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TORONTO, JULY 20, 1905.

**ORANGEISM AND THE 12TH OF JULY.**

The Evening Telegram, which performed a real service to the citizens by backing up Manager R. J. Fleming's protest against the disturbance of the street railway traffic by the Orange procession on the 12th July, has since made its apologies to the Order in an article that assigns to the Boyne and to William Prince of Orange the freedom of the human race from autocracy. No assertion is too monstrous and ridiculous for the editor of the Telegram to put forward; but he is more absurd than usual when he pretends to see in Orangeism anything else than a parasitic growth upon Irish Protestantism. With William of Orange and his victory the cause of human progress to-day has little to do. The Stuarts deserved their fate, because they knew not how to respect the loyalty of a brave people. Perhaps the only lament for their cause that rose to the heart or the ear of anyone in Toronto on the 12th July was suggested by the Orange band that played "Bonnie Dundee" at the head of the procession, though the beighted minstrels knew not the music of their own gods.

The most we can hope for from Orangeism is that in spite of its oath-bound secrecy the organization cannot always keep hidden in its dark cellars the seed of freedom. The parade in Toronto simply represents all the graft and pull of the city hall and the Board of Education. No number of top hats and Prince Albert coats swaggering behind bands playing insulting party tunes and threatening to kick the Pope or anybody else, can ever pretend in such an association to a vestige of respectability, for the men who join in the parade must swallow their shame as the price of their position in the ring of Toronto civic misgovernment. And as the Orange Order stands for jobbery and slavery in Toronto, so has it stood for a century in Ireland for reaction and narrow ascendancy. Its leaders have been the henchmen of the landlords and the enemies of popular liberty. Within the last year, however, a ray of light has begun to appear in the north of Ireland. The landlord ring has been broken in part by the voluntary action of some of the progressive landlords themselves who have renounced the slavery of Orangeism; and partly by an Orange constituency electing to parliament a man of the people, Mr. Sloan, who has rallied about him some independent and democratic spirits prepared to throw the landlord ring overboard and cast in their lot with the cause for which the Nationalists of Ireland are contending.

Sooner or later independent men will rise in Toronto, who will scorn to walk in obedience to the call of the fife and the drum, insulting their Catholic fellow-citizens and incidentally preventing the street cars from moving by way of showing that Orangeism rules this town. Manager Fleming pretends that public opinion must be awakened. An action for damages in the courts would soon put the street railway company in mind of the responsibilities of a public franchise. The street cars are not stalled for the Labor Day procession or any other procession than the Orange parade. Even Toronto will not continue to tolerate this.

**CATHOLIC REPRESENTATION IN THE CABINET.**

For the second time within the year The Globe has swept away the Irish Catholic representation in Sir Wilfrid Laurier's Cabinet. It now announces the impending retirement of Mr. Fitzpatrick and Mr. Scott together, with Sir Richard Cart-

wright; and it offers in their stead young Mr. Guthrie, young Mr. Leighton McCarthy, and Mr. Archie Campbell. The Globe, if it perseveres, must retire Mr. Scott and Sir Richard Cartwright sooner or later; and it is indeed a satiric touch upon the organ to propose that the places held so long and so prominently in the public life of Canada by these two grand old veterans should be filled by a brace of infant politicians, one of whom (Mr. McCarthy) is not a Liberal and never will be.

We sympathize with Mr. Fitzpatrick on account of the peculiar attentions which the organ persists in paying him. The Minister of Justice is probably worn out with over work. Since the general election campaign more than half the labor of the party has fallen upon his shoulders. At the very inception of the campaign The Globe positively retired him and put Mr. Aylesworth in his place. When the session came on it brought the heavy work of the North-west Provincial Government bills upon Mr. Fitzpatrick's hands. Then The Globe saw another opportunity and did its level best to render the task of the Minister of Justice impossible. The session is now approaching an end, and it is very likely that if Mr. Fitzpatrick had his own choice and could feel indifferent to the responsibilities and interests of the party and government he has served with amazing energy and with undiminished success, he would gladly lay down the burden of public office to find rest and reasonable remuneration in the practice of his profession. But what is the fact? The Liberal party could not find in the length and breadth of Canada a man to replace him, a man with higher ideals of public life and of ability so commanding as to enable him to impress his views upon the country without the aid of the corporation owned press. Mr. Fitzpatrick has been the right arm of his chief, Sir Wilfrid Laurier ever since the Liberal party won the approval of the country; and we believe it has been owing in a large measure to the sturdy faith of these two statesmen in the traditions of Confederation, and to their unshaken confidence in the destiny of this country and in the progressive spirit of the Canadian people, that the Liberal party has not been betrayed from the path of duty by self-constituted Ontario advisers, The Globe among them.

There is a group of new Liberals in Ontario who still imagine that their party can live in the house that has fallen upon Mr. Ross and Mr. R. L. Borden. Once they succeed in ridding the Liberal Cabinet of Irish Catholic representation they will certainly have the opportunity of selecting their own habitat. But we do not imagine for a moment that the opportunity will be offered them by Sir Wilfrid Laurier, or that Mr. Fitzpatrick, as long as his health allows him, will consent to see the Liberal party decline upon the degeneracy that pretends to give counsel to Liberalism in the province of Ontario to-day.

**PARLIAMENTARY SALARIES.**

The Canadian legislator seems determined to reward his own services to the nation. It is publicly reported that members on both sides of the House joined in a round robin to the government to increase the sessional salary of senators and members of the House of Commons from \$1,500 to \$2,500 a year. The Government had long decided to substantially increase the pay of judges, and it looks as if this latter necessary legislation would have been held up had consent been withheld from the parliamentary raid. The Conservatives also stipulated, and the Government allowed, a remuneration of \$7,000 a year to the leader of the Opposition, which Mr. Borden could not of course resist. There is no precedent for the last mentioned grab, the leader of the Opposition being a functionary unknown to the constitution of this or any other British country. One effect of so radical a departure from the heretofore accepted canons of constitutional practice will be the driving of a wedge into the party system of Government. For though it be admitted that the leader of the Opposition in receipt of a salary need not sink his independence of the Government, he must necessarily lose his independence in his own caucus, because none but the acknowledged leader can claim the Government pay. The man will stick to the salary as long as he can, and will placate and toady to every kicker and bolter in his caucus lest the salary should be imperilled. Again the aggressive spirits in opposition will naturally become impatient because of a salary-loving leader, and they will form free or semi-independent groups after the

fashion of European legislatures. Indeed the Opposition leader's salary may soon prove the death of the party system in Canada.

The one and only argument advanced in support of the increased parliamentary indemnities is that the sessions are long and the laborer is worthy of his hire. In reply to this it may be said that the Opposition lengthened the present session by fanatical obstruction to the school clauses of the autonomy bills. In the British House of Commons the other day Mr. Balfour Mr. Campbell-Bannerman and Mr. Redmond all agreed that the Imperial Parliament is no longer capable of handling the whole legislative programme of the United Kingdom even by working every day in the year. Yet no member of the mother of parliaments suggests that he be paid by a time scale, by indemnity or in any other form.

Pensions to ex-Cabinet Ministers will be paid in future at the rate of \$3,500. It is hard indeed to draw the line when once the principle of parliamentary salaries is admitted and we suppose that the logical conclusion of the growing weakness of our elected representatives for salary and title is that every man who serves his country, even though it be but for a single session, shall thenceforth become a pensioner upon the taxpayer, a dead-end on the railways and in short, live happy ever afterwards.

**APPOINTMENT OF M. J. BUTLER.**

The appointment of M. J. Butler, late assistant engineer of the National Transcontinental Railway, to the position of Minister of Railways and Chief Engineer of Canals, is one more step in the advancement of a brilliant career. Mr. Butler was born in Deseronto and was for some time a student at De La Salle Institute, Toronto, after which he took the engineering course at Toronto University. After holding many positions of importance on the different railroads of Canada, he became chief engineer of Mr. M. J. Haney on the contract for the great Hillsborough bridge in Prince Edward Island, and on the buildings of the Locomotive and Machine Company, Montreal. Mr. Butler is also an L.L.B., having studied law at Kent College, Chicago, in order to understand the matter of contracts, etc., in connection with his work. He is an M.T.C.E. and a member of the American Canadian Civil Engineering Societies.

**Funeral of Rev. Mother Catherine**

The funeral of Rev. Mother Catherine, foundress of the Community of the Precious Blood, was very impressive. The last rites took place in the chapel of the Monastery at St. Hyacinthe, the crowd being so great that many could not be admitted. Contrary to the general rule, the remains of the deceased Sister were placed in a beautiful and costly casket. Mgr. Bernard, administrator of the diocese, assisted by Mgrs. Lefebvre and Chalifoux, sang the mass. Many religious orders were represented and eighty priests were in the sanctuary. Messages were received from all parts of the continent, condoling with the Sisters on their double loss in the death of their Bishop and that of their foundress. R.I.P.

Note—An interesting contribution on the life of Mother Catherine which was crowded out this week, will be published in our next issue.

**STRATFORD**

Mrs. Thos. Byrne, Dufferin street, has returned from a two weeks holiday trip to Bay City and other interesting points in Michigan.

The Stratford Herald has arranged to conduct another excursion from Sarnia to Detroit on Saturday, July 22nd, immediately on the arrival of the Herald excursion train, and will make a fast run to Detroit, arriving there shortly before noon. The City of Toledo, a handsome steamer of the White Star Line of steamers, has been secured for this excursion. The G.T.R. train leaves the depot here on Saturday, July 22, at 6 a.m. Mr. "Lon" A. T. Macdonald, a former well-known business man, was in the city last week looking up old friends. Our friend looks quite happy and prosperous, but he could not be otherwise, as "Lon" is enterprising and engaged in newspaper work on one of our best American dailies.

Dr. A. H. Hipple, formerly of Stratford, but now residing at Omaha, Neb., was in the city for a few hours last week on his way to the Thousand Islands for his vacation. The doctor is always a welcome visitor to this city and made welcome by his friends.

The cornerstone of a new church, to be called the "Church of the Immaculate Conception," was laid in Stratford on Sunday, July 9th, by His Lordship Bishop McEvoy of London. The estimated cost of the edifice is \$20,000. The idea of the new church was outlined by the late Dean Kilroy, and the work has been largely carried out by Rev. Father McGee. Very Rev. Father Aylward, rector of the Cathedral, preached the dedicatory sermon. The occasion was also the 23rd anniversary of the ordination to the priesthood of Bishop McEvoy.

**ENCYCLICAL OF PIUS X.**

Venerable Brothers, Heath and Apostolic Blessing.

(Concluded from last week.)

It is also a matter of great importance to define clearly the nature of the works on which Catholic energies are to be employed actively and constantly. These works should be of such evident importance, they should be in such harmony with the needs of modern society, and they should be so well adapted to the moral and material interests, especially to the interests of the masses and of the disinterested and submerged classes, that, whilst inspiring the leaders of the Catholic Social Movement with ardent zeal, due to the great fruits they promise, they should be within the mental grasp of all and command themselves to the ready acceptance of all.

For the very reason that the grave social problems now confronting us imperatively demand a speedy and a sure solution, every one is taking the deepest interest in acquainting himself with the various ways in which solutions of the social question stand the test of experience. Discussions on the subject, which are widely disseminated by means of the press, are growing more and more frequent. It therefore becomes a matter of prime importance that the Catholic Social Movement, availing itself of this favorable opportunity, should go courageously to the front and propose its own solution, winning for it success by means of a resolute, intelligent and disciplined propaganda which will be capable of making direct headway against the propaganda of our adversaries.

The soundness, the justice of Christian principles, the strict morality Catholics profess, their complete disinterestedness, which makes them in all frankness and sincerity seek only the real, solid and supreme interests of their neighbors, and, in addition to this, their evident ability to promote the true economic interests of the people much better than others can—all this must inevitably make a deep impression upon the minds and hearts of all whom they address, and must swell their ranks in a manner that will make them a strong and compact body, capable of offering a stout resistance to the current of opposing influences and of holding their adversaries in check.

Our predecessor, Leo XIII., of saintly memory, fully realized the need of all this when he directed attention, especially in the famous Encyclical Rerum Novarum and in subsequent documents, to the main thing upon which Catholic action should concentrate itself, namely, the practical solution of the social question in conformity with Christian principles.

We, adhering to these wise directions, also gave in our Motu Proprio of December 18, 1903, a fundamental constitution to the Christian Popular Movement, which embraces everything contained in the Catholic Social Movement. This constitution can be made to serve as the practical rule for common effort, and thus become a bond of concord, and of charity. On this common ground, therefore, the accomplishing of a most holy and a most urgent object must be grouped, and united Catholic organizations which, however various and manifold in form, are all equally intended to promote efficaciously the same social welfare.

But in order that the Social Movement may be maintained and may prosper through the necessary cohesion of the branches which compose it, it is of the utmost importance that Catholics act together in exemplary harmony. This harmony will never be obtained unless they are united by a unity of intention. Of the necessity of this there is no room to doubt.

Plain and clear are the teachings of this Apostolic Chair on the subject. Distinguished Catholics in every country in their writings have shed a flood of light upon it. Catholics in other lands have set a laudable example in this matter—an example which we on more than one occasion have called attention to. These Catholics, because of their harmony and unity of intention, in a short space of time have garnered in very abundant and very encouraging harvests.

For bringing about the result we have just mentioned an association known under the name of The Popular Union, one of many associations equally worthy of praise, may be cited as an effective association of a general character which has rendered good service in other countries. It was founded for the purpose of bringing together Catholics belonging to every social rank. Its special aim is to establish a common centre of doctrine, of propaganda and of social organization. It meets a need felt in nearly all countries. Its constitution, which is extremely simple is the outcome of the situation which exists in nearly all countries. It can be truthfully asserted that it is not more adapted to one country than another. It is applicable to all countries where the same needs exist and where the same dangers have arisen. Its popular character wins for it the acceptance and the approval of all. It does not interfere with nor does it impede the work of other organizations. Indeed, it imparts to all these organizations strength and solidity. The Popular Union, with its constitution for specially defined purposes, stimulates individuals to join special organizations whilst at the same time it trains them for practical and profitable work, thus creating a unity of thought and of feeling.

After this social centre has been es-

tablished, all the other organizations of an economic character which aim at bringing about a practical solution of the social problem in all its phases will find themselves naturally grouped together for the carrying out of their general aim, which is a bond of union between them. In the meanwhile, these organizations, according to the various needs they have been formed to meet, will assume different forms and adopt different means as the special aim each sets before it requires.

We are very much pleased to be able to express here our satisfaction at the great amount of work that has been accomplished in this respect in Italy. We have every hope that with God's help much more will be done in the coming years and that the good already achieved will be made abiding and be carried forward with ever increasing zeal.

The work of Catholic Congresses and Committees rendered in the past great services, thanks to the intelligent activity of the distinguished persons who directed it as well as to the activity of those who presided or still preside over the special organizations. It is for this reason that at our express desire the centre or union of organizations of an economic character which was maintained after the above mentioned work of Congresses went out of existence, will continue under those who now are at its head.

The Catholic social movement, if it is to be thoroughly effective, must not be limited by the social needs of the present day. It must strengthen itself by all those practical means furnished by the progress of social and economic studies, by the experience already gained elsewhere, by the conditions of civil society and even by the study of public life in various countries. If this is not done there will be a risk of groping about and of reaching out after new and doubtful methods whilst ready at hand are good methods that have already been tried and have been found to be successful. They likewise expose themselves to the danger of showing a preference for organization and methods, which perhaps were suitable in other times, but which to-day are not understood by the people. To conclude, they may half way from their failure to avail themselves of those civic rights with which modern constitutions clothe all Catholics included. In regard to this last point it is clear that modern systems of government place it within the ability of all without distinction to make their influence felt in public matters. Catholics within the limitations imposed by the law of God and by the prescriptions of the Church may with safe conscience avail themselves of this means to demonstrate that they are as competent as others, and even more competent, to co-operate in the work of advancing material and civil interests of the people, and so win an influence and beget a respect which will make it possible for them to defend and promote the higher interests affecting the soul.

The civil rights we have referred to are many and of various kinds, the highest being those which make it possible to take part directly in the civil life of the country and to represent the people in the halls of legislation.

Very weighty reasons, Venerable Brothers, dissuade us from setting aside the rule laid down by our predecessor of saintly memory, Leo XIII., during his long pontificate. This rule forbids in a general way Catholic Italians participating in legislative power. There are, however, other reasons of equally weighty character founded on a regard for the highest interests of society, which must be safeguarded at all hazards, which may require in certain cases a dispensation from the above mentioned law, especially, Venerable Brothers, when you recognize a strict necessity for this dispensation for the good of souls and the supreme interests of your churches, and consequently apply for it.

The possibility of our making this benign concession imposes upon all Catholics the duty of preparing themselves carefully and seriously for political life should they be called to participate in it. Hence it is of great importance that the same activity which has been employed in such a praiseworthy spirit by Catholics in preparing themselves by means of a good electoral organization for the administrative life of the municipalities and the Provincial Councils should be applied with equal earnestness with a view to proper preparation and organization as was opportunely recommended by the Circular of December 3, 1904, issued by the Board of Presidents of the Economic Associations of Italy.

At the same time this is done the lofty principles which regulate the conscience of every true Catholic must be inculcated and be put in practice. Every good Catholic ought to remember, above all things and in all circumstances, that he must be and show himself to be truly Catholic. He ought to accept public office and perform its duties with the firm and constant purpose of promoting, by all means at his command, the social and economic welfare of the country and especially the welfare of the people, and this he should do in conformity with the ideals of civilization distinctly Christian. At the same time he ought to defend the supreme interests of the Church, which are those of religion and justice.

Such, Venerable Brothers, are the character, the aim and the conditions attending the Catholic Social Movement, so far as its most important feature is concerned, which is the solution of the social problem.

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This solution is worthy of the best Catholic effort constantly and energetically applied. This, however, does not prevent the adoption and development of other works of various kinds and of different organization, all equally destined to promote some particular advantage of society, of the people, and the prosperity of Christian civilization under various definite aspects. These works, as a rule, springing from the zeal of the private individuals, become diffused through the different dioceses and are sometimes grouped together in more extended federations. All such are to be countenanced and encouraged in every way, provided the end they have in view is a laudable one, the principles they follow soundly Christian and the means they employ in harmony with justice. A certain liberty of organization must also be allowed them, for it is not possible that where many persons meet together all should be either modelled on the same pattern or be grouped under one leadership. Then, too, the organization must spring from the nature of the works themselves, otherwise you will have buildings that have been carefully planned, but destitute of any real foundation and therefore entirely ephemeral. It will be well also to reckon with the character of the people, remembering that customs and tendencies differ in different places. The main thing is that the work be prepared on a good foundation, with zeal and perseverance. With all this as a basis the shape or form that the different works may take are merely incidental.

Finally, as a means of stimulating the necessary vigor in all Catholic efforts, of affording an opportunity to the organizers and members of these works to see and know one another, of drawing closer the ties of fraternal charity among them, of animating each other with an ever-increasing zeal on behalf of practical work, and of providing for the solidity and diffusion of the works, wonderful service will be rendered by the holding from time to time, according to the rules laid down by the Holy See, of general or branch Congresses of Italian Catholics, which are to be a manifestation of Catholic faith and a festival of concord and peace.

It remains for us, Venerable Brothers, to touch now on another point of the greatest of importance. We refer to the relation which all forms of Catholic action must have with the ecclesiastical authority. Everybody who gives careful consideration to the doctrines we laid down in the first part of this letter will see at once that all those works which are meant to aid directly the spiritual and pastoral ministry of the Church, and which consequently have a religious scope affecting directly the salvation of souls, must, even down to the smallest details, be subject to the authority of the Church, and therefore to the Bishops placed by the Holy Ghost to rule the Church of God in the dioceses assigned to them. The other works also which, as we have said, are instituted primarily to restore and promote in Christ true Christian civilization and which constitute, in the sense already explained, what is known as Christian action, cannot be conceived as existing independently of the counsel and sovereign direction of the ecclesiastical authority, especially inasmuch as they must be governed by the principles of Christian teaching and morality; still less possible is it to conceive them as existing in opposition, more or less open, to ecclesiastical authority. Of course, all such works must, from their very nature, enjoy reasonable liberty required for their exercise, for upon them devolves all the responsibility arising out of them, especially in temporal and economic affairs and in those affecting public administrative and political life, which have nothing to do with the purely spiritual ministry. But as Catholics always hold aloft the banner of Christ, that

(Continued on page 5.)

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