

I HAVE glorified Thee on earth, I have finished the work which Thou gavest me to do. John XVIII: 4.

Table with columns for 'EIGHTH MONTH OF DAYS', 'August', and 'THE IMMACULATE HEART OF MARY'. It lists liturgical events for 1902, including the Eleventh, Twelfth, Thirteenth, Fourteenth, and Fifteenth Sundays After Pentecost, with corresponding feast days and readings.

Indulgenced Prayer. To thee, O Virgin Mother, never touched by stain of sin, actual or venial, I recommend and commend the purity of my heart. An indulgence of 300 days, once a day, to all the faithful who, devoutly and with contrite heart, recite this ejaculation.

HOME CIRCLE

THE BOY WHO KISSED HIS MOTHER.

She sat on the porch in the sunshine As I went down the street— A woman whose hair was silver, But whose face was blossom sweet, Making me think of a garden Where in spite of the frost and snow Of bleak November weather, Late fragrant lilies blow.

I heard a footstep behind me, And the sound of a merry laugh, And I knew the heart it came from Would be like a comforting staff In the hour and time of trouble, Hopeful and brave and strong, One of the hearts to lean on When we think that things go wrong.

He lit up the pathway singing; I was the woman's eye Grown light with a wordless welcome As his warm arms the skies. "Back in, sweet mother," He called, and bent to kiss The low face that was lifted For some mothers mis.

That boy will do to depend on, I hold it this is true— From love with their mothers Our bra heroes grew. Earth's best hearts have been loving Since the world began! And the boy who kissed his mother Is every man. —Eben E. Rexford.

THE LEGS OF THE DEATH AND ASSUON OF MARY.

We are told after the dispersion of the people, the Blessed Virgin dwelt in her house beside Mount Zion, and she sedulously visited all the parts of her Son's life and passion as she lived, and she is said to have lived twenty-four years after the Ascension of Christ. And when a certain day, her heart burned with longing for her so that she broke out into loud tears, the Angel Gabriel

and reverently saluting her, told her, on behalf of her Son, that after three days she should depart from the flesh and reign with Him forever. And the Angel gave her a branch of palm from paradise, which he commanded should be borne before her. And the Virgin, rejoicing, gave thanks to God, and besought two boons of the Angel—first, that her sons, the Apostles, might be assembled at her death, that she might die in their presence, and that they might accompany her to the tomb, secondly, that in expiring she might not behold the Evil One. And the Angel promised her that these things should be. And the palm-branch was green in the stem, but its leaves were like the morning star.

And while John was preaching in Ephesus, behold it thundered, and a cloud caught him and set him down at Mary's door. He entered in, and Mary marvelled and wept for joy. She told him that she had been sent for, that Christ had brought him to her. She besought him to take charge of her burial, and to bear the palm-branch before her bier. And while John was wishing for the presence of his brother Apostles, behold they were all transported in clouds from the places where they preached, and set down together before the door of Mary. To whom, while they gazed on one another, greatly astonished, John went forth, warning them of Mary's summons, admonishing them not to weep, nor let it be imputed to them that they who preached the Resurrection feared death.

And when the Holy Virgin beheld the Apostles assembled around her, she blessed the Lord, and they sat around her, with lights burning, and watched till the third day. And toward nightfall on the third day Jesus came down with hosts of saints and angels, and they ranged themselves before Mary's couch. Sweet hymns were heard at intervals till the middle of the night. And then Jesus called her softly twice that she should come to Him; and she answered that she was ready joyfully to yield the spirit. And thus her spirit quitted the body and flew into the arms of her Son. And she neither suffered pain nor her body corruption. Now the Lord commanded the Apostles that they should carry her body into the Valley of Jehosaphat and place it in a new tomb that had been dug there, and watch three days beside it till she should return. And when she thus surrounded her

flowers of zion, which are the blessed company of martyrs, and lilies of the valley, which are the bands of angels, confessors and virgins. And the angels that had remained in heaven came down to meet the angels that ascended up from earth and the latter answered and said. "This is she who is beautiful among the daughters of Jerusalem, even as you have seen her full of grace and love." Thus her soul was received up into heaven, rejoicing and was seated on the throne at the right hand of her Divine Son. And the Apostles saw that her soul was such that no mortal tongue could express its whiteness.

And when the body was laid on the bier, Peter and Paul uplifted it, and the other Apostles ranged themselves around it. John bore the palm-branch in front of it. And Peter began to sing, "In exitu Israel de Egypto," and the rest joined softly in the psalm. And the Lord covered the bier and the Apostles with a cloud, so that they might be heard but not seen. And the angels were present, singing with the Apostles. And all the city was attracted by that wondrous melody.

But the Jews ran to arms that they might seize and burn the body. And the high priest put forth his hand to overthrow the bier, but his hand straightway withered, and the rest of the people were stricken with blindness. Then the high priest besought Peter, who promised that if he confessed that Mary was the Mother of God he should receive his sight. And he confessed and saw. And taking the palm-branch, by command of Peter, he touched each man among the people, and such as believed in the Most Blessed Virgin received their sight, but such as believed not remained blind.

And the Apostles laid the body of the Virgin in the tomb, and they watched beside it three days. And on the third day the Lord appeared with a multitude of angels and raised up His Immaculate Mother, and she was received, body and soul, into heaven.—From the "Catalogus Sanctorum," by Peter De Natalibus.—Ave Maria.

JESUIT MISSIONS OF THE YUKON

Holy Cross Mission, Koserelsky P. O. Alaska, June 1, 1902.—Dear Sir—The Alaska Mission of Yukon finds itself in sore need of help, owing to a devastating plague which has raged among the Eskimoes and which in a short time carried off one-half of the native population. It would take too long to describe the tale of horror witnessed by the missionaries during the plague. Suffice it to say that the well ones fled from shelter, from food and from home, abandoning the sick to their fate amidst the unburied remains of the dead, and exposing themselves to the horrors of starvation. The missionaries exerted themselves to their utmost, nursing the sick, assisting the dying, burying the dead, and distributing with an unparing hand every means at command, leaving the mission exhausted and in a crippled condition, struggling to keep on with its schools and its work. We cannot think of abandoning the field or of sending adrift the orphans whom the fearful plague has left on our hands, but we shall continue the work begun, confiding in God's Providence and trusting in the efficacy of this appeal to your generosity. Hoping that your readers will contribute their mite and pray for the conversion of these natives, I am yours sincerely in the Sacred Heart, REV. J. L. LUCCHESI, S. J.

Contributions may be sent directly to above address, or to Rev. J. M. Plot, S. J., Gonzago College, Spokane, Washington, U. S. A. We have 16 priests on the Yukon, and Mass intentions would be most welcome.

THAT BABY.

It ain't no trouble now to find The things that used to be A-scattered round about the house, Or hid away from me. The paper's allus right to hand, The tid's on the chair, My hat don't leave the front hall. "Most 'fore I hang it there. An' everything is orderly An' just the way it's put, Without a trait of cur's truck A-kickin' under foot. But when I look around the room, An' see the chairs just so, An' all the things that settin' in The place they ought to go, I'd give the rest o' this o' life If I could only see That baby strewin' things around The way they used to be." —J. J. Montague, in Portland Oregonian.

The War on the Church in France

Cardinal Richard's Earnest and Eloquent Letter of Protest to President Loubet

To the President of the French Republic.

Sir—A profound and painful impression has been created throughout all France by the decree which has closed one hundred and twenty-five schools and by the ministerial circular which has shut up two thousand five hundred additional schools.

It is our duty to communicate to the official head of the State the solicitude we feel on this occasion, on religious as well as patriotic grounds.

The first question which suggests itself is: What are the motives which have called for this sudden and violent measure? There has been no scandal, no disorder in these educational establishments, which are under the direction of teachers holding certificates, as the law requires. The only reason there can be advanced is that the instruction given in these schools is in keeping with the principles of the Catholic Faith and that the teachers belong to religious congregations. An additional reason is that the Freemasons openly declare that every Christian idea shall be eliminated from the education of the young.

This is a violent attack upon conscience directed against families. As a bishop, it is our duty and our right to protest in the name of these families against this sort of tyranny which is the most cruel of all tyrannies. It is to be noted that these attacks have been systematically planned by the anti-Christian sects. In 1886 a law dealing with schools eliminated religious instruction from the school curriculum. Four years later teachers who were members of religious congregations were excluded from the public schools on the grounds that these teachers, being Catholics, taught things the State could not permit teachers in its pay to refer to.

Families, by way of reproof to these laws, established schools at the cost of many sacrifices frequently renewed. Great crowds of children flocked into these schools. As a counter stroke to this continuous manifestation of the wishes of families, the Freemasons enacted the law of association, which aims at making the establishment of free schools impossible. The simultaneous closing of about three thousand schools has no other object in view than the doing away with religious instruction in the free schools after it had been excluded from the public schools.

After the statement of these self-evident facts, we deem it useless to stop to discuss in detail the measures adopted for the closing of the schools. After the declaration made by Premier Waldeck-Rousseau, a great number of the directors of these schools felt they were safe. Their sincerity cannot be called in question. The ministerial circular closing two thousand five hundred schools had not made its appearance, and, besides, a ministerial circular cannot order the closing of educational establishments. If the authorities desired to afford, we shall not say in a spirit of kindness, but in a spirit of equity, to the teachers who had not done so an opportunity of complying with legal formalities, they could have manifested this desire by granting reasonable delays. The granting of such delays was rendered more necessary by the fact that persons versed in knowledge of the law and of administrative regulations question the necessity and the legality of the formalities required of the teachers. The measures adopted manifest an evident desire to close the schools after every means had been employed to bring this about.

These measures are the more regrettable because France needs an era of good feelings. You yourself, Mr. President, have given expression to this view on more than one occasion. We all share it. Now, there can be no harmony of feeling unless due regard be had for religious and civil liberty. The history of the past teaches this lesson. At the dawn of the century, just closed France manifested a cessation of the tyranny which the anti-Christian sects had imposed upon her. Very instructive is the spectacle of the legislative assemblies studying in 1803 the essential conditions on which social order depends.

The first cry, so to speak, that went up from all parts of France was that religion was absolutely necessary. M. Portalis, a man of eminence, who was intrusted with the task of presenting to the legislative body the grave questions involved in the restoration of social order to the country, declared: "The laws and morality will not suffice. The law can only stay the uplifted arm, religion rules the heart."

The conscience of the Nation manifested itself in a most unmistakable manner, especially in respect to the vital question of education. M. Portalis asserts that the voice of all good citizens was heard in the departmental assemblies, proclaiming: "The time has come when theories must give way to facts. There can be no instruction without education; there can be no education without morality and religion." Then, recalling the marvellous works accomplished by the Catholic Church among us, M. Portalis adds: "Catholic piety has founded and sustained our charitable institutions. What have we done? After this general devastation, when we desired to re-establish our hospitals,

we recalled those Christian virgins known as Sisters of Charity, who generously devote their lives to the service of distressed, suffering and infirm humanity."

M. Portalis, summing up the situation, concludes that "France cannot deliberately abjure Christianity... without effacing the monuments of her own glory. He then adds: "There is no religion better adapted to the prevailing conditions in all well-governed countries, nor more suited to the political life of all governments. It is not the religion of a people, but of Man, it is not a national, but a world-wide, religion."

Pius VII came to us, and, though the Concordat sealed the religious peace, France resumed her centuries national traditions, which had been swept away by the tempest of the Revolution. To-day Leo XIII comes to us in the same spirit of love for our fatherland. "We have omitted no effort," says Leo XIII, "to accomplish for France the work of pacification which will secure for her incalculable advantages, not only in the religious, but likewise in the civil and political order." The French bishops share Leo XIII's desire to bring about harmony. Thus do we respond, Mr. President, to the wish you recently expressed in reference to the subsidence of animosities and the union of our dearly beloved France. Respect for religious and civil liberty will bind mind to mind, and heart to heart. If France is attacked to existing political institutions, and we unhesitatingly recognize that she is, she does not desire religious persecution.

The Free Masons are unceasingly at work trying to create division by attacking Christian institutions. As for us, Mr. President, we will continue, with God's aid, to fulfill the duty of a bishop—of a French bishop. We will defend religious liberty, we will defend the liberty of the family in matters touching the education of children, we will defend all legitimate liberties to which as citizens, we are entitled. We ask no privileges but we demand that Catholics shall not be deprived of rights which they share in common with all French citizens. We are convinced that in acting in this way, we shall be working for the general pacification.

In closing this letter, we express, as our venerable predecessor, Cardinal Guibert, before us expressed, the hope that France will never permit herself to be despoiled of the sacred beliefs which were the source of her strength and of her glory in the past, and which placed her in the first rank among nations. I commend, Mr. President, these grave considerations to your wisdom, and beg of you to accept the expression of my most respectful consideration.

FRANCIS CARDINAL RICHARD, Archbishop of Paris, Paris, July 19, 1902.

NOT A NAUSEATING PILL.—The recipient of a pill is the substance which enfolds the ingredients and makes up the pill mass. That of Parmelee's Vegetable Pills is so compounded as to preserve their moisture, and they can be carried in any latitude without impairing their strength. Many pills, in order to keep them from adhering, are rolled in powders, which prove nauseating to the taste. Parmelee's Vegetable Pills are so prepared that they are agreeable to the most delicate.

Advertisement for J. E. Bright, Druggist, featuring an image of a pill bottle and text: 'Use an Oxycodon, Absorb Oxygen and Write for Pamphlet to J. E. BRIGHT, Druggist, Phone Main 2842 136 King St. W.'

Advertisement for Pain-Killer, featuring an image of a hand holding a bottle and text: 'The Whole Story in a letter: Pain-Killer (Wheat Germ). From Capt. F. L. Lyle, Police Station No. 1, Montreal: "We frequently use your Pain-Killer for pains in the stomach, rheumatism, sciatica, neuralgia, headache, cramps, and all ailments which bring me to my bed. I have no hesitation in saying that PAIN-KILLER is the best remedy I have ever used." Used Internally and Externally. Two Sizes, 50c and 10c, bottles.'

Advertisement for Niagara River Line, featuring text: 'NIAGARA RIVER LINE CHIPPWA CHICORA and CORONA 5 TRIPS DAILY (Except Sunday.) On and after June 14, will leave Toronto at 8:00 a.m., 11:00 a.m., 2 p.m., and 4:45 p.m. Niagara Queenston and Lewiston. Connecting with New York Central and Hudson River R.R., Niagara Central R.R., Niagara Falls Park & River R.R., and Niagara George R.R. JOHN F. OY, General Manager'

Advertisement for Typewriters, featuring text: 'Typewriters All makes, rented \$2.00 to \$5.00 per month. CHAS. H. BROS. TYPEWRITER CO. Toronto.'

Advertisement for Pan-American Exposition Buffalo GOLD MEDAL ALE AND PORTER. Awarded LABATT'S ALE AND PORTER Surpassing all Competitors. Includes logo for JOHN LABATT LONDON-CANADA.

Advertisement for J. E. SEAGRAM DISTILLER AND DIRECT IMPORTER OF WINES, LIQUORS and MALT and FAMILY PROOF Whiskies, Old Rye, Etc. ALSO MANUFACTURERS OF THOSE RENOWNED BRANDS "OLD TIMES" and "WHITE WHEAT" Conceded by Connoisseurs to be the Choicest Flavored Whiskies in the Market. J. E. SEAGRAM, WATERLOO, ONT.

Advertisement for The O'Keefe Brewery Co. Limited, featuring images of beer bottles and text: 'OUR BRANDS The O'Keefe Brewery Co. Limited TORONTO. THE DOMINION BREWERY CO., Limited MANUFACTURERS OF THE CELEBRATED'

Advertisement for White Label Ale, featuring an image of a beer bottle and text: 'White Label Ale Their other brands, which are very fine, are: INDIA SPECIAL, AMBER, JUBILEE, CROWN SPECIAL, XXX PORTER and HALF-AND-HALF. The above brands can be had at all first-class dealers.'

Advertisement for The Brown Bros. Limited, featuring text: 'We are Headquarters for Account Books Stationery Office Supplies Leather Goods Bookbinding Fountain Pens THE BROWN BROS. LIMITED 61-63 Wellington Street West, Toronto.'

Advertisement for H. C. Tomlin, The Toronto Bakery, featuring text: 'Toronto, May 7, 1902. To the Advertising Manager Catholic Register: Dear Sir—In receiving my advertisement for the current year in your paper, I feel obliged to compliment you on its merit as an advertising medium. I have decided to double the space used last year, which speaks for itself. Yours, H. C. TOMLIN, The Toronto Bakery.'

Advertisement for The McIntosh Granite & Marble Co., featuring text: 'The McIntosh Granite & Marble Co. Limited 1116 & 1121 YONGE ST. (Terminal Yonge St. Car Route.) Telephone North 1963, TORONTO.'

Advertisement for Memorial Stained Glass Windows and Household Art Glass, featuring text: 'MEMORIAL STAINED GLASS WINDOWS AND HOUSEHOLD ART GLASS Robert McCasland, Limited 68 Wellington St. W., Toronto.'

Advertisement for Church Bells, featuring text: 'CHURCH BELLS Chimes and Pells, Bell Foundry and Repair Works, 400 Queen St. W., Toronto.'

Advertisement for Cosgrave Brewery Co., featuring text: 'COSGRAVE BREWERY CO. OF TORONTO, Limited. Maltsters, brewers and bottlers TORONTO. Are supplying the trade with their superior ALES AND BROWN STOUTS Brewed from the finest Malt and best Barley brand of Hops. They are highly recommended by the Medical Faculty for their purity and strengthening qualities. Awarded the Highest Prize at the International Exhibition, Philadelphia, for Purity of Flavor and General Excellence of Quality. Toronto, Ontario, Canada, 1892. Brewing Office, 295 Niagara St. TELEPHONE PARK 140.'

Advertisement for F. ROSAR Undertaker, featuring text: 'F. ROSAR Undertaker. 240 King St. East, Toronto. Telephone Main 1044.'

Advertisement for McCabe & Co. Undertakers, featuring text: 'McCABE & CO. UNDERTAKERS Telephone Main 88 222 QUEEN STREET EAST, TORONTO.'

Advertisement for Alex. Millard Undertaker & Embalmer, featuring text: 'Late J. Young ALEX. MILLARD UNDERTAKER & EMBALMER Telephone 679 349 YONGE STREET TORONTO.'

Advertisement for D. Mann & Co. Undertakers and Embalmers, featuring text: 'D. Mann & Co. UNDERTAKERS and EMBALMERS 567 Yonge St. Telephone North 2862 No extra charge for house service Open Night and Day. Employee of the fire departments in Minneapolis and Buffalo have been organized under the banner of the A. F. of L.'