

The Catholic Register.

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

VOL. III.—No. 38.

TORONTO, THURSDAY, SEPTEMBER 19, 1895.

PRICE FIVE CENTS.

NEWS OF THE WEEK.

British Politics.—Mr. F. A. O'Keefe, McCarthys, was elected to Parliament for Limerick City, on Thursday morning Mr. J. Nolan the Parrellite, Mr. Shea also Nationalist in West Waterford was returned without opposition.

Mr. Michael Davitt, who is in Australia, has called to Mr. Justin McCarthy a second sum of £1,000 for the benefit of the anti-Parrellites.

European.—It is stated that the Governments of England, France and Russia have already accepted the proposals submitted by the Portin regard to the inauguration of reforms in Armenia.

Canadian.—The Anglican Synod in session at Montreal on Thursday discussed the questions of divorce and religion in the school but without making any definite pronouncements. A Winnipeg despatch on Saturday said: Sir Mackenzie Bowell, the Dominion Premier, was waited upon the previous night by a number of Conservative delegates and a caucus was held.

Mr. Joseph Martin writes to the Globe of Monday to say that Principal Grant in his letters from Manitoba made the grave error of mistaking the talk of a few persons, personal enemies of Mr. Martin, for the sentiments of the people of Manitoba.

A London despatch on Monday reported that the British Association has decided to hold a meeting in Toronto, Ont., in 1897. Sir Frederick Bramwell moved that Toronto be selected as the place of holding the meeting in 1897. Prof. H. Hicks seconded the motion, which was also seconded by City Treasurer Condy of Toronto.

THE QUEEN'S GIFT.
Archbishop O'Brien of Halifax Honored by Her Majesty.

The Irish papers in their accounts of the Dublin Bazaar Show say that among the industrial exhibits much interest no doubt, centred in the superb specimens of needlework sent from the art school, Dalkey. The collection chiefly consists of ecclesiastical vestments embroidered in gold, table centres, etc., in artistic work. The most beautiful object, however, is the cope—executed to order for presentation by command of the Queen to the Most Rev. Dr. O'Brien, Archbishop of Halifax, in recognition of the respect paid by the bishop and clergy on the occasion of the obsequies of the Canadian prime minister, Sir John Thompson, who it will be remembered, died under such circumstances at Windsor castle in the autumn of last year. The cope is entirely of Irish materials and workmanship, the poplin of which it is composed being manufactured expressly on the looms of Thomas Elliott, Weaver's square, Dublin. The gold clasp net with precious stones, as well as the setting of the gems used in the details of the work, have been supplied from the workshops of Messrs. Symm, Wicklow street, Dublin. The design for the embroidery, secured in competition, is of purest Celtic pattern, taken from the best evidence extant of early Irish art. The chasubles—one of white Irish satin and one of crimson poplin—are also worthy of admiration. The embroiderers' part of the exhibits is faultless in its completion and speaks hopefully for the revival of art needlework in Ireland in its most cultured form.

The Late Mr. William O'Meara.

A Montreal correspondent writes: And who know the good priest of St. Gabriel's, Montreal—Rev. William O'Meara—will readily sympathize with him in the loss which he has quite recently sustained by the death of his father, which sad event occurred at Sherbrooke, Quebec. Mr. William O'Meara, the subject of this brief notice, left his native home in the county of Waterford nearly 60 years ago, and coming to America settled in the province of Quebec, where he resided to the time of his death. A true type of the Irishman, he was an ardent lover of the old land, and every movement in regard with a view of raising suffering Erin to her proper level had his hearty support. He was a Catholic of the old school, which is saying that he was a good one. At the time of his death Mr. O'Meara had reached the patriarchal age of 92 years.

St. Mary's Sanctuary Boys.

The following are the officers for the ensuing year: P. J. Lowe, president, by acclamation; James Des, vice-president, re-elected; Michael Bradford, secretary-treasurer, re-elected; Robert Fulton, librarian.

WINTER LECTURES.

Rev. Father Ryan on the Papal Supremacy.

Exposition of Catholic doctrine—Prerogatives of the Head of the Church—Supremacy and Infallibility of the Pope. The Temporal Power a Gift from God, not Secretary to the Church.

There was a very large congregation at St. Michael's Cathedral on Sunday evening when the winter lectures were resumed by Rev. Father Ryan, rector of the Cathedral. Before beginning his discourse Father Ryan said the city newspapers had kindly announced the coming course of lectures. He had great respect for our city papers, both secular and religious, and he had an especial admiration for our excellent Catholic press. He hoped all his people accepted and read, as it was an admirable exponent of Catholic truth and current events.

THE EXPOSITION OF CATHOLIC DOCTRINE.

We have proposed, he continued, to give a series of lectures during the winter months on the principal subjects of the utmost importance, viz., the Pope and the Church; the origin, constitution, the essential marks of the religious society established by Christ, shall also be given. But to night I am going to speak to you about the special prerogatives of the Pope. We see by the city papers that we have been invited to preach in the various halls of the city where people of all denominations could assemble and make objections against the doctrine defined. But in dear friends, we do not propose to carry on controversial questions; we are describing Catholic doctrine for our own people, and the best answer to all objections is a clear exposition of our own doctrine. Our people are continually lectured by non-Catholics, and it behooves them to be well instructed in the religious doctrines of their belief. Therefore, we shall explain the various prerogatives of the Pope, viz., the supremacy, the infallibility and the temporal power. The general explanation is necessary for the elucidation of the subject.

THE PAPAL SUPREMACY.

What is papal supremacy? It is nothing more than the supreme power of ruling the Church of God. Now, there are various kinds of supremacy. There is the supremacy of honor, which means the favor accorded to a man to occupy the foremost place in a social gathering. That does not mean that the person thus honored acquires any power by this honor, but only that he is given a position of honor, which is accorded to others. There is also the supremacy of excellency. This supremacy is given to a person who by his talents, moral, intellectual or rhetorical, has acquired the right of superiority over others. Thus, a man whose oratory has been awarded by all nations the supremacy of excellency for oratory. This does not imply that he has any power of jurisdiction over others, but is merely the testimony of the nations to his oratorical merit. Again, there is the supremacy of authority, which is simply directive, and may arise from the position, prudence or wisdom of those who exercise it, as for instance, in our senators or city fathers, who have supremacy of authority without any legislative power. Now, this brings us to supremacy proper, which is the possession of a threefold power—legislative, judicial and executive. These three powers constitute the full jurisdiction of a sovereign, exercised by distinct bodies, as for instance in our legislature, supreme court, and executive, or they may exist in one person, as for instance, in our Premier, or the President of the United States.

THE SUPREMACY OF PETER.

In this way Christ our Lord promised and gave the supremacy of the Church of God to Peter and his successors. Amongst the Apostles he had always the primacy of honor, he was always in the first place, but he had also the supremacy of power, legislative, executive and judicial. This may be more clearly seen in comparing his power with that of the other Apostles. They were all equally priests, bishops, and divinely-appointed inspired teachers. They were all and each personally infallible. But the infallibility of Peter was not only personal but official, and his supremacy was purely personal; that is, he alone was constituted by Christ supreme head of the Apostolic college, as well as of the Universal Church, and the Apostles had their power of jurisdiction subordinate and dependent upon his. Both his supremacy and infallibility are said to be official, because they were to continue in perpetuity to St. Peter's successors.

THE SUCCESSORS OF ST. PETER.

It is true the successors of St. Peter do not receive it in personal prerogative, but they do receive it in their fullness the two great prerogatives of supremacy and infallibility. It is necessary for the unity, perpetuity and efficiency of the Church of Christ, that those who rule that Church should have the same should have this two-fold power. But we shall not rest our proof of either on the necessity of the case, but on the plain, distinct and emphatic declaration of Christ Himself. In considering the constitution of the Church, we see that this three-fold power is from the people. This is not the case. It comes not from the people, nor the priests, nor bishops, but from God Himself. It is true indeed that the Cardinals elect the Pope, but that does not mean the conferring of supremacy. Election is one thing;

jurisdiction is another. The Cardinals elect the Pope, but they confer the supremacy of power which is a perpetual prerogative of the Bishops of Rome who succeed to the official and personal prerogative of St. Peter. Power subsists to the Universal Church.

CHIEF PASTOR OF EVERY PARISH.

The Pope is chief pastor in every parish in Christendom. He is Bishop in every diocese. His supremacy is co-extensive with Catholic Christianity. Although the priest has the power of orders conferred on him by the Sacrament, yet he cannot exercise that power over the people unless he receive jurisdiction from the Bishop, who is the representative of the Pope. Peter alone received from Christ that universal supremacy over the whole Church. "Feed my lambs, feed my sheep."

INFALLIBILITY OF THE POPE.

The other divine prerogative of the Pope is infallibility. The Pope is infallible. This does not mean that he can not sin. Neither does it mean that he is omniscient, that he knows everything. It means simply that, by reason of the promise of Christ to St. Peter, whenever the Pope teaches as supreme head of the Church what to do and what to believe, he cannot err. Infallibility implies the continual assistance of the Holy Spirit. Infallibility is necessary if we consider the very nature of the Church as a religious society for the salvation of souls. Peter should not only rule his flock, he should also feed them. He should tell them with certainty and security what they should believe and what they were to do in order to be saved, and so from the very necessity of the case he should be infallible.

THE TEMPORAL POWER.

The supremacy of power and infallibility were gifts from God and were universal, but the temporal power was a gift from man and was restricted merely to these Italian States over which the Pope ruled as temporal sovereign. It is necessary to the Church, for the well being of religion demands that the Pope be subject to no earthly prince from whom opposition could arise that would be detrimental to the supremacy of Catholics in every part of the world.

MARK ABOUT THE TEMPORAL POWER.

The lecturer added that he had not time to treat the question of the temporal power as fully as he could wish. He promised the audience that he would continue that subject in his next lecture, as owing to the 25th anniversary of the taking of Rome it is a very live and interesting subject for Catholics as well as for non-Catholics.

QUELPH NOTES.

St. Joseph's Hospital—League of the Cross—Re-opening the Schools.

QUELPH, Sept. 8.—Some time ago the directors of St. Joseph's Hospital decided not to use the city water for the use of the institution, on account of not being able to agree on satisfactory terms with the Guelph city council. Therefore they decided to bore for water and if a flow was found to have it pumped by windmill or otherwise. Mr. John Birmingham was awarded the contract. After digging 65 feet he found the supply was not supposed to be sufficient, and he bored 8 feet in the rock, when a supply of water sufficient for the institution was found. The well is 7 feet in diameter with a wall two inches thick supporting the sides.

At the last regular monthly meeting of the League of the Cross, held in the basement of the Church of Our Lady, there was a good attendance. The principal business was the election of officers, which resulted as follows:

President, E. J. Doyle; 1st Vice-President, John Higgins, sr.; 2nd Vice-President, J. McMahon; Secretary, G. L. Higgins; Treasurer, J. E. McDermott; Rev. Father O'Loane, S.J., Spiritual Director of the Society, gave the members a very interesting and instructive address on the work of temperance, which was received by the members as great encouragement.

The Guelph Light and Power Co. are extending their incandescent light system to St. Joseph's Hospital. The whole institution will be lighted by electricity. The Mother Superior and the Sisters are to be congratulated on adding this to the many improvements which will go to make St. Joseph's Hospital one of the most complete in the Province. All the work will be completed in a short time.

The boys' and girls' separate schools re-opened here on Tuesday last. A large number of the pupils were present. A special Mass was said at 9 a.m. in the morning for the benefit of the children, which was largely attended by them and their parents. Mr. O. Collins, the very efficient Principal of the schools here, is understood to have handed in his resignation to the School Board. Mr. Collins has been Principal of the schools for a number of years. His resignation will take effect on January 1st, 1896.

The reliability of the testimonials published by us for Pastor Koenig's *Norve Tonic* is particularly proved thereby that the St. John's Hospital is a benevolent institution for any one testimonial not being genuine.

CATHOLIC FORESTRY.

Convention of the High held at Ottawa.

Rev. M. J. Cleary of the Catholic Total Union of America a delegate—Election of officers—A magnificent parade.

Ottawa, Sept. 12th. The convention of the Catholic Order of Foresters here this week was a splendid success. Sunday's parade was the largest demonstration of the kind ever seen in the capital of Canada. There were numerous bands in line and the pretty badges worn on the breasts of the members made the procession very attractive. Thousands of interested spectators lined the route. The parade formed up on Sussex and York streets and at a quarter past two a start was made for St. Patrick's church. This order of parade was as follows:

- L'Hannon Band, St. Stephen's Court No. 627 twenty in line.
- St. Thomas' Band No. 439, 25 in line.
- Montfort Court 29, 20 in line.
- St. Francis de Sales No. 383, 20 in line.
- St. Bridget's 376, 60 in line.
- Quebec House 453, 25 in line.
- The Hull Band and staff.
- St. Patrick's Court 441, 30 strong.
- St. George's 317, 40 strong.
- Notre Dame de Grace No. 295, 60 strong.
- Buoncore's Band (Italy) held third division.
- St. Anne's Court 348, 100 strong.
- Baywater No. 341, 40 strong.
- St. Joseph's 330, 40 strong.
- St. Francis d'Assisi 821, 35 strong.
- St. Jean Baptiste Court 304, 130 strong.
- The City Band the fourth division.
- St. Dominick's 25, 45 strong.
- Emerald the banner court of the parade 140 strong.
- Capitol Court 202, 90 strong.

The church was handsomely decorated and a full choir furnished the music. Vicar General Routhier delivered the sermon in the French tongue. He made an eloquent appeal to the Foresters to uphold the moral and religious tone of the society whose charitable uses and benefits were worthy of commendation and admiration.

Rev. M. J. Whaler, who spoke in English said to be successful in religion as in business one must take advantage of every opportunity for advancement and betterment.

At the conclusion of the mass the parade reformed outside the church and marched to their hall.

BUSINESS OF THE CONVENTION.

The convention assembled for business with the following delegates in attendance:

- Thomas H. Cannon, Chicago; H. C. R.; T. J. Callahan, V. G. C. L., Chicago; B. Thiele, Chicago, high secretary; Michael Coy, Chicago, high treasurer; Dr. T. F. O'Malley, high medical examiner.
- St. John's, Montreal; John H. Fichter, G. J. Diener, Rev. J. M. Scatena, E. Cummings, Rev. E. A. Kelly, J. E. Long, J. C. Schubert, G. J. Bohann, M. Conliffe, Rev. G. D. Holdmann, J. Cahill, J. Sloan, J. J. O'Leary, J. Grein, J. J. Sloan, J. P. Coan, T. H. Clifford, T. J. Korch, Dr. A. P. Bauer, all of Chicago; L. Dorlet, Kankakee; P. Reinhard, Strator; J. Steinbocker, Aurora; M. J. Gaughan, Springfield.
- Wisconsin—J. W. Dunagan, J. E. Langlois, P. J. Gregan, Milwaukee; Dr. D. J. McGill, W. J. G. M., Chicago; D. Theodore Portage; John Kelly, Juneau; George O'Brien, Fond du Lac; J. Barnes, Rhine lander.
- Minnesota—Rev. M. J. Cleary, Minneapolis; F. Erling, St. Paul.
- Iowa—D. D. Murphy, Elkader.
- Indiana—J. J. Molloy, Hammond.
- Michigan—J. J. Molloy, Hammonds.
- Ohio—G. J. Wallek, Columbus.
- Vermont—Frank H. O'Neil, White River Junction.
- New Hampshire—E. H. Tardival, Manchester.
- Ontario—M. J. Cleary, Samuel Cross Ottawa; J. C. Howard, Hastings; F. A. Robert, Chatham; W. T. J. Lee, Toronto.
- Quebec—J. Eugene Gibault, St. J. Basile; W. J. Shos, Sherbrooke; A. Ladue, Beauharnois; V. P. Vanasse, Sorel; T. Cote, St. Jean; J. S. Doucet, Athabaskaville; A. Talbot, Montreal; A. Chase, Beauce; Dr. O'neill, Hull; Z. Renaud, F. X. Billodeau, L. Forget, G. Rieley, W. G. McDoldrick, W. J. Prolix, Montreal.

REV. M. J. CLEARY AT THE BANQUET.

On Wednesday evening a banquet was given in Harmony Hall in honor of the visiting Foresters. Mr. O. S. O. Boudreau chairman of the reception committee presided at the board. After speeches had been delivered by Vicar-General Routhier, Solicitor General Curran and Chief Ranger Cannon the speaker of the evening, Rev. M. J. Cleary rose. He said that at this session of the court they had done some highly practical work. They had had valuable lessons on their debates to inculcate prudence and serious questions for the good of those who were present, which had been carefully handled. Their society held a particular advantage by reason of its close connection with the church. That morning they had received a message of congratulation from Pope Leo (appliance). The young men who were interested in the order were inspired with the highest and best of motives, and he appealed to them to keep up to this standard of work. He impressed on them the further fact that their

organization knew no difference of race or color.

ELECTION OF OFFICERS.

At the closing session of the convention the following officers were elected. H. C. R., Theo. H. Cannon, Chicago; Vice H. C. R., E. Gibault, St. J. Basile; High Secy Theo B Thiele Chicago; High Treasurer, T. J. Callan, Milwaukee; High Medical Examiner, Dr. J. F. O'Malley, Chicago; E. Bittel was elected auditor by acclamation. Trustees, Henry Schomer, V. Schmittschmidt, J. Harling, F. Loug, A. Fontaine and Mr. Reloway.

The next convention will be held in Columbus, Ohio, in February, 1897.

EDUCATION OF PRIESTS.

The Majority of Them are Educated in Catholic Separate Schools Preparatory to Entering Colleges.

The following admirable letter is a return to one of the Hamilton Spectator's characteristic tirades against Catholic Separate Schools.

Hamilton, Sept. 14.—To the Editor: In my own name and in the name of the city clergy, I thank you for your complimentary references to us in your issue of yesterday. Your statements, however, about the elementary education of the clergy are very misleading. It is quite true that the bishop did not receive his elementary education in the separate schools of the city of Hamilton, for the simple reason that in his childhood days there were no separate schools in existence; but it is equally true (which fact you omit to mention) that he did not receive his education in the public schools although the public schools were then in existence, and his father was a taxpayer for the maintenance of the same. Rather than send him to a public school, his father, for conscientious reasons, had him educated partly at home, under private tuition, or in select private schools, for which he voluntarily paid an additional school fee, afterwards sending him at considerable expense for seven years to St. Michael's college, Toronto, which institution is practically a separate school. Finally the bishop completed his educational course and acquired that superior intellectual culture and refinement of manners, which you are good enough to admire, in the Grand Seminary of Montreal, one of those educational institutions in the neighboring province, conducted by French professors, whose language and whose regime are so odious to the critical and highly cultured anti-French editor of the Spectator. So much for the bishop.

CATHOLIC SEPARATE SCHOOLS.

The statement of your informant—a so-called Catholic citizen—that none of the Catholic clergy in this city were educated at Roman Catholic separate schools is equally misleading, incorrect and untrue, inasmuch as every one of them namely, Rev. Messrs. Brady, O'Reilly, Hineboy, Mahony, Lehmann, Cote and your humble servant, were each and all educated in the Catholic separate schools of their respective parishes, preparatory to their entrance into Catholic colleges for the completion of their higher studies. The single exception to the list is the Rev. J. J. Craven, who had to receive his elementary education in a public school, for the good reason that the Catholics of his native parish were too few to support a separate school. Even in his case, as in the case of the others, his education in the higher branches was entirely acquired in Roman Catholic institutions.

CATHOLICS AND PUBLIC SCHOOLS.

As you are apparently so anxious to know the bishop's attitude towards separate schools, it may be interesting for you and your so-called Catholic informant to learn (1) that the bishop, whilst admiring many excellent features of the public school system, yet on account of the shortcomings and deficiencies of the same, glories in the fact that he never attended a public school; (2) that for twenty-five years of his priestly life he was a trustee and a liberal benefactor of a parochial school; (3) that during the eight years of his episcopal career he has been instrumental in changing several public schools of his diocese into what are now flourishing separate schools; (4) that in the new districts of his diocese, as well as in the city of Hamilton, he has been the founder and benefactor of several new separate schools, conducted by intelligent and efficient teachers whose pupils have always carried off their share of honors at the entrance examinations for the high schools; (5) that since his advent to Hamilton he has been instrumental in establishing (a) a free Catholic classical school for boys, which has been so successful that some of its pupils have already passed the required matriculation examination for admission to the higher philosophical college course; (b) that he has instituted two advanced classes, at Loretto and at the Sacred Heart,

for the higher education of girls, in which provincial school certificates are obtained, without having recourse to the Collegiate Institute, for which Catholics, as well as all others, are obliged to pay their share of taxes; and finally, that the bishop's ideal school is that in which religion is inseparably associated with secular knowledge, and that his theory of education is exactly identical with that enunciated by Thomas D'Arcy McGee, who once declared in his lordship's hearing that religion was to education what salt is to food, and whilst we Catholics prefer to give our little ones their share of salt every day, most of our Protestant friends are satisfied to administer to their children all their salt on Sundays.

A PREFERRED SOLUTION.

As the vexed question of separate education seems to be still agitating the minds of many men, including that of the learned and gifted editor of the Spectator, it may be well to close this letter by quoting a solution I once heard the bishop offer to some friendly Protestant politicians who approached him on the subject: "Gentlemen," said he, "why reproach us Catholics with the separation of the children of citizens intended to mingle together in after life, when you yourself set us the example of separation from the Mother church? Be consistent then. Return to Catholic unity; let us all, young and old, worship as our forefathers did—at the same altar. Abolish separate churches and I promise you as a Catholic bishop to meet you half way and use my vote and influence for the immediate and permanent abolition of every kind of separate schools." Again thanking you for your very kind and courteous references to his lordship the bishop and Catholic clergy of the city, yours very respectfully.

T. P. McEvan.

Rector St. Mary's Cathedral.

PROMOTED TO THE EPISCOPATE.

St. Rev. Nell McNeill, D. D., Bishop-elect of Nicopolis, and Vicar-Apostolic of St. George's.

The news brought by cable last Friday afternoon, that the Rev. Dr. McNeill, parish priest of Desouasse, had been appointed titular Bishop of Nicopolis and Vicar Apostolic of West Newfoundland, was received with mingled feelings of joy and sadness. It was as joy to him as the Antigonish Casket that the Holy See had gone out of its way as it were, to recognize the worth and services of a clergyman of our diocese; and it was sad, on the other hand, to realize that we were about to lose one of our very ablest and most esteemed priests. It was felt, too, that Dr. McNeill was eminently fitted to labor in a more highly cultivated portion of the Lord's vineyard than that assigned to him. But if the Holy See acts at times on the principle embodied in the Saint's saying that "One soul is diocese enough for a Bishop," it is no part of its policy to take away from any one for long the opportunity of employing the talents committed to him by the Master.

The Bulls of the appointment of the Bishop elect have already arrived, but the date of his consecration has not yet been fixed. The Vicariate of St. George's embraces that part of Newfoundland known as the French Shore, and stretches beyond towards the north. It extends from Fortune Bay on the southern shore about 100 miles in a westerly direction, thence in a northerly direction along the Gulf of St. Lawrence for more than 200 miles. Only the coast is inhabited, the interior being still a wilderness. Fishing is the chief industry, but there are excellent farm lands especially along the Codroy valley. Up to April 28, 1893, it was but a Prefecture Apostolic, presided over from December, 1871, till his death in November, 1885, by the Right Rev. Mgr. Sears a native of Leochaber in this county. He was succeeded by the Right Rev. Dr. Howley, present Bishop of St. John's, under whom the Prefecture was erected into a Vicariate Apostolic. When Dr. Howley, who was styled titular Bishop of Amastria, was transferred to St. John's some nine months ago, the see became vacant. The Vicariate contains a Catholic population of 6,600 souls, attended by six priests. There are 84 churches, 69 stations, 2 convents, 20 parishes and a total attendance of about 600, and 4 ecclesiastical students.

City Water Supply.

It has been decided to employ Mr. Mansergh, an English hydraulic engineer, to report on the tunnel scheme and the whole question of water supply for the city. Meanwhile Toronto is boiling sewage for drinking purpose or taking the water distributed by carriers.