

The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest."—BALMEZ.

VOL. IX.—No. 21.

TORONTO, THURSDAY, MAY 23, 1901.

PRICE FIVE CENTS

CALENDAR FOR THE WEEK.

Sunday, May 26.—Red—Whit Sunday (Pentecost). Double first class, with octave.
Monday, May 27.—Red—Of the Octave, Double first class.
Tuesday, May 28.—Red—Of the Octave, Double first class.
Wednesday, May 29.—Red—Fast, Ember Day. Of the Octave—Semi Double.
Thursday, May 30.—Red—Of the Octave, Semi Double.
Friday, May 31.—Fast—Ember Day. Of the Octave—Semi Double.
Saturday, June 1.—Red—Fast, Ember Day. Of the Octave—Semi Double.

CURRENT TOPICS

Penal Days in England.

Mr. Locky, in his history of England in the Eighteenth Century, states that the mother of Dr. Lingard, who lived till her ninety-third year, had a perfect recollection in her childhood of going to Mass disguised as a peasant, while the priest who was to celebrate the Mass, and was liable to imprisonment for life for that "crime," was disguised in a snook coat as the driver of a carrier's van.

Ireland's adopt the flarp

Ireland's national instrument has of late become decidedly popular among wealthy London Jews, and more than one Irish teacher of the harp resident in the British Capital has a surprising number of Israelite pupils on her books. The Irish musician who went over to London for the recent Celtic Festival in Queen's Hall were interested to hear that the Boer war has had the effect of compelling many of the pupils to abandon their music lessons.

Irish Flock to America.

The total number of emigrants who left Irish ports last month was 8,676, as against 8,105 for the corresponding month of last year. Of these 8,241, or over 95 per cent, were bound for the United States. For the four months of the year past the total of emigration from Ireland was 33,802, being an increase of 2,209 over the number for the same period in 1900.

To Pack a Jury.

Here is a brief word picture of the practice of jury-packing in Ireland. The evidence was given in the case of Editor McHugh:
Mr. John Tarrant, solicitor, examined by Mr. MacIntyre, said he was solicitor in the trial of Muffin and McGuire. He received a copy of the jury-panel. It contained 268 names.
Were the majority of them Catholics?
Yes.
Is it the fact that in that trial 22 men were ordered to stand by by the Crown?
Yes.
Were they all Catholics?
Yes.
Is it the fact that the men who were sworn to try the prisoners were Protestants?
Yes.
What was the religion of the two prisoners?
Catholics.

Protestant Unionists Only.

Here is a frank confession of jury-packing in Ireland, taken from The Morning Post, a leading apologist of the Government's course: "The authorities are bound to pick men who will stand according to law, and in doing so their choice falls on men who are Protestants and, probably, Unionists. It is so usual in the case of the best thing to do is to be frank about them, and to say that, as things are in the west of Ireland to day a jury of Roman Catholics and United Leaguers cannot be trusted. Though we presume there are good reasons for continuing the forms of trial by jury in Ireland, it is difficult to see what they are."

Unionism Condemned by Unionists.

Mr. T. W. Russell, M.P., who is well remembered in Toronto, has frequently gone upon the record as a Unionist, knowing that the Union was carried by force and fraud. Lucky's "History of England in the Eighteenth Century" contains the following passage: "There are indeed few things more creditable to English political literature than the tone of English palliation and even of eulogy that is usually adopted towards the authors of this transaction. Scarcely any element of aggravation of political immorality was wanting, and the term 'honor,' if it be applied to such men as Castle, Leigh or Pitt, ceases to have any real meaning in politics. Whatever may be thought of the abstract merits of the arrangement, the Union as it was carried was a crime of the deepest turpitude—a crime which, by imposing every circumstance of infamy a new Government on a reluctant and protesting nation, has vitiated the whole course of Irish opinion."

General Buller and the Irish.

General Buller feels that he has not been appreciated by the Government for his part in the war, and had a neat revenge on the War Secretary last week. Mr. Swift MacNeill, in the House of Commons, had asked the War Secretary for an explanation of the omission in General Buller's despatches of all the Irish Fusiliers in the part played by the Fusiliers in the battle of Ficks Hill, where they behaved with such unequalled gallantry. Mr. Brodrick in his loftiest manner declined to make any inquiries of Generals as to why they mentioned or omitted to mention any particular corps in their despatches. Next day Nemesis came in the shape of a letter to Mr. MacNeill from General Buller stating that by a clerical error the Welsh Fusiliers were mentioned by him instead of the Irish, and that when he discovered

ed the error he not the War Office to correct it, and thought they had done so. Mr. Brodrick's feelings on finding that Sir Redvers Buller had written to Mr. MacNeill over his head in order to enable Mr. MacNeill to expose his ignorance can more easily be imagined than described.

Centenary of Gioberti.

The centenary of the birth of Abbe Vincenzo Gioberti is at present being celebrated in Rome. He embraced the Church, says the Home correspondent of the Pall Mall Gazette, and at sixteen years of age he had a position in the Royal Chapel at Turin. Later his writings made him known, and he became the leader of the democratic movement which dreamed of a federation of the Italian States under the Pope. In connection with his opinion, however, he found himself an exile from Italy for fifteen years. Returning when war was declared with Austria, he was received everywhere with the greatest enthusiasm, the present Pope, then Archbishop of Perugia, showing him great honor, the Roman University making him and inscribing him among its doctors, the City of Rome giving him its citizenship, and Pius IX. receiving him in private audience. Afterwards he became Premier, but, on a question of State policy, resigned, and died in Paris in 1852.

Blake and Gladstone.

The speech of Hon. Edward Blake, which we printed last week, made a great impression on the House of Commons. One of the parliamentary correspondents writes: "Hon. Edward Blake made a speech in which close argument was combined with impassioned eloquence. He allowed for once his heart to guide his intellect. He spoke with out a note, and his audience, as the speech proceeded, caught the enthusiasm of the speaker. The rhythm of the sentences, Mr. Blake's commanding pose and expressive gestures—above all, the certainty that he was giving utterance to his most intense convictions, and that he had sacrificed much for the Irish cause—produced a storm of plaudits both on the Irish and the Radical benches. Mr. Blake spoke till the dinner time, when he resumed his seat; the Chairman left the chair for the usual interval of twenty minutes, and then a tribute of admiration was paid to Mr. Blake which in 1889 was paid, under similar circumstances to Mr. Gladstone. The cheers were renewed again and again within the Chamber of the House, and the Irish members as they followed Mr. Blake out of the House indulged in loud and prolonged cheers."

Newspaper Inaccuracy.

Some Canadian papers, among others alleged Catholic newspapers, have published without comment, a New York despatch attributing to a Catholic priest a declaration that the Catholic Church holds death the punishment of heresy. This paragraph has been eagerly snapped up by Mr. S. H. Blake; but Dr. Fallon, in his reply, remarks: "Mr. Fallon's temper will not be improved by the perusal of the so-called letter addressed by Father Harney to The New York Herald."
Sir.—Though I tried, when interviewed, to correct the most glaring among the original defects of a report of remarks made by me last Friday night, they have rather been exaggerated, and an impression has been given which is utterly different from what I meant to convey, and think that I did convey to my audience. Out of the three daily papers of New Brunswick which reported my answers, only one took them up in this incomplete and consequently very misleading way. I never said, or even hinted that the Catholic Church had ever taught that heretics should be punished with death. I did say that the Catholic people had by civil enactments made heresy a crime, and had put heretics to death. Protestant people had done the same. In fact it would hardly be fitting or wise for either Protestants or Catholics to throw stones in these matters.
The day has gone by, never to return thank God, when any Christian people would persecute their brethren in the name of Christ.

JOHN B. HARKNEY.
New Brunswick, N.J., May 7, 1901.

The Popes and the Jews.

Professor Starbuck, a Protestant contributor to The Standard Review, says: "Waiving Protestantism for the present, it is true that even in the depths of the middle ages, when unadulterated religious hatred, in the best men, was much stronger than could have been wished, Rome was striving to excite the fiercest hatred against every form of alien belief? It is not. I see here, in my extracts from the Requests of Innocent III, how this mighty Pope bends his imperious will not to persecute, but to protect the Jews, by pronouncing excommunication against all who shall impede them in the exercise of their religion. I see how St. Bernard pleads for mildness toward God's ancient and still elect people with such persuasive eloquence that their rabbis like his words to those of Jehovah Himself. I see how the stern Pope Gregory the Ninth, who set up the Inquisition, is even more benignant in his words concerning Israel than the sainted abbot. I see how, when all the world hunted out the Jews, the Pope welcomed them into their territories. I see in Rome the one city where no synagogue was burnt, and where no rabbi was murdered or plundered for his creed. I am far from pretending that all is fair in even the Papal treatment of the Jews, but it was fair enough to call out from their chief assembly public acknowledgment and thanks, now just a hundred years ago."

Ottawa Correspondence.

Ottawa, May 14.—In closing a brief communication last week, I made a passing reference to a sense of disappointment, if not of irritation, created by the defeat of two Irishmen—one a Liberal and the other a Tory—at the last election for the Provincial Legislature, at Ottawa; and, if I resume further consideration of this election, I do so devoid of all feelings of a party character. Messrs. George O'Keefe, a Liberal without reproach, and Bernard Slattery, a Conservative equally irreproachable, were selected as standard bearers by the respective political parties to which they were each long and closely identified. But that spirit of blind sectarian intolerance, which is unworthy of an abiding place in a community so proportionately blended with religious, racial and nationalities as Ottawa, rose above its political predilections, and banished from the polls, defeated but not dishonored, the two Irish Catholics whose names I have already given. To heal such a festering sore, and to remedy so abnormal a state of affairs at the seat of the Federal Government is, I believe, the aim of Irishmen in this city at the next provincial elections. "Where are your men?" said the late John Sandfield Macdonald in reply to a demand made by a number of prominent Irishmen for a fuller representation in the councils of the Provincial Government, a well as in the Legislature itself. The same insulting question has been frequently heard in Ottawa from the ward-holders and tooters of both political parties. Well, I will answer the question, and thus gratify an impertinent curiosity. Without any desire to drop the names of those gentlemen whom fanaticism singled out for defeat at the last provincial election, I will give the names of some of our "men," who, although not up to the standard of the ward politician, will not, I think, bring dishonour, in any Legislature, to the race to which they belong, and amongst those whose names is uppermost in people's minds, and pronounced more readily from people's lips, is that of Mr. D'Arcy Scott.

Mr. Scott, who is the clever son of the Secretary of State, is a young man who entered public life when several years younger than he is at present. It was a crime for Mr. Scott to attempt anything of the kind, until his hair commenced to take a silvery turn, but judging from the experience which industry has in a few years accumulated, and the broader development of his fine talents, we can readily predict that when he adds half of the present century to the years which he has already reached, the awful crime of being young at any time will be sorely remembered. Mr. Scott, who has accepted a few evenings ago a third term as President of the St. Patrick's Literary Association, has, through his enterprise and ability marked an important epoch in the history of that organization, and signs are in the air that the right man has been selected for the right place, and that they are bound to keep him there.

Mr. Charles Murphy, barrister, of Ottawa, is another of these "men" whose fine abilities are at his country's service. To the prophets of wisdom who have frequently told us that Mr. Murphy was a "coming man," I now beg leave to tell that that gentleman has actually arrived, that he is here for some time, and is here to stay; and that if he should be clothed with representative honors, as I am certain he will be, they will have fallen upon shoulders quite competent to bear them to a degree, alike creditable to himself and the race to which he fairly claims ancestry. Mr. Samuel Bingham is another of these "men" not unknown to fame, and as he holds civic, social and political aspirations. I will trust be pardoned, if it falls to his lot to secure a more lengthy notice. For two years Mr. Bingham filled the position of Chief Magistrate, the highest in the gift of his fellow citizens, and it is no exaggeration to say that, figuratively speaking, he carried the Civic Chair in a radiant blaze of glory. Glancing over his many achievements, his crowning triumph rests on the extraordinary success which attended him when, for the first time in Ottawa history, he gathered together nearly a thousand women, and led them to the very verge of explosion with the choicest delicacies and delicacies for which the Russell House was rendered tributary. Besides strengthening his "pull" on people having votes in this hilly manner, Mr. Bingham made herculean efforts to have his name deeply engraven on iron, on the summit of a lofty pedestal standing at the end of a bridge which spans the Rideau River. As that bridge would have contributed largely towards carrying him safely over to whatever destination he sought, I deeply regret that his efforts were attended with so disastrous a failure. At the boldest and brightest strategem which the Ex-Chief Magistrate employed to garnish, for possible contingencies, a floating vote, was when he rigged himself out in the full glories of gold chain and cocked hat to welcome a representative body of O'Connellism which had met at Ottawa during his incumbency; and so if the glitter of golden paraphernalia was not enough to strike dumb, without astonishment, a crowd of any color, whether orange or green, Mr. Bingham commended one of his many brilliant orations, in the course of which he held up to view his own genealogical tree. That settled it!

Amongst other names frequently mentioned in connection with the representation of Ottawa in the Provincial Legislature are Mr. Richard Tobin, a local headed and progressive resident of St. George's Ward, as well as that of Mr. M. J. Gorman, a clever barrister, and a man of splendid character in this city. More later on. RAMBLER.

La Requite française au Canada.

Le REGISTER publie avec plaisir le suivant, concernant une lecture délivrée par Mr. J. P. Tardivel, on March 10, 1901, before the Catholic Union, of Montreal. The particulars are from *Semaine Religieuse*:
The Rev. Director of the Catholic Union of Montreal, Father L. Lalonde, S.J., and many of the gentlemen who had the privilege of hearing Mr. Tardivel's masterly lecture on the 10th of March last, having expressed a strong desire to see it published in pamphlet form, so that it might be utilized for the purpose of disseminating information, Mr. Alphonse Leclaire, with the author's kind consent, undertakes to be ready to fill all orders by the 10th of June, if a sufficient number reach him before the 4th of June.

A full report of the lecture will be found in the May number of The *Revue Canadienne*, and the heads of our educational institutions will thus have the opportunity of reading it before sending their orders. Furthermore, they will be in a position to see whether or not there is a shadow of exaggeration in the pamphlet as a patriotic act deserving of the warmest encouragement at the hands of all those who have at heart the interests of the French-Canadian race.

Nor is the subject treated one of merely passing interest. The lecture will be read with as much pleasure and profit twenty or thirty years hence as it is to day. While addressed especially to French Canadians, it may be read with advantage by all who desire to obtain information about their fellow-countrymen of French extraction. The price is to be 10 cents a copy, postage free.

But, for educational institutions (seminaries, colleges, convents, academies, and all other schools), the price will be reduced to 4 cents, if not less than one thousand copies are ordered; and to six dollars a hundred. Special terms also in behalf of bookellers. Only a limited number of copies will be issued. All orders to be sent to Mr. Alphonse Leclaire, 290 University street, Montreal.

ARCHBISHOP'S HOUSE,
Montreal, May 7th, 1901.

ALPHONSE LECLAIRE, Esq.,
290 University street, Montreal.

Dear Sir,—Some little time ago I was very much impressed on reading in the city papers an abstract of a lecture delivered by Mr. J. P. Tardivel before the Catholic Union of Montreal, and entitled "The French Language in Canada."
I have just read a full report of this lecture in the May number of The *Revue Canadienne*, which you have been so kind as to send me.
It is, in my opinion, an eloquent and powerful appeal in favor of the beautiful French language which our ancestors bequeathed to us as a sacred heritage, and which we should redouble our efforts to preserve inviolate.
I heartily approve of your intention of bringing out in pamphlet form Mr. Tardivel's excellent and well considered essay, and I should be glad to see copies of it in every French Canadian home, and in all our educational institutions throughout the Province, from the highest to the lowest.

It is well calculated to dispel a cloud of prejudice, and to clear us of many false impressions which have remained so long unassured that they seemed likely to stand permanently against us.
With kind regards to yourself, and best wishes for the success of your undertaking, I remain, etc.
(Signed) PAUL ARCHBISHOP of Montreal.

CATHOLIC ART FOR CATHOLIC HOMES

The beautiful oleographs which The Catholic Register is offering to paid-in-advance subscribers has already met with so much appreciation wherever our agents have shown them that we have thought well to add to the list advertised in our last issue. Costly pictures are given absolutely free. They are suitable for any home, and will grace the palace or the cottage. It is confidently asserted, and all who see the Pictures instantly recognize the fact, that newspapers have never before offered premiums costing nearly so much. Our list now includes the following subjects, which subscribers are at liberty to select from:

"Bee Home," 1820 also 1821. Ma ter Dolorosa 1822, also 1823. The Virgin and Child 1824. The Holy Family 1825. Flight into Egypt. 1826. Immaculate Conception. 1827. Christ Entering Jerusalem. 1828. Also a beautiful portrait of the Holy Father, 1829, which should be in every Catholic home in Canada.

Human Sympathy Makes Appeal.

FOR THE REGISTER.
The articles of Mrs. John Richard Green, widow of the English historian, two of which have already appeared in The Nineteenth Century, are so eloquent that rare human sympathy that rises above all hate and passion that they cannot correctly be called war articles. The object of Mrs. Green is to enlist the sympathy of the English people in behalf of the Boer prisoners in St. Helena. Mrs. Green writes in a manner that must convince all of the extremity of suffering to which these poor people are reduced. Some day they will return to their own country, and unless they are now, in their deep distress, to experience some kindly consideration they and their descendants will ever hate England with an abiding hate. Mrs. Green says of them:

"I saw some sinking day by day into deeper gloom; and it was pitiful to observe the men, old and young, that carried their wooden stools after the Sunday service, and formally raged themselves round the pastor in a class for special consolation. 'No pen can tell what we have suffered, no pen can ever, ever tell it,' a young girl said to me. One told me of the awful scene in the ship that took them from Natal. There was a storm in which they expected to sink, and every wave that flung the ship down the men shouted a great hurrah! The captain came to ask this man what it meant. He did not know that about for death. I feared, as I watched some of these men, that evil would come in the form of melancholia, developing into some an violent mania. Among others, I hear Madame Cronje goes about forever restlessly thinking the English want to burn her and her husband."

Mrs. Green is not alone in the effort to awaken in England some consciousness of the future danger of this conviction of wrong and burning injustice now sinking into the heart of the Boer race. The Daily News, for instance, says: "Death is reaping a rich harvest in those camps of concentration in South Africa, which British Ministers still persist in calling, with a hypocrisy which must rouse the envy of General Weyler, 'camps of refuge.' The figures of Mr. Brodrick's reply in the House apply only to the camps in Natal and the Orange River Colony. The camps in the Transvaal, where food is harder to get, are probably much worse, but the figures from the Orange camps are sufficiently horrible. Out of 2,814 men, 41 died during February, or a rate of about 175 per 1,000 in the year. Out of 5,621 women, 80 died, or a rate of about 170 per 1,000. Out of 11,245 children 261 died, or at the rate of 260 per 1,000 in the year. The normal death rate varies from 100 to 200 per 1,000. This terrible massacre of the innocents is going on from month to month in South Africa in these camps, and yet permission is withheld from the occupants to visit their friends outside. They are called by Mr. Brodrick 'rest camps.' Perhaps this is Mr. Brodrick's way of saying that the only refuge for these poor women and children is—death."

Some signs are not wanting in England that the people are growing tired of the harsh jingo spirit. At the annual meeting of the National Liberal Club, over six hundred members attended, with Lord Carrington in the chair. Mr. Wilberforce, the spokesman of the Jingo Liberals, moved a resolution censuring the committee for not having expelled Dr. Clark, for his letter to President Kruger. Mr. Wilberforce rose at large D. Clark's letter. This gave rise to an extraordinary demonstration. The vast majority in the room cheered wildly at every reference to Mr. Chamberlain, and punctuated the most salient passages with cries of "Quite right." The resolution was seconded by Mr. Raphael, a Jew financier. Mr. Samuel, speaking for the committee, denounced the resolution as a mischievous one, and declared, amidst great applause, that if it were passed, Lord Carrington, Mr. Herbert Gladstone, and other members of the Committee would at once resign. In the brief debate which followed, Mr. Conybeare, so well known in Ireland in the old League days, delivered a passionate and eloquent eulogy of Dr. Clark, winning up with the declaration "and this man, this rebel, this traitor, as you call him, has had all the time his son fighting for England in the front ranks in South Africa." Mr. Conybeare was cheered to the echo, and a lover of peace, proposed the "previous question." But Lord Carrington insisted on the amendment being put. This was done, and although a most elaborate "whip" had been made by the Jingoists, only 43 voted for the amendment, which received practically no support outside the Jew and stockbroking crowd.

Bishop Cloutier on the Schools.

Montreal, May 20.—Bishop Cloutier, of Three Rivers, referring to education, in a recent sermon said it was threatened by three great perils: the neutral school, the compulsory school and the free school. "The neutral school," said His Grace, "was formally condemned by the Church, and on many occasions by the last Pope, Pius IX. and Pius XII., and it is this hateful school which was sought to be imposed upon the Catholic parents of Manitoba in 1890 by a law which injures at the same time positive law by the blow it aims at the constitution of the country, the natural law of parents and the divine law of the Church. Whatever anyone may say,

this unhappy Manitoba school question is not yet settled, and the principles which dominate this question of education, such as laid down in the teachings of the Church, are not yet fully applied in practice in the western province. My brothers, I have just come from Rome, where I was able to inform myself on what was thought of this question, and I can tell you that at Rome they still expect the full realization of the promises made in this regard. The question can, therefore, not be considered settled so long as these promises are not fully carried out.

Translation of Bishop Talbot's Body.

An event of so rare a character as the final laying to rest of the bones of a Bishop who was one of the last to exercise powers as Vicar Apostolic in England is one which is full of attraction for all who have an interest in modern ecclesiastical history. St. Edmund's College has the bodies of other Vicars Apostolic, and last week, with full rite and ritual, received that of Bishop Talbot, which for over one hundred years had been lying in the Protestant cemetery of Hammersmith, London. The Bishop was coadjutor for some time to Dr. Challoner, and afterwards himself became Vicar Apostolic of the Southern District. He had founded Old Hall, the school which was the beginning of the present flourishing college. He was the last priest against whom the informer Payne appeared before Justice Malins to obtain the £100 which was the award of those who could prove that a Roman priest had said Mass. How he was discomforted by the judge, and how for his apparent winfulness the priest this judge had his windows smashed by the Gordon rioters all in this well known. The Bishop died in 1730 and was buried in Hammersmith Cemetery. After a good deal of delay, permission was at length obtained from the Home Secretary for the removal of the body. The old lead coffin was placed in a new and very elegant wooden one, and journeyed to St. Edmund's on Wednesday afternoon. It was met at the lodge gates of the college by the students, a number of priests who had been invited from London, the professors of the College and Monsignor Ward, the president. To the music of the "Miserere" it was borne to the college chapel, where Vespers of the Dead were sung. These were followed later by the Matins and Lauds for the dead, and at 11.30 on Tuesday Canon White, of Hammersmith, sang the Requiem Mass. After this the body was interred in the passage leading into the college chapel. Among the clergy who were invited to assist at the ceremony were: The Revs. George Carter, Francis Stanfield, G. B. C. H. Henry Gracie, Pollen, S.J., Dunlop and others. The coffin plate bore the following inscription:
The Hon and Rt. Rev. Jas. Talbot,
Lord Bishop of Birtha, V.A.,
Obit. 26 Jan., 1799,
Erat 64.

The King and the Pope.

In the British House of Commons last Thursday Mr. MacNeill asked the First Lord of the Treasury whether he would state the reasons of the omission to make, by means of an ambassador extraordinary, the formal communication of the accession of King Edward VII. to Pope Leo XIII., and on what grounds had a compliment conferred on the heads of other states, including the Sultan of Turkey, been withheld from the Sovereign-Pontiff.

Mr. Balfour—There is no diplomatic representative between this country and the Vatican. It has not been the practice to communicate officially to the Pope the events that befall the Royal family, and which are announced to foreign sovereigns. His Majesty's Government are deeply sensible of the kindly sympathy the Pope has expressed toward this country on account of the recent national bereavement, and in addition to the official notification of the late Queen's death, a "suitable acknowledgment of the sympathy has been sent."

Death of the "Miners Friend."

Pittston, Pa., May 20.—Father Edward S. Phillips, the "miners friend," who met a mysterious death in New York, was buried in the Catholic cemetery in this city this morning with impressive ceremony. On the altar of the edifice where Father Phillips had served as altar boy and priest, clergy from every section of the State were gathered. Thirty minutes after the doors of St. John's the largest Catholic edifice in North eastern Pennsylvania, were opened, 6,000 people filled all the available space and it is estimated that 15,000 were in and about the church. The floral gifts represented nearly two hundred societies.

Ireland and Scotland.

London, May 20.—The census of Ireland shows the population to be 4,450,540, a decrease of 5.3 per cent. This is less than during the previous decade. Scotland's population numbers 4,471,557 persons. In 1891 the figures were 4,025,647. The gross total of the population of England and Wales is 32,525,716, made up as follows:—Administrative county of London, 4,580,034; other administrative counties, 18,850,492; county boroughs, 9,189,190. The total increase over 1891 is 352,191, being an increase of 12.15 per cent. during the decadence, compared with an increase of 11.65 per cent. during the interdecennial period from 1881 to 1891. Forty-eight of the administrative counties record decreases; the remaining fourteen show increases.

The Catholic Chronicle

ROME

His Holiness, Leo XIII, has given audience to a group of Catholic journalists from Belgium. They form part of the Association of Catholic Journalists of that kingdom, and they were charged with the honorable task of presenting as a gift of homage to the Holy Father the contributions gathered amongst their Catholic brethren. The following persons were members of the group:—Leon Malin, Secretary of the Association and editor-in-chief of the *Courier de Bruxelles*; Henry Dauby, editor of the *Patriote*; Victor Jouvett, editor of the *National de Bruxelles*; M. Jambax, of the *Patriote*; Henry Hennessy, former editor of the *Esquart*; and Josepa Pezat, editor of the *Basse Sambre*.

M. Leon Malin, in the name of those belonging to the Association, read the address:—"Most Holy Father," he said, "for the third time the Association of the Catholic Journalists of Belgium has the happiness to lay at the feet of your Holiness the tribute, gathered by the Belgium Catholics, of the full piety of the Belgium Catholics. The product of our subscription is raised this year to 118,250 francs, (\$22,200). The work is henceforth secure, thanks to the benevolent patronage of his Eminence the Cardinal Archbishop of Malines and their Lordships the Bishops; it will be continued every year, and we are confident with an equal success."

"Thus the tradition is re-established of the ancient Pontifical Entrennes, or New Year's gifts, created formerly by the Belgian Catholics in an impulse of generosity in order to assist in a feeble degree the wants of the Holy See, and which the necessities of the great struggle for the Catholic school was alone able to interrupt."

"To-day, when new persecutions are directed everywhere against the Church, and that our eternal adversaries seek to dampen the action of the Papacy, by exhausting the resources indispensable to the exercise of the Sovereign Pontificate, our appeal has sufficed to awaken the zeal of the Belgian Catholics, and, on three occasions, we have seen all classes of society contribute with equal promptitude to our subscription."

"May your Holiness find in this constant unanimity the testimony of the unalterable devotion of the Belgian Catholics towards the Holy See, and their profound love of the Pontiff whom they learned to love in their own land."

Then they asked the benediction of the Holy Father. To the address of this very interesting and representative group the Holy Father responded in affectionate terms. He referred to the fact, which they stated, that this was the third occasion on which such a deputation came to him.

"It is a new proof of your faith and of your filial piety," continued Leo XIII, "with which we are deeply impressed. This proof is very agreeable to Us, not only for the annual assistance which you bring to Our necessities, but also, and with more reason, for the spirit which it witnesses of your devotion to the Apostolic See, a devotion especially consoling to Us in these days, when an anti-religious conflict, let loose in other Catholic countries, causes Us great and profound sorrow."

"Receive, then, dear children, the expression of Our gratitude and of Our satisfaction, and be the interpreters of these sentiments to the members of your Association and to all the subscribers. Be kind enough to tell them on your return, that their former Nuncio, to-day a nonagenarian Pope, preserves for the noble nation of the Belgians his affection, and utters words the most fervent for its happiness and prosperity. It will always be happy and flourishing if, proud of its inviolable constancy in the Catholic Faith, it shuts its ears to dangerous principles."

His Holiness then bestowed his benediction on all present, and on all connected with them.

The fact of such a reception shows that His Holiness is in excellent health. Day by day he gives audiences to many different persons, only the more important being recorded. This morning the Pope received four of the new Bishops who came to Rome for the Consistory, and several other persons of distinction.

It is again reported that his Eminence Cardinal Ledochowsky, Prefect of Propaganda, has expressed his desire to resign his very important office. The cause of this is the failure of his sight. The idea prevails that he will not altogether give up the Prefecture of Propaganda, and that a Cardinal Coadjutor will be assigned to him. He will continue to live in his present apartments at Propaganda. What is especially interesting in this case is that he is the first non-Italian who for centuries has held that office. His appointment as Prefect of Propaganda dates from 1890.

Mgr. Lorenzelli, the Papal Nuncio at Paris who recently came to Rome, has had a very long audience with the Pontiff. Conjecture attributes importance of an exceptional nature to this audience, as it is believed that the Nuncio related to the Pope the proceedings that led up to the bill introduced into the French Chambers directed to the ruin of so many religious orders. Leo XIII's reply reveals the indignation of the leaders of the Republic who have acted in this manner after his many and constant efforts to bring the Catholics into harmony with the Republican form of government. Nothing else can be done than wait and appeal from "Philip drunk to Philip sober," though the conduct of the rulers of France would lead one to conclude that Philip had not been sober for years past, and that this delirium is not yet over. The Nuncio, Mgr. Lorenzelli, will, however, return to Paris in a few days. That fact indicates that Leo XIII. is not inclined to resort to extreme measures with France. Cardinal Rampolla has had a long interview with the Nuncio on Saturday morning. Cardinal Mathieu, the French Cardinal in

which the Sovereign Pontiff is placed—a condition which could not be more unworthy of his office, or more intolerable to all the injury inflicted on the property and freedom of the Church, they or any of its members adding another indignity, two particular results of which would be the profanation of the sanctity of Christian marriage, and the destruction of the foundation of domestic society in the same way as in other nations. At this moment the manifest object and design of the enemies of the Church is to make violent attacks upon Christian institutions. These are sad signs for the future, and in all likelihood we may infer from them that the present unhappy day will be succeeded by times still more unhappy. These are sad and solemn words. I must impress them upon you, not to discourage or dehearten, but to cause you to greater nobler, more heroic efforts for the Holy Father, for the Church in every nation, for the persecuted religious Orders and congregations, for the missionaries in foreign lands, and for the salvation of souls everywhere. But at your efforts in behalf of others may be fruitful you must begin with your own soul and your own personal sanctification. To-day you will renew all your resolutions of the holy year of Jubilee, and you will ask the prayers of Our Lady that you may keep them steadfastly. Mindful of the designs of the Holy Father in consecrating mankind to the Sacred Heart, you will henceforth do all that in you lies to practise and to propagate the devotions springing from that consecration that thereby you may secure grace for yourselves and take some part in bringing others to the knowledge and love of the Divine Redeemer.

Father Ring then recited special prayers for the Holy Father, those present responding. The hymn "God Bless the Pope" was subsequently sung. The members of the Pilgrimage were enrolled by Father Ring as honorary members of the Association of the Blessed Virgin Mary Immaculate and invested with the Scapulars of the Sacred Heart.

IRELAND

On the first Sunday in May, the annual procession in honor of the Blessed Virgin took place in the Church of Mary Immaculate, Inchicore.

On the occasion of the inauguration of the May procession was availed of by the members of the Irish National Pilgrimage to Rome, for the purpose of presenting an artistically designed and beautifully illuminated address to the Rev. Father Ring, O.M.I., as a testimony of their appreciation of his valuable services to the Pilgrimage, which he conducted with such signal success.

Mr. O'Malley Moore read the address as follows:—

"Rev. and Dear Sir.—The Committee and members of the Irish National Pilgrimage who visited Rome during the Holy Year of Jubilee, desire to express to you, and to place on enduring record, their grateful recognition of your arduous and successful labors in making the Pilgrimage worthy of Ireland and worthy of the occasion. At the call of the Committee, to which was entrusted by the Plenary Council of the Irish Bishops assembled at Maynooth the task of organizing the Pilgrimage, you threw yourself heartily into the work. You put at the service of the Committee your great experience, your capacity for organization, and your inexhaustible energy and zeal, which have not for the first time been exercised, in securing for Irish faith and devotion the opportunity to manifest themselves at the feet of the Vicar of Christ, and round the Tombs of the Apostles. Thanks gratefully to your efforts, the Pilgrimage assumed dimensions not altogether incommensurate with its purpose and name. So you, too, was it due that there grew round it an Association even more representative of the loyalty of the Irish people, to the centre of Catholic unity and the illustrious person of Pope Leo XIII. In its name the pilgrims were enabled to lay before the Throne of Peter an adequate expression of a Irish subjects' fealty. The Pilgrims owe it to you that their journeyings were made with the minimum of inconvenience, inseparable from the travel of so large a body. They will never forget the cheerfulness with which you surmounted difficulties, the friendliness with which you met all their demands, and the inspiring fervor that helped them to realize the significance of their presence in the Eternal City, consecrated to the Church by the blood of its martyrs. While the memory lasts of those unique privileges, in which as Catholics and Irishmen they were permitted to share, their grateful recollection of your devoted labors for the Pilgrims will also endure. God bless the Pope."

The year of Jubilee did indeed bring Father Ring in the course of his reply said:—

"consolation to the heart of the Holy Father, and many of his desires were realized. But what of the new century? How has it dawned? What has it brought to the Vicar of Christ? I answer and say it has brought sorrow and afflictions, the Cross-aye, and the Crown of Thorns, too. Here I am bound to speak with due reserve and caution, and that I may not err on the side of exaggeration I shall remind you of the words addressed by his Holiness to the Cardinals and Prelates assembled at the Consistory held on the 15th of last April. "The great trouble which afflicts Us is to see that the trials and sorrows that Catholics have to face, far from diminishing, become more serious day by day, and spread from one quarter of Europe to another like a real contagion. A great number of men separated from each other by long distances, but united by a common purpose, are making open war on religion, and despairing with as much ingratitude as pride the blessings which Jesus Christ brought to the human race. The object and intention of the campaign undertaken against the Religious Orders in a neighboring State is to destroy them gradually. Neither common law nor equity, nor the most brilliant proofs of good works, have succeeded in averting this catastrophe. Furthermore, it is desired to prevent youth from being educated by those who have prepared so many eminent men for their social careers. Whilst the most ample liberty is allowed to people to live as they wish, it is refused, or restrictions are made, in the case of those whose rule it is to live in perfect innocence according to the prescriptions of Divine tradition. As to Our own difficulties and trials, it is scarcely necessary to recall them here. To the misery of the condition in

which the Sovereign Pontiff is placed—a condition which could not be more unworthy of his office, or more intolerable to all the injury inflicted on the property and freedom of the Church, they or any of its members adding another indignity, two particular results of which would be the profanation of the sanctity of Christian marriage, and the destruction of the foundation of domestic society in the same way as in other nations. At this moment the manifest object and design of the enemies of the Church is to make violent attacks upon Christian institutions. These are sad signs for the future, and in all likelihood we may infer from them that the present unhappy day will be succeeded by times still more unhappy. These are sad and solemn words. I must impress them upon you, not to discourage or dehearten, but to cause you to greater nobler, more heroic efforts for the Holy Father, for the Church in every nation, for the persecuted religious Orders and congregations, for the missionaries in foreign lands, and for the salvation of souls everywhere. But at your efforts in behalf of others may be fruitful you must begin with your own soul and your own personal sanctification. To-day you will renew all your resolutions of the holy year of Jubilee, and you will ask the prayers of Our Lady that you may keep them steadfastly. Mindful of the designs of the Holy Father in consecrating mankind to the Sacred Heart, you will henceforth do all that in you lies to practise and to propagate the devotions springing from that consecration that thereby you may secure grace for yourselves and take some part in bringing others to the knowledge and love of the Divine Redeemer.

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Mrs. M. Morris said—I am sure you all remember the melancholy occasion on which we met in this room and passed a unanimous vote of sympathy with his Majesty the King on the death of his beloved mother, the Queen. On that occasion I had the melancholy pleasure of referring to the noble and sympathetic qualities of the deceased Monarch, and to the beautiful and graphic description given by the press of her death and the surroundings of the death chamber—how, in her last moments, she gazed so affectionately on the picture of Our Divine Lord, which she always kept in her bedroom. I on that occasion was struck with the happy thought that we should remember her in more than words, and to accomplish that I wish to present, a fac-simile of this picture and to ask that it be hung in a conspicuous place in the new infirmary in memory of her late Majesty.

The Chairman—What is the picture?

Mrs. Morris—The picture is "Evee Homo," and an exact fac-simile of what the Queen had in her bedroom.

Mr. Hall—I move that there be no sectarian pictures brought into this house ("Oh!")

Mr. Brown—Surely no Christian could call a picture of the Lord sectarian.

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Mr. Irwin—Let the Government keep it; we don't want it.

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Mr. P. Lynch—It strikes me that if a picture of the Queen is worthy of respect, a picture of Our Lord should be worthy of still greater respect.

Mrs. Morris had the picture brought into the Boardroom at this stage, and unwrapped it, so that the members could see it.

Mr. Shannon—We don't want it here.

The Chairman—Do you make a motion?

Mrs. Morris—Yes; I move that the picture be accepted in memory of the late Queen, and I am genuine about it.

Mr. Hannigan—I second that.

Mr. Irwin—I move that it be not accepted.

On a division, the acceptance of the picture was refused, seven voting for, and eighteen against.

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UNITED STATES

Rt. Rev. James A. McFaul, Bishop of Trenton, N.J., has sent the following letter to the Hon. P. J. O'Connor, Supreme President of the Catholic Knights of America, whose national convention was held a few days ago in St. Louis, Mo.—

Dear Sir.—In reply to your courteous

letter regarding the Federation of Catholic Societies of the United States, let me say that my position is never extended beyond that of an adviser. The movement, however, has been advocated by many leaders among the societies, but only recently has attracted public attention.

A Committee on Plan and Scope of Constitution, etc., met at my residence on April 10, for the purpose of determining the best course to pursue. The data in hand were insufficient to enable the members to draw up a feasible plan for federation. The formation of a constitution suitable to so large an organization is not an easy matter, seeing that the societies have different aims and interests, and are, besides, composed of diverse nationalities.

In my opinion the Federation cannot succeed if a constitution be adopted which will allow the several societies to approach too closely. There should be a central body, forming, as it were, a hub, in which the societies, by taking membership, will become the spokes. This method preserves the identity of each society and prevents rival organizations from clashing.

Several questions present themselves for the consideration of any society desirous of forwarding the movement.

1. Is there need of federation? The answer, it seems to me, must be in the affirmative. Passing over other reasons, this to my mind is the most important—the possession and the enjoyment of the full rights of citizenship. We all know how Catholics are discriminated against, that we should possess freedom of conscience in public institutions, and that the school question should be settled on some basis which would satisfy the consciences of Catholics. Why should a system of schools be maintained at common expense, wherein an element exists, which prevents us from obtaining the benefits of those schools? Why should we be compelled to bear the burden of a system which is obnoxious to our convictions regarding education—which we hold should embrace the whole man, cultivate both his moral and his intellectual faculties—make a good as well as a wise man or woman?

I might refer to the Indian schools, chaplains in the army and navy, representation on the boards of public institutions to provide for religious worship, and to guard the faith and the morals of the Catholic inmates. The press, however, has made our people so familiar with the injustice perpetrated upon Catholics at home and in our new possessions, that it is unnecessary to develop these subjects. They must, nevertheless, be referred to in order that our Catholic laymen may recognize that the "Policy of Silence" has allowed us to be pushed against the wall, and encouraged our enemies to deprive us of our rights as well as prevent us from enjoying them.

2. What are the objects to which federation should be devoted? Social, civil and religious. These objects must be kept within proper bounds. It might be better, perhaps, not to embrace them all in the beginning. Our religious right, in so far as they are included in the rights of American citizenship, should be amply sufficient for the Federation, until the aims and the methods of the organization have become familiar.

3. Shall National Federation be formed on Diocesan, Archdiocesan or State lines?

This is a most important question, and should receive the serious thought of the societies. Much may be said in favor of State lines, and then again strong reasons are urged in favor of Diocesan. This method will eliminate all danger of conflict regarding diocesan interests. It will be necessary to consider, in this connection, how the central federated Diocesan, Archdiocesan, and National bodies or boards, shall be formed; because it appears that the societies should touch only in the central body if harmony is to be preserved.

4. Should your society appoint a committee of men experienced in Parliamentary matters to draft a constitution, then meet the sub-committee already in existence, and endeavor to formulate a constitution for national federation, to be presented to ecclesiastical authority for criticism and approbation? The committees from the various organizations should communicate with Mr. Thomas P. McKenna, Long Branch, N.J. In the meantime, discussion of the question already referred to should be continued to "cite interest, and State or Diocesan Federation proceed wherever the Bishops are opposed to the movement.

I look upon this undertaking as very important. If it is begun and continued on legitimate and conservative lines, it will be productive of the greatest good; but should it be launched without due thought, and embrace features which cannot commend themselves to the wisdom and prudence of the clergy and the laity, the result will be deplorable. By talking sufficient time for the views of the societies to manifest themselves and by forming a constitution, which will, so far as possible, coincide with the views of all, success may be attained. When the committees, from at least the principal national organizations, have met and adopted a constitution, the National Convention of Federation can be called, and the members thereof will have something to work on, and to put into final shape. These committees should have met and finished their work before the first of October.

There is another point to which I would like to call special attention. When we Catholics unite in a body we select a name which includes, as a rule, the word "Catholic." Sometimes, of course, the nature of the work renders this necessary, but there are occasions when the use of this term misrepresents our position. No one hears of a Methodist or of an Episcopal Debating Society, but with us, whether the society be religious or merely composed of Catholics, the name "Catholic" is often put in the foreground, and not always to its credit. It is partly due to this that the sects can advance their claims before legislative bodies, and are not thought to act otherwise than as Americans exercising the prerogatives of citizenship. Whereas, when we advocate any measure, our citizenship is overshadowed in the minds of others by our Church,

and we are looked upon not as Americans seeking our rights, but as Catholics asserting the claims of our Church. This is an unfortunate position, and an obstacle to the attainment of justice.

Too much emphasis cannot be laid upon the fact that this is not a movement instigated by the Church. It is a laymen's movement in defence of the rights of citizens. It embraces also social features, and is not confined to mere civic rights. The desire is to form an organization of laymen who will, among other things, aim to defend and to protect the religious rights included in American citizenship. It is evident, nevertheless, that it should follow lines which wouldn't merit the disapproval of the Church; because the Hierarchy of the United States is thoroughly American and will not countenance anything tending to the formation of a Catholic party. In fact, Federation must not interfere with political affiliations.

You know what was accomplished by time and patience for the A. O. H. in the matter of reorganization, because you had a large share in the work. The success of our efforts has me hope that our also like means will produce similar results in favor of federation.

Very sincerely yours,
JAMES A. M'FAUL,
Bishop of Trenton.

BOURKE COCKRAN HONORED

In the presence of a large number of clergy and laity, the Hon. Bourke Cockran was invested, by Archbishop Corrigan last Tuesday afternoon with the Latiate Medal, which is given every year by the university of Notre Dame, Indiana, to the person who it decides is the most distinguished Catholic layman of the year in America. This custom was inaugurated eighteen years ago by the university, the first recipient of the honor being Dr. John G. Shea. The late Augustin Daily received it another year. Mr. Cockran is the youngest layman upon whom the honor has ever yet been conferred. The medal has been called the Latiate medal because the custom corresponds in this country to that followed by the Pope each year of giving on Laetare Sunday in Lent a golden rose to the most distinguished Catholic woman in Europe.

The ceremony took place at the Archbishop's residence. About twenty-five priests and laymen were present, including Bishop Farley, Bishop Chartard, of Indianapolis, Mgr. Riley and Bishop McDonald. Father Morrissey, of the university, was present to make the presentation speech he referred to Mr. Cockran's success in the bar and in the forum.

"To men of other faiths," said Father Morrissey, "you have shown that conscientious obedience to the laws of your church were the surest guarantee of a life of public usefulness, and to men of your own faith you have shown that true religion does not clip the wings of lawful ambition, but aids and directs it in its flight, and that the conscientious practice of the Catholic faith is no longer a handicap in the race for the prizes of life."

Mr. Cockran at the conclusion of this speech stepped forward and the medal was pinned to his breast by the Archbishop. In accepting it, Mr. Cockran said:—"The essence of Christ's revelation is equality of all men in the eyes of God, from which has sprung the equality of all men before the law. Democracy is the final fruit of the Christian religion, and Catholic citizenship the reliable basis of civic patriotism under the republican form of government. Every service exacted by the State and Church enjoins as a matter of conscience, and every act which the State prohibits by law the Church forbids under pain of censure."

"Even in the matter of divorce, although there is an apparent difference, there is in fact harmony between the Church and State. For although the law sanctions divorce under certain circumstances, nobody believes it should be encouraged. We might just as well say that the stones in the foundation of this building could be separated without any harm being done to the structure resting on it as to say that the family ties could be released without danger to the State. The family is the very foundation of the State, for the State is but an aggregation of families. Both Church and State agree that divorce is deplorable. The Catholic Church is the greatest agency in the country in counteracting the causes of divorce."

CARDINAL GIBBONS ON LABOR UNIONS

Cardinal Gibbons, being asked by a reporter for the *Atlanta Constitution* what the thought of trades unions, he said:—

"Throughout Great Britain and the United States there is to-day a continuous network of syndicates and trusts, of companies and partnerships, so that every business, from the construction of a leviathan steamship to the manufacture of a needle, is controlled by a corporation.

"When corporations thus combine, it is quite natural that mechanics and laborers should follow their example. It would be unjust to deny to workmen the right to band together because of the abuses incident to such combinations unwarrantably seeking to crush or absorb the weaker rivals. Another potent reason for encouraging labor unions suggests itself to my mind; secret societies lurking in dark places and plotting the overthrow of existing governments have been the bane of Continental Europe. The repressive policy of these governments and their mistrust of the intelligence and virtue of the people have given rise to those mischievous organizations; for men are apt to consider it secret if not permitted to express their views openly. The public recognition amongst us of the right to organize implies a confidence in the intelligence and honesty of the masses; it affords them an opportunity of training themselves in the school of self-government and in the art of self-discipline; it takes away from them every excuse and pretext for the formation of dangerous societies; it exposes to the light of public scrutiny the corruptions and laws of the association and the deliberations of the members; it inspires them with a sense of their responsibilities as citizens and with a laudable desire of meriting the approval of their fellow-citizens."

FRANCE

Ex-Minister Melline, who has been addressing the Alliance of Progress Republicans at Remiremont, in the Vosges, has, in general, won Catholic support for his proposals. The "Univers" insists that he is the man whom all Catholics should stand by in the coming elections. The same thing is said, but with certain reservations born of doubt about the sincerity of any Republican politician, by other Catholic papers. It is certain, however, that M. Melline and Senator Ribot, also an ex-Minister, have powerfully aided the accredited Catholic representatives in Parliament during the campaign over the Religious Orders, the Ex-Minister made a strong point at Remiremont when he ridiculed the policy of "Republican defence" of the present Cabinet. The Republic, he reminded his hearers, was not threatened at all. M. Loubet had already pointed that out at Lunon. What they now wanted was a policy of national reconciliation. All friends of France will hope that M. Melline and his party may be strong enough to bring this about.

The national pilgrimage to Lourdes of the men of France was a magnificent demonstration. It showed that whatever may be said or written, France is still a Catholic country to the core. Over 60,000 men from all parts of France, especially from Brittany, that mystic country which has so much in common with Ireland, took part in the pilgrimage. Among the pilgrims all classes were represented. There were Senators, Deputies, members of noble families, generals, admirals, officers of all ranks, private soldiers, peasants, clerks, and shopkeepers. The Bishop of Tarbes presided, and the canopy was carried during the procession of the blessed sacrament by Admiral de Cuverville, Senator for Finistere, General Jacquey, the Marquis de Ferronays, and M. de Galkhard-lancet. Father Lemus, O. M. I., of Montmartre; Father Bruno, of the Capuchins; and Father Coubet, S. J., delivered addresses and sermons which produced deep impressions on the hearts of the pilgrims, and the hills around the Church of the Rosary shook with the sounds of the voices of the believing multitude, as they repeated their professions of faith.

Controversy has meanwhile arisen over Father Coubet's case. Both the "Figaro" and the "Gaulois" affirm that the celebrated Jesuit preacher so frightened the Bishop of Tarbes, Monsieur Coubet, that his lordship asked Father Lemus to interfere. The Oblate, however, only asked the people to desist from cheering the Jesuit, who was delivering magnificent denunciations of the Freemasons and the followers of Barabbas. The end of Father Coubet's address was received with deafening cries of "Vivent les Jesuits," and the people wanted to carry the priest in triumph through the town. It is expected that there will be questions about all this when the Chambers meet in the middle of the month. Father Coubet's suggestion about a Catholic Defence Organization has been noted upon at Lille, where Professor Groussan, of the Catholic University there, has founded a committee of militant Catholics, who intend to oppose the movement against the Religious Orders, which is practically against the Church itself.

A very curious book has recently been published by Retreux in Paris. It is called "Troiscent Infiltrations and the French Clergy." The author is a Jesuit, Father Fontaine. He has evidently written in view of the Pope's remarks about Americanism, and also of the latest letter of the Sovereign Pontiff to the French Clergy. It is shown by Father Fontaine that some modern French writers on exegesis and theology have not conducted their inquiries in the true Catholic spirit. They have not taken into proper account the traditional teaching of the Church as furnishing infallible criteria or tests of truth. The same writers are accused of an attitude towards sociological theology similar to that of the followers of Luther, and this although the Sovereign Pontiffs have always prized the doctrines of the schoolmen. These French ecclesiastical authors, by the way, are evidently unaware that there are even some non-Catholics who can praise the schoolmen in a just and liberal spirit. Dr. Stuart, for instance, whose "Outlines" are in many examinations lists, including those of T. C. D., distinctly states that the schoolmen were "men of mighty intellect," that "Socialists decry them," and that the "greatest moderns owe more to them than they confess. Just like the moderns, who so often write and talk as if the ancients had never existed and had never paved the way for them."

Madame Paul Minek, who was cremated at Pere Lachaise Cemetery on Wednesday last, was a strange type of her sex. Like Louise Michel, she struggled for the poor and the oppressed, but showed a good deal of rabid animosity towards religion. Even the official Republican birth-register refuses to inscribe the extraordinary names which she wanted to give to her sons. One she called Lucifer Blanqui Verdingetorix, and the other was Sparracus Blanqui Revolution Minek. Blanqui was her old friend the Communist, who was responsible for the phrase, "Ni Dieu, ni Maître." Paul Minek actually fought against the Prussians in 1870, and was wounded by a bullet outside the walls of Paris. She was of Polish origin. Of late years she founded a soup-kitchen for the destitute at her own residence, but, unlike the Protestant proselytizers in Ireland long ago who did not try to inflict her subversive doctrines on the wretched people whom she fed.

The great demand for a pleasant safe and reliable antidote for all affections of the throat and lungs is fully met with in Thokle's Anti-Consumptive Syrup. It is a purely Vegetable Compound and acts promptly and magically in subduing all coughs, colds, bronchitis, inflammation of the lungs, etc. It is so palatable that a child will not refuse it, and is put at a price that will not exclude the poor from its benefits.

INTERNATIONAL CATHOLIC TRUTH SOCIETY

To the Editor of the Register:— A "Challenge to the Roman Catholics of America" has been rather freely distributed recently in some of our larger American cities and towns. It offers a most magnificent reward to Catholics, clerical or lay, if they succeed in proving from God's Word certain doctrines taught and practised, according to their notion, in the Church of Rome.

The "Challenge" as it reads, is false to the teaching of Christ and His Apostles, consequently false to God's Word. It is moreover false to history both ecclesiastical and profane, leading as to the teaching and practices in the Catholic Church, illegal in its make-up, and a conglomerated massing and confounding of heresies, discipline and what is neither doctrine nor discipline. When the foundation is weak, we must expect much of the edifice. When the premises to an argument are false and illegals, we cannot hope to abide by the conclusion. Now what is the foundation, what are the premises whereon this ridiculous "challenge" is built? It is propped up on the following presumption, that God's Word is wholly and entirely contained in the Bible—that our sole rule of faith is the Bible. If we once succeed in showing that this theory is unsound, false to Christ's teachings and His Apostles, then our unknown challenger must needs find at least a logical basis for his tirade against the Church of Rome.

They are sent to preach, to deliver an oral message and to heal the sick. "And going out they went about through the towns, preaching the Gospel and healing everywhere." Towards the close of the Synoptic Gospels we behold a final commission given to the Apostles, "Go, therefore, teach ye all nations; baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world."—Matt xxvii, 1-20. "And He said to them; go ye into the whole world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, he that believeth not, shall be condemned."—Mark xvi, 15-16. "And that penance and the remission of sins should be preached in His name unto all nations, beginning at Jerusalem."—Luke xiv, 27. "You shall be witnesses unto me in Jerusalem and in all Judea and Samaria, and even to the uttermost parts of the earth."—Acts i, 8. It is evident from these and kindred texts that Christ's method for the propagation of His work was oral instruction, preaching, bearing witness, etc. Note well, moreover, that the Divine Messenger promised His infallible assistance to the Apostles, "Behold I am with you all days, even to the consummation of the world." And He promised also to send another Paraclete or Comforter to abide with them forever, to teach them all truth and bring to their minds all things whatsoever the Savior may have said to them."—John xiv, 16-26.

We find, then, from the Bible, depending upon its trustworthiness as an historical record, that Christ established a teaching-body to make known His salutary truth to all nations, even to the uttermost parts of the earth; that He promised His abiding presence and the presence of the Holy Spirit with His Body-Representative as a guarantee against errancy and corruption; that this presence was not merely to extend to the Apostle's life-time, but was to continue with their successors "all days even to the consummation of the world."—Matt xxviii, 20. "And I will ask the Father, and He shall give you another Paraclete that He may abide with you forever."—St. John xv, 26. Here it may be well to ask how the Apostles understood Christ's commission? Surely their interpretation will be more authoritative than any utterance to their time. A chapter after chapter of the Acts of the Apostles bears witness that they understood and carried out the commission of the Messiah in the manner stated above, viz., by oral instruction, preaching, bearing witness, etc.—See Acts i, 2; ii, 14; iii, 12; ix, 20, etc.

Then as to the Epistles or Letters of Sts. Paul, James, Peter, John, Jude—they are chiefly a supplement to enforce the Apostolic preaching, e. g., I Cor. xii, 3; I Cor. xiv, 4; Gal. i, 8; Eph. i, 13; St. James, i, 22; I Peter, i, 22; II Peter, i, 20; St. Jude, i, 3. There is but one exception, and this even bears us out when we read that the Bible is not the sole rule of faith. It is found in the Epistle of St. Paul to the Thessalonians, verse 14, "Therefore, brethren stand fast, and hold

the traditions which you have learned, whether by word or by epistle." Furthermore, the Apostles commissioned their co-laborers and successors to adhere to this method of oral instruction; vide I Tim. iv, 13; vi, 20. "The things which thou hast heard of me by many witnesses, the same commend to faithful men who shall be fit to teach others also."—II Tim. 2, 2. The Christian Apologists and Fathers of the second century speak in the same strain. Clement of Rome, Irenaeus, Tertullian, et al., tell us of the authoritative weight of tradition as under-wood in the proper way. Take, for instance, the words of St. Clement:—"Christ was sent from God, the Apostles from Christ. . . they preached in countries and in towns, and the first fruits of their ministry, having tested them in the power of the Holy Spirit, they appointed to be overseers and ministers to all that would believe."—"The Apostles made their appointments and arranged a succession, that when they had fallen asleep, others might carry on their ministry."—Greek Patrology, Chap. XLIII-XLIV, Vol. I, 292-298. Now, it seems to us that the Catholic view of the spreading of God's Word has been fairly well explained. Until "Mr. Challenger" succeeds in proving that the Bible, and the Bible alone, is the Rule of Faith, he can hardly expect anyone to bother much about his assertions.

We may, however, beg the reader's pardon for commenting upon the following absurdities:—"Romanism," says Hon. Mr. Challenger, "is really a novelty. Protestantism is founded on eternal truth." Why, even profane history will tell you that the Roman Catholic Church was old and hoary before what is called Protestantism was dreamed of. The oldest sect among Protestants is not more than four hundred years old, while the Catholic Church can trace her lineage back to the Apostles themselves. The words are misplaced. Protestantism should be placed in the first clause, Romanism (pardon the objectionable expression) in the second. The Church Calendar, a Protestant Episcopal organ published in New York City, while referring to the official title of its church and regarding the same a misnomer, has this to say of up-to-date Protestantism:—"Protestantism carries with it the inherent stigma of weakness, and the implied shame of defeat. And now this name relegating the church in this land to bad company, since it has come to be the common denomination of all, be they who they may be what they may, who do not own obedience to the Pope of Rome or follow the law of Moses. A heterogeneous crowd it is, of all shades of opinion, of all varieties of faith, or of no faith, respectable in morals, or lax, or distinctly immoral."—p. 73. Church Calendar, art. of Prof. Bishop of Springfield. The above statement must be regarded by every sincere-minded person as true to the accepted position of Protestantism nowadays. Where, we ask in the name of truth, is the foundation upon Eternal Truth? Which, then, of the two—Roman Catholicism or Protestantism—is really a novelty—the former, that grand old historic institution built upon Peter, the Rock, or the latter, the Kingdom divided against itself three hundred years?

Again, "Mr. Challenger" is altogether too safe offering to pay \$50.00 to any Roman Catholic who shall produce a text to prove St. Peter had no wife. Roman Catholics do not claim that St. Peter was unmarried; in fact, the second nocturnal Lesson of the Breviary for the feast of St. John before the Latin Gate, May 6, which I have recently perused, mentions very positively that St. Peter had a wife. And we know from the sacred text itself that Peter's mother-in-law was sick with fever and was miraculously healed by the Savior. Besides this, there is in the so-called "challenge" a frightful jumbling and misrepresentation of Catholic doctrine and Catholic discipline, e. g., the reference to "more mediators than one" that the Virgin Mary can save us, "that priests ought not to marry," "that the wife at the Lord's table ought only be taken by the priest." The writer of "this beautiful and misleading" "challenge" should first seek correct information about Catholic belief before he attempts to formulate propositions so utterly false and unfair to the Church which he antagonizes. It is not difficult to read between the lines of this infamous paper, and therein discover, not good faith, and sincerity, but the triple-headed monster of spite, malice and jugglery with which he may hope in vain to destroy one jot or tittle of our cherished faith. Let, however, our adversary think that we are opposing him with words and not actions—the latter are far more powerful—we take occasion to add the following:—"This wonderful defender of Protestantism and slanderer of the Catholic Church, who offers financial rewards, but whose name and address are prudently concealed, attempts to mislead the unwary by giving the dates of decrees of various councils concerning twenty-two Catholic doctrines and practices, with the inference that in such years these doctrines were first taught by the Church. Now, the International Catholic Truth Society, 170 Broadway, Brooklyn, N. Y. city, humbly offers \$500.00 to any one who will place a single amount in the hands of any representative gentleman of this city, the loser's agreement to go to public charity, such amount to be paid by us, if we are unable to prove that each and everyone of the twenty-two doctrines was taught by the Church centuries before the date assigned by the unknown challenger.

JOHN J. MAHON, pro. International Catholic Truth Society, Brooklyn, N. Y., May 6, '01.

For the Overworked—What are the causes of despondency and melancholy? A disordered liver is one cause and a prime one. A disordered liver means a disordered stomach, and a disordered stomach means disturbances of the nervous system. This brings the whole body into subjection and the victim feels sick all over. Parrot's Vegetable Pills are a recognized remedy in this state and relief will follow their use.

A CARDINAL'S PRIVILEGES

From the New York Sun.

In a Cardinal's residence the principal apartment, called the throne room, is draped in red. In the place of honor hangs the portrait of the reigning Pope under a red silk canopy fringed with gold. There is an armchair on the floor, reversed or turned to the wall, thus reserved until the Pope should visit the Cardinal.

When the Cardinal is dead his coffin is placed for some hours beneath this canopy and the picture of the Pope is turned with its face to the wall. With the official red hat that the Pope will give Mgr. Martelli when the latter goes to Rome some time hence to be invested with the full plenitude of his office. He can never wear it again. It will be put on his coffin and then hung up in the church of his title till his successor is appointed.

But he will have four other hats to that, so he need not lack for covering. When he takes a walk he can use a three-cornered hat of black felt, tasseled with jet. When in rochet he wears a red felt hat. When he is in his cappa and under a canopy, he dons the pontifical hat. In the Corpus Christi processions he has a large hat of straw, covered with red silk and bound with a ribbon of jet and gold. He does not wear it. One of his suite carries it before him.

While in Rome, etiquette does not allow a Cardinal to walk. He must have a carriage and pair. When he goes out beyond the city walls an attendant follows him. Going to a public ceremony at the Vatican, he is entitled to a gala train of these carriages, and, if a Prince, to four.

He is preceded by four servants in liveries embroidered with his arms, the first carrying his hat, the second his cushion and the third his red silk umbrella. He is accompanied by his secretary in black with a silk mantle and a train bearer in a cassock of violet silk, with buttons of black velvet, a girde of violet silk and a crozier or violet woolen coat, with silk facings and short, wide sleeves. This coat has a tippet forming in front a long pocket for the Cardinal's breviary and the documents he takes with him to the Vatican. He also has a gentleman in the costume of Henry II. of France to carry his beretta.

In the Pope's chapel the Cardinals kneel at the benches on which they sit. They wear at ceremonial functions a cassock with a train of cloth in winter and of moire in summer. Collars, shoes and stockings are red. The girde is of red moire, with gold tassels, the rochet of lace and the mozetta the same as the cassock. In Rome the rochet is covered with a red mantleletta; outside the city it is uncovered. The hat is red felt with gold tassels.

A Cardinal's walking dress is always a black sinistras or cassock, without train, with tippet and false sleeves. The cording and buttons are of scarlet. As Cardinal Martelli is a member of the Augustinian Order, this will be the color also of his ordinary costume like the habit of the order. But the skull cap beretta and hat are all black. The ordinary walking-dress is covered with a forreolone of violet moire, with a collar and facings of the same materials. In winter there is also a cloak of violet or scarlet cloth with gold cording.

The Cardinals di curia, or those residing in Rome, are entitled to a yearly income, or piate cardinalizio, of 32,000 lire (about \$6,400), which is paid out of the Peter's pence. The Cardinals dwelling ordinarily have these special apartments; at the entrance, an ante-chamber for the domestics. Above a entrance are the arms of the Cardinal, under a canopy. On the wall are suspended his two kneeling-cushions, one of red and the other of violet silk, and his two umbrellas of the same colors. These last are for covering him when he is making a solemn entry into a church or following the viaticum bareheaded. The second room is for the Cardinal's secretary. The third is called the ante-chamber of the beretta, because the red beretta is placed there on a console before a crucifix. Then comes the throne room, which has already been described.

When a Cardinal asserts that the Pope has said this or that, or has given such an order, he must be believed on his word without being obliged to prove it. This is called the oraculum vivox vocis. Cardinals should be thirty years of age. Mgr. Martelli will be one of the youngest members of the college. He is now fifty-three. Cardinal Scebensky, Archbishop of Prague, is the youngest, being only thirty-eight. Cardinal Yvies y Yvies comes next. He is forty-seven, when Mgr. Martelli fits in. The Sacred College is complete there are seventy Cardinals—viz., six bishops, fifty priests and fourteen deacons. Cardinals of a lower order have, with the consent of the Pope, the right of option to pass to a higher order. The deacons can choose the vacant places of the Cardinal priests if they have been deacons for ten years and have been ordained to the priesthood. The senior Cardinal priest in Rome when one of the six bishoprics falls vacant has the option to succeed to it, with the exception of the sees of Ostia and of Porto, which are reserved for the Dean and the Sub-Dean of the Sacred College. The Dean is the senior Cardinal dating from his promotion to one of the sees. There are now sixty-seven Cardinals—forty Italians and twenty-seven of other nationalities. It is said that Pope Leo XIII desires always to have the membership near the plenum, or limit, and that he said just before making out the recent list of twelve new Cardinals:—"Better that there should be as many as possible to choose from in the next conclave."

Pope Pius IX. having had the longest reign, created the most Cardinals, 179. Pope Leo XIII. has buried 130 Cardinals since he began his pontificate. Besides Cardinal Martelli, seven other Cardinals have had to do with the Church in North America. They are Cardinal Cheverus, the first Bishop of Boston; Cardinal McClosky, Archbishop of Baltimore; Cardinal Tas-

cheron of Quebec; Cardinal Perce, Bishop of Savannah; Cardinal Mazzella, the Jesuit theologian and professor of the College at Woodstock, Md.; and Cardinal Sallati, former delegate to the United States. Of these, Cardinals Cheverus, Perce and Mazzella had left this country before they were created Cardinals. Most of these facts about the Cardinals are related on the authority of the learned deacon, the Rev. William Humphrey, who has written so entertainingly of the machinery by which the Supreme Pontiff governs the visible Catholic Church.

HIG GAME IN HILL PATH

Mr. F. W. Emmett, in an article in the Wide World Magazine on the Uganda Railway, refers to the deprivations of lions during the construction of the line.

In the forest region, he says, the big maneless lions are to be found. But it is at Lvyo and Kimaa, where the more dangerous animals abound, and where the greatest damage has been occasioned. In July last a man-eater who caused the death of Mr. Ryall, visited Kimaa and terrorized the natives, who were sleeping in the station. In the middle of the night their slumbers were disturbed by the angry growling of the beast, who had climbed on to the low, flat roof of the building and was madly endeavoring to tear off the corrugated iron sheets. Fortunately for the inmates he did not succeed in this, but on inspection next morning it was found that the sharp edges of the iron sheets were covered with blood from the lion's paws. The infuriated beast, after vainly endeavoring to effect an entrance through the door, squatted outside the station until 3:40 a. m., and on finding that this was not opened for his benefit, set out to distance an observer into pieces a number of red and green signal flags. In the lion districts homes or zarebas 10 feet in height have to be built for the protection of the Indian and native workmen, but there is at least one instance of a lion endeavoring to surmount this obstacle. On this occasion the animal was found dead next day impaled on one of the sticks forming the zareba. This occurred at one of the railway engineer's camps.

As showing how accustomed lions are becoming to the presence of the locomotive, an official who travelled on the Uganda railway only a few weeks ago told me that between the stations of Simla and Makindu only a few weeks ago he saw four magnificent animals eating a zebra within 50 yards of the rails. In the earlier days of the line the train would have stopped while the passengers alighted to have a shot at the lions, but this is not now permitted. One of the methods employed for catching lions on the line is to construct a trap of railway sleepers. This is divided into two portions—the outer cage is open at the end, but has a heavy sliding door suspended by telegraph lines. In the inner cage, which is, of course, closed, a number of Punjab police spend the night, and when Leo, attracted by the smell of his prospective meal, enters the outer cage, the outer trapdoor is lowered and the animal is captured. But this device has always succeeded, and I lately heard of an instance where the lion so far performed his portion of the program as to enter the outer cage, but managed to escape despite the frantic firing of the Indians in the inner cage, who in their terror had, I suppose, forgotten to lower the trap. It is satisfactory to learn, however, that the beast was shot by a European a few days later.

But lions are not the only kind of wild beasts encountered by the railway pioneers, as the following further extract from Mr. Emmett's interesting article shows:—"On one occasion a herd of fifty elephants came within fifty yards of the camp at Lamuru railway station. The officials, startled by the tremendous noise made by these monsters, turned out, and after driving off the greater portion of the herd came upon seven cows and an enormous bull, which was baying up and down. When only 15 yards distant this brute, without the least warning, turned, and with shrill trumpeting, charged Dr. Waters, who was among those in pursuit of the animals. The doctor, seeing that matters were becoming unpleasant, started to run along the narrow track, which was only a yard wide, but tripped and fell. At this critical moment the elephant was not more than half-a-dozen yards off, and the impetus of his charge was so great that he shot right beyond the prostrate form of the doctor, and, wondering to relate, did not touch him. Scarcely realizing his good fortune, Dr. Waters rose and turned into the bush, where he saw the savage beast eagerly trying to get his wind. In this, however, he did not succeed, and eventually made off to rejoin the cows. The whole affair did not occupy three minutes. In addition to the elephants around Kikuyu there are large herds on the Mau escarpment, where it is extremely probable that the railway people will have much trouble with them when the line reaches that region.

Hippes and rhinos are also to be met with at various points along the railway. The former, which are perfectly harmless, do not actually encroach on the line, but they are to be seen in large numbers in the Athi River, Lake Navaasha, Lake Elmoleita, Lake Nakuru, and in the Victoria Nyanza, in fact, along the whole line from Athi River to the Victoria Lake. It is curious as the train runs past Lake Navaasha to see schools of these unwieldy monsters disporting themselves in the water. On one occasion Dr. Waters managed to shoot and kill two hippos on Lake Navaasha with two shots, one right and one left.

SHE MEANT IT
A short time ago a young couple presented themselves at the Old Church, Sheffield, to be married. The ceremony went smoothly as a marriage bell and the clergyman asked:—"Will thou have this man to be thy wedded husband?" "No, I would, and I have often told him so."

"Why, then, did you come to church?" queried the clergyman. "Only to tell him, once for all, before

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you and all present, that I'll have nothing more to do with him." And she bounced out of church.
THE GATES OF THE WEST.

I stood by the window one evening
As the sun was sinking low,
And the shadows a mantle were weaving
To cover the earth below,
And the crimson gates of the west
Were flooded with amber and gold—
A gleam of the home of the best,
Whose glories to us are untold.
And I wondered if the bright angels,
When they bore our loved ones away
To the beautiful home over the river,
Where life is an endless day,
Passed through those clouds bright and golden
As they went to the land of the blest
If Heaven lies just over yonder,
Near the golden gates of the west.
—Luc. Angelus.

THE SONGS OF ERIN
"Music shall outlive all the songs of the birds."—Old Irish
I've heard the lark's cry thrill the sky
O'er the meadows of Lush.
And the first joyous gush of the thrush
From Adaro's April wood.
At thy lone music's spell, Philomele,
Magic-stricken I've stood.
When, in Spain afar, star on star
Trembled out of the dusk
When Dunkerron's blue dove murmured
Love, "neath her nest I have s'ched."
And by many Guldaff with a laugh
Mocked the cuckoo's refrain;
Derrygan's dusky bird I have heard
Piping joy hard by pain.
And the swan's last lament sobbing
Sent over Moyle's mystic tide.
Yet a bright shadow pass from the
Gloss of the darkening lane,
As the roses tap sight and sound
Die, when the zephyr is stilled,
In oblivion grey we pass each lay
That those birds ever trilled,
But the song's true ones from her
Strings shall eternally wake
—Alfred Percival Graves

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THURSDAY, MAY 23, 1901.

THE BRITISH CENSUS.

The Registrar-General has now given out a sufficiently elaborate statement of the British census returns to enable us to trace the lines of progress and decay in the sister islands during the last decade. It is a repetition of the old story. The lines are all familiar. England, Wales and Scotland have gone on along the path of advancement. Ireland continues on the down grade, with hardly any slackening of speed.

Table with 2 columns: Year and Population. Rows: 1841 (8,199,597), 1851 (6,574,278), 1861 (5,798,967), 1871 (5,402,767), 1881 (4,800,000), 1891 (4,700,182), 1901 (4,456,546).

The figures for 1901 are from the Registrar-General's returns published in the daily papers of Tuesday of this week. The cable correspondent adds: "This is a decrease of 5.3 per cent. This is less than during the previous decade."

The cable correspondent apparently knows how to make figures lie. In actual numbers the decline in the population of Ireland has been greater in the period of 1891-01 than in that of 1881-91 by over 160,000 persons. Upon whatever basis the percentage is calculated, the stated result is a falsification of the official figures before us.

In the period of sixty years under review the Irish people have prospered and multiplied in every land under the sun except their own. And still Lord Salisbury only a few days ago made the harshest speech that has ever been hurled against the Irish people by an English statesman. The bad impression which that speech has made may have moved the king to undertake an early visit to Ireland, as the cable from Dublin announces this week in the following words:—

"Earl Cadogan, the Lord-Lieutenant, has made an authoritative announcement of King Edward's wish to visit Ireland as soon as possible. He further said that nobody takes a greater or more statesmanlike interest in the welfare of Ireland than the King, and he added that he was able to personally testify to His Majesty's desire during his reign to do all he can to promote the prosperity of the country. The Earl also asserted that the true Irish policy now was to attract the people from the country districts into the towns, so that industries might be developed."

Earl Cadogan has certainly shown his own desire to see his influence and authority wisely in Ireland; but the King will find that so long as statesmen of Lord Salisbury's incurable prejudice insist upon believing the Irish unfit for the working out of their own salvation, so long will Ireland go down to further misery under the unnatural hand of alien government.

To return to the census figures, we find that Scotland is now almost on an equality of population with Ireland, having 4,471,657 people, while the population of England and Wales has increased from 20,001,018 in 1891 to 32,625,716 in 1901.

A NECESSARY WORD.

It is through no desire to be condescending that THE REGISTER refers to The Irish Canadian's excited defence last week of Mr. William O'Brien's paper, the seizure of which, in Dublin and other Irish cities, is held by our contemporary to be a proof of tyranny, and "a link in the long chain of outrages which shall eventually lead to the plagues," etc. Mr. O'Brien's "Irish People" has done splendid and most effective work for the national organization in Ireland; but the article which provoked this seizure was quite beside human reason, not to speak of respect for religion and authority. Any defence of such an article here in Canada is in reality vain, inasmuch as it reflects no shadow or note of public opinion; but it may turn out very injurious on the part of our contemporary by misuse in the hands of clever and designing persons. No argument is required to establish the necessity of having the latter objection publicly stated without loss of time. The Catholic Union and Times of Buffalo, and a paper well entitled to speak for the Irish Catholics of the United States, very clearly expresses this necessity even with regard to Catholics who are not British subjects when it says:

If the assault made on the King and the Cardinal were not condemned by Catholics and Irishmen, the Protestants of Great Britain and the rest of the world would get the impression that the Catholic Church tolerated insults to the civil power and that the cause of Ireland was bound up with the indecent expressions of personal contempt for the English sovereign. The consequence of this impression would be that those Protestants would have their prejudices against the Catholic religion intensified and their hostility to Irish interests renewed. The editorial of the Dublin paper was worse than a blunder—it was a crime.

A SIGNIFICANT CONTRAST.

Some interesting facts are pointed out in the report of the Superintendent of Public Instruction for Quebec, referred to in another column. The thing that will strike most of us, however, is the decline in the number of pupils attending the Protestant Separate Schools of the adjoining province. In a recent issue we pointed out the decline in the number of pupils attending the Public Schools in Ontario. As against this sympathetic falling off in the general attendance of the Protestant children, the Catholic schools in Ontario, like those in Quebec, are experiencing a steady growth. Some time ago one of our contemporaries asked us to discover the true explanation of the contrast provided by the two sets of schools. That may not be done lightly or without the most careful enquiry; but the facts as they appear are certainly calculated to attract keen attention.

AN "ECCE HOMO" IN DERRY.

A North of Ireland Orangeman visiting England happened to hear the name of the Pope referred to with marked respect in a company of Protestant friends. He was silent, but somewhat impressed. Presently someone asked him what his opinion was. "Is it the Pope," he answered, doubtfully; "well, his reputation is not so high around Portadown." It is not so far from Portadown to Derry, and as a report published in our second page would indicate, the two places are on all fours as regards to their local processes. A lady member of the Derry Board of Guardians, by way of a loyal memorial to the late Queen Victoria, proposed to place an "Ecce Homo" on the parkhouse walls. But the Derry "guardians" would have none of it. By overwhelming resolution they decided it "sectarian," and ever refused to cast their Protestant eyes upon it, although assured that Queen Victoria passed from life with her eyes fastened upon the picture which she kept in her bedroom. There are any number of strange true stories of this kind in connection with northern Irish towns. When Kenneth was in Belfast last year he saw some of his seed on fat ground. One of his disciples disturbed the seed in St. George's (Protestant) church one day by calling out aloud "Popery," when the Apostles Creed was being read.

The action of the Derry Board of Guardians will strike every reader of THE REGISTER with all the more order when they look upon the beautiful "Ecce Homo" which we are among our premium pictures. The premiums are the best reproductions from the original famous paintings.

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UNHAPPY ITALY.

Once quiet, and always beautiful, Italy is gaining a world wide notoriety for lawlessness. The best informed visitors to the country blame the Government, under which it is prophesied, content can never reign. The newspaper organs of the Government are growing alarmed over the attention which the perturbed condition of this country is receiving, and the Tribune undertakes to state that the news printed in English and American papers is all false. A correspondent of The London Standard denies in turn the assertions of the Tribune, and says:

The series of robberies and murders that meets the eye of paternalists at his breakfast table in Italy is of the most barefaced description. From Romagna and the South, from Leghorn and Massa Carrara in the North, and gentle Tuscany, the tale of cowardly murder is ever the same. Florence itself, once quietest of sleepy hollows, has become a den of robbers and assassins to such an extent that the subject formed the topic about a fortnight ago, of a public parliamentary debate. Roms swarms with a plethora of police, taken from other cities to their manifest disadvantage, and other tourist centres are undermined in their police departments, and writhe in the hands of criminal gangs. The fact is, and the sooner the Government wakes up to it the better, the whole country is seething with discontent and suppressed rebellion—taxation and cruel, crushing starvation, stalks abroad, while the prisons vomit forth their swarms of polluted criminals, amnestied on every pretext in a way that makes one think of a Gilbert and Sullivan opera. And the cry is "Yet they come," for an approaching happy event in the Royal family is to fix the date for turning loose another batch of cut-throats to prey on this luckless folk.

If Italy were not a Catholic country, the misgovernment which is responsible for the deplorable conditions above described would long before this have driven the population into revolution.

MR CHAMBERLAIN'S RED

Mr. Joseph Chamberlain's political couch these days is no bed of roses. If made of the softest down it would not be a pleasant place, haunted continually as it is by the ghost of the Jameson raid. Mr. Chamberlain, ex M.P., speaking in the Falkland Town hall last week made the following declaration:

"A certain Tory member of Parliament, by name Lyttleton," proceeded Mr. Chamberlain, "was out in Mashonaland not long since, and he had a conversation with Mr. Rhodes who, of course, was the prime mover and engineer of the Raid. They were talking about the question of the complexity of Joseph Chamberlain, and Mr. Rhodes said squarely and bluntly, as is his wont, 'Joseph Chamberlain knew everything that went on; he was up to his neck in everything pertaining to the question of the raid.' Mr. Lyttleton said: 'Mr. Rhodes, this is a very strong charge to bring against a public man, a statesman, in the position of Mr. Chamberlain. Have I your permission to repeat it?' Mr. Rhodes said, 'Certainly you have.' When Mr. Lyttleton came back he placed the facts as he received them from Mr. Rhodes before Lord Salisbury, who, I am informed, had Joseph Chamberlain, his household and lieutenant in the Cabinet, confronted with Mr. Lyttleton, in his presence, and the only answer Chamberlain had to make to this damning accusation was to hiss out against Cecil Rhodes, 'Traitor! traitor!' That, I am assured by a responsible authority, is a fact. I am not making the statement on my own authority, because I was not there, but no responsible authority. I state it as a fact, and I hope that the people of this country will grasp it, and ponder it, and bring it home to the man who is the one great guilty fiend, who has brought this war about."

While charges of this kind are publicly made by responsible men against a member of His Majesty's Government, Great Britain must be the loser by the Boer war, no matter though every Boer man, woman and child in South Africa be put to death.

STRANGE CASE OF LORD O'BRIEN.

The deputation of English Catholics to the King has already been the subject of so much discussion that it is high time it was allowed to pass into history. However, the redoubtable "Lord O'Brien of Kilsnora," whom the most dignified of English papers have, in the most natural and habitual manner, alluded to as "Peter the Packer," has managed to project the shadow of his own greatness upon the subject, eclipsing at once the King, the Cardinal and all others concerned. Some of the English Catholics do not quite relish this, and The Catholic Times gives

voice to their disgust. Here is an extract from its editorial comment:

"The Times states that Lord O'Brien, Lord Chief Justice of Ireland, was provoked by pressure of other business from forming part of the deputation. We protest most emphatically against the assumption that he has any right or title to come forward as a representative of the Catholics of England. We never read of any public service he has rendered to the Catholic Church, but we have read a great deal of his success in packing juries to the exclusion of Catholics. Only on the day immediately prior to the deputation The Daily News, referring to his conduct during the hearing of an application for an attachment order, owing to comments on jury-packing, said: 'Lord O'Brien, formerly known as Peter the Packer, does not command the respect of the Irish people.' We do not know who inserted the announcement that Lord O'Brien intended to be a member of the deputation; but if he was invited it was a downright insult to the Catholics of Ireland, especially when for denouncing jury packing one of their Parliamentary representatives, Mr. McHugh, is suffering six months' imprisonment, noted out to him by this same Lord O'Brien."

OUR FRENCH-CANADIAN CITIZENS.

This week THE REGISTER gives a free advertisement to a Montreal publisher out of pure regard for the French-Canadian people. It is a pity, we think, that the French-Canadians are not as well studied in some parts of the Dominion as they are in other countries. The English papers, for example, are commenting at the present moment on the characteristics of the race as described by writers in The Anglo-American Magazine. The London Daily News has an interesting review of the articles, friendly and unfriendly, to the French-Canadians, appearing in the magazine named. It is interesting to us here in Canada to observe how the position of Quebec in the Dominion strikes an English writer, who judges its people from what magazine writers have to say of their institutions. Following are extracts from The Daily News:

"Canada is a country where two languages exist side by side, not only by custom but by fixed law. French is not only the language of French-Canadian society, not merely the language of the Canadian Catholic Church, but it is one of the languages of the Canadian Law Courts and of the Canadian Parliament. All legal proceedings in central Canada may be conducted either in French or in English, or in both. A member of the Canadian Parliament may speak in either language, and the proceedings in the Canadian Parliament are published in both. Political meetings are held in both languages. The Canadian Premier himself, Sir Wilfrid Laurier, speaks equally well in either. These privileges are not mere casual exerecences; they are the carrying out of the terms on which the French-Canadians surrendered, nearly a century and a half ago, and without which it is doubtful whether we could ever have conquered Canada. The loyalty of French Canada, which is to the foreigner the most striking fact in the British Empire, is the direct outcome of a compromise between two races, and the statesmanlike fidelity with which we have observed and respected the feelings and beliefs of those who have consented to our rule. Respect for their language, respect for their civil law—these were the three foundations on which our forefathers who knew how to build up an empire, constructed the edifice of the Canadian Dominion."

Commenting on a friendly article over the signature of George Lemay, The Daily News continues:

"He (Mr. Lemay) quotes a French writer, M. de Taurines, to the effect that the French language in Canada is 'infinitely better and more correct than the popular tongue in France.' He draws attention to the admirable French papers of Canada—journals which are, as we can vouch, fully up to the level of the English papers. He points out that many French-Canadian authors, poets, and prose writers have been crowned by the French Academy. He points to the number of statesmen that French Canada has produced—Lafontaine, Papineau, Morin, Sir George E. Cartier, Chapleau and Laurier. He quotes their poems—men like Frechette and Legendre—and their novelists—men like Sulte and Casgrain. As far as America is concerned, he carries the war into the enemy's country. He asks whether the pious Catholic of Canada is any more to be deprecaed than the Christian Scientist of America? He draws attention to the great inflow of French-Canadians into the United States, where they maintain their national traditions, and continue to speak the French language. 'Rhode Island,' he says, 'elected a French-Canadian Lieutenant Governor two or three years ago.' They are invading the States of Massachusetts, Rhode Island, Connecticut, Maine, New Hampshire and Vermont. The United States cannot destroy their language or religion any more than Great Britain. And, finally, as to cleanliness—a point on which the average Englishman is far too ready to throw out cheap and vulgar gibes—he asks whether the cleanly little house of the French-Canadian in Quebec are not more creditable than the slums of New York. In other words he comes to the conclusion that by preserving this race along with its language and its traditions, the British Empire has not only saved itself, but has conferred an incalculable benefit upon North America by varying and deepening its civilization. Is this not a picture from which we may draw a lesson in dealing with other parts of our Empire?"

EDITORIAL NOTES.

Sir Ellis Ashmole Bartlett, M.P., is retiring from politics. There are others like him in the Unionist party who have inflicted themselves altogether too long upon public life.

Sir Alfred Milner is to be consulted by the Imperial Government with regard to the disposal of the 25,000 Boer men, women and children classed as prisoners of war. There have been suggestions already that these poor people be sent to Canada and Australasia, to "work on the Government railways." Sir Alfred Milner, by all accounts, does not love them, and it will be interesting to know what fate would he condemn them to.

The Montreal coroner's jury that last week brought in a verdict on the capital charge against a man named Loplaine should have added as a rider "while erotically insane." This wretched murderer left a silly letter, that reeked of his self on the modern novel. A laborer in a foundry, he still found time to feed plentifully on so-called love stories which seem to have reduced him to a state of mental imbecility. The modern novel is an agency of the Evil One.

General Hector Macdonald, the man who enjoys an admiration quite unique in Great Britain, because he "rose from the ranks," has come out as an advocate of conscription. General Macdonald knows the army, but he may not know the country and the people. It is an extensively accepted opinion that conscription would sweep away the gates before British emigration and let the flood loose. As a preliminary, however, it would certainly prove a most unpopular policy for any Government, and the Unionists are too fond of power to risk it for the sake of the army.

A little while ago the Canadian people expected to see the Senate abolished. But what actually happens is that, in future, each Senator will receive \$1,600 instead of \$1,000 as compensation for residing himself upon the country. This little Senatorial windfall comes about by the unanimous desire of the members of the House of Commons to pay themselves one half more than the old scale of wages. The parties have been coquetting with each other since the opening of the session, the Liberals wishing the Conservatives to make the proposal and vice versa. Last week they arranged matters; and all the while the Senate had been saying nothing. Here is a noble opportunity for the Upper Chamber to assert its independence and honor. But even independence and the other thing must have a limit.

Two facts were emphasized by the incidents of last week's strike on the Albany street railway. In the first place militarism has already so strongly asserted itself in the United States that it supersedes the civil power on comparatively slight provocation; and once invoked, it becomes so intolerant of its brief authority that no distinction is made between peaceful citizens and an enemy in arms. The militia manned the street cars at Albany for a day, and in twelve hours two stones were thrown at the cars. These were unquestionably isolated acts; but they were answered by a deadly volley from the militia men, two of the victims being killed instantly as they sat at their doors. This deplorable contempt of the military for civil rights and human life has inspired one new idea in the public mind. It is probable that, in future, when capital and labor undertake to quarrel with each other to the peril of the general public, which on their account is subjected to military authority, they will be treated as common street brawlers. The city of Albany gave the deputing Traction Company and their employees twenty-four hours to settle their differences, otherwise the charter would be declared void. This is but the simple assertion of public right. The same thing should be done by the State when great railways and their employes parallelize commerce and terrify the community. It means compulsory arbitration no doubt; but, whatever it means, it is a common-sense remedy for these constantly recurring struggles of capital and labor.

There is truth and humor in a story told by The London Chronicle about the woes of Irish police pensioners. The Chronicle recalls W. S. Gilbert's general observation that the life of the policeman is not a happy one, but adds: We should be sorry, however, to think that it is really so unhappy as some of the policemen in Ireland suggest. At a public meeting of the Royal Irish Constabulary pensioners, held on Saturday in Dublin, one of them proposed a resolution, urging a claim for increased pensions, because "from the odious and irksome duties which we were called upon to discharge from 1870 to 1890, we were estranged from kith and kin, and earned for ourselves the undying hatred of our race; and most of our public bodies have passed a resolution not to give us any employment because our masters who paid us for the dirty work and shattered our constitutions by unnatural duties—

ending some of us to an early grave, and others to a lingering death should compensate us and keep us from the workhouse."

The following resolution on the death of Abbe Vorreau, passed by the Protestant Committee of the Council of Public Instruction, Quebec, is an indication of the satisfactory feeling on the part of the minority over the school laws of the Lower Province:—"Received, that having observed with deep regret the demise of the Rev. Abbe Vorreau, who, from the establishment of normal schools in this province, in the year 1857, occupied with marked success the important position of principal of the Jacques Cartier Normal School, the Protestant Committee of the Council of Public Instruction desires to put on record its appreciation of the educational labours of the eminent ecclesiastic now removed from his lifelong service, to express by the transmission of this resolution to the Hon. the Superintendent of Public Instruction and to the press, its high estimate of one who, in the history of our native land, has become a recognized authority; and to offer a tribute of profound sympathy of his personal friends in their sorrow at their loss of an amiable and much respected friend, whose faithfulness in duty has been a continual inspiration to his collaborators."

The London Daily Telegraph says:—The little scene between Lord O'Brien, C.J., of Ireland, and Mr. Bodkin, K.C., of the same kingdom, was terminated rather happily by the counsel's reminder to the Chief Justice that there had been a parallel passage of arms between one Peter O'Brien and Mr. Justice Keogh, at the Cork Assizes in the year 1877. Oddly enough, the career of Keogh, J., was not unlike that of O'Brien, C.J. One of the founders of the Catholic Defence Association, Keogh was a strong supporter of the popular cause and a firm friend of the tenant-right movement. But he accepted office from an English Government and was never forgiven. The opinions of O'Brien, C.J., also contracted as he grew older and the duties which he was called upon to perform as law officer of the Crown while the Coercion Act was in force were looked upon by enthusiastic politicians as inconsistent with the principles of his younger days.

Another example of the policy of one law for Englishmen and another for Irishmen is furnished in the case of Mr. McHugh, who while under sentence for libel is not allowed to write. When Mr. W. T. Stead was in jail, he was afforded every facility for working, as the following letter testifies:—"To the Right Hon. the Home Secretary.

Sir—I read with some astonishment your statement in the House of Commons last night that I was not allowed to edit and conduct The Pall Mall Gazette when in prison in December, 1885.

It is true that this is a matter which occurred a long time ago, and you could not be expected to have any personal knowledge of that; but lapse of time and your own lack of information cannot alter the fact which is, that the statement above quoted as having been made by you to the House of Commons is not only inaccurate but absolutely contrary to the fact.

For the time I was made a first-class misdemineant in November, 1885, until I left Holloway Jail in January, 1886, I continuously edited and conducted The Pall Mall Gazette, just as if I had been in my office on Northumberland street, subject only to the limitation that I was forbidden to write on the matter which led to my incarceration and that I could not receive anyone who wished to see me.

I have the honour to be your obedient servant,—WILLIAM T. STEAD.

A great sensation has been caused in France by the revelation of the innocence of a condemned priest, who was executed for murder in July, 1894. He was the Abbe Bruneau, and was assistant to the Cure at Entrammes. One morning the aged Cure was foully murdered and robbed. The Abbe was arrested, tried, and condemned. He died protesting his innocence to the silent crowds assembled at his execution, and on the scaffold handed a sealed packet to the executioner, directed to the Procurator of the Republic. Now the house-keeper of the murdered Cure has just died at Nantes; and before her death, in the presence of witnesses, confessed that, with the help of a male accomplice of evil character, she had murdered the old priest in order to rob him. She then went to the Abbe and confessed her crime. The confession seized his lips, and he died not only innocent, but in full knowledge of who the real culprit was. The people of Laval now demand that the contents of the sealed packet shall be revealed, and are honoring the young priest's memory at the expense of the conventional seal.

Information for S. H. Blake.

The Montreal Star... last week called on His Grace... to obtain in an authoritative statement as to the oath which Mr. S. H. Blake has been discussing.

His Grace the Archbishop interprets the sentence to mean that the Bishops are bound to "follow up and oppose to the best of their power, all heresies, schismatics, etc."

The Latin verb "prosequi" literally means to "follow up perseveringly" to "pursue," and it is in this sense that His Grace accepts it.

The translation of the Bishop's oath is as follows: "I, Bishop of the Church, from this hour henceforth will be faithful and obedient to the Blessed Apostle Peter, to the Holy Roman Church, and our Sovereign Lord, the Pope, and his successors, regularly elected."

"In all else, as to any engagement taken, the society differs in no respect from any other body of the secular or regular clergy. The many published standard works on canon law may be consulted on any point where information is required for instance, Bonix, Maupied, Granddaude, R. de M., etc."

"As for any vow, oath, promise or engagement of any kind, which would be incompatible with loyalty to our country, and under whose protection we live (and this understood according to the teaching of the Apostle St. Paul), I am ready, when the interest at stake is of sufficient importance to justify so solemn a proceeding as solemnly to take God to witness that it has no existence in fact, to be the outcome of malicious hatred to the members of the society, and has been forged, like the famous 'Monita secreta,' as a weapon against the society."

"And, furthermore, I am ready, as solemnly to affirm, that during my college life, from 1851 to 1857, which, as a boy, I passed in St. Mary's College, in this city, no other doctrine of the point in question, was inculcated than the one of obedience to our temporal rulers in secular matters, as holding the place of God."

"Since I became a member of the Society of Jesus, which I entered on the 7th of December, 1857, until the present day, having sojourned for different periods in Canada, France and the United States, and having had every opportunity of knowing what was going on around me; and during my three years of philosophical studies, and four of theology, of becoming

fully acquainted with the doctrine of the society, I have never been led to any other doctrine, taught, nor thought any other myself, than that of unqualified loyalty to our country and our rulers."

"I know that this declaration will make little impression on those who are especially bent on denying the Jesuits, and of their wild sayings, and absurd accusations as to their head, but it will be accepted by those who are honest in their convictions and who can easily have recourse in this country, to my many friends of every religion if they wish to ascertain whether they may safely place reliance on my statements."

QUEBEC SCHOOL STATISTICS. Montreal, May 18.—The principal features in the report of the Superintendent of Public Instruction, lately issued, are the decrease in the number of Protestant schools, pupils and teachers, the increase of Roman Catholic schools, pupils and teachers, the marked increase in the number of French pupils studying English, and the still greater proportion of English pupils studying French, and the decline in the number of religious teachers in the schools.

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M. J. CROTTIE,

Phone Park 515. Corner Queen and Northcote

As I know of no authorized English version of the solemn vows of the Society, I give the above English translation, for which I alone am responsible—but which I think renders perfectly the original.

(Signed) A. B. JONES, S. J. Rev. Father Jones adds that as professed Jesuits, the members of the Society take no solemn vows save those given above. Those who are not professed take the vows of poverty, chastity and obedience, and if they are priests also, that of teaching the young.

THE PROFESSION OF VOWS. "The professed however," says Father Jones "immediately after their profession, promise to sanction no innovation in the constitution in matters regarding poverty, save when circumstances may seem to justify them in rendering the practice of religious poverty in the Society even more strict."

"They furthermore promise individually to accept no ecclesiastical dignity or prelate, unless it be forced upon them by some, in virtue of their vow of obedience, and under pain of sin; and to notify the Society when they hear that it is contemplated to single out a member of the Society as candidate for such dignity; if forced into accepting such dignity, they promise never to refuse to listen to the advice given by the General and to heed that advice, provided they themselves judge that the advice given points out the wiser course to be adopted."

"In all else, as to any engagement taken, the society differs in no respect from any other body of the secular or regular clergy. The many published standard works on canon law may be consulted on any point where information is required for instance, Bonix, Maupied, Granddaude, R. de M., etc."

"As for any vow, oath, promise or engagement of any kind, which would be incompatible with loyalty to our country, and under whose protection we live (and this understood according to the teaching of the Apostle St. Paul), I am ready, when the interest at stake is of sufficient importance to justify so solemn a proceeding as solemnly to take God to witness that it has no existence in fact, to be the outcome of malicious hatred to the members of the society, and has been forged, like the famous 'Monita secreta,' as a weapon against the society."

"And, furthermore, I am ready, as solemnly to affirm, that during my college life, from 1851 to 1857, which, as a boy, I passed in St. Mary's College, in this city, no other doctrine of the point in question, was inculcated than the one of obedience to our temporal rulers in secular matters, as holding the place of God."

"Since I became a member of the Society of Jesus, which I entered on the 7th of December, 1857, until the present day, having sojourned for different periods in Canada, France and the United States, and having had every opportunity of knowing what was going on around me; and during my three years of philosophical studies, and four of theology, of becoming

fully acquainted with the doctrine of the society, I have never been led to any other doctrine, taught, nor thought any other myself, than that of unqualified loyalty to our country and our rulers."

"I know that this declaration will make little impression on those who are especially bent on denying the Jesuits, and of their wild sayings, and absurd accusations as to their head, but it will be accepted by those who are honest in their convictions and who can easily have recourse in this country, to my many friends of every religion if they wish to ascertain whether they may safely place reliance on my statements."

QUEBEC SCHOOL STATISTICS. Montreal, May 18.—The principal features in the report of the Superintendent of Public Instruction, lately issued, are the decrease in the number of Protestant schools, pupils and teachers, the increase of Roman Catholic schools, pupils and teachers, the marked increase in the number of French pupils studying English, and the still greater proportion of English pupils studying French, and the decline in the number of religious teachers in the schools.

NO HOME should be without it. Pain-Killer, the best all round medicine ever made. Used as a Liniment for bruises, and swellings. Internally for cramps and diarrhoea. A valuable substitute, Laxative but one Pain-Killer, Perry Davis', 25c. and 50c.

THE QUEEN CITY CARPET AND RUG RENOVATING CO. 100 QUEEN STREET EAST Phone 8161. JOHN J. DAVIS, Manager.

CROTTIE'S BUSY CORNER

The West End Store, Corner Queen and Northcote is a lively place these days. Great number of Ladies' Straw Sailors selling. The kind we sell for 25c, 35c, 50c and 75c each are hard to beat.

Ladies' Skirts.—Latest styles and beautifully made and trimmed at \$2.50, \$3.00, \$3.50, \$4.50, \$5.50 and \$6.00 each. See them you'll be pleased.

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Men's Furnishings, Etc.—The down town stores may blow as hard as they please about their prices for stylish hats, shirts, ties, collars, underwear, etc., but they cannot do as well for you as we can—Your eyes will convince you that we do not over state.

You May Lose a fortune by the rise and fall of values on the stock market, but remember there is one safe solid investment that never falls below its face value—your insurance policy.

THE NORTH AMERICAN LIFE Toronto, Ontario Wm. McCabe, Managing Director

You Want a Gas Range BUY THE OXFORD Because it is the most economical with gas that is made—its patented burners mean an enormous saving in season.

Better call and see them at once at our nearest agents, and be ready for warm days.

SOLD BY LEADING DEALERS EVERYWHERE The Gurney Foundry Co., LIMITED TORONTO WINNIPEG VANCOUVER

CATHOLIC Prayer Books, Rosaries, Statues, Sacred Heart Pins and Emblems, Catholic Books for Catholic Homes, MISSION GOODS A SPECIALTY.

Blake, WEST SIDE CATHOLIC BOOK STORE, 602 Queen St. W., Toronto

THE WABASHER RAILROAD In the short and true route to the Great Pan-American Exposition, to be held at Buffalo, May 1st, to October 31st.

ROGERS' FINE FURNITURE WEDDING PRESENTS

OUR stock of small decorative pieces of fancy furniture, suitable for wedding presents, is very large, and includes many distinct novelties in

THE CHAS. ROGERS & SONS CO. 97 YONGE STREET

RECOMMENDED BY PHYSICIANS. Pond's Extract Over fifty years a household remedy for Burns, Swarms, Wounds, Bruises, Coughs, Colds and all accidents liable to occur in every home.

CAUTION—There is only one Pond's Extract. Be sure you get the genuine, sold only in sealed bottles in bulk wrappers.

The Whole Story in a Letter! Pain-Killer (PERRY DAVIS) From Capt. F. Loye, Police Station No. 5, Montreal: "We frequently use PERRY DAVIS' PAIN-KILLER for pains in the stomach, rheumatism, stiff joints, neuralgia, sciatica, cramps, and all affections which befell men in our position. I have no hesitation in saying that PAIN-KILLER is the best remedy to have near at hand."

E. McCORMACK MERCHANT TAILOR. 31 JORDAN ST. 1 DOOR SOUTH OF KING TORONTO.

HOUSEKEEPER'S HELPS MEAT Choppers, Presses, Saws. BREAD CRATERS, ETC.

Rice Lewis & Son, LIMITED Corner King and Victoria Sts., Toronto.

OUR Belle Ewart Ice Co. Telephone 1917-1923. 15 Melville Street

REINHARDT'S SALVADOR CANADA'S MOST FAMOUS BEER

PAN-AMERICAN EXPOSITION BUFFALO, N. Y., 1901. THE HOTEL BUCKINGHAM and HOTEL MARLBOROUGH.

The Welsbach Light



For Sale at from 30c to \$1 each

Welsbach Mantles lead the world, and are superior to all others. Same as are used in

The Street Lights Here. GASOLINE LAMPS

Suitable for churches, public halls, stores, private dwellings, etc., giving 100 candle power per light, at a cost of only 50c per month. Absolutely safe and non-explosive, and approved by association of fire underwriters.

LONDON AUER LIGHT CO. 38 Toronto Street, Toronto.

PENITENTIARY SUPPLIES

SEALED TENDERS addressed Inspector of Penitentiaries, Ottawa, and endorsed Tender for supplies, will be received until Monday, 17th of June inclusive for parties desirous of contracting for supplies, for the fiscal year 1901-1902, for the following institutions, namely:— Kingston Penitentiary, St. Vincent de Paul Penitentiary, Dorchester Penitentiary, Manitoba Penitentiary, British Columbia Penitentiary, Regina Jail, Prince Albert Jail

Details of information as to form of contract together with forms of tender, will be furnished on application to the Warden of the various institutions. All supplies are subject to the approval of the Warden. Tenders submitted must specify clearly the institution, or institutions, which it is proposed to supply, and must bear the endorsement of at least two responsible officials. Papers inserting this notice will not be paid therefor.

DOUGLAS STEWART Inspector of Penitentiaries Department of Justice, Ottawa, May 11, 1901.

HAMILTON LADIES' DEBATE.

A feature of last Monday evening's entertainment in the C. M. B. A. Hall, Hamilton, was a debate on the subject, "That war is more beneficial than peace," between members of the

Typewriters

Rebuilt, practically as good as new, \$15 up. No clergyman should be without a writing machine. From eight to ten duplicate copies of sermons can be made, and the writing will always be legible. Machines will be sold on installments of \$5 per month. Guaranteed for one year. Write for samples of work and full particulars.

STANDARD TYPE-WRITER EXCHANGE, 11 Adelaide St. E., Toronto.

COWAN'S Perfection Cocoa Royal Navy Chocolate

Are absolutely pure, and should be used in every household.

Young Ladies' Sodality of St. Patrick's Church and St. Patrick's L. and A. Club. The debaters were Misses E. Hennessey, A. Brebony and E. Hurley, and Messrs P. Lacey, J. McCoy and J. Berrier.

After The Battle.

The Great Guns' throats are silent at last, The culture gloats o'er his hateful past, And darkness gathers around—

That cry of thousands of a-rising men Breaks on the horrified ear— Moan of anguish, Shriek of pain

Stanmore Grange

"Thus, M. Le Cure, must be my farewell visit, I fear, for I am seriously thinking of turning my face towards England's shores once more."

Cecil Stanmore made his devotions before the blessed sacrament and then turned to the newly-erected statue of St. Anthony, the aspect of which pleased his artistic eye and devotional mind intensely.

England. Well, I must send it to her through the post now; but meanwhile I know how sorry she will be thinking also has lost it.

When he was introduced to Margaret. "Well, this is an unexpected pleasure," said Mrs. Lamoureux.

out upon his brow. "My poor Pierre," he murmured. "What can I do for you?"

EDUCATIONAL. Mrs. Elsa MacPherson. CONCERT PIANIST AND TEACHER. PROFESSIONAL. ARTHUR W. HOLMES. ARCHITECT.

LOCAL AND DISTRICT NEWS.

HOUSE OF PROVIDENCE PICNIC.

The Register cannot too strongly recommend a generous patronage of the House of Providence picnic, which will be held as usual on the grounds, and on the usual day, May 24th.

ST. PATRICK'S PARISH MISSIONS.

The mission now being given in St. Patrick's Church for men by three eloquent members of the Redemptorist Order, Reverend Fathers Hogan, Maloney and Hannul, has proven an eminently successful one.

IRISH MUSICAL AND SOCIETY.

A most enjoyable reunion of the Irish Musical and Society was held in St. George's Hall last Friday evening. The members were present in full force, to the number of about 175.

REV. FATHER RYAN.

Rev. Frank Ryan, rector of St. Michael's Cathedral, is taking a month's holiday in the west. He will visit Chicago and other cities before returning.

A. O. H.

At the last regular meeting of Aux. No. 2, D. of E. the following resolution of condolence was passed:—It having pleased Almighty God to remove from our midst by the hand of death the beloved father of our much esteemed sister members, Margaret and Mary Cronin, we bow in submission to the will of God, we extend to our sister members and the family our sincere sympathy in this their hour of affliction.—Mrs. Fahy, Nellie Walsh.

TO OUR PATRONS.

You will find in the advertising columns of this paper only good, clean advertisements. We refuse hundreds of dollars monthly from concerns who wish us to insert matter exploiting articles of an objectionable kind or the description whereof may be couched in language which cannot but have an ill effect upon the morals of the reading public.

SOME PROPHECIES.

From time immemorial prophecies have had precedence among the different nations to which they refer. In Ireland from St. Columbkille down to the present day his and other prophecies are believed by the people. One of St.

Columbkille's was that they shall bury the first at Inna but by the will of the living God, it is in Down that I shall rest in my grave with Patrick and with Bridget—three bodies in one grave. This prophecy was literally fulfilled, and as the old poem says—"Three saints one grave do fill—Patrick and Bridget and Columbkille."

In Scotland prophecies are believed as implicitly as they are in Ireland. Campbell in his "Lochiel's Warning," makes the seer foretell the disaster of Culloden.

In England Mother Shipton's prophecies are household words. Some old prophecies in reference to the new King's reign are being revived. A lady, writing to a London evening paper, quotes a prophecy which was referred to in 1830 by a correspondent of "Noes and Queries" as having been repeated to him before Queen Victoria came to the throne. It is as follows:—

In three hundred years and more Sixth Edward's Mass shall be laid low. When Seventh Edward he shall reign Sixth Edward's Mass shall be said again.

Another correspondent in the same year gives a different version, and the authorship of which was attributed to Cardinal Pole:—

For three hundred years and more Sixth Edward's Mass shall be laid low. When Seventh Edward he doth reign, Sixth Edward's Mass shall be again.

OBITUARY.

P. S. MURPHY, MONTREAL. Montreal, May 20.—The funeral of the late P. S. Murphy, which took place at nine o'clock from his residence, 82 Durocher street, to St. Patrick's Church, was widely attended.

The chief mourners were Mr. E. A. Murphy, son; Messrs. L. Teroux, and F. O. Hopkins, sons-in-law; A. A. Mellor, brother-in-law; Messrs. W. S. Murphy, W. G. LeMessurier, Dr. J. G. McCarthy, Dr. J. Harrison, A. A. Perry and George Perry, nephews of the deceased.

The service at St. Patrick's Church was most impressive. The Mass was celebrated by Rev. Father McShane, attended by Rev. Father Martin Callaghan as deacon, and Rev. Father Spellman as sub-deacon. In the sanctuary were Mgr. Racicot, V.G., Rev. Father Devine, S.J., Rev. Father Coffey, S.J., Abbe Boutrass, secretary of Laval University, Rev. Fathers Quinlivan, S.S., Leclair, S.S., and McGrath, S.S., of St. Patrick's Church. After the ceremony at the church the remains were conveyed to Cote des Neiges cemetery for burial.

Among those who have sent offerings of masses and other spiritual exercises are the Olier school, Mrs. Ed. McCarthy, Dr. J. G. McCarthy, Mrs. W. A. Murphy, the Archambault family, Mr. Real Angers, Mad. Rambaud, the Messes Viger, John Hatchett, Hon. Gideon Oulmet, Mrs. Campion, R.S. Shering, Mad. and Miss Marchand.

The deceased was prominent in financial and commercial circles. He was one of the founders of the Montreal Rubber Company, which is now known as the Canadian Rubber Company. He was also at one time managing director of the Laurentian Ry, which is now a portion of the C. P. R. system.

CANADIAN NEWS.

MONTREAL.

ANOTHER CLANDESTINE MARRIAGE.

Montreal, May 17.—A marriage between two Catholics before a Protestant minister declared null and void by the Court of Review this morning. The judgment was unanimous, being rendered by Justice Mathieu, Curran, and Lemieux.

The circumstances in this case are different from those in the Deloit marriage. The parties were married in the United States, where they had gone in order to avoid the obligations of the Canadian law.

BERLIN NOTES.

The young ladies' society of St. Mary's church here, gave a very successful entertainment in the St. Mary's L. & D. Society's Hall, last week. The well-known drama entitled "Through Storm to Sunshine," was the production rendered. The play treats of the life of St. Elizabeth of Hungary, whose life is sufficiently well known, so it is not necessary to give a lengthy synopsis.

JOHN MCGEE.

Died on Tuesday, May 15, at his late residence in Arthur township, Mr. John McGee, aged 72 years, once a native of the Co. Down, Ireland. Deceased came to Canada with quite a young man, and for the most part settled in the above township, where he became a successful farmer.

ARCHBISHOP LANGEVIN GOES NORTH.

Winnipeg, Man., May 20.—Archbishop Langevin left on Sunday for Dawson City and the Klondike district, where he will spend a couple of months visiting the mines. His Grace was accompanied by Rev. Father Corneille, of Mattawa, Ont., who has a thorough knowledge of Indian dialects and will be of much assistance in visiting the missions.

OTTAWA.

Ottawa, May 20.—By special invitation of Dr. Constantineau, director of Ottawa University, the members of the Parliamentary Press Gallery visited the new science building of the university. The science department is to be opened in the autumn, and the apparatus and fittings are now being installed.

DEATHS.

CORCORAN—At her residence, 306 Centre street, Montreal, May 15th, Johanna Feehan, widow of the late Richard Corcoran.

O'NEILL—At Musquash, N.B., on May 3, John J. O'Neill, in the 19th year of his age, eldest son of James and Catherine O'Neill.

BRIDY—At the family residence, lot 7, con. 1, London township, on Tuesday, May 7, 1901, Mary, relict of the late James Bridy, in her 90th year.

O'BRIEN—In Montreal, May 11th, Anastacia, youngest daughter of Anastacia and Patrick O'Brien, aged 1 year 4 months and 20 days.

CASSIDY—At South Boston, Mass., on Tuesday, May 7th, 1901, John Cassidy, beloved son of the late John Cassidy, gardener, Montreal.

DOHERTY—At his residence, 238 Seigney street, Montreal, on Sunday, 5th inst., Patrick Doherty, aged 74 years, late collector of the 19th ward Department, City Hall.

GRANT—In Montreal, on the 5th inst. at her residence, No. 125 Champlain street, Rachel Dance, widow of the late John Grant, aged 62 years and 8 months.

DOYLE—At 77 Anne street, Toronto, on May 8th, 1901, Marie Teresa, daughter of Bernard J. and Julia M. Doyle, aged 10 years.

O'CONNELL—At Quebec, on the 8th of May, Mary Ellen O'Connell, in religion Mother St. Stanislaus, aged 84 years, eldest daughter of the late John O'Connell.

OAMPELLE—Died suddenly, on May 11th, at the residence of his brother, 113 Lewis street, Westmount, Montreal, Joseph Henry Campbell, aged 27 years, youngest son of Jas. Campbell, of Inverness, Que.

THE CATHOLIC REGISTER, THURSDAY, MAY 23, 1901.

contract, then all that the courts had to do was to confirm this decision. Such a provision was not preventive to the liberty of men. A man was free to adopt any of the religious denominations, but if he chose one, he was bound to follow its teachings.

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KELLY—In Montreal, on May 11th, 1901, Catherine Fitzgibbon, widow of

ROYAL BAKING POWDER. ABSOLUTELY PURE. Makes the food more delicious and wholesome.

KING EDWARD'S BIRTHDAY.

London, May 16.—King Edward, who was born on November 9, 1811, has celebrated his birthday, which is celebrated May 21st of each year, thus continuing the holiday hitherto observed by all the public departments.

MARRIAGES.

DUESBOURG-McGUIRE—On May 6, at St. Peter's Cathedral, London, by Rev. J. T. Aylward, Theodore P. Duesbourg to Susie Ursula, daughter of the late Geo. McGuire.

ROONEY-HENRATTY.—On April 29, at St. Patrick's Church, Montreal, by the Rev. Father Quinlivan, Peter Rooney to Laura Agnes Henratty, both of Norton Creek, Que.

CONNOLLY-O'DONOGHUE.—On April 30, in St. Antoine's Church, by Rev. Father Hefferman, Catherine O'Donoghue, second daughter of Michael O'Donoghue, of Rockfield, Lachine, Montreal, to John Connolly, second son of the late Peter Connolly, Digumoran, County Tyrone, Ireland.

MALONEY-QUIGLEY.—In Longue Pointe, on April 29th, by the Rev. Father Lacour, David Maloney to Anne Quigley, daughter of the late Martin Quigley, of Longue Pointe.

SULLIVAN-SOMERS.—In New York, on April 28, in the Church of the Holy Name, Mr. James Sullivan, of New York, to Mary Somers.

McMAHON-McNAUGHTON.—At Crystal, Ont., on May 2nd 1901, by Rev. Father Macdonald, J. McMahon to Miss McNaughton, second daughter of Michael McNaughton, of Cambridge.

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LATEST MARKETS.

Wheat, spring... 60 73 80 60
Wheat, white, straight, low... 60 73 80 60
Wheat, red, new... 60 73 80 60
Wheat, good... 60 73 80 60
Barley... 60 73 80 60

LOCAL LIVE STOCK.

William Levack bought 200 cattle at the following quotations:—Common to good butchers', at \$3.50 to \$4 per cwt; \$4.25 to \$4.75 for choice picked lots; and \$4.50 to \$5 per cwt. for those of heavier weight.

Wm. J. Deane bought 5 loads exporters, 1200 to 1300 lbs. each, at \$4.50 to \$5.25 per cwt.

James & Halligan bought 6 loads exporters at prices ranging from \$5.15 to \$5.25, and for one choice lot a little more than the latter price was paid.

Dunn Bros. bought six exporters at \$4.75 per cwt.

R. J. Collins bought 40 butchers' cattle for Montreal market at \$3.50 to \$4.25 per cwt.

J. O'Leary bought one load exporters, 275 lbs. each, at \$5.25 per cwt. one load mixed butchers' and exporters, at \$5 per cwt.; half a load of feeders; and one load at \$4.05 per cwt.

A. Zollner bought 9 loads exporters, 1800 to 1350 lbs. each, at \$5 to \$5.20 per cwt.; two loads bulls, 1800 lbs. each, at \$4.20 per cwt.

Whaley & McDonald, commission merchants, sold 22 cattle at \$3.45 to \$5.10 per cwt.; 44 cattle at \$4.80 per cwt.; 23 cattle at \$4.50 per cwt.; 22 cattle, at \$3.70 to \$4.05 per cwt.

Beall & Stone sold 8 exporters, 1250 lbs. each, at \$5.20 per cwt.; 4 butchers' cattle, extra choice, at \$4.75 per cwt.; 8 fat cows, at \$3.75 per cwt.; 2 fat cows, 1000 lbs. each, at \$4.50 per cwt., and one milch cow at \$40.

Corbett & Henderson bought one load of butchers', 1039 lbs. each, at \$4.40 per cwt.

Crowford and Hunnissett bought 7 loads mixed butchers' and exporters and feeders at \$4.50 to \$5.20 per cwt.

B. Passmore, Elmwood, Ont., bought one load mixed butchers', at \$4 per cwt.

W. J. Neally bought 135 mixed butchers' & cow, Blackwell Co., at \$3.75 to \$4.85 per cwt.

James White sold 10 good butchers' cattle, 1050 lbs. each, at \$4.05 per cwt.

T. Halligan bought one load mixed butchers' and exporters, 1380 lbs. each, at \$5.25 per cwt.; 9 butchers' cattle, 1200 lbs. each, at \$4.15 per cwt., and some common butchers' cattle at \$3.65 per cwt.

W. B. Levack bought 40 calves at \$6 each; 30 sheep at \$3.85 per cwt.

F. Hunnissett, Jr., bought one load of butchers' cattle, 1050 lbs. each, at \$1.70 per cwt.; 12 veal calves at \$6.50 each.

James Armstrong bought 1 milch cows at \$32 to \$10 each.

William McClelland bought 3 loads of butchers' cattle, 1025 lbs. each, at \$4.40 to \$1.70 per cwt.

Wm. Mayne bought 1 load mixed butchers' and exporters, 1200 lbs. each, at \$4.50 per cwt.; one load exporters, 1350 lbs. each, at \$5.25 per cwt.

J. John Scott sold one load butchers' cattle, 1000 lbs. each, at \$4.25 per cwt., less \$5.00.

James Morton bought 4 butchers' cattle, 1000 lbs. each, at \$1.75 per cwt.; 3 butchers' cattle, 825 lbs. each, at \$4.70 per cwt.

H. Maybee & Son bought 22 cattle, 1950 lbs. each, at \$4.75 per cwt.; 14 butchers' cows, 1060 lbs. each, at \$3.45; 26 cattle, 1025 lbs. each, at \$4.50 per cwt.

William Grelock bought 7 fat cows, 1300 lbs. each, at \$4.45 per cwt.; 5 cattle, 1010 lbs. each, at \$4.25 per cwt.

Robert Hunter bought 14 butchers' cattle, 1000 lbs. each, at \$4.50 per cwt. Alex. Levack bought 35 good to choice butchers' cattle at \$4.25 to \$4.75 per cwt.

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