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# The Catholic Register.

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"Truth is Catholic; proclaim it ever, and God will effect the rest.—BALMEZ."

## Catholics of India Protest

The following has reached Cardinal Vaughan:  
To His Eminence Herbert Cardinal Vaughan, Archbishop of Westminster:  
Your Eminence—We, the Archbishop, Bishops, priests and laity of the Ecclesiastical Province of Madras, beg leave to express our cordial adhesion to the dignified protest, contained in Your Eminence's circular letter, appointed to be read in all the churches of the dioceses of Westminster and Southwark, on the second Sunday of Lent on the subject of the Royal Declaration. By an iniquitous enactment which has been allowed too long to disgrace the Statute Book, the new Sovereign is compelled to make a solemn declaration on oath, stigmatizing as "superstitious and idolatrous" two of the most cherished and sacred dogmas of Catholic belief, and otherwise gratuitously insulting the religious convictions of more than twenty millions of his Catholic subjects; oblivious for the moment of the fact that these same Catholics yield to no other of the Community in their Loyalty and devotion to the Crown, which they have more than proved by their readiness to shed their life's blood in their country's cause. Catholics of the present day are no longer willing to submit to be insulted with impunity, without seeking, by every constitutional means, to repeal "an atrocious relic of an infamous age," which disgraces the Legislature of our country, and which has too long outlived its original purpose, and which ought long ago to have been removed from the Statute Book as the last remnant of a hateful fanaticism. The spirit of tolerance to the Christian religion exhibited so happily by the Princes in India within their own jurisdiction; we believe, the outcome of tolerance shown by the paramount power to other forms of religion. But it may be feared that when attention is directed in India to intolerant sentiments emanating from the lips of the King and Emperor, the spirit of liberality, on which missions in certain parts of India so largely depend, will no longer be considered as necessary and desirable, as has hitherto fortunately been the case. The hierarchy of Canada, of Australia, and of other portions of the world-wide empire of Great Britain have already forwarded to Your Eminence the respectful expression of their protest, in the hope that the British Legislature may, by an early date, introduce a Bill to eliminate from the Accession Oath all words which are offensive to God and His Ever-Immaculate Mother, and insulting to the feelings of His Majesty's loyal Catholic subjects. We have read the revised formula submitted by the committee for revising the Royal Oath, and we are of opinion that

although it is not so grossly insulting and revolting as the Oath it is intended to supersede, yet it is far from giving that satisfaction which Catholics have a right to expect. From a telegram recently published it now seems that even this revised formula, though it has already passed the third reading in the House of Lords, will now be abandoned on the unjustifiable plea that Catholics did not desire the withdrawal of the offensive words, unless the Declaration securing the Protestant succession was simultaneously withdrawn. In all the Catholic churches of our dioceses the faithful were invited to approach the Sacrament of Penance and offer a reparation in the Holy Communion, to the Divine Majesty for the gross insult offered to our Lord and to His Immaculate Mother, in the blasphemous words contained in the Royal Declaration. We earnestly and respectfully beg of Your Eminence to bring before the proper authorities this our unanimous protest.

Signed on their own behalf and on that of the subjects of their respective dioceses:  
J. Colean, Archbishop of Madras; J. M. Clerc, Bishop of Vizagapatam; P. Vignao, Bishop of Hyderabad (Deccan); J. M. Chrociot, Bishop of Nannur.  
Madras, 17th October, 1901.

### What Advent Is

Advent is the season when we are taught to look forward both to the first coming of our Lord into the world at Christmas time and also to His second coming at the end of time to judge the living and the dead. His first coming was to seek and to save that which was lost. His second coming will be to gather His elect into the celestial Paradise, to triumph over all His enemies under His feet. Shall I on that day be regarded by Him as a friend or as an enemy? Is my present life one of devotion to Him and union with Him or one of selfishness, pride, impatience of the yoke of Christ?  
Of all the miracles in the world never was there one to be compared to His coming on earth in the form of a man. It was a miracle so entirely above and beyond our reason, that unless we knew it by faith to be a fact, we should be inclined to pronounce it impossible. That the Infinite God should take the form of a creature! That the Eternal Word should be clad in a body formed of the dust of the earth! That He should of His own accord leave the highest Heaven for a life of suffering and death of agony! Nothing but the power of God could work such a wonder as this.  
Yet we know that it is a fact. "For us men and for our salvation," He came down from Heaven. He yearned over us with a divine love. Willingly, joyfully, almost eagerly, He stripped Himself of all His glory. "He humbled Himself and became obedient unto death." Who after this can refuse to believe that He loved us and still loves us fondly, tenderly? Who can refuse to love Him in return and to show this love by a loyal obedience to all that He asks of us?—Rev. R. F. Clarke, S. J., in "The Life and Ministry of Jesus."

### Corporal James O'Malley

The death is announced from Montreal of Corporal James O'Malley, one of the best known figures in that city. Down town certainly few men were better known.  
Proud of the service he had done for England at the time of the Crimean war, he always wore a medal that had been presented to him for brave conduct during the siege of Sebastopol.  
A native of Galway, Ireland, he enlisted in the 17th Regiment of that city in 1851. After serving for seven months at Gibraltar, he went into the Crimea, and was present at the siege of Sebastopol from December 2, 1854, until the 8th of September, 1855, the date of the capture of the city. He was the first man of his regiment wounded in the trenches before Sebastopol. He was a member of the 3rd Brigade which accompanied the English and French fleets to Odessa, in October, 1855, and was present at the bombardment and surrender of the fortress of Kiu-burn, on October 17 of the same year. In the following year his regiment was ordered to leave the Crimea and to set sail for British North America.  
He arrived at Quebec on the 22nd of July, 1856. His first appointment in this country was to take charge of an outpost at Point Levis, to prevent desertion to the United States. In April, 1858, he accompanied his regiment to Montreal. In June, 1859, he was appointed corporal and took charge of the Regimental Police.

## DEATH OF REV. FATHER HALEY

The death is recorded of Rev. Father Haley, after a somewhat protracted illness, at the home of his brother-in-law, Mr. Michael Naughton, Valley City, North Dakota. Father Haley was born in Garafra. Soon after he came with his parents and settled near Arthur, where the family live. At an early age he chose the priesthood, and began preparation for his life work in the cause of his Lord and Master. He received his elementary training at the separate school of Arthur and at the Mt. Forest high school. After this he took a course at St. Jerome's College, Berlin. He completed his education for the priesthood at the Seminary in Montreal, finishing his theological studies at Sandwich College. He was then admitted to Holy Orders and ordained in May, 1890, at Hamilton, by Bishop Thomas Joseph Dowling.  
His first parish was Acton West, Georgetown and Oustie. He remained in this parish four years, laboring with much zeal and energy in the interests of his church. His people were warmly attached to him, as he went out and in amongst them, comforting the sick and the dying, and laboring and spending his strength for the spiritual welfare of his flock. He was, after some years of labor in this parish, translated to the parish at Acton, where his last work was done. He applied himself with much zeal in this parish and his labors were attended with a large measure of success. About a year ago he contracted a cold which settled on his lungs, from which he never entirely recovered. He went to North Dakota on the 30th of August last, in the hope that a change of climate, and rest might restore him to health and strength.

staying with his sister and her husband. It is unnecessary to say that he received every care there and everything was done for his comfort. Another sister accompanied him from here to Dakota to take care of him during the journey. The change, for a time, seemed to benefit him, and hopes were entertained that he would soon be restored, but Providence determined otherwise, for soon the weather became unfavorable, and he began to grow weaker, and his life gradually ebbed away, and he passed into that everlasting rest which none can enjoy who deny Christ before men. He died on Wednesday, Nov. 13th, at the home of his sister. His father went down four weeks ago, and was at his bedside when he died. He suffered no pain for two weeks previous. He asked for all the family, and then closed his eyes and passed peacefully away. Through the love and power of Him, who, by death conquered death, and by the cross disarmed the tyrant of his sting smilingly at the approach of the King of terrors, he was able, like St. Paul, looking back with humble gratitude on a life of faith spent in His service, and forward with exulting hope to a life of glory to be spent in His presence, whom no one ever yet lamented or a dying bed that he had loved too deeply or served too devotedly, to exclaim, "I have fought a good fight; I have finished my course; I have kept the faith; henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but to all of them who love His appearing."  
He has left behind to mourn their loss, his father, Cormack Haley; three brothers, James, Joseph and John, and seven sisters, Mrs. Naughton, Mrs. Guoit, Kate, Hannah, Lizzie, Bella and Tessie.

## No Divorce Laws in Newfoundland

(From The New York Sun.)  
St. John's, Nfld., Nov. 20.—Newfoundland is the only British possession where a divorce is unprocurable. The colony has no divorce laws and recognizes no interference with the marriage relation. This attitude is due to the predominance of the Irish Catholic element in the population.  
Truth to tell, there is very little need of a divorce law. Did it exist there would doubtless be many persons availing themselves of it, but as it does not they do without, and are none the worse off.  
The colony's whole population consists of but 200,000 persons, and while it would be absurd to contend that there is no conjugal infelicity it is quite correct to maintain that the percentage of marital dereliction is smaller than in probably any other country in the world, barring Ireland.  
Cut off from the American continent, the old-time virtues flourish more vigorously than in the communities brought into closer touch with the advanced modern thought which finds expression in making marriage a civil contract, to be broken at the will of either or for very trifling causes. With the exception of St. John's, which has 30,000 people, there is not another town on the island with more than 2,000 or 3,000, and the great majority of the places are merely fishing villages, inhabited by the hardy coast-folk who for generations have followed the one pursuit.  
Not among a people like that, who are face to face with death as an almost daily incident in their existence, would a divorce mill find material, nor would a demand come from them for such an accessory to the existing legal institutions.  
The nearest approach to divorce which is recognized here is a judicial separation of man and wife, for drunkenness, desertion, ill treatment or the like. The husband is almost invariably in fault, and is condemned to pay his wife a weekly share of his earnings, on penalty of imprisonment, the Judge fixing the amount.  
Of course, this arrangement implies no permission for either to marry again. Strange to say, though infidelity is a ground for such separation it is rarely pleaded, there being only two instances in ten years, and then by wronged husbands against erring wives.  
Proof of it releases the husband from any obligation to support the wife and gives him custody of his children. Women here never advance this plea, preferring to endure private grief to creating a public scandal.

## Catholic Newspapers and The Liberal Party

Editor The Catholic Register:  
Sir—A close scanning of your columns since the change of management of The Register would lead one to conclude that the accusation of your correspondent, "Onlooker," that the newspapers that are supposed to be published in the interests of the Catholic people are looking after the interests of the Liberal party first and the interests of the Catholic people are a very minor consideration. As a proof of this no word of comment has found a place in your editorial columns in reference to the status of the educational question in the Province of Manitoba.  
We have been told and no doubt many of the staunch Liberals of the Province of Ontario, believe that the Manitoba School Question has long ago been settled.  
The writer of this letter was present in one of the Catholic churches in Winnipeg some two weeks ago when the people were appealed to for financial aid towards the maintenance of their schools. This particular school has a scholarship of 266. The congregation is one of the poorest in the city, yet the collection which is taken up monthly amounted to \$86.40. Fancy after 11 years of persecution a lot of poor people being called upon to subscribe any such money in view of the fact that the Privy Council decided that the Catholic people of Manitoba have a grievance that should be remedied. It was the Liberal party that enacted the law that deprived the Catholic people of their educational rights and apparently for fear of hurting the Liberal party the columns of some journals that obtain their support from Catholic sources are denied to subscribers to make a plain statement of the facts of the case as they exist. Such a journal masquerading under the name of Catholic is published in London. In the columns of this London Grit sheet, and I might say The Register as well, plenty of space can be given to criticizing the rantings of a correspondent in The Mail and Empire, but none can be found to discuss a matter of infinitely more importance to the Catholic people. Is it any wonder there are others besides "Onlooker" who believe the Catholic press, generally speaking, is Grit first and Catholic afterwards.  
MANITOBA.  
(What would "Manitoba" have the Catholic press do? Our correspondent knows how the school question was fought by this paper. Other Catholic papers did equally well. But what practical end would be served by hanging out a motto equivalent to "Remember the Maine!" The result of the Manitoba elections and the

overthrow of Greenway left the Catholics further out than ever in the cold of political neglect. Hugh John Macdonald (if he could) did not stir a finger. Roblin desires only to stay in power. The Catholic press have not, however, abandoned or forgotten the cause of Catholic education in Manitoba. To do so would mean striking the flag to Godless schools. This never can happen. But the Catholic press will not exhaust itself in beating the air in keeping time to some party tune. When progress is possible of accomplishment, the Catholic press will not have to wait for the call from those who have the right to give it. And the Catholic press will not hesitate a moment to make the right response. Ed. C. R.)

## Lord Russell on the Empire

The late Lord Russell of Killowen, seems to have been a pessimist on the subject of the Boer war. In the new biography by R. Barry O'Brien, many will be surprised to discover that a man of his independent judgment had this feeling. "I wonder," he said to Mr. O'Brien one day after luncheon at the Courts, "if this is the beginning of the end?" "What end?" the biographer asked. "The end of this Empire." He went on: "Remember they have gone in of this war without the least reckoning what it meant. I am not discussing the causes of the war; I am simply dealing with the fact that our Government went into this war without apparently realizing the difficulties and the dangers which were ahead, and I doubt if they realize these dangers yet—dangers in Cape Colony, dangers with the Dutch population throughout South Africa. These people will not submit easily. How are they to be kept down?"  
"Do you think we are near the end now?" he said when Roberts' victories were chronicled. "I am afraid people in the country think we are. No man can see the end of this business. Those Boers love the independence of their country, and are fighting for it; and it is that very love of independence—which I am afraid the people here do not realize—that will make all our difficulties later on."

## Influence of the Laity

A perusal of some of the Catholic journals of England cannot fail to impress one with the fact that the Catholic Church is making rapid strides in that country. One of the factors in bringing about this happy result appears to be in the interest manifested in everything Catholic by the laity. Only recently a large English pilgrimage returned from Rome, and The Illustrated London News has a fine illustration of His Holiness Pope Leo XIII. receiving the pilgrims.  
In Canada, as in England, the laity has a duty to perform in co-operating with them and taking an active interest in all Catholic undertakings. Especially is it necessary in this section of the country, where Catholics are in a minority, and where it very often requires some little courage to live up to Catholic principles. The apostolate of the laity is necessary everywhere. Nothing is so effective as force of example, and every Catholic who takes a pride in his religion is a mainstay and encouragement to the lukewarm and indifferent.


## Lady Jane Carew's Recollections

The death of Lady Jane Carew, of Woodstown, County Waterford, has caused some revival of reminiscences in France, says the Paris correspondent of The Dublin Freeman's Journal. The deceased lady made a sensation at the Court of Louis Philippe long ago by her dress of Irish poplin. The French papers assumed that Lady Jane was at the famous ball before Waterloo, described in the undying, if now depreciated, stanzas of Byron. It is not believed that the venerable lady, who has just passed away on the picturesque banks of the Suir estuary, was really at the Brussels ball, but in any case a French writer, referring to her death, says, "I wonder if she left any memoirs. They would, assuredly, be interesting, and it would be curious to collate the recollections of the girl before Waterloo, with those of the old lady over the war in South Africa. Perhaps after having seen so much, and reflected on the vanity of human things, Lady Jane Carew had lost that insolent British arrogance which begins in the cradle and only ends in the coffin."  
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## Father Stanton's Successor

The Brockville Recorder is in a position to state that His Grace Archbishop Gauthier has made the appointment of the new parish priest of Brockville in the person of Very Rev. Dean Murray, the present pastor of Trenton.  
The appointment of Very Rev. Dean Murray is a very popular one, as he is well known to the people of Brockville, having on more than one occasion assisted at the services in St. Francis Xavier Church. His advent to Brockville will be hailed with delight not alone by the Catholic population of the town, but by all who happen to have the privilege of acquaintance with Dean Murray, for to know him is to esteem him. The members of the Catholic Church in Brockville feel deeply grateful to His Grace the Archbishop for appointing as spiritual director such an excellent man as the new pastor has proved himself to be on other missions. His Grace was so long in Brockville that he knows what particular attributes are needed in the priest presiding over this parish, the most important in the Archdiocese of Kingston, and has shown his usual good judgment and knowledge of men in sending Dean Murray to Brockville.  
Very Rev. Charles B. Murray was born in Quebec city, in 1845. He comes of a family that has given many of its members to the Church and has shed lustre on the cause of religion in Canada. He is a nephew of the late Right Rev. Edward John Horan, third Bishop of Kingston, and a brother of Rev. Father Murray of Cobourg. He was educated at Regiopolis College, Kingston, and Laval University, Quebec. He was ordained priest in St. Mary's Cathedral Dec. 8th, 1867. For a time he was secretary to Bishop Horan, and was next curate at Perth. He was then appointed pastor of St. Columban's Church, Cornwall, where he remained seventeen years. A handsome presbytery was built under his supervision, as well as several fine schools. He paid off a lot of debt on the parish, and when he left to assume the parish of Trenton his departure was sincerely regretted by Protestant and Catholics alike. In 1889, he became pastor of Trenton, and labored diligently and successfully in promoting the interests of the mission. He was appointed dean by the late Archbishop Cleary and was reappointed by Archbishop Gauthier in appreciation of his many sterling qualities, and in recognition of his valuable services to the Church. Dean Murray was a class-mate at Regiopolis College of Archbishop Gauthier and the late Father Stanton. He is an able speaker, an excellent financier, as well as a learned theologian. He takes a deep interest in the cause of Catholic education and is in every way well fitted for the pastorate of Brockville.

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