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THURSDAY, SEPT. 17, 1903.

**THE CHURCH AND UNIONS.**

The oath or vow of the Typographical Union appears to have earned the disapproval of the Catholic Bishop of Newark, N. J. The words of the Bishop as reported are clear and to the point, and Catholic members of the Union in other States are taking the subject to heart. The Church does not needlessly show herself at variance with workingmen's associations, but on the contrary presumes them to be formed as a general thing for the betterment of laboring conditions. This ground is reasonable, and as long as the societies are wisely governed both Church and State will certainly look upon them as advantageous organizations. But the Church can never behold without disapproval any association, whether of workingmen or employers, membership in which would expose the religion of her children to peril. We have not the vow of the Typographical Union before us, but the Bishop states that it demands an obligation dangerous to religion. Reason and religion equally dictate what the conduct of a Christian freeman should be towards any proposed unrighteous obligation of secrecy. From the Catholic point of view there is nothing new in the subject. Catholics who do not understand what Catholic teaching upon this head is do not hear the church as they ought. All societies of Christian workingmen should make themselves responsible to religion. It is impossible for them to pursue the ends of justice if they leave religion outside their purpose. The Catholic workingmen of the United States have shown in the past and will continue to show that they understand their rights and duties as members of labor organizations.

**THE C. M. B. A.**

Elsewhere we publish some correspondence from C. M. B. A. members. One of the letters we blue-penciled before sending to the printer, because the writer, in our opinion, trampled upon matters that could best be dealt with inside the Convention. This is of course our opinion only. Some further communications we have excluded altogether, for the reason that they treated entirely of just such matters. The Register has no wish to interfere with the full and free expression of its readers' opinions upon C. M. B. A. affairs, or any other affairs coming within the scope of legitimate newspaper discussion. The interests of the C. M. B. A. and indeed all Catholic societies, at the same time, demand conservative and sympathetic treatment in the public press.

**CHAMBERLAIN'S DEATH STRUGGLE.**

By Mr. Chamberlain's protection campaign England has been swept into a political crisis sharper than that which preceded the Boer war. The acute trouble is not between the Liberal and Tory parties, but between Mr. Chamberlain's opponents and followers in the ranks of the latter organization. Sir Michael Hicks Beach left Mr. Balfour's government rather than sit in conference with the Colonial Secretary, and the Duke of Devonshire and Mr. Ritchie, Chancellor of the Exchequer, are now anxious to go out. Mr. Balfour has been temporizing up to the present moment, when it looks as if the break must come. Mr. Chamberlain has been hooted by the London workingmen on his way to the Cabinet Council and the electors throughout the country are plainly desirous of having the issue brought to the polls. An election cannot therefore be much longer deferred.

It is quite astonishing the heat that has been engendered in a little time by Mr. Chamberlain's aggression. Indeed the political pot would appear to have been set aboil by some special process. There are probably deeper designs at stake than the professed wish of the Chamberlain party to strengthen the ties of empire by drawing the colonies into closer relationship under a tariff union. There are other signs of the times in England that appear much more prominent than this elaborately organized movement which Mr. Cham-

berlain is pleased to call "the imperial passion." The operatives of the north are on the verge of starvation as a consequence of the depression following the Boer war. The depression must certainly deepen in the next year or two, and upon the heels of this economic discontent and danger the scandal of the mismanagement of the war is daily assuming more alarming proportions. The Government will not let half the truth become known until the evidence is demanded by Parliament. Mr. Chamberlain was the author of the war and the bolt must strike him in the long run. The hoots that followed him along London streets on Monday are ominous. It may be smart politics to draw the red herring on an "imperial passion" across the track of his Nemesis. There is an abundance of money sunk in the secret places of this well-advertised "passion," as leadlets by the million are flying over the length and breadth of the land. An amusing feature of the situation is to see some of the Canadian palmists of free trade like Johnny Bengough, the redoubtable anti-protection poet and cartoonist, pressed into the service of the brand new British protection party. But as Rudyard Kipling remarked once upon a time, it is always "pay, pay, pay."

**BAR, BENCH AND PUBLIC.**

Mr. John S. Ewart, a Winnipeg counsel learned in the law, has been congratulating a newly-appointed Western Judge, and doubtless because the Judge was without a judicial past, Mr. Ewart took occasion to call his attention to certain matters affecting both the interests of the Bench and of the general public. Mr. Ewart lamented the selection of judges by Federal and Provincial governments to investigate charges arising out of political contentions, and he alluded to the acceptance by Judges of passes from railway corporations as well as to their holding directorships in financial and business corporations. All these things Mr. Ewart submitted as just cause, if true, for the decay of public confidence in the Bench.

We have emphasized the fact that the Judge to whom Mr. Ewart addressed his remarks was holding his first court. The counsel would not have cared to say as much to any of the senior occupants of the Bench, because his remarks would have been interpreted as directly personal and unwarrantably insulting. It is hardly an assertion that need be made after due circumspective beating about the bush, that the judges of Canada have been accustomed to accept all sorts of commissions from governments in power, whether the governments were Tory or Liberal, nor is it very much of a secret that the judges travel on passes and that they draw directors' fees from business corporations. The Register agrees with Mr. Ewart that in one and all of these directions the judges jeopardize the confidence which the public should repose in them. But we cannot go the length of saying that Mr. Ewart was within the limits of professional etiquette in addressing his observations to a Judge upon the Bench. Nor do we think that Mr. Ewart proved the courage of his personal convictions in seeking for a remedy by the peculiar way he chose to select. Our view may be made tolerably clear.

Mr. Ewart was speaking as a member of the Bar to a brother member who had just been appointed to the Bench. He was speaking according to professional custom; but the matter of his speech was quite unusual. The subject of Mr. Ewart's remarks was in part of a purely political complexion and partly of general public interest. Now the only motive that could justify his course as a member of the Bar speaking within the Bar was the honor of his profession. It is scarcely necessary to say here that when a member of the Bar accepts an appointment to the Bench, he does not then cease to be a member of the Bar. His conduct still continues to reflect upon his brother members of the Bar, either creditably or otherwise, and it is their undoubted right, as it is their duty to hold his actions to the code of professional good conduct. Imprecation before the bar of public opinion is another story altogether. The Bar is a tribunal unto itself. It is somewhat the same with medicine and the church. Unbecoming conduct in either of the latter professions is tried within the particular profession. It may be a method that does not recommend itself to the democratic ideal. But that is not the question. If Mr. Ewart considers in his heart and soul that the practices of judges which he has alluded to reflect upon their public honor and lessen public confidence in them, he as a member of the Bar choosing to speak inside the Bar has acted in an unprofessional manner by making his impeachment to the Bar of public opinion. As a barrister in good standing and respecting the code of

his profession his appeal was to the Bar in the first instance. By making instead his appeal to the public, he displays a lack of confidence in the integrity of the Bar, which sins by omission if the Judges as members of the Bar have sinned by commission and have not been called to answer long ago. What Mr. Ewart actually did was to warn a new Judge against falling into practices which had lessened the confidence of the public in the Judges of senior appointment. This warning he uttered in the most public manner thus impeaching not only the Judges but the Bar tribunal as well, because the Bar must have been untrue to itself by overlooking in its members sitting upon the Bench practices which tended to weaken the confidence of the public in the Judges of the land. If this is not the logical conclusion of Mr. Ewart's speech, we would like to know what he was driving at—except a political effect.

**EDITORIAL NOTES**

Pope Pius X. is a Pope without a pedigree according to the slang meaning which that word carries. But some Catholic snobs, who deserve to be American millionaires, would like to invent a pedigree for him and could easily purchase a job lot of ancestors in the picture shops of Venice. A Belgian Catholic newspaper throws out the scyphantic suggestion that the Pope must be a descendant of the great Florentine artist, Andrea del Sarto. Unfortunately Pius X. has declared that he was born a Sarto without any "del." If there was any social evolution of his ancestors they must have become poor peasants after having been tailors in medieval times. But whether tailors or peasants Pius X. is too simple minded a man to afflict himself with the vanity of boasting either humble or high lineage.

Oh, what a difference in the men! Lord Curzon, the Viceroy of India, has accepted from the Maharajah of Benares an historic suite of white ivory furniture. The presentation to the representative of the Crown was made after Lord Curzon's agent had written to the Maharajah that the Viceroy had been captivated by art displayed in the workmanship of the articles which he had seen while visiting the Maharajah. Then Lord Curzon got over the difficulty of the government regulations by exchanging for the ivory treasure a rifle worth £40. Fair exchange is not bribery. These are Lord Curzon's sentiments. A Miss Marie Custeau, of Boston, sent some presents to President Roosevelt the other day. The following was the reply from the President's secretary:

"I beg to state that while the President greatly appreciates your courtesy in sending him the enclosure which you forwarded, he has felt obliged to adopt a rule which precludes him from accepting a present from any one."

**Palestrina's Music**

The contrapuntal chorus music of the Middle Ages—the most refined as well as the most distinctive of those artistic products with which the Catholic Church has adorned herself as a bride worthy of the Heavenly King—reached its maturity in the middle of the sixteenth century. For 500 years this art had been growing, constantly putting forth new tendrils, which interlaced in luxuriant and ever-extending forms until they overspread all Western Christendom. It was now given to one man, Giovanni Pierluigi Sante, called Palestrina from the place of his birth, to put the finishing touches upon this wonder of mediæval genius, and to impart to it all of which its peculiar nature was capable in respect to technical completeness, tonal purity and majesty, and devotional expression.

Palestrina was more than a flawless artist, more than an Andrea del Sarto; he was so representative of that inner spirit which has uttered itself in the most sincere work of Catholic art the very heart of the institution to which he devoted his life may be said to find a voice in his music. His is therefore no factitious or accidental renown; he was one of those master minds who absorb and formulate guiding principles and characteristic traits of the age in which they live, and one who knows his works have obtained an insight into one phase which must be reckoned with in penetrating the spirit which produced the religious phenomena which appeared on the side of Catholicism in the stormy period of the sixteenth century.

**Pius X's Facial Resemblance to Pius IX.**

In the Conclave, immediately after the election, several of the Cardinals commented on the new Pope's resemblance to Pius IX., and the resemblance grew still more striking when he appeared among them for the first time wearing the white cassock and zucchetto. The people outside at once discerned the same likeness when his portrait was published in the papers and Papa Sarto began to be called Pius IX. the Second, "Pio Nomo Secondo."—The Tablet.

Have you a picture of the late Pope Leo XIII. If not read our offer in another column.

**The First Pope**

**Sketch of the Life and Death of St. Peter**

**The Pontiff Selected by Our Blessed Saviour**

No name can ever be of more interest to the Catholic mind as that of St. Peter. We know that many of the Popes have been enrolled in the calendar; thirty have sealed the faith of Christ with their blood. Some have stood high above the doctors of their age for knowledge and learning, while all have exercised an influence amongst the nations on the side of liberty and civilization. We find among them men like Gregory VII. and Innocent III., who elevated the masses and paralyzed the tyranny of kings; and others after the fashion of Benedict XIV., who gave an impetus to science, learning, and the arts that has left the impress on the history of Europe and the world.

**THE FIRST LINK WITH THE REDEEMER.**

But, nevertheless, to the figure of the first memorable Pontiff the Catholic mind ever turns as the first link that binds the Church to its Divine Founder and what is human in it, to the eternal and supernatural. Those great powers and privileges with which Christ endowed His Church were first placed in the hands of St. Peter and through him conveyed to the Christian world. He is the only Pontiff that was educated in the Apostolic College, and learned from the lips of his Divine Master those truths that have transformed human life and passion. Little wonder, then, that coming toward the time when the world's thoughts are fixed on Bethlehem, we do not forget that great saint who was the first to whom our Saviour gave such an extraordinary mission.

**HIS LIFE.**

St. Peter's life might well be divided into two parts by the biographer; the first his preparation among the disciples of St. John and our Saviour for His great destiny; the second begins with the first Feast of Pentecost, and continues to his crucifixion in Rome in '67. St. John the Baptist had charge over the novitiate that appeared for the public mission of our Saviour. Among the voices we find the future Pontiff. A native of Bethsaida, the city on Lake Genesareth which was frequently blessed by the presence of our Divine Saviour, he evidently possessed that longing for knowledge of the unseen world that, developed by years of association with his Master, was the source of his vocation. When called by our Saviour to the Apostolate, he hesitated not to cast aside even those few links that bound him to the world.

Once he had embraced this life of sacrifice he became the Apostle of faith and love. The gospel narrative proved that he was regarded by our Lord from the beginning with special favor and affection. Cardinal Newman thinks that it was for the love of Christ, flowing on as it did from its impetuosity and exuberance into love of the brethren that he was chosen to be the chief pastor of the fold. "Simon, son of John, lovest thou Me more than these?" was the trial put on him by his God; and the reward was, "Feed My lambs, feed My sheep." It was for this reason that St. Peter was selected by our Saviour to take the place at the helm to guide the Church after His Ascension.

**"UPON THIS ROCK."**

The two prerogatives with which our Saviour endowed St. Peter as head of the Church were primacy of jurisdiction and personal infallibility. To him with the other apostles He gave the power of absolution from sin and of offering sacrifice. He enjoyed equally with the other disciples the right of preaching the Gospel. But besides and beyond all these powers he received in common with the other apostles, we find that he is specially chosen as their head. To St. Peter alone did our Saviour say:

"And I say to thee: Thou art Peter, and upon this rock I will build My church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind on earth shall be bound also in heaven." We see that St. Peter is the "rock" on which the Church was to be built, and that to him was to be given as the sign of power he was to exercise "the keys of the kingdom of heaven." Besides he was the only one to whom Christ gave individually the power of "binding" and "loosing" which implies the power of making laws and dispensing from them. And it may be interesting to add that the charge of "feeding the lambs and sheep" refers to the right of teaching and ruling not only the faithful but the priests and bishops of the "kingdom of heaven" with which he was endowed.

**THE PRINCIPLE OF INFALLIBILITY.**

It will appear very strange that outside the Church so much difficulty is found with the doctrine of Papal infallibility unless we take into consideration the immediate consequence of such belief on the conscience. The principle of infallibility is the cardinal point of Christianity. It preserves and alone is capable of preserving Divine revelation. Hence no man could excuse himself from acting dishonestly if he did not join the Church once he produced the dogma of infallibility. Yet is the powers entrusted to St. Peter for the guidance of the faithful he honorably examined, it is impossible to see what our Saviour could mean unless He bestows infallibility. Besides what has been quoted above, we find our Saviour promising to confirm his faith so as to be beyond all the wiles of Satan. "Satan has tried

to sift thee as wheat; but I prayed for thee, Peter, that thy faith fail not; and thou, being converted, confirm thy brethren." The office of confirming thy brethren attached to the primacy to which St. Peter was elected by our Saviour demands personal infallibility for its proper and effectual fulfillment.

**ST. PETER'S DENIAL AND REPENTANCE.**

One act in this portion of St. Peter's life must not be forgotten. It will serve to show still more clearly the divine character of Catholic faith. It is his great sin of denial. Yet it produced two good effects. One is, it shows the weakness of the instruments with our Saviour made use of to convert mankind; the second, the extraordinary repentance of St. Peter. Tradition tells us that channels were worn on the face of the apostle by the continuous tears of bitter sorrow he shed for his act of dishonor. Does it not also teach us the efficacy of contrition and the infinite mercy of our Saviour to those who are really in earnest in co-operating with His Grace?

**THE FIRST DAYS OF THE CHURCH.**

St. Peter began the active work of his Pontificate on the first day of Pentecost. The advent of the Holy Ghost produced wonderful effects in the little room of Jerusalem. Previously fearful of the terrors of the Sanhedrin, and suffering from the loss of his Divine Leader, they, now having received the Holy Spirit of God, went out boldly into the streets of Jerusalem to preach Christ crucified. St. Peter planted that day the standard of Catholic faith in the very heart of Jerusalem, which, as our Saviour promised, has never yet been borne down. The first fruits were 3,000 souls. The apostle presided at this great work, and according to the Acts of the Apostles, personally baptized them.

In these days of labor we find St. Peter performing the acts of jurisdiction that belonged to his office as Pontiff. He was the first mover in the election of a new apostle in the room of Judas Iscariot; he was the spokesman of the rest as we have seen on the day of Pentecost, and he it was who answered the charges when the apostles were brought before the council; he is the chief actor in the tragic scene of the death of Ananias and Sapphira; he was the first to break down the wall of prejudice of race by receiving a Gentile convert into the Church; he was the first to propound in the Council of Jerusalem the question to be discussed as to the Mosaic observances; and, finally, we find him acting as president at that council in 49. From this forward his life is one of constant labor and work in many portions of the world, converting thousands by his preaching, and suffering innumerable persecutions from the enemies of Christianity. In 42 he took up his residence in Rome, and from that city kept up constant communication, as far as possible, with the workers in the ministry. Bishops received their instructions from him, and were encouraged by his extraordinary zeal. In Rome itself innumerable evidences of his labors could be traced. The very stones speak of the work of the Supreme Pontiff, and bring back the mind in wonder to the time when the great Catholic Church, that now has temples and churches and millions of adherents in every land, was in reality the "little mustard seed" of which our Saviour speaks.

**THE LAST TRAGIC SCENE ON THE VATICAN HILL.**

In Rome the last tragic scene in St. Peter's life took place. It was a scene, too, worthy of the great Pope. The enemies of the Church defiled his success with horror. Nothing could daunt his courage or his zeal. The Christians had grown numerous, and threatened the superstitious of the pagans. Sleeping in security for centuries, their rites and dogmas were so corrupt and ridiculous as to tempt the cynicism even of the infidel. Hence the authorities seized St. Peter, and with him St. Paul, the great Apostle of the Gentiles, threw them into prison and condemned them to death. On the Vatican Hill this great Pontiff suffered persecution for the love of his Divine Master. One great feature of that death teaches us the humility of St. Peter. Crucifixion was the form of death he was to suffer. Least, however, his sacrifice of faith might seem too like that of his Master, he requested that he should be placed upon the cross with his head hanging downwards to the ground. And so, by his last act, he crowned the work of his life as Pope. He had spent the first seven years at Antioch, and the remaining twenty-five at Rome. When he was dying he must have felt happy at the result of his work. From the increase of numbers and the zeal with which, by God's grace, he inspired the Christians, he never feared that the Church would succumb to the long, bitter night of persecution that "festered" to fall upon it in the Roman world. He was among its first victims. And his blood crying to heaven for the success of the Church he was privileged to rule undoubtedly obtained grace and strength and gave courage to those who had later on to face the full power of the storm that Satan raised to destroy his work.

**HIS LIFE LIKE THE LIFE OF THE CHURCH.**

The life of St. Peter is not unlike that of the Church. With the powers of the world against its influence on the souls of men every year and generation brings with it an ever-increasing harvest. No country that sees its light receives the blessings of faith without persecution. The reason was not far to seek. The doctrine of Christ are opposed to the lower passions of men. The powers of hell are ever on its path. But so long as we have men inspired by the zeal and example of St. Peter its power for good must ever grow. In other words, since the promise of our Saviour to be with His Church extends

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**The Pervenu Daughter and the Wayback Parent**

Daughter was from Ontario, too, but she had spent two years in the city remote from the parental home, "finishing" at a school which taught a great deal more even than was to be learned out of books. She was able, therefore, to enjoy the ease with which her friend ordered dinner for her and her parents in the Paris restaurant and his fine air of having spent all his life in an atmosphere of epicurean delights.

The four were seated in the place with the most famous cellars in Paris. He had looked through the wine list, voluminous as a telephone book, and said to the waiter, "Chateau de Villeneuve, premier cru, '64," astonishing this functionary until he was almost as white as his apron.

The wine was the most expensive on the highest priced list in Paris. No mere waiter could handle a drink like it. Even the cellarman with his green apron and silver chain could not be trusted to bring up such wine. It must have the personal attention of the head waiter, and he in turn supervised by the proprietor, to have it reach the table in the proper way. Chateau de Villeneuve, premier cru, '64, at 40 francs a bottle was not ordered every day, even in this restaurant beloved of Russians and Americans.

Passing from one to another of the restaurant hierarchy, the bottle finally reached the table. Mother, who had been nibbling radishes, tried an exorcism just as the wine was approaching the table and as suddenly ejected the hors d'œuvre into her hand. "I do believe," she said, with an expression of horror, "that the thing was raw."

The wine was deposited in safety, jarred only by the blow from the mother's elbow. The soup arrived, too, and the distribution was imminent. The waiter lifted up the cradle, the cellarman stood like a guardian angel behind him and the other waiters hovered about in the background. Father saw the wine impending and held out his water tumbler.

"Wine always goes to my head," he said, "if I drink it plain."

And he picked up the carafe and filled with water the glass containing the precious drops. When he returned the waiter glanced apprehensively at the cellarman as if the life of the American might be in danger. The waiters in the background disappeared as though unwilling to witness such a desecration.

The cellarman's neck grew red and his fingers twitched nervously. The sight was awful.

But worse was to come. Mother had her way of drinking claret.

"I'd like a little sugar in my wine," she said. "Two lumps. It always seems to me to give it more taste. Will you tell that waiter to get me some sugar?"

The host whispered sure as softly as possible, and the waiter went in search of it. Mother dropped in two large lumps. "At home, if this had a little lemon in it," she observed with the air of an epicure, "it would be called a sauganeer."

Daughter, who was beginning to suspect that something was wrong, looked nearly as conscious as the host and refused the wine altogether. So he had almost the entire quart to himself, which was also, in its way, a kind of compensation.

**A MAGNIFICENT EMBLEM OF THE PAPACY.**

This statue of St. Peter is now a well-known object of devotion all over the world, and the custom of placing a copy of it in churches all over Christendom is becoming more and more common every day. It is a magnificent emblem of the Papacy itself. The metal of it once formed a statue of Capitoline Jove, who ruled the world from the Capitol Hill, and was molded to represent the Prince of Apostles in commemoration of Leo the Great's victory over Attila, "the scourge of God." In all the invasions, persecutions, revolutions, sackings and profanations which have devastated Rome during the last 1,500 years, no impious hand has ever been permitted to injure it. Leo the Isaurian, Emperor of Constantinople, and founder of the Iconoclasts, or Image-breakers, wrote to Pope Gregory II. in 726 that he was sending a powerful fleet with an army to Rome, with orders to destroy the famous statue, which, even in his time, had come to be styled "Invicta, Unconquered." But the fleet went down in the Adriatic, and only a few were left to tell the tale of the immense disaster.

Pious Catholics have in past ages set apart part of their wealth to be devoted to spreading veneration for the famous statue, and many miracles have been worked at this shrine. One very remarkable prodigy took place during the holy year of 1725, when a German named Kouvalski, a hopeless paralytic, was instantly cured on being lifted to kiss the foot of the statue.—San Francisco Monitor.

**Ireland's Fascination**

M. Auguste Filon in The Journal des Debats writes: "Have you ever experienced the fascination of Ireland? I mean the double fascination of the land and people. There are certainly other countries more highly endowed by nature \* \* \* but how is it that our memory devoutly cherishes her landscapes as a grey-haired man will keep the portrait of his dead loved one? Whoever has sailed on the Lakes of Killarney towards the mysterious little island of Innisfallen, whoever has traversed the mountains of Wicklow and lingered in the melancholy Valley of Glendalough, preserves the image, and even more the impression. It is the same wild, penetrating charm which our beloved Brittany leaves, and this comparison will help you, perhaps, to understand what I say. We cannot help remarking that both Brittany and Ireland are Celtic countries. Both one and the other have created, by the slow action of nature on man, that race which Mr. Chamberlain would wish to sweep from the face of the earth, and of which Renan has said, that if it has not produced great poets it is poetry in itself."

**Canada's Great Illustrated Weekly**

In keeping with the progress of the age, CANADA'S GREAT NATIONAL HOME NEWSPAPER, THE WEEKLY GLOBE, will be very materially improved for 1904. Numerous important changes are in contemplation, but the leading feature will be the introduction of an EIGHT-PAGE ILLUSTRATED SUPPLEMENT ON CALENDERED PAPER. This will undoubtedly make it the most popular weekly offered to the people of the Dominion. For particulars see advertisement in another column of this issue.

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**A MAGNIFICENT EMBLEM OF THE PAPACY.**

This statue of St. Peter is now a well-known object of devotion all over the world, and the custom of placing a copy of it in churches all over Christendom is becoming more and more common every day. It is a magnificent emblem of the Papacy itself. The metal of it once formed a statue of Capitoline Jove, who ruled the world from the Capitol Hill, and was molded to represent the Prince of Apostles in commemoration of Leo the Great's victory over Attila, "the scourge of God." In all the invasions, persecutions, revolutions, sackings and profanations which have devastated Rome during the last 1,500 years, no impious hand has ever been permitted to injure it. Leo the Isaurian, Emperor of Constantinople, and founder of the Iconoclasts, or Image-breakers, wrote to Pope Gregory II. in 726 that he was sending a powerful fleet with an army to Rome, with orders to destroy the famous statue, which, even in his time, had come to be styled "Invicta, Unconquered." But the fleet went down in the Adriatic, and only a few were left to tell the tale of the immense disaster.

Pious Catholics have in past ages set apart part of their wealth to be devoted to spreading veneration for the famous statue, and many miracles have been worked at this shrine. One very remarkable prodigy took place during the holy year of 1725, when a German named Kouvalski, a hopeless paralytic, was instantly cured on being lifted to kiss the foot of the statue.—San Francisco Monitor.

**Ireland's Fascination**

M. Auguste Filon in The Journal des Debats writes: "Have you ever experienced the fascination of Ireland? I mean the double fascination of the land and people. There are certainly other countries more highly endowed by nature \* \* \* but how is it that our memory devoutly cherishes her landscapes as a grey-haired man will keep the portrait of his dead loved one? Whoever has sailed on the Lakes of Killarney towards the mysterious little island of Innisfallen, whoever has traversed the mountains of Wicklow and lingered in the melancholy Valley of Glendalough, preserves the image, and even more the impression. It is the same wild, penetrating charm which our beloved Brittany leaves, and this comparison will help you, perhaps, to understand what I say. We cannot help remarking that both Brittany and Ireland are Celtic countries. Both one and the other have created, by the slow action of nature on man, that race which Mr. Chamberlain would wish to sweep from the face of the earth, and of which Renan has said, that if it has not produced great poets it is poetry in itself."

**Canada's Great Illustrated Weekly**

In keeping with the progress of the age, CANADA'S GREAT NATIONAL HOME NEWSPAPER, THE WEEKLY GLOBE, will be very materially improved for 1904. Numerous important changes are in contemplation, but the leading feature will be the introduction of an EIGHT-PAGE ILLUSTRATED SUPPLEMENT ON CALENDERED PAPER. This will undoubtedly make it the most popular weekly offered to the people of the Dominion. For particulars see advertisement in another column of this issue.

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