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## ST. MICHAEL'S COLLEGE ALUMNI

### Extended Report of the Recent Annual Meeting and Banquet

The second annual meeting and dinner of the St. Michael's College Alumni Association, Toronto, was held at the College on Tuesday, July 2nd, 1901. Among those present were: Grace Archbishop O'Connor, Toronto; His Grace, Archbishop Gauthier, Kingston; Very Rev. J. J. McCann, V. G., Toronto, Very Rev. Father Durand, of Annonay, France Superior-General of the Community of St. Basil; Rev. E. Durand, Annonay, France; Very Rev. V. Marjion, Provincial of the Basilian Fathers; Rev. J. R. Teely, Superior St. Michael's College; Rev. D. Cushing, Superior Assumption College, Sandwich; Mr. T. J. Lee, Dr. J. J. Cassidy, Rev. R. McBrady, Rev. T. Hayes (Waco, Texas); Rev. N. Roche (Houston, Texas); Rev. L. Brennan, Rev. J. P. Murray, Rev. J. J. Sullivan, Rev. E. Mulvey, Rev. F. R. Frachon, Mr. J. P. Murray, Rev. Father Walsh, Mr. J. P. Hynes, Rev. W. A. Gorman (Scranton, Pa.); Rev. M. E. Loftus (Carbondale, Pa.); Mr. L. J. Cosgrave, Rev. A. Morton, Dr. J. A. Amyot, Rev. T. Heydon (Owen Sound); Rev. F. E. Finnegan (Grimsby); Mr. Thomas Mulvey, Mr. H. T. Kelly, Rev. T. Collins (Bracebridge); Rev. J. J. McEntee, Rev. Dr. Treacy, Rev. R. T. Burke, Messrs. J. C. Foy, N. Murphy, K. C. A. Cottam, M. J. Perry, M. Hanon, Rev. J. M. Cruise, Rev. P. O'Donohue (Port Lambton); Mr. Pageau, Mr. Rafferty, Rev. M. J. Ryan, Messrs. L. V. Byrne, H. Boland, J. Boland, V. Murphy, R. Baigent, Rev. A. O'Leary, E. Bradley, R. Drohan, E. Kelly, Rev. J. C. Carberry (Schomberg); Mr. Banot.

In the unavoidable absence of the President, Mr. J. J. Foy, K. C., M. P., Very Rev. J. J. McCann, V. G., one of the vice-presidents of the association, presided. After the dinner, the Very Rev. Vicar-General, in proposing the health of the Pope, referred to the absence of Mr. Foy, explaining the cause of it by reason of which he was called upon to preside. He remarked upon the praiseworthy work performed by the president in the past year. By his generosity towards the graduating classes of the year over thirty new members were added to the list of Alumni.

Speaking on the toast, the Very Rev. Chairman ridiculed the many reports that are ever spread concerning the ill-health of the Pope. Indeed the Pope has outlived all the other great men of his time—men who have been great for good, and men also who in their positions have been great for evil—and there is no fear of His Holiness' death yet.

The second toast was the King, His Gracious Majesty Edward VII. All stood and sang "God Save the King."

The Chairman then proposed the health of the Basilian Fathers. These good fathers, he said, have done a great and good work in this country, a work of which they may justly feel proud. They have furthered the spiritual and temporal advancement of thousands of young men, not only in Toronto, and the Province of Ontario, but throughout the whole continent. They have prepared men for every walk of life, and to-day we come back to St. Michael's College to testify our

appreciation of their work, and to offer substantial encouragement.

Very Rev. Father Durand, the Superior-General of the Community, responded in a very happy speech in French. He touched feelingly upon the lives of the founders of St. Michael's College, Fathers Soulerin, Vincent, Maloney and Flannery. He said he was highly pleased with this, his first visit to America and that on his return to Europe he would report most favorably concerning the work done by his confreres here. The Rev. Father was also very enthusiastic in praise of Canada. It was a delightful country, and he hoped that it would continue to enjoy fruitful prosperity. He was glad to meet so many old friends of the Mother House of Canada, and the gathering he saw before him was indeed a representative one—men who are leaders in the ecclesiastical, judicial, medical, mercantile and many other bodies of the land. They were all friends of the College, which they honored by their presence; an eloquent tribute to their Alma Mater.

The hierarchy and clergy was proposed by Dr. J. J. Cassidy, St. Michael's College, he said, has reason to be proud of its standing. Canadian Catholic laymen are proud of their hierarchy and clergy, and speaking for those present he said they were all proud of the bishops and priests educated at St. Michael's.

His Grace Archbishop O'Connor responded to this toast by promising his hearty support to the association, of which he is the oldest member. His Grace dwelt upon the necessity of remaining loyal to our Alma Mater and to each other as good Catholic citizens. He insisted that in our gatherings it is not sufficient to look back to the past only, but to act in the present, in order that all may derive benefit from the association, whose aim is to aid in the good work of St. Michael's College and foster a friendly feeling among the graduates.

Archbishop Gauthier, of Kingston, followed with a few words. He had been invited by the Rev. Rector of the college to be present at this reunion, he said, and though he was not, unfortunately, an alumnus of St. Michael's, he wished to put himself on record as an ardent admirer of the college. Many priests of his archdiocese were graduates of this great hall of learning, and were among his very best men—men full of zeal and learning. He would always stand by St. Michael's College and would be ever ready to aid it in its good work. His Grace was heartily received.

Father Cushing spoke briefly of his connection with the college.

The Alma Mater was proposed by Rev. Dr. Treacy in a very happy and humorous speech, and responded to by Rev. Dr. Teely, principal of the college. Like "the mother of the Gracchi," said Dr. Teely, St. Michael's College is to-day proud of her jewels, and she greets them with all the affection of a mother. He expressed the hope that the association would prosper and that many more members would be added to its lists. The Golden Jubilee of the college would be celebrated in 1902 and he hoped that all the Old Boys would assemble within these hallowed walls to receive the fond welcome of their Alma Mater.

Father Marjion and Father McBrady, the latter about to enter upon his duties as Superior of Assumption College, Sandwich, spoke words of welcome to the old students.

Mr. Nicholas Murphy, K. C., wished the Superior-General to take with him to France the best wishes of all the old students of St. Michael's, and to remind the dear members of the French Province that Canada and the United States were proud of the work done here by their confreres, whose energy built up St. Michael's College and many other houses of learning amongst us.

At the annual meeting of the Alumni, which was held immediately after the dinner, Vicar-General McCann, vice-president, again presided. A resolution was passed instructing the management committee to take into consideration and report upon the advisability of holding the annual meeting at some time other than midsummer and also to formulate a report to the next general meeting some plan or scheme to be adopted by the association for the furtherance

the interests of the college. The officers of last year were re-elected, the meeting considering that the society is still in a formative state, the former officers should be asked to continue their work. Letters of regret were read from the following:

Rev. J. E. Clarke, Bristol, Conn.; Rev. P. J. Madigan, Guelph, Ont.; Rev. F. P. Duffy, Yonkers, N. Y.; Mr. J. Hayes, Montreal; Mr. W. J. Clarke, Toronto; Mr. A. A. Post, Buffalo; Mr. W. T. Murray, Toronto; Rev. J. P. J. McEvoy, Jersey City; Mr. Wedlock, Barrie; Mr. J. P. Fitzgerald, Oakville; Rev. W. Fogarty, Dublin; Rev. J. J. Peeney, Acton; Mr. R. Walsh, Toronto; Rev. J. P. Harrington, Cranston, R. I.; Mr. E. Lemaitre, Toronto; Mr. A. H. Furniss, Bergeville, P. Q.; Rev. M. Fox, Montreal; Rev. G. A. Fere, Montreal; Mr. P. J. Mc-

Grath, Bridgeport, Conn.; Dr. Thos. O'Hagan, Goderich; Rev. D. H. Balley, Danbury, Conn.; Mr. G. H. Layburn, Peterboro; Mr. Thomas Long, Toronto; Rev. J. J. Waters, Saranac Lake, N. Y.; Rev. M. Moyna, Orillia; Very Rev. Dean Egan, Barrie; Major J. A. Murray, Toronto; Rev. M. J. McGulre, Wooler, Ont.; Mr. T. A. Wardell, M. P. P., Dundas, Ont.; Dr. J. Guinane, Toronto; Rev. A. O'Malley, Uxbridge; Rev. P. Kiernan, Wildfield, Ont.; Judge McCurry, Parry Sound; Mr. A. J. DeLaplante, Buffalo; Rev. Thos. P. McDonnell, Adams, Mass.; Rev. J. J. Barrett, Salem, N. Y.; Rev. James B. Roney, Zaleski, Ohio; Mr. H. McCrossan, Detroit; Dr. J. B. Murphy, Brockville; Rev. T. J. Spratt, Wolfe Island; Rev. W. McCann, Toronto; Rev. J. E. Crivnon, Dunnville, Ont.; Rev. R. O'Brien, Wellsville, N. Y.; Rev. F. F. Rohleder, Toronto.

## AS TO NATIONAL CLANNISHNESS

### "Rambler" Criticized for His Comments in Last Week's Ottawa Letter

Editor of The Register:—Sir—Your correspondent, "Rambler," devotes attention in your last issue to the subject of the removal of Dr. Fallon to Buffalo. From the views well stated by him in regard to the paramountcy of obedience in the Catholic Church, practised, as it is, by Catholics from the Pope down to the little child kneeling in the confessional, there can be no well-grounded dissent. But the same cannot be said of the following paragraph of his communication:

"It has been said in my hearing that French-Canadian clannishness has laid, with disastrous effects, its heavy weight on Irishmen. This may be very true about the clannishness, yet I am far from condemning so excellent and so commendable a trait, and I sincerely wish to God that Irishmen had clannishness enough of the same kind."

I freely admit that the rights of minorities are often apt to be overlooked, if not denied, and that it is a virtue of necessity for any of the races in Canada to stand up for its own rights, while ignoring none of the rights of a different race. It may be that "Rambler" meant only to remind the Irish that they are not sufficiently alive to the need for asserting their own rights and privileges, as a minority in Canada, or that in this respect they compare unfavorably with their French compatriots. If this is all he meant, even if wrong in his judgment, it is scarcely worth being commented upon. The paragraph quoted, however, is scarcely susceptible of this interpretation. The "clannishness" referred to by "Rambler" may mean racial prejudices which often not only violate justice and charity, but also result in aggressive ill-feeling and bloody war not infrequently.

In countries inhabited by different races as Canada is, the unqualified encouragement of "clannishness," for which I would substitute in the case of the French racial prejudices, deserves instant disapproval and hearty condemnation. On the other hand he is a patriot of a high rank who advocates by his very example the annihilation of racial distinctions and political preferences on account of race or religion in this country, when to do so would result in no injury or injustice either to race or religion. I have no great sympathy, therefore, for "the Clan McDonald" feeling, the Irish clannishness or the French exclusiveness, inasmuch as they may tend to prevent the hastening of a better and nobler spirit of humanity. While each Canadian may rightly cherish with pride the memory of his ancestors, he should in general claim his rights and privileges as a Canadian, not as an Irishman, a Frenchman, or a Scotman or an Englishman.

I do not charge that the French or other races inhabiting Canada are too much actuated by racial feelings or prejudices. What I consider wrong is any sort of encouragement to racial feelings that tends to create divisions among Canadians.

Then the gifted Dr. Fallon none was freer among Canadians from the narrow-minded, un-Christian and degrading spirit of national prejudice or racial exclusiveness. His mind was too clear, his sympathies too broad, and his heart too receptive of the noblest feelings to entertain any unjust and offensive partiality on account of the accident of birth, or the demarcation of territorial boundaries.

Speaking on last St. Patrick's day at St. Joseph's Church, Ottawa, he emphasized at the very inception of his sermon, addressed to the Irish societies of Ottawa, the fact that the celebration of St. Patrick's day should not be on account of its being a national festival, but because it commemorated the life of a saint honored in the church militant, who had done the best that ever was done for Ireland. He expressed his pleasure that the celebration fell, therefore on Sunday, and explicitly disapproved of racial or other divisions when opposed to justice and charity, as he claimed they often were. The sentiment was the index of the man who rose above national prejudices, although a member of the Irish minority in Canada. It showed the Christian spirit and breathed of the aroma of that life which was laid down for mankind. CANADIAN.

July 4, 1901.

### REV. DR. FALLON'S REMOVAL

Editor The Register—I was, in common with the great majority of the members of St. Joseph's Parish in this city, both surprised and pained at the remarkable comments from the pen of my esteemed friend "Rambler," and published by you, upon our action in reference to the unfortunate removal of Rev. Dr. Fallon from Ottawa to Buffalo. I must charitably attribute "Rambler's" remarks to want of acquaintance with the facts, otherwise they would have to be construed as deliberately offensive.

I do not think the parishioners of St. Joseph's require to be lectured by "Rambler" or anyone else, on the subject of disobedience to the Church. In our case it was not and is not a question of obedience to the authority, as St. Joseph's Parish is under the sole control of the Oblate order, and the Archbishop of Ottawa, as he himself informed us, had nothing whatever to do with the removal of Dr. Fallon. When the committee waited on the Very Rev. Visitor of the Oblate order from Paris, and urged him to allow Dr. Fallon to remain with us, they were informed that the removal was being made solely in the interests of the Order, and that the interests of the parish could not be allowed to interfere. Surely "Rambler" does not contend that the same principle of lay obedience applies in the case of a foreign head of a religious order, as if it were a secular parish, and the Bishop was in the lawful exercise of his Episcopal jurisdiction, moving the parish priest to another part of his own diocese. I am certain that no one will be more surprised than Dr. Fallon himself at "Rambler's" insinuation that his farewell address was intended to be a rebuke to us for what we had done; and I for one emphatically deny that his words are even susceptible of such an interpretation. I think I know Dr. Fallon's sentiments on this subject a great deal better than "Rambler," or any other outsider, no matter from what source he may have derived his inspiration.

For obvious reasons, I shall not follow "Rambler" in his discussion of "clannishness," either French-Canadian or Irish, but I may state that a movement is on foot to have St. Joseph's Parish placed directly under the control of the Archbishop of Ottawa, and that a deputation will be sent to Rome, if necessary, to effect this purpose. When this is accomplished, I think we will edify even "Rambler" by our ready obedience to ecclesiastical authority. M. J. GORMAN, Ottawa, July 5th, 1901.

## Le FANU'S STORIES OF IRISH LIFE

### Interesting and Appreciative Review by Mr. William O'Connor, of Toronto

"Seventy years of Irish Life, is a collection of anecdotes and reminiscences by W. R. Le Fanu.

As the author says, in the preface, it requires a good deal of courage for a man who has never written anything before for publication, to begin in his 78th year. The result has justified the attempt, and probably a long-suffering public would be inclined to the opinion that if more writers would refrain from having their thoughts printed until they (the writers) had reached their 78th year the world would not lose thereby. The anecdotes contained in this volume ought to be a veritable gold mine to the aspiring politician or after-dinner speaker. They have an old country flavor about them, due to the fact that Mr. Le Fanu lived his long life in Ireland, with the exception of a short business trip each year to London. A peculiarity about Irish stories "made in America," is that they lose in humor and gain in vulgarity. A few samples of Mr. Le Fanu's anecdotes will perhaps be interesting.

This is one on the doctors:

"Ah, my poor father died last Wednesday. 'our honor.'  
"I'm sorry to hear it," said the other. "It must have been very sudden. What doctor attended him?"  
"Oh, sir," said the boy, "my poor father wouldn't have a doctor; he always used to say he's like to die a natural death."

Some good stories are told about the time of the State-endowed church in Ireland, and a few of its proselytizing ergymen. This is one of an old widow and her visit to one of those gentlemen:

"Well, now, your reverence, it's what—I'd like to turn a Protestant."  
"Why do you wish to change your religion?"

"Well, 'now, I'm told, your reverence gives a blanket and a leg of mutton to anyone that turns"

"Do you mean to say that you would sell your soul for a blanket?"  
"No, your reverence, not without the leg of mutton."

An Orangeman in the County of Down was asked, "Are the times as good now, Tom, as when you were a boy?"

"Faith, they are not; they'd 'ake you up now and try you for shooting a Papist."

A poor Italian organ-grinder, weary after his long walk, asked a peasant whom he met how far he was from Cork.

"Just four short miles," was the answer.

"What do you mean," said Father Rufus, who happened to pass at the time, "by deceiving the poor fellow? You know well enough it's eight long miles."

"Sure, your reverence, I seen the poor boy was tired, and I wanted to keep his courage up."

Judge Burton, who was a very old wizened little man, was trying a case, when another very old man, scarcely able to walk, came into the court to give evidence. Instead of going to the witness box he went towards the passage leading to the bench. McDouagh, the counsel, called out to him:

"Come back, sir. Where are you going? Do you think you are a judge?"

"Indeed, sir," said the old man, looking up at Judge Burton, "indeed, sir, I believe I am fit for little else."

The Rev. Dr. Marshall, a convert to Catholicism, who was a very large man, had been attending a meeting at Dublin, and took a covered car to go where was staying. Before he got into the car he asked the driver to tell him what the fare was. The answer came: "I'll love that to your reverence."

"But how much is it?"

"Whatever your reverence pleases."  
"That won't do. I shall not get into the car till you tell me the fare."

"Get in at once, your reverence, for if the horse turns and gets a sight of you, the devil a step he'll go at all."

Here is a story told by Mr. Le Fanu which is not peculiar to Ireland, but it is a good one, nevertheless. A certain Mr. Shaw, of the postoffice department in Edinburgh was on his way to visit Mr. Smith of Deanstone; meeting a man whom he thought he knew, he put out his hand to shake hands with him.

"I do not think, sir," said the man, "I have the honor of your acquaintance."

"Oh, indeed you have," said Shaw. "Don't you know me? I'm Smith of Deanstone."

"Then, sir," said the other, "I do not know you."

Shaw had not gone many paces, when it flashed across his mind that he had said the wrong name. He ran after the man, overtook him, and giving him a slap on the back, said:

"What an ass I am! I'm not Smith of Deanstone; I'm Shaw of the postoffice."

"I don't care a blank who you are, sir; but I wish you'd leave me alone," said the other.

A boy was herding a goat in a field on a Sunday afternoon, and a clergyman happening to pass said to him:

"Were you at church to-day, my boy?"

"No, I wasn't."

"Why not?"

"I was holding the goat."

"Were you at church last Sunday?"

No, I wasn't."

"Do you ever go to church at all?"

No, I don't. Don't I tell you I do be holding the goat?"

"But couldn't you sometimes get someone else to hold it?"

"No, I couldn't. You don't know that goat. The devil couldn't hold that goat; you couldn't hold that goat yourself."

A gentleman had a fine handsome-looking cow, but it was very difficult to milk her, because of her unruly behavior. He sent his herdsmen with her to the nearest market town to sell her, telling him to be sure and tell the buyer of her faults. As he brought back a large price the master was surprised, and said:

"Are you sure you told all about her?"

"Bedad, I did, sir. He asked me whether she was a good milker. 'Begorra, sir, says I, it's what you'd be tired milking her.'"

Another, and the last, will illustrate an obstacle that sometimes impedes the course of true love in Ireland.

Farmers have a great objection to their younger daughters marrying before the elder ones. A man was telling his neighbor that his daughter Margaret had been married the day before to Pat Ryan.

"How is that," said he; "he told me it was your daughter Mary he was going to marry?"

"So it was. 'Twas her he was courting, but I made him take Margaret. 'Wan't she my oldest daughter? And I wouldn't let him be running through the family that way, taking his pick and choice of them.'"

Reading such as this may not help a man on towards heaven. It is idle and unproductive of good works, but it will no doubt cause a few hearty laughs, which are said to be beneficial physically if not spiritually. W. O'CONNOR.



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