

The Catholic Register

PUBLISHED WEEKLY BY THE CATHOLIC REGISTER PUBLISHING CO. PATRICK J. CROHIN, Business Manager and Editor.

Subscription rates: In City, including delivery, \$1.00 per annum; To all outside points, \$1.25 per annum.

Approved and recommended by the Arch Bishops, Bishops and Clergy.

Advertising rates: Transient advertisements, 10 cents a line; A liberal discount on contracts.

Telephone, Main 489.

THURSDAY, NOV. 6 1902

CANADA AND THE IMPERIAL CONFERENCE.

The blue book containing a detailed report of the proceedings of the recent Imperial Conference has been issued. It simply puts the stamp of authority upon the impression that had already gone abroad regarding that memorable meeting between Mr. Chamberlain and the Premiers of the various Colonies.

Mr. Chamberlain pleaded for "the distribution of the burdens of Imperial defence," and dropped a hint that the Imperial Government might be found favorable to the "representation of the Colonies in one or other of the two Houses of the Imperial Parliament."

Let us see what this means. The distribution of the burdens of Imperial defence can only mean that Canada, Australia, New Zealand, South Africa, etc., would become responsible for an apportionment of the cost of Great Britain's standing army and vast navy—in other words the levying of Imperial taxes on the Colonies—in return for which the Colonies might receive some form of representation in the Parliament of the United Kingdom, which would be putting a knife into the most vital part of the principle of colonial autonomy.

We are not straining the plain meaning of Mr. Chamberlain's proposition in the least. He "made a determined effort," we are told, to bring back the Colonies to the position which they occupied before the American war, of revolution with the difference that along with Colonial governors and legislatures, the Colonies would have the privilege of adding a few more members to the House of Lords, for it would be impossible by any conceivable scheme to let the colonial representatives loose upon the elected chamber.

It was probably Mr. Chamberlain's idea that by making this proposition he would oblige the Colonial Premiers to sit down and confine their deliberations to it. But he reckoned without his guests. Sir Wilfrid Laurier, as appears from the blue book declined Mr. Chamberlain's proposition with the remark that Canada could not be drawn into the maelstrom of European militarism nor separated from the legislative independence which she now enjoys.

Then, following out the exact line of his previous correspondence with the Colonial Secretary, that Canada is willing to discuss closer trade relations with Great Britain, he formulated the definite proposition that the Imperial Parliament make a response to Canada's preferential tariff.

Mr. Chamberlain was in a corner at once, for he well knew that the Imperial Parliament, which refuses to remove a damaging discrimination against Canadian cattle in the English markets, is not likely to grant the Colonies a preference over the United States in regard to grain or general agricultural products.

The English newspapers are forced to confess that Sir Wilfrid Laurier appeared to advantage, and that the purely academical resolution in favor of preferential trade adopted was only a cover for Mr. Chamberlain's discomfiture.

TEMPERANCE AND PROHIBITION

A correspondent who signs himself "Referendum" in the present issue of The Register, challenges our attention to the direct question of Prohibition. We are referred to the impending popular vote as "the only measure available in behalf of temperance at the present time."

To allow such a proposition to pass without comment would be to leave in doubt our own attitude and, as we believe that of the many correspondents who have encouraged through our columns the organization of total abstinence societies throughout this province.

What The Register and its correspondents have done is to set forth the Catholic position towards the evil of drunkenness, or the virtue of temperance—take it either way—as well as to urge the desirability of concerted effort for the organization amongst our own people of total abstinence societies. By the words of Pope Leo, by the appeals of bishops and priests, by the resolutions of representative bodies of the clergy and laity, the Catholic attitude on this question is known to all. We have never seen it defined as the legislative enactment of prohibition. Doubtless there are Catholics, like our correspondent, who believe in prohibition. They are free to hold their opinions, but we deny that their opinions are reasonably stated in any such proposition, as the one above quoted, that the Referendum is the "only measure available in behalf of temperance at the present time."

We were present at a recent meeting where the consensus of opinion was quite the other way, where it was urged in the most earnest manner that little could be accomplished for the great cause of temperance till the smoke of the Referendum had cleared away and the political misunderstandings developed therein had been forgotten.

The Catholic position towards temperance can hardly be helped by the Referendum or by the direct discussion of prohibition. Both form a political policy and nothing more. As such room is only left for judgment according to human experience, and human experience of prohibition has been but a sad chapter in the forward movement. We do not believe in it, and this we have stated again and again. What is more we see little good in joining in the discussion at all, as earnest Christian effort is simply hampered by it and sober sentiment drowned in the conflict of intemperate advocates of two extremes.

We have no need to defend the course we have taken. It was not shaped to catch the Referendum gale. It arose naturally out of the gratifying success of Father O'Brien's Peterborough Society at the International Total Abstinence Conference. That success seemed like an inspiration to the Catholics of Ontario generally, which it would be both ungrateful and neglectful not to respond to. The Catholic demand now aroused is for Catholic temperance organization without regard to the Referendum or any other political policy which may follow as the result of the forthcoming vote. If Prohibition were enacted in Canada in the morning it would not cure the awful evil of drunkenness any more than was evident in Maine, and temperance organizations based on religion and the duties of the Christian life would be as necessary then as now, perhaps more necessary.

However, it is outside our intention to take up this side of the matter or invite others to grapple with it. Our hope is that Catholics will discuss temperance in the language of temperance and in the light of faith. There is an admitted, an imperative need for temperance effort, because temperance organization has been neglected. Let us set about the task which is practical, which is uplifting, and great results are as sure to follow in every city and town throughout the Province as have blessed the work in the city of Peterborough.

A CHARGE AGAINST THE QUEBEC CURES

An article which has appeared in The Advance, of Alberta, demands, we think, some attention from the Catholic press of Ontario and Quebec. It deals with a charge against the clergy of French-Canada which is either true or false. If false, as we believe it to be, then the sooner it is branded the better. Otherwise we shall have it repeated again and again by other parties.

Mr. Fowler, M.P. of New Brunswick, accompanied the Conservative

members on their recent tour of the west. He spoke to the people of Alberta upon the census of Quebec and the statistics supplied by the parish priests, as if that were a question of vital interest on the ranches. Mr. Fowler's charge according to The Advance, was as follows:

Mr. Fowler, M.P., avowed that these reverend gentlemen (the Quebec Cures), included in the lists sent in the names of people who had long left the country and perpetrated similar frauds to an extent that gave the Province of Quebec additional representation in Parliament at the expense of the other Provinces.

The conclusion of the sentence discloses the appeal to prejudice which was in Mr. Fowler's mind.

Mr. Borden, leader of the Opposition, is described in The Advance as having heard and silently acquiesced in the charge. If a similar charge were made from a Quebec platform would Mr. Borden listen and acquiesce? We doubt it. Now, it matters very little whether the charge was made in Alberta or Quebec. The press carries it far and wide wherever made. The charge is too serious a one for silence. Responsibility for it must also be made to rest upon broader shoulders than those of Mr. Fowler. We think that Catholic opinion in Quebec ought to confront Mr. Borden with the positive necessity of either backing this monstrous accusation or repudiating the man who made it as his political confederate and travelling companion.

THE DOUKHOBORS' PILGRIMAGE

There is something infinitely sad in the spectacle of those poor Doukhobor enthusiasts marching through the snow across the western plains, with bare backs and feet, starving themselves and letting their women and children fall by the wayside unheeded. But the question asked on every hand is "What are you going to do about it?" They cannot be dragonned in this land as they were in Russia. They cannot be reasoned with, for their epidemic craze is not to be remedied by argument.

The Government has a problem upon its hands and the experience may be salutary. These Doukhobors were thrust into Canada by the activity of a certain coterie of long-haired authorities upon peculiar people and peculiar ideas generally. It is understood that the Government did not allow the enterprise to go unwarded for a great mass of soulful literature that passed fairly well for psychological science was poured into the newspapers, and of course that cost something. Mr. Mavor, of Toronto University, was, we believe, the only resident professor of an intimate knowledge of the spiritual philosophy of the immigrants. The others conducted the pilgrims to Canada. We need not say that the present outbreak among the unfortunate people quite upsets whatever Materialism we had the privilege of studying on this particular question. The next time Canada invites a strange colony to try the experiment of settlement in the west the information concerning them of self-constituted experts ought not to be accepted.

WHY CALL IT CHRISTIANITY?

The Protestant Dean of Ripon, England, has been addressing a leading organization of the Established Church, styled the Churchmen's Union, and has been saying that the miracles related in the Bible can no longer be taken account of. Particularly the idea that the Saviour of the world was born of a virgin cannot be entertained by what Dean Freemantle calls "Natural Christianity." Now why should the Dean of Ripon and others who are simply preaching a crusade against the Christian Religion persist in calling their doctrines "Christianity?" Do they hope to retain forcible possession of the Sacred Name, in which they do not believe as Christians believe? They take the name of the Saviour in vain.

WHEREFORE NO RESPONSE?

Some time ago Mr. Alexander Macdonell published in the Register an appeal to the Irish Catholic people to do something towards the erection of a decent monument upon the spot in St. Paul's Churchyard where the victims of the never-to-be-forgotten ship fever have received unannounced interment. Since the publication of his earnest words we have heard nothing of the proposal. Is it possible that the object in view does not appeal to the Catholics of this city? We cannot harbor such an idea. To suppose that they were even indifferent

was almost incredible, but the silence with which Mr. Macdonell's request has been received would seem to indicate a lack of sympathy bordering on indifference. Still we hope that the matter will not be allowed to pass. The sum required is small, and if the many will not subscribe it the few may.

DEPARTURE OF MGR. FALCONIO

The definite announcement with reference to the departure of the present Apostolic Delegate has now been made. Mgr. Falconio will take possession of the Washington Delegation on the 20th of the present month. The impression he will leave behind him in Canada is of the best. He is a man of modern ideas, unassuming in his authority, and influence and wise and prudent in action. By clergy and laity throughout the Dominion his name is held in high respect. The people had not the privilege of frequently seeing and hearing him, but upon all occasions of their meetings the Apostolic Delegate by the dignity of his presence and address showed how well Pope Leo makes choice of his representatives. The non-Catholic community of Canada found Mgr. Falconio, like Mgr. Merry de Val, something of a surprise at first. With an easy command of the English tongue and thoroughly familiar with the sentiments of the community that distinction which every class of society concedes to the cultivated ecclesiastic was quickly recognized in him.

From all that has appeared in the Catholic press of the United States there is no doubt how Mgr. Falconio will be received in Washington. Canadian Catholics would have wished to retain him, because in him they found a firm friend of every movement that makes for Catholic advancement.

THE CRISIS IN IRELAND.

The surmise of The London Daily News that Mr. Wyndham intends to become a toy King Bomba gains support from the arrest of Mr. William Redmond, M.P., on the moment of his landing in Ireland. Mr. Balfour, who acts as ward and guardian of the petty Chief Secretary for Ireland, made it impossible for the Irish members to stay in Westminster by putting the Government veto upon all subjects of Irish discussion. Finding his occupation of an Irish Parliamentary representative gone, Mr. Redmond returned home and was thrown into jail for six months on a charge that had been treated with contempt in England, a charge that he had exercised the right of free speech which is supposed to belong to every British subject. Mr. Wyndham and Mr. Balfour are trying to drive Ireland to violence. The country at present is without crime of any kind, other than the peculiarly Irish crime of free speech. From the cable messages of yesterday (Wednesday) it would appear that the King is once more preparing himself for interference in the deliberate policy of his Ministers. He is to visit Ireland, and he is hardly likely to visit a coercion-ruled country where liberty does not exist and the administration of government is both corrupt and criminal. The King is known to sympathize with Ireland, and his personal influence may be a factor in bringing about a remedy for the present critical and most threatening aspect of affairs.

THE AMERICAN ELECTIONS

At the time of going to press the result is still in doubt of Tuesday's elections in the United States. The Toronto World calculates a Democratic victory and The Globe a Republican majority of sixteen in the House of Representatives. These papers may figure as sympathy dictators, but one thing certain is that the Republicans have suffered heavy losses, attributable to the public discussion of the trusts and the effect of the coal strike. The Democratic gains show a healthy reaction of popular opinion in the adjoining Republic. The Trusts won the last election for President McKinley by threatening to shut down industries if the Democrats were allowed to return to power. The electors went to the polls in numbers subdued by the fear of losing their bread. To-day they are shaking off their cowardice and in the next Presidential election may vote as free men and citizens.

A WORD TO THE CATHOLIC COMMUNITY.

It appears to us that a sad lack of interest in educational concerns prevails among the Catholics of Ontario. Last week we referred at

length to the new policy of the Minister of Education to establish school libraries throughout the Province, in regard to which Separate and Public Schools will stand on an equal footing. While giving our cordial approval to the general line of this policy we plainly stated that in the list of books recommended for these libraries works were included which Catholic parents would fain object to. Not a ripple of interest appears to have been excited by this opinion. We are not surprised that it was ignored by the Education Department but that Catholics have failed to see anything to concern them in it is simply astonishing. This week we observe that the Minister of Education has appointed a Library Commission to carry out his policy, on which no Catholic as far as we know has been asked to serve. We presume that the list of approved books was prepared by the members of this Commission; and while we wish now to avoid all personal reference, we must emphatically question the capacity of the Commission as a whole. Is there any sensible man, Protestant or Catholic, who will approve the recommendation of translations of Victor Hugo's novels for school boys and girls? Why it would be as prudent to supply them with strong drink before breakfast, as to deposit this morbid fiction upon their unripe minds. There are other books on the list which we are prepared to question on grounds of historical accuracy. But there is no need now to go into particulars. The subject is one which demands prompt attention.

EDITORIAL NOTES

The Irish Government educates some of the Irish Judges up to a strange line of conduct. At the Mullingar Quarter Sessions, in the coercion-proclaimed County of Westmeath, there was no criminal case for trial, except a charge of burglary against a soldier. The Grand Jury unanimously passed a resolution respectfully requesting the Government to remove the proclamation of the county on account of its peaceful and crimeless condition. County Court Judge Curran, who presided, tore up the resolution and threw the pieces of paper at the Grand Jury, and when one of the Grand Jury asked to be informed of any case of boycotting in the county, the Judge threatened him with imprisonment. Anyone might suppose that a judge who would do these things must be crazy. But no, he is only endeavoring to please the Government.

The "scene" which preceded Mr. John O'Donnell's recent suspension in the House of Commons has had the effect at least of making some English papers open their eyes to the facts of the Irish situation. The London Daily News says "Regard for the Prime Minister's skin must not blind us to the real significance of this event. It is the overflow of the one of the victims of a regime which is daily becoming more like that of King Bomba. That excellent and efficient monarch kept the whole Neapolitan Opposition in prison. Mr. Wyndham has at present placed his key on only an eighth of the Irish Party. But the victims are increasing daily, and for every member of Parliament there are many humbler men, whose sufferings are none the less for their obscurity. One of these men is said to have lost his reason as a result of his treatment in prison. Others are crippled in health and fortune. Such a state of affairs in any other part of Europe would provoke an amazing outcry in this country. We can weep tears over Russian students, Finnish peasants, or Italian deputies; but we are dry-eyed over the men at our doors. The tale is so old Ireland is 'such an unconscionable time in dying.' Mr. George Wyndham, the elegant persecutor of these men, was himself the chief pleader on behalf of Dr. Jameson, and obtained many Irish signatures—including that of Mr. Michael Davitt—for treating that political prisoner as a first-class misdemeanant. Dr. Jameson had friends. He got his way, and was released early. But these are only Irishmen, and Mr. Wyndham makes criminals of the very men who helped him."

Mr. Chamberlain, before starting for South Africa to look upon the ruin to which the war has reduced that country has had the advantage of reading a poem by Sir Wilfrid Lawson, from which the following lines are taken:

Now we've murdered the Boers and

we've stolen their farms, And the world rings aloud with the fame of our arms, When there isn't a nation so weak just at present As to make a fresh 'raid' either prudent or pleasant, John Bull will perhaps take it into his brain That it's better to mind his own business again. Oh! won't it be grand if by any good chance He elects in the pathway of sense to advance There was blood on his hands there was blood on his soul The last time he staggered to vote at the poll But, thank God, there's a truce — if for only a time — And he's not yet prepared for the next monster crime

The London Globe is alarmed over the reception by the Pope of an address from the Irish Party. "We can only say," it remarks, "that the Holy Father has been very ill-advised, and that, we are sure, will be the feeling of the great body of Roman Catholics in this country. For the letter (of the Holy Father acknowledging the Irish address) is a distinctly political manifesto. The Holy Father has been induced to put his name to a communication which will be understood in Ireland as meant to convey his blessing to 'those dear Irish children' of his who are constantly stirring up rebellion and ruining the best interests of their country. The Pope accepts the Irish Parliamentary Party as the representatives of Irish Catholicism, and has doubtless been made to believe that such they really are. It is true that the letter says nothing about politics, but addressed as it is to a prominent official of a political party, it cannot be divested in the minds of Irish readers of a political character. It is a pity that His Holiness does not read the English newspapers. If he did, he would never, we are confident, have allowed himself to pronounce this benediction. Having pronounced it, however, he stands in the position of blessing a seditious organization."

The following is a correct translation of the Papal letter which strikes The London Globe as being an encouragement to sedition:

To our Dear Son, Thomas Grattan Esmonde, First Whip of the Irish Party. Dear Son — The Sons of St. Patrick, who, from time immemorial, have been so desirous of testifying to their devotion to the Holy See, could not fail during the year of Our Pontifical Jubilee, to join their voices to the magnificent concert of felicitations and good wishes which comes to Us, in the name of the Irish Paragon.

It has been very agreeable to Us to receive the homage of filial devotion which you have come to renew to Us, in the name of the Irish Parliamentary Party. The welcome We have given you at the Vatican has enabled you to realize how great is the good will We have in Our heart for Our dear Irish children.

But it is not enough for Us that you should be merely the verbal though faithful reporter of Our sentiments towards your Nation. We wish to repeat by this letter how agreeable to Us has been the mission with which you have been entrusted. And we hereby renew to those whom you represent, as well as to yourself, who have so worthily discharged your mission, the assurance of Our paternal good-will by giving them from Our heart the Apostle's benediction.

Given at Rome from the Vatican this 12th October, 1902. LEO, P.P. XIII.

A Newfoundland telegram reports a devastating fire on the Island of Miqulson. The Catholic Cathedral and schools were destroyed.

Sir Anthony MacDonnell, who is admonished by The London Times, on the eminently reasonable ground that he is an Irish Catholic, is one more example of the success of Irishmen as administrators, where they are afforded the opportunities denied them in their own land. When at Queen's College, Galway, he was but one of a brilliant band whose names have figured prominently in the world of politics, law and journalism. Sir Anthony's fellow students included Mr.

T. P. O'Connor, M. P., and Mr. J. Clancy, M. P., both able jurists, and the latter a lawyer as well as Sir Anthony's brother. Dr. M. MacDonnell, who sits in Parliament as member for the Left Division of Queen's County, is a highly respected member of the Irish party.

But two Popes have lived longer than Leo XIII. St. Agatho, who died at the age of 107, in 682, and Gregory IX, who died in 1241 at the age of ninety-nine years. The list of those who have surpassed the reign of Leo XIII is longer, and is headed by St. Peter, who reigned 33 to 68 thirty-four years six months and seventeen days, Adrian I. (771-795), twenty-four years ten months and seven days, Alexander III (1151-1180), thirty years eleven months and twenty-three days, and Pius IX (1816-1878), thirty-one years seven months and twenty-two days.

OBITUARY

NEIL HARKIN.

Neil Harkin, Esq., J. P., died at his home at Corn Hill on Wednesday, Sept. 24th. By reason of his long residence here and the active interest he took in public affairs, Mr. Harkin was known all over Simcoe County, and not only will his familiar figure be missed from the streets of Stayner, but many former residents of Nottawasaga and Sarnia will learn with regret of his death. Mr. Harkin was seventy-three years of age, and his health had been poor for the past few years, but he was confined to his bed only two days before his death. He was in town the Saturday previous.

The funeral left his late residence, Corn Hill, on Saturday, September 27th, to St. Patrick's Church, Stayner, where High Mass was celebrated by Rev. Father Jeffcott, who delivered an excellent sermon, suitable to the occasion. The music of the choir was appreciated. Mrs. Hargrave, leader and organist, sang "Lead Kindly Light" and "Nearer My God to Thee." The pallbearers were the deceased's six grandsons, Thomas, Joseph and Justin Gullioyle, Joseph and Leo Harkin and Alfred Shanay. Interment was made at the Catholic Cemetery, Nottawasaga, where the remains were laid in the family plot.

Neil Harkin was born in 1829 in the County of Mayo, Ireland, and sailed from there to Canada in 1847 by the ship Wolfe Villa, of Androsson, Scotland. Of the seven hundred and fifty passengers on board, five hundred died during the voyage, and their bodies were cast into the sea, among them being Mr. Harkin's mother and one brother. On arriving at quarantine the Wolfe Villa cast anchor among other plague-stricken ships from some of which death had claimed every human being, passengers and crew. Then Mr. Harkin lost two brothers, and lay sick himself for weeks before he was able to proceed to the interior. He first settled on the first concession of the township of Nottawasaga, where he lived until 1865, and then removed to his last place of residence, the west half of lot 3, concession 5, Sarnia. At that time there was an unbroken forest for miles around, but Mr. Harkin, though commencing with little or nothing beyond the talents, physical and mental, with which he was endowed, used these so well as to secure the blessing of a comfortable home (the title of five hundred acres of land, three hundred being cleared and improved, and an enviable reputation in private and public life. He was one of the first Township Councilors, and continued to be a municipal representative for many years being re-elected in 1862. He was made J. P. in 1876. In 1879 he received the unanimous nomination of the Reform convention as candidate for election to the Ontario Legislature, but sickness in his family led him to decline. He was of the staunchest type of Reformer in politics and was one of the first readers of The Toronto Globe. He was President of the Reform Association of the riding for 20 years and License Commissioner for Center Simcoe for twenty-eight years. In 1852 he married Mary, daughter of Mr. Patrick Dunn, of Vespra. They reared a family of eleven children, James and John, dead; P. J. and Mrs. O'Keefe, Buffalo; Mrs. Shanay Toronto; M. C. Harkin, merchant Stayner; Mrs. J. Gullioyle and An drew, Corn Hill; Nell, Sarah and Ar nes, at home. Mr. Harkin's wife predeceased him, seventeen years, she having died Sept. 23rd, 1855. — Stayner Sun, Oct. 2.

Edward Brady, who for a number of years held the position of janitor of St. Michael's Hospital, is dead. He was an old soldier, having served during the Indian Mutiny and the Crimean War, and was a great favorite with the medical men attending the hospital. R. T. E.

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