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TORONTO, THURSDAY, OCTOBER 23, 1902

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Adding Insult to Injury

(Written for The Catholic Register.)
 It is difficult for a person, actuated by the slightest sentiment of justice, of what is called "British fair play," to calmly observe the events that are so fast gathering, like clouds on an autumn sky, over the destiny of Ireland. The sarcastic outburst of Mr. Healy, when he astonished the House of Commons by rising to speak as a native of Uganda, and to thank the Government for paying so much attention to his land, while neglecting that distant and savage country called Ireland, is of more significance than may be at first imagined. Like T. D. Sullivan's famous ballad, "I Mean in Poland, This-en-thu" this setting up of another country, under like conditions to those that prevail in Ireland, and contrasting the treatment of the one and of the other cannot fall eventually to bring all wise and right-thinking people to sympathize heartily with the "Isle of Saints and Martyrs." But even this method of ignoring Ireland and straining a point to bring some obscure place, on the outskirts of the Empire, into public notice, is as old as the hills. It has not even the merit of originality. It is a tactic to be expected from men who, at this advanced stage in the world's progress, have been senseless enough to return to the coercive methods of a dead past. Had this been the only slip on the part of Mr. Balfour's government, it might have passed over in comparative silence, leaving Mr. Healy to kill his effect with the shafts of his keen satire. But something far worse has been perpetrated by the Government in its insane desire to turn Ireland into an active enemy and to create causes when none exist—that may serve as excuses for its tyrannic system of proclamation and coercion.

We cannot ever accuse The Montreal Gazette of being very friendly to Home Rule, or to any phase thereof, or to any other Irish cause; yet that organ was obliged to give expression last Saturday to its opinion concerning the lack of tact on the part of the British Government in the Irish connection; and that expression is conveyed in the following brief editorial note: "Mr. Balfour's refusal to give a day of the House of Commons' time to the discussion of Ireland's affairs unless the Liberal leaders asked for it does not seem to have been on the line of good tactics. There is no mistake about their being an Irish Party in Parliament and about its having interests that no other party gives voice to. That to many will constitute a reason for these interests being discussed under conditions that will give their advocates the ear of the nation."

There is no small amount of common sense in these few lines. The affairs of Ireland are of sufficient importance that the nation should hear them described; and there is no likelihood of such an opportunity ever coming if the Irish Party is to be ignored by the Premier and his Cabinet. It is a party of four score members; one that is solid in its composition and cemented by a general principle; one that voices of the interests of a most important section

of the country. Why, then, should its members be ignored on the very questions that affect their constituencies and their country. In order that the absurdity of the attitude taken by Mr. Balfour may be more clearly understood, let us take a supposed case in Canada. Let us suppose that the Ontario members in the House of Commons should ask, during the next session, that a day be set aside to discuss a subject of vital and special interest to that particular Province. Then, let us suppose that the Premier should announce that the Government would entertain no such proposition unless it came from the leader of the Opposition, or else from the members of the Maritime Provinces. Possibly the Opposition, as a body, or as a party, would have no interest in the world in having such a favor granted; possibly, again, the Opposition would be adverse to the according of the privilege; certainly the Maritime Province members would never dream of usurping the duties of the Ontario members and of demanding that time should be devoted to Ontario affairs. Thus the Premier would not actually have refused the request, but he would have done worse—he would have made it highly improbable that it could ever be granted, while his attitude would justify the Ontario members in concluding that he ignored their rights and belittled both their importance and that of their Province. It would be an open injury and one accompanied with insult.

Such a case, however, would be a practical impossibility in Canada, for no Premier and no Government could afford to directly insult and ignore such an important Province as Ontario. Not only would it be bad tactics, but it would mean the death knell of the Administration. In the case of Mr. Balfour and the Irish Party matters are somewhat different. He knows that he has not, that he will not have, and that he can never expect to have the support of the Irish Party, the approbation of Ireland, the sanction of the majority of the Irish people. Therefore he does not care whether they are insulted or not. It is cowardly; it is mean; it is unstatesmanlike; but it is safe, since such a course cannot be resented with any greater force than is now levelled against the Government. Yet Ireland is as important a factor in the composition of the British Empire as the Province of Ontario is in that of the Dominion of Canada.

And does not this strange action on the part of the Government go a long way to prove the absolute necessity of Home Rule, or of some kind of legislative autonomy for Ireland? If the affairs of the Empire are such that those of Ireland, no matter how important, cannot be given one day in a whole session for proper discussion, why not establish such a local legislature in Ireland as could deal with those affairs and relieve the Imperial Parliament of all the trouble, the delay, and inconvenience of having to sacrifice its time for interests that concern it so little? This question we would like some anti-Home Ruler to answer.

ST BASIL'S CATHOLIC UNION.

A large and enthusiastic meeting of St. Basil's Catholic Union was held on Monday last. The principal event was the election of officers for the ensuing year, which resulted as follows:
 Chancellor—Rev. L. Brennan (unanimous).
 President—Mr. J. J. O'Sullivan.
 First Vice-President—R. D. Meador.
 Second Vice-President—E. V. O'Sullivan.
 Secretary-Treasurer—M. G. Kernahan.
 The above-named, together with Mr. J. M. Lalor, will constitute the Executive. Appropriate addresses were made by all successful and defeated candidates.
 Messrs. E. V. O'Sullivan and J. M. Lalor, contingently presented one of the most comprehensive papers that it has been the pleasure of the Union to listen to for a long time; it was entitled "Suggestions for the delegates to the Inter-Catholic Debating Union." On a motion of Mr. E. Costello it was decided to present a synopsis of the paper at the delegates' meeting on Sunday next.
 Mr. J. M. Lalor was appointed critic for the next two meetings. Hereafter a critic will be selected each month, whose duty it will be to comment upon the work of the society for that month.
 The Rev. Chancellor made some encouraging remarks, and complimented the Union on the work it had done in the past, and on the effort that was being put forth to make the present year a successful one.
 The retiring Secretary-Treasurer presented his annual report, which was well received.

A Notable Service of the Catholic Press

To the vigilance, firmness and genuine Catholic spirit of the editors of our Catholic newspapers, we owe it that there is an end for the present to the bitter anti-Catholic animus which inspired so many of our newspapers pending the Taft negotiations in Rome, notably the organs whose editors seemed to think that party interest would be best served by hostility to the Friars in the Philippines. With every disposition to regard the mission of our representatives to Rome as a compliment to the Holy See, as well as the best means, under the circumstances, of solving the vexed problems of the settlement of the Friars' land question and of the status of the Friars themselves, they carefully refrained from speculating on the matter, confining their attention to the documents published by our War Department, the statements issued by the Washington Press bureau, and to communications from authentic sources, which were for the most part so reliable that up to this but one or two of them have been contradicted, and even these have not yet been satisfactorily proved to be erroneous. They might, it is true, and pardonably perhaps, have speculated how far the Spanish sympathies of the Friars would lead them to distrust American methods of government, or how far their sense of humiliation would make them antagonistic to our administration and create difficulties that no moral or military power could overcome. Fortunately there was no need of this, and fortunately, too, the genius of our people, even when employed in the editorial work, is content with documentary evidence and well attested facts, and of this there was abundance in the very highest order. There was, first of all, the splendid work, "El Archipelago Filipino and Atlas," issued from the United States Government Printing Office, which was reviewed in The Messenger for January, 1900. Then there were all the reports of the Schurman and Taft commissions to the President and Secretary of War, the various Senate documents, notably the famous No. 190, containing the testimony of all the heads of Religious Orders in the Philippines, of the Archbishop of Manila, of the bishops of Jaro and Vigan (all of whom, purposely, it would appear, testified even more than was required of them), and a significant letter, on page 221, from His Excellency, the Apostolic Delegate, Archbishop Chapelle.
 Among other testimony might be enumerated the document signed by the heads of the Chief Religious Orders in 1898 reporting to the Minister of Foreign Affairs at Madrid the reasons of the Insurrection against Spain, the report of Commissioner Harris on education in the Philippine Islands, not to mention the authentic interviews of Archbishop Noraleda, of Friars who had left the archipelago, numerous letters from ecclesiastics and reputable laymen who were thoroughly conversant with the state of affairs there before and after our occupation of the Islands. Encouraged by the action of many of our most conservative bishops and the clergy and laity of their diocese, and confirmed, finally, by the views of the Holy See itself, they ceased not to protest against the violent and prejudiced attitude of the newspapers, and always within the bounds of truth to demand a fair hearing for the Friars which has been finally accorded them. All this has been done in admirable temper, with a discretion amounting even to a reticence; rare in editors, of facts which they could use to greater effect by reporting them to the authorities competent to act in the premises, and with a delicacy of charity shielding every element in the Church in the Philippines, lay or clerical, secular or regular, from the exaggerated as well as from the slanderous charges of the enemies of the Church.—The Messenger.

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Wedding Bells

An event of more than ordinary interest to the young people of Chestnut parish occurred on Tuesday morning, the 7th inst., at the Chestnut Catholic Church, when Miss Annie O'Hagan, second daughter of the late Eugene O'Hagan, was married to William Beninger, of Anaconda, Montana. A very large number of friends of the bride and groom were present at the church to witness the ceremony. Nuptial High Mass was celebrated by the Reverend pastor, Father Zettler, who tied the knot that made the twain one. The choir was strengthened by the addition of Dr. Thomas O'Hagan, an uncle of the bride, who sang in excellent voice the Mass of the Angels, and at the conclusion of the Mass as the bridal party were departing down the aisle, the choir sang the beautiful hymn to the Blessed Virgin, "On This Day O Beautiful Mother." The bridesmaids who were charmingly gowned, were Miss Mary Jane O'Hagan, youngest sister of the bride, and Miss Beninger, sister of the groom, while the groom was attended by Patrick O'Hagan, Jr., brother of the bride, and Mr. Franks, of Chestnut. Minnie Beninger and Agnes Dietrich acted as flower girls. At the invitation of the esteemed pastor, Father Zettler, the bridal party took breakfast at the presbytery. At 2 o'clock p.m. a reception and wedding dinner at the home of Mrs. E. O'Hagan was the order of the day, when the invited friends, laden with presents for the wedded ones, filled the spacious home. Among those from a distance were Dr. O'Hagan, Patrick O'Hagan and John O'Hagan, of Paisley, and John McIntee, of St. Cloud, Minnesota, uncles of the bride. Both bride and groom are extremely popular and the best wishes of their many friends went with them as they set out for their home in Montana, where the groom owns a valuable ranch.—Walkerton Telescope.

C.T.S. ST. MARY'S BRANCH, TORONTO.

The first concert and lecture of the season given under the auspices of St. Mary's Branch of the Catholic Truth Society, took place on Monday, Oct. 6th, in St. Andrew's Hall, and was, as usual, well attended. An interesting and very eloquent lecture entitled "The Mosaic Account of the Creation and Geology," was delivered by the Very Rev. J. J. McCann, V.-G., and was much appreciated by the audience.
 The vocal part of the musical programme was carried out successfully by the following gentlemen: Messrs. J. J. Connors, S. Moore, B. Webb and the Imperial Male Quartette, Mr. Frank Fulton being accompanist.
 Those contributing to the instrumental part of the programme were: Mr. D. Kennedy and an instrumental quintette from the Toronto Mandolin & Guitar Club. Altogether the evening was a very enjoyable one.
 E. CREENAN.

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Catholic Students' Society

To the Editor of The Register:
 Dear Sir—With your kind permission I would like to call attention in your columns to the Catholic Students' Society of Toronto. To those who are acquainted with university life it will be manifest that this society fills a long felt want among Catholic students in attendance at the various non-Catholic colleges in this city. Previous to the organization of this society it was impossible for all our students even of a single college to become acquainted, much less those of different institutions. The result of this was a feeling of isolation on the part of the Catholic student. He had no one in whom to confide those thoughts and feelings which are peculiar to a Catholic. He constantly moved in an anti-Catholic atmosphere, the results of which were anything but beneficial. However, by the organization of this society ample means have been provided to bridge over these difficulties. Its work is directed to the intellectual, social and moral improvement of those who belong to it.
 In matters pertaining to oratorical culture the members have privileges and opportunities which are afforded to no other body of students in the city of Toronto. To qualify men for public speaking and declamation is the primary object of every literary society. For this purpose the Students' Society is specially and peculiarly adapted. The University Literary Society offers good inducements to students to improve their literary talents, but in this respect it can not compare with our own approach the Catholic Students' Society. In the latter all year disquisitions, which constitute such an important feature in university circles, are entirely ignored. All are on an equal footing, and receive the same hearing, so that the most timid are not afraid to stand up and declare their opinions. The capabilities of this society in debate will be understood by considering the fact that in the Inter-Catholic Club Debating Union of last year the Students had the proud privilege of carrying off the laurels of victory.
 Apart from the intellectual aspect of the society there is the very important consideration of social and moral improvement. Socially, the society does all that can be expected by bringing the students together at its various meetings, and by thus affording every facility for acquaintance and companionship. The moral improvement of the members depends, of course, on the students themselves, but also on the clergy. By their hearty patronage and watchfulness, much good can be done in this direction. In a large city like Toronto the young student is confronted by many temptations from which he was entirely free before coming to the city. To guard against these temptations to counteract all evil influences, and to concentrate the student's attention on his duty, both to his church and to himself as a student, should be the care not only of the student, but of all who have an interest in the development of Catholic thought, since it is our Catholic students who should form one very important factor in this sphere.
 I now turn with pleasure to the opening meeting of the Students' Society for this year which was held on Sunday last. Much zeal and enthusiasm was displayed by all the members present. Several stirring and eloquent speeches were delivered which breathed a spirit of determination and ambition. An earnest desire was manifested by all to make the ensuing academic year a beacon light in the history of the society. Special interest centered in the debates to be held this year, and resolutions were made to maintain the brilliant record of the past. There is no reason why the students should not again land the pennant, and if they do not the cause may be attributed

to the pressure of college work. Reference was made by one of the members to the fact that the society had become well known not only to the clergy, who have its interests at heart, but also to the leading Catholic doctors and lawyers of the city. It is a pleasure to note the interest shown by these men, and we earnestly hope that they will take even greater interest in it, by assuming an active part in promoting its welfare. Under the guidance of our illustrious Honorary President and the experience of our President, we have every reason to believe that the Catholic Students' Society of Toronto will accomplish all that it anticipates. Thanking you, Mr. Editor, for your valuable space, I remain,
 Yours sincerely,
 CHAS. F. NAGLE,
 Rec. Sec.

OBITUARY

DEATH OF MISS KORMAN.
 The widow of the late Ignatius Korman, of the Korman Brewing Co., passed away at her residence 10 Bloom street east, on Sunday last. Deceased, who had attained the age of 62 years, had been suffering more or less for about a year and the end was not unexpected. She was a lady of some considerable business ability and continued to hold their interest in the brewing company which bears their name since the death of her husband eleven years ago. She is survived by a large family, including six daughters, five sons and eleven grandchildren. The sons are, Messrs. Henry and Joseph Korman, Chicago; John Korman, manager of the Korman Brewing Co., here, and F. J. and F. X., who are also at home. Two daughters are Mrs. J. C. Walsh, (deceased), Mrs. D. Small and Mrs. A. W. Holmes, Toronto, and Misses Marie, Emma and Theresa at home. Miss Theresa was to be married on Wednesday to Mr. A. J. Small, of the Grand Opera House.

DEATH OF A GREAT SPANISH BISHOP.

Spain has lost a noble son: the Church mourns in him an illustrious prelate, and Ireland will miss a truly honored name from the long catalogue of its exiled children.

SIENKIEWICZ APPEAL.

Henry Sienkiewicz, the famous Polish author, has just issued an appeal to the Prussian Poles begging them to permit no phases of the agitation against them to drive them into extreme acts of words. He has for years been recognized as a staunch defender of his countrymen, their ambitions and their religious faith. An ardent Pole and a no less ardent Catholic, Sienkiewicz's whole nature has been influenced by love of religion and love of country. His present appeal for moderation is by no means his first effort to keep his fellow-countrymen within bounds. He always discountenances violence, and believes that the hatred of the Poles in Germany is working out results valuable to his people in steadily taking away the possibility of their Germanization.

ST. PATRICK'S SCHOOL.

Boys' Honor Roll for September.
 Form IV.—Excellent, T. O'Hearn, J. Scott, J. Neville, W. Chase, C. March, G. Marrin; good, E. Halloran, F. Shearns, M. Meahan.
 Form III.—Excellent, J. Brownrigg, J. Burns, T. Boyd, L. Cleary, F. Guay, C. Heck, A. Kellor, G. McGowan, J. Murray, J. Mohan, E. Roach, P. Quigley, J. Fletcher, W. Menton, R. Newton, F. O'Hagan, C. O'Leary, good, J. Mulrooney, A. Cain, W. Clune, E. Hirst, F. Kenny.
 Form II.—Excellent, W. Shipley, M. Burns, J. Boomer, S. Hogan, J. O'Hearn; good, C. O'Leary, R. O'Donoghue, J. McNamara, A. Castrucci.
 The following are the names of the boys who obtained the greatest number of marks in the monthly competition:
 Form IV.—Sen. Div.—C. March, J. Scott, W. Chase, E. Marrin and T. O'Hearn.
 Jun. Div.—A. Mellway, C. Higgins and E. Horley.
 Form III.—Sen. Div.—C. Heck, J. Murray and T. Boyd, equal, and E. Roach.
 Jun. Div.—F. O'Hagan, W. Merton and R. Newton.
 Form II.—Sen. Div.—S. Hogan, R. O'Donoghue and J. McNamara.
 Jun. Div.—J. O'Hearn, J. Clune and P. McMahon.

ORDINATION AT HAMILTON.

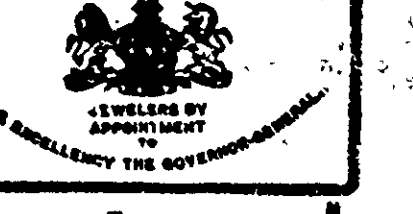
Mr. E. R. Walsh, a young Quebec student for the priesthood, having passed his theological course, was ordained in St. Mary's Cathedral, Hamilton, by Bishop Feilding on Sunday.

United Irish League

The Mission to the United States Opened by a Great Convention in Faneuil Hall, Boston
 Boston, Oct. 20—The first convention of the United Irish League was opened at Faneuil Hall in this city to-day. John E. Redmond, M. P., Michael Davitt and John Dillon, M. P., envoys from Ireland, Hon. Edward Blake, M. P., Hon. Bourke Cockran of New York, ex-United States Senator Smith of New Jersey; Patrick Egan, ex-United States Minister to Chili, Patrick Ford of The Irish World, T. B. Fitzpatrick and T. J. Gargan of Boston were among the delegates who filled the body of the hall. The gallery was well filled with spectators. The convention was opened by National President John Finerty, who read an address. Following Mr. Finerty's address, Jas. H. Doyle, acting Mayor of Boston, welcomed the convention to the city. He said that if the Puritans could have foreseen the North Atlantic States of to-day in prophetic vision, they might have christened the land New Ireland. Instead of New England, and that the Emerald Isle had better right to the title "mother country" than any other land. Hon. Bourke Cockran was chosen temporary Chairman. Addressing the convention, Mr. Cockran said that an appeal to arms by the Irish people would be folly rather than patriotism, but that when the truth of the Irish question became apparent to the world an adjustment of the difficulty would be possible. The Committee on Credentials reported 582 delegates present, including 127 delegates at large, representing 21 States, the District of Columbia and Canada. The convention organized with John F. Finerty of Chicago as permanent Chairman. Committees were then appointed.

KNEEL UP IN CHURCH.

"Kneeling in church has become quite an art," according to The Freeman, of St. John, N. B. "The method in vogue in dozens of cases is a kind of loll, a spread-eagling of one's self in a ridiculous manner," says our contemporary. "There is absolutely no necessity of any one's seeking support from the seats. There is absolutely no necessity of any one's seeking support from the seats. There is no need of spreading the elbows out on the back of the seat in front so as to compass as much space as possible. The seats are not there for use while kneeling—a bench is put there for that purpose. There is no necessity for our measuring our elbow reach; there are plenty more suitable places for such gymnastic exercises. A respectful posture on bended knees, which is the attitude for prayer, does not call for any such lazy and indifferently-looking stretching. Kneel up straight, resting the hands on the pew in front if necessary. There is no one so weak as to find this posture difficult. We are in church but a very short time during Mass, and the kneeling portion of that time is infinitesimal."



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