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The Catholic Register.

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Canada and Ireland

(Written for The Catholic Register by Canadensis.)

On the 19th of December last, at Wolverhampton, Hon. H. H. Asquith, M. P., who was Home Secretary in Gladstone's last Administration, delivered a very significant and highly interesting address.

Within a few hours' journey from London lies an island, the inhabitants of which have struggled, by every conceivable method, during a whole century -- from the day of the Union down to the close of the century just gone and into the one now beginning -- to secure recognition that was accorded to Canada, and yet these same statesmen appear to be perfectly blind to the fact that they contradict their own theories concerning Canada by their practical policy in regard to Ireland.

Since, then, Canada is the happy, prosperous, contented land that political autonomy and legislative freedom have made her, the Canadian people should be the very best authorities upon the advisability of according Ireland that which her patriot sons have so persistently demanded, and for the attainment of which her orators have thundered, her poets have sung, her heroes have fallen, her martyrs have perished, her leaders have organized, her people have agitated, until in every key, her genius has run up and down the gamut of supplication -- in armed camp or constitutional struggle.

Canada has spoken from her experience, and her plea for Ireland's legislative autonomy has been thundered across the Atlantic in a multitude of forms and in a variety of voices -- each possessing no uncertain sound. Canada has registered her verdict as to the advisability, as well as the justice, of cementing Ireland to the Empire by a practical and generous recognition of her rights.

Since Canada is the example to which British leaders and statesmen so constantly point, with satisfaction and pride, and since Canada has so frequently and so eloquently told the story of her own experience and sought to impress the world with the fairness of according like opportunities and advantages to Ireland, why cannot the Boltons of Westminster learn the lesson, take it to heart, and practise with regard to their sister Ireland, that which they cherish as the guarantees of Canadian loyalty and glory?



THE REDEEMER OF THE WORLD.

tion of His Eminence Cardinal Vaughan for England, have decided to present His Holiness with a collective gift of a Tiara or Pringno of Gold, for which the Catholics all over the world are invited to send an offering, however small it may be.

In the United Kingdom the offering should be sent no later than May next to the Right Rev. Mgr. Pover, Archbishop's House, Westminster, London, or to the Rev. J. Clemente, St. Ethelbert's, Slough, who will duly acknowledge all receipts.

Thirdly, a large number of pilgrims from all parts of the world are expected in Rome during the Pontifical Jubilee year, particularly in March, April and May next.

Armagh Adopts a Boer Custom.

At the Armagh Urban Council last week the following notice of motion was handed in for consideration: "That the members of this Council be allowed to smoke pipes, cigars and cigarettes at any meeting of the Council, and that each member provide himself with a spittoon, and that the members of the press be allowed to smoke." An English contemporary recalls that Lord Randolph Churchill, in his visit to South Africa in 1891, was loud in his praise of a practice which prevailed in the Volksraad at Pretoria, by which members were allowed to smoke in the Chamber during an interval of an hour in which business was suspended.

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Inter-Catholic Club Debating Union.

On Sunday, January the fifth, in response to a circular sent out by the Secretary of the St. Mary's C. I. & A. A., the following delegates from the different Catholic Literary Societies in Toronto, assembled in St. Mary's Club Rooms to arrange for a series of debates between the different Catholic clubs of this city: St. Mary's, Mr. J. G. O'Donoghue and Mr. H. A. Johnston, St. Clement's, Mr. W. H. Gough and Mr. A. W. McGuire; St. Joseph's (Leslieville), Mr. J. H. O'Connor and Mr. R. J. Heaney, and St. Basil's, Mr. M. J. Kernahan and Mr. E. V. O'Sullivan.

The object of the Union is the encouragement of public speaking among the Catholic young men of this city and incidentally to bring them into closer communication with each other. It was decided to have the debates carried on in series and the winners of the different series would then meet the winners of the others and so on until the final. The debates are to be decided by three prominent outside men, who will act as judges, and whose decision is to be final in case of a dispute the majority will decide. The first debates will be between St. Basil's and St. Clement's on Prohibition, and the second between St. Joseph's and St. Mary's on Departmental Stores.

The dates have not yet been decided, but will be arranged next Sunday, when it is hoped all the societies will be represented.

St. Basil's Catholic Union.

The principal business taken up at the last meeting of St. Basil's Catholic Union was the confirming of the action of the delegates from St. Basil's to the Inter-Catholic Club Debating Union. St. Basil's first debate will be against St. Clement's Club on Prohibition, and it is hoped that all members of the Union will be present next meeting, when it will be decided who will represent the Society in our first battle. St. Basil's have to support the negative. The same delegates, Mr. M. J. Kernahan and Mr. E. V. O'Sullivan, were appointed to represent the Union at next Sunday's meeting.

Cardinal Manning's Story of His Conversion.

The late Cardinal Manning once gave a splendid idea of how, and the series of reasons by which such men as he became converts to the Catholic Church.

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will; I know that I did not make all things, or even myself. A necessity of my reason compels me to believe in One higher and greater than I, for whom I come, and to whose image I am made. My perfections and welfare consist in knowing Him, in being conformed to Him. I am sure that He is good, and that He desires my happiness; and that, therefore, He has not hid Himself from me, but has made Himself known to me, and that I may love Him and be like Him. I find that the light of the knowledge of God has filled the world, and has been ever growing by fresh accessions of light waking brighter and clearer, until it culminated in the "face of Jesus Christ." In Him God and man were perfectly revealed. In Himself, in His words, and in His Commandments I find the most perfect knowledge of God that the world has ever known; the most perfect law of morals towards God and towards man that men have ever received. All this is to be found in Christianity alone. Christianity is, therefore, the fullness of the revelation of God. Moreover, I find that the maximum of human and historical evidence proves this true and perfect Christianity to be coincident and identical with the world-wide and immutable faith of the Roman Catholic Church. On these foundations -- four square and imperishable -- rests the faith to which God in His mercy called me, in which I hope to live and die, for which I also hope that, for God's grace, I shall be willing to give my life.

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A Kansas City man's full dress suit was stolen one night recently, and the detective who was sent to investigate the case asked, "What color was it?" Kansas City Star.

"Lazy" Monks and the Progress of Science

(A true story translated for The Register from The Katholische Volkszeitung.)

There was once a professor who generally embellished his lectures with the remarks: The priests are good for nothing; in fine to express myself briefly, the priests always hated science, art and every progress, they loved and love only, returning to darkness.

One day after school, there came to him a student who was a good young man, intellectual and not easily scared, always looking for new fun. He goes to the professor and says to him: "Professor, would you be kind enough to solve for me some doubts that bother me since I have assisted at your lectures?"

"Why not, my friend, with pleasure. With the greatest of pleasure. Out with it."

"Only a few questions, professor. Who has preserved for us the ancient classics? How is it that they did not perish when barbarism flooded the whole of civilization?"

"Monks have in their cloisters copied them, and thus saved them to us."

"What! Monks?"

"Yes, monks; especially the Benedictines."

"Well, then, monks. Monks have copied those ancient codices and thus saved them for us? That must have been a tedious work, was it not? And, of course, they contracted consumption from the library dust? Certainly; indeed, it was in those days when regents could not write their own names. Curious times and curious these monks that they delighted to copy letter by letter from Livius, Caesar, Cicero, Virgil and moreover from Tibullus, Propertius, Ovid, etc. And how do these codices appear? Carefully written as if printed and the initials are real works of art!"

"Oh, these monks!"

"Wait, professor. Is it true that without those priests we would not have a Columbus and Vasco de Gama? A monk, Fru Mauro, or that he saved, in the year 1450 that celebrated chart which aroused Columbus?"

"It is true, but any one else could have made that chart."

"Certainly; but why should only priests have such smart thoughts? Listen, professor, I read, too, that in place of the awkward Roman ciphers a Pope introduced the Arabian ciphers in arithmetic. Pope Sylvester II. introduced them?"

"However, any other one could have done that if the Popes had not always pressed themselves forward."

"Well, they say, too, that a Pope had invented the telescope and microscope."

"That can't be true. Those priests want to claim everything."

"That is to say it is indeed true. The Franciscan Roger Bacon had invented those instruments."

"But that was a modern Franciscan, and not one of those cowmen of the dark ages. That rascal Bacon, when did he live?"

"He died in the year 1292. He was modern very early, was he not? Again, lately I have read who was the first to proclaim the theory that the sun stood still and the earth moved. Surely you don't even know that, professor?"

"Copernicus!"

"No, this canon has not that honor. Nearly 100 years before Copernicus taught that -- who do you think, who? The Bishop of Regensburg, Regiomontanus, in 1476!"

"It may be."

"Kindly excuse me. Why is the age when the sciences, art and literature especially shone forth called the golden age of Leo X.?"

"Why?"

"Because Leo X. was the special patron of scientists, artists and literateurs."

"What! Leo, Pope, and the same time patron of all cultured triumphs. It seems to me, boy, you want to make fun of me."

"No, indeed. There are only doubts unbearable doubts! I would like to get at those priests and tell them that they are only of the dark ages, but those doubts don't give me any rest. Well, is it true, professor, that the first free schools were opened by Leo X.?"

"Yes, the Frenchman De la Salle."

"The priest De La Salle. The priest And that the first who looked after the deaf mutes was Pedro de Ponce, and after him L'Epée?"

"Yes; the Spaniard De Ponce, and after him L'Epée."

"The monk De Ponce and the priest L'Epée. Do not be angry, professor, it is not our fault that the priests don't give us any peace in history. Pray, and I read, too, that the monk Berth Schwarz invented powder and the monk Guido D'Arrizzo the scale and the foundation rule of harmony; a monk from Tagernsee in Bavaria, in 1000, glass painting; a Jesuit, Cavalieri, 1747, polychromy; the Jesuit Sechi, spectrum analysis."

"Ston! I see you want to make fun of me. Blitz and thunder!"

"True, true! The first lightning rod was not invented by Franklin, but already in 1745 the Prunimonstrant monk, Pastor Procop Divisch. Even Kurschner in his conversation dictionary proves this."

"Hold your tongue, boy, talker that you are."

"Ah! The greatest polygot of our time was indeed Cardinal Mezzofanti."

"Sufficient of your nonsense, see, you get hence."

"In what direction surely only Deacon Givja can tell us that. He discovered in the year 1300 the compass."

"Your brain is on fire."

"What! If I am burning I must call for the fire engine that no conflagration takes place. The fire-engines were first used by Cistercian monks and the Parisian Capucines, were until the 17th century the fireman of Paris."

"If you don't be silent you'll fly out."

"Perhaps into the airy heights? Right! The first balloon was invented by the monk Berthold Gossamer 60 years before Montgolfier who in 1720, in presence of the whole Portuguese court ascended into the air. What, you rub your eyes, professor! That is an invention of the priests. The Dominican, Alexander Spind, invented them in the 13th century! Are you so much in a hurry that you look at your watch? You should not do that at all. The watch is an invention of the priests. The first watch we have from the Church -- historian Cassiodorus (502) improved by Gerbert afterwards Sylvester II, whom we have already mentioned. The first astronomical clock was made by the Abbott Richard Wallingford in the year 1316. Well, but I go now. The gas lights are already burning. Only this yet, professor, I suppose that you don't know that the Jesuits invented the gas -- these horn light shunners. For certain the Jesuits invented it, and used it in Stonyhurst, in England, 1794. The Jesuit, Dunn, established in 1815 in Preston the first gas company Good-bye professor, I hope you will excuse me. What, you have a bicycle, too! That thing was invented by the priest Panton, who already used it in 1845. Good-night. Pray, do excuse me. What is true remains true. Let the searcher of history speak only the truth."

Once more said the student: "Good-bye."

But the professor said nothing.

If thou truly lovest God it is of thy heart, thy tongue, and thy works that thou must ask it. -- St. Bonaventura.

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