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# The Catholic Register.

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TORONTO, THURSDAY, JULY 4, 1901.

PRICE FIVE CENTS

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

## Catholic Christianity To-day.

A notable article appears in the July number of The North American Review, on "Catholic Christianity." With regard to the present condition of Europe the Cardinal says: "Catholic students of history and politics agree that there is a remarkable unity of purpose and means, a keenness and directness of vision, in the onslaughts which were made upon the Papacy during the past century, and that ended in the utter destruction of its public status as a civil power. But they know, too, that the peace, happiness and prosperity assured by the doctrinaires and sectaries of the whole century are not yet the lot of that nation which has been built over the grave of the Pope's old and venerable political authority. They rightly suspect, from the analogy of the past, the character of the peoples of the peninsula, and the scope of those who yet detain his political authority, that the measure of the popular sufferings of Italy is not filled up. On the other hand the peoples of all Europe are threatened with evils of the same nature. The men who sit in the high places of these nations speak with little hope of the near future. Militarism, that has always ended in despotism, and a godless industrialism that must needs breed popular envy and hatred, lift their heads with pride and assurance of future domination. Again an era of force, cloaked but poorly by a coarse luxury and license, dawns upon the Continent; nations with all its sure subversion of hardly conquered popular rights and liberties, and the equally sure retaliation of the oppressed.

The Roman Catholic is convinced that all these evils which seriously threaten Christian Europe are owing to the popular neglect of the simple and sane principles of the gospel, their quasi-official expulsion from public life, the fatal assumption that there can be a sufficient and working morality without religion and worship—that is, without public recognition of God, as Creator, Father, Provider and Saviour. To Him, the symbol of this secular activity is the degradation and humiliation of the one great force that stood publicly and officially for the historic Christian morality. We recognize and welcome those numerous voices from outside our fold that daily join themselves to us in regretting the destruction of a Supreme Moral Tribunal among Christians, that could alone efficiently avert the evils of war, alone persuade a whole people to hearty reconciliation. But we listen with greater veneration to those words of Leo XIII., in his late Encyclical on Jesus Christ, in which the august nonagenarian, himself one of the few survivors of the century, points out the dangers of the future and mingles with his warning the words of remedy:

"So great is this struggle of the passions and so serious the dangers involved that we must either anticipate ultimate ruin or seek for an efficient remedy. It is, of course, both right and necessary to punish malefactors, to educate the masses, and by legislation to prevent crime in every possible way; but all this is by no means sufficient. The salvation of the nations must be looked for higher. A power greater than human must be called in to teach men's hearts, awaken in them the sense of duty, and make them better. This is the power which, once before saved the world from destruction when groaning under much more terrible evils. Once remove all impediments and allow the Christian spirit to revive and grow strong in a nation, and that nation will be healed. The strife between the classes and the masses will die away; mutual rights will be respected. If Christ be listened to, both rich and poor will do their duty. The former will

realize that they must observe and charity, the latter self-restraint and moderation, if both are to save domestic life. Life will be established by the salutary fear of God as the lawgiver."

The Roman Catholic believes that no teacher of morality that the world knows, or could create, can ever speak a more true and noble language, or emphasize his teaching with greater authority and experience. Every word is coined out of the common Christian treasury of truth, and is received as such by more than one-half of Christendom, not only because it corresponds to the written records of the life of Christ, but because it comes from the mouth of one whom He has set up among us as his authorized witness, exponent and mouth-piece. With equal masterliness, the Pope touches on the original sin of our public life—its rejection of the spirit of Jesus, as manifested in the gospel and the history of Christianity.

In the same way the precepts of the natural law, which dictates respect for lawful authority and obedience to the laws, will exercise their influence over the people. Seditions and conspiracies will cease. Whenever Christian rules over all without let or hindrance, there the order established by Divine Providence is preserved, and both security and prosperity are the happy result. The common welfare, then, urged by demands a return to Him from whom we should never have gone astray; to Him who is the Way, the Truth and the Life—and this on the part not only of individuals, but of society as a whole. We must restore Christ to His own rightful possession. All elements of the national life must be made to drink in the life which proceedeth from Him—legislation, political institutions, education, marriage and family life, capital and labor. Every one must see that the very growth of civilization, which is so ardently desired, depends greatly upon this, and that it is fed and grows up so much by material wealth and prosperity as by the spiritual qualities of morality and virtue."

I am aware that the obstacles in the way of the Unity of Christendom are very great, and that to many minds they seem hopeless. Nevertheless, it is possible, perhaps, if our prayers were fervent enough, the incalculable boon would be again granted, that we might all own one God, one faith, one baptism. Thereby, we would again bring to bear upon the new life that opens before mankind the benign, regenerating influence of the example and the teaching of Our Lord, but this time with the impact of common unity. Even Melancthon recognized its necessity, and for many years the theologians of the Reformation were occupied with the bases of such a step as might have been the noblest act of the sixteenth century. The hope clung to life in the hearts of Grotius, Leibnitz, George Calixtus. In the Anglican Church, Laud, and perhaps Ussher, cherished the same desire. It has lived a cryptic life in Oxford, and among a small number of the more spiritual Anglican clergy. Very noble souls, like Ambrose de Lisle and Phillips, have given themselves to the cause of the ideal. Societies exist in Germany and France for that purpose—societies of prayer, persuasion and example. The Popes have never ceased to solicit officially the wandering families of Christendom to come back within the common fold; and, while the Church cannot sacrifice the truth of her teaching, in all other ways the return would be made easy. She has only deep sorrow and abundant tears for the dissensions of Christendom, knowing well that they are the chief cause of the persecution it undergoes, the delay of its triumph over the hearts and souls of men, and the real enemy of the ideal. Societies exist in Germany and France for that purpose—societies of prayer, persuasion and example. The Popes have never ceased to solicit officially the wandering families of Christendom to come back within the common fold; and, while the Church cannot sacrifice the truth of her teaching, in all other ways the return would be made easy. She has only deep sorrow and abundant tears for the dissensions of Christendom, knowing well that they are the chief cause of the persecution it undergoes, the delay of its triumph over the hearts and souls of men, and the real enemy of the ideal.

## IMPUDENT BIGOTRY PUNISHED.

A salesman in the employ of one of the largest stores in Boston after attending to the wants of two lady customers intimating to them that they would be entertained and instructed by patronizing the lectures of Margaret Shepherd. The advice, impudent in any case and insulting to any respectable lady, was doubly offensive since one lady in this instance was the sister of a priest. The reverend gentleman, on learning of the incident, wrote at once to the business house. This was the reply: "Rev. and Dear Sir: Your esteemed favor of May 31 came duly to hand. We at once investigated the subject matter of your letter and find, much to our regret, that the facts stated in your letter were even more annoying than you put them. We hardly know how to put our apology strongly enough, as we feel that we were justified in the position you took and we feel that you will give us credit for not sanctioning anything of this nature by an employe in this store. We know you will not hold us in any way responsible for any discourtesy, and as you say, insult, shown the ladies; and we have dismissed this man from our service to day and wish personally to thank you for calling our attention to this matter. We feel that you have put us deeply under obligation to you, and if at any time we can render you a service, we shall most willingly respond."

Free and easy expectoration, immediately relieves and frees the throat and lungs from viscid phlegm, and a medicine that promoted this is the best medicine to use for coughs, colds, inflammation of the lungs, and all affections of the throat and chest. This is precisely what Bickel's Anti-Consumptive Syrup is a specific for, and wherever used it has given unbounded satisfaction. Children like it because it is pleasant, adults like it because it relieves and cures the disease.

## An Apologist for Goldwin Smith.

To the Editor of The Register:  
In the June number of The North American Review Mr. Goldwin Smith writes on the "Irish Question." Whatever may be our opinion of Goldwin Smith's impartiality when Ireland is the theme, we must admit that upon this question, as upon all others in which historical accuracy is involved, he has a fund of information which is possessed by few. He states his case clearly, and so far as Catholics are concerned, has fewer hard words to say of us than in times gone by.

This is his opinion on the condition of the country at the present time: "Irish disaffection is, in fact, very much alive; in a certain respect it is more alive than ever; for Ulster, while opposed to the political movement in favor of Home Rule, seems disposed to fall in with the agrarian movement for the abolition of the landlord."

His opinion as to the cause of that disaffection is, perhaps, nearer the truth than some of us are willing to admit. "It is strange that British statesmanship should have been so long in getting at the real root of the Irish difficulty. The real root was the ownership of the land, the struggle for which, reappearing in different phases has pervaded Irish history to the present hour. It was long taken for granted, and was accepted for a fact even by Macaulay, that the main root of the difficulty was religion; and that if Catholic 'Emancipation' could once be carried, peace and contentment would ensue."

We have been so long used to look upon the Irish question as a struggle, not only between two nationalities, but also between two religions, that we fail to properly appreciate the fact that in the beginning both conqueror and conquered were Catholic. This is his statement of how matters stood previous to and after the Reformation. "Had the clans been capable of political union, they would probably by their overwhelming numbers, have expelled the invader; but as the most patriotic historians see, they were capable of no union whatever. The struggle for the land between them, and the Pale was carried on with the hideous atrocity which always marks the wars made by the semi-civilized man on the savage; though perhaps seeing what has been going on in China, we have little reason to say that highly civilized nations are not capable of atrocities quite as great as those of any marauding Norman. When came the Reformation, the Pale became Protestant; the Celtic clans more Catholic than ever, and the furrows of religious hatred were added to those of the struggle for the land." Then came the settlement of Ulster. "At this time a second Pale was formed, by the settlement on the confiscated lands of Scotch Presbyterians, with some English Protestants, whose relation to the native Celts was not less hostile, in the matter of religion, indeed, still more hostile than had been that of the Anglo-Norman Pale. Thus from the two quarters the Celt was being straitened and dispossessed. In the reign of Charles, taking advantage of the quarrel among his conquerors, he rose, massacred, or drove out to perish a number certainly large, though exaggerated by Protestant panic, of people of the Northern Pale, and struck for the recovery of his land. There followed a war of races and religions eminent for its ferocity even among civil wars."

The name of Oliver Cromwell is offensive in the ears of Irishmen and their descendants. They have an hereditary, instinctive hatred for his memory and not without cause. Cromwell crushed the rebellion in 1641 in a thorough manner. Gardiner says of his methods: "Thousands perished by famine or the sword. Shipload after shipload of those who surrendered were sent over sea for sale into forced labor in Jamaica and the West Indies. More than 40,000 of the beaten Catholics were permitted to enlist for foreign service and found a refuge in exile under the banners of France and Spain. The work of settlement which was undertaken by Harry Cromwell, the younger and abler of the Protector's sons, turned out to be even more terrible than the work of the sword. It took as its model the colonization of Ulster, the fatal measure which had destroyed all hope of a united Ireland, and had brought inevitably in its train the revolt and the war."

Yet Goldwin Smith is much concerned to defend the memory of Cromwell. He says, "Cromwell is much blamed by Mr. Lecky and Mr. Gardiner for his settlement of Ireland. It may be held to dispute the judgment of those two authorities. But Cromwell could no more have given back the land of Ireland to the vanquished race than a Spanish Government could have given back Peru to the Incas. The Restoration while it reversed other acts and confiscations of the Commonwealth, did not venture to reverse Cromwell's settlement of the land in Ireland. Nor could Cromwell even had he been so minded, have annulled the ascendancy of the victor's religion. What he could do in the way of toleration, he seems to have done, prohibiting the open celebration of the Mass, but not interfering with the liberty of conscience." That last sentence seems like a contradiction in terms. After showing

how on the restoration of Charles II. to the throne Ireland was given a Parliament and partial self-government, and yet Catholics who composed five-sixths of the population were not allowed to sit in Parliament nor to cast a vote for those who should represent them, he goes on to say "A population of helots trampled on by an alien oligarchy was not a nation. But the oligarchy began to set up for a nationality of its own and to kick against legislative subordination to the Imperial country. At last taking advantage of England's hour of distress at the time of American Revolution, it flew to arms and declared of raising volunteers and broke the Parliaments under one Crown, and the two Kingdoms were held together simply by patronage and corruption, combined with the influence of the State episcopate nominated by the British Government and having for its chief spiritual function the maintenance of the English interest. Swift said that the blame for the character of the Irish episcopate did not rest on the English Government, but on appointed pious and learned men; but its nominees were waylaid on the road by highwaymen, who robbed them of their credentials and came over to personate them in Ireland."

This is a part of the blame he apportions to the English Government: "Surprising was the indifference of English kings and statesmen to the Irish question, considering its really vital character. No English King trod the soil of Ireland between William III., who trod it as a conqueror; and George IV. Ireland was treated simply as a fund for shameful patronage and scandalous pensions."

The rebellion of '98 could hardly be described in more concise language and direct terms, than is here set forth: "It first came the French Revolution. It first first, not the Catholic who was a Catholic and too downtrodden to aspire to a Republic, but the free-thinkers of Belfast, men like those who, worried out of Ireland by the State hierarchy, helped to start revolt in America. Once kindled, however, the flames spread to the helots. Then Ascendancy sprang to arms and Ireland once more became a hell, the horrors of '98 rivaling those of 1641. Pitt then Mr. Cromwell resolved on a union which should quench the conflagration by bringing both factions under the control of a common Parliament."

It is gratifying to know that a man of such acknowledged high rank in the world, though believed in the probability, and has something to urge against the policy of granting a Catholic university to Ireland. "The question of a Catholic university for Ireland stirs up religious prejudice, and at present gives some trouble. But it is quite secondary, and is sure to be ultimately settled in accordance with the wishes of the Irish people." He is not so optimistic as to the granting of Home Rule, or its results if granted. "One thing is certain, and it has been made more apparent than ever by the struggle for Home Rule and the passions which that struggle has called into play. If there are to be two Parliaments there must be two nationalities, one chosen by Parliamentary union and the independence of Ireland." Again "The strong point of Irish statesmanship is not forecast. What would Ireland be after the dissolution of the union? Its population would be made up of three elements, not only different, but probably antagonistic. There would be the Ulster men, still heirs of the Englishmen, and the defenders of Londonderry, whose bond of union with the Catholic Celt, the common desire of abolishing the landlord, would have ceased. There would be the Catholic Celts, under a priesthood eminently virtuous, and by partnership in ages of suffering, justly endeared to the people, but trained at Maynooth, under an intensely sacerdotal system, and turned out in an almost hide-bound condition of imperviousness to the intellectual influences of the day. But there would also be an element, at present numbered among the Fenians, but closely akin to the revolutionary party in Europe, and not likely to look up or likely to remain submissive to the priesthood. A great mass of patronage besides the seats in Parliament, would be at once thrown upon the board as the prize of contention. The materials of confusion and strife would surely not be wanting." Nor we may add, are the materials of confusion and strife wanting in Canada. Yet we would not willingly exchange our condition for that of Ireland.

The opinions which Goldwin Smith obtains from facts stated, are not those which an Irishman or the son of an Irishman will entirely agree with. But though we may differ from him in some of his opinions, we must give him credit for honesty of purpose. He has given evidence of that in criticism of many events, notably, the Spanish-American war and the present war in South Africa. And we all unite with him in the wish he expresses for Ireland. "May a bright dawn be now at hand."  
W. O'CONNOR.

## ORDINATION AT ST. BASIL'S.

At 9 o'clock mass on Sunday morning last His Grace, Archbishop O'Connor, assisted by the Very Rev. Father Marjion and Rev. Father Foster of the London diocese, ordained to the holy priesthood, the Rev. Mr. Foster, C. S. B. After mass the congregation went up to the altar railing to receive the benediction of the young priest. Messrs. Powell, C. S. B. and Sharp, C. S. B., received minor orders.

## Ottawa Correspondence.

FOR THE REGISTER.

The Irish Catholics, or, to use a phrase recently coined, the English-speaking Catholics of St. Joseph's Parish in this city, have just passed through a trying ordeal occasioned by the removal of the parish priest, the Rev. Dr. Fallon, to a new field of labor in the city of Buffalo. That the faithful Soggarth Aroon, who left this city for his new home on Monday, 24th ult., had put a road to the hearts of those over whom he has for the past three years exercised spiritual watchfulness, has been eloquently demonstrated by the touching scenes which have been witnessed here during the past two or three weeks. Enthusiastic meetings have been held, able addresses delivered, in one of which the gifted Parliamentary laborer, Mr. M. J. Griffin, characterized the priest as an "intellectual revelation," and clear-cut resolutions adopted praying the authorities to reconsider the contemplated change in the government of the Parish. Delegations, composed of prominent citizens were also appointed to wait on the Archbishop of Ottawa, the Papal Delegate, and the representative of the Oblate Order in Paris, who is now sojourning in Canada with a view of securing practical effect to the spirit of these resolutions, but whilst they were received with proverbial courtesy, no hope was held out that any surrender would be made to their demands.

To no man will I yield in loving esteem for the excellent priest who has been removed from the Parish of St. Joseph's, whom I knew as an excellent boy an excellent student, and an excellent professor; yet as a man valuing the inheritance which has been handed down to me sealed with the blood of our forefathers, I cannot avoid saying that it would be a grievous mistake to hand over the government of the Church or any portion of it to the laity or any portion of that body. Things run differently, although not always more pleasantly, amongst the various sects of Protestantism. The Presbyterian Moderator, the President of the Methodist Conference, or the Anglican Bishop, will hesitate to say "No" to any demands made by laymen or laywomen. With the Catholic Church it is entirely different, and from her tenacity to this grand principle, has sprung her greatest glories. The men who took a prominent part in the recent movement in St. Joseph's Parish, through the depth and fervor of their Catholicity, through the splendid example set by their excellent lives, as well as through their general bearings as citizens were entitled to a respectful hearing and they got it, but the answer, did not differ much from that given to kings and millionaires, orators and statesmen who, having reached lofty eminences and seized with a dizziness which prompted them to dictate to the Catholic Church what she should do, and what she should not do. Obedience is a principle which illustrates the splendor of the Catholic Church. Destroy this grand bulwark and you blot out her proudest feature of distinction.

In the splendid farewell address of the noble priest, delivered to a sobbing congregation, every word of which should be printed in letters of gold, he counselled obedience from beginning to end. I am not going to say that this language was intended as a rebuke to the men who strove to retain him, but most people will admit that it was susceptible of such an interpretation. Well, in the removal of Father Fallon Ottawa loses a great man and Buffalo gains him, yet if the good work which he carried on here is repeated in the great city at the foot of Lake Erie, it will be only a case of history repeating itself, and we will be reminded that as Irish missionaries many ages ago, went out to heathen lands, carrying in one hand the flaming torch of civilization, and in the other the crucifix of Catholicity, they are to-day the evangelists of the Old Faith in the New World.

It has been said in my hearing that French-Canadian "clannishness" has laid, with disastrous effect, its heavy weight on Irishmen. This may be true about "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.

The fecundity of the French-Canadian race on each side of the St. Lawrence, east of Glengarry, is one of the phenomena of the past two centuries. From the little grain of seed planted during French colonization, a giant oak, or rather a forest of oaks, has sprung up, representing a hardy and intellectual, an industrious, a hospitable and highly moral race intimately interwoven with the fine customs and manners peculiar to Old France. Religious practices which have their date from the earliest ages of Christianity, are as rigidly observed in the Province of Quebec to-day as in that of any country under the sun, and as to their language, its maintenance and its spread, is an article of their creed. We cannot marvel, then, if that race has "swarmed" east and south and west of the Province of Quebec.

In Eastern Ontario the French-Canadian habitant is settling down in all directions and from his methodical manner one is forced to conclude that he is going to stay. About 25 years ago the number of French-Canadians in the County of Glengarry could be counted on the fingers, but at the last election more than 1200 ballots were deposited in French-Canadian hands. In Stormont a similar revo-

lution, but on a larger scale, has taken place. In the fine County of Prescott they number 75 per cent of a prosperous population, and I venture to predict that the result of the census now in process of completion, will show that in the County of Russell they number more than half the people thereof. Passing Ottawa City and points such as Arnprior, Renfrew, Pembroke, Mattawa, North Bay, Sturgeon Falls, Sudbury, and Sault Ste. Marie at one point and Port Arthur at another, abundant evidence exists that the French-Canadian habitant has taken the advice of Horace Greeley. This sort of invasion cannot surely anger a true Irishman. Two prominent Irishmen have been stricken down by the cruel hand of death within the past week in this city. On Thursday last

MR. DENIS O'KEEFE.  
succumbed after a protracted illness. Mr. O'Keefe was for a great number of years Assistant Chief of Police, and of him it is to-day said that the delicate duties of that office were discharged in a most conscientious manner. An upright and honorable citizen, a good friend, a kind-hearted neighbor, and a devoted member of St. Joseph's congregation, Mr. O'Keefe passed away without an enemy, whilst the number of his friends was legion. In the early sixties it was my pleasure to become acquainted with the O'Keefe family, and it would be difficult to recall a man whom I learned to respect more than that of their father who with them, was only a few years settled in Ottawa. There were four brothers, two of whom—George, the able and popular Police Magistrate, and John C., a successful contractor—now only survive. To these gentlemen public sympathy is very widely extended. Another link which binds the Ottawa of to-day with the By-town of a past generation gave way on Saturday afternoon last in the person of

MR. PATRICK BASKERVILLE.  
Mr. Baskerville, who has passed the allotted three score and ten, was a native of the County of Tipperary, Ireland, but for more than half a century was a resident of Ottawa, with the growth and development of which he was intimately identified. Many years have passed since he embarked in the wholesale grocery and liquor trade, an enterprise in which he accumulated large wealth. For about eight years Mr. Baskerville represented Ottawa in the Provincial Legislature, where, by the display of good common sense, more than by long-winded oration, he won the respect of all parties. A consistent Tory devoid of partisanship, his political career made but few enemies. May he rest in peace!  
RAMBLER.

## THE HON. F. R. LATCHFORD.

The Commissioner of Public Works in the Ontario Government is receiving many encomiums from the press of the Province. The Canadian Freeman-Kingston, thus refers to Mr. Latchford in its issue of the 26th ult.: "Whatever may be the outcome of the forthcoming Provincial general election, there can be no gainsaying but that the Hon. Mr. Latchford has proven himself a successful campaigner and a tower of strength to the Government of which he is a member. His position on the taxing of large estates left by those who in life have been fortunate in accumulating vast wealth, stamps him as a man who knows what is right and what is also popular. Mr. Latchford platform and in the administration of it is more than merely a success on the part of the Government. He is a thoroughly straight man, and his word is as good as his bond, and while ever courteous with the humblest, he shares not in the jollying practices which is the propensity of so many of our public men."



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are still "the rage" and wonderful skill and art have been shown in the manufacture of some of the new styles. Most of them have a new pattern of mesh which, while stronger and more beautiful, is less costly than the usual design, made of perfectly round rings. One of the handsomest is No. 4667, at \$30.00.

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Cucumber Servers  
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City subscribers who call at our office for the magnificent premiums given to paid-in-advance subscribers, are loud in their praise of the pictures. Out of town subscribers have the pictures sent to them in strong tubes, specially made. That the pictures sent from our office reach their destination in perfect condition; the hundreds of letters we are receiving testify. Here are a few:  
Port Dover, June 30.  
I received your beautiful picture "The Flight into Egypt." I have had it nicely framed and it is very much admired.  
John Kelly.  
Montreal, July 2.  
On Saturday last I received the very handsome picture you sent me, for which accept my most sincere thanks.  
T O'Farrell.