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# The Catholic Register.

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TORONTO, THURSDAY, AUGUST 21, 1902

PRICE FIVE CENTS

## Lady Day In Harvest

(For The Register.)  
The Feast of the Assumption is known in many parts of Ireland as Our Lady's Day, In Harvest. This title serves to distinguish it from the Feast of the Annunciation, which is often called Our Lady's Day in March. The Feast of the Assumption is usually kept on the 15th of August, but owing to the difficulty of duly observing the solemnity on that day it is transferred to the following Sunday, when it is solemnized at the principal Mass and at Vespers to the exclusion of the occurring festival.

The various feasts of the Catholic Church commemorate some mystery in the life of the Saviour or of Our Lady or bring before our minds some of the prominent events in the lives of the Saints. This is done for the purpose of honoring the mystery of virtue thus commemorated and at the same time to excite in our souls the desire of emulating the lives of those who are brought before us in the ecclesiastical calendar. Hence it is the wish of the Church that her children should make themselves familiar with the Church's Calendar, should endeavor to commit to memory the different feasts of the ecclesiastical year, know the dates upon which they fall and have at the same time a general knowledge of the spiritual truths which the Church wishes us to derive from the celebration of them. This may be easily done by having recourse to the ecclesiastical calendar for the week which is usually found on the first page of The Register. The Calendar for the month is given in the monthly almanac of the Sacred Heart League. In the Feast of the Assumption of Our Blessed Lady we honor the mystery of her corporal assumption into Heaven. According to the belief of the Church after the death of the Blessed Virgin her body was by the power of God raised from the tomb and it was united to her soul in the Kingdom of Heaven. This is the doctrine which has come down to us from the Tradition of the Church. Gregory of Tours A. D. 598 says: "The Lord commanded the pure body of the Holy Virgin to be taken into Heaven, where joined with her holy soul, it now enjoys eternal glory." St. Epiphanius compares the assumption of the Blessed Virgin to the miraculous manner in which Enoch and Elias were taken up into Heaven. St. Augustine, who is such an eminent exponent of Catholic tradition, says: "Who could be so presumptuous as to assert that the most holy body

in which Jesus Christ assumed flesh would have been delivered to the worms as food."  
In the Synod held by the Bishops of Armenia in 1342 we find that the "Church of the Armenians always believed and held that the Holy Mother of God was by the power of Christ assumed into heaven with her body."  
Martigny, in the "Dictionary of Christian Antiquities," says (page 270), that the Feast of the Assumption dates back to the earliest ages of ecclesiastical history and is mentioned in the earliest martyrologies of the Eastern and Western Churches. We know that already in the 5th century the Ecclesiastical Calendar in use in Arabia says under the date of the 15th of August: "This day is celebrated the ascension of the body of Our Lady according to the belief of the Church in Syria, Gaul, Armenia and Rome."

Nay more, the Greek schismatics in the Council of Jerusalem held to protest against the errors of Calvin in speaking of the Blessed Virgin: "She is said to be a sign in the heavens because her body was assumed into heaven and although she was buried in the grave yet on the third day following the example of her Divine Son she was assumed into Heaven."

That this has been the universal tradition of the Catholic Church in every age and nation is patent from the writings of St. Peter Damian, St. Bernard and St. Thomas Aquinas. Of all the Fathers of the Church St. John of Damascus is most clear in his explanation of the death and assumption of the Blessed Virgin. This great saint, who has been called "the last of the Fathers of the Church," lived in the seventh century. In his writings on the mystery of the Assumption of our Blessed Lady he may be justly said to sum up the belief of the early Christian Fathers. He says in his second discourse upon the Falling-as-Sleep of the Mother of God.

"It hath been handed down to us from old time that when the Blessed Virgin so gloriously fell asleep all the holy Apostles who were wandering to and fro in the earth for the salvation of the Gentiles were in a moment carried off into the air and assembled together at Jerusalem. And being there, there appeared unto them a vision of angels and there was heard the sound of the heavenly powers singing Psalms and so amid the manifestation of His Glory into the hands of God she resigned her holy soul. Her body which by an unspeakable mystery had held God was carried forth amid the chants of angels and Apostles and laid in a sepulchre at Oethemane, and there for three days the songs of angels never ceased. After three days the sound of angels' singing had ceased and at that time the Apostles who were there along with Thomas, the only one who had hitherto been absent and who had come three days late, but was now fain to honor that body which had held God, opened the tomb. But the holy body was now nowhere to be found."

"There remained only the clothes in which it had been enshrouded and an unspeakable savour which proceeded from them and they therefore again closed the tomb. Confronted by this strange mystery they were only able to imagine that the same whom it had pleased to take flesh of the Virgin Mary and of her to be made man and to be born, being God the Word and the Lord of Glory and, who had kept her maidenhood unbroken even after child-birth, had also been pleased after her departure hence to honor her stainless body while it was still kept free from corruption by taking it away before the common and universal resurrection."

"There were then present, along with the Apostles the most holy Timothy, first Bishop of the Ephesians and Denys the Areopagite as he himself testifies in that which we wrote to the aforesaid Timothy concerning the blessed Hierotheus who also himself had been present. In these words: 'For when as they knowest we also and many of our holy brethren, came together with the God-inspired rulers in holy

things, to gaze upon that body which had given life its spring and held God, (there were present also James the brother of the Lord, and Peter, the highest and oldest and most excellent of all theologians), and when we had seen the sacred body we were all pleased to sing hymns, every man as well as he could, to proclaim the unbounded goodness of Divine Power." Such is the graphic description from the pen of St. John of Damascus, which the Church places in the Roman Breviary in the office of the 4th day within the octave of the Assumption. This mystery gives us another title to honor Our Lady. It is the finishing stroke that the Master Hand has given to that beautiful Tabernacle wherein He reposed and from which He took human flesh. Honored on earth by the Apostles and the early Christians how must she have been honored in heaven by Her Divine Son when throwing off the garments of the tomb, by the power of God, she came up from the Desert of Life and appeared amidst the courts of Heaven leaning on the arms of Her Son. The Father crowns her as His fairest daughter, the Son as His Mother and the Holy Ghost as His Spouse.

"The King arose to meet her, and bowed to her and sat down upon His throne; and a throne was set for the King's Mother; and she sat on His right hand." (3 Kings II., 19).

### St. Joseph's Academy, Lindsay

Results in Entrance, Commercial Class, High School and Department of Music for 1902 are:

Entrance—Total, 1100; Laura MacEvoy, 795; Cora Taylor, 739; May MacDonald, 708; Annie Curtin, 696; Jennie Meehan, 666; Katie Tangney, 644; Charlotte Dagenais, 581.

Commercial Diplomas—Mary Hurley, Departmental; Ethelida O'Gorman, Departmental; Mabel Sutton, Violet Siddle, Ethel Smith, Nellie Reid, Loretto Healey.

Part I. Jr. Leaving—Mary Hurley, Part I. Jr. Matriculation—Nettie O'Boyle.

Part II. Jr. Leaving—May Butler, Minnie Cain, Nellie Leahy, Hanna Lebane, Delphina Piggott.

Department of Music—Toronto Conservatory of Music—Annie Casac, harmony, pass; rudiments, first class honors; history, first class honors.

Mary Lobergan—Harmony, pass; rudiments, first class honors; history, first class honors.

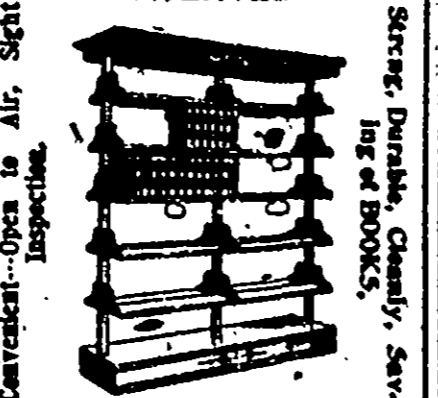
Mollie O'Connor—Harmony, pass; rudiments, first class honors; history, first class honors.

Toronto College of Music—First Piano—Cora Thompson, first class honors; Lily Collins, second class honors; Gertrude William, second class honors; Pearl White, second class honors; Primary Piano—Bladina Primeau, first class honors; Nora Walsh, first class honors; Katie Bush, first class honors; Jennie MacDonald, second class honors.

Violin—Maggie Killen, second class honors.

Second-Vocal—Agnes O'Brien, first class honors.

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### Tribute to Convent Education

Editor of The Catholic Register:  
Within our city of Chatham is an educational institution, the Ursuline Academy, of which our citizens have great reason to be proud. The ladies of this institution have done and are doing such magnificent work that its merits should be known far and wide, and yet their extreme modesty prevents them from advertising themselves. I therefore ask you to make known through your excellent journal some of the results of their work this year.

These ladies conduct the Ursuline Academy, Chatham; St. Joseph's Separate School, Chatham, Tecumseh Separate School and Tilbury Separate School. At the High School Entrance Examination seven candidates wrote from the Academy and all were successful; 21 from St. Joseph's, of whom 19 were successful; four from Tecumseh, all successful; two from Tilbury, both successful; or a total of 32 successful out of 33, being 97 per cent.

At the Academy 12 wrote Part I. Junior Leaving or Part I. Junior Matriculation, and eleven succeeded; eight wrote Part II. Junior Leaving and seven succeeded, one obtaining honors; or a total of 45 per cent. successful.

In the examinations conducted by the Toronto Conservatory of Music the success of the ladies trained at the Academy could scarcely have been more brilliant. Of the ten who tried the practical examination "Piano," all passed, two receiving first class honors and eight honors. Of the seven taking the theoretical examination all were successful, four taking honors. The papers were set by the Toronto Conservatory of Music, of which the Academy is now a local centre, and the practical examinations were conducted by Prof. J. D. A. Tripp of the Conservatory.

These results speak most forcibly of the thorough and practical character of the education given by the Ursuline ladies. It is an honor to the city of Chatham to have within its bounds an institute so capably conducted.  
ROBERT PARK,  
Public School Inspector, Chatham and West Kent.

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### SUMMER LIFE OF LEO XIII

The Vatican correspondent of The Chronicle d'Italia of Rome gives an interesting account of how the Pope spends his days in summer time. He is now in good health, and rises every morning at six. He says Mass in his private chapel, and then has breakfast. Cuttings from all the principal papers are brought to him, and he sees Cardinal Rampolla, with whom he discusses State affairs. Other audiences are granted until lunch. A siesta follows that meal, and then sometimes a drive in the gardens of the Vatican.

At the entrance of the garden is a exact reproduction of the Louvre's grotto, presented to His Holiness by a group of Frenchmen beyond is an old tower, which formed part of the walls of Leo IV's garden. Close to this tower is a small pavilion built by the present Pope, where he formerly spent the hot hours of the day during summer, sometimes dining there with a few friends. This summer, however, he has not yet entered it. On the ceiling of the principal room is a representation of the firmament, with electric lamps for each star. Near the pavilion is the vineyard planted by the Pope's orders, no one, save His Holiness and one gardener, is allowed to enter it. The wine produced is not very good, and is sold cheap to the inferior Vatican officials. There are few flowers in the gardens, and none of them rare.

The Pope is carried from his apartments to his carriage in a sedan chair, going down the Scala Papale, through the Loggia and the rooms decorated by Raphael, and then down stairs into the gardens. The carriage is drawn by a pair of black Hungarian horses, presented to him by the Bishop of Osnabreck. The Cameriere Segreto who happens to be on duty sits opposite His Holiness. An officer of the Guardia Nobilita rides beside the carriage, and two others follow. The drive lasts about three-quarters of an hour, during which the carriage is generally stepped over, so that the Pope may get out and walk a few steps. He seizes the occasion to talk to the Guardia Nobilita, asking them about their families, and telling them anecdotes of his past life.

After the drive the Pope reads, looks over some of his old poems, or composes new ones. Sometimes Monsignor Angeli reads passages from the classics, usually from Virgil, to him. At 7 p. m. the Osservatore Romano, the only paper which His Holiness reads in full, is brought up to him.

In spite of his great age, he is in good health, and wishes everybody to know it. The other day, when some nurse had come to pay their respects to him wished him health and strength to reach his hundredth birthday he replied, "And why the hundredth?" Do not place limits to the decrees of Providence." He has, indeed, lived to a much greater age than was expected when he ascended the Papal throne twenty-four years ago, even then apparently a frail old man. Of the sixty-four cardinals who were living when Pius IX. died, only three survive—that is, His Holiness, Cardinal Gregalia (the Dean of the Sacred College), and Cardinal Patrocchi.

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### MINORITY RULES IN FRENCH REPUBLIC

Dr. Quigley Says there is a Strong Reaction to Religious Belief—The Law of Association

"That there is a strong reaction toward religious belief in France can no longer be doubted, for although I went to Paris over a year ago prepared to meet evidence to the contrary, I can safely say that I have never seen, either in Canada or the United States, a more pronounced manifestation of religious sentiment than in the capital of the French Republic."

The speaker was Dr. R. F. Quigley a prominent lawyer of St. John, N. B., and author of Ipsos, Ipsam, Ipsum, who during the past twelve months has been studying French literature and law at the Sorbonne and other leading universities of Paris.

"Then, as for the Law of Associations," Dr. Quigley went on to say, "I gave much of my time to studying it, and found that in many cases its execution at the hands of the officials before being pronounced legal had been infamous. Nothing can be less true than the charge of clerical interference in political matters. As a matter of fact, many of the priests are Republicans."

"There cannot be any doubt that a small minority rules in France. When chatting with many clerical friends I made, I told them to refuse to accept the State aid, to go to work and build their churches, and provide for them as we do here in Canada, and then they would be independent of the Government."

"It was this indifference that permitted incapable men to rule France, for while every boy or girl in Canada is either a Liberal or Conservative, and knows all about political matters, thousands upon thousands in France are supremely indifferent as to the political future of their country. They save a Republic and a Parliamentary system, but neither is suited to their tastes; consequently, Government by party becomes an impossibility. Why," said he, "there are hundreds of French-Canadians here who could give them pointers every day of the week, and as for Israel Tarte, he would smash their Government in a week."

The doctor, having received his degree from the Pope, also took occasion to spend a month in Rome, where he had the pleasure of being received in private audience by the head of the Catholic world.

### FREE FROM DEBT NOW.

Rev. Father Phelan has made the pleasant announcement to his people of the parish of Young's Point, that the parish is now free from debt. When Rev. Father Phelan took charge of the parish about six months ago there was a debt of \$786 on the parish residence. This has been wiped out and now the parish stands relieved of any debt burden.

Rev. Father Phelan and the people of his parish are to be congratulated on the fact, and to be commended for the good work and liberal support that achieved it. It bears witness in a practical way to the excellent work Rev. Father Phelan has accomplished and the loving and faithful support he is receiving from the people.

### AN AUGUST WEDDING.

St. Mary's Church, Young's Point, was the scene of a pretty wedding when Mr. Martin Hobbs, of Blomidon, Minn., was united in marriage to Miss Catherine Kennedy, daughter of Mr. Patrick Kennedy, of Burleigh Falls. The Rev. Father Phelan performed the ceremony and there was a large gathering of friends of the contracting parties to witness it.

ALWAYS A GOOD FRIEND. — In health and happiness we need no friend, but when pain and prostration come we look for friendly aid from sympathetic hands. These hands can serve us no better than in rubbing in Dr. Thomas' Electric Oil, for when the Oil is in the pain is out. It has brought relief to thousands who without it would be indeed friendless.

### Bretons Fight for Their Faith

Brest, France, Aug. 18.—The attempt made by the authorities to-day to close the Sisters' schools at Ploudaniel, Folgoet and St. Meen, the last villages in Brittany where unauthorized schools were still open, met with determined resistance. The inhabitants were on guard throughout the night, and the tocsin was sounded when the approach of the gendarmes and troops was signalled at 9 o'clock in the morning. At Ploudaniel, in spite of a heavy fall of rain, a crowd numbering several thousand people replied with boots to the summons of the police commissaries, while the ringing of church bells drowned the voices of the officials. When an attempt was made to force the strongly-barricaded door, it failed, the defenders in the meanwhile crying "Judas," slinging Breton hymns, cheering for liberty and shouting "Down with Combes."

The commissaries tried to attack the school by the garden wall, which they ordered the soldiers to breach. This was done in the face of the defenders, who manned the breach armed with clubs, and prevented the commissaries from penetrating into the garden. The soldiers attempted to scale the wall with the aid of a pile of faggots, but the defenders doused the faggots with petroleum and set them on fire, whereupon the commissaries and troops drew off amidst cheers for liberty and for the Sisters.

After their repulse at the garden wall of the school at Ploudaniel the commissaries decided to await reinforcements. In the meantime Senator Pichon and Counsellor General Seabigou persuaded the defenders of the school to open the doors. After this had been done the Sisters walked to the church, accompanied by the evasions of the crowd. The commissaries entered the school and made an inventory of the property. They then sealed the doors. In the course of the rioting two gendarmes were slightly wounded. The leading inhabitants of Ploudaniel have taken the expelled Sisters to their homes. Similar though less violent scenes attended the closing of the schools and the expulsion of the Sisters at Folgoet and Saint Meen.

The Paris Temps says that Commandant Leroy Laduric of the 19th Infantry, who refused to obey an order to aid in closing unauthorized schools, has been placed under arrest.

### FATHER HINCHEY VERY ILL.

The Register regrets exceedingly to hear that Rev. Father Hinchey, rector of St. Joseph's Church, Hamilton, who has been in St. Joseph's Hospital in that city for over a week, suffering from typhoid fever, is in a very critical condition.

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