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VOL. XIV., No. 30

TORONTO, THURSDAY, JULY 26, 1906

PRICE FIVE CENTS

## TOPICS OF AN OLD-TIMER

A New Work on Napoleon by Lord Acton—A Review by Col. John F. Finerty, of the Chicago Citizen—Waterloo, a Battle of the First Class, won by a General of the Second Class—Wellington not an Englishman, but an Irishman of Many Centuries of Descent—His Family Name was Cowley—The Personal Characteristics of Both Men—The Gaelic Society of Chicago

I shall this week give a rest to my own thoughts and experiences and treat my readers to matters possessing a wider range. Perhaps there is no subject of modern history more fascinating than what relates to Napoleon Bonaparte and the Duke of Wellington. World-wide discussion of the character and disposition of Napoleon, does not seem likely to cease this generation and for many succeeding generations. There is no great hero of whom more diverse opinions have been expressed and English, or more properly speaking, British, writers, have ever failed to utter a good or extenuating word for him, while American writers generally give him some praise. The statement of Wellington's claim to English nationality or of others for him, will interest Irish readers. Many matters relating to Napoleon are dealt with in the ninth volume of the Cambridge Modern History, edited by Lord Acton and are very frankly reviewed in the New York Times. In the "Chicago Citizen" of July 7th, several columns of review are devoted to the subject by Col. John F. Finerty, the editor of that paper, who probably is as good an authority on military subjects as any in America. In the extracts which I make of Mr. Finerty's article, he shows the fallacy of calling the Duke of Wellington an Englishman. He says:

We have not had an opportunity of reading the volume of Acton's History so ably reviewed by the New York Times, nor do we entirely agree with the deductions made by the reviewer, who, strangely enough, seems to be, like many American writers, an admirer of Wellington, to whom he pays this most undeserved tribute: It is not the historian's duty to discuss right and wrong, to excuse or extenuate, it is his to present the facts, and the historian more than any other scientist should be our truest cosmopolitan. Mr. Rose, the foremost English student of the times, has called it "an age of violence and chicanery," and such it was on the part of France, of England, of Prussia, and of Russia. No one is blameless, and therefore no one is single to blame. To us the proudest and the bravest figure in that quarter century of battles is an English figure, Wellington, the Iron Duke, whom his own enemies were glad to call "l'homme rectiligne," the same, before and after victory.



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Well, to start with, Wellington was not an Englishman at all, unless Dangan Castle, in the County Meath, Ireland, the place of his birth, is English soil. His father's family, the Cowleys, who changed their name to Wesley, Westley and, finally, to Wellesley, for reasons of heirship growing out of the intermarriage of the Cowleys and Wesleys, in 1728, had been settled in Ireland since the reign of Henry VIII. (1531), and the other progenitor on his father's side was Westley, the standard bearer of Henry II., who settled in Ireland in 1172. As the Duke was born May 1, 1769, it will puzzle the plain reader to understand how a man so descended can be classed as "an Englishman." It would seem that five years of bona fide residence are sufficient to naturalize an alien as an American citizen, but in Ireland, according to "Anglo-Saxon" historians and reviewers, even six hundred years of unbroken descent on one side of the family and two hundred on the other, are insufficient to convert a man of English descent into an Irishman.

Wellington's own mother was Anne Hill, daughter of Viscount Dungannon who married his father, Lord Mornington (Garret Wellesley) in 1759. The Hills are among the oldest of the Anglo-Irish settlers in Ulster, but have always, unlike the older Wellesleys, been fierce opponents of the popular cause in Ireland. In his ode on the death of Wellington, Alfred Tennyson wrote, "The last great Englishman is dead." This, under the circumstances, is not "a poetic license," but a historic absurdity.

However, Wellington was a Hill in sentiment, except that he was not a religious bigot, and would have gladly mowed down his fellow-Irishmen by the thousand, in 1843, had O'Connell taken up the gauntlet flung down at Clontarf. The great agitator detested "the Iron Duke" most cordially, and in referring to him at one of the "monster meetings," exclaimed, "The Duke of Wellington! Who calls him an Irishman? If a tiger's cub were dropped in a fold, would it, therefore, be a lamb?"

While Wellington was a great general, he was not of the class to be

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ranked with Napoleon or Frederick. We think Victor Hugo summed up his military merits in "Les Miserables" when he wrote, "Waterloo was a battle of the first rank won by a Captain of the second." His personal character was not more amiable than that of Napoleon, as he was cold and indifferent by nature, treated his soldiers with severity and his officers with hauteur. It is said of him that, in London, after his long wars were over, he kept his lieutenants of the Peninsula and Waterloo at a distance and associated only with men of his own rank. He was an aristocrat of the very deepest dye. Nobody ever accused Wellington of being "a good fellow." His decision at variance with every principle of justice and honor—that the Treaty of Paris, made after the battle of Waterloo, did not cover Ney, led to the murder of that matchless hero and also the immolation of others who were "carried off their feet" by military enthusiasm in 1815. Some historians attempt to whitewash the Duke by stating that he approached Louis XVIII. with the intention of asking pardon for Ney, and that the King turned his back on him. This is sheer nonsense in the face of Wellington's cool reply to the Marshal when he appealed to him to have justice done. It can be found in any good history of "The Hundred Days" and what followed them.

Greville, the Privy Council gossip, who knew the Duke well for thirty years before his death, says that Wellington became very deaf, cross and profane as he grew older. He "cursed and swore at all who approached him," and his customary oath was by his Maker.

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Napoleon, in his declining years, was, in general, amiable, excepting the case of Sir Hudson Lowe, his jailer, for whom he entertained a violent aversion. The memoirs of his valet, Constant, of Menneval, his secretary, and of the persons already mentioned, who were intimate with and wrote about him, show the great Emperor to have been very human in all his relations with mankind, but reveal nothing absolutely brutal in his conduct. On the contrary, he was often gentle, playful, feeling and generous. He loved to joke with his household "familiar" and pull their ears. His fondness for children reveals a stroke of tenderness in his nature.

The Emperor's chief detractors are Bourrienne, at one time his confidential secretary, whom he dismissed for "grafting," as we now call political speculation; Madame de Remusat, who was spiteful because of some promotional disappointment, which affected her husband, and others of lesser note who were actuated by petty spleen. Nearly all British historians, up to recent years, painted the great soldier as "a fiend in human shape."

Toronto has now a Gaelic League, and no doubt its members and the general public will be interested in learning how such societies are conducted in a large American city and it is with this view I copy from the "Chicago Citizen" of a recent date a report of the proceedings of one of the Gaelic Societies of that city, as follows:

**THE CHICAGO GAELIC SOCIETY.**  
The dancing class met at the society's room, 1,300 Republic building, last Friday, under the direction of Mr. Keane, the instructor in Irish dancing. When the class was finished Mr. Keane initiated those present into the mysteries of the Rinne Fada, that old Irish dance, from which are taken the Virginia Reel, the Country (Contra) Dance and the Sir Roger de Coverley. Those who have seen it well done confess that the Rinne Fada is superior to its modern variants. Heretofore the class has been accompanied by piano music, but from now on the services of competent fiddlers and pipers have been secured. Irish dances were never intended to be danced to the piano music, and the Gaelic society intends to have the genuine article.

Considering the fine weather, the interest in the Sunday afternoon language class is wonderful. Mrs. Martin J. Qualey, Mr. and Mrs. John D. Curtin, Miss Vita Curtin and Master Curtin, and Mr. J. S. Hyland were among the new friends who visited the rooms Sunday evening and took keen interest in the work.

Professor Purcell rendered a number of Irish airs on the piano, while Mr. Curtin danced. The dancing of "The Blackbird" by Mr. Curtin was a genuine treat. The more one sees of the Irish dancing by such finished dancers as Mr. Curtin, the more one is impressed with the conviction that its loss would be a shame and disgrace to our people.

Mrs. Qualey sang "Believe Me" with fine expression and finish. Mr. Hyland spoke most feelingly of his interest in the study of history and literature.

Vice President Michael O'Gallagher presided in the absence of Dr. Hayes, the president.

Mr. Daniel Sheehan spoke in Irish, and most eloquently, of the general work of the society.

The history and literature class met last Tuesday evening with a large attendance. It will meet alternate Tuesdays. The next meeting will be the 17th inst. Those interested in the study of Irish history or Irish literature written in the English language are invited to attend.

All communications addressed to the Gaelic Society, 1,300 Republic Building, will receive prompt attention. Correspondence invited.  
WILLIAM HALLEY.



## THIRD WEEK AT CHAMPLAIN ASSEMBLY

A lecture program full to the brim with bright, clever talks, by equally brilliant talkers; a series of festivities from the delightfully informal to the splendidly formal; and a record-breaking attendance for this period of the year, have made the past week, the third in the present session, of Champlain Assembly, a time long to be remembered in the annals of Cliff Haven. There is not a dull spot or a dull moment in this charming place now. The porch of every club and cottage rings with the merry laughter or hums with the earnest talk of a congenial group; every hour has its center of interest, whether it be the chapel, the class room, the lecture hall, the beach, the golf links, or the ball room. In this charming companionship and these divers interests which are Cliff Haven's chief charms, there are at present about seven hundred persons willing away their time.

The members of the School have listened with marked pleasure to lectures of instinct and intelligence given each morning by the well-known scientist, Dr. James J. Walsh, professor in St. Francis Xavier's College, New York city. Equally instructive in nature were the two eloquent discourses on Governor Dongan and Early Colonial Times, delivered by Judge Thomas C. O'Sullivan of the Court of General Sessions of New York city, one of the most brilliant orators in the metropolis. Pleasing variety was given the intellectual program by the addition of two recitals by Miss Katherine Collins of Boston, formerly the principal of the Ralston School of Expression, Washington, D.C. Miss Collins has made a reputation for herself as one of the great dramatic readers of the day, and her appearance at Cliff Haven was therefore awaited with interest.

In point of distinction the chief social event of the week was the formal opening of the new Buffalo Cottage, and the reception of the distinguished guest of the occasion, Rt. Rev. Chas. H. Colton, Bishop of Buffalo, which took place on Thursday evening. Several distinguished Buffalonians, both clerical and lay, participated in the short program of addresses and songs. Handsome little programs, the work of the artist Peter Paul, were given to the guests as souvenirs of the event. Other charming social affairs of the week were the two weekly hops at the Champlain and Jersey Clubs. The affair at the Jersey Club Monday evening was the first of the season. In honor of the occasion the handsome ball room was transformed into a bower of beauty by the artistic decorations of electric lights, evergreen, and an abundance of golden bearded daisies. The formal ball at the Champlain Club on Wednesday evening lost none of its charm because of the other brilliant affairs, but as usual, attracted the largest crowd of the week.

The usual Sunday evening reception in honor of the lecturers and distinguished arrivals of the preceding week, was a great success. Those honored were Dr. Lorenzo Uilo of Brooklyn, Mr. Frank Neenan and Rev. Thomas McMillan, C.S.P., of New York city, and Rev. Henry Laudenbach and Rev. George Weber of Buffalo.

Two new ventures were instituted at Cliff Haven this week. A choral union and a weekly recital at which one or two artists who have made a reputation in the musical, literary, or dramatic world will appear. The choral union, which was organized on Monday by Mr. Camille Zeckwer, the famous organist of St. John's Church, Philadelphia, will pursue the studio of arpeggio music during the summer. Both of these features are bound to arouse new and strengthened interest in true art among those who visit Cliff Haven.

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## BIGOTS WERE REBUKED

Welcome Evidence of Spirit that now Animates British Parliament.

(From the Catholic Weekly, London.)  
The discussion of the bill which that representative of hateful bigotry, Mr. T. L. Corbett, M.P., sought to introduce into the House of Commons on Tuesday, and its speedy fate, are welcome evidence of the spirit which now animates the government and the House generally so far as the rights of Catholics are concerned. The rabid bigotry of a former day is gone, never to return, and we congratulate Mr. T. P. O'Connor on the manner in which he rubbed this salutary truth into the opaque skulls of the handful of bigots who made themselves the laughing stock of the House of Commons on Tuesday.

Mr. Corbett asked leave to introduce a bill to appoint commissioners to inquire as to the growth in numbers of conventual and monastic institutions in Great Britain and Ireland, and whether any further regulations of such institutions are required. These institutions had increased in England and Wales from fifty-two in 1850 to 1,057 in 1905, while in Ireland there were 592 such places and sixty-two in Scotland. At present there were no regulations. They were a law unto themselves. England was, he believed, the only country in which such a condition of things existed. The effect of leaving this unchecked and unbridled power to the heads of these institutions meant the possibility of tyranny and cruelty.

Mr. Corbett: "Bosh!"  
Mr. T. P. O'Connor said the honorable gentleman did not bring in the bill in the hope of passing it into law for he knew that of that there was not the slightest chance. It was introduced in preparation for July 12, on which day it was, perhaps, well to state for the benefit of the English members, in 1890 was fought the battle of the Borne. (Laughter.) There was still a gang left in Ireland who desired to keep alive these sad memories in the hope of dividing Catholic and Protestant, instead of uniting them in work for their much-afflicted land; and the honorable member was of that gang. (Cheers.) He much mistook the temper of the House if it did not indignantly reject this ignominious attempt to revive dying bigotry among the Irish people. (Cheers.)

The House then divided on the motion that leave be given to introduce the bill.  
For the motion ..... 72  
Against ..... 231  
Majority ..... 159  
The announcement of the result of the division was received with loud Nationalist cheers.

## Church's Position on Bull Fights

In a paper entitled "The Joys of Spain," by Austen Harrison in the Nineteenth Century and After, is found the following sentence: "Astounding is the enthusiasm for bull fights, nor does the Church ever raise its voice to check or stop them."

"This statement," comments the Sacred Heart Review, "is certainly more astounding than the Spanish enthusiasm for bull fights. Mr. Harrison evidently did not seek out information on this matter at all, else it would have been easy for him to find out that the Church has been for centuries opposed to the Spanish bull fight. The law of the Church in Spain, as elsewhere, ordains that those who engage in these fights and die therein be deprived of Christian burial. In 1567 Pius V. issued a decree excommunicating not only all who took part in them, but also the princes and governors who permitted them. Pope Clement VIII. reiterated the prohibition with the result that the custom abated, until Charles IV. of Spain finally abolished it. Under the Bonapartist regime, however, it was revived. But the attitude of the Church toward it is still as hostile as ever. No priest is allowed to be present at a bull fight, not even to administer the last sacraments to those who may be seriously injured. He is not allowed to remain even within convenient distance lest his presence should seem to sanctify this cruel sport."

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## POLITICS FOR CATHOLICS

Articles Drawn Up by a Prelate of the Church For His Own Use, and Read at a Public Banquet

Speaking the other day at the annual banquet of the Catholic Literary Union of Charlestown, Mass. Coadjutor Archbishop O'Connell of Boston, dwelt upon the place Catholics should occupy in public life. His remarks, though intended for those of our brethren on the other side of the line, contain much that may be of benefit in this fair Canada of ours. The Archbishop said:

I believe we must hold up to young men who are aspiring to office a certain political creed, and we must hold them to that creed if they wish to represent us.

I believe that every man has a right to enter public life on his own merit, but the man who professes to represent Catholic interests, and who asks for our votes on that ground, must take his stand openly and honestly. He is free to do what he wishes, but if he asks for our suffrages on those grounds then let me read these articles which I have drawn up for my own use and you are free to accept or reject them as you wish:

1. I believe that while in this country there is no union of Church and State, nevertheless the State finds that it is for her own interests to respect that Church and her legitimate rights.
2. I believe the State has in the Church the best and firmest defense of good government, and the greatest safeguard of civil order.
3. I believe that the principle of the Church to recognize in the established legitimate authority the authority of God Himself, is the greatest bulwark against anarchy.
4. I believe that that principle is most adequately and universally declared and maintained by the Catholic Church.
5. I believe that every true and consistent Catholic obeys habitually all the laws of the country, State and city in which he resides, and shows respectful deference to the representatives of law whatever be their creed.
6. I believe that no mere profession of faith is sufficient for the election of any man to public office.
7. I believe, consequently, that no man who simply calls himself a Catholic should have, from that claim alone, a right to public office.
8. I believe that some men call themselves Catholics at election time who have practically little right to that title.
9. I believe that such men bring little honor to the Catholic name.
10. I believe that the Church is often held unjustly responsible for the public action of such men.
11. I believe that every Catholic man placed in office by the people should be held responsible for the good name and reputation of the religion which he professes.
12. I believe that it makes for the strength and harmony of good government to listen to the reasonable demands of every class of citizens.
13. I believe that when a disposition to ignore common rights is manifested by a public official, the plain duty of those offended is to steadfastly endeavor by lawful means to remedy the injustice.
14. I believe that Catholics want no unjust favors, but only their rights and just privileges, and these they should endeavor to obtain by every peaceful, legitimate and orderly effort.
15. I believe that all honest people imbued with a spirit of our democratic institutions will always applaud such action.
16. I believe that religious controversy achieves very little lasting good to the public.
17. I believe that religious strife is an injury to the peace of a country.
18. I believe that antipathy to Catholics is due mainly to ignorance of the true Catholic position.
19. I believe it is the duty of Catholic men in public office to conquer antipathy by honesty and patience; by strict loyalty to Catholic principle and by the frank courage of their honest convictions.
20. I believe that we have many such men, that their influence is becoming more and more felt and that they will ultimately prove by their actions and lives that honest, clean politics is not only possible, but will soon be the only kind possible among us.

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