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VOL. IX.—No. 41.

TORONTO, THURSDAY, OCTOBER 10, 1901.

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MR. CHAMBERLAIN AND IRELAND

(Dublin Freeman's Journal.) The threat of Mr. Chamberlain to add to the breach of the financial guarantee of Ireland under the Act of Union, a breach of her representative guarantee, is subjected to a damaging criticism by Mr. Swift MacNeill, M. P., in the current Fortnightly Review. The threat will, we venture to prophesy never materialize into a legislative proposal. No doubt, if any party advantage were likely to accrue to Mr. Chamberlain, the treachery would sit as lightly on his Punic conscience as the breach of the Treaty of Limerick did on that of the infamous authors of the Penal Code, or that of the Convention of London upon his own. But such an advantage is more than doubtful. For the destruction of those small corrupt constituencies throughout Great Britain which a Jingo millionaire is always able to buy; for the disappearance of that University representation which, viewed in the light of its purposes, has become such a hoary practical joke; for the obliteration of the multiple vote from the Tory register, the reduction of the Home Rule majority in Ireland from 57 to 47 would be poor compensation. Mr. Chamberlain appreciates the fact thoroughly, and his threat is meant for nothing more than a filip to the anti-Irish prejudices of the new Imperialism. As a reviewer puts it, the threat is a very good electioneering cry, but the policy is not within the range of practical politics. Nevertheless, Mr. MacNeill does as good work as usual in writing the latest chapter of Mr. Chamberlain's recreancy from the professions of his Radical days. The Irish defender has not much difficulty in discovering an effective denunciation of the very policy now proposed by the Colonial Secretary in the speeches of those days. Like his colleague, Mr. John Bright, he joined Mr. Gladstone and Mr. John Morley in opposing and criticizing the proposal when it emanated from the Tory benches in the debate on the Household Franchise Bill in 1884. What Mr. Gladstone and Mr. Bright thought of the flagrantly immoral proposal may be imagined. Coercionists though both were at that date, they scouted the suggestion that they should go behind even the inadequate provision which Pitt and Castlereagh, in the height of their "blackguardism and baseness," thought as little as decency would permit. "I would say this," observed Mr. Gladstone, "that those who have been niggardly and unjust in former times must be very cautious when they come to plead in their own behalf for the strictest application of laws of which they might, indeed, have claimed the strictest application had they never deviated from them themselves. * * * Look back to the year 1832, and see how we dealt with Ireland on that occasion. I think I am right in saying Ireland had, at that time, three-tenths of the population of the United Kingdom, and to them we gave considerably less than one-sixth of the representation. I do not think

that, looking back at what proceeding, we should say that it was a very handsome, patient, and I cannot entirely say that fact from my resolution. I am coming to consider the Irish Question when we deal with the redistribution of seats. I say it is not a desirable position for a great country to occupy, to claim the most rigid application of numerical laws when they tell in their favor, and on the other hand, to apply a very lax view of them indeed when they tell against her." No doubt, though these were the words of Mr. Gladstone before he found salvation, the Unionists may now demur to his authority, whatever their inability to meet his argument. But what will they make of Mr. Bright, whom Mr. John Morley has already summoned back as a witness? He defined the Unionist position, and spoke on the question as a Unionist. "For myself," he said, "I am determined to stand by the Act of Union. Nothing shall persuade me to vote for any smaller number of the Irish members, and if by reason of the separation of Ireland from Great Britain, the difficulties of intercourse and the less power they have to influence Parliament and opinion in this country, it is thought necessary by the Government to keep the representation as it is, I shall have no difficulty in supporting it. This I must declare most solemnly—that I think the House would commit a grievous injury, a grievous affront, a grievous insult, and a grievous wrong if they departed from that great Act of Parliament which is called the Act of Union. Upon all the rights which it guarantees surely the Irish have a right implicitly to rely."

WHAT THE MASSES READ. Catholic priests have for some time past been complaining of the increasing tendency amongst the masses in this country to put aside serious publications and to give themselves up largely to reading frivolous papers, especially the journals containing betting news. The Rev. Dr. Rosler, a German priest, in an article published by a German contemporary, deals with this same topic and very reasonably, it seems to us, he points out that the public taste in reading is in no small measure regulated by women. In other words, the boy is father to the man and is found throughout life of the mental food he obtains in his home as a youth. The school-teacher has a certain influence over him, but it does not long outlive the school-years, whereas the influence of the home training abides with him to the end. If then his mother sees that the papers he buys and reads in his earlier years are pure, wholesome, and invigorating, he will procure publications of that kind when he is more mature, and if, on the other hand, he is allowed in boyhood to seek enjoyment in racing and betting sheets, his taste will in this way be permanently affected. So that the character of what the masses read depends upon the habits formed in the home—a fact which mothers should not forget.

PROPAGANDA OF SEDITION. "The condition of things at present proclaims, and proclaims vehemently, that there is need for the union of brave minds with all the resources they can command. The harvest of misery is before our eyes, and the dreadful prospect of the most disastrous national upheavals are threatening us from the growing power of the socialistic movement. They have insidiously worked their way into the very heart of the State, and in the darkness of their secret gatherings, and in the open light of day, in their writings and in their harangues, they are urging the masses onward to sedition; they fling aside religious discipline, they scorn duties and clamor only for rights; they are working incessantly on the multitudes of the needy which daily grow greater, and which, because of their poverty, are easily deluded and hurried off into ways that are evil. It is equally the concern of the State and Religion, and all good men should deem it a sacred duty to preserve and guard both in the honor which is their due." Leo XIII., in his Encyclical on True Christian Democracy.

CHILDREN IN PRIMARY SCHOOLS. (The New Century.) Catholic children should not enter primary public schools. We have only words of praise for the children in these schools, who become more expert every year; nevertheless, the schools are Christless. The plastic heart and soul of the young Christian child should have no place within their walls.

Welcome the Royal Visitors

Their Royal Highnesses, the Duke and Duchess of Cornwall and York, the future King and Queen of Britain, are now on their way to Toronto. At every point of their progress thus far they have been met only with the most sincere demonstrations of popular loyalty. We say "popular loyalty," because there is such a thing as organized loyalty, which invariably makes a very good exterior show, but with little heart in it. The royal couple now completing their long journey through the "dominions beyond the sea" have emphatically drawn the hearts of the people to them. And this is the most conspicuous feature of their triumph. The welcome prepared by the citizens of Toronto is in the best sense of the term popular; and when the royal visitors reach the city this afternoon they will witness

REQUIEM MASS AT ST. JOSEPH'S

A solemn High Mass of Requiem was celebrated in the beautiful Chapel of St. Joseph's Convent on the 5th inst. at 9 a. m., for the repose of the soul of Sister Mary Ursula Dougherty, who died at the Motherhouse, in the 43rd year of her age and the 22nd of her religious life. The Celebrant of the Mass was the Rev. F. Walsh, C. S. B.; Rev. E. Murray, of St. Michael's College, officiated as Deacon, and Rev. Wm. McCann as sub-deacon. There were also present Rev. J. Hand, Rev. F. Fracton, C. S. B.; Rev. A. Stuhl, C. S. R.; Rev. H. Cammish, Rev. J. Minehan; Rev. P. McEachern and Mr. J. Costello, Mr. C. Cunningham, Mr. F. Bergeron of St. Michael's College; also the Rev. Brothers Manfred and Walter. The Community, the pupils of the Academy and near relatives of the deceased from Cleveland, Buffalo and St. Catharines occupied the Chapel nave, and united in earnest, heartfelt prayer for her who has been called to her reward.

EDUCATION WITHOUT GOD. A writer in The Sacred Heart Messenger says: "There is, perhaps, no greater fault in our modern system of education without God and without religion, than the absence of the teaching of dependence on a higher power and on authority. The average human intellect has almost unending tendencies to adopt the ideas of others. If to these tendencies are superadded a certain self-consciousness of intellectual culture and a feeling of pride that tempts its possessor to make himself, or herself, distinct from the generality of mankind, there is almost no system of thought, however absurd, that may not have a large number of earnest and reasonably sincere disciples. It is wonderful how much this aberrancy in purely intellectual matters may be associated with clearness of vision in practical affairs. A recent writer on Christian Science has said that the most interesting thing about the new cult is the question, 'How near the verge of insanity many persons wander and still retain their financial ability?' This presupposes that such persons are sincere. As a rule they are and are eminently deserving of pity rather than of objections. The hope of cure is not for our generation, however, since the defect is in the fundamental training of such individuals and their education was without the incultation of standards of judgment that can never be set up after mental development has become complete."

THE COURTS SUSTAIN LAWS OF CATHOLIC SOCIETIES.

A decision which will interest Catholic benevolent societies is that made recently by the Supreme Court of Missouri, whereby Catholic mutual benefit 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 duties 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 had done so, or failing therein, the society has the author-

ity to suspend him indefinitely, or for such time as it may deem just, first giving him an opportunity to clear himself of the charge. * * * That 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.

FRENCH-CANADIAN CATHOLICS OF NEW ENGLAND.

Springfield, Mass., Oct. 2. — The concluding session of the Congress of French Americans of New England and New York held here this afternoon was notable because the speakers criticized the Catholic Church for appointing non-French priests to many French parishes. The whole subject culminated in the following resolution, which was adopted: "Considering that we number almost a million of people in New England and New York, considering that the best means of preserving the Catholic faith among these people is by giving them rectors and missionaries of their own nationality who share in their aspirations, possess a perfect knowledge of their language; considering that at least one-half of the French people are to-day ministered to by priests and missionaries who imperfectly speak the French language and are not familiar with the customs, habits and traditions of the French people, or are even in antipathy to them; considering that the Catholic faith is in real danger of becoming extinct in a large number of souls, we declare ourselves with all our strength in favor of the establishment of parishes under the rectorship of priests of our nationality in all places where our compatriots are numerous enough to support these parishes, and in the mixed parishes where ours are in a majority, we request that rectors of our nationality be appointed."

PATRICK BOYLE TESTIMONIAL.

Intending subscribers to the Patrick Boyle testimonial are requested to send in their names and contributions as soon as possible. The memorial acknowledgment cards are now ready and will be sent out as quickly as the subscriptions are received. Acknowledgements: J. J. Foy, K.C. \$100.00 Eugene O'Keefe 100.00 M. J. Hickey 100.00 George P. Magann 100.00 William Dineen 100.00 John Ryan 100.00 L. J. Cosgrave 100.00 Robert Bell, ex-M.P.P. 20.00 D'Arcy Scott, B.L., Ottawa 10.00 Joseph Fahey, Winnipeg 10.00 P. F. Cronin, Toronto 10.00 Robert Jaffray, Toronto 5.00 J. George Hodgins, L.L.D. 5.00 D. D. Bourke, New Westminster, B. C. 2.00 D'Arcy Hinds, Toronto 2.00

REDMOND TO VISIT AMERICA.

Toward the close of next month Mr. John Redmond, accompanied by two other members of the Irish Parliamentary party, will visit the United States for the purpose of preaching the cause of Irish nationalism. The programme of the reunited and strongly coherent Nationalist party, as made known by Mr. Redmond, its leader, is plain. It repudiates the counsels of violence. It will maintain the policy of peaceful agitation. It relies upon this policy in conjunction with the organization of the great mass of the Irish people on the principles of the United Irish League for success in wresting the blessings of Home Rule from a reluctant Parliament.

DEATHS

O'DONOHUE.—At the residence of her brother, James O'Donohue, 172 Farley avenue, Toronto, on Tuesday, Oct. 8, Elizabeth O'Donohue. Funeral Thursday at 9 a. m., to St. Mary's Church, thence to St. Michael's Cemetery. MCMAHUS.—On October 2nd, at Quebec, Mary Ann, eldest and beloved daughter of Michael McMahon, of H. M. Customs, aged 27 years and 2 months. COMPAIN.—At his late residence, 34 Harvard avenue, Toronto, on Saturday morning, October 5th, Adolph S. Compain, aged 53.

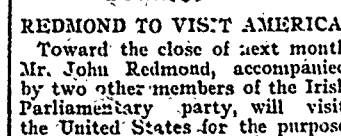
THE CHURCH AND SECRET SOCIETIES

(From The Antigonish Casket.) We commend to the thoughtful perusal of our readers the following wise words of our contemporary The Catholic Register: "Men will still plot murder for all the foul causes that crime is kin to. But if we separate the Anarchists from the general run of the criminally inclined, and consider the best means of discouraging their atrocities, it seems to us that the first radical step is to discourage secret societies of all descriptions. Whenever the man whose heart is eating itself out in disappointment with the social order in which he sees himself submerged, looks in the newspapers, he sees that the heir to the throne, the commander-in-chief of the army, the judge on the bench, the vaulting statesman, are high and mighty members of this, that or the other secret society, and he naturally thinks of the same means to pursue his own peculiar and vain vengeance upon the system of government that feeds upon the very culture of secret organizations. If the civilization which we enjoy be so free and beneficent, what is the need for all the higger-mugger of the modern mystics? The Anarchists, indeed, are but the more poisonous excrecences of the toad-stool age which has brought us to the threshold of the 20th century. The Church has always looked askance at any society or organization which asks of its members greater secrecy than that which any man engaged in private business in common ought to keep about that business. If the objects of a society are lawful, and not contrary to religion, where is the sense of asking men to take oaths to keep its business and its doings secret? Our friend says truly: 'What is the need for all the higger-mugger of the modern mystics? If the workings of the society are innocent, why darken the windows, and double lock so many doors, and extract so many solemn promises and oaths of the members? This is an age, if we can believe our eyes and ears, when any movement which is really calculated to benefit men, is sure of fair-play from governments and from the public. Why all this nonsense about oaths and signs and grips and all the rest of the frippery? The Church has always preached the doctrines of Christ before the face of men and she likes to see them stand out in the open, and not skulk away into dark alleys, where they cannot see clearly what they are doing themselves, nor where they are being led

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