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Catholics of Halifax Enter Solemn Protest

(Halifax Herald, Jan. 23.)

The disagreeable weather of last night did not interfere with the attendance at the meeting of Catholics in St. Mary's hall, to protest against the offensive declaration in the oath of accession to the British throne. By eight o'clock the hall was thronged. Every seat upstairs and down-stairs was occupied, and a great many were obliged to stand at the doors and in the aisles. Among those present were His Grace Archbishop O'Brien, who presided, Rt. Rev. Monsignor Daly, Rev. Dr. Walsh, Rev. Fathers McCarthy, Moriarty, Collins, Young and Kinsella, ex-Governor Sir M. B. Daly, Mr. Justice Meagher and Hon. I. O. Power, speaker of the senate. The meeting was organized by calling Archbishop O'Brien to the chair and choosing Alexander McNeill as secretary.

THE CHAIRMAN'S REMARKS.

His Grace Archbishop O'Brien, in calling the meeting to order, and in explaining its object, said in effect: "We have met here to-night to protest emphatically against the further continuance of a declaration, blasphemous in itself, most insulting to nearly one-half of the people of this Dominion, and painful, as we must suppose, to the sovereign who is forced to echo the unholy hates, and the base calumnies, veiled though they be, of an evil age. For the declaration to the oath of accession is all this. And yet, as a means to secure a Protestant succession it is as inadequate in its precautions, as it is offensive in its phraseology. 'Turk, Jew or Athiest' could take it with a safe conscience, but not a High Church Anglican, nor a religious-minded Presbyterian."

Our business, however, is not with this aspect of the question. If there really exists to this day any Protestants of high or low estate, whose mental attainments, and moral qualities are akin to those of the framers of the declaration, whilst we may pity their ignorance, we shall not begrudge them the pleasure of their thoughts, but we

SHALL MOST STRENUOUSLY OBJECT

to the public expression of them. Much more keenly shall we resent being dubbed idolaters by those to whom we wish to be loyal. In the hearts of free Canadians, loyalty is not—as in the hearts of Englishmen—a blind traditional sentiment of devotion to a person, or a dynasty; it is rather a reasonable, as well as a reasoned adherence to a principle. Its continuance is contingent on the verification of that principle. Invidious distinctions will kill it as effectually as overt acts of injustice.

Now the declaration to the oath of accession singles out, altogether unnecessarily, and in insulting language, certain doctrines of the Catholic Church for condemnation. It is no palliation to say that the declaration is rarely made; even once is too often. Nor can we accept the plea that it is

only a "matter of form," devoid of significance. This would be an excellent reason for abolishing it, but it is scarcely one for its retention. The faith of the Catholics is dearer to them than their lives; an insult to it is more keenly felt, and promptly resented than a personal one, or than some curtailment of their just liberty. Two years ago we were told that England was waging war on the Boers to vindicate

THE CIVIL RIGHTS OF CATHOLICS.

Let the minister who made this assertion be assured that no such resentment as existed in the minds of millions of Catholics, against the blasphemous of the declaration, was felt by them against the government of the Transvaal. He, at least, knows something of the feelings prevalent in Canada regarding that oath. Our Parliament spoke with no uncertain sound.

There may be to-day, as there were in 1773, cabinet ministers, so enveloped in their childish egotism, so insular in their mental equipment, and so arrogant in spirit, as to be incapable of learning a lesson, or of realizing the import of a national warning, such as that administered by our Parliament. But the Minister for the Colonies is not one of these. His ear can catch, and his mind can realize, the significance of the low murmurings of disapproval, as well as that of our louder cry for redress. He knows that Imperial Unity must have for its corner-stone equal justice, and that colonial co-operation cannot be secured so long as the religion of nearly one-half the population is singled out by the Sovereign for condemnation and insult.

Now the purpose of this meeting is to pass resolutions expressive of our sense of injury, and to protest against any form of oath or declaration which may single out any doctrine of our church, and to transmit them to the Secretary of State for the Colonies. Our action is in the best interests of national peace and unity, and strong in the knowledge of the justice of our cause, we claim for, and shall insist on, official respect of our religious convictions as a condition of our co-operation.

THE FIRST RESOLUTION.

Sir Malachi Daly then rose to move the first resolution, which was as follows:

"Resolved, That the Catholics of Halifax, Nova Scotia, in meeting assembled protest emphatically against the insult offered to their dearest religious convictions in the Declaration to the Oath of Accession, and as loyal Canadian subjects of the Empire keenly resent both the offensive assertions and insinuations contained therein."

Like His Grace, Sir Malachi said, he was pleased with the large attendance. The purpose of the meeting was one that appeared to him to appeal so directly to the favor of all fair-minded men—no matter to what creed or religious denomination they may belong—that he did not think it necessary to speak at any great length in asking the meeting to adopt the resolution he had the privilege to submit. The subject has been so fully and frequently discussed and all are so well acquainted with it that no very extended explanations are required. All are aware that by the act of settlement (1700), the bill of rights, and other imperial acts the succession to the British throne is strictly limited to Protestants. The act of settlement enacts that "whoever shall hereafter come to the possession of this crown shall join in communion with the Church of England as by law established." The oath to be taken at the coronation (1. W. & M., Cap. 6) (1689), further secures the Protestant succession. By it the sovereign is called upon to swear "That you (he) will to the utmost of your (his) power maintain the laws of God, the true profession of the gospel, and the Protestant reformed religion established by law."

Now it is desirable that it should be distinctly understood that it is not these requirements of the law that we desire to take exception to, nor do we wish to question the Protestant succession in any way secured by those laws. Our grievance, for such it undoubtedly is, arises from the fact that at his or her accession or before the first opening of Parliament the sovereign is required by an act of 1689, chapter II., to make a solemn declaration which in its terms is most offensive and insulting to the dearest convictions of all Catholics.

THE ACCESSION OATH.

That we may have a full understanding of what we so earnestly protest against, he would read that declaration:



MADONNA AND CHILD.

"I—A. B., King of Great Britain and Ireland, Defender of the Faith, do solemnly and sincerely in the presence of God profess, testify and declare that I do believe that in the sacrament of the Lord's Supper, there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ, at or after the consecration thereof by any person whatsoever; and that the invocation of the Virgin Mary or any other saint and the sacrifice of the Mass as they are now used in the Church of Rome are superstitious and idolatrous; and I do solemnly in the presence of God, profess, testify and declare that I do make this declaration and each and every part thereof, in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants, without any evasion, equivocation or mental reservation whatsoever, and without any dispensation already granted me for this purpose by the Pope, or any other authority or person whatsoever, and without any hope of such dispensation from any person or authority whatsoever, or without thinking that I am or can be acquitted before God or man, or absolved of this declaration or any part thereof, although the Pope or any other persons or power whatsoever should dispense with or annul the same, or declare that it was null and void from the beginning."

DOCTRINES MOST SACRED

Here we find an abjuration of doctrines that we Catholics hold most sacred—transubstantiation, the Holy Sacrifice of the Mass, the invocation of the Saints. Moreover, the relative honor we give to the Blessed Virgin Mary is called adoration—and these are stigmatized as superstitious and idolatrous.

He was not going to try to picture or inflame the feelings of sorrow and indignation which the mere recital of this declaration must necessarily evoke. He could judge of them by his own, and they are painful in the extreme. Others who may differ with us can imagine what our feelings must be by thinking of what would be their own, were any articles specially dear to their particular creed singled out for such an abjuration as this.

INSULTING AND UNNECESSARY.

He believed this declaration to be not only obnoxious and insulting in

its language and unjust in its statements and insinuations, but it is also uncalled for and unnecessary. One would think that the Protestant succession was sufficiently secured by the laws he had referred to, without any declaration whatever, but supposing any such to be at all desirable it is not easy to understand why it should not be confined to a simple declaration of the Protestant Faith, or of "communion with the Church of England as by law established," and not made offensive by an abjuration of the particular tenets of any other church.

It is against this declaration that we now most earnestly protest. When we consider the fairness—the simple justice and righteousness of what we ask it seems strange that the representations and protests that have been already made in the press, on public platforms and in parliament itself have not as yet been acceded to, but a strong and increasing public opinion in favor of our claim by no means confined to Catholics alone, but shared in by numberless Protestants as well, how this offensive declaration, which must eventually prevail and bring about the desired result.

THE CATHOLIC APPEAL.

We appeal to the sense of justice and wisdom of His Majesty's Government and Parliament that so many millions of British subjects may be relieved from the reproach that such a declaration is intended to convey. The loyalty of the thousands of Catholics who are in arms and prepared to die in the cause of their King and country demands that they may no

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longer be subject to the pain and humiliation of being told that any articles of their Faith are superstitious and idolatrous. We know and fully appreciate the compliment that, owing to the increased strength and national importance of the colonial portion of the British Empire, an addition has been made to the royal titles of His Majesty so as to have a reference to His Majesty's dominions beyond the seas, may it not be possible and reasonable to hope that a fresh lustre may be still further added to the dignity of the imperial crown by abolishing an antiquated and useless formula, obnoxious as it is to millions of His Majesty's loyal and devoted subjects.

MR JUSTICE MEAGHER

Mr Justice Meagher had much pleasure in seconding the resolution moved in such forceful and eloquent terms by Sir Malachi Daly. But his pleasure was tinged with regret that it should be necessary on the part of Catholics to protest against this obnoxious declaration which obliges his Majesty to bear false witness against a large proportion of his loving subjects. One would suppose that the British Government from a spirit of fairness, and a sense of what was just and right towards us, as loyal and devoted sons of the empire, would without request or remonstrance from us eliminate this insulting and blasphemous declaration, from the proceedings connected with His Majesty's accession to the throne. He would not attempt to explain the origin or history of this declaration further than to say that it was the offspring of bigotry and cruel intolerance, that it owes its existence until to-day to an insolent contempt for the feelings and rights of the Catholics of the empire. We recognize to the fullest extent the right of the British Parliament to enact laws affecting Catholics as well as other subjects of the empire. But we claim an equal footing under such laws, and we emphatically deny its right, as the Parliament of a Christian nation, to maintain as it does by leaving this declaration untouched, a gross libel upon our most cherished religious conviction. Let us

LOOK FOR A MOMENT

at the situation. We believe the holy sacrifice of the Mass is the one great supreme act of religious worship. We believe firmly in its Divine origin;

Cork International Exhibition

(Written for The Catholic Register.)

Last week Mr. C. R. Devlin, ex-M.P. and present Canadian Emigration Agent in Ireland, paid a visit to Ottawa. The purpose of the journey was to consult with the Government of Canada regarding the participation of this Dominion in the great International Exhibition to be held in the City of Cork this summer. The Exhibition will last from the first of May to the first of November, and is expected to be an epoch-making event as far as Ireland and her industries are concerned. As representative of Canada Mr. Devlin has performed an immense amount of most beneficial work in the Old Land, and his keen judgment, as well as his intimate knowledge of the existing circumstances over there, suggested to him the importance of having Canada better known in Ireland and Ireland better known to Canadians. It is with no small degree of pleasure that I have gleaned from very reliable sources that the Government of this country will act most handsomely in the matter. It is quite possible, when the House meets, that a sum of \$25,000 will be asked, for the purpose of securing a fitting representation of Canada at Cork.

It is certainly unnecessary that I should dwell upon the paramount importance of such a course. It is self-evident to all that the results must be mutually beneficial for Ireland and for Canada. This most praiseworthy action leads me to the consideration of a couple of questions that may not prove untimely. Apart from the accurate and extensive information regarding Ireland that Mr. Devlin has, since his appointment to his present office, supplied our Canadian authorities, it is a well-known fact that the Premier has taken a deep interest in the industrial as well as general prosperity of that country—especially since his visit to the Island a few years ago. In view of all this I will not encroach on space, to a brief extent, in order to write a few lines regarding Mr. Devlin's position, and then a paragraph or two concerning the importance of an exhibition held in a city like Cork.

When first Mr. Devlin went to Ireland, as representative of our Canadian Immigration Department, it was generally rumored that his purpose was to induce Irishmen to leave their native country. This was a very mistaken idea, as subsequent events have already proven. In all his lectures throughout Ireland, and in all his expressions, public or private, Mr. Devlin insisted that, when possible, the Irishman should remain at home, and help to swell the population and influence of his own country. But, whenever emigration became a necessity, his aim was to turn the current in the direction of Canada, by making this country and all its prospects and advantages known to a people who had scarcely ever heard of the Dominion. The position was a delicate one, and it demanded tact as well as ability. Mr. Devlin's well-known principles regarding Irish politics placed him, individually, above all suspicion, while his manly and untiring efforts soon made it clear that another true friend of the Irish race had landed in Ireland, and that he came there as the envoy of a country and of a government that ever extended the bands of welcome and of practical friendship across the Atlantic. The results of the last year alone, as far as emigration to Canada is concerned, should suffice to stamp Mr. Devlin's mission as a success, while setting the seal of wisdom upon the action of the Government that created such a beneficial office and selected such a competent incumbent to fulfill its duties.

I will not dwell to any greater length upon this phase of the subject. Besides, a friendship, dating from childhood, originating in mutual ideas and cemented by mutual attachments, might lead me to unwarranted length were I to put down all I know of Mr. Devlin and his talents, as well as his patriotic attachment to the cause of Ireland and his undying love for this country—the land of his birth and of his future. I will turn at once to the consideration of an exhibition held in the City of Cork, participated in by Canada, and the probable results that the future may derive from such a combination of events.

In the first place Cork—or Queenstown—is the nearest Irish port to Canada, it is the most important centre in the South of Ireland, it is easier of access to the outside-world than any other city in Ireland, and it is the gateway to the most attractive and historically interesting section of Munster, and its wealth of scenery and its glorious galaxy of memories. Not only will the best and most needful of Irish industries be brought before the eyes of the commercial world; not only will the people of Ireland be afforded an opportunity of judging of Canada by

the exhibits she will display; but an intercourse may receive its impetus that cannot eventually be otherwise than a boon to the people at home and a blessing to the people from abroad. New markets for some of our products may be found, new fields of expansion may be afforded, in return, for the too slowly and too interruptedly developing industries of Ireland. The mutual association, necessitated by the influx of Ireland's inhabitants to the City of Cork, during these few summer months, and the presence there of not a few citizens of Canada cannot but prove a link of union between the two countries.

Then, behind all these commercial considerations, rises up that of closer acquaintanceship with the attractions that nature has lavished on the Old Land. If the tide of Irish Emigration may be turned, to an even greater extent than during the past year, from the United States and Australia, towards Canada on the other hand the tide of Canadian summer travel may be diverted, to a considerable degree, from the Continent towards the beauties and charms of Ireland. Cork itself is a city of magnetic influence upon the stranger; and Cork is the portal to that splendid avenue of Irish scenery and Celtic memorials that extends from the surges of Atlantic back to the fountains of the Lee. Within easy reach of Cork are places immortalized in song, heavy with legends and aglow with the gleams of history. Shandon, with its bells, that Father Prout has left eternally ringing,

"On the pleasant waters of the River Lee."

Blarney, with its moss-covered castle and its legendary stone; the wild passes of Celman-eigh, where the

"Several rocks resemble
Fragrance of a frozen sea."
Glengariff, with all its delightful mountain scenery; Gangane Barra, immortalized by the poet Callanan; Killarney, with Grace and Terror; Tafo and the Eagle's Nest; "Innisfallen's ruined shrines, the shattered glories of Muckross Abbey, the seven Churches of Glendalough; Kate Kearney's famous cottage; the whole of that glorious and fairy-haunted region where—

"Angels fold their wings and rest,
In this Eden of the West;"

In a word, the most magnificent and the most charming scenery on the continent of Europe, all spread out behind Cork and form a background of indescribable beauty, where the tourist can revel in delights such as no other section of the Old World can afford. For as Davis truthfully wrote, away back sixty years ago, "for the soul that loves nature and grandeur, and beauty—and with such alone do the mountain spirits walk—the passes of Glunmaire and of Farnmore are as deep as Chamouril, and Cara Thual and Sleive Donard are as near the lightnings as Mont Blanc."

I will write no more, for the present, on this inviting subject; but I cannot refrain from drawing attention to the wisdom of a Canadian Government that takes such a practical way of benefiting the land and the race from which some of this country's foremost and most important citizens have sprung, and it is well, that in the order of things, such generosity should ultimately result in a permanent benefit to Canada herself.

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