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The Catholic Register.

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ALIVE BOLLARD,

190 Yonge Street, - TORONTO.

VOL. X. No. 24

TORONTO, THURSDAY, JUNE 19, 1902

PRICE FIVE CENTS

A GREAT LOSS TO THE CHURCH

The Outlook of Higher Education for the Catholics of Ontario.

By the removal of Rev. E. J. Devine from his present charge in Montreal it is impossible to approximate the loss that the Catholic Church throughout Canada has sustained, for the influence which he exerted was not confined to the city of Montreal, but extended to almost every province in our land, for McGill University has been training men not only from every province in Canada but from several of the States in the Union, and a certain percentage of them have been our co-religionists. There are, perhaps, no factors in a nation which may exercise greater and more beneficial influences than our educational institutions, and if the graduates from these could be sent out with high and true ideals, showing by their lives the lessons they would wish to inculcate, there would be less need of the sophistry which is paramount in the world to-day. In the present day every statesman worthy of the name emphasizes at every opportunity the necessity of lofty national ideals for he is well aware that such have the key notes of all true greatness, for an empire. And so it is in the student, for unless he be imbued with a keen sense of his duty toward society and toward himself, the fruitfulness of his life is lost. For this reason, therefore, did Father Devine interest himself in the students of McGill University with the gratifying result that both the number and the quality of Catholics who are in actual attendance in that institution, has been increased threefold, thus giving the Catholic population of our eastern provinces a greater representation in professional circles.

Too great importance can not well be attached to this marked increase in the number of Catholic students and therefore an increase in professional men. Here in the province of Ontario, although we are prone to regard ourselves as the "banner" province it seems almost incredible how poorly we are represented.

The following figures from Toronto Colleges will make it very apparent:

College	Total	Catholic
University College	975	30
University Medical	370	10
Sch. of Science	230	8
Dental College	180	7
Trinity Medical	215	6
Totals	1,950	67

This shows that speaking in round numbers out of 2,000 students in the various faculties and colleges in Toronto which are non-sectarian we have a representation of not more than 70 or 8.5 per cent. Take it you will along with this the attendance at the various denominational colleges and the comparison is made totally unbearable, or less that 2 per cent. But using the figures given above there is a ratio of 70 to 2,000, or approximately 1 to 30. Now the Catholic population of Ontario bears the relation of 1 to 6 or 1 to 5, that is 17 to 20 per cent. when compared

with the total population. So that one readily sees the discrepancy in our higher education. To examine our numerical representation on the teaching boards of the above-named colleges is even more disheartening, for it is even less favorable than a comparison of the students enrolled, when we remember that it is only a few years ago that in the whole university there were not more than 25 Catholics enrolled, we can not help but think that it is about time for our co-religionists to arouse themselves or else in the rapid growth brought on by the wave of prosperity under which the province now is moving our ratio of professional men will be even less that it is to-day, or actually nil!

Now Father Devine is a native of Ontario, and his thinking mind could not help being impressed by the conditions existing around him. He lamented these conditions and recognizing that it was a safeguard on our rights and liberties; that it was a duty which we owed to our native province and to ourselves as citizens of that province to see that we were contributing according to our abilities to elevate the standard of society and of education. He accordingly set himself to the task of organizing a club, the object of which was to aid and to exert a moral and religious influence on all the Catholic students entering McGill University. We need not here dwell on the success of that society. We need scarcely refer to the wide circle of influence which Father Devine has through these young men exerted over many a town and borough in Canada, what a lofty contribution he has given to the Church of which he is priest in sending forth an ever-increasing number of young men who thoroughly appreciate their duties as Christians and Catholics—men who will reflect credit on themselves and their co-religionists wherever they go and will stand as pillars to that religious freedom of which we as Canadians are so proud.

Not only did he organize this society for the students, but by the direction of a Catholic Free Library in Montreal he has given such an impetus to the dissemination of good Catholic literature that great numbers are entertained daily by a perusal of these volumes. This work alone should stand as a monument to his memory. It is by a study of the history of nations and their peoples, by a profound knowledge of their art and literature and science, that we form a true appreciation of their advancement. So it is, even in a broader sense, by reading works emphasizing the various admirable features in the Church to which we belong—books throwing light on its history and sacred traditions that we shall be led to appreciate its grandeur and its superiority. Catholic Free Libraries will become more numerous eventually but this end might sooner be attained if men of the stamp of Father Devine should attempt to guide and mould public opinion in its proper courses.

Many other societies of ever-growing popularity, such as the Young Ladies Circle are evidences of the keen grasp he had of the social needs of the people among whom he was placed. It does not require any genius to criticize the shortcomings of existing conditions, but it is a better criterion of a man's inventive ability to be able to supply the long-felt want. Father Devine had a great capacity for such work as this, as is illustrated by the crowning addition he gave the Student's "Loyola Club" when he rented one of the finest houses then obtainable for a boarding and club-house for the members. This also has grown in popularity and has taken a unique position in the history of such organizations in so far as it is a financial success not only self-sustaining but a source of revenue as well. In this work as in the others Father Devine has had the hearty co-operation of the wealthy classes of Montreal as well as material assistance from other quarters in the Province of Quebec. The English Catholic paper printed in Quebec City, which is perhaps the most important Catholic organ in that province has published an editorial in praise of this work and at the same time expresses the hope that similar organizations may soon exist in every university city in Canada.

For the benefit of people to whom the present lamentable circumstances of the higher education of Catholics in Ontario appeal, our papers would do well to copy that editorial.

Furthermore, Father Devine was most anxious to see that the Catholic Student's Society of Toronto be provided with a house similar to the one which he established in Montreal for the students' boarding and club-house, for after some years of actual experience he recognized that the benefit to be derived from such a house could not be estimated. If the introduction of a similar house in connection with the Student's Society in Toronto is going to employ



ST. MICHAEL'S COLLEGE RUGBY TEAM, '01-'02.

the present conditions by increasing the number and character of those entering our universities for the learned professions, such an innovation would be extremely welcome. 'Tis true that it has proved a great boon in Montreal and it will remain to be seen how effectual it may be here in Toronto. Catholics have done a great deal for education in Ontario. They have provided and maintained an excellent system of Separate Schools for the ordinary education of the Catholic child, and there is no doubt whatever but that active steps will be taken to encourage higher education for Catholic young men and women as well. Whatever is the reason it is not due to any lack of talents or of means that we do not pay greater attention to our being fairly represented among professional classes, and it is true that we do not have all our universities and college professors, almost all our professional men, both medical, legal and scientific, all the men who are writing their names across the pages of history in Ontario—willing to have all these men belonging to other denominations and that we should be content to swell alone the ranks of labor and of toil. We must rise to meet the exigencies of the occasion and in this we ought to be encouraged by observing the dignity and high positions that Catholics in Canada have attained through their talents and industry. We must seek to encourage Catholics to enter our colleges and universities; we must assist and encourage and do our best to provide for them when they are there; and above all must we endeavor to mould their lives in such a way that instead of exercising a baneful influence in later life, they may become models of honor, of stability and of Catholic piety. The results of such encouragement will be manifold, for example, instead of retaining almost totally unrepresented, as we are, we shall have a fair proportion of our men competing for and winning laurels in art, in literature and in science and then the Catholics of our province will be regarded as more important members of society, in its broadest sense, and progressive and indispensable citizens of Ontario as well.

To the man of sufficient energy and of such unflinching devotion that higher education for Catholics may receive a proper impetus and encouragement, so that we may some day hope to assume our proper position among the professional and other classes of Ontario—to that man awaits a threefold reward, viz: the praise and undying esteem of his co-religionists, the gratitude of every right-thinking fellow-countryman and what is better far, the knowledge that he has done his duty by himself, his country and his God. The

MARRIAGE OF WM. H. MURPHY.
Mr. Wm. H. Murphy, formerly of St. Paul's Parish, this city, was married at St. Patrick's Church, Cleveland, Ohio, on Wednesday, June 11th last, by the Rev. Father Moran, to Miss Margaret L. Nolan, of Cleveland. Mr. Murphy has been a resident of Ottawa for the past few years, where he is the manager of the district branch of the Pease Furnace Co. The company's business in Ottawa has steadily progressed under Mr. Murphy's efficient management. The Register extends to Mr. Murphy its congratulations and wishes him further success in his business career.

LAPRARIÉ-MONVEY.
In St. Mary's Church, Bathurst street, on Tuesday, the marriage took place of Mr. Adolphe Robert Laprarié and Miss Sarah W. McConvey. Rev. Vicar-General McCann performed the ceremony, which was witnessed by a large number of friends. The bridesmaid and best man were the sister and brother of the bride.

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Office, Toronto St. Toronto

beginning has been made by Father Devine; a magnificent foundation has been laid, but as happens generally in the world in which we live, the praise will be given not to the man whose hands have smoothed and prepared and bulged deep below the level of the eye but rather to the man whose work it has been to fashion on that foundation tower and turret and gable into one attractive and enduring whole. This, therefore, is a work which should satisfy even the highest ambition and the reward is indeed an ample reward. D. J. S.

FLANNERY-O'NEILL.
At the early Mass in St. Patrick's Church on Tuesday morning Miss Isabel Hildegarde O'Neill became the wife of Mr. M. Edward Flannery, of the Great Northwestern Telegraph Company. Rev. Father Gannon performed the ceremony. There was a large number of friends present to witness the ceremony. The bride wore a beautiful costume of lawn tulle de voile with white chiffon applique medallion trimming and a large picture hat. She carried a large shower bouquet of bridal roses. Miss Marion Florence Cosgravo attended the bride. She was gowned in blue organdy over white tulle and also wore a picture hat. She carried a bouquet of American beauties. Little Miss Ethel Raymond, attired in blue chiffon, was a pretty flower maid. Mr. Frank J. Flannery supported the groom. After the ceremony a reception was held at the residence of the bride's parents. The bride's going away costume was a tailor-made brown zibeline, with hat to match. Mr. and Mrs. Flannery left for a tour of eastern Canada.

SPOONER'S "PHENYLE" POWDER
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It is antiseptic. It holds Prof. Ellis' Certificate and two World's Fair Gold Medals.

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Laboratory, Post-Office, Ont.

THE ROCK AND THE JESUITS
London, June 15.—In the King's Bench to-day the hearing was continued by Mr. Justice Wills of the action brought by Father Bernard Vaughan, a member of the Order of Jesuits in London against The Rock newspaper to recover damages in respect of an alleged libel contained in a letter which referred to plaintiff as a member of the Order of Jesuits in London, who were described as outlaws and steeped in sedition. Father Vaughan, who gave his evidence yesterday, was cross-examined at length to-day by Mr. Macaskie. He admitted that technically the Jesuits had no legal status in the country, but said that the law had not been acted upon. Justice Wills said it was a pity to make the court an arena of these religious disputes, and to take the opportunity to say unpleasant things about a whole body of men. The plaintiff, in reply to His Lordship, said that if the Order attempted to teach such doctrines as Mr. Macaskie had referred to, namely—old Canon Law made 200 years before the Jesuits came into existence—it would do more harm to the teachers than to the community. Father Vaughan added that his family for 1,000 years had been loyal to the sovereign of this country. He was loyal to his King, and as an English gentleman he utterly repudiated the foul libel against him (applause, which was suppressed). The jury found for the plaintiff damages for £300. Judgment accordingly, with costs.

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Bargain in A Piano . . . ALMOST NEW

We offer to readers of the Catholic Register an opportunity to possess a good piano, not quite new but put in good condition before being offered for sale. Here are the particulars.

A "Elfin Grand" Upright piano beautifully finished and only two months in use; marble top; price, \$250; our special price, \$150 cash and \$5 a month.

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TORONTO RAILWAY COMPANY

The relations of the Toronto Street Railway Company and its employees just now appeal to the public in a dual sense. In the first place the prospect of a strike affects the citizens generally, whilst the efforts of the parties to impute widespread dishonesty to the conductors touches the investing class with whom Toronto Ralls had been a favorite stock.

With regard to the definite charges laid against many of the conductors we do not propose to say anything for the present. Whatever evidence may be available will be laid before a jury. There is a point, however, which is not affected by the reserve challenged in the name of Justice, that is the importation of American private detectives and the methods which these men employ when in Canada—methods that would not be tolerated in the United States.

It is highly desirable that no time should be lost in expressing the public antipathy to the practice of drafting a Pinkerton force into Canada every time a corporation suspects dishonesty in its employes, or sees a strike ahead. We do not hear of French detectives being called upon every now and then to expose crime in England or Germany or protect property from native workmen. Depend upon it that just as soon as the administration of justice in any country, be it in England, France or Canada, begins to limp and totter; just as soon as it threatens to collapse unless foreign props are obtained to sustain it, that moment social order stands condemned in that nation. Have we arrived at this stage in Canada? The heads of our Canadian corporations are the loudest shouters of loyalty amongst us, and they are the first to deride the administration of justice in the Dominion, when they telegraph to Chicago for foreign detectives on the faintest intimation of wrong.

When the present troubles have been disposed of, a public investigation of this evil before the Attorney-General should be demanded; and the position of the Crown lawyer, particularly towards the Toronto Railway Company should be made a leading feature of the inquiry. Whether the employes of the road strike or not, enough has happened to warn both the general public and the investing class that the Toronto Railway Company is not managed on safe principles. It is clearly wrong that paternalism should be made the motto of a joint stock company. When conductors have to advance the money upon which the daily sales of tickets are made, when they have to buy their clothing and other supplies in stores nominated by the company, and at exorbitant prices, it is time for the citizens who have given the company its franchise, and the individuals who invest their savings in the deep waters of its stock to assert themselves. The franchise was given to a supposedly competent company of modern-minded men. The franchise is short and uncertain in proportion to the shortcomings of the company, and the franchise is after all the only security of the stockholders.

The employes should not at the same time ask too much in striving to secure an adjustment of their real grievances. There must always be a distinction between the observance of union rules by employes and the union assuming to stand wholly in the place of the employer—except that the latter may retain his privilege of paying the wages. The unions in Toronto are working harmoniously with all descriptions of employes, and there is no apparent cause why the Toronto Railway Company should not recognize the union of its employes, like all the shops and factories of the city that are living up to union conditions. This is the one point in regard to which the committee of the street railway employes should be moderate. The men have real grievances, they are subject to many pressing exactions which the citizens condemn without any qualification. It may be—and doubtless is—necessary to their future security from the re-imposition of similar exactions that their union should be recognized by the company; but let the recognition not be defined in language which appears to the public as if the union were ordering the company to go back and resign the conceded rights of all ordinary employes.

This dispute is not one in which employers and employes alone are mostly concerned. The trouble closely affects private citizens as the grantors of the franchise and the holders of the company's stock. The tide of sympathy is with the men so far. The people have little use for paternalism the profits of which cannot be traced on the company's books. The

management has been following the lines of the Newfoundland ring who tried the fishermen of that colony, and of the coal barons of Pennsylvania who mortgage the earnings of their foreign-born miners. A Toronto civic franchise must not be operated by such a management one moment longer than can be helped. Whether the men strike or not, the evils that have grown up under this company must be corrected in the interests of the public.

MRS. JOHANNA KENNEDY.
On June 7 the death occurred of Mrs. Johanna Kennedy, of 35 Carr street, at the age of 69 years. The deceased lady was born in Kilsrush, Ireland, and came to Canada in 1851 and has been a resident of this city ever since. Shortly after her arrival here she was married in St. Mary's Church by the late Archbishop Walsh, who was then parish priest. The deceased was well known and highly respected in the West End, and especially among the people of St. Mary's Parish, with whom she had been associated. In her early days and even up to the time of her death she was always found helping and assisting those in sickness and other troubles. The deceased leaves a family of four to mourn her loss, two sons and two daughters. The funeral, which took place on June 10th from St. Mary's Church to St. Michael's Cemetery, was largely attended. The Requiem High Mass was sung by Rev. Father Arthur O'Leary. The pallbearers were four old friends of the deceased: Messrs. G. Lafrancis, Michael McNeill, Francis O'Rourke and James Cunnerty. The family of the deceased has the fullest sympathy of their many friends and many a silent but fervent prayer is offered for her in her old parish church that God may reward her for her many deeds of kindness during her life.

FUNERAL OF FATHER HEALY.
The funeral of the late Rev. Father Healy, of St. Michael's, took place on Thursday morning last to Mount Hope Cemetery, where the deceased priest's remains were interred. At 8 o'clock Solemn Requiem Mass was sung by the Rev. Dr. Treacy, assisted by the Rev. Father J. Mianhaia as deacon, and Rev. Father Beach, sub-deacon. His Grace Archbishop O'Connor presided, and associated with him in the sanctuary were Rev. Fathers Cruise, McIntee, Williams, Kelly, O'Leary, Smith, McCarron, L. Mianhaia, McEhernen, Flanagan, Murray, Frazer, Chancellor Rohleder and the Christian Brothers. The pall-bearers were Rev. Fathers Canning, Cline, Flanagan and L. Mianhaia. At the end of the Mass and before performing the last absolution His Grace Archbishop O'Connor approached the altar and paid tribute to the deceased.

PILGRIMAGE TO ST. ANNE DE BEAUPE.
The Register directs attention to the announcement made by Rev. Father Twomey, of Tweed, of the forthcoming annual pilgrimage from Ontario to the Shrine of St. Anne de Beaupe. Increasing numbers from all parts of the province are availing themselves of the facilities provided each year by Father Twomey, and all may depend that nothing will be overlooked in regard to their convenience and comfort next month.

FROM INDIA
We are now in receipt of a magnificent lot of pearls—Rubies—Sapphires and Emeralds, many of which are extremely rare gems. These were not bought promiscuously, but each particular one was selected personally by a member of our firm who just returns from the Orient. Your inspection is invited. There will be no selling yesterday on our part. We are pleased to see them. Mention the Register.

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The range of the season in men's hats is the PANAMA—it may cost a little more but it will wear for five years at least and is washable. The demand has been extraordinary—the output small. Order to-day.

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JEWELLERS BY APPOINTMENT TO HIS EXCELLENCY THE GOVERNOR-GENERAL

FROM INDIA

We are now in receipt of a magnificent lot of pearls—Rubies—Sapphires and Emeralds, many of which are extremely rare gems. These were not bought promiscuously, but each particular one was selected personally by a member of our firm who just returns from the Orient. Your inspection is invited. There will be no selling yesterday on our part. We are pleased to see them. Mention the Register.

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The CATHOLIC CHRONICLE...

DEVOTED TO FOREIGN NEWS

ROME

The departure from Rome of the Shah of Persia on Sunday last was made the occasion of an anti-Papal demonstration.

When the Emperor William II. of Germany was in Rome in 1888 he brought from Berlin a special carriage with horses and driver and footmen.

But this was a triumph to the anti-Papal party in Rome. On Sunday morning, at the departure of the Shah, they took occasion to make this evident.

There is, however, another side to the picture. When the King is made the object of insult or attack, there is another cry.

"And why? For the so-called 'hallucination to visit' And what did it matter to these shouters if the Shah did not go to the Vatican, and if the Vatican had demanded, not the visit, but the usual forms of such visits?"

The outrages made to the Pope are also apparently intended as outrages to the religion of which he is the Head.

The King of Italy. It is pleasant work for a Minister to palliate the ebullition of patriots against the Pope;

Amongst the many projects in which Catholic devotion is shown to the Sovereign Pontiff Leo XIII. in this year of his Jubilee in the See of St. Peter, that of the Catholic workmen is one of the most interesting.

The Honorary Committee has for its president Prince Marcantonio Colonna, Assistant at the Pontifical Throne.

Three persons, remarkable in their respective ways, have died rather suddenly within the past week.

The new French Bishops are Canon Campitron, of Auch, and the Very Rev. Vicar-General Beauvain de Beausejour, of Besancon.

The Fathers of the Congregation of the Holy Ghost have received the full list of their religious who perished in the Martinique disaster.

ollo religion as being still the national and official religion of the French nation and the Republic.

IRISH LITERATURE.

An Earnest Plea for Its More Serious Study. The following fervent letter speaks for itself. It comes from the pen of a gentleman who is no stranger to readers of this paper.

Dear Sir—The lamentable dearth in our public libraries of works written on Irish subjects by persons competent to take up such material and do it justice, prompts me to offer a suggestion.

Librarians usually complain that when some patriotic Irishman has a number of Irish works placed on the library catalogue, they remain untouched and unread.

While good, wholesome Irish fiction is always welcome, it should be the aim of the association to see that the major portion of the books thus placed is Celtic in spirit and comprises works on the arts, sciences and literature of ancient Ireland.

Summing up the foregoing, briefly, the objects of the association should be:

- 1-To select at regular intervals a national committee or advisory board which shall select a certain number of works each year for the purposes of the organization.

The great lung healer is found in that excellent medicine sold as Bickie's Anti-Consumptive Syrup.

the Ancient Irish." In writing on this very subject says "During the first part of the eighteenth century possession of an Irish book made the owner a suspected person and was often the cause of his ruin."

The causes of the indifference of the Irish people to their own literature are too obvious to allow blame to rest on the race.

Dr. Douglas Hyde, in his magnificent work, "A Literary History of Ireland," tells us that when O'Curry, O'Logan and O'Beirne's catalogue of a little more than half the manuscripts in the Royal Irish Academy, the catalogue of contents filled thirteen volumes containing 3,418 pages.

GOOD DIGESTION SHOULD WAIT ON APPETITE -To have the stomach well is to have the nervous system well. Very delicate are the digestive organs.

A LESSON FROM THE LEAVES. It is easy to obey the rule of constant rejoicing as we see farther into things.

The great lung healer is found in that excellent medicine sold as Bickie's Anti-Consumptive Syrup.

If workmen were all of one true to their fellows as many of them are false to themselves, there would be no "labor question" in the present acceptance of the term.

OUR ARGUMENT

NO OBJECT in your buying a poor wheel -after you've paid the repair bill it will prove the dearest. A good wheel means comfort.



Perfect is a good wheel—it's made right—looks right—sells at the right price. Wheels from \$25 to \$80, according to the model.

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AWNINGS AND TENTS THE D. PIKE CO. LIMITED 123 King St. East, Toronto.

Empress Hotel Corner of Yonge and Gould Streets TORONTO. Terms: \$1.00 per day.

The Highest Type of Excellence in Musical Instruments is Exemplified in BELL ART PIANOS and ORGANS. BELL ORGAN AND PIANO CO. LIMITED GUELPH, ONTARIO.

If you are Renting or working for someone else, why not get a farm of your own in New Ontario. For particulars write to HON. E. J. DAVIS, Commissioner of Crown Lands, Toronto, Ont.

OUR PURE ALES Give life and vigour to the weak—cheerfulness and good fellowship to the convalescent. To all Dealers Hotels and Cafes. Toronto Brewing Co.

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Loretto Abbey... WELLINGTON PLACE, TORONTO, ONT. This fine institution recently enlarged to meet the requirements of the times, and is situated in the quietest and most desirable locality.

School of Practical Science Toronto. Affiliated to the University of Toronto. This school is equipped and supported entirely by the Province of Ontario, and gives instruction in the following departments:

ST. JOSEPH'S ACADEMY St. Alban Street, TORONTO. The course of instruction in this Academy is designed to prepare students for admission to the University of Toronto.

St. Jerome's College, BERLIN, ONTARIO, CANADA. Thorough instruction in the Classical, Philosophical and Commercial Courses. Special attention given to the German and Polish Languages.

Loretto Academy The usual High School studies are continued at BOND STREET, in addition to a Special course for O.S.W. Work, including Bookkeeping, Business Correspondence, Shorthand and Typewriting.

CONSERVATORY OF MUSIC COLLEGE STREET. DR. EDWARD FISHER, Musical Director. THE HIGHEST EDUCATIONAL STANDARDS AND STRONGEST FACULTY IN CANADA.

OUR MAIL COURSE IN Wireless and Sound Telegraphy. Now has many students. Nothing like it ever given. The cost is nominal. The results are good.

LOYOLA COLLEGE MONTREAL. An English Classical College, Conducted by the Jesuit Fathers. There is a Preparatory Department for junior boys and a Special English Course for those who may wish to follow the ordinary curriculum.

MUSIC AND Musical Instruments of Every Description. Wholesale and Retail. Wholesale and Retail. Wholesale and Retail.

LET us make three tabernacles: one in the Feet, one in the Hands, and one in the Heart...

SIXTH MONTH 30 DAYS June THE SACRED HEART

Table with columns for Day of Month, Day of Week, and various feast days for June 1902.

Indulgenced Prayer: Heart of Jesus, burning with love of us, inflame our hearts with love of Thee...

HOME CIRCLE

MATER DOLOROSA. Because of our dear infant dead With golden hair, To me all little heads...

Because of two wide, earnest eyes Of heavenly blue, Which look with yearning gaze...

Because of little death-marked lips Which once did call My name in plaintive tones...

Two little hands held in my own, Long, long ago, Now cause me as I wander through...

THE EVENING WIND. The quiet dusk is broken through With cool and rushing sound...

THE CARE OF ROSES. Happy the rose grower who gathers roses unmarred by worm and blight...

Some people believe you may be saved to-day and lost to-morrow and many believe in death-bed repentance...

IT REACHES THE SPOT—There are few remedies before the public to-day as efficacious in removing pain...

Chats With Young Men ONLY ONE WAY IS RIGHT "My boy," said Uncle Hiram once, while giving me advice...

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The Catholic Register

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Telephone, Main 489 THURSDAY, JUNE 19, 1902

THE COMING HOLIDAYS

There is universal joy this week in the schools, colleges, convents, academies and all institutions of education. During long months the pupils have been looking forward to this period of the year, when they could close their books and be freed from the restrictions and discipline of the school.

But when we talk of the vacation we are generally taken up with the idea of the students to the exclusion of all others. Herein we make a grave oversight. It must not be forgotten that there are others as well as students for whom the vacation is a necessity and a time of great relief.

task of the teacher much harder and it gives the child the feeling that may serve later on to spoil a whole year of instruction. How would parents like to have outsiders comment on themselves, belittle them, and find fault with their methods, manners, or habits in the presence of their own children? They must not forget that during the scholastic term the teachers have to wield the parental authority and anything that tends to lower the teacher in the estimation of the pupil is as dangerous as that which would give the youth an unenviable idea of his parents.

A SALUTARY LESSON

The Rock, an English Protestant organ, has been smartly rebuffed by a British jury for libeling the Jesuits. Father Bernard Vaughan has secured a verdict for \$1,500. The action was not taken until patience had ceased to be a virtue, even on the part of priests, in face of the ignorant vituperation of the paper.

One feature of the case against The Rock may be considered as calling for special comment. Father Vaughan was asked by counsel if he repudiated the doctrine that heretics should be sent to their place. He answered that it was a monstrous anachronism. Emphasizing this reply The Catholic Times says: "We rejoice that Father Vaughan so emphatically expressed the sentiment of Catholics. The question put to him was evidently based on an argument attributed to Father Mariani de Luca, S. J., Professor of Canon Law in the Gregorian University in an appendix to Mr. H. O'Donnell's book extracts from the professor's theological writings are given in Latin, and English translations, with sensational headings, said to have been executed under the superintendence of Professor Margolouth, of Oxford, have just been published by the editor of The Rock.

There are as many as six prefaces, and the first, which is the most violently anti-Catholic of them all, is signed — anonymously of course — by a "Liberal (Roman) Catholic." As it is difficult to secure copies of Professor de Luca's works in this country we are at present unable to state how far Latin extracts and the translations can be taken as representing his real view. But this much we may say, that the whole subject of the treatment of heretics is now purely academic, and may very appropriately be left to the consideration and discussion of academic people such as Professor Margolouth, who, so doubt, have ample time for debating the questions which agitated the world two and three centuries ago.

ANGLICAN SYNOD AND FRENCH CANADA

It was managed one way or another that the proceedings of the Anglican Synod, held in Toronto last week, developed considerable interest for denominations with whom our Church of England friends in Canada are supposed to be desirous of dwelling in Christian toleration if not in spiritual peace. Some delicate attentions were paid to the Methodists to begin with, setting the teeth of many a humble follower of Wesley on edge. Among other spirited acknowledgments of this part of the Synodical programme was a courteous retort that the principal offender was only a shoemaker who had been elevated from his bench into a pulpit by the Methodists themselves, and that after all it might have been wiser not to have divorced the cobbler and his last. This slur has since been branded libelous to a degree. Hardly has this equal expended its

violence when the Synod made an effort to collide with the Catholic body. The consequences are not at all likely to be serious, we are happy to say. Mr. John A. Ewan, a doughty Scot and editorial writer on The Globe, albeit a member of the Synod of the Church of England in Canada, gave a frank opinion on the spot regarding this exploit. It appears that two pilgrims from Montreal, Mr. George Hague, a banker, and Rev. Archdeacon Kerr brought to the bar of the Synod a request for sympathy with alleged evangelization of the French-Canadians Mr. Hague, in his zeal for the welfare of Sir Wilfrid Laurier's supporters, is not only willing to have their cash on deposit, but is equally solicitous to take charge of their faith. In fact it was shown by the information he afforded that the spiritual account upon his bank books "closed the year with a small cash balance"—a most remarkable circumstance, proving clearly that there is money in proselytism as a business venture, although on the other hand it did seem strange that Mr. Hague reported no "converts" entitled to dividends.

When Mr. Hague "the well-known banker," (so the newspaper report runs), had threshed out the financial end of the question, Rev. Mr. Kuhring took up its political side. "In the evangelization of French Canada," said he, "lay the solution of a United Canada." This doctrine seemed to interest Mr. S. Blake, who though the mission was doing no work, and had ceased on that account to contribute to it. However, would invest another \$100, seeing a dividend in sight. Then The Globe editor grew angry. We quote the newspaper report of what he said: "Mr. John A. Ewan said the talk on French missions was something that always aroused his anger rather than his sympathy. He did not think they had any right to treat two millions of his fellow-countrymen as Hottentots or wild men from Borneo. He contended that they had the Scriptures and a Christian religion and should not be interfered with."

At this stage Rev. Dr. Langtry moved that the Synod sit with closed doors, in committee of the whole, "as they had a lot of dirty linen to wash, and might as well wash it at home as on the street." The newspaper which reports Dr. Langtry's words does not mention whether The Globe man had a boiled or a soiled shirt on, and indeed we should be sorry to think that the journalistic profession is so alluded to in these days. But it was ever thus. When the great Samuel Johnson was turned away from the door "me Lud Chesterfield," a parson was going upstairs with his nose askew, because it had come in too close proximity with the great lexicographer's linen.

However, putting dirty linen aside, we would warn our Anglican friends in all sincerity not to count over-confidently on the dividends which Banker Hague's figures conjure up. What are the facts? French-Canadian Catholics are constantly increasing their proportion of the population, not only in Quebec, but in Ontario as well. The Synod will find more reliable figures in the census bulletin than in Mr. Hague's report. Has it not been a subject of comment in the Synod itself, as well as a public reflection for generations that the decline of the Church of England in Canada is owing to its not being democratic enough in its nature to suit this country? The late Principal Grant, in the last paper that came from his pen, which appears in the newly-published work, "Christendom Anno Domini 1800000," says as much, in explanation of his statements that the Anglican congregations are "divided and so are dioceses, while rural schools of divinity and rural schools for the education of boys and girls are started by the different sections." He goes on to add "The Church of England in Canada is weak in the country and strong in the cities. The country is more democratic than the city."

It may be that some clergymen in the Church of England in Canada do not admit this state of things, though it is evident enough to all who have eyes to see. On the contrary they may try to convince themselves that the cause of their failure to attract the crowd is that they do not make as much boastful effort to push proselytism among the French-Canadians as some of the other Protestant denominations. The Register is not disposed to discuss faith and serious religious conviction in this connection at all, because to do so would be only a waste

of time. The French-Canadians are not being proselytized, nor are they in danger of this influence from the west. Protestant denominational leaders in Ontario look upon it as a popular role in this Province to advertise their missions to the French-Canadians. Our Anglican friends are falling behind in the competition of the sects, and some of them would lead their denominations into a rivalry of "French missions" with the Baptists and Presbyterians. Aside from the loss of self-respect which the adoption of this policy must involve, it would inevitably fail to effect even the paltry object of advertising the denomination as an aggressive Protestant force.

The plain truth is that the Anglicans cannot compete with what are sometimes styled the Dissenting sects, through lack of the democratic spirit, as Protestantism understands it. But the Catholic Church in Quebec as throughout the whole of Christendom, is the true mother of democracy. The later history of that Province amply attests the living influence of this fact. As Principal Grant put it "To the habitant the church represents his race, laws, institutions and traditions. To quarrel with or to hurt it is to hurt every cause dear to him. To separate from it is unthinkable. And thus it seems that the conquest of French Canada by a Protestant power has strengthened the Church as an organization, having consolidated the mass of the people into an ecclesiastical phalanx, from the serried ranks of which units may be occasionally detached by proselytizing zeal, but whose columns remain unbroken and assailable."

The Catholic people of French Canada and Ontario will not consider what has happened in the Toronto Synod as deserving of any other feeling than one of pity for men who ought to have grown wiser through disappointing experience. Anger it may arouse among Anglican adherents, themselves, men like Mr. Ewan, who realize the poor littleness of it. The French-Canadians can afford to be good natured after the manner of people who have grown accustomed to the peaceful course of the conquest of Canada which is blessing their admirable unity.

HOW THE PRESBYTERIANS MANAGE

The Presbyterian General Assembly went for the French-Canadians with more dash than the Anglicans, who are novices. The charge of the Knox-ians was made at long range, to be sure, and French Canada is still blissfully unaware of its having been made at all. But the manner of the putting up the bluff is a thing worthy of a little notice on its own account. Rev. Dr. McVicar is an expert in the game. His remarks, however, may be dismissed as an old-told tale. This year he was seconded by a Rev. George Pidgeon, from Streetsville, who is certainly so dove of peace. Hear him too.

"Rev. Geo. C. Pidgeon, of Streetsville, considered the present state of that province a real menace to the peace and security of Canada. He said this because the Riel question, the Manitoba School question, and the other questions which had threatened to divide Canada on race and creed lines had started there. Then the lack of education in the people made it possible for politicians to stampee them and in consequence every turnover in Quebec had witnessed the almost complete annihilation of the Opposition. While he did not deny culture to the upper classes of Quebec, he held that the general average of intelligence in Quebec did not begin to compare with that in Ontario."

Having "Pidgeoned" the Presbyterian public to such an extent, Rev. J. E. Ducloux undertook to beat the Streetsville record. He asserted that "only the spread of the Gospel, as Protestants hold it, throughout Quebec could save Canada from the most serious consequences, and make the French-Canadian people really loyal to the British Crown. A religious conquest (not of gun-powder) of Quebec was necessary to the maintenance of Protestant supremacy and to generate a new national spirit."

Again "Not a Gospel of gunpowder and a baptism of blood, as some high church dignitaries preached, but a penetrating of Quebec with the religion of Christ as Protestantism had it."

Quebec, that it is necessary for Protestants to advise them against gunpowder and bloodshed? Where is our patriotic press in Ontario, that reports such language as a matter of course and makes no comment upon it? Would that press be silent if an assembly of French-Canadians started to talk about gunpowder and bloodshed as a means of modifying the attitude of Ontario? This is the identical language which Protestant missionaries in China indulge. Surely public opinion—if such a thing exists in this enlightened province—ought to reprobate wanton incitement to civil strife.

EDITORIAL NOTES

Most Rev. Dr. Murphy, Archbishop of Hobart, who still enjoys a hale old age, was one of the clergymen who officiated at the burial of the Irish Liberator, Dan O'Connell, more than half a century ago.

A London cable dispatch says: Hon. Edward Blake met with an accident on Saturday. He was knocked down by a cab and sustained slight bruises and a scalp wound. He is progressing very favorably and expects to be out in a few days as well as ever. There is no cause for anxiety.

Mr. Michael Herbert, the newly appointed successor to the late Lord Pauncefoot as British Ambassador at Washington, is the brother of Herbert Muckross, late owner of that famous Kerry property before its purchase by Lord Ardilaun. Mr. Michael Herbert is married into one of the "Four Hundred" families of New York.

The Indian Catholic Directory for 1902, published in Madras, estimates that the total number of Catholics in India and Ceylon (excluding Burma) is at present 2,235,934. These are ministered to by 848 European missionaries and 1,772 native priests. There are 2,095 primary schools with 169,304 children in attendance, excluding orphanages and colleges.

The Globe has made itself a megaphone for Police Magistrate Denison, in his annual puffing tour "at home." The "colonists" of Toronto pay the Police Magistrate's salary every summer while he is advertising himself in the "Mother Country." We were lately getting the idea forced upon us, through The Globe, that this self-constituted apostle of preferential trade was an advance agent for the Canadian Cabinet Ministers attending the coronation. But Dr. Borden has let the Colonel out upon his own recognizances, so to speak, by disowning him in behalf of the Dominion Government. It was high time, too.

The Irish Monthly for June gives a long extract from "T. P.'s" recent sketch of a Jesuit he had known, and supplements it by some interesting particulars of Father Carroll, S. J., who spoke German, French, Italian and Spanish so perfectly that leading professors of these languages, including Max Muller, expressed their surprise at the Irish priest's fluency in each. He was master of fourteen foreign languages, could converse in eight others, and had some acquaintance with nine more. He had mastered Irish, Portuguese, Russian, Polish, Icelandic, Danish, Norwegian, Serbian, Magyar, Hungarian, etc., and it goes without saying that he was a great English, Latin and Irish scholar.

Catholic editors are not a tribe greatly prized in court circles, outside that of the Holy Father. But one who died recently in Spain, was of blood royal. The Revista Popular, of Barcelona, chronicles the passing of Senor Don Leon Carbonero y Sol, who was born in Villalobos, Province of Toledo, and was descended from the Kings of Leon and Navarre. He was several times prosecuted by various Liberal Ministers. During the revolution of 1854, and again in 1868, he was three times assailed in his house. In 1852 he established "La Cruz," a monthly review, which yet exists. In 1851 he was granted the singular honor, by Pope Pius IX., of being present at the proclamation of the dogma of the Immaculate Conception.

In a supplement to The Tablet Cardinal Vaughan states the present financial position of the new Westminster Cathedral and the prospects of its formal opening for divine service. He says that to complete the structural and other works a further

sum of £10,000 will be required, which must be collected with all speed, or the work must be stopped. Upon this depends the date of the consecration and of the formal opening. His Eminence confidently appeals to Catholics for provide this amount. In doing so he announces that this is his final appeal for the building fund—that there will be no further appeal for the fund in his lifetime if the sum now be asked for be obtained. At present the shell of the Cathedral is practically completed, and the greater part of the sum now required is for the purpose of rendering the interior fitted for the celebration of divine service.

The cable dispatches say London is tired of the Coronation fuss already, though the coronation has not yet taken place. It appears that modern Babylon, like its archetype of old, quickly tires of one sensation. Something new must constantly be provided. And the great sensation of the coronation came off last week, when Joseph Choate, Whitlow Reid and Pierpont Morgan dined with the King—in breeches. The American triumvirate actually put livery on their legs, discarded their republican "long pants," and virtually renounced not only the traditions of the Fathers of the Constitution, but these stern principles of morality that have been embalmed in the statute books of more than one state, whose legislation declares it immodest for a man to display his calves or lower extremities. We have not heard that the subject has been taken up in Congress so far, but at all events King Edward has scored a diplomatic victory which more than offsets all Morgan's purchases of British interests.

The Ritualists and Low Church sections of the Church of England are excitedly discussing the religious significance of the coronation. In this connection it may be timely to show that it was never intended by the Catholic Church that the solemn ceremony of unction should convert kings into ecclesiastics and invest them with quasi-episcopal powers. The question is considered by Father Thurston, S. J., in the current issue of The Month. There is very little in the authorized ceremonies of formulae of the Church and still less in the writings of theologians and canonists of repute to sanction the idea of the ecclesiastical character of a king. But courtly flatterers were not very small concession or compliment, and enlarged without scruple upon the idea of king and priest whenever they thought it would please their royal master. And their royal masters on occasion welcomed this presentation of their relation to the Church, believing it a useful means to strengthen their authority and to justify their encroachments in matters that did not strictly belong to them.

Mr. T. W. Russell, M. P., who from his "Unionism" has become one of the most determined opponents of the present government of Ireland, combated the new grain duties in the House of Commons on Monday last because, as he showed, they weigh excessively on the poorest of Ireland's poor. Mr. Russell has been visiting the west of Ireland, and is writing a series of letters in The Manchester Guardian. The member for South Tyrone is at last fully and firmly convinced that, as he expresses it, nothing short of a re-secularization of Connaught will meet the necessities of the case. The central fact of the situation, he declares, is "simply the want of available land, sufficient for the requirements of the population," while at the same time "all around there is land in abundance." The work done by the Irish landlords from 1847 to 1850 must, Mr. Russell declares, be undone, if life is to be made tolerable in the West, and "the heritage of the people must be restored." The Western granger must go, he maintains, if the people are to live. "And in order to calm the fears of the timid," he writes, "let me point out that the policy I am propounding is not a new policy. I am not its author. It is the policy of the Congested Districts Board, a Department of State created by Mr. A. J. Balfour, at the head of which is the Chief Secretary for Ireland. The Board is engaged in this very work. It buys up every scrap of grazing land that it can secure, with a view to enlarging the small tillage holdings of the tenants. The Board is working on right lines. It is the pace that requires to be quickened. With its present method of procedure Con-

naught will be settled somewhere about the Day of the General Judgment—the date fixed by a genial Irish writer at which the English people will begin to understand Ireland and the Irish."

THE IRISH GUARDS AND THEIR HONOUR

The following description of the presentation of colors to the Irish Guards, which was contributed to The Irish Times by a lady, is worth repeating:

His Majesty, with the Headquarters Staff, having passed up and down the line, the ceremony of presentation and consecration of the colors was proceeded with. His Majesty, with the Prince of Wales, and the Duke of Connaught, and Earl Roberts, remained in the centre of the parade ground, where on an altar of piled drums the uncase colors of the new battalion were resting. The ceremony of consecration then took place, and as the men were chiefly Roman Catholics, the ceremony was performed by Father Cyril Foster. He was attended by an acolyte, bearing a silver sprinkler. Father Foster read the following prayers in Latin, while the white-robed servant gave the responses.

Our help is in the name of the Lord, Who hath made both Heaven and Earth,
The Lord be with you,
And with thy Spirit,
Let us pray,

Almighty and Everlasting God, source of all blessing, Who givest strength unto those who conquer, graciously hear our humble prayers, dictation this flag, which has been predicated this flag, which has been prepared for the uses of war.

Grant that it may prevail against our enemies, and that, girt with Thy protection, it may carry terror to the foes of Christian people, whilst to those who hope in Thee it may ever be as a bulwark of strength and an assured pledge of victory. For Thou art the God who destroyest wars, and who shieldest with Thy heavenly protection those who put their trust in Thee. Through Thy only Son Christ Our Lord, who with Thee in the unity of the Holy Ghost, livest and reignest God for ever and ever. Amen.

The colors were then sprinkled with holy water. This portion of the service concluded, prayers were read by Bishop Taylor Smith, Chaplain-General to the Forces. The occasion was unique, not in the consecration of the colors by a Roman Catholic priest, but in the presence of the Sovereign. The hymn "Brightly Gleams Our Banner" to Sullivan's setting, was sung by the bandsmen, accompanied by the wood-wind instruments, giving almost the effect of an organ. His Majesty then handed the colors to the two subalterns of the Irish Guards who were to carry them, and who received them on bended knee.

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Pilgrimage to the Shrine of St. Anne de Beaupre

The annual Ontario Pilgrimage to the Shrine of St. Anne de Beaupre (below Quebec) will take place, this year, on Tuesday, July 22nd.

It will be under the patronage of the Most Rev. Archbishop of Kingston, and the direction of the Rev. D. A. Twombly, P. P., Wood, Ont., to whom all communications as to rates and time limits may be addressed. Particulars in a later issue of The Catholic Register.

The Irish Institute of Christian Brothers

We publish to-day the full text of the sermon preached at the centenary celebration in Dublin last week of the Christian Brothers. The discourse has the merit of embracing an interesting history of modern education in Ireland.

The Rev Dr Butler, O. C. C. Whitefriars' street, ascended the pulpit and preached the centenary sermon. The learned preacher took his text from the Book of Ecclesiastics, chapter 4, verses 1, 10, 12 and 14: "Let us praise men of renown, and our fathers in their generation." He said in such glowing language the author of the inspired Book speaks of those great and wise and holy men who have gone before, but whose works and posterity still flourish in the Church of God. They may well be applied to the good and safely founder of the Irish Christian Brothers—the Reverend Edmund Ignatius Rice—the centenary of whose noble work we are assembled here to-day to celebrate, and to congratulate and rejoice with his spiritual sons, in whom his name and his work liveth unto generation and generation. To rightly appreciate the man and his work, it is necessary to take a brief survey of the educational history of Ireland, which may for clearness sake be divided into three epochs. First, education as it was in ancient times in Ireland. Next education as it was at the opening of the nineteenth century. Thirdly, education as it is at the present hour. 1. The age from the introduction of Christianity into Ireland in the fifth century to the coming of the Anglo-Normans in the twelfth. If we except the Danish raids, may fitly be called the golden age of religion and learning. The Irish Church seemed to have no spring, but only a glorious summer and autumn it burst forth at once into flower and fruit of piety and learning. Whilst the Continent of Europe during these centuries was devastated by successive waves of savage invaders—Alemani, Teuton, Frank, Goth, Visigoth, Hun and Vandal, and other fierce warriors, who swept away all traces of ancient civilization, and whose march was marked by smoking ruins, bloodshed, famine and pestilence, religion, and learning found a peaceful retreat in the Holy Isle of the West. To her great universities and schools—as, to name but a few—Armagh, Bangor, Monasterboice, Kells, Kildare, Glendalough, Clonfert, Lismore—thousands, not only of her own sons, but students from the neighboring countries of Europe, flocked for education and religion, whilst her children in hundreds left the shores of Erin to carry the light of the Gospel and of learning to distant lands. England, Belgium, Iceland, France, Germany, Switzerland, Italy were evangelized by her missionaries, whose memory to this day is held in loving remembrance and benediction in those countries. The Anglo-Normans invaded Ireland in the twelfth century, and they ruled the country still. They were one in faith with the Irish up to the sixteenth century, so that though for four centuries constant warfare was between them and the Irish, still there was the common bond of the Catholic Faith, and education was carried out free to all in the monastic and Cathedral Schools, which were richly endowed by the nobility of Irish chieftains and Norman lords. In the sixteenth century Henry VIII, at the command of the despot, broke away from the Church of Christ, and set up a heretical establishment, and it sought by Penal Laws, confiscations, tortures, and death to impose Protestantism on Ireland. In the long contest then entered upon of three hundred years of tears and blood, the monastic schools were all destroyed, their saintly teachers murdered, and the endowments for education seized upon by Government. The blood of Catholic Ireland was shed in torrents for Faith, Fatherland and Learning. The head of the priest and of the schoolmaster was rated at that of the wolf. Education was denied the Irish unless with the forfeiture of their faith. An Act of William III closed every Catholic school in Ireland. It was treason for the Irish Catholic to obtain education at home and it was treason for him to dare seek it abroad. Still, so eager have our people ever been for learning, that many of them braved these terrors, and in the hedge-school or the barn have sought instruction and learning from the outlawed schoolmaster or priest, or they passed over to Europe and studied in the Colleges, generally opened for them in the Catholic nations—in Rome, Spain, France and Belgium. Never can this glorious page of Irish history, steeped though it is in the blood of her martyred children, be blotted out or forgotten. The noble lessons, now taught, remain as a guide and warning to direct the nation in the path of religion and education. For what the rack

and the gibbet failed to effect, the cunning ingenuity of the English Government sought to obtain, by enticing through bribes the Irish children into its schools of heresy. To this wicked purpose were established—Diocesan Free Schools, 1670 A. D., Royal Schools of James I., 1608 A. D., Erasmus Smith Schools, 1669 A. D., Hibernian Schools, 1769 A. D., Charter Schools, 1753 A. D., Kildare place Schools, 1811 A. D., and above all Trinity College, that fortress of heresy, intolerance, bigotry, and anti-Nationalism, that fattens on the plundered property of the nation—all these were spread like a net over the land, to capture, if possible, the Irish Catholic child. At the opening of the nineteenth century a relaxation in the penal laws set in, and the native Parliament of Ireland having been destroyed by England, the Government sought to conciliate the vast majority of the nation, by conniving at the exercise of the Catholic religion, and to recognize, to some small extent, the Catholic bishops and priests, and to permit Catholic schools to be opened. The children of the well-to-do Catholics could alone avail themselves of these schools, but for the poorer classes there was nothing but enforced ignorance, idleness and vice. A wealthy and pious merchant of Waterford, Edmund Ignatius Rice, struck with the deplorable state of moral, of the youth of his city, was inspired with the generous idea of devoting his life and his wealth to the education of these poor boys. He opened a school in Waterford, 1803 A. D., which he himself taught. In a short time he was joined by other zealous young men, who, like himself, saw the great need of education for those young boys. The beneficial results in the conduct and attention to religious duties of the pupils soon attracted the attention of the Bishop, Dr Hussey, and of the leading Catholics of Waterford. The schools became crowded with boys, and had to be several times enlarged for the increasing numbers, and additional fellow-workers came to Mr Rice, the fame of whose work spreading, he was invited to open schools in Carrick-on-Suir, Dungarvan, Cork, Dublin, Limerick, and many other cities and towns. The chief aim that Mr Rice had in view, and which he put before his fellow-laborers, from the first was the glory of God, and the sanctification of their own souls by devoting their lives to a moral, religious and secular training of poor boys; and to this work they bound themselves by the religious vows of poverty, chastity, obedience, perseverance in the institute, and gratuitous instruction of poor boys. The saintly coadjutor Archbishop of Dublin (Dr Murray) invited the Brothers to Dublin, 1812 A. D., and became their warm patron and steadfast friend. On his visitation to Rome (1816) he met there the distinguished Irish Jesuit (Dr Kenny, S. J.), and the Superior-General of the French Christian Brothers, founded in 1684 by St John Baptist De La Salle. With these two remarkable men the Archbishop held long and earnest conferences regarding the new institute founded by Brother Rice, but not as yet recognized as an order of the church. The Superior-General gave to Dr Murray the rule and constitutions of the Brothers of De La Salle, and fully explained its work, and invited the Archbishop, on his return home, to visit their principal establishments in Paris, and see how their system was carried out. The Archbishop availed himself of this invitation with great pleasure and advantage. For, so impressed was he with the success of the institute, founded by St De La Salle, that on his return to Dublin (1817) he sent for Brother Rice, and gave him the rule and the constitutions of St. De La Salle to present to his brethren as the model on which they ought to form their Order. Mr Rice and his companions most joyfully accepted this rule and constitution, and applied to the Holy See for an approval of their institute, which was granted by brief of Pius VII, 1829 A. D., constituting it an approved Order of the Catholic Church. The Reverend Brother Ignatius Rice was unanimously chosen its first general, and for forty-two years, from its foundation till his saintly death, he watched over its infancy to its robust manhood, surrounded by a band of as devoted, learned, holy, zealous, and loving companions as ever operated in the foundation of an institution that has conferred priceless blessings on religion and education. In 1844 Brother Rice passed from this life to his eternal reward, "but his deeds have not failed, his posterity is a holy inheritance, and their name liveth unto generation and generation." The first time in the sad history of the dealings of England with Ireland that she recognized the justice and duty of providing education for the masses of the people was in the establishment of the National system of education in 1831 A. D. The Prime Minister, Earl Grey, and the Chief Secretary of Ireland, Lord Stanley, carried through Parliament a bill to "promote combined secular and separate religious instruction in Ireland." The Duke of Leinster accepted the Presidency of the Educa-

tion Board, and with him were six other Commissioners—five of them Protestant. Later on to complete the system, an elaborate endowed plan of education was carried out, which embraced—Primary (of National) Schools, Model Schools, Training Schools, Queen's Colleges, Queen's University. The ostensible object of the whole plan was the secular instruction of the Irish people, and probably this was the sole intention of Earl Grey and Lord Stanley. But the system itself, and most certainly, the object aimed at by those who had the actual working out of the scheme, was the destruction of the Faith and of the Nationality of Ireland. The guiding spirit of the Board for over twenty years was the Protestant Archbishop of Dublin, Dr Whately, and the Scotch Calvinist minister, Mr Carlisle, both of whom prepared the Scripture, literary and historical lessons which were alone to be used in the National Schools. We have recorded in the life of Dr Whately, by his daughter, that the motive influencing him, to carry out the infamous conspiracy against the Faith and the Nationality of the people, was their perversion "I believe," he says, "the mixed system is gradually enlightening the mass of the people, and that if we give it up we give up the only hope of swamping the Irish from the abuses of Popery." The model and training schools with the Queen's Colleges and Queen's University displayed, from the first, in the men who were over them—all being Protestants—and in the godless character of their training, the fell spirit that animated them, and were soon condemned by the Irish Bishops as "dangerous to Faith and morals"—which condemnation was confirmed by the Holy See, and all these, banned by the Church, have withered like the barren fig-tree cursed by Our Divine Saviour. On the other hand, the primary or National Schools, although laboring under the same bad principle as the other parts of the system were not condemned, and they now have progressed and extended throughout the land, because the deadly peril to the Faith and Nationality of Ireland intended by the mixed system was defeated in the first place, by the teachers, male and female, the great majority of whom were Catholics, who would not and did not lend themselves to the wicked purpose of destroying the Faith and the love of country in the children committed to them; the watchfulness and constant protests of the Bishops against the insults offered by the rules of the Board, and by the officials of the Catholic Faith, but a step to these practices, but what especially saved the National Schools and converted them from mere proselytizing centres into useful schools, were the clerical managers, who were and are the faithful guardians of the religion of the children, and of the moral fitness of the teachers. In our day the National Schools and the ways of the National Board have been revolutionized by the immense and priceless labors of the illustrious and learned Archbishop of Dublin, the Most Rev. Dr. Walsh, whose services in the cause of education in Ireland can never be forgotten. But there was, from its inception, an external force acting silently, steadily, but most powerfully against the pernicious principle of the National system and its anti-Irish spirit. This was the system of the Christian Brothers, as instituted by Brother Rice; a system that has been repeatedly acknowledged, by friend and foe, as far superior to the National system of education in the quality of the education given, in the ability of its highly-trained teachers, and in the religious, moral, and literary results which it has produced. Apart from the religious aspect of the question, the Irish National system labored under grave defects that marred its efficiency as a teaching institution. One of those defects was its want of elasticity. The uniformity of the subjects taught and the books used—were beneath contempt—irrespective of the different conditions of the children, their talents and their surroundings, the same course of study being for the peasant and city-bred child, whilst many of the subjects often badly taught, being of little use for the latter life of the child. In the books of the National system everything that tended to foster a knowledge or love of Ireland, her history, her language, her arts, her great men was studiously excluded, whilst a pro-British spirit was sought to be implanted in the Irish child, who was taught to sing—"I am a happy English child." There was a total absence of all technical training in the system; so that the child left school almost destitute of any useful knowledge that would enable him to make his living in the world. The majority of the teachers for years were untrained, for, being Catholics, they could not go to the training schools unless by disobeying the command of the Church, which had condemned these as dangerous to faith and morals; and so by their want of training the efficiency of the teachers was impaired and the children suffered grave loss. Although we freely admit that the National system, notwithstanding these serious

faults, has conferred great and permanent good, yet its results after its seventy-one years of existence, are that education in Ireland is admittedly nearly a century behind that of the most advanced countries in the world; and there is no sadder sight than to see the young men who have left Ireland for England, America, Australia, doomed, through the want of proper education, to the most servile offices, whilst the educated natives of other countries with far less mental endowments, reach at once to positions of affluence and power. But there are other strong reasons, as well as those deficiencies that belong to the National system, why a second system should exist for the greater advancement of education. Most educationalists admit that the existence of two or more systems of education in every country is highly beneficial to the cause of true education. Each child differs from another as much in his mental endowments as he does in his outward features. One has a capacity for mathematics, another for languages, another for music, one for painting, another for business and finance. Now where there is but one unvaried system, its tendency is to dwarf or destroy this special distinctive faculty of the child, and this is true in all the grades of education from primary up to University training. Again, one system alone produces routine and lack of energy in teachers, and narrowmindedness in the administration. We have many convincing proofs from history of the good resulting from the existence of many different systems of education in the same country, and of the evils, just stated, from where there is but one. Before the Revolution in France there were many universities in that country, each distinguished by its own particular branch of learning. These were all swept away, and one university set up for the whole of France. The unification went down through the colleges and schools, till the system was so unified that the Minister of Education in Paris could boast that when the hand of the clock pointed to a certain hour, he could tell what was the exact lesson taught in every school, college, and the University in France. With what disastrous results to higher education from this dead uniformity, history has abundantly testified. In Ireland there is but one true University—Trinity, and this belongs to the favored minority. It stands without a rival, wrapped up in its own self-consciousness, doing little in the past or in the present for higher education, scientific or literary. Trinity and its richly-paid fellows have had no rival University to throw light into the gloom of its abyssal bigotry and ignorance, and so education suffers and intolerance prevails. There remains another very strong reason for the existence in Ireland of a system of education entirely free from Government control. The less the Government has to do with any work in this country the more successful that work has proved. If Government boards could save a country, then Ireland ought to be the best-governed country in the side world instead of her being the very worst. The proposition even might be generalized by saying that the less the Catholic Church and education are allied to the Government of the present day the better for religion and education I deem it, then, as a real blessing for the cause of true education in Ireland that we have a system that stands alone, and works out its high ends, untrammelled by Government control. For there was need of another system of education to supply the many shortcomings of the National system, to correct its glaring faults, and, above all, to be a bulwark against the insidious attempt made to destroy the religion and the nationality of Ireland. God raised up the man—Brother Ignatius Rice—and his institute to do battle for the cause of Faith and Fatherland. Let us now contrast the National system, which we have been considering, the system of the Christian Brothers—in the end proposed by its founder, in the means employed to effect this, and in the results that we have seen, that Brother Rice put before him in the founding of his Order was the glory of God—the highest ideal that man can have. This ideal inspired the martyrs to suffer with joy; the Crusader to don the Cross and seek for glory by rescuing the holy places from the infidel, the solitary to a life of prayer and penance, the religious to seek out and tend suffering humanity in the hospital and the pest house, and it was this ideal that filled the soul of Brother Rice and his companions to devote their lives to the lowly, obscure, and laborious task of teaching the poor, ignorant youth. Hence this divine spirit of love breathes through the whole system of the Christian Brothers. The means by which they were to obtain their noble design was to sanctify themselves by devoting their lives to the religious, moral and secular education of the boys committed to their care. In the lives of the Brothers, as religious, and in their instructions, the pupils have ever present before them an object lesson in the highest of Christian morality. These men, of irreproachable character, who have renounced the pleasures of the world, have freely devoted themselves, for God's sake, to the gratuitous task of teaching. The books they use, whilst distinguished for accuracy and literary merit, tend to create and foster a love for morality, religion, and nationality, so that the pupils learn to reverence virtue and holiness from teachers, of whom it might be said, "Truth from

What shrank your woollens? Why did holes wear so soon? You used common soap.



their lips prevail with double sway. And the Christian Brothers teach the love of Fatherland—the long-forgotten history of our race, the ancient glories of Erin, its saints and warriors and kings and patriots and poets and orators and martyrs—the sad tale of its sorrows and its tears and its fidelity and its betrayal, and so love of country, the noblest feeling in man after his love of God, is fostered and developed, and this, at the same time, that the pupil receives a thoroughly sound literary and scientific training. For to fully discharge the duty of teaching, the Brothers receive a thorough grounding in all the subjects they have to profess, and they are trained by their own skilled brethren in the art of teaching, and a most perfect system prevails amongst them of testing both pupils and teachers so as to check work, point out defects, make suggestions, and keep abreast with all educational progress. It would surprise many to know the very high standard in literature, science, and art to which the Brothers are trained, and which has enabled them to achieve the highest results not only in primary but intermediate education since this was established in 1878. In this intermediate education there was a clear field and no favor for all the schools and colleges in Ireland, and the Christian Brothers have outdistanced all competitors in the results obtained. Their system, not only in Ireland, but in all parts of the world where the schools of the Irish Christian Brothers are, takes the child of six years of age and brings him through all the grades of a first-class education up to his entrance into the University. And now, this centenary of their foundation, what are the results, or how do the Christian Brothers stand at this hour? Here is the merest summary of the number of schools and of the pupils that are under the Irish Christian Brothers: Dublin—Schools, 85; boys, 2,170. Ireland—Schools, 247; boys, 27,170. England—Schools, 3; boys, 250; or in the three Kingdoms, 314 schools and 22,193 boys. Gibraltar—Schools, 14; boys, 1,170. Rome—Schools, 3; boys, 250. Australasia—Schools, 118; boys, 7,740. Newfoundland—Schools, 13; boys, 1,000. India—Schools, 7; boys, 1,250. South Africa—Schools, 3; boys, 1,250. 416 boys. What a glorious record! Well may the Christian Brothers rejoice to-day, the centenary of their foundation; and well may Ireland rejoice in the success of these, her learned and devoted sons, who stood by her in her hour of need, and struck such doubtful blows for Faith and Fatherland. When proselytism was rife in Ireland, and when the deadly fruit of knowledge was held out to her, hated with prizes for perversion, to meet the enemy, the Christian Brothers came forward, full of faith, full of love of the old land, full of the desire of rescuing the youth from the curse of ignorance, which hung like a dark cloud over this fair land—and, Blessed be God! they have succeeded. They were the mailed hand that struck the enemy the noble cause of religion, morality and education. Their Brothers—Rice, Grace, Leonard, Walsh, Kenny,

O'Brien, Hoar, Maxwell, Gerald Griffin, Wiseman and the men who now carry on the blessed and noble work of their saintly founder are some of the splendid leaders amongst this brave band of humble, learned, zealous religious, who have left all things to devote their lives to the obscure but blessed calling of those "That instruct many to justice and who shall shine as stars for all eternity."—Daniel xiii, 3. We congratulate them to-day in the memorable celebration they are making, and offer to them the tribute of our love and admiration. In the words of our text we cry out—"Let us praise men of renown and our fathers in their generation." whose godly deeds have not failed. Their posterity is a holy inheritance. Their name liveth unto generation and generation.

ENCYCLICAL ON THE HOLY EUCHARIST

(Catholic Times, Liverpool.) The Encyclical Letter on the Holy Eucharist, "Mirae Caritatis," which has just been addressed to the Catholic Hierarchy of the world, is one of the most important documents published by the Holy Father in the course of his long Pontificate, and its profound treatment of a doctrine intimately connected with spiritual and moral progress will, we feel sure, be productive of innumerable blessings. His Holiness at the outset states that in laying the Encyclical before the Bishops and their flocks, he is endeavoring to follow, as duty prescribes, and as he will do till his last breath, the example of Our Lord in His wonderful love for souls. In days when the truth is sorely assailed, His Holiness, as intimated in his last Apostolic Letter, has left nothing undone in his efforts to remove error and restore Christian life. Of his acts there are two that afford him seasonable consolation amidst so many causes of anxiety. One took place when he gave his approval to the consecration of the human race to the Sacred Heart of Our Lord, and the other when he exhorted all Christians to unite themselves to Him Who is, in a Divine way, both for the individual and for society. "The way, the truth, and the life." He now desires to add to those two acts what may be regarded as their crown—to recommend the Holy Eucharist to Christians as that most Divine gift which came forth from the depths of the Heart of the Redeemer Who "with desire hath desired" this singular union with men—a gift made chiefly in order to multiply the salutary fruits of Redemption. The Holy Father recalls how he has given his approval to institutes and sodalities engaged in the promotion of Perpetual Adoration, has encouraged Eucharistic Congresses, and to all engaged in such work has assigned as Heavenly protector St. Paschal Baylon, who was distinguished for his devotion towards the Mystery of the Eucharist. His Holiness then gives a beautiful exposition of the benefits that follow from the adoration and reception of Our Blessed Lord in the Holy Eucharist, and points out that this devotion, which he is happy to observe, has been extending in recent years, is the sovereign remedy for the spiritual infirmities and the other evils of the age.

MARRIAGES.

MURPHY-NOLAN—On Wednesday, June 11th, at St. Patrick's Church, Cleveland, Ohio, by the Rev. Father Moran, Wm. H. Murphy of Ottawa (formerly of Toronto) to Margaret L. Nolan of Cleveland.

Labor Troubles Across the Border

On the subject of labor strikes in the United States, there are several important facts to report. The anthracite coal strike was strengthened on the 2nd by the accession of from 75 to 80 per cent. of the men engaged in pumping out the mines to save them from destruction by water; and in support of the employers a large body of "coal and iron police," a private armed force, hired and controlled by the coal combinations, has been sent out to patrol the coal fields. The professed object of this movement is to prevent disorder and protect property from violence, though the strike leaders assert that there is no danger of violence and that the real object of privately policing the country is to incite individual strikers to breaches of the law.

The Action AND The Word

In a piano it is essential to have so easy, quick and effective an action that the touch may be pliant, free and satisfying. The wires must be entirely and instantly responsive to the faintest or the most delicate touch of the keys. The standard action of the world is the Wessell, Nickel and Gross it issued in all KARN Pianos.

THE D. W. KARN CO. LIMITED

1. The companies (the Consolidated Traction Co., the Union Traction Co., and the Chicago General Street Railway Co.) withdraw all opposition to the organization of their employees into the Amalgamated Association of Street Railway Employees of America.

2. The companies reinstate in their former positions all employees who have been discharged for taking part in forming this organization.
3. The companies will meet and treat with the committees of this organization on all questions and grievances that may arise in the future.
4. Future disputes shall be settled by arbitration.

THEM LOST HELICONIAN.

Message in a Bottle Picked Up Near Halifax. Montreal, June 17.—The message contained in a bottle picked up 45 miles east of Halifax, and purporting to come from some one on the Allan Line steamer, which left the Clyde on February 11, 1902, and never heard of again, arrived here today. It says: "The SS Huron turned over in the Atlantic Sunday night. In small boat fourteen of us. Andrew A. Allan said that it is a sadly looked genuine, though so many practical jokes of the kind had been perpetrated in the past. On looking carefully at the paper he thought it showed signs of having been torn about in a bottle, but on the other hand he pointed out that if the ship turned over, as the message said, it is hard to understand how the sailors, a boat from the fastening. The message is now passing through the hands of the Allan Line Steamship men who are in port, in order to see if they can identify the piece of paper as of a kind used on the boats. An effort is being made to get the bottle and to cork. These may prove or disprove the story. The message, if it will be sent to the Allan office in Glasgow."

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Not less equal in Toronto—probably not in Canada. We extend you a cordial invitation to visit our show-rooms and see our display.
McDonald & Willson,
127 Yonge St., Toronto.

NIAGARA RIVER LINE
CHIPPEWA CHICORA and CORONA
5 TRIPS DAILY
(Except Sunday.)
On and after June 14, will leave Young St. dock, one after 11 a.m., 11 a.m., 2 p.m., and 4.45 p.m. P.M.
Kipapa, Queenston and Lewiston.
Connecting with N.Y. Ferry, Central and Ontario River R. Co. Steamers, Central R. R., Erie R. Co., and River R. Co. Steamers George R. E.
JOHN POT, General Manager.

RICH YELLOW MILK
Yellow because made from the best cream. Just as good as a full flavoured and color to the milk. It is not cream. You give your child milk in a clean bottle. You get everything but the rest away.
17 Quart tickets \$1.00.
CITY DAIRY CO.,
LIMITED
Spadina Crescent, Toronto.

WRITE US TO-DAY
We will send you a useful free trial sample of
Electric Polishing Fibre.
The chemically prepared cloth that cleans silverware, jewelry, etc., like magic, without powder or polish.
THE HOUSEKEEPER'S DELIGHT
Address: Monarch Bldg. Co., 100 St. Catharines, Ont.
Sold by Druggists and notions Dealers.

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The Action AND The Word
In a piano it is essential to have so easy, quick and effective an action that the touch may be pliant, free and satisfying. The wires must be entirely and instantly responsive to the faintest or the most delicate touch of the keys. The standard action of the world is the Wessell, Nickel and Gross it issued in all KARN Pianos.
THE D. W. KARN CO. LIMITED
Mets. Floor, Reed Organ and Pipe Organs.
WOOBROOK, ONT.

HAPPINESS VILLA.

BY A. DE LAMOTHE.

"Imbecile! That's the way you always act!" cried Elodie, but this time in a perfectly natural tone, and with a gesture of despair which had the unintentional effect of sprinkling her with all the cream of her beaten eggs.

camp outside, under the heavy shade of these four sticks which represent the palms of the Orient. I will be the very first to take possession of that post.

awaiting the appearance of the new visitor. "At last!" he exclaimed, beholding from the cook, groaning under the weight of a basket of provisions.

no matter what cookshop, the means to improvise a breakfast for his two numerous friends.

AIR. D'ARCY SCOTT SAILS FOR ENGLAND. Mr. D'Arcy Scott, accompanied by his wife, Mrs. D'Arcy Scott, of 141 St. George Street, sailed last week for Liverpool from New York.

Segal ANGLIN & MAILLON, BARRISTERS, SOLICITORS, NOTARIES, Etc. 100 Queen Street West, Toronto. Telephone Main 1255.

THE WESTERN ASSURANCE COMPANY INCORPORATED 1881 FIRE and MARINE HEAD OFFICE - TORONTO, ONT. CAPITAL \$2,000,000

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The Team of the Marquise

BY IRON DR TINSHAU

V.

The next day, when they were at the roast, Madame de la Meaumont said to her guest, after molting her lips in a glass of old Medoc: "Sir, I am quite ready to admit that your orderly is an eminent cook. But own that my poor wine cellar has some fine remains."

It was some time since the remains of the wine cellar of the Marquise had become the property of the hotel-keeper Le Gozrou, who had consented to reconvey several samples of it to Moreau for this occasion. At the old lady's words the proud Yvonne reddened and bent her head over her plate. She had done nothing but that since dinner began, not to eat, for she had barely touched what was placed before her. One might have fancied she was regretting her buckwheat cakes, and possibly one would not have been wrong.

"I am no connoisseur," said Jeanno, who thought it more dignified to look the situation squarely in the face, "but I would swear that this wine has made more than one journey before arriving here."

"That is what makes it so good," replied Raoul. "I have never tasted any which I liked so well. Madame la Marquise, I drink to your health and to the honor you are doing me at this moment."

The talk became more lively. Raoul was witty. He would have been more so if he had looked less steadily in front of him, at Yvonne, that is to say, who was pretty enough to turn a head more solid than that of a lieutenant of chasseurs. When they rose from the table, poor d'Avricourt felt so disconcerted that it seemed to him Madame de la Meaumont must have perceived it, blind though she was. But the dear woman was preoccupied with another idea. After they had entered the salon she said to her granddaughters:

"Children, it is time for you to go to church. M. d'Avricourt will permit you to leave him alone with me for a quarter of an hour."

Raoul bowed and Mesdemoiselles de Pordic disappeared.

"My dear Vicomte," began the dowager when they were alone, "I seldom have a chance to talk with a man who understands business. Permit me, then, to be confidential with you. My son-in-law, I may as well tell you, understood business about as well as I would understand how to command a drill. I will not criticize him since he is no longer here; but after all, he was badly inspired on the day when he put all our fortunes into that bank. . . . Do you know what I wish to speak of?"

"I know, Madame."

"Some people pretend that we have lost every thing to the last sou. I do not believe a word of that myself, for among the officers of the company there are names which are the best of securities. But, however, it may be, for the last two years we have not received a copper, and, between you and me, I cannot avoid being very much embarrassed."

"It is only a passing difficulty," said Raoul. "Perhaps you have not claimed it?"

"Yes, assuredly. Only, no one pays much attention to a poor blind woman away off at the end of the world. My granddaughter Jeanno, who acts as my secretary, has never received any answers to her letters."

Alas! she had received answers! But instead of sending money they demanded it.

"For the moment," continued the Marquise, "some thousands of francs in partial payment on the interest money would make me patient, and I would leave my debtors tranquil provisionally. Perhaps, Monsieur, you might point out to me a conscientious man who would undertake to act in my name?"

"Take my notary, Madame?" said d'Avricourt. "He is an able man who has rendered me a similar service, for, like you, I am interested in these tiresome affairs."

"And people have let you have money?"

"A little, yes. It is only a question of showing your teeth. I will write to M. Fossier to-morrow. Will Madame kindly give me some figures?"

When Mesdemoiselles de Pordic came back from church they found Madame de la Meaumont twenty years younger.

"My children," said she, "come and embrace me. I am very happy this evening. Without owing it to you, I was somewhat uneasy about your future. But our good old friend here has reassured me. Perhaps your poor father was not so badly inspired, after all, in the investment of his fortune."

Once more the young girls raised their large, almost severe eyes, and looked at Raoul. And again he laid his finger on his lips. During this pantomime the blind woman was heard saying:

"Yvonne, let some one go and tell Madame du Foucet not to expect me this evening, because I have somebody at home. Theogonno may take out the press."

Dear noble woman, whose heart, battered by ruin, was now deprived of

other guests. You should have heard her broken voice swell joyfully to say: "I have somebody at home."

If anyone had predicted to Raoul the day before that he would pass one of the most charming evenings of his life opposite a blind woman of seventy and two young girls in black merino gowns, he would have shrugged his shoulders. Which proves that one ought to swear to nothing, especially not to love some day a poor little provincial who deserves it, when one has pretended up to then to love many brilliant Parisiennes who could hardly be said to deserve it.

The Marquise asked d'Avricourt to tell him his history. He obeyed without waiting to be urged, but he suppressed some details. . . . The result was a biography so edifying that one wondered why this young man was not in the seminary instead of at the great manoeuvres. However, there was one among the three women who would have been sorry enough if Raoul had worn the cassock instead of that fine uniform which became him so well. This one was the fair Yvonne, the melancholy, of whom everybody at G— said:

"There is one who will die a nun."

When that old tell-tale of a clock essayed to strike eleven, Raoul would have liked to throw it out of the window. The Marquise almost immediately inquired the hour.

"Goodness!" said she, "we are sitting up late to-night. These children must be ready to drop with sleep."

But no one was inclined to go to sleep.

d'Avricourt kissed the hand of the Marquise and that of Mesdemoiselle Jeanno. Before the second sister he bowed profoundly, without trying to take her hand. And yet it was Yvonne who was all one blush.

The next morning at dawn, while Raoul was making war on the neighboring nobles, Moreau was galloping towards the nearest railway station to put in the express box an envelope bearing the following address:

M. Fossier, Noyais, Rue de Lille, Paris."

VI.

The next evening and that which succeeded it resembled that which has been described, a fact which gained for the lieutenant, who had become invisible to his comrades, a storm of pleasantries which he forced himself to take neither badly nor too well.

The fifth morning witnessed a very unusual event. The courier brought a registered letter addressed to the Marquise de la Meaumont. Mesdemoiselle Jeanno, sent for in great haste, drew from the envelope three notes of a thousand francs each, and a letter from the notary Fossier.

While this letter was being read, Madame de la Meaumont, all radiant, was caressing with meagre fingers the three notes; they, at least, were not impurities.

"You see, my child!" said she to Jeanno de Pordic. "Was I wrong in blaming you for despairing too quickly? But how true it is that one must have friends everywhere! This notary seems to me a very worthy man, and M. d'Avricourt an eminent adviser."

Jeanno fled, under pretext of going to tell her sister the good news.

"Yvonne, here he is now trying to make grandmother believe that we are rich! But this time it is too much!"

When she had related the sending of the pretended payment on account, Yvonne said:

"Grandmother must be told everything. We cannot touch that man's money even with a finger."

"I have been thinking about that already," replied Jeanno. "This is what I am going to do. I will draw up a receipt which we will both sign. We will repay this sum one day when we are left all alone. We will go out as governesses, if we must. But I have not the courage to undeceive grandmother. For that matter, to see her die tranquilly I feel capable of accepting alms."

"Then," said Yvonne slowly, "I will go away myself."

"Why, sister? Have you not as much courage as I?"

"No, I have no more courage. I would rather see all three of us die than take his money."

"I comprehend," sighed Jeanno. "You love him. Poor Yvonne!"

And the elder sisters left her hands fall while her lips murmured:

"Ah! my God! make her blind also. Let her not know what she is going to make me suffer!"

During this time d'Avricourt, while pushing his reconnoitering to right and left, began to be unable to recognize himself. He had arrived at finding Hellany a charming country, the great manoeuvres the best conceived of institutions, the women of Paris mere dolls without minds or hearts. His imagination was not called on to build castles in Spain, since it found one ready-made in Lorraine and very fine, but it installed in the dwelling the most loving of young couples and even the rosiest of babies, which was giving rather fast.

The young wife was blonde; a pre-

ty shade. She was called Yvonne, a pretty name which Raoul kept repeating to himself to convince himself of this more fully.

"Yes, my dear Yvonne. No, my little Yvonne. Yvonne have you told the nurse to take your daughter out for a walk? Yvonne, do you love me?" To this question Yvonne did not respond, and for cause, and Raoul dared not answer for her.

"In fact," thought this chasseur, suddenly becoming timid, "how do I know that she will ever love me? And then what does it matter? To marry her! Come on! Does a man marry at my age when the world is before him and a uniform on his back? Besides, I should be running the risk of making a foolish bargain. I have an income of one hundred thousand francs, and she has nothing. How would I ever know whether she accepted me or the son of my mother?"

Lieutenant d'Avricourt was born under a lucky star, for chance undertook the clearing up of this doubt, ordinarily not so easily solved.

As he was dismounting from his horse, in the middle of the afternoon, in the court of Madame de la Meaumont, the two sisters appeared. The elder held a letter and a paper.

"Sir," said she, "the place is not well chosen for what we have to say to you. But it is essential that our grandmother should know nothing about this interview. In two words, we have lent you three thousand francs, rather by force. We accept them and are sincerely obliged to you. Here is our receipt, signed by my sister and me."

Raoul would have been glad to be three thousand feet under ground.

"This begins well!" he thought, taking meanwhile, with a very speechless face, the paper held out to him, for the tone of Mesdemoiselle Jeanno admitted of no reply.

VII.

That evening the lieutenant had himself announced as usual at the door of the Marquise. He looked shamefaced, but he saw at once that Madame de la Meaumont knew nothing.

"Come here, my guest," said the old lady from the depths of her armchair. "I have a piece of bad news to tell you, the younger of my granddaughters suffering and her sister is staying with her. So you are condemned to a tete-a-tete."

"Well, Madame, I will profit by it to talk with you of serious matters, for my hours are numbered. Do you not think of marrying your granddaughters?"

"I think of nothing else. But you are acquainted with our affairs, and you know where the shoe pinches. You know too much of the world for it to be necessary to tell you that suitors do not crowd about our doors. You who work miracles, can you effect that of finding husbands for two young girls whose dot is not so easy to prove as their nobility? Have you any subjects in view?"

"I have one; but there are two difficulties. The first one is that my man is thinking of the younger of these young ladies."

"He knows them, then?"

"He knows them. The second obstacle is that Mesdemoiselle Yvonne must have a very poor idea of him, and that she may well have suspicions of the pretendant."

"What? She has seen him?"

"Alas! she has seen him but too well."

"But, sir," interrupted the Marquise, trembling violently, it is not possible that you wish to speak?"

How admit that there can be any question? . . . You should aspire to the greatest match in France. . . . You can choose among a thousand."

"That is precisely why I choose so well. Unfortunately, I made a bad beginning, and I suspect that if Mesdemoiselle is indisposed, it is against me that she is so."

"Against you? But my dear child, is that possible? If I were fifty years younger I should be mad about you. Ah! indisposed against you, Yvonne! She would have to be more blind and deaf than her grandmother!"

"Eh! Madame, who knows?" said Raoul. "But since you take my part, deign to take it in earnest. I have not more than an evening to spend here. To-morrow I must bid you goodbye. If Mesdemoiselle has not recovered, I shall comprehend that there is nothing more for me to do. If she finds herself sufficiently well to let herself be seen, I will return to your house in a few weeks, after taking my men to their garrison. Then, Madame, you will let me know whether you have succeeded in gaining my cause, which I confide to you."

"Would it not be better for you that I should lose it? And are you not very precipitate? A week ago you did not dream of our existence."

"Ah! don't talk to me of what I was a week ago. I have seen here in less than a week more grandeur, more nobleness, and real beauty that I ever met before in all my life; and I at twenty-eight years old! That is what you must say to Mesdemoiselle Yvonne, and if that is not enough, add, Madame, that having lost my mother as she has done, I had not the happiness of seeing her replaced by such a grandmother as I know of."

"You flatter me; that is in keeping with your role. But, sir, you have a father. And fathers do not usually seek daughter-in-laws without a dot. At least, it was so in my

"Oh! Madame, it is very different now. My father has told me more than a hundred times that he married a rich woman only that his son might be able to marry to his liking."

"You have an answer for everything in the end, sir, come back to-morrow. We shall see whether my little Yvonne will leave her room."

Raoul withdrew, well enough contented with his evening. He had hardly departed by one door when Mesdemoiselles de Pordic entered by another.

"My children," said the Marquise, "sit down there. I have great news to tell you."

"Useless trouble, grandmother," replied Jeanno. "We were listening at the keyhole."

"And as I am deaf, M. d'Avricourt talked very loud. He, Mesdemoiselle! Are you not ashamed to listen at keyholes like chambermaids?"

VIII.

The manoeuvres had ended. The last review had been held. The next day, before sunrise, the chasseurs were to abandon G— to its solitude.

While the municipal punch was flowing at the town hall and the smoke of deplorably damp cigars was vying in thickness with the eloquence of the toasts, Raoul d'Avricourt, who had excused himself, made his way into the salon of Madame de la Meaumont. She was awaiting him alone.

"Mesdemoiselle Yvonne?" . . . interrogated he with an emotion for which some one in an adjoining room was very grateful.

"It must be believed that her indisposition of yesterday was more serious than we thought. She declares that she cannot quit her lounge at this moment without risking her life."

"Then she will have nothing to do with me?"

"To tell you the truth, I think she is a little afraid of you. She has ideas about marriage which are provincial to the last degree, and she pretends that she would die of chagrin if, some day, she should find herself deceived."

"Eh! Madame, I beg you to believe that I am just as provincial on that point. But who talks of deceiving or being deceived? Foh! What villainous words! Ought not one to have confidence? I love your granddaughter with all my heart, and I swear to you that I will make her happy."

"Confidence? Between ourselves, sir, that is just what Yvonne seems to lack. Oh! if I could guarantee the future to her!"

"No one can guarantee anything. Since your granddaughter refuses me, I may become a hundred times worse than before, and it will be her fault. Tell her that my heart has remained good, and that it was hers. You may add that she is the first twomom I have given it."

"At this moment a door opened and Jeanno appeared, pulling her sister by the arm, a trifle too rosy for an invalid."

"Sir," said the elder sister in a singular tone, "I have perhaps counselled my sister to an imprudence, but I have made her promise not to let you go away without saying goodbye to the guest who has been so attentive to our grandmother."

"That is good!" seconded the Marquise in an undertone.

Yvonne extended her hand to Raoul, who took it, knelt, and kissed it without a word. If this were an adieu, it must be owned that it wonderfully resembled an "au revoir."

"Eh! well! has no one anything to say?" asked the blind woman, astonished at the silence which prevailed.

"What are they doing?"

"They are doing nothing, grandmother," responded Jeanno, who, very pale, was acting as mistress of ceremonies. "They are on their knees beside your arm-chair, awaiting your blessing. Put out your hands. You will touch their two heads."

IX.

One evening, two months later, the Marquise entered her open carriage to go as usual to see her friend Madame de Jaouet. Only one of her granddaughters was with her. The other had departed with her husband that morning after their nuptial Mass. But this time, Madame's carriage was drawn by real horses.

"Jeanno," said the old woman when they were on the way "I shall regret the poor team that your sister has forced me to exchange for a new one. The others drew me more gently."

Without replying, Mesdemoiselle de Pordic softly pressed her grandmother's hand. Her heart was very heavy and she was thinking that the blonde and brunette team had been broken for ever.

At the end of the year the Marquise died and Jeanno remained alone. Her sister Yvonne wanted to take her home with her.

"Come," said the Vicomtesse d'Avricourt, "I will find you another Raoul. Meanwhile you will have a brother."

But Jeanno determined to remain at G— and not to marry, under the pretext that the name of de Pordic would thus survive for some years longer. But this was only a pretext. Truth to tell, one would have to be a Bretonne and a daughter of the Chouans to devote one's life to wearing mourning for an unassumed love.

(The End.)

Respect and Love for the Name of Jesus.

General Intention for July Named and Blessed by His Holiness Pope Leo.

When God spoke to His people from Mount Sinai, His first care was to inculcate a deep reverence for His holy name. "Thou shalt not take the name of the Lord thy God in vain." This respect was carried so far, that the Israelites dared not even utter it as it was written, and thus, with time, the true sound was lost, and it became a popular belief that He who could find it and give utterance to it, would thereby be able to perform any work however wonderful. Thus we see that God willed and His people understood Him to will that His name should be revered as Himself. So it is the name of the Lord that men are invited to bless, it is by calling on His name that we shall be saved from our enemies, it is in His name that we put our trust, when others confide in horses and chariots. For Christians, all the reverence that is due to Jehovah is due in like manner and for the same reasons to Jesus, the name given by God the Father to His Divine Son made man. Jesus, it is true, came not in the majesty of His Father, speaking from the mount, amidst flashes of lightning and roars of thunder. He came in all meekness and humility, born in a manger, living secluded in an unknown village, bereft of all that makes men great and honored in the eyes of the world. But as His person was infinitely to be revered, since in spite of all His humiliations, He was God, consubstantial with His Father and the Holy Ghost, so was His name to be an object of respect just as His Father's.

And yet how many Christians have forgotten the reverence their owe to this sacred name! How many use it frequently during the day not merely in vain but in imprecation and insults to His Divine Majesty! In spite of the League that has been formed and the efforts made to stem the awful current of blasphemy, how often on our way through the streets are our ears shocked by the sound of this sacred name uttered in circumstances and in a manner that but serve to increase the blasphemer's guilt. Let us make another effort during this month and by prayer, example and atonement, vie with one another in bringing about that happy state of society in which the name of Jesus will receive the respect to His own adorable person.

But it is not enough to revere that holy name, we should also love it. Jesus signifies Saviour. The whole story of our redemption is focused in that one word. Strange that Christians should need to be reminded of the great debt of gratitude and love they owe to Him who ransomed their lives with His own.

The ever-recurring feasts of the year bring their lessons of eternal love that we learn. We forget that it was He who ransomed us when we had sinned and were otherwise beyond redemption, hence it is to Him and to Him alone that we owe that great blessing of ever being able to enjoy Heaven and see God face to face. It is He who worked with His sacred hands that we might find toil less irksome. He who went about seeking the lost sheep and rejoicing when he found it and could bear it back on His shoulders; He who never refused to cure the sick, to console those who mourned, or to pardon sinners. He who died on the infamous cross and shed the last drop of His blood, lest, perchance, we should doubt the completeness of His sacrifice. It is the same Jesus who remains with us on our altars, in order as He told us that we may not be orphans, and He remains on these altars be they rich or poor, cared for with all the delicacy and reverence of refined and noble souls, or abandoned and neglected by those who are not worthy to give such a sacred charge confided to their care, it is He who visits us when we are sick, and strengthens us when we are to enter upon the last great struggle so fitly called our agony. His name should recall to our minds all these mysteries of love and make us love Him in return.

But it is not so, and from the revelations of His Sacred Heart to the Blessed Margaret Mary, we know that man's indifference, in return for all His love, is one of the evils of man kind that causes Him the greatest pain.

If then the adorable name of Jesus is to be respected and loved, the change is to be brought about by God's grace through our prayers. A month is not a long time to produce such a radical reform, and so we must be about our task without delay. Only too often we are more or less indifferent ourselves. Our morning offering is made, but negligently and with wilful distractions. So with our daily prayers for the intentions of the League. It may be that we sometimes omit them altogether. Faith like that never worked wonders and it will be a wonderful, as well as a glorious work, if we bring about the realization of this month's Intention.

If we needed a further incentive, it

is that this same Jesus, whose name we wish to see respected and loved, is one day to be our Judge. We may confidently look forward to that great ordeal, if we have been true to our mission of apostles by prayer.

DAILY PRAYER DURING THIS MONTH.

Divine Heart of Jesus, I offer Thee, through the Immaculate Heart of Mary, the prayers, good works and sufferings of this day, in reparation for our sins, for all requests prevented through the Apostolic-hip of Prayer, and according to all the intentions for which Thou sacrificest. Thyself continually on our altars, I offer them in particular that all Christians, and especially that our Associates, may often utter, with respect and love, the holy name of Jesus—Canadian Messenger.

A CURE FOR ASTHMA

Asthma sufferers need no longer leave home and business in order to be cured. Nature has produced a vegetable remedy that will permanently cure Asthma and all diseases of the lungs and bronchial tubes. Having tested its wonderful curative powers in thousands of cases with a record of 90 per cent. permanently cured, and desiring to relieve human suffering, I will send free of charge to all sufferers from Asthma, Consumption, Catarrh, Bronchitis and nervous diseases, this recipe in German, French or English, with full directions for preparing and using. Sent by mail. Address with stamp, naming this paper, W. A. Noyes, 847 Powers Block, Rochester, N. Y.

CHILDREN'S CORNER

THE LOOED HORSE.

Bert stood with a cigarette in his hand, looking at the "bired man" who was sitting on a box in the barn door.

"Chetty," he said, "I want the same horse I had last year—Babe, wasn't it?"

"Yes," said Chetty, "I should think you would, she admires you."

Now Chetty, whose size and dispositions inclined him to be moderate in his motions, was gifted with eyes which saw everything, large and small, within the range of his vision. He had been the chief rancher of the stock on the Colorado ranch, belonging to Bert's father ever since Bert could remember; and Bert had learned that Chetty's odd remark had bidden meanings, which it was well for him to find out cautiously if he did not wish to be caught in some practical joke.

"It's mutual, Chetty," he replied. "I admire her. In my whole freshman year at college—year, Chetty—I saw no finer animal than Babe. Has Babe acquired as much wisdom as I, Chetty, during the past year?" and Bert replaced his cigarette in his mouth, and beamed on Chetty with mischievous eyes.

Chetty watched Bert with an inscrutable smile.

"I believe," he said, "that she's about even with you—maybe a little ahead."

Chetty arose slowly, and called one of the cattleboys who was riding by.

"Dick," he said, "bring up Babe—will you?"

Dick stopped short.

"Babe?" he asked.

"Yes," said Chetty, shortly, deliberately seating himself with his back to the boy.

It was not long before a handsome bay mare stood in the door. Bert had gone in to put on his riding-boots. He came out quicker than was his habit, for he thought he heard a wild clatter of hoofs. Chetty was sitting in the box, however, and Babe was standing, saddled, with her head down. Now Bert had led on a ranch every summer of his life, and could ride a bucking horse, though he did not know much about the care of the stock.

"Will she buck?" he asked, as he prepared to mount.

"She won't mean to, young man, but her nerves are not so steady as they were last year. Be careful!"

Bert sprang into the saddle. With a nervous quiver Babe rose on her hind feet straight into the air, and fell over backwards. Bert sprang off as she rose, and stood looking at the horse in astonishment.

"What's the matter?" he asked, as the shaking horse scrambled to her feet.

Chetty did not answer, and Bert mounted again. This time he was able to get the horse into the road. Babe went but little distance, however, before Bert turned and rode back to the barn, the horse sagging from side to side.

"Chetty," he said, "she's crazy."

"What's got into her?"

Chetty, who had risen while Bert was mounting, now sat down and spoke slowly, with his eyes on the horse.

"It's just as I said, young man. You see, a horse hasn't as long to live as a man, so she's hurried her education a little. She seemed to know it when you had to begin to smoke last fall, to keep awake for your studying, you remember. Feed her low in the pasture, and she took to gnawing a weed—seeing she couldn't smoke it. She got into the locoweed, and got down to the roots. It made her feel rather good, and she hunted for more. It works on her

nerves, like the stuff of your pointing to the stars. When we took her up in the air, I saw she was some locoed, and I reasoned with her. She said I could get her back to her usual self, and she just did it for a little bit. But the amount of it was, her nerves were about gone then, and when we put her out in the spring, she got some more, and now she can't get along without it."

Chetty had been riding the old dila and bridle as he spoke, and now he led her to the pasture back of the ranchhouse. Then he let go of her head.

"Go up to her," he said to the boy.

Bert slowly walked toward the poor animal. She seemed to listen as he came up to her. Her ears were pointed toward him, but when he stood before her, and looking into her glassy eyes, said "Poor Babe!" she gave one wild snort and ran from him like a wild horse.

"She can't see much," explained Chetty. "It's affected the nerves of her eyes."

Bert sat on the box by Chetty.

"So that's a locoed horse," said slowly. "Poor Babe! It's like good for anything!"

"Not one thing," said Chetty.

As Bert got up and walked into the house, he threw away his cigarette—Sunday School Times.

DICK'S FLOWER

(By Mary L. C. Robinson)

The teacher asked one soft spring day:

When slowly drag the study hours,
And healthy children long for play,
"My dears, what are your favorite flowers?"

Said Marion slow, "I suppose
My favorite flower is the rose."
"That is the lily," answered Sue.

"I love," said Bess, "the violet blue."
"And I," laughed Jim, "the holly-hock."
But Dick replied, with roguish look,
Tossing aside his slate and book,
"Give me the four-o'clock!"

FERNANDO MAGELLAN.

The readers of The Register, who have studied geography, know something about this great discoverer, Magellan. You have read that he discovered the archipelago of Tierra del Fuego, and gave this group of islands its name, which means land of fire. When Magellan first saw the islands they were encircled with a ring of volcanic fires.

The straits separating Patagonia from Tierra del Fuego are called after him. Magellan sailed 315 miles through these straits and was thirty-eight days making the voyage. No doubt he explored the coast and collected specimens to show on his return to Europe.

He sailed out on the peaceful waters of the Pacific Ocean, and after a voyage of three months and about twenty days, he discovered the Philippine Islands. On one of the group, the island of Mactan, the natives attacked Magellan and his crew, and here our hero met his death.

The city of Manila, in the Philippines, has honored itself by erecting a monument to the memory of Magellan.

Fernando Magellan was born in Oporto, Portugal, about the year 1480. He was the son of a Catholic parent who taught him that to serve God was the greatest work of the world. His voyages were undertaken with the sure hope that he might be the means of saving souls. It was through the influence of the great Cardinal Ximenes of Spain, that the Spanish government furnished Magellan with a fleet of five small vessels and a crew of two hundred and thirty-six sailors.

He left San Lúcar on September 20, 1519, and sailed toward South America, reaching, after a voyage of some months, the southern coast of Argentina. Here he found large footprints, and he called the place "the country of the large-footed," or Patagonia.

As has been mentioned, Magellan met his death on the Philippine Islands. Only eighteen of his crew ever returned to their homes in Spain.

Magellan was about fifty-two years of age when he died, but he is remembered as a Christian hero who tried to do his best.

A PILL FOR UNNERVOUS EATERS.—There are many persons of healthy appetite and poor digestion who, after a hearty meal, are subject to much suffering. The food of which they have partaken lies like lead in their stomachs. Headache, depression, a smothering feeling follow. One so afflicted is unfit for business or work of any kind. In this condition Parman's Vegetable Pills will bring relief. They will assist the assimilation of the aliment and used according to directions will restore healthy digestion.

If you really believe something you think say it and use your reason for doing so. You may lose your situation and have your head smashed, but if what you said was worth saying, others will be benefited and you too, probably.

NO REASONABLE cure a neglected croup and Allen's L. overcomes the cold accumulation. Cough will be soved as a new do!

