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VOL. IX.—NO. 5.

TORONTO, THURSDAY, AUGUST 29, 1901.

PRICE FIVE CENTS

ATTACK ON THE POPE

Rome, Aug. 27.—An Associated Press cable despatch says: An Anarchist, armed with a large cavalry revolver and a dagger, was discovered lurking in the Vatican gardens as the Pope was being carried from his private apartments to a carriage for his daily drive, some days ago. The assassin was seized by a Swiss Guardsman, who had been attracted to the spot by a suspicious noise in the shrubbery, but made such fierce resistance that he was not overcome until two gardeners went to the guardsman's aid. The prisoner, far from seeking to conceal his purpose, glared in it, boasting that he wanted to "remove" the "spiritual giant who is keeping millions of men in thrall." He frankly said he had been hiding in the gardens all the morning and had expected to get near enough to the Pope to kill him. After he had been disarmed and questioned, the man was handed over to the Italian police, who are keeping his identity secret and doing their best to keep the facts connected with his arrest from becoming public. Not even the Pope himself has been informed of the danger he was in. How the Anarchist got into the garden has not been ascertained. Threatening letters, anonymous of course, had been received from time to time for some weeks by Cardinal Rampolla, the Papal Secretary of State, but no attention had been paid to them. Now extraordinary precautions have been taken to protect the Pope. The Noble Guards have strict orders to fire on any stranger approaching the Pope when he is taking his accustomed walk or drive about the Vatican gardens. It is said that the arrest has led to the discovery of an Anarchist plot to murder the Pope.

Cardinal Gibbons on Emigration and Intemperance

In an address at Westford, His Eminence Cardinal Gibbons delivered an eloquent and impressive sermon on emigration and intemperance. He said he was extremely pleased to come amongst them that day at the invitation of their esteemed pastor, Canon Doyle, and he deemed it a great privilege to be enabled to address them in a few words. It was always a pleasure to him to address an Irish congregation, and the Irish people were no strangers to him. Indeed he might say that he was not altogether a stranger in the County Westford, as some years ago he spent some days at Woodville, New Ross, the residence of his old friend, Mr. P. J. Roche, with whom at the present moment he was stopping at Rosslare. Canon Doyle had referred to Irishmen abroad and he should say he had the good fortune of knowing many eminent County Westford men in America, men who were a credit to their country and their religion. The United States, no doubt, was a country of vast resources, and of great industries, but he would like to say a word on the question of emigrating to that coun-

try to which so many thousands of their countrymen and countrywomen were yearly going. He knew under what circumstances people lived in America, and his advice to the young men and women of Ireland was to endeavor to find a livelihood in their own land. Ireland was blessed with a delightful climate, and the great extremes of heat and cold were unknown, whereas in America these extremes were very serious drawbacks. No man prospered in the United States except the man who applied himself with might and main to his work, who toiled hard, not alone with his hands, but with his brain. Unremitting industry and by the closest application to work—in this way alone was success obtained and money accumulated. But why should not the youth of Ireland exert themselves at home? Why do they not employ their best energy and enterprise in their own land? If they devoted themselves to their work and business at home with the same energy and industry that were necessary in America they never think of emigration. Any man or woman that could eke out a livelihood at home should take his advice and stay there, instead of emigrating to America to enter on the keener struggle for existence, which, under trying circumstances, was in progress there. He believed if the Irish people went to work as earnestly at home as they had to do on the other side of the Atlantic they would have no difficulty in securing a substantial livelihood. His Eminence next referred to the question of intemperance. He said he had been to all parts of Ireland—north, south, east and west—and everywhere he had heard the same story from the clergy, and that was that the great vice of the Irish people was intemperance. That was the great stain on the national character. If the Irish people could overcome that failing they would certainly become a prosperous nation. There was no need for him to point out the evil effects that followed this dreadful curse. Sunday after Sunday the evil of drink was the burden of sermons in every church throughout the country. He should admit indeed, that in America as well they were not free from that terrible evil, and it was well known that those who did not succeed there were those who were given to drink. Love of drink kept them poor and daily dragged them down lower and lower. He would give a word of warning to each of the pretty young ladies before him, and that was to seek the heart and hand of a temperate youth, of one who was not a lover of intoxicating liquor. If each of them took his advice their future home would prove bright and happy, and she would never regret the step she had taken. In the several districts he had visited in Ireland he had been astonished and pained by the undue multiplicity of public-houses, each a place of temptation. The cause of intemperance in Ireland could make little progress until the number of public-houses was considerably reduced. He hoped that the Irish people would make a great effort to free themselves from the stigma on the national character, and this great stumbling block to success, temporal and spiritual.

At the conclusion of the address the choir sang "God Bless our Pope," during the singing of which, Cardinal Gibbons remained standing.

OUR PREMIUMS.

Downeyville, Aug. 26, 1901.
Editor Catholic Register:
Dear Sir—The picture you sent me was duly and thankfully received.
MRS. WM. O'BRIEN.
Kinkora, Aug. 24, 1901.
Editor Catholic Register:
The premium picture, Mater Dolorosa, received, for which accept my thanks. The picture is a very fine one. Wishing The Catholic Register much success,
ROBT. BROWN.
Peterborough, Aug. 24, 1901.
Editor Catholic Register:
Dear Sir—Received premium of Aug. 21st. Accept my sincere thanks for same.
MRS. J. DORRIS.

CENTRAL BUSINESS COLLEGE, TORONTO.

If the success of this excellent school may be measured by its annual enrollment of over 700 students, and this enrollment is any evidence of the popularity of the school, based upon thoroughness of work, it will be readily conceded that this institution occupies a foremost position among the leading schools of our Dominion. Its circulars afford interesting reading matter and are mailed free to any one writing for them. See card in this issue.

Catholics and the Former Royal Visit

In view of the approaching visit of the Duke and Duchess of York, it cannot but be of interest at this time to republish the address presented on the 22nd of August, 1860, by the Catholic Bishops of the Province of Canada to the Prince of Wales, now King Edward VII. The address, along with the Prince's reply, is found in a very rare book recording the visit of 1860 and privately printed by the Duke of Newcastle. The address and reply are as follows:

TO H. R. H. Albert Edward, Prince of Wales, etc.:
May it please Your Royal Highness—We the Catholic Bishops of the Province of Canada, assembled at Quebec to take part in the universal joy caused by the visit of Your Royal Highness to this portion of the British Empire, hasten to express, in our own names and in behalf of our Clergy, the feelings of happiness we experience in feeling in our midst the Presumptive Heir to the Crown of England, the august and dearly beloved Queen, who, by her virtues, adds a fresh lustre to the Throne of one of the most powerful Monarchies in the world.

Charged with the sacred mission of preaching to the people confided to our care—the duties as well as the dogmas of Christianity, we are ever careful to teach them that it is "by God Kings reign," and that therefore entire submission is due to the authority they have received from on High, for the happiness of their subjects. We feel convinced it is to this traditional respect for the high moral principle of legitimate authority, which constitutes the strength of all society, that Canada has long enjoyed a peace and tranquility which promises to be of uninterrupted duration.

We are happy in giving Your Royal Highness the assurance that the Catholics of this Colony partake of our sentiments of gratitude to Divine Providence for the many advantages which they possess under the protection of the British Government, especially as regards the free exercise of their religion. We have a firm conviction that the presence of Your Royal Highness amongst us will tend to develop and to strengthen still more those feelings of attachment and loyal devotion which bind them to the Mother Country.

In conclusion, we pray Your Royal Highness to accept our warmest and most ardent wishes for the prosperity of the vast Empire the destinies of which you will one day be called to rule. Happy in forming part of an Empire under which this, our own beloved country, has made such rapid progress, we shall not cease to offer up our prayers to Almighty God, to beg of Him that they who wield authority may ever be guided by the unvarying laws of Justice and Equity; that they may labor with constantly increasing success for the happiness of the people subjected to their rule; and that they may thus perpetuate before the eyes of other nations the glory of the British Crown.

I accept with the greatest satisfaction the welcome which you offer me in your name, as the Roman Catholic Bishops of the Province of Canada, and on behalf of your Clergy, and I assure you that I feel deeply the expression of your loyalty and affection for the Queen.

I rejoice to think that obedience to the laws and submission to Authority, which form the bonds of all society and the condition of all civilization, are supported and enforced by your teaching and example.

The assurance that you enjoy the free exercise of your Religion, and that you partake in the benefits and protection of the British Constitution, is a pledge that your hearts and those of your fellow-subjects, of whatever origin they may be, will ever be united in the feelings you have now expressed of attachment to the Crown of Great Britain.

I acknowledge with gratitude the earnest prayers which you offer to Almighty God in my behalf, and I trust that my future course may be such as will best promote the welfare of this great Province and of its inhabitants.

(1) To you, Gentlemen, who are engaged within the walls of this building in the education of the Youth of this Country, I also tender my thanks. I trust that your University may continue to prosper, and that in future years its sons may look back upon the days they have spent under your instruction with the same gratitude and sense of the benefits they have enjoyed, as I and others feel towards the more ancient Institutions of my own Land.

(2) The concluding Paragraph is in reply to the Address from the Laval University.

Experience Keeps a Hard School

Hard by the ancient city of Syracuse, as everyone knows, stood the temple of Vulcan, guarded by the Odora, Canum Vis, to warn off unworthy visitors.

Whilst modern civilization certainly allows dogs of all breeds a very close companionship with man, nowhere, to our knowledge, is the employment invented for them by Diana retained in favor. Nor is it necessary here to allude to the queer incident which culminated in the destruction of the discerning hounds of Syracuse. That incident will quite naturally suggest itself to most persons of a classical turn in connection with the sensational experiences of a couple of Methodist ministers from Ontario in the city of Syracuse, N.Y., last week. With the essentially scandalous side of the matter and the conflicting stories told by the parties directly concerned we of course have nothing to do, and make this one harmless remark only, that if the city of Syracuse, N.Y., had but a couple of sleuths as sagacious as those that, for a space, regulated the morals of the ancient Syracusans, there would now be no need for a Methodist conference sitting at Smith's Falls in the capacity of odora canum vis. For our own part we would sincerely wish to be excused from mentioning the exploits of these Methodist ministers at all, but that by their own voluntary and most deliberate statements they have added an additional chapter to their already too startling story, a chapter that cannot be passed over by us without some comment.

The astounding excuse offered to the Canadian public by the reverend gentlemen who have come in for so much undesirable notoriety is that while peacefully and playfully engaged in passing one of them off for a Catholic priest, a whole train of tribulations befel both. They had no intention of exceeding the perfectly legitimate bounds of mere innocent

frankliness, by leading the guests at the hotel where they put up to regard one of them as an Irish Catholic priest and friend to whom any malicious person might safely offer doped candy or drugged ginger ale.

Here is the statement of Reverend Mr. McAmmond, published in The Toronto Globe of Saturday.

"During the day I had been accosted on the street by a stranger, who from my priestly appearance mistook me for a Father Lindsley, and my friend, Mr. Sanderson, was also accosted by another stranger as 'Mr. Thomson,' and so during the remainder of the day Mr. Sanderson jocularly called me 'Father Lindsley,' and I, returning the jest, referred to him as Mr. Thomson. When at the hotel I stepped up to the register, Mr. Sanderson, adopting a slight Irish brogue, said: 'Now, Father Lindsley, you register first.' I carried out the jest and wrote 'Lindsley,' substituting some common christian name for the word 'father.' The name I used was the first that came into my head, and I do not remember it now. Turning to Mr. Sanderson, otherwise 'Thomson,' I asked if I would write his name. In this joking way the names as reported were registered by me."

It may not be a very easy thing to imagine a Scotchman "adopting a slight Irish brogue," but we will suppose the Dooley dialect has now become so popular that even a Scotchman may with some effort and practice drop into it.

The opening scene in the drama as enacted at the Syracuse hotel would probably have been in the following lines, according to the authorized version by Rev. Mr. McAmmond:

Enter two Methodist ministers, with a rollicking air, one slightly in advance and twirling a shilaleigh.

Side stepping up to the astonished clerk, the first addresses his companion: "If ye please now, Father Lindsley, will ye put yer autograph on this beautiful book?"

"Of course an I will, Mr. Thomson, and why shouldn't I?" (Aside) Ye know me bhoy, that in our perignations around the lovely City of Syracuse this night, if we should happen at all be accident to swallow some doped candy or drugged ginger ale, it would never do to deprive ould Ireland of the credit of our coming home on a stretcher or belt locked up in the police station. Besides there's the criminal statistics of the country to be looked after and we must see that the record of the Irish does not run down."

The foregoing is something like a Scotch rendering of Dooley Irish. To the light-hearted Methodist brethren it may seem facetious in its way; but we confess it duller and more dispiriting than undistorted prose. Nor can we refrain from casting a doubt upon the probability of the masquerade having been suggested to these two Methodists abroad by the fact that a stranger did mistakenly address one of them as "Father Lindsley," because we have looked up the directories of Canada and the United States and fail to find a "Father Lindsley" in the ranks of the Catholic clergy of either country. This is a point that we think would have weight with a jury considering uncorroborated evidence. However, there is one conclusion that can be drawn from the sequel of this very sorry joke. It is dangerous for Methodist ministers to try to represent themselves as Catholic clergymen. All who have ever tried the game came to trouble after the manner of Esop's jackdaw in the borrowed plumes, who was pecked to shame and exposure by his own kind. There was in Toronto some years ago a Methodist minister who fancied wearing a Roman collar. One day an unregenerate Protestant policeman saw him standing on a street corner and picked a quarrel with him. The contretemps nearly disrupted the Methodist general conference and almost disarmed the Toronto police force. Still some people can never learn anything except through personal, and oftentimes, very bitter experience.

St Michael's Sanctuary Society

The annual excursion of the St. Michael's Sanctuary Society took place on Tuesday, the 6th inst, to Niagara-on-the-Lake. The Toronto Navigation Co.'s steamer "Niagara" has seldom, if ever, carried a happier party across the lake than is did on that day.

The officers of the society deserve great praise for the splendid success of the outing, everything on the programme passing off to the entire satisfaction of all.

Special thanks are due to Rev. Father Treacy and to the many other friends of the society who contributed either financially or otherwise to make the picnic a success.

Among those who accompanied the excursion were Rev. J. P. Treacy, D. D., Rev. H. Canning and Rev. J. J. McButter.

The following is the list of prize winners in the games of the afternoon:

- 50 yards dash, 10 and under—F. Seitz, J. Gavigan.
 - 100 yards dash, 12 and under—C. Davis, J. Hennessy.
 - 100 yards dash, 14 and under—E. Foley, J. Seitz.
 - 100 yards dash, 20 and under—G. O'Leary, F. O'Brien.
 - 220 yards race, 14 and under—J. Seitz, D. Davis.
 - 220 yards race, 20 and under—C. O'Leary, F. O'Brien.
 - Standing jump, 12 and under—C. Davis, T. O'Connor.
 - Standing jump, 15 and under—D. Davis, F. Enright.
 - Standing jump, 20 and under—F. O'Brien, N. McEhan.
 - Foot and shoe race, 12 and under—T. Gallagher, J. Gavigan.
 - Tumble race, 15 and under—D. Davis, H. Boyle.
 - Throwing baseball (open)—F. O'Brien, J. Millan.
 - 400 yards race, committee—N. McEhan, T. Hynes.
 - Baseball match, St. Michael's vs. Shamrocks—Score, 18-19, favor Shamrocks.
 - Batteries—G. O'Leary, W. O'Reilly, F. O'Brien, J. Millan.
- The principal features were the four home runs, two by J. Millan, one by T. Hynes, one by E. Rwing.
- A general meeting of the society will be held on Sept. 1st, for the nomination of officers for the ensuing year. The election of officers is to take place on Sept. 8th.

C. M. B. A. CONVENTION

Great Progress Shown By Reports of Grand Officers.

Niagara Falls, Aug. 27.—The twelfth convention of the Grand Council of the C. M. B. A. of Canada was opened in the town hall here to-day. About 350 representatives are in attendance. They marched in a body to St. Patrick's Church, where high mass was chanted, and on returning to the hall addresses of welcome were delivered by Mayor Slater, the president of the local lodge. The Grand President, Hon. M. F. Hackett of Stanstead, Que., replied.

At the afternoon session the Grand President read his report of the progress of the association since the last grand convention was held in 1898. Nearly five thousand new members have been enrolled in the association, the present membership being nearly 16,000. During the same period over fifty new branches have been organized. The association has paid to the beneficiaries of deceased members the sum of \$576,540.91. The reserve fund amounts to \$117,480.52.

The successful management of the association certainly speaks well for itself. In its present condition the percentage for management is only about 1-2 per cent. of the total receipts, whereas in the very lowest of other similar organizations it is at least 7-12 per cent.

During the afternoon and evening sessions the convention considered the proposed amendments to the constitution, but very few changes were made.

A resolution of condolence on the death of Judge Rouleau of Calgary of the Superior Court of the N. W. T. was adopted.

Telegrams of fraternal greeting were received from the Chief Ranger and officers of the Provincial Court of Ontario and the Catholic Order of Foresters and the Canadian Fraternal Association.

An exchange of cablegrams with His Holiness Pope Leo XIII. was made, in which the Holy Father bestowed upon the convention his apostolic blessing.

THE REGISTER LEADS.
A veteran newspaper man and expert in making up front pages, is Mr. Herbert Burrows, who has written us the following complimentary note:
Toronto, Aug. 16, 1901.
My Dear Cronin—I saw a copy of The Catholic Register to-day and I must congratulate you upon its appearance. I see you are printing your paper in nice clear type and with first class taste as to arrangement. You ought to be well paid for turning out such a creditable and neat looking paper. It is the best looking sheet that I see these days.
Yours sincerely,
H. BURROWS.

Why will you allow a cough to lacerate your throat or lungs and run the risk of filling a consumptive's grave, when, by the timely use of Bickel's Anti-Consumptive Syrup the pain can be allayed and the danger avoided. This syrup is pleasant to the taste, and unsurpassed for relieving, healing and curing all affections of the throat and lungs, coughs, colds, bronchitis, etc., etc.



Visitors and Diamonds

During the holiday season our Diamond trade is much larger than at any other period.

This is due to the fact that visitors realize the big saving in prices offered by us as well as the larger range of selection.

Ryrie Bros.,
Corner Yonge and Adelaide Streets,
Toronto.

DINEEN'S BIG FALL OPENING

We have just started the biggest Fall Opening in Paris in all our history. It has been our yearly effort to have our showrooms completely stocked with winter novelties by the first day of the Fall, so that visitors may have the full benefit of an early purchase. This year we have a bigger and better display than ever—a complete assortment of popular fashion accessories—Collarlets—in all sizes and colors and beautiful furs.

Every garment made on the premises is a few Jacket prices—

- Alaska Seal Jacket, \$150 to \$250.
- Perlan Lamb Jacket, \$125 to \$175.
- Perlan Lamb Jacket, with mink, stone mink fur, Alaska Seal trimmings, \$110 to \$125.
- Electric Seal Jacket, \$90 to \$100.

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