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TORONTO, THURSDAY, JULY 18, 1901.

PRICE FIVE CENTS

The Cause of Constitutional Liberty Threatened in the United States

New York, July 12.—Three years ago Congress, by resolution, declared "that the people of the Island of Cuba are, and of right ought to be, free and independent"—that they were then independent, and were justly entitled to be independent. This country intervened to establish their independence, and by the same resolution promised not to exercise "sovereignty, jurisdiction or control over said island, except for the pacification thereof." To-day the President is the absolute ruler of Cuba. He spends the revenues of the island as he pleases. No Constitution, no law, fetters his power. At his instance Congress has violated the nation's pledge. The "independent" Cuban people have been told that they will not be allowed to establish any government in their own land, unless they surrender in part the control of their finances and foreign affairs; unless they give to this country the possession of strategic points on their territory, and unless, in addition, they give to it the right to intervene in the domestic affairs whenever in the judgment of our authorities the occasion shall demand such intervention. They are offered no option to refuse these demands, which are backed by the presence of American troops on their soil. Thus to the whole world our course has become an example of national perfidy. The enforced submission of the Cubans to these unjust requirements has made the stain on our national record indelible.

The Supreme Court has spoken, but has left the law in doubt. Some of its members have given their concurrence to views urged by the Administration, of which their associate, Mr. Justice Harlan, says, "If the principles thus announced should ever receive the sanction of the majority of this court, a radical and mischievous change in our system of government will be the result. We will in that event pass from the era of constitutional liberty, guarded and protected by a written Constitution into an era of legislative absolutism." Where such a revolution is threatened, and when Congress and the Supreme Court both fail; there is no help save in the people. If they would avert the impending calamity they must help themselves. Let us not be misled by names. Imperialism is not a question of crowns and sceptres, of names and titles. It is a system of government. Where a man, or body of men, an Emperor, a President, a Congress or a nation claims the absolute right to rule a people, to compel the submission of that people by brute force, to decide what rights they shall have, what taxes they shall

Remarkable Manifesto Issued on the 4th of July, in Which the Catholic Bishops of Peoria and Alton Join

pay, what judges shall administer their laws, what men shall govern them—all without responsibility to the people thus governed—this is imperialism, the antithesis of free government. As Mr. Justice Harlan says: "The idea that this country may acquire territories anywhere upon the earth, by conquest or treaty, and hold them as mere colonies or provinces, and the people inhabiting them to enjoy only such rights as Congress chooses to accord them, is wholly inconsistent with the spirit and genius, as well as with the words of the Constitution."

In organized society there is no liberty that is not constitutional liberty. Even in America, where we have only to fear the abuse of power by our own fellow citizens, we all rely on constitutions, national and State, to protect our rights. We cannot conceive an American community without these safeguards. Do not the inhabitants of Luzon need against us the protection that we need against ourselves? It has ever been the American method to incorporate acquired territory with representation; it is now proposed to revert to the Roman method and hold conquered territory by force without representation. This policy, which we oppose, gives to the Filipinos and Porto Ricans no constitutional rights, no American citizenship, no hope of statehood, no voice in the Congress which rules them; it leaves them without a country, the subjects of a Republic. To believers in free government this policy is monstrous.

"Let it be remembered," said the Continental Congress, "that it has ever been the pride and boast of America that the rights for which she contended were the rights of human nature." When this country denies to millions of men the rights which we have ever claimed, not only for ourselves but for all men, its policy is suicidal.

As Lincoln said: "Those who deny liberty to others deserve it not themselves, and under a just God cannot long retain it." Indifference to liberty anywhere breeds indifference to liberty everywhere. No man can defend despotic methods abroad and long retain his loyalty to democracy at home. The common speech of those who support our new policy gives us daily examples of this truth. We cannot have citizens and subjects under the same flag. "A house divided against itself cannot stand." For

"Laws of changeless justice bind oppressor with oppressed, And close as sin and suffering joined we march to fate abreast."

We insist that constitutional liberty shall be the inalienable right of every man who owes allegiance to our flag; that freedom shall belong to man and not to place; that our Constitution shall be no respecter of persons, colors or races; that it shall recognize the equal rights of all. Ours is the policy of liberty. Ours is the cause for which the American Revolution was fought and which triumphed again in the Civil War. It is the cause of human freedom now threatened in the house of its friends. It makes little difference under what name we rally to its support. As Daniel Webster said, "arbitrary governments may have territories and distant possessions, because arbitrary governments may rule them by different laws and different systems. . . . We can do no such thing. They must be of us, part of us, or else strangers."

With Benjamin Harrison we are "unable to rejoice in the acquisition of lands and mines and forests and commerce, at the cost of the abandonment of the old American idea that a government of absolute powers is an intolerable thing, and under the Constitution of the United States, an impossible thing." We agree with him that this view "will not limit the power of territorial expansion; but it will lead us to limit the use of that power to regions that may safely become part of the United States, and to peoples whose American citizenship may be allowed." We urge all lovers of freedom to organize in defense of human rights

now threatened by the greatest free government in history. Even if our government may exercise arbitrary power over millions of men in disregard to the Constitution, which we deny, it can never be right for us to exercise such power. Right is higher than might. Let every citizen study the facts and make his conclusion known, combining with his neighbor to influence Congress to stand true to the principles of the Declaration by which this government was founded and under which it has known so great. The gravest danger our country has known till now has come from a denial of those principles. The incoming Congress is not yet committed to the policy of incorporating the island peoples into our system without rights. Let it resume its place in the government in defense of the inalienable rights of man.

We appeal from those who for the moment exercise the power of the nation—that nation which, on July 4, 1776, was "conceived in liberty, and dedicated to the proposition that all men are created equal."

American Anti-Imperialist League—By George S. Boutwell, President, and W. J. Mize, Secretary.

New England Anti-Imperialist League—By Albert S. Parsons, Chairman Executive Committee, and Erving Winslow, Secretary.

Anti-Imperialist League of New York—By Ernest H. Cosby, President, and Samuel Milliken, Secretary.

Washington Anti-Imperialist League—By W. A. Croffut, President.

Cincinnati Anti-Imperialist League—By Charles B. Wilby, Chairman Executive Committee.

Minneapolis Anti-Imperialist League—By Henry J. Fletcher, President.

We concur in the above address:

J. L. Spalding, Bishop of Peoria; James Ryan, Bishop of Alton; Carl Schurz, New York; Charles H. Aldrich, Chicago, ex-Solicitor Gen. U. S.; Leonard Woolsey Bacon, Conn.; John Beatty, Columbus, Ohio; James L. Blair, St. Louis; Horace Boies, Iowa; Donaldson Cafery, Louisiana; D. H. Chamberlain, Massachusetts; Samuel L. Clemens, New York; C. R. Codman, Massachusetts; Louis R. Ehrlich, Colo.; Wm. H. Fleming, Ga.; Fred. W. Gookin, Chicago; Arthur C. A. Hall, P.E., Bishop of Vermont; Moses Halle, Denver; Edward Holton James, Seattle, Wash.; Wm. D. Howells, New York; Henry U. Johnson, Indiana; Henry W. Lamb, Boston; Daniel S. Lord, Chicago; J. Laurence Laughlin, Chicago; Henry B. Metcalf, Rhode Island; J. Sterling Morton, Nebraska; Charles Elliot Norton, Cambridge, Mass.; Warren Olney, San Francisco; George L. Paddock, Chicago; Robert Treat Paine, jr., Boston; Wheeler H. Peckham, New York; Henry Wade Rogers, New Haven; Edwin Burritt Smith, Chicago; Rufus B. Smith, Cincinnati; Chas. B. Spahr, New York; Moorfield Storey, Boston; Charles M. Sturges, Chicago; Wm. G. Sumner, New Haven; John J. Valentine, San Francisco; Herbert Welsh, Philadelphia; Horace White, New York; C. E. S. Wood, Portland, Oregon; Sigmund Zeisler, Chicago.

Chicago, July 4, 1901.

Prayers for Rain.

St. Louis, Mo., July 8.—Archbishop Kain, of the Diocese of St. Louis, has ordered a special prayer in all Catholic churches of the diocese for rain. The prayer is to be said every Sunday until the end of August unless in the meantime an excess of rain should come.

The following is the letter, which has been sent to the pastor of every Catholic church in the diocese:

St. Louis, Mo., July 8.
"Rev. Dear Sir:
"To the collects of the mass you will add the rubrics permitting the prayer for rain, 'Deus in quo vivimus,' until the end of August. You will also recite after each mass for some purpose three Our Fathers and three Hail Marys. Should there be an excess of rain you may omit these prayers as

long as this excess continues.

"JOHN J. KAIN, Archbishop of St. Louis."
A translation of the Latin prayer that is ordered, and which was said yesterday, is: "Oh, God, in whom we live, move and exist, grant unto us desired rain, that, having been assisted in present need, we may more confidently desire everlasting good."

The last time that special prayer was ordered by Archbishop Kain was at the outbreak of the Spanish-American war, when they were said for peace. The ordering of a special prayer by the Archbishop of a diocese is not a very unusual thing in the Catholic Church, and yet it is not of sufficient frequency not to attract attention. Archbishop Kain said this morning:

"There are only about twenty special prayers in the Prayer Book. They are set down for use as the Archbishop directs, and their use varies in different parishes according to his conclusions regarding their necessity. At the present time the entire country is suffering from drought. We shall continue them as long as they are necessary. If our prayers are answered, as they seem to us they should be, and we get sufficient rain, they will be stopped. The priests will know when to cease reading the Prayers."

Death of Two Priests

Father F. W. Duffy, of Stayner, Passes Away—Sudden Death of Rev. J. Brennan.

It is with sincere regret we announce the death on Monday of last week of Rev. Father F. W. Duffy, of Stayner. Deceased was a native of Newark, New Jersey, where his remains were interred on Wednesday last, his sister conveying them from Stayner. He was ordained 23 years ago at Loreto Abbey, and was in the 62nd year of his age. Since ordination he in turn had charge of the parishes of Orillia, Adjala, Dixie and Stayner. Devoting himself exclusively to the duties of his sacred calling, the late Father Duffy was seldom heard of in public. The Catholic people of Stayner regret the loss of a true pastor. R. I. P.

Rev. Father J. Brennan, of the diocese of Kingston, but for some time chaplain to the Hotel Dieu there, paying a visit to Toronto this week, stayed at the Queen's Hotel, where his death occurred very suddenly on Monday night last. Doctors immediately called in pronounced the cause of death apoplexy. The deceased priest was 64 years of age, and was formerly stationed in Belleville, with Dean Brennan, his uncle, and on the death of Dean Brennan was appointed in 1870 parish priest of Picton by the late Bishop Foran. He remained in Picton 20 years. The funeral was held on Wednesday morning from St. Michael's Cathedral, Toronto, to St. Michael's Cemetery, Solemn Mass of Requiem was sung by Father James Walsh, Rev. Father Rohleder being deacon, and Rev. Father Canning sub-deacon. Other clergy present in the sanctuary were: Rev. Philip Brennan, St. Mary's, Ont. (a brother); Rev. L. Brennan, Toronto; Fathers McEntee, Cruise, Treacy, Dean Egan, McGrand and Murray. The clergy accompanied the remains to St. Michael's Cemetery, where the last prayers were read by Rev. James Walsh. R. I. P.

John Daly on Public Responsibility

London, July 15.—At a meeting of Limerick Corporation recently Council Whelan moved that the Mayor or any other official who attended sports, regattas or other amusements at which an English military band was present, did so without the approval of the Council. He did not see why the Mayor should listen to "God Save the King" or other airs played which would make their blood boil. The encouragement given to those military bands would have the effect of beguiling the youth of the country into the army, which was now engaged in crushing the brave Boers. The Mayor said he would refuse to recognize the resolution if passed. As John Daly he was a Nationalist, but as Mayor he would not enter into the contemptible sectarian split. Nine voted for the resolution and nine against it, and the Mayor's casting vote defeated it.

OUR OTTAWA CORRESPONDENCE

An Interesting Letter From "Rambler"—Reference to Some Recent Deaths.

Irishmen are about to commence the century with the erection of a new ST. PATRICK'S HALL on Maria street, one of the leading thoroughfares of the Dominion Capital. The new building, upon which operations are about to commence immediately, will be ready for a house for Irish patriotism before the snow of next December starts to fly, at an estimated expenditure not much below \$20,000. Situated within the Parish of St. Patrick's, and almost equidistant from St. Bridget's, St. Joseph's and St. Patrick's Churches, its central location will be highly appreciated, whilst a glance at the plan of the structure itself accompanied by a detailed statement of its internal arrangements will satisfy the average mind that the new St. Patrick's Hall will be worthy of the cause which it is intended to promote, and that it will bring down to unborn generations the name of Mr. D'Arcy Scott, who has been the chief instrument of launching so grand an enterprise.

OTTAWA AS A FRUIT MARKET.

Ottawa has grown to the dimensions of a leading market for the immense quantities of excellent fruit grown in the Counties of Lincoln, Welland and South Wentworth, which form the Niagara Peninsula. A fruit Exchange has been in operation for some time, where weekly sales are held, and the general testimony is that the fruit imported to Ottawa has all the freshness which it possessed when plucked from shrub or tree in the garden of its growth. This happy state of affairs on the banks of the Ottawa is attributed to the genius of MR. JOSEPH F. IANRAHAM,

a clever Irish-Canadian, who has made the principles of refrigeration the study of a lifetime. Exporters of fruit in the Niagara District have adopted the practical application of his theory of cold storage, and whether it be exporter, importer, or consumer, all pronounce his plans for the protection, in transit, of delicate products of the orchard or the vineyard as unequalled. Canadian statesmen are now busily engaged in the work of enlarging trade relations with England, and if they adopt the cold as strongly urged by the fruit and poultry raisers of Canada, a scheme will be perfected to guard against such losses as the past have entailed. I am not aware that he has had any negotiations with the Canadian Government leading to so desirable a consummation, but if not no time should be lost in doing so, and if approved, as I am certain it will be, the Canadian produce and the Canadian people generally will be the gamers.

A happy household here has been recently thrown into mourning occasioned by the death of the kind-hearted wife of

EX-MAYOR FRANK McDUGALL.

In the death of this most exemplary woman the poor will miss a hand that was ever ready to go out for their relief, the asylums of charity, to the usefulness of which the best years of her life was dedicated, who sadly miss her presence, and St. Bridget's congregation will miss the loss of one of its grandest exemplars. To the excellent man who for forty years was her faithful husband, and to the other members of the family wide and sincere sympathy is extended.

A letter which quite recently came into my hands, brings the sad announcement that

MRS. QUINLAN,

wife of the late Michael Quinlan, Esq., J. P., died at her home in the Township of Vespra, near the town of Barrie, at the advanced age of 80 years. For a great many years I have enjoyed the privilege of an intimate acquaintance with the late Mr. Quinlan, with his wife, recently deceased, and with a battalion of sons; all of whom were as grand types of the young Irish Canadian as I have ever met in Canadian backwoods. The family of sons being so numerous I was scarcely ever able to count them, yet I can say that a good half a dozen of them are settled down on excellent farms along a highly fertile tract, on what is called the "Penetanguishene Road." Another brother—Michael—has charge of His Majesty's mails between Midland and Fort Hope; and Daniel, an unmarried son, who is, I blushingly wearing the honors of County Councillor, lives in the grand old homestead, within one mile of the Town of Barrie. Mrs. Quinlan,

whose maiden name was Jane Maloney, left her native home in the County of Clare, Ireland, whilst a mere child, and coming with her parents to Canada, settled down in the now flourishing Township of Opps, when it was a comparative wilderness. Reaching womanhood, she became wedded to Mr. Michael Quinlan, also a native of Clare, and moved to a new house in the Township of Vespra, where success in its best and amplest forms attended both. Mrs. Quinlan led a most excellent life, and I am not surprised if she is now reaping her reward. May it be so!

MR. FRANK McCABE.

The friends of this gentleman, who congregate in larger numbers in the cities of Montreal, Ottawa and County of O'Garry, will be glad to learn that he has accepted an important position in the Census Branch of the Department of Agriculture. A man of fine talents and of ripened experience in the technical work of the census the Government is to be heartily congratulated in the selection which it has made.

A DOUBLE-BARRELED CRITICISM.

Certain comments of mine touching the removal of Rev. Dr. Fallon which appeared in your issue of the 4th inst., have evoked a wind blast of criticism. The letter of "Canadian" does not call for a reply, but that of Mr. M. J. Gorman is entitled to some notice. He tells both myself and the public that he is "pained" by matter, style and phraseology of my communication of the 4th inst., and further on he says that Rev. Dr. Fallon must be "surprised" if not "pained" also.

Regarding the pains which Mr. Gorman is tortured with, and the desire which exists in his own mind for their removal, I beg to say that the word of mine either written or spoken in a Catholic sense has ever brought "pain" to priest or laymen, and maintaining now that the communication under review was not unworthy of a good Catholic, I cannot withdraw a word of it even if my learned critic continues on suffering physical torture.

His adroit manoeuvre for antagonizing Rev. Dr. Fallon was unworthy of him, whilst it handsomely became a pettifogging advocate in a Police Court. He says that a deputation will proceed to Rome, if necessary, to try and relieve St. Joseph's Church from the charge of a "foreign head," to borrow an inelegant phrase of his own. Just so, Mr. Gorman thinks it is in order to forge bolts and bars for the stable door after the grand steed has been transferred to foreign fields. What has he been doing since the able priest took charge of St. Joseph's Church, and why did he not take into account the existence of a "foreign head?"

I shall be glad, at any rate, that the deputation is sent to Rome, and that Mr. M. J. Gorman joins it; and if he succeeds in emancipating St. Joseph's Church from the government of a "foreign head," and fully conquers that acute attack of biliousness which has recently played sad havoc with his whole system, no one will be more rejoiced than his "esteemed friend" the RAMBLER.



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