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THURSDAY 14 B 37 FIRST

Mark to the first transfer THE LISTLE STANDS

Be wall the the mode of some Catholics who site working hight and the over the letters illespheres to thou dat I of 1 Salisting Govern ment will do absolutely notions to modify the insult below the coloniation. It was like drawing a both

from Mr. Balfoot to get fam to acknowledge the Government's intention But he did acknowledge it in the House of Commons on the 14th, he vause Mr. Dillon compelled hon to say "yea" or "no plainly, He said 'No The debate is reported as follows in our English exchanges Mr Dillon asked the First Lord of

quired of the King on his accession to the throne by the Bill of Rights, the Government proposed to take any Acclaration before the Coronation, and if not why not

probably remembers that there was a bill brought into the other House for the purpose of modifying the terms of the declaration to which he objects. That bill met with very little favor blease or any body else.

Mr Dillon-Pardon me, the right bon, gentleman has not answerered was whether the matter had been brought up in the other House last year, I was aware of that. What I did ank was whether the Government intended to take ateps before the Coronation of His Malesty to modify what is to many of his subjects objectionable in the statutary declaration---

Mr. Ralfour-I replied to that question by reminding the hon gentleman for modifying the declaration, and that these proposals had not been redaired with favor even t, the hon gentleman and his friends.

Mr. Dillon ... Will you kindly parden me for saying that the right hon. gentleman has not answered my question at all. I asked as to the intention of the Government, and he twice reminded me of what we know already.

Mr. Palfour-I am sorry I omitted a corollary which I thought the hou. seathernan would know, which was that we were not likely to renew the attempt.

Mr. Dillon - Then am I to understand that the Government have no intention to modify the declaration? Mr. Balfour - We have no intention of introducing a bill before the Coronation certainly.

St Patrick's Day parades have been condemned in Ireland by an Irish Bishop In his Lented pastoral Mo-t Rev. Dr. O'Dollerty, Catholic Bishop of Berry, says "Another abuse which has crept in of late years is a prolanation of certain helidays, of to Church, especially St. Patrick's Day and the Feast of the Assumption, by uncless and unineaning procession. We cannot believe the organizers of these processions are the friends of either the Church or their country, for they are not serving the one or the other by their silly displays. As a justification of their action they say that pthers have their processions, and why may they not have the same? This plea does not justify them. If others indules in party displays, thereby perpotenting entarian feeds setting man against man, and causing year after year ziote and bloodsbed, surely membeen of Chitet's Church are not justified in following their example not emolous of evil-doers," says the Pasimist, "nor eavy them that work enignity. For they chall shortly withor away as grass, and as green herbs whall quickly fall " (Ps , XXVI , 1 2) In the words of St Paul to Titus we may to you: "In all things show yourselves as example of good works, in doctrine, in integrity, in gravity. mound speech, unbiamouble, that your termines pear to confounded not harman my things to let to your charge."

Religion-Education-Crime

A few weeks ago the editor of Sabarday Night, taking cover behind the tativities a crime in Canada, delivered what he, no doubt, considered an economismly clover stab at Catholics and Anglicans. After deilling the figties of critical up and down his page and parading them in every way calcollet detection the timelight in which the desired to exhibit them, he wiked for deer to think hard upon onething apart, that Catholics and Aicto a who above demand religious education for their children in the closes are the largest denominational contributors to the population of the contentiara cor Canada

There it is is Now see Case endeffect. Son religious instruction in the chools and you will reap the crop to the providentiaries. Q D D

The outsilves we must see that we read the article with contemptuous consistent and a considering the source of threw it issue Nor have we portioned there are not note. An he or contemporaries, or any Angleans writing to the one of the least rather or it. They, too, no doubt, considered

Several or our readers however appear to have been very much worried by the need logic of Saturday Night. We have received no fewer than

a down regrests to repudrate the statistics. To what purpose? What is the object?

the or two gentlemen say then non-Catholic friends have spoken to there about it. And they do not relish the idea in the least that the Catholic Church is the church of the criminal classes in public reputation

It is with these distressed friends, hot with the editor of Saturday Night that we would discuss the question. It will not be necessary for us, accordingly, to explain away the statistics at all. There will be no need to argue that it is not the religious persons, among the Cate (* and Anglicans who find themselves in the penitentiaries as the logical conclusion of their habits of life. Nor will the orggestion, be called for that the penitentrary statistics represent merch, the percentage of criminals found out, and consisted. For instance the ilattered woman of the world with an intimate knowledge of murder in a certain form is a bundredfold a greater criminal the Treasure whether, seeing that the I than the unfortunate one who has just got a term in the reformatory. The religious behals passionately held by expert company promoter the bank defaulter and the dishonest trustee are millions of His Majesty's subjects hardly less criminal than the petty shoplifter, though they manage with were denounced in the declaration re- consummate success to evade the law, or protect themselves against its punishment

And so it is, on as far as you like to go A hundred comparative cases might be cited. A young married noman stole, five cent's worth of trash steps towards the modification of the from Timothy Eaton and was "sent down" for twelve months. The sentence, by the way, cut her wedding trip short A young fellow stell several bottles of beer. He was intoxicated at the time. His name was a Catho-Mr. Ballour-The hon. gentleman lie name He got three years on Memday last On the other hand a Bominion (lovernment official in a border town had been stealing for swenty years, but did not get into the clutches of the law. He changed his residence to the United States two weeks ago. About the same time the treasurer of a benevolent society owned up to a \$60,000 "folly" at the expense of the widow and the osphan He was promptly forgren. We never heard that any from those whom it was intended to of the experts who wrocked the Central Bank or the Farmer's Loan have figured in the criminal statistics. This is really all beside the mark.

But we must return to our subject: the criminal statistics as they are presented to us We have before us the report for the years 1885-66, 1900-01. the question at all. What I did not ask The Register cannot discern in these statistics any represent to the Catholic Church Neither, indeed, can the Dominion statustician. We quote him in his own words

"The Roman Catholic record in Year 1800 . . . per cent (of criminals) 38.8 As the Romen Catholic population numbered 41.2 per cent of the population in 1891, there has been a retrocession from eciminality of a very gratifying character "

What Mr George Johnson mounts is this, that the percentage of professed Roman Catholics in the penitentiaries has atendily declined year by year since the Government undertook to compile statistics by religious de- dom, if ever, has a war of its dimennominations, and as the record stands the percentage of Catholics in the sions resulted in so much shughter in criminal calendar is less that the Catholic percentage of the general populaen in detail, have still farther improved according to the recent census; but we have not the time to go into that now

Our object is not to repudiate theotatisties at all The alleged resecuts which the irreproachable editor of Saturday Night rubs into as, and which has made some of our friends so very indigment, is that the Catholic meand in the statistics is higher than the other religious denominations with the exception of the Anglicans. We say without any hesitation that there in no reproach either to Anglicans or Catholics. We say further that from our great and holy Mother Church we could look for no countenance if we were to attempt to repudiate the record. Why? Well, in the first place, the Chitholic Church is represented by a chaplain in every penitentiary in Camada. and every unfortunate who claims theelurch is instantly claimed in return. In fact the Church is most realous in pressing her claims and taking her lost sheep back into her protecting arms. Some one may thoughtlessly ask: Why should this be done? Are not those so-classed and claimed Catholics all or nearly all of the sort who know little or nothing of their religion. who were never taught the catechism, who carry with them only the mane of Catholic parents, who are nothing else than the leakage and wreckage of a submerged social class, with whom is short religion is a mere accident of birth. They were horn, baptized and lost overboard from the secial steer age, ignorant of the truthe of religion and careless of its graces.

It is all very true, and pity 'tis 'tis true. But we must not be too self-righteous towards them.

None of us can have forgotten the parable of the Good Shepherd. There acre possibly in the flock from which that unfortunate lamb atraved not a few clean, fat, fleecy sheep, who had always stayed where the pasture was soft and nutritious, and who, if they had been consulted upon the matter. would have said the stray lamb was heedless and ignorant, had not learnt the catechism in fact, and in short had no reasonable claim at all to be

classed with the fair woolly careful flocklings Nevertheless, the Good Shepherd left the ninety and nine careful ones, and sought the lost sheep among the brainbles and rocks, and having found it, took it into His arms and brought it home. Following the divine example, the Catholic Church, as she must do if she would not be false to her mission - and that she cannot be -seeks with solicitation and love lost sleep among the prisons and penitentiaries and brings them home. She would not miss one of them, for all the worldly reproach that all the criminal statistics ever compiled might bring to her in the opinion of the worldly wise ones. She is not, the church of the criminals, but she is the church that claims all criminals who claim her and will not renounce them. It is to the credit of the Anglicans that they follow her traditions and teachings in this respect, that they, too, have their chaplains in the penitentraries and are not afraid or ashamed of the record.

The Register would not go out of its way to attack any other religious denomination, but this may be said without any thought of hostility towards Methodists, Baptists and others, that from the moment any of their members are convicted of crime by legal or religious tribunals, they are no longer counted or acknowledged. Their religious bodies are constituted like social clubs, where worldly respectability is essential both to actual and nominal membership Therefore, they have nothing to do with convicts, and all the reward that comes of their policy they are entitled to.

The Catholic Church on the contrary, is the church of the poor, of the immigrant from every submerged class of the European populations, All are claused, all are counted, wherever tokend; and if, tound in the peniton-Marine are claimed with all the more joy. The Divine France of

church of God, year after year upon the criminal statustics of the country. But the mockers they would make of her redounds only to her fidelity. to the divine massion

And now a word upon the edicational theme. No credit can be gained for the irreligious education which the irreproachable editor of Saturday Night proclams as the foster mother of crinelessass. If that highly eda cated and putiess person had read the report of Mr Johnson with the least degree of care, he would have paised upon the following sentence.

"The 17 years record indicates that while ignorance is the close friend and confident of exhaustity, tet education is not as great a corrective of crime as it formally was. The educated or partially educated class in the community supplied 8.1 per cent of the convicted criminals of 1881-91. H 5 per cent in 1899 and H 3 per cent in 1900 "

The latest report of the Minister of Justice brings, the proportion of those who can read or read and write up to 83 per cent of the convicts of the year 1901. The core and reasonable conclusion from these figures is real-Is too obvious to call for more specific contradiction, of Saturdays Night's hands condemnation of Telegrate collections

The record in the Catholic Church shows even more than Mr. Johnson clams for it, vir. "a retroces ton from erminality of a realifying character" The Nork of our Anglican friends is likewise gratifying to them. Their percentage is declaring and they are content to know that the labor they perform for the sake of religion is blessed. Being the church of the bods of the English people, their inmigrants in Canada are drawn to some extent from the poor and ignorant, and those poor and ignorant they do not disown Be it said to their credit. The Catholic Church, claims, immigrants from every submerged class of Europeans. This leads up to another extract from Mr. Johnson' report. "Crime by foreigners other than people of the United States, is on the increase, while crime committed by Canadians born is considerably below the percentage of the Canadian born in the total population." The point we make is that the Catholic Church claims all that she can claim of the crime charged to foreigners. The other churches do not To the Anglicans 7 per cent. comes from English immigrants It is an important point

We would like to be able to place our finger upon the official statistics the Catholic record considered in relation to grave or ahominable crimes Such figures are not available, but we may well be content with the testimony of various non-Catholic clergymen who are preaching the vehement cruvade for social purity,

Let the record stand as it is then Heligion has no cause to blush for it Those who would mock religion in comparison with education are silenced by the record itself. From the report of the Dominion statistician we offer two sentences for their reflection, if they have any mind for refection, rather than recrimination. Mr Johnson says:

"Education is not as great a corrective of crime as it formally was." "The larger denominations (of religion) are steadily and successfully bringing their spiritual forces to bear upon society to reduce crime." Where, we ask again, is the justice of the reproach to religion?

TRELAND AND THE WAR.

The pastoral letters with which the bishops of Ireland inaugusate the penitential season invariably reflect the condition of the country. Indeed, they may be called its voice in a most solema form. In the copies of the Lenten partorale that have come to hand, we discern a note akin to anguish ever the South African war. The Cardinal of Armagh, for instance, writes: "We have so hewall another evil which brings misery and suffering more immediately home to ourselves. For over two years a destructive war has been raging in South Africa. Seldaily marked by the sacrifor of many valuable lives It has been the cause of unfold suffering, not only to those who have been astirely engaged in Ma operations, but to helplass women and, meet pitishle of all, to innocent children, who have been swept away in thousands by want and Bardships. It is very doubtful whother the fruits of victory, even if secured, can compensate, within any measurable distance of time, for the waste of treature; they can moves compensate for the sacrace of human life. Whatever the compensation may be, it is one in which we can hepe to have but little share, though we have beene more than our share of the burden. From the beginning our Irish nobliers have been found wherever the battle was hottest, suffering loss in proportion to their beavery. This loss has left many an Irish home desolute, many a widow and orphase to mourn. To the rich it has brought sorrow, sometimes lifelong; to the poor it has has knought minery, dependent and want. To all it has brought a busden which presses beavily still. And not only the people of the present generation, but their children and their children's children, shall groan under the crushing weight of taxation which shall descend to them as a pernicious interitance from this war Whatever redeeming features others may find in it, for us it is a real, unmixed, warelieved evil Hence it is our interest that it should come to a speedy conbringing about this desirable result; we cannot influence the councils of statesmen. Our only sesource is prayer, and we should pray entrestly and ferrently that it may please Divine Providence to merckully remove this

KOWTOWING TO UNCLE SAM.

mourge, and restore to we the inestim-

able blessing of peace."

Prince Henry, of Pressia, brothern-law of the German Emerge, is be-

its first principles and losing its primitive simplicity. They think it looks like kowiowing to reyalty. Put verily it is the other way. Royalty in England and Germany is kowtowing to more stremuous than dignified. All the time the two monarchial nations are scolding and disputing with each truest friend of the western republic. There never was seen such an instation in high places of the story of Codlin and Short

What the significance of it all may be we cannot guess. Some assume that the game is being played against Russ in their readiness to help they assumsis and France, others that it is a ed many duties quite different from competition between Germany and those contemplated by the Osaham with the Americans in the nexts onslaught upon China, for which the Jingo-Jap treaty paves the way. Elther guess may be far from the truth, One Canadiam at least bas been very badly disturbed by all the goings-on. Mr. Gourlay, M. P., all the way from Nova Scotia, declared in the House of Commons last week that he is ready to dig a trunch, take his wife and children into it and pot Yankers. for two years. It may be that this sitimatum wM have a sebering effect upon the excited nation south of our frontier. Mr. Courley could do a of damage in two years. If no one terfered with him. He should do nothing rash, however, until the rell of diplomacy has been little a little. England may be in this game with Germany for all Mr. Gourlay knows. It would be a catastrophe if he were to open walk ball castridge upon an ally, whose blood we are often assured is thicker than water.

EDITORIAL MOTES.

Mr. Clement Scott, the colebrated Catholic dramatic critic, edits a newspaper called The Free Lame. It has recently been added to the list of publications prohibted for sale in South Africa by order of the military authorities. Clement Scott served twenty years in the War Office, His eldest son, Captain Philip Scott, was through the siege of Ladysmith, and his youngest son, Eric Scott, was for two years in the Imperial Yeomanry. Mr. Scott communicated his grievances to the War Office, and received a reply that "the matter has been referred to Lord Kitchener" Mr. Scott protests that he is a "loyal subject," but it is probable that the title of the publication had more to do with its sousomhip than a perusal of its con-

Baron de Michels, a Franch diplomatist of note, has published a volume of interesting "Souvenirs," which run from 1886, to 1886. Some of his mont remerkable chapters are devoted to his experiences in Rome before the French troops who were protecting Pope Plus IX. were withdrawn in order to be sent against the Prussians in 1876. The Baron went one day before the entry of the and to see the Pope, whom he hand in his tittle room in the have grown up with much better Vellegia, which was like a monactic cation than their lathers. There

cell in spite of ancoming troubles, Pio Nono was in good spirits, and chatted in a lively manner with the French diplomatist. The question of Holmess, desiring to give a good likeness of himself in the Baron, took the latter's erm and went with lumto the library. The sudder presence of the Pontift outside his private apartments and in the company of the French acting diplomatic repre-

sentative, as Baron do Michels, then was caused immense agitation throughout the Vatican Prolates. guards, and servants were all under the impression that the Holy Father was about to leave Rome and to sees the profection of France. The runor suread like wildfire throughout the when it was known that the Pope hadquietly returned to his monastic cell-

can Catholic Quarterly Review Dr. world-wide attention

The spread of the Society of St Vincent de Paul has been one of the most remarkable events of the past is the relation of the parish priest to century, he observes It was founded by a group of zealous young Cathohe students in reply to the taunt, "Show us the works of the Catholic Church " Four facts stand out, the founders were laymen, they were conferences As a rule the best con young, they were men of education. they chose works of charity as the flevidence of the divine origin and mission of the Church, It is particularly to be noted that they worked not lations and the spirit of the society merely to relieve bodily suffering, but to make the poor better in all ways and that the spiritual works of charity were prominent in their plan.

That the society has flourished and is flourishing in this country is a fact concerning which, happily, there is no dispute, but this is not to say that its condition is as good as it might be, nor that it gives assurance of its fitness to meet new requirements

Even so short a time as forty years ago (the first conference in New Eagland, that of St. James', Boston, was aggregated April 18, 1862) Uncle Sam to-day, with backbendings the condition of our Catholic laymen was very different from what it is now. When the society was established those who formed the nucleus were neither young nor college-bred, but other, each protesting that it is the plain men, many of very moderate education, of the class that was most likely to be useful to the priest in the various odds and ends of non-spiritual parochial work. Among them, providentially, were most admirable characters, zealous, solf-forgetful and actuated truly by the love of God and their neighbor. It is but natural that

and his associates. A great charge has come over social conditions since that time. Municipal belp to the poor has spread and increased wonderfully. It is generally distributed with no sectation discrimination. Should the Society of St. Vincent de Paul auddenly disappear from the face of the earth, it would probably require not even a year for affairs in this community to he so readjusted that the merely material wants of the poor might well be met. On the one hand, cities and towns might give more, on the other. the money which directly or indirectly comes to the conferences from the parish priests might by distributed through other channels.

But would there he no loss? On the contrary, the loss would be frightful; first of all to the members. That loss in opportunity to do good works, to help save souls, as well as bodies, to win graces, to gain indulgences, can he reckoned by no human booking The loss to the poor, though not in dellars and cents, would be equally appalling; the words of kindows and encouragement, the Christian sympathy, the baptisms of children, the reformation of sinners, the families held together, the tottering faith supported. Who shall estimate the loss were these things left undone?

It is inevitable that the members should come into contact with those of other creeds and most desirable that they should meet them with credis. For this purpose they must meet them as equals.

It is best to admit frankly that the great majority of our members are not up to the requirements of this work Let me try to make myself perfeetly plain on this point Neither riches nor education are necessary to make admirable members. Some of the best I have ever known earned their based by manual labor. The personal friendship of some of these has been and is very dear to me. Were all such as they, the society Would be very different from what it is and much better. But even then there would be the admission to make that there are works both within and without the society for which they have not the education. This is no more a reflection on them than it would be to say that they are not clad in purple and fine linen. They have what is far better, true and humble hearts; but it does not follow that there is not soud of me; stied for higher work. The Catholic hedy is much stronger than it was in the early days of the society amongst us, Apart from accessions through conversions, the suns of former men

have grown up with much better ode-

Harge numbers of young Catholics risto distinction in the professions and in his mess. Those in our ranks are telatively few. He have tried to get the Pope's photograph arose, and His I them and some base accepted the invitation Why not more?

It is an axioms that no one, be his fortuitous advantage of wealth, learning or position what they may, can give anything to the Society of St. Vincent de Paul that shall in the least equal what he will gain from it if he be a faithful member. But there is an other side to the question-the good of the cause It was for this that the society was originally founded in France, and founded by young laymen The Church does not consist of the clergy atone, but of all the faithful For the symmetrical and perfect de city, and excitement only subsided belopment of an organization it is necessary that all the parts should I do their share of the work. The omarks of Bishop O'Connell, of Port-land, before the Catholic Union, or followers of St. Vincent de Paul Roston, during the past summer on In the January issue of the Ameri- lay co-operation, and the interest which they have raised show that the time for meeting this problem is at Thomas Dwight, of the Harvard Medi- hand Let the younger generation of cal School, has an article deserving educated Catholics do here what Ozan am and his friends did in France

This brings us to a very difficult. and delicate question which practical ly lies at the root of the matter. It the conference. The question stouts not be avoided were it possible to do so, for the support of the parish priests is essential to the movement At present there is great variation in the relations of the pastors and the ferences are those that are in close touch with the pastor, who is also the spiritual director, who makes it a point to attend the meetings frequently and who is familiar with-the regu-As a rule the worst are those in which the pastor takes no interest.

Are many of our conferences fit to be trusted by themselves, especially if they should undertake work out of the beaten track? Some, Indeed, are, but, unfortunately, more are not. What does this show but the crying need or the infusion of new blood?

WHY DO WE WAIT? Why do we wait until ears are deaf Before we speak one kindly word, And only utter loving praise When not a whisper can be heard?

Why do we wait till hands are laid Cross-folded, pulseless, etc we place Within them roses sweet and rare, And lilies in their flawless grace?

Why do we wait till eyes are scaled To light and love in death's deep trance-Dear, wietful eyes-before we bend

Above them with impassioned Why do we wait till bearts are still

To tell them all the love in ours, And give them such late meed of And lay above them fragrant flow-

How oft we, careless, wait till life's Sweet opportunities are past, And break our "alabaster box Of ointment" at the very last!

O! let us heed the living friend Who walks with us life's common

Watching our eyes for look of love, And hungering for a word of pealect -New York Tribune.

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