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PRICE FIVE CENTS

THE JUBILEE IN ROME

Opening of the Lateran Exhibition

Rome, November 28.—As the day of the 50th anniversary of the proclamation of the Dogma of the Immaculate Conception approaches, the signs of its celebration become more evident. Since the 16th of the present month missions, largely attended, have been held at early morning and late in the afternoon, at twenty-two churches in Rome.

The Marian Exhibition, or display of works of art, or copies of works of art made in honor of the Blessed Virgin, was formally inaugurated yesterday morning in the Palace of the Lateran. The importance of such a collection and its immense scope may be estimated when it is considered that with the exception of our Lord Himself the greatest number of works of Christian art have had the blessed Virgin as their theme. From frescoes of the Catacombs, dating from about the year 150 A.D., through all the Christian ages, and throughout all Christian lands—in spite of iconoclasts—the Madonna has ever been a favorite theme with artists.

Yesterday at 10 in the morning, then, in the Lateran Palace the inauguration of this exhibition took place. The directors of the work had issued numerous invitations, and a crowd of very distinguished persons filled the great hall of the Mosaic, as it is called. It is paved with a very large mosaic from the Baths of Caracalla, containing full-sized portraits of the favorite boxers, pugilists, gladiators, and other "spears" of the ring belonging to the time when the Baths were completed. These figures are as muscular and as brutal as the present-day successors of these antique heroes. Around the walls were pictures connected with the event celebrated now, the inauguration of the column of the Immaculate in the Piazza de Spagna by Pius IX., and other historic scenes.

At the end of the hall, and on it was placed a chair for the speaker on this occasion, His Eminence Cardinal Ferrata. Above this hung a canopy of red silk and velvet drapery with gold bands, and on the upper part of this was a picture of the Madonna Immaculate against a gold damasked background. Beneath this, on a high pedestal, a bust of Pope Pius X. was placed, and two high stands of flowers flanked it on either side.

After a chorus and solo—"O VerGINE SERENA"—and a "Hymn to the Pope"—were rendered by a choir of men and boys with full instrumental accompaniment—the music composed and directed by the Maestro Muller-Bruchesi, delivered an eloquent discourse. He spoke of the idea that the promoters of this exhibition had in view, and of the inspiration which the arts derived from the Virgin, who was the protectress of these arts; and hence to her the arts raised a monument of gratitude, of elegance, and of genius. Christian art did not stop at the silent appearances of things; it went further and put, as it were, a soul into its work. The Madonna is the compendium of all created beauty, and on this account the efforts of artists to portray that beauty have raised their art far above its ordinary aims. After treating in a very eloquent manner the theme he spoke of, he concluded by saying that in the name of Pius IX., who proclaimed the Dogma, in the name of Leo XIII., who looked forward longingly to these Jubilee celebrations, in the name of Pius X., who presides at this 50th anniversary commemoration, he, Cardinal Ferrata, declared the Exposition opened.

Amongst those present on this occasion were their Eminences Cardinals Vincenzo Vanutelli, Mariano Rampolla, Luigi Trinei, and Vives y Tuto; the Ambassador of Austria, the Minister of Brazil, the First Councillor of the Legation of Downing, Prince Rospirogli, Count Serrini, Count Vincenzo Marchi, the Bishop of Tarbes, Monsignors Piacenzi, Spolverini, Straniero, Ugolini, Kennedy, Rector of the American College Wilbert, the well-known writer on the Pictorial Art of the Catacombs, the Abbot Pellegrini of Gros-

taferata; Abbot Hemptinne, of St. Anselm's Benedictine Monastery; Abbot Jannseus, O.S.B., of the same institution; Very Rev. Father David Fleming, of the Minor Franciscans; Monsignor De Waal, Monsignor Peter Paul Baumgarten, the Bishop of Charleston, U.S.; Commendatore Maruchi, Commendatore MacNutt, Commendatore Christmas and Mrs. Christmas, and indeed the whole of the prominent Catholics of Rome.

When Cardinal Ferrata had finished his discourse there was a general movement towards the Exhibition, which opens from this hall, which will be soon occupied by the very choice collection of objects which is coming from Bohemia. The different rooms in which the objects are exposed are tastefully arranged. It is startling to see so many works of art, all having reference more or less direct to the one theme.—In the study of early German art one comes across the titles given by modern writers to artists whose works are unsigned. One of these is known by the admirable title of "Master of the Glorification of Mary." Such a master as this would feel in his place such an Exhibition, which is wholly dedicated to the glorification of Mary. In another letter I hope to write more in detail of the works of art in this Exhibition.

Ordination at Montreal

Montreal, Dec. 17.—The Rev. Francis J. Singleton, who was born on January 6, 1860, in the Parish of St. Patrick, in the city of Montreal, and was baptized by Rev. Father Martin Callaghan, the present parish priest. He received his elementary education from the Brothers of the Christian Schools at old St. Bridget's, and passed on thence to St. Mary's College, Bleury street, where under the Jesuit Fathers he completed his classical course. He entered the Grand Seminary of the Sulpicians for his theological studies.

Canadians See the Pope

Rome, December 17.—Archbishop Bruchesi, of Montreal, was received in private audience yesterday by Pope Pius X., in the throne room of the Vatican, and presented to His Holiness a number of prominent Canadians, including Canon Roy and Cousineau, Judge Simeon Pagnuelo, of the Supreme Court of Quebec; Miss Taschereau, niece of the late Cardinal Taschereau; Mrs. Drummond and daughters; Mrs. Girouard and Mrs. McMahon.

The Pontiff spoke a kindly word to each and blessed them and their families. Hearing that Judge Pagnuelo had published a work on religious liberty in Canada, the Pope congratulated him warmly.

After remaining alone with Archbishop Bruchesi, the Pope, hearing that on Saturday, in the Cathedral at Montreal, will occur the ordination of a large class, including fifty new Canadian and American priests, said: "I bless with all my heart those who are to be ordained, and especially the young priests, asking God to give them grace to be holy priests all through their lives."

Puslinch Pioneer Dead

Guelph, Dec. 10.—James Hanlon, sr., passed away at his late residence, Puslinch, on Thursday last, at the age of 74 years. The deceased was born in the County of Carlow, Ireland, in 1830, and came to Canada with his parents in 1832, when his father, the late John Hanlon, took up his residence on lot 11, Con. 8, Puslinch.

The deceased lived on the old homestead all his life, and was very much respected by his neighbors for his kindly disposition, being never known to turn his back on any one needing help. He was ever the poor man's friend. In religion he was a devoted member of the Catholic church.

The wife of the deceased died about nine years ago, and his son James died last April. He has left behind him to mourn his loss, a family of six daughters and two sons, also a sister, Mrs. Robert Cassin, and a brother, Patrick Hanlon, both of Puslinch.

The remains were laid to rest, in the Catholic cemetery on Sunday afternoon. The cortege which left his late residence in Puslinch, shortly after two o'clock, was a large one, and included many of the older residents. The service at the Church of Our Lady, was a solemn and impressive one, Rev. Fr. O'Loane officiating. The casket was born by three grandsons of the deceased, Messrs. Richard Hanlon, James Halloran, Thomas Phalen, and three nephews, Messrs. Patrick, Jas. and John Hanlon. At the grave Rev. Father Donovan conducted the service.

The sons of the deceased are: John of Puslinch and Thomas of the Northwest. The daughters are Mrs. Phalen of Puslinch; Mrs. E. Halloran, of Toronto; Mrs. T. F. Heffernan, of Guelph; Sister Clara of St. Joseph's Convent, Hamilton; and Miss Lizzie and Miss Julia at home.

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."

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URSULINE ACADEMY

Reception Tendered the Apostolic Delegate, Mgr. Donatus Sharetti, at the Ursuline Academy, Chatham, Ont.

His Excellency the Most Rev. Donatus Sharetti, Apostolic Delegate to Canada, Rt. Rev. Fergus P. McEvay, Bishop of the Diocese, Very Rev. Dr. Sinnott, Secretary of Delegation, Rev. P. McKeon, P.P., St. Mary's, London, and Rev. F. Egan, Cathedral, London, arrived in Chatham on Saturday by the 12.45 C.P.R. They were met by Very Rev. Fr. James, O.F.M., P.P., His Worship Mayor McKeough, the city aldermen, the C.M.B.A., the C.O.F., and a large number of citizens.

A genuine welcome and the freedom of the city was extended to His Excellency, after which they immediately drove to the Ursuline Academy, where an elaborate luncheon awaited the ecclesiastical party. On arriving at the Academy the distinguished guests were welcomed by the Rev. Mother Superior and Community, who were individually presented to His Excellency. A large number of the local clergy had already assembled and all were soon conducted to the luncheon hall, which wore a most inviting aspect. The yellow and white floral effect was maintained and all the decorations were in perfect harmony. From the candelabra dainty ribbons floated to the corners, and the centre design of yellow and white chrysanthemums with traceries of smilax and maidenhair fern had an exquisite effect.

The menu cards were hand-painted in pretty designs and fastened with white and yellow ribbons. A panel photo of His Excellency graced the frontal cover and the under cover was ornamented with the convent crest in blue and gold.

Luncheon over, His Excellency, His Lordship the Bishop and the attendant clergy adjourned to the auditorium, where some very fine musical selections were given. Owing to limited time the program was necessarily brief, but the perfection with which each number was rendered made us wish it had been longer.

The festive hall, also the large corridor leading thereto, were most tastefully draped in the papal colors and were all aglow with myriad lights and floral borders. At the back, towards the centre of the stage, hung the coat-of-arms of the Holy Father, the Papal Delegate, the Rt. Rev. Bishop, and that of the Ursuline Academy, having for background a drape of smilax, interwoven with yellow and white chrysanthemums. The young ladies gowned in white and wearing the convent colors, were grouped in the tiers on the stage. The tout ensemble presented a most charming and memorable scene.

A throne of honor was provided for His Excellency and the Rt. Rev. Bishop. On each side were reserved seats of honor for the reverend clergy, His Worship Mayor McKeough and the city aldermen.

As His Excellency, wearing his robes of office, entered the hall, His Worship Mayor McKeough, in an address replete with the culture and refinement so characteristic of that gentleman, greeted on behalf of the city, the Apostolic Delegate, and again tendered him the freedom of the city. In the course of his address Mr. McKeough mentioned his own childhood spent in such friendly proximity to the convent grounds, and provoked a general laugh when he smilingly referred to the many times his erring eyes glanced over the garden walls to catch a glimpse of the fair pupils of "The Pines." He spoke in glowing terms of the good accomplished by the Ursuline ladies, and of the refined, thorough and practical education they imparted to their pupils. "It was," said His Worship, "impossible fittingly to extol the virtues and accomplishments of the Ursuline Ladies of 'The Pines.' It would be like painting a lily or perfuming the rose." Continuing, Mayor McKeough said that he hoped that the bright future before His Excellency held still greater honors for one so deserving and he trusted that His Excellency's love for Canada would never cease, though he should be called to the highest and holiest position possible.

His Excellency then arose and in a clear, sweet, firm voice thanked the Mayor for his courtesy and expression of kindly sentiments. "Not only personally do I recognize them," said he, "but I heartily recognize them in my official capacity. One thing that appeals to me in Canada and has made a lasting pleasurable impression on my heart," continued His Excellency, "is the good will amongst all classes of citizens. I have been welcomed in other cities also by honorable representatives and could not fail to remark the broad-mindedness and goodwill that everywhere prevail. Your Worship's presence here to-day, also that of so many representative citizens is a gratifying evidence of the good spirit that reigns in your Maple Leaf City."

"Did circumstances permit, I would gladly spend more time in your city," said His Excellency, "to further emphasize my appreciation of your goodness and to enjoy more fully the successful results of the energy, activity and spirit of progress which I have already perceived characterize the citizens here. This union of classes," said he, "is destined to make of Canada one of the most happy and progressive lands under the sun, and I pray that this union and good-will shall endure and that peace and law and order shall always govern us. You may count on me," said His Excellency, "to do all in my power to promote peace, happiness and good will." He again thanked Mayor McKeough, the aldermen and citizens for their courtesy and congratulated them on the present prosperity and bright prospects of their grand Dominion.

Then followed the first number of the program, "Greeting in Song," by one hundred and twenty-five young ladies, who acquitted themselves in a manner, alike highly creditable to themselves and the institution. The solo parts were exquisitely rendered by Miss Gertrude Somerville, city, while the duet was harmoniously sung by Miss Coligan, Detroit, and Miss Mather, Tilbury.

Miss Laura A. McDonald, city, then read an perfect voice and manner the beautiful address of welcome from the Academy to His Excellency, which she presented with becoming grace. Two sweet little girls, Angela Crotty, niece of Rev. A. McKeon, and Marie Thibadeau, city, presented lovely floral bouquets to His Excellency and to Rt. Rev. Bishop McEvay.

His Excellency then made a most eloquent address to the pupils, expressive of his deep gratitude to them and to their devoted teachers. He tactfully referred to the different points mentioned in their address, noting with special pleasure the reference to Rt. Rev. Bishop McEvay's noble work in the sacred cause of Catholic education. He very feelingly congratulated the Ursuline Religious on the energy and zeal with which they successfully strove to impress on the youthful minds of their precious charge their duties to God, to their neighbor and to themselves, and earnestly appealed to the pupils to be ever mindful of their own honor, the honor of Ursuline Academy and the honor due to God.

The "Memorae" solo, sextette and chorus were admirably rendered in Latin. Miss Somerville sang the solo parts and was assisted in the semi-chorus by Misses Laura A. McDonald, Gertrude Coligan, Jessie McVean, Olive Mather, and Anna Faubert. This was a greatly appreciated number. Miss Somerville possesses a magnificent and highly cultured and soprano voice. Her rare sweetness and flute-like tone gave a special charm to this delightful composition.

The Fantasia "Piccolo" by Brahms, for two pianos, was an exquisite selection, and was perfectly rendered by Miss Anna L. Carson and Miss Edythe Hall. The interpretation of this number evidenced great spirit and remarkable originality.

At the close of the programme His Excellency addressed words of congratulatory appreciation and sincere gratitude to both Religious and pupils and concluded with these words: "To-day's reception will live in my memory, an occasion fraught with many happy and hallowed associations."

The pupils were then presented individually to His Excellency after which took place the presentation of the gifts.

D'YOUVILLE READING CIRCLE

The number of members seems to grow with the interest, judging by the attendance at each of the meetings of the D'Youville Reading Circle this season. The last meeting was held on the evening of Dec. 6. Current Events were very briefly condensed, attention centering on the prospect of a satisfactory understanding in Italy, between the powers temporal and papal. The other feature considered of significance was the great rush of commercial powers to tie themselves together by treaties of friendship, while French affairs were pronounced as bad as ever, if not worse.

The original study was limited to the reading by Mrs. Quain of the second book of "Light of Asia." No comments.

One of the special studies for the year being the Tractarian Movement, the history of Oxford itself was begun, but for this time attention was fixed extra-muros, i.e., the architectural interest and beauty of this old university town were delineated. Rev. Dr. Barry Thackeray, Matthew Arnold, Goldsmith, were all quoted as to the significance of Oxford as a power and a thing of beauty. At future meetings the history of the university will be given, showing the need of some changes.

The third and most extensive part of the evening was given to book-notes. The essential feature being a clever Lucian Johnston, Baltimore, on Bliss Carman's latest book, "Kingship of Nature." The critic is, manifestly, a kindred spirit. He considers Carman best in verse, because prose is too restraining upon a Bohemian. He says Carman will never write anything superior to his "Songs from Vagabondia," but he pronounced this latest book clever, suggestive, and at times exquisitely written. He says Carman is best when describing nature, weakest when he attempts the role of a philosopher. For philosophers of any ilk, and no theologian, will accept his dictum on the equal importance of taste, conscience and reason, nor will anyone of sane mind agree that public art is much more rightly the subject of censorship than private morals; but the Rev. Father Johnston agrees with Carman that it is unwise, unnatural to dissociate art from religion and practical life, for God exists as beauty as well as goodness. "This," says the critic, "is sane Catholicism, nay more, it is Catholicism."

The paper was read by the presiding power with appreciative comments, and was received by the very large and attractive circle with manifest delight. A note on Van Dyke's volume of short stories, entitled "The Ruling Passion," was presented by Miss Edith Marshall (Alumna). She says the stories, with the exception of one or two, are of the open air life; the material made in Canada. The book was pronounced good for the heart as well as for the brain.

The members were advised very strongly to read Mark Twain's exquisite paper on Joan of Arc, whom he has canonized. The necessary remark was made that this paper is not a burlesque.

The Abbe Klein's book on "The Land of the Strenuous Life," was announced in its French issue. A full note will be made on it at the next meeting of the Circle on Dec. 20.

ANNA DALTON.

A reception at "The Pines" is always highly appreciated by the large and cultured audience, who are invariably present on such occasions. Whether it be a Vice-Royal party or an eminent Church dignitary, the event never fails to afford intense pleasure to those who enjoy the privilege of assisting thereat. No feature of a visit to the Maple City is attended with more genuine enjoyment than a reception at this excellent educational institution, and Saturday's function was distinctly a triumph of accomplishment on the part of their distinguished guests.

THE ADDRESS.
The address was a work of art in itself, unique, artistic and beautiful in its conception and completion. The cover was handsomely mounted in white brocade silk with insertion effect, and ornamented with a delicate design of violets, artistically hand-painted. It was interlaced with white silk, with corner pieces worked in pearls and was lined with royal purple. It was written on fine parchment, exquisitely illuminated. The frontispiece was a golden cross with lilies on a pale blue background with a glimpse of the Vatican in the distance. On a picturesque scroll were the dates 1854 and 1904 in reference to the Golden Jubilee of the Immaculate Conception. The title page was finely painted and embossed with the tiara shield, keys and Apostolic coat of arms, and on the closing page was the convent crest in blue and gold.—Chatham Banner.

LANGUAGES AND THE CHURCH

Reasons for the Use of the Latin Tongue in the Mass.

(Written for the Register)

In a recent article in reply to a correspondent, the position of the Catholic Church regarding the use of the vulgar tongue in her liturgy, was stated. She condemned the tenet of the so-called Reformers that none other than the vulgar tongue should be used, but she did not declare that the Latin tongue must at all times be employed. She could, for example, without contradicting any of her decrees in the least, permit the English language to be the vehicle of her services. But her reasons for not doing so are many and strong. And on some of them the present article will briefly dwell.

It will at once be seen that the employment of the English language in this way would immediately result in the same innovation regarding other languages. National pride would be aroused, and each country would demand that its tongue be not overlooked. The result would be that the celebration of mass would lose the grand universality it now has on account of the one language employed. Now an English-speaking Catholic can go into any church, practically speaking, of the New or the Old World, and hear mass as easily as though he were at home. Whether on the banks of the Amazon, the Tiber, or the Danube, he hears the words familiar to him in childhood. The meaning of these words is not hidden from him, because in every Catholic prayer-book of any value there is given, side by side with the Latin, a literal translation into the vulgar tongue. This does away with the one objection of any weight brought against the use of Latin, namely, that it is an unknown tongue. The meaning of the Latin of the mass is well known to every Catholic who can read.

Were the mass, however, to be read in French in Quebec, Spanish in Mexico and so on, a Catholic could follow the mass only in the place in which his own language was spoken, or he would have to be an accomplished linguist. His prayer-book would be of no use to him in this case. Here is one very strong reason for the use of Latin. It gives to the offering of the mass a universality which enables her children in all parts of the world to feel at home before the altars in whatever part of the world they may be. The employment of one language is not indeed necessary to, but it emphasizes her unity. Indeed it would be practically impossible for a universal body like the Catholic Church, to carry on her work without an official language. A General Council like that of the Vatican, or Trent, would be a Babel if the various bishops were to speak in their native tongues. All, however, used Latin and in this way could communicate with one another without any difficulty. It is gratifying to find this position of the Church confirmed by the men who have no higher aim than the pursuit of the dollar. Efforts have been made to invent a common language for the use of the merchants of the world. "Volapuk" was an attempt in this direction. The attempt was not very successful, but the fact that it had been made more than once is a tribute to the wisdom and success of the Catholic Church.

Again, Latin was the language of the world-wide Roman Empire when the Church commenced her course. It continued to be for a thousand years or more the only written language of Europe (in a general way, of course). The result was that the Church had to employ Latin for all these years—that her children were cast in her theology moulded, her music wedded, her liturgy accommodated, to that tongue. Having thus made that language her own, having given it a form peculiarly suited to her services, the Church would find the greatest difficulty and no little danger in separating what had so long grown together. Much of the beauty of her hymns and music would be lost and a great deal of the aroma, the venerableness of ages of faith and devotion would perish. There, too, we find unexpected agreement with the action of the Church. Medicine, Pottery and similar sciences retain the Latin terminology because these extend their roots to times when Latin was the one written language and they find it extremely useful to hold on to the old names and classification.

As the foregoing reasons are a sufficient instalment for one article, further discussion will be deferred to another issue.

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