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THE LAWS OF THE CHURCH.

To a religious guide or other thoughtful man the increasing laxity with which people regard the laws of the Church must be a source of most serious reflection. The age is fairly law-abiding. By far the great majority respect the laws of the land, even when these laws entail sacrifice. The reason is not far to seek. The law itself appeals to the temporal instincts which too often are stronger than the spiritual instincts. The sanction of civil law is at hand, and affects the offender socially and materially. It is different with the laws of the Church, the law of Holy Mass on Sunday, the law of fasting, the law regarding matrimonial cases. These laws are not based upon material consideration, nor is obedience to them always followed by material advantage. The kingdom of which they are laws is not of this world. Their sanction is not generally witnessed here, but rather is it reserved for that world of eternity when justice can be fully measured out. But whilst the kingdom and the sanction belong to another world, their truth should not be overlooked. Too often they are regarded as the expressions of personal devotion. If we feel well we fast; if it does not rain or is not too cold, we go to mass. And so our obedience to the other commandments will also depend greatly upon circumstances and temporal considerations. If our religious superiors grant us the dispensations we seek, all right; if not, we go our way heedless of respect for authority, heedless, too, of the responsibility of good example which devolves upon every member of any society. The Church, by divine right, is a fully equipped society—its laws are real and sweeping in their persistent demands. Within this divinely constituted society there are those who govern and those who are governed. It is the duty of the former to administer the laws; and the duty of the latter to conform to them. In this faithful, loyal obedience lies the place which surpasses all understanding, and the edification of that mystical body of Christ, the great Church of God. It is not the worldly wise who can appreciate the mystery; to the little ones of earth and the lowly is the truth revealed, "for so hath it seemed good to our Father in Heaven," "that none may glory in His sight."

AYLESWORTH AND LIBERALISM.

If the electors, not only of North York, but of the entire Province of Ontario, desired a clear-cut, manly declaration upon the school question, they certainly had it from Hon. A. B. Aylesworth in his Aurora speech last week, the essential portion of which we republish elsewhere. Mr. Aylesworth upon the campaign platform has stamped himself a fearless, dignified and notably fair-minded and patriotic public man by this utterance. We approve it all the more heartily not so much by reason of its avowal of religious fair-play and freedom, but for its strong faith in the survival of true Liberal policy and tradition in this province. It is a speech such as Alexander Mackenzie himself would have delivered were he the living leader of the Liberal party in Ontario. Mr. Aylesworth explains nothing and apologizes for no feature of the school legislation of last session. On the contrary, he reminds all classes of citizens of the fundamental understanding of French and English, Protestant and Catholic, upon which Canada decided to work out her high destiny at the time of Confederation. This understanding in a word was fair play to religious minorities. And Mr. Aylesworth, speaking as a Protestant setting aside his own preferences, tells the people to-day, as Alexander Mackenzie did in his day, that the Catholic minority can trust their Protestant fellow-citizens as fully as they themselves abide in religious liberty with the people of Quebec.

It is possible that were Mr. Aylesworth to look to the effect which his speech might have in changing votes he would have colored his phrases to please a section of his supporters. But he preferred to treat them as honest intelligent Liberals entitled to clear-cut avowal of Liberal doctrine. He has cleared the air and

strengthened his party from one end of the Province to the other and we mistake the sincerity of North York Liberals if they do not appreciate his self-reliant loyalty to his leader and to the electors whose suffrage he claims.

The campaign against Mr. Aylesworth is conducted, as the Globe very truthfully says, more in secret than in the open. The active opponents of Sir Wilfrid Laurier are ringing the changes upon the question of public ownership whilst they are relying upon the school question to prejudice the verdict. Mr. Borden, figurehead leader of the party, has been ostracized from the riding and Mr. W. F. Maclean, who is nothing if not an astute campaign worker, has taken charge of the Conservative candidate. It is an indignity to the Conservatives of the riding to have a candidate put forward in this way, and it would be an additional humiliation to the Conservative wing in Parliament to have a recruit enrolled for it by the rout and repudiation of its own leader and his record.

THE ORANGE SENTINEL AND MR. WHITNEY.

In another column we re-publish an editorial from the Orange Sentinel of the kind that has characterized that villainous sheet since the advent of the Whitney Government. It will be observed that the Orange organ assumes to speak with absolute knowledge of the confidential business of the Whitney Cabinet. It assumes to speak thus of the confidential business of the Ontario Government "since Mr. Whitney assumed office." It is intimated with some degree of boldness that Mr. Whitney is himself the source of the "confidential knowledge" communicated to the Sentinel "in more than one instance." Of course we do not believe this. In the first case the Sentinel's editorial is a tissue of nery lying from beginning to end. Again, it is evident enough that Mr. Whitney's name is alluded to only as a screen for some other member of the Cabinet who is confiding the Cabinet business, or the alleged Cabinet business, to the Sentinel.

The entire story in which calumny is so freely flung against the Catholic Church and clergy is bolstered up on two cautiously veiled references to particular persons and instances. There is one case of a messenger or elevator man, the facts of which have been notorious since the first days of the Whitney Administration. Speaker St. John was going from the lunch-room to the elevator full of a good dinner and his own self-conceit. He addressed the elevator man demanding to know his name and religion. The man told him. The Hon. Mr. St. John instantly dismissed him, after the manner of the Irishman in the story, "not because he had anything against him, but because he had the authority." It happened, however, that the Honorable Mr. St. John had not the authority. Although we cannot, like the Orange Sentinel, profess to get direct information concerning the momentous affairs of the Whitney Cabinet, we have heard it said that Dr. Reaume at the following meeting of Council raised Cain, or in a more classic figure, "awaked my St. John," and warned him to mind his own business in the future and not go around dismissing employees over whom he had no jurisdiction, the department of elevators being under the suzerainty of the Commissioner of Public Works, whilst the messenger bureau comes within the sphere of Mr. Speaker. So much for the Sentinel's spiteful whine against the messenger or elevator men whom Speaker St. John failed to crush.

The other allusion is to the Department of Dependent Children. The editor of the Register can at least speak with personal knowledge of this matter, inasmuch as he was one of a deputation of Catholic laymen who waited upon the Ross Government to protest against the pre-possessing influences of a group of old women operating under the auspices or around the amiable person of the cherry-cheeked Mr. Kelso. The thing had been so glaringly done that the fair-minded members of the Ross Government could not do otherwise than promise to appoint a Catholic to watch the interests of the Catholic wards of that recently created department. It is evidently the desire of the Sentinel and its Cabinet connections to get rid of this officer, of whose work there never was any secret made. And it will be up to the Hon. J. J. Foy if the Whitney Government takes this backward step, to get a little rigidity into his spine for once.

THE UNIVERSITY COMMISSION.

The convenience of a Commission is well exemplified by the action of the Provincial Government in regard to the University of Toronto. The University is one of the most important trusts in the hands of the Government. Its influence extends to the whole educational system of Ontario whose course and policy it largely directs. From its halls issue the majority of the learned professions, whose members by their training and ability fail not to make their opinions felt. The learning of its professors, the justice of its examinations, the conduct of its students, reflect their light or shade not merely within the precincts of the

University itself, but in the countless homes whose generations turn to it in their search for knowledge. But if wisdom was displayed in determining upon a Commission it did not show itself in the selection of the members. It did not show itself in the selection of men, the majority of whom have published their bitter anti-Catholic prejudices. It looks as if Catholics are not interested in higher education, and as if the Government did not wish them to concern themselves about it.

We do not profess to say upon what actual principle the gentlemen composing the Commission were chosen. If the principle of nomination was based upon the representation of the chief denominations connected with University education, then Catholics have positive grounds of complaint. If the principle was not to appoint gentlemen connected with colleges, it was easy to find others, professional and business Catholics, whose ability, whose training and whose interest in the cause would have done honor to the commission. Whatever the basis for the appointments may have been, we can have little confidence that Catholic views will have weight before the Commission, or that our interests are safe in their hands.

This is the personal equation in the problem. More important, however, is the procedure as well as the various questions essentially connected with the Commissioners' work.

Other commissions there have been of late in connection with the University, dealing with particular questions. This Commission has to go into the whole question. Other commissions were confined to the investigation of special charges against students or professors. This Commission has no charge to examine, no individual to arraign. It has the graver responsibility of looking at the whole constitution and management. The task of diagnosing every organ, nerve and muscle in that complicated body has been placed upon this Commission. No easy task. Financial deficits which recur so regularly are the least of the difficulties presenting themselves. The academic questions are harder and more numerous. Co-education is a simple example. Is the University to perpetuate that system which has nothing but poverty, even to tolerate it? Recommended it cannot be. The Commission should have on record its view upon the place which Latin ought to occupy in the curriculum and consider how far the University is to yield to utilitarianism, or whether the curriculum should insist upon the study of classics by all. Are the positive sciences to retain their dominating sway over the minds they dwarf? Or will the Commission evolve a better state of things, and hand back to the queen of sciences—metaphysics—her sceptre of wisdom and mental discipline? One other question—at which we stop—is suggested by a contrast which that distinguished Oxford scholar and leader, the eminent Cardinal Newman, makes:

"I protest to you, gentlemen," he says, "that if I had to choose between a so-called University, which dispensed with residence and tutorial superintendence, and gave its degrees to any person who passed an examination in a wide range of subjects, and a University which had no professors or examinations at all, but merely brought a number of young men together for three or four years, and then sent them away... if I must determine which of the two courses was the more successful in training, moulding, enlarging the mind, which sent out men the more fitted for their secular duties, which produced better public men, men of the world, men whose names would descend to posterity, I have no hesitation in giving the preference to that University which did nothing, over that which exacted of its members an acquaintance with every science under the sun."

To give a good practical solution to these and many other serious questions is the difficult task which the country expects. To fail in that solution, or not to attempt it, is to leave things worse than before; it is to make confusion more confounded. To succeed in it is to win distinction for the Commission itself, greater confidence in the University of Toronto, and the satisfaction that we have within this city and this country, a seat of learning whose mental culture and scholarship will exert a beneficent influence over all conditions of society.

Teaching Irish History

At the meeting of the Separate School Board on Tuesday night, on the motion of Mr. T. F. Callaghan, seconded by Mr. A. J. Cottam, it was resolved: "That this board, having declared itself in favor of the introduction of Irish history as supplementary reading in schools, in accordance with the order in Council, and resolutions governing the same, a committee be appointed to confer with the Government Separate School Inspector, Wm. Prendergast, with reference to such introduction, and report the result to the next meeting." The number on the books at the various schools was reported to be 4,396, and the average attendance for October 3,750, but ten classes had been closed during that time.

ANCIENT IRISH COLONIES IN EUROPE

(Written for the Catholic Register.)

In the interesting controversy in the Irish World between the Rev. Father Sheerin and Mr. P. J. O'Daly, on the Origin of the Irish Alphabet, there is another side, which I believe will be interesting to the readers of the Register and which Mr. O'Daly and Father Sheerin have overlooked. The Irish were always a prolific race. They colonized many parts of Europe. Of this there is plenty of evidence. For instance, at the time of the invasion of Britain by the Romans Britain was occupied by the tribes of the Scots-Irish, Scots-Belgians, the Scoti-Cannibians, Cruthinians or Picts, and Brun Alban Scots. The Belgians of Belgic Gaul were called by the Romans Soutum Cimbrum. There were many Irish tribes or nations in Gaul in those days, too numerous to mention.

The Irish and Gauls who sacked Rome under Brennus or Brennus, had many variations of names and settled in Italy as well as in Asia Minor, where they spoke Gaelic down to the time of St. Paul or about 600 years. And the cities of Scutari and Gallipoli are named from them. One of those Irish Gallo-Graecian tribes was called Teutastag, in Irish Tuathastag, hence the names Oscans, Priscans, Briscans, or Cascans, Tusci, Truscans, Truscans, Tescasces, etc. Those and the Tolistoboi, Trocmi, and other tribes followed Brennus, King of Gaul, King of Carnuba, now called Cornwall, and perhaps King of Laighen or Leinster. The Cornishmen were then of the same race as the Fir Gaul-Laighen or Leinstermen. About 400 years before the time of Brennus the Pelasgi, the oldest inhabitants of Italy, appear to have been overrun by the Oscans, Priscans or Cascans, or in plainer words, the Irish, who became fused with the natives and called themselves Prisci-Latini, and their country Lavinium or Latium. There is no doubt those Latins were the direct ancestors of the Romans. Romulus and Remus founded the City of Seven Hills and filled it with Latins, i.e., the mixed Pelasgic Oscan race of Latium. The first tribe of pure Oscans who came in contact with the Romans were the Sabines, who after the war began by the seizure of the beautiful Sabine women—made common cause with the Romans, and thus contributed a fresh Oscan element to both blood and language. The Oscan race extended to the south, divided into many tribes, and their language, a sort of Gaelic, was spoken in a pure state by the southern peasantry far into Roman history, and as Mr. Guizot states in his History of France, the Gauls, Germans, and some of the Celtic soldiers, used the same Gaelic warcries.

The Greek colonies termed Magna Graecia, in time mingled with the Oscans, and gave the whole of Aoula, Bruttium and Calabria (Gaul-Theria), a very different character from that of Central Italy.

North of Latium was the powerful race called Raseni, but known to the Romans as Tusci, now called Etruscans of Tuscany. They were the most civilized of the tribes in Italy. The Gaelic name Tuatha-Thascain is pronounced Tuscan or Oscan, and they were undoubtedly of Irish origin, the same race who were with Brennus 400 years afterwards.

Although many fierce wars were waged between Rome and Etruria, the Etruscans obtained considerable influence over Rome, particularly in the time of Tarquinius Priscus.

The Gaelic names for Italians are Edail, Nid, Uid-tuatha, Edill, Tod, Todallach, Idolt, Eadilbach and Eadallach. Jews were also called by the same names, and their language was named Eadailis. I believe Latin is derived from the Irish words Lacadomhain (mountain slope), hence Lacademon, Lacademonia, pronounced Lavonia or Ladonia; hence Ladinia, Latania, Latiniacum, are the same as Lagney in France, Laine, General of Laidonn or Latin, and Lannevir, S. M., a Latinist; hence also Fir-dombhain, or Firdombhanian; hence Verum, Demhonia, or Devon, Devonshire and the Fir-Gaul-Laighne, men of Lattin Gaul. Those were the same people who occupied Lynster, Cornuba and Devon.

I want to show that the three most important nationalities in Italy were the Irish, Greeks and Jews, with the Pelasgi, who were probably the ancestors of the Polaski, or Poles. The Irish were the dominant and most civilized of the different nationalities in Italy. They must have had a written language and literature. We know that most of the Latin language is taken from the Irish. We also know what the so-called Roman letters were as far back as 700 B.C. They belong to the Greek colonists. The Irish letters were made in Ireland, as they are named from trees and shrubs that grew there and not in Italy.

The following are the names of the Irish letters which are the origin of most of the European letters. Nearly all have changed places from the original P, L, N. In fact they have become Romanized to a certain extent: Peith or Beata, Luis, Nuin, Saile, Fearn, Doire, h-as-coll, Gorta. This letter was changed to Gimel because it was humped like a camel. Ruic Ailinnh or Aleph, Jubh, Ubbur or Jubur, which in Welsh was Gav or Guip, Eits or Huath, Ioda, Mhuine (vine), and Oir or Fe-orus.

The Latins changed Gamma into C, and Gamma or Gamail was put in the 7th place. Peith-bog or P soft was first used in Ireland in the 5th century; at first always together as ph, Amhar-coll or x, was originally the same as c and a. Those names in Gaelic prove the Irish origin. JOHN HURLEY, Litchfield, Con.

Is Anyone Sick Among You?

If so, send for the priest in time. By this we mean to give a word to those who have some one sick where illness is such that there is likelihood of death. Take for example, one who is a consumptive or one who a doctor declares has pneumonia or some fatal disease. The friends of such should make it a matter of conscience to send for a priest at a reasonable time during the day and have the priest call and see the patient. Don't wait till late at night and until the patient is ready to die. You will find a priest always ready and willing to attend such cases. What a priest dreads is being called when he can do so little for one who has been ill for a long time and is not called till the person is dying.

D'YOUVILLE READING CIRCLE

In spite of the inclement weather, there was the usual good attendance at the regular fortnightly meeting of the d'Youville Circle at the Rideau Street Convent. A brief summary of the world's events was made, attention centering on the new understanding between England and Japan. The year's subject of study (History of Education), was limited to a condensed appreciation of the ways and means and achievements of the Egyptians, Hindoos and Persians, special notes being made on the books of the ancient peoples, that are now being translated into all our modern languages. Very special interest was manifested in the second most ancient book in the world, "Funeral Ritual," or "The Going Out by Day" found at Thebes, now in possession of the Royal Library at Berlin.

Some comparative notes were made on the religious beliefs of these people. Rev. Dr. Aikin's book on "Buddha," was recommended as to Hindoo education and some translations of tales and poems as given in the "Literature of All Nations." The Greeks and Romans are too well known to exact more than a passing note, hence the early Christian schools will begin to command attention at the next meeting.

It has been decided to limit the Shakespeare study to a few of the leading heroines, this study to alternate with the study of Cervantes. Last evening, in the appreciation of "Hamlet," it was urged that the more carefully the play is studied the deeper the mystery grows, though it would not seem right to consider the players a puzzle.

Ophelia, the first Shakespearian heroine to be considered, was pronounced "hopelessly weak." Had she been as strong as she was lovable, she might have completely turned the career of Hamlet; only her pathetic ending saves her name from oblivion. Comparative notes were made as to Ophelia's relation to Juliet, Desdemona, Imogen, et al.

The selections read by Mrs. Alex. Fraser showed poor Ophelia in the various scenes in which she says her pathetic lines. The members were urged to read Ruskin's appreciation of Ophelia in "Sesame and The Lilies," in severe contrast with Mrs. Jamieson's. The German critics were pronounced the most charitable. The members were advised, also, to read the chapter in the History of France and England telling the story of "Joan of Arc," the subject of Dr. John Francis Waters' lecture on Monday.

A new book was announced for review at next meeting, Percy Fitzgerald's "Life of Dickens."

A. McC.

"Ignorance is vice,"—Socrates.

"The way to purity is through knowledge,"—Hegel.

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