

The Catholic Register
 PUBLISHED EVERY TUESDAY BY
 THE CATHOLIC REGISTER PUBLISHING CO.
 PATRICK F. CRONIN,
 Business Manager and Editor.

Subscription: In City, including delivery, \$1.50
 To all other points, \$2.00
 OFFICE—5, JOYDAN ST., TORONTO.

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THE P. P. A. MOVEMENT.
 Editor Register:
 Dear Sir—In Monday's Globe I noticed the portrait and sketch of F. C. Wade, K.C., one of the Canadian counsel on the Alaska Boundary Commission. I write to ask, Mr. Editor, is this the same Mr. Wade whose name was prominently connected a few years ago with the P. P. A. movement? There was some one of that name reported as going from town to town, as it were, announcing that Protestantism was in danger, and thus setting neighbor against neighbor. If it happens to be the same Mr. Wade he certainly has made good use of his time since the change of Government in 1896; or, as our late lamented friend Mr. Patrick Boyle, of The Irish Canadian, would say, he has "waded in well."

Yours truly,
 Thorold. NO HUMBURG.

The foregoing letter is from the pen of a prominent Catholic Liberal. The Mr. Wade upon whom honors are now being showered is the same Mr. Wade to whose near past our correspondents allude. But Catholic Liberals may well afford to let the dead past bury its dead—if they are but sure that the interment has taken place. Not having attended the funeral ourselves we cannot say whether the P.P.A. movement was actually handed over to the grave-digger. Perhaps some of our readers may happen to have seen the funeral pass and can inform us concerning it.

IRRESPONSIBLE OFFICIALS.
 Another of those periodic protests against gambling, to which the people of Toronto have grown accustomed, has come along to annoy the Crown and police officials of the city. The usual official defences have been duly entered. It amounts to this, that if the honest dwellers within the city desire to suppress gambling dens, they must attend to it themselves. Head Constable Grassett says the task is too much for the police, and Crown Attorney Curry adds that Toronto is better off than New York and should be satisfied at that. But the people are not satisfied at all. There is no end of rumors concerning official complaisance and the reasons therefor. If such rumors were spread abroad in New York, whether true or not, the press would take them up and probe them to the bottom. There is probably not a newspaper in Toronto that could not name every gambling den in Toronto at an hour's notice. But what would be the use? Our officials are not responsible to the people. We have got into an unctuous habit in Toronto of comparing ourselves favorably with New York and other centres of American wickedness, where officials are elected by the people and hold office under fear of popular prejudice. In this country, however, we are really in a worse position. Our officials, high and low, are appointed by the politicians and hold office in more or less dread of political influence, which can block the way to promotion or cut the string of perquisites that, like the silken thread, binds the hands of many of them. If Crown Attorney Curry and the Board of Police Commissioners were responsible to the public opinion of Toronto, they would find themselves suddenly competent to cope with the gambling evil.

GOOD FRIDAY DESECRATION.
 Rev. Dr. Rose, a Protestant clergyman of Ottawa, who has lived among the French-Canadians, draws a sharp contrast between the methods adopted in the Provinces of Quebec and Ontario of observing Good Friday. On this side of the Ottawa River, he says, the pursuit of money goes on as usual; on the other there is a general suspension of business and devotion to the duties of religion. Dr. Rose expresses his disappointment that Ontario should disrespect the day upon which the immolation offered on Calvary on the first Good Friday has been commemorated by Christendom from the earliest times. But if the reverend gentleman's knowledge of Ontario is confined to Ottawa alone he does not know the worst. In Toronto the theatres run specially attractive bills for that day. The dead walls of the city are now announcing that the "real devil is coming to town" for a Good Friday performance. In the newspapers several public dinners are

announced, and all the concert halls will be going full blast. In the prophetic vision of Osee is foretold the merciful design of God toward the Gentiles, who being dead shall rise again with Christ. May those professing Christians who appear dead to the sorrows becoming mankind for whom Christ died on the Cross, be awakened and rise above the foolish delusions of worldly amusement on the "acceptable day" of the Christian year. Catholics certainly can give no countenance to Good Friday desecration.

SEPARATE SCHOOL BOARD.
 At the regular meeting of the Separate School Board on Tuesday evening, Trustee D. A. Carey made complaint of an article that recently appeared in this paper concerning the cost of school supplies. No attempt, however, was made by him to excuse the high prices. What, then, was the object of bringing the matter up? One of the trustees put his finger on the practical point when he said the Board is not responsible for the price of school supplies. The parents who have to pay have no present recourse in that quarter. But there is surely nothing to prevent the School Board becoming interested in the supply of necessities to the pupils. If the Board as the representative body of the Catholic school supporters took a business view of the interests of the parents, the latter would very soon realize what is possible for the Board to do in the premises.

The price of supplies does not affect the efficiency of the schools. It may be that the cheapening of elementary education, as some contend, only serves to promote a spirit of indifference among the pupils. Certain it is that Catholic boys, as Father Rohleder points out, are being constantly engaged by prominent business men. This is a tribute to the intellectual quality of the boys themselves and the efficiency of the Brothers as teachers. The article in the Register did not refer to either of these points. They did not come within its scope. They have been made upon all occasions by The Register, which gives way to no one in its support of our Catholic schools. These points are, therefore, quite beside the contention made in the article mentioned by Mr. Carey, that Catholic parents have just cause to complain of the price of school supplies, and that the School Board, as the body representative of the Catholic school supporters, is competent to take the matter up as one of business with the view of working out a remedy.

Since the above was written we have seen a report of Mr. Carey's remarks in The Mail and Empire. This version of his speech says The Register intimated that "the Board had a corner in books and school necessities." Without questioning whether The Mail and Empire's report is correct or not, we may at once dismiss any such absurd misrepresentation. The article in The Register said the exact contrary. It said that whilst the Board "displays an utter indifference" as to how the children procure their supplies, they will be victimized by being compelled to buy school necessities in the hundred and one small stationery stores of the city. No attention need be paid to a trustee who would have so little intelligence as to attempt the diversion credited to Mr. Carey in The Mail and Empire.

RESIGNATION OF TRUSTEE RAY.
 The Catholic school supporters of Ward 4 will regret that Mr. William Ray, who for ten years has represented them on the Separate School Board, finds it necessary to resign. Mr. Ray is not only one of our prominent Catholic citizens, but he stands among Toronto's recognized captains of industry. Managing one of the largest and most successful business firms in the city, he has not shirked the responsibility that his place in the Catholic community put upon him. He has been an ideal representative of the Catholic ratepayers on the Separate School Board. It would be hard to replace him under any circumstances, and taking into account his long experience upon the Board, it will be impossible at the present time to find so good a man. But the demands upon the time of managers of industrial enterprises are growing more and more pressing. Mr. Ray must find it so. But at the same time it is among the very busy class that the people are accustomed to look for men of most public spirit; and it is to be hoped that Mr. Ray

may be able to reconsider his resignation of the position of Catholic School Trustee.

EDITORIAL NOTES
 The Croix publishes a note issued by the superiors of the congregations assembled in Paris. The note, which is addressed to the public, declares that the congregations pay taxes, and do not engage in politics, adding that the directions the congregations receive from the Vatican are only for the good of France. The religious congregations do not resist the public authority, inasmuch as they submit to the law. With regard to the wealth, which is made the subject of reproach against the congregations, the note says the money is employed in supporting missions, relieving the old, and building chapels, while each member remains in poverty in his cell. The note concludes: "The congregations will continue to do good and spread the Word of God. No force can hinder them from doing good, and the Word of God is not fettered. The congregations are accustomed to suffer for justice sake, and they trust in the justice of God and of their country, being confident that justice will one day be done them."

The following names have been forwarded to Rome in the process of selecting a successor to the Most Rev. Dr. Healy, late Bishop of Clonfert, now Archbishop of Tuam:
 Rev. John Bowes, P.P., Woodford (7), Dignissimus.
 Very Rev. Thos. Gilmartin, Dean (6), Maynooth College, Dignior.
 Very Rev. John Cunningham (4), Vicar Capitular Dignus.
 Very Rev. Thos. O'Dea, D.D., Maynooth College, 3 votes; and Rev. Father O'Donovan, Adm., Loughrea, 1 vote.

The forty-fifth annual report of the Catholic School Board of the City of Hamilton makes pleasant reading because it indicates the steady growth in numbers and substance of the Catholic portion of Hamilton's population. There are now seven separate schools in the city with a total muster on the rolls of 783 pupils and an average attendance of 627. The assessment of Catholic property for school purposes during the year 1902 showed an increase of \$61,517. The Chairman of the Board, Ald. John Forristal, accords signal credit to Bishop Dowling and his clergy for various ways in which they give encouragement to the pupils.

MR. JAMES W. MALLON'S APPOINTMENT.
 In the re-arrangement of offices consequent to the appointment of Mr. John Winchester as County Judge of York, Mr. James W. Mallon, of the firm of Anglin & Mallon, has been made Inspector of Legal Officers. Mr. Mallon was born in Toronto in 1864. His early education was received at the Toronto Separate Schools and the Model School, where he was head boy in 1882, taking the Lord Lorne medal. He graduated from Toronto University in 1890, and took his LL. B. in 1892. In 1893 Mr. Mallon was called to the Bar, and became a member of the firm of Ross, Cameron & Mallon. He remained in this firm until a couple of years ago, and then joined with Mr. F. A. Anglin in the firm of Anglin & Mallon, of which he is still a member.

LEO XIII.'S LONG CAPTIVITY.
 (Innominate in The New York Sun.)
 Pius IX., after being dispossessed of the States of the Church, died in his prison of the Vatican. Leo XIII. has never left that prison from the time he was elected and crowned.
 That great palace filled with works of art a prison? Well, what is Leo XIII.'s position? * * *
 Now the King of Italy has made the capital of the States of the Church his own and wields in it the sovereign power, so that if Leo XIII. had to exercise that power, were it even only for his own personal security, he could not do so, but would be obliged to have recourse to him who does exercise it in fact, and that recourse would become little by little an acknowledgment of the power of the person who has dispossessed him and a renunciation of his own power. For that reason Leo XIII. never leaves the Vatican, where this danger is restricted as much as is possible and he is a prisoner through his condition as much and more than Pius VI. and Pius IX. were through the caprice of a despot.
 However beautiful it may be, a palace is always a prison when you cannot leave it, and when you have completed your ninety-third year, as Leo Xeo XIII. now has, that prison is a tomb.

Reflections on the Home Rule Debate
 (Written for The Catholic Register.)
 When casting a glance over the speeches delivered during the recent Home Rule Resolution debate in the House of Commons, and then considering the vote that followed, it becomes a matter of great facility to detect who are the friends and who are the antagonists of Irish interests, both at home and abroad. Without seeking to make any resume of the entire proceedings, it may be some advantage to appreciate, for your readers, in a formal manner, the manner in which and the spirit with which the subject was discussed.
 Before, however, proceeding to any such examination, it may be well to analyze the vote itself. It stood thus: 102 favorable to and 41 against the resolution. That forty-one consisted entirely—if we except Mr. Charlton, whose political allegiance is no easy matter to define—of members of the Opposition. Save six—two from Manitoba, two from New Brunswick, one from Nova Scotia and one from Prince Edward Island—that entire opposing body consisted of members from Ontario. One Ontario Conservative—Mr. Clancy—supported the resolution, as an Irishman and an Irish Catholic.
 So much for the vote. It is needless to analyze all the able and eloquent addresses delivered in favor of the resolution—the most remarkable amongst them being that of the mover, Hon. Mr. Costigan, that of the Minister of Justice, Hon. Mr. Fitzpatrick, and that of the Premier, Sir Wilfrid Laurier—but it may be no harm to direct attention, if only briefly, to the arguments advanced by the gentlemen who opposed the Resolution. We will commence with the most purple of them all. One member declared that he had formerly voted for a Home Rule resolution, but would vote against this one, because he had a personal dislike to the gentleman who moved it, and he considered that a sufficient reason to vote against that with which he claimed to otherwise sympathize. Now, to use a common expression, this is "too thin"; it is too transparent. Either that gentleman has so little principle that he finds it eased by his personal prejudices—be these founded or not, or else he was not sincere. Consequently his argument needs no refutation. Another gentleman expressed his intention to vote against it, because no person had asked Mr. Costigan to introduce the resolution, and because the Minister of Justice should have done so. Simple elementary acquaintance with parliamentary usage would have taught him that such a resolution—coming as an amendment to a motion to go into supply—could not well be moved by a member of the Cabinet, especially when there was a Government supporter prepared to move it. This insinuation was easily wiped out by Hon. Mr. Fitzpatrick, in the eloquent, logical and learned speech which he made. As to Mr. Costigan's action, the member in question was at sea; Mr. Costigan had been asked by all the Irish societies in Ottawa to bring in the resolution; special meetings were called to draft the document; Mr. Shawe-Taylor when here was consulted on the subject, and advised the introduction of the resolution. Finally, it was at the urgent, systematic and direct request of hundreds of Irish sympathizers that Mr. Costigan acted. Therefore, that M. P. advanced reasons that constitute no excuse.
 Another claimed that if we dictated to the Imperial Government, the Imperial Government would have a right to dictate, in turn, to us. The absurdity of this contention was patent. The resolution was not a dictation, but an expression of approval and congratulation on what is being done, as well as of hope regarding what may be done in the future. We have no objection that the Imperial Government should tender us advice on any course to be pursued; but there is an abyss between advising us and ordering us to do so. The latter we would resent, the former we would accept in the spirit in which it came.
 The bulk of the other arguments reduced themselves to an expression of dread that Home Rule would mean the persecution of the minority. This, and all the other so-called arguments, were effectively overthrown by the Premier's logical, fervid and masterly statement of the case. Hence we find the forty-one members combined in their opposition to the resolution, each for his own reason, and without any one of them having an argument or an excuse that could pass muster in any intelligent assembly. What conclusion are we to draw, then, from that vote as it appeared on the records of the House? Simply that the opposition to this resolution was all cut and dry.

CONDOLENCE.
 In connection with the recent death of the father of John and Patrick Mohan, members of the A. O. H., the following resolution has been passed: "Resolved, That we, the officers and members of Div. No. 1, A.O.H., do hereby express our sincere sympathy for the sad loss they have sustained and pray that God may comfort them and their family in this their sad hour of affliction. Be it further resolved, that copies of this resolution be forwarded to Bros. John and Patrick Mohan, spread on the minutes of this Division and forwarded to The Catholic Register and National Hibernian for publication."

ST. PATRICK'S.
 The Catholic people of Toronto and more particularly the faithful of St. Patrick's parish, will regret to hear of the departure of the Rev. John A. Lynch, C.S.S.R., for Porto Rico. Father Lynch left last Monday for New York from whence he will sail to Porto Rico to labor in the important city of Mayaguez, lately intrusted to the Redemptorists. Father Lynch's kindness and other priestly qualities, as well as his eloquence, will long be remembered in St. Patrick's parish. During the short time he has been here he has endeared himself to the hearts of the people, and while they rejoice at his well deserved promotion, they will long mourn his departure. The best wishes of all and high hopes for his future successes in God's vineyard will follow him in his new sphere of activity.

CHAMBERLAIN IRRECONCILABLE.
 London, April 7.—While interest in the proceedings of Parliament is languid, due to the holiday adjournment, there are unknown forces under the surface. It is generally conceded by men in the innermost political circles that Mr. Chamberlain is not reconciled to the Irish policy of the Government, although matters have gone too far for him to oppose the land bill strenuously. The Duke of Devonshire and other Irish landowners in the Cabinet were expected to carry him with them, but it has been difficult to silence his protests. His attitude, according to my information, makes it impracticable for the Government to consider any political scheme as a substitute for Home Rule. He is described as consenting against his will to Mr. Wyndham's measure, and as ruling the Cabinet on other questions with a rod of iron.

GOOD FEELING IN IRELAND.
 London, April 6.—Since the Union there has been nothing like the present feeling of mutual esteem between the Protestants and Catholics in Ireland. The splendid scheme which Lord Iveagh and Mr. W. J. Pirrie are, with the approval of Mr. Wyndham, about to put into working order for the development of the country's agricultural industry, has been undertaken by them owing entirely to the changed attitude of all classes in Ireland to one another. A company, private in the sense that the public will not be asked to subscribe, is to be formed. The capital has all been guaranteed by Lord Iveagh and Mr. Pirrie. These wealthy Irishmen are prepared to put at least £500,000 into the business, although the initial capital is not likely to exceed a quarter of a million pounds. The scope of the undertaking will at the outset

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A FRIEND SUGGESTS.

Total abstainers should not allow the laxity which is becoming almost characteristic of our people to creep into their association with our glorious cause. The hard work has always been left to a few, and the many have reaped the benefit. Why cannot the enthusiasm which marks the close of each Convention be kept alive until the opening of the next? So many resolutions are made! Communications will be responded to, per capita tax will be paid promptly, and the request of the Secretary for an annual report will not be disregarded.
 November comes; other interests claim our time, and Total Abstinence does not seem quite so inspiring as it did when earnest speakers blazed forth its principles, and flying banners and stirring hymns made us feel like warriors of old, set sternly on a battle for the right.
 We appeal to our members once more; not to their sentimentality, but to the pure love for truth that has survived months of conflict, and which may be dormant, but which must respond to the bugle-call with the same intensity of spirit which thrills the soldier when he knows his country is in danger. Our Saviour calls to us, his "Soldiers of the Cross." Self-denial, renunciation, self-quest—an old, old story, but it must be told anew, lest Christians should forget their mission.
 Spring is here, the season of awakening. The call to arms is sounded. "What will you render to the Lord for all that He hath rendered unto you?" What have you done for the cause since our last Convention? Remember that on those days sit with folded hands who have borne the burden of the day. Do not be content to be an echo; live your own life, voice your own principles, and be ready to say at our annual meeting, that you have fought the good fight with all the power that is in you.—Temperance Truths.

AN IRISH EASTER PRAYER.
 (Rev. James B. Dollard in Banahoe's)
 It is the voice of Banba by the sobbing western sea,
 A spell of holy triumph in the strain.
 And this the hymn she sings, while from its vibrant strings
 Her wild harp breathes sweet rapture after pain:
 "We are glad, O Son of Mary! that the dreary night is past,
 Blest Saviour of the weary thorn crown!
 Thro' our land of Innisfail there is joy in glen and dale,
 As the white Easter sun looks down.
 "We are glad, O Mother Mary! that your grief is changed to bliss,
 Sweet Mother of the sorrow-haunted eyes.
 All the Passion's pain and loss, all the anguish of the Cross
 Like mist from the morn light flies.
 "There is melody of Mass bells, there are footsteps on the way,
 There are voices of the people as they go,
 Where their Risen God they see, in the Sacred Mystery,
 While the lights of the altar glow.
 "We have come, O glorious Saviour!—hear our pray'r of faith to-day—
 The children of sad Erin to Thy shrine,
 All the burden of the years, all the bitterness and tears,
 We lay in the tomb with Thine.
 "Fill our souls, O Risen Saviour! with the sweetness of Thy love;
 Lift our Land from strife and sorrow long her share;
 Make her now as once of yore, 'Isle of holiness and lore,'
 A light to the world shining fair."

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