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#### TORONTO, THURSDAY, OCTOBER 10, 1901.

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#### MR. CHAMBERIAIN AND IRELAND

(Dublin Freeman's Journal.)

The threat of Mr. Chamberlain to add to the breach of the finan-cial guarantees of Ireland under the Act of Union, a breach of her re-presentative guarantee, is subject-ed 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 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 advanatage 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 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 therepughly, and his threat is fact thoroughly, and his threat is meant for nothing more than a fillip to the anti-Irish prejudices of fillip to the anti-Irish prejudices of the new Imperilaism. 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 from the professions of his Radical days. The Irish defender has not 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 emananted from the Tory benches in the debate on the

posal when it emananted 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 sug-gestion that they should go behind even the inadequate provision which P.tt and Castlereagh, in the height of their "blackguardism and baseof their "blackguardish and baseliness," 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 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 then never deviated from them themselves. \* \* Look back to the year 1822, and see how we deal year 1832, and see how we dealt with Ireland on that occasion. think I am right in saying Ireland had, at that time, three-tenths of the population of the United Kingerably less than one-sixth of the representation. I do not think

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that, looking back that proceeding, we should so the work that it was a very handon, and I cannot entirely a sthat fact from my resolution oming to consider the Irish Question when we deal with the redistribution of wats. I say it is not a desirable we deat 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 lavor, and on the other hand, to apply a very lax view of them indeed when they tell regime here. 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 t'eir inability to meet his argument. But what will they make of Mr. Bright, whom Mr. John Morley has alsummoned back as a wit-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 small-er number of the Irish members, and if by reason of the separation and it by reason of the separation of Ireland from Great Britain, the d'fliculties 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 of its I shall have no sentation as it is, I shall have no difficulty in supporting it. This I must declare most solemnly—that I think the House would commit I think the House would commit a grievous linjury, a grievous af-front, 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 guar-antees 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 reasona-bly, 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 fond throughout life of the mental food throughout life of the mental 1004 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. carlier 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 affect-ed. So that the character of what the masses read depends upon the habits formed in the home—a fact which mothers should not lorget.

PROPAGANDA OF SEDITION.

"The condition of things at pres ent proclaims, and proclaims ve-hemently, that there is need for the union of brave minds with all the harvest of misery is before our eyes, and the dreadful project of the most disastrous national upheavals are threatening us from the growing power of the socialistic movement. They have insidi-ously worked their way into the very heart of the State, and in 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, re-easily deluded grow greater, and which, because of their poverty, re-easily deluded and hurried off into ways that are evil. It is equally the concern of the State and Religion, and all good ren should deem it a scared duty to preserve and guard both in the honor which is their due. Leo XIII., in his Encyclical on Trie Chilsties. Democracy. 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 trachers in these schools, who i come more expert every year; neverthe-less, 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 laness spectacular proof of the public 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 dcmonstrations of popular loyalty. We say "popular loyalty," because there is such a thing as organized loyalty, which invariably makes a very good exter al show, but with little heart in it. The royal couple now completing their long journey through the "dominions beyond the sez' 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 city this afternoon they will wit-

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 Pleacon, and Rev. Wm. McCann as sub-deacon. There were also prisert Rev. J. College, chiciated as feacon, and Rev. Wm. McCann as sub-deacon. There were also prisert Rev. J. Hand, Rev. F. Frachon, C. S. B.; Rev. A. Stuhl, C. Sb. R.; Rev. H. Cannino. Rev. J. Minchan; Rev. P. McEachren 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. Canarines occupied the Chapel nave, and united in cornest, heartfelt prayer for her who has been called to her reward. The twenty-two years of Sister Ursula's religious life were devoted exclusively to teaching. During that time she had been engaged in the schools of Toronto, notably

that time she had been engaged in the schools of Toronto, notably St. Mary's, St. Paul's, and St. Francis'; also in the Separate Schools of Thorold, Port Arthur and Fort William. The two last named, in the Diocess of Peter-borough, are now taught by Re-ligious of St. Joseph from the Motherhouse, Mt. St. Joseph, Pet-schoppingh Before embracing the atotherhouse, Mt. St. Joseph, Peterborough. Before embracing the religious life, Sister Ursula hadtaught for a few years in the neighborhood of Guelph. A teacher of ripe experience and of rare power to form character, she left an indata. to form character, she left an indelible impression on the minds and hearts of her pupils. She not only cultivated the intellect and develaccomplished what is distinctively the mark of the born teacher: she showed those under her tuition the paths of knowledge and taught them to labor therein for themsclees: Knowing that in after life they will not have a teacher to guide them, she taught them to be self-reliant, investigating, thought-ful; in fine to depend, upon their ful; in fine to depend upon their own efforts and to remember that their success in the future would depend on the carnestness, zeal and perseverance which characterized their school-life. Needless to say, that while suc-

cessfully applying and solving the theories and problems of secular education, she did not neglect the spiritual. As an instructress in Christian Doctrine she excelled, and excelled for the reason that her vivid faith and ardent piety made her realize intensely the value of a soul. Rich or poor, refined or rude, cultured or ignorant, in one respect, her pupils were alike to her — in that the soul "is to God as a sigh of His heart; a breath of His own life." Remembering that the soul "is in His decrees the companion of His eternity, for He de panion of His eternity, for the desires to live eternally with it, to take in it His everlasting delight to pour forth into it His immense glory," she labored unceasingly to instill these salutary truths into those under her charge, while at the same time, she fitted them for their research to satisfy in the their respective positions in the world, and cultivated in them the graces and amenities of social life that later would adorn their wo-manhood in the high or humble spheres Providence destined for

Her death was singularly beautiful she expired on the day she had wished, the Feast of St. Fran-

enthusiasm on a scale unsurpassed elsewhere. The Mayor and Council and in an especial way Ald. Cox, chairman of the Reception Committee, deserve thanks for all that has been done to meet the popular wishes. Only for the dread of an unseemly disturbance in the municipal household when the august guests were at the city gates, it is possible the conduct of the militia officers who have levied on the people so heavily for the military review would not have been tolerated. However this is not the time for family jars. The citizens will forget their grievances in the discharge of their hospitable duties to the royal pair. The people of Toronto are all united in their affection and respect for the Duke and Duchess and heartily bid them when the royal visitors reach the welcome to the city with every good wish for the future.

> cis of Assizi and the First Friday of the month. Perhaps it was a reward for her selfless devotion to others, her zeal for the souls of the dying, which was a characteristic of her pure and blameless life, that made her death, after one month's intense suffering and eight months invalidism, so beautiful calm, so peacefully serene, so longingly desirous for union with her Spouse in Heaven, that one could not weep, but rather rejoice that soon the veils would be withdrawn and she would be united to the Object of her love. That that eternal union may soon, if already it has not taken place, be accomplished, is the prayer we breathe while offering for

EDUCATION WITHOUT GOD. A writer in The Sacred Heart

her pure soul a Requiestat in Pace.

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 in-tellectual culture and a feeling of tellectual culture and a feeling of pride that tempts its possessor to make himself, or herself, distinct from the generality of mankind, there is aimost 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 A recent writer on Christian Science has said that the most interesting thing about the new cultist he question, "How near the verge of insanity many persons wander and still retain their financial ability?"

cial ability?"

This presupposes that such persons are sincere. As a rule they are and are eminently deserving of pity rather than of objurgations. The hope of cure is not for our generation, however, since the defect is in the fundamental training of such individuals and heir educa tion was without the inculcation of standards of judgment that can never be set up after mental de-velopment 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 Catholie 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 Pet-er Franta, deceased, against the Bohemian Roman Catholic Central Union of the United States. defendants contended, which con-tention was upheld by the Su-preme Court, that their associa-tion 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 evsacrament 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-

Gray B. C.

for suspend him indennitely, 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 ' ily communion during Easter in 1896, and was charged in the society with was charged in the society with that omission, and in a regular meeting be 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 membership in the property of the order as suspended. laws of the order a suspended mem-ber loses all benefits during his sus-

ity to suspend him indefinitely, or

FRENCH - CANADIAN CATHO LICS 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

"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 actionality who shere in their asnationality who share in their asnationalty who share in their as-nitations, possess a perfect knowl-edge of their language; considering that at least one-half of the French people are to-day ministered to by people are to-day ministered to by priests and missionerics who im-perfectly speak the French lan-guage 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 par-ishes under the rectorship of priests of our nationality in all places 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.

A commission will be appointed to corry on the idea of the resolution.

#### PATRICK BOYLE TESTI-MONIAL.

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. .

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D'Arcy Hinds, Toronto .....

REDMOND TO VISIT AMERICA. Toward the close of next month Toward the close of lext 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 programms of the reunited and strongly coheren Nationalism and strongly coheren Nationalism. tionalist party, as made known by Mr. Redmond, its leader, is plain. It repudiates the coursels 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

DEATHS
O'DONOHOE—At the residence of her brother, James O'Donohoe, 172 Fafley avenue, Toronto, on Tuesday, Oct. 8, Elizabeth O'Donohoe.

Funeral Thursday at 9 a. m., to St. Mary's Church, thence to St. Michael's Cemetery.

McMANUS—On October 2nd, at Qu. bes, Mary Ann, eldest and beloyed daughter of Michael McManus, of H. M. Customs, aged 27 years and 2 months.

COMPAIN—At his late residence, 34 Harvard avenue, forovite, on Saturday morning. Ictober 5th, Adolph S. Comprin, aged 53.

#### THE CHURCH AND SECRE? 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 crume 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 recieties of all descourage secret recieties of all descourage secret recieties of all desc courage secret societies of all des-criptions. 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 that the heir to the throne, 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 recret society, and he naturally thinks of the same means to, pur-sue his own peculiar and vain vensue his own pecunar and vain ven-geance upon the system of govern-ment that feeds upon the very cul-ture of secret organizations. If the civilization which we enjoy be so, free and beneficient, what is the need for all the hugger-magger of the modern mystics? The Anar-chiets indeed are but the more chists, indeed, are but the more poisonous excresences of the toadpoisonous excresences 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 organiza-

tion which asks of its members greater secrecy that 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 sence of asking men to take onthis to keep its business and its doings. secret? Our friend says \ruly; \What is the need for all the hugger-mugger of the modern mys-tics?' 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 from the public. Why all this non-sense 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 al-leys, where they cannot see clearly, what they are doing themselves, nor where they are being led

A CAREFULLY PREPARED PILL. - Much time and attention were expended in the experimenting. with the ingredients that enterints the composition of Parmalee's Vegetable Pills before they were brought to the state in which hey were first offered to the public. Whatever other pills may be, Parmalee's Vege able Pills are me result of much expert study, and all persons suffering from dyspersia or disordered liver and kidneys may confidently accept them as being what they are represented to be.



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