent years, and of which the Catholic University Act just passed is the latest and one of the best, be crowned ere long for Irishmen by the restoration of natural self-government.

Meantime much could and ought to be done by the people to improve present conditions. The raggedness, poverty, and dirt, to be met with in the byways of Dublin are simply revolting. And a look at the faces to be met there shows too plainly that these conditions are in a large measure due to intoxicating drink. The same remark has been already made by me regarding the scenes witnessed around the dock district of Liverpool. But the difference be-

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(Continued on page 5.)

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