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# The Catholic Register.

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### ST. VINCENT DE PAUL

Annual Meeting of the Society in London Important Letters from Lord Ripon.

London, July 27.—The annual meeting of the Society of St. Vincent de Paul has been held in Bristol under the presidency of the Bishop of Clifton (the Right Rev. Dr. Brownlow) in the unavoidable absence of the President (the Marquis of Ripon).

The Marquis of Ripon sent a long letter, from which we take the following:

That each member of a conference should be specially interested in the work of his own conference is natural and right. But it should always be borne in mind that our society is not a mere collection of individual conferences, but is a true society, having a common bond of union, and working in all parts of the world for common objects. No doubt the Society of St. Vincent de Paul is not in any respect a religious order; it does not aspire to occupy so high a position in the Church; but it ought, as it seems to me, to possess one of the characteristics of a religious order; it ought always to endeavor to walk in the footsteps of its founders. It is, of course,

**MORE EASY TO KEEP UP AN IDEAL OF THIS KIND IN FRANCE,**

where conferences are very numerous, where there can never be any lack of appropriate work for them to do, and where they have been accustomed from the commencement to look to their common centre in Paris for guidance and direction. Our position in this country is different in many respects, but none the less, rather the more, have we the need to remember that we are all members of a society having a spirit of its own and marked by definite characteristics. The President General sets before the society the example of the United States. We all know how wonderful has been the spread of the Catholic Church and of Catholic life during the last half century in that great country. This is a case in which the child may teach the mother. Let us follow in the steps of our American brethren. In London our quarterly meetings are generally fairly attended, and there has been a marked improvement in this matter of late. We received the other day a suggestion from Coventry that the dates of the quarterly meetings in London should be more widely made known, so that provincial brethren might be able to attend them if circumstances should permit. To me

**THIS SUGGESTION WAS MOST GRATIFYING.**

and the Superior Council intend to take measures to give it effect. We cannot expect many brethren from the provinces to attend meetings in London, but the suggestion to which I have alluded shows that the spirit which the President General desires to encourage exists already amongst us. I therefore beg the presidents of cen-

tral and particular councils and individual conferences to devote attention to this important question and to impress it upon the minds within the scope of their authority. There is another matter to which I desire to allude. The Superior Council of England have placed themselves in communication with the heads of the Catholic Colleges throughout the country in order that opportunity may be afforded us of making an appeal to students, who have finished their course and are leaving the Colleges, to join the society. It is to the young men that we look; unless we gain the help of the young men our work will dwindle and lose its vigor and power for good. We say to them—"Come and see; by joining the Society of St. Vincent de Paul you take upon yourselves no permanent burden. If you do not find our work congenial, if you derive from it no spiritual advantage,

**YOU CAN RETIRE FROM IT AT ANY MOMENT.**

It is an eminently Catholic work, sanctioned and blessed over and over again by the Holy Father. It will bring you into contact and sympathy with the Catholic poor, the poorest of your land; it will teach you how they live, and will show you how marvelously they adhere to their faith in the most trying circumstances. You have something to teach them — to me it seems that they have yet more to teach you. The condition of the poor occupies a large space in the thoughts and anxieties of the most thoughtful and ablest of the young men of our time of all opinions. You who are young Catholics will find in the Society of St. Vincent de Paul ample means of becoming acquainted with what that conditions really is. Do not reject this opportunity, but seize it in order that you may be able to gain in the fulfillment of your duties as members of the society the practical knowledge which will enable you as your life advances to show to the world that Catholics are peculiarly fitted by their creed and by their lives to deal with those great and complex social problems which will occupy the thoughts and test the wisdom of the man of the twentieth century. (Applause).

**ADDRESS BY THE BISHOP.**

The Bishop, who was cordially received, said he hoped they would all lay to heart what they had heard in the Marquis of Ripon's admirable letter. The society comprised young men as well as adults, and he hoped the infusion of young blood into it would increase. They ought never to forget that it was a society of laymen, and that they had to depend upon themselves for officers. It was quite contrary to the spirit of the society that a priest should be at its head. They worked in harmony with the priest and helped him, but

**THEY DID NOT THROW THEIR RESPONSIBILITY UPON THE PRIEST.**

In some places members of the conferences of the society seemed to think that their principal business was to sign tickets for groceries, etc., and to give them to the priest for distribution. This was not the proper way to carry on the work of the society. It was important that they themselves should come in personal contact with the poor people, and that they should not hand over to the priest the privilege of ministering to their wants. At the same time they reasonably asked the priest to help them; they asked him to stir up the minds and consciences of people in order to give alms liberally, and that they might be distributed in the best possible way through the instrumentality of that society. So there was a mutual relation, a very close mutual relation, between that society and the priesthood. But he thought it important that

**THEY SHOULD REMEMBER THAT IT WAS A SOCIETY FOR LAYMEN.**

He alluded to the "patronage" work carried on by the society amongst young people—he wished a better word than patronage adopted — and said they might render very useful and important service to young people in that perilous period between the ages of 14 and 21. It was at that period that young men are influenced for good or evil.

There is danger in neglecting a cold. Many who have died of consumption dated their troubles from exposure, followed by a cold which settled on their lungs, and in a short time they were beyond the skill of the best physician. Had they used Bickle's Anti-Consumptive Syrup before it was too late, their lives would have been spared. This medicine has no equal for curing coughs, colds and all affections

### THE LATE MR. PATRICK BOYLE

Few citizens of Toronto felt untouched by the unexpected announcement in the afternoon papers of last Thursday that Mr. Patrick Boyle had passed away. His death had occurred that morning between seven and eight o'clock while he slept.

It is no exaggeration to say that those to whom the news came with a sense of near and personal sorrow could be counted in the thousands.

Patrick Boyle was a man who made friends and never enemies. Practically the whole of his life was spent in Toronto, where his business and other associations brought him into contact with a very wide circle. He was one of a group of Irishmen who have made a deep impression upon the general community within and outside this city. The late Sir Frank Smith, the Merricks, the Kelys, the brothers Hughes, the late Mr. Hugh Ryan, the late Mr. Edward Murphy, were men of this group who have departed. Perhaps half a dozen other living names at once occur to make the circle complete. But the number is all too rapidly dwindling. A marked personality was distinguishable in everyone of the number. Not one of them resembled another, and yet all have been more or less identified together as constituting an old-fashioned loveable class of men, whose opinion must always be consulted, for one reason among others that they invariably gave direction to the influence of the lay Catholic body. Patrick Boyle's position in this group was a peculiarly individual one. As editor of The Irish Canadian his name became a household word. In his journalistic capacity he generally took strong ground, more especially over the national interests of Ireland. Never once did he forego the outspoken expression of his convictions as an Irish Nationalist; but so strong was the element of sympathy in him, and so frank and friendly his disposition to every fellow citizen without distinction of race, creed or politics, that Mr. Boyle never lost his popularity even among those with whom his opinions were most unpopular. In short he was the personal equation in Toronto of freedom of speech, and it has been often said that it would have been impossible for another who advanced his opinions so consistently to retain the friendship of men whose views were much more extreme in the opposite direction.

In Canadian politics Mr. Boyle never was a partizan. He was as often war with one party as the other; but at all times he aggressively championed the interests of Irish-Catholics in public life. In the old days the Irish-Canadian wielded a powerful influence in the political field on this account, but Mr. Boyle never profited personally through the power of his paper. He never held a public office himself, nor sought it, though he could have had it. And when his paper was absorbed, along with The Catholic Review, by The Catholic Register Company, his own purpose still was to stay in journalism. Indeed he often remarked that his one wish was to retain his connection with journalism to the end. Every one who knew him sympathized with this intense feeling of his; and when the joint stock company which controlled The Register up to a few years ago dissolved, leaving the paper in other hands and soon afterwards Mr. Boyle decided to bring out The Canadian again, there was no one who did not sympathize with him. Within the past year the largely increased cost and difficulty of conducting a newspaper had no doubt been felt by Mr. Boyle, but the one desire of his life was as strong within him as ever. He retained all his personal friends and he died in harness, so suddenly and unexpectedly that the news created a shock of regret to a very large section of the public.

Patrick Boyle was born in Newport, Mayo, in 1832. He came to America in 1844, and worked in the United States for a couple of years. In 1846 he came to Toronto and learned the printing trade in the office of The Globe, then under the management of George Brown. He conceived the idea of starting The Irish-Canadian, and being popular with the printers, they turned in and put the first issue up for him, after good Canadian fashion of giving the helping hand. The paper succeeded after a time, and grew in influence to such a degree that a daily evening edition was started. But it did not succeed and marked the turning point in Mr. Boyle's fortunes. But the Irish-Canadian itself was at all times written by capable experienced journalists, the late James Fahey and others doing their best work upon it. It was instrumental in calling into existence the Catholic League, which successfully asserted the principle of Irish Catholic representation in the legislatures and public service of the Dominion and province. It helped the Land League and the National League; but had gone out of existence when Hon. Edward Blake made his entry into Irish politics. Then the cause was sustained by The Register, with which Mr. Boyle was connected, as business manager. During the Fenian Raid, when feeling ran high in Canada Mr. Boyle characteristically conceded not a jot or tittle of his independence to the exigencies of the times. He was arrested, but soon released, it being abundantly plain that the only ground for the suspicion entertained against him was the language of his paper in commenting upon the events of the day, without regard to the feelings of the community.

Mr. Boyle married Miss Hynes of Cornwall. She died in 1894. Their only son also died. The children living are Mrs. P. C. Dowdall of Almonte, Miss Julia Boyle and Miss Harriet Boyle. The last mentioned lived with her father in the house at 67 Isabella street.

The circumstances of Mr. Boyle's death were peculiarly sad. On Wednesday evening he had superintended the week's issue of his paper. He then looked in his usual strong health, and went home feeling the satisfaction which the accomplishment of one more week's work always brought him. He slept well and rose a little before his usual hour in the morning. It being too early to dress for breakfast he went back to bed, where his daughter found him quite dead an hour later. He had apparently fallen into a quiet sleep, from which he did not awaken. Father Brennan was called from St. Basil's Church. Those who only the day before had met and talked with him could hardly believe that the end had come so suddenly. It was not known that Mr. Boyle had any heart trouble. His life had been one of abstemious living. He was a rigid temperance man, and carried his years so well that anyone might say he would in all natural probability live past eighty. His sudden death leaves a gap not only in the present ranks of Irish Catholics in Toronto, but in the everyday life of the city. Everyone knew him, and all had a pleasant word to exchange with him, for the kindness that habitually sat upon his face betokened his good nature. In the printing trade the passing of Mr. Boyle marks an epoch. He was one of the old school that is now no more. He was indeed its last member. The late James Beatty, the late Christopher Bunting, and many others were his conferees when that old school flourished. The men in the field to-day, who work in what is practically a different art, regard the names of the old printers with affection; and Mr. Boyle enjoyed the fullest share of that respectful and warm feeling.

Mr. Boyle was a loyal Catholic. Loyalty to his church was one of his dearest principles. His name will long be held in respect by the generation that knew him in his later life. The friends of his younger days who worked by his side for the advancement of Catholic interests in this province and country are passing quickly. Their work was well done, without thought of other reward than the feeling that a good life's work brings. Of Mr. Boyle especially it may be said that his work will live after him. May his soul rest in peace.

### MAY EXPEL THEM.

A decision which will interest Catholic benevolent societies, is that made recently by the Supreme Court of Missouri, whereby Catholic mutual benevolent societies of that State have the right to expel members who do not live up to their religion.

The decision was reached in the case of the minor children of Peter Franta, deceased, against the Bohemian Roman Catholic Central Union of the United States. The defendants contended, which contention was upheld by the Supreme Court, that their association is made up of members of the Roman Catholic Church; that by its constitution no person can be a member who is not a Roman Catholic and who does not perform his duty as required by the Church, and that one of these duties is to go to confession and receive the Sacrament of Holy Communion every year during Easter time, and the constitution and by-laws require every member to perform that duty and to produce to the society a certificate of the priest that he has done so, or failing therein, the society has the authority to suspend him indefinitely or for such a time as it may deem just, first giving him an opportunity to clear himself of the charge. The plaintiff's father did not receive the Sacrament of Holy Communion during Easter in 1896, and was charged in the society with that omission, and in a regular meeting he admitted the truth of the charge, and thereupon, in due course, the society suspended him from membership indefinitely, and he died while so suspended. By the laws of the order a suspended member loses all benefits during his suspension.

The question has been a troublesome one in all Catholic fraternal societies, and the decision will doubtless create a precedent which many will follow.

### THE POPE'S SUMMER QUARTERS.

During the last hot days the Pope has again spent his days in the marble house in the Vatican gardens which was built by Leo X. As early as five a. m. Leo XIII. leaves the Vatican for this cool retreat, and only returns in time to retire for the night. Curiously enough, the Pope never enjoys his promenade in the gardens of his palace more than during these torrid days, and often prolongs them far beyond their usual duration. On one of the hills which overlook the new park of Rome and the viaduct on the new railway line from Rome to Viterbo he often pauses, remarking on the ugliness of all these innovations. One place in the Vatican gardens to which the Pope invariably bends his steps on his daily walks is the little menagerie, where he rewards the loyal parrot's cry, "Viva il Papa!" with a double ration of sugar. The vineyards also interest him greatly, and he often stays to talk to the vintners, who fall on their knees whenever they see the Holy Father approach. One day he observed that he found the grapes larger now, thanks to the manures employed, than they were in his young days, "but," he added with a smile, "that is the only case in which I see that the world is progressing."

### DEATH OF A SCOTS CLERIC.

The Catholics of Scotland will offer the sincerest condolences to the Right Rev. Monsignor Clapperton, of Dundee, in the bereavement occasioned by the death of his brother, Mgr. Clapperton, of Fochabers, one of the oldest inhabitants of Fories, who has departed this life in his 85th year. He was ordained to the priesthood in 1856, and thereafter acted for five years as Professor at Valladolid. Returning to Scotland, he was appointed to a mission station at Portobello, and afterwards went to Peebles, where he labored for 40 years as parish priest. The late Mgr. Clapperton was a man of exceptional intellect, and an able linguist. By his death Blair's Catholic benefits by a sum of about £4,000, besides a considerable sum annually from bank shares.

### CATHOLIC LADIES MEET.

Detroit, Mich., July 30.—The sixth biennial convention of the Ladies' Catholic Benevolent Association began here to-day, with between 700 and 800 delegates present. Elizabeth B. McGowan, treasurer of the association, submitted her report, which a total membership of 63,951, with a total number of branches July 1, 1901, of 676. The total collections during the last two years amount to \$128,942 and disbursements, \$83,285, leaving a balance on hand June 1, 1901, of \$45,657. The total amount on hand in the reserve fund was \$91,219.

### ROYAL BEREAVEMENT

Empress Frederick, Sister of the King, Mother of the Kaiser, Dies of Cancer.

London, Aug. 6. — This morning's newspapers, most of which are printed in mourning, refer in terms of deepest sympathy to the death of Empress Frederick. It is generally admitted that she had only one enemy. Prince Bismarck never forgave her for being English by birth and nationality, and he pursued her with intrigue and resentment. It is an open secret that even State papers emanating from the German Foreign Office during Prince Bismarck's Chancellorship contained the grossest and most insulting allusions to her. All social fixtures in London will for the present be abandoned or postponed, and it is probable, that throughout the United Kingdom mourning for the King's sister will be of six months' duration for the Court and three months for the general public. The coronation festivities will not, however, be affected by the Empress' death.

Her Imperial Majesty, Victoria Adelaide Mary Louise, Princess Royal of Great Britain, Dowager-Empress and Queen Frederick of Germany, was born at Windsor Castle, November 21st, 1840. She was married at St. James' Palace, London, on January 25, 1858, to the then Crown Prince of Germany, who became Emperor Frederick III, on March 9, 1863, and died on June 15th of the same year. There are six children of this Royal family, two sons and four daughters, Emperor William II., Prince Henry of Prussia, born Aug. 14, 1862, and H. R. H. Sophia, Duchess of Sparta, whose husband is the Prince Royal of Greece, being the best known.

The Dowager-Empress came most into prominence in Germany at the time of her husband's succession to the throne of Germany. It is stated that Prince Bismarck disapproved of this succession, and endeavored to have it declared that the Crown Prince suffering from an incurable disease, which incapacitated him from ascending the throne. It was the Empress who summoned Sir Morell Mackenzie to deal with the case. The Iron Chancellor is also reported as saying to her: "The 'England woman' is not only a rights-of-man woman, but a rights-of-woman woman, which is worse. It is real revolution enthroned at Berlin."

### FLYING SHOT MADE VISIBLE.

A patent has just been granted for a "visible projectile," which is intended to be seen during the course of its trajectory by a smoky streak in the daytime or by a luminous streak at night. This is accomplished by coating the bullet or shell with a substance which is ignited by the gunpowder of the charge. Covered with a thin coat of this substance the shell will give a visible vapor in the daytime, and at night will produce during its passage a bright trail enabling the gunner to see whether he is shoot-

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