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VOL. X. No. 32

TORONTO, THURSDAY, AUGUST 14, 1902

PRICE FIVE CENTS

Down the St. Lawrence

It is three miles, a delightful drive, from Three Rivers to the picturesque village of Cap-de-la-Madeleine. Over the St. Maurice on a magnificent bridge and along a sandy road between two rows of struggling cottages, you gradually ascend until you reach the church whose spire you could detect from ten miles upstream. Of late years the shrine at Cap-de-la-Madeleine has been only second to St. Anne de Beaupre as a resort for pilgrims. So numerous have those pilgrimages become that it was deemed necessary to augment the number of attending priests, and as a result the Oblate Fathers have taken charge of the parish and shrine, even as the Redemptorists have long since had charge of St. Anne de Beaupre. At present there are three fathers there: Father Dozols, the Superior; Father Blais, an assistant, and Father Gladu (he of the facile pen and eloquent voice), who has charge of the beautiful little publication, "The Annals of the Holy Rosary."

The shrine, as the parish, is dedicated to St. Mary Magdalen, whence the name given that grand cape or head land that looms up from the river, just below the confluence of the St. Maurice. I need not tell the story of St. Mary Magdalen, but I must recall one or two events of her life, in order that the readers may better understand my simple description of one of the most beautiful and wonderful "ways of the Cross" on this continent. Mary was the Sister of Martha and Lazarus. In her portion of the family heritage was the Castle of Magdalen (from which she derives her name). Being too world-minded and too addicted to the pleasures and vanities of life, to agree with her brother and sister, she retired to Magdalen and there held high revel with her admirers, until she became a source of scandal for all Galilee. Martha and Lazarus begged Jesus to have pity on their unfortunate sister. He then touched her heart. The story of her conversion, her repentance and her saintly life need not be repeated. For thirty years after the departure of Our Lord she lived in France (Provence), doing good and performing penance. To-day, in the heart of light and frivolous Paris, the Church of the Madeleine is one of the most splendid monuments that Christianity has ever raised to the honor of a Saint—the patroness of repentant sinners. On Canadain soil to-day, at Cap-de-la-Madeleine, is a shrine dedicated to that blessed friend of Our Saviour, and beside it is the most striking

and inspiring reproduction of the Via Dolorosa—the path followed by Christ from the House of Pilate to the Cross of Calvary, that could possibly be described.

Standing upon the deck of a steamboat going up or down the St. Lawrence, two objects appear to your eye as marking the village of Cap-de-la-Madeleine. They are the spire of the new church and an immense square tower, with gray and brown battlements. This latter edifice might be a huge lighthouse, or else an observatory, or a building for hydraulic purpose. If you have a machine glass you can read, in large black characters, on the face of the structure, the words "Tour Antonia." But even this name, which is in English the "Tower of Antonia," affords you but slight information; yet when you have visited the shrine and its surroundings the name bears a very great and significant meaning. It is the tower built by the Romans, after the taking of Jerusalem, upon the site of the ancient tower of David. But I may as well commence with the story of this and other structures around it.

A Franciscan Father, who had spent some thirty years in the Holy Land, and who had an aptitude for surveying, had taken exact measurements of all the places in and around Jerusalem, that are sacred to the passage and the Passion of Our Lord. When in Canada Father Frederick—such is his name in religion—conceived the idea of constructing an exact reproduction of the localities consecrated by the footprints of Christ. The proportions are exactly one-third in size of the originals. Hence it is that when you leave the shrine at Cap-de-la-Madeleine you are in presence of several acres of ground cut, built upon and fashioned into a copy of the Holy Places in Jerusalem.

When you step down from the chapel you pass through a hilly garden (the Garden of Olives), you cross a torrent (the Cedron), and you approach Jerusalem along the road followed by Christ on the day of his triumphal entry. You enter the city by a large gateway, and there you stand in a narrow street in front of a structure like a huge prison, on the walls of which you see the Turkish arms, the Mohammedan Crescent. This building is to-day a Turkish barracks, but was, in the time of Christ, the Praetorium, or Judgment Hall, in which Pilate condemned the Saviour. You enter by a citadel-like doorway, and you are in the presence of the first Station of the Cross—Christ before Pilate. I will not ask the readers to follow me around the fourteen Stations, but will rather give a hurried description of the place. At each Station there is a small pulpit, from which the director of the pilgrimage preaches a brief and appropriate sermon, or instruction.

Just outside this barrack—and at the angle of the narrow street—is a pillar with ropes attached to it; it was the "whipping post" of those days, where criminals were lashed. To this was Christ attached and scourged. Passing by the pillar, we come to the spot where the Cross was placed on the shoulders of Our Lord. For about an acre we go down a crooked narrow street, until we come opposite a large house—that of Dives—where the Saviour fell. A little further on, another narrow street comes at an acute angle to meet the one upon which we are walking; it was down that street that the holy women and the Blessed Virgin were coming when they met the procession; about a square beyond this is the meeting of several streets; out of one of these emerged Simon the Cyrian, who was forced to help Our Lord to carry the Cross. Finally we come to a gate of the city, marked overhead "Porte Judiciaire," the Gate of Judgments. Out this gate passed the Saviour, followed by the crowd. Immediately outside this gate is a road, or street, coming from another direction, and along which came the two robbers who were to be crucified on Calvary with Christ. They came from a pris-

on some distance north and near the entrance called the Fish Gate.

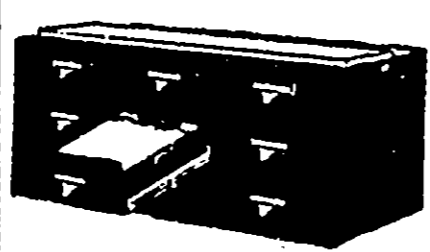
Once outside the city we are in presence of a steep, rugged hill, facing the great Tower of Antonia. So steep is the side of this mountain, that it is necessary to go half-way around it, at the base, in order to find a pathway leading to its summit. This hill is Calvary. Having followed the pathway around the base and up the southern slope, we reach the top, and there we stand in presence of the Crucifixion. From the foot of the Cross we overlook the miniature Jerusalem at our feet, as we also overlook the St. Lawrence, the St. Maurice and distant Three Rivers.

When Our Lord was taken down from the Cross He was buried in a sepulchre cut out of the rock, at the back of the mountain; the sepulchre belonged to Joseph of Arimathea. We now go down to this tomb. At the foot of the rock we are in presence of a chapel door, we open it, and by bending low, we go into an apartment measuring eight feet by ten. On either side are cavities protected by thick glass, and resembling deep port-holes in a ship, these were the places where the sacred fire of the Greeks was kept. We then meet with a large stone, bearing the broken seal of the city—the stone that had been removed by the Angel of the Resurrection. On turning the stone, we can bend down very low, and creep into another apartment. This chamber—the tomb—is about five feet high, eight long, and seven wide. It is lined with pure white marble. On an elevated ledge of rock reposes the life-size body of Christ, wrapped in the shroud, or grave garments of the ancient Jews, and surrounded by real relics of the Holy Sepulchre. Above burns perpetually a blue lamp, which casts a most ghastly glimmer upon the white marble, and the place is fragrant with cloves and sandal—or frankincense—the odor of the oriental sepulchre. Looking up over the head of the reclining form, is an admirable painting—the Angel descending and pointing to the tomb that is empty, declaring that "He is not here—He has arisen." And you arise; you creep out from the sepulchre; the huge stone is replaced; you pass through the outer room; the door of the chapel closes behind you; your eyes take in the sunlight, the blue sky and the magnificent scenery of the St. Lawrence; a column of smoke marks the track of an ocean steamer going towards Montreal. The spell is broken; you have walked the Via Dolorosa, have knelt at the Saviour's tomb, and now you are in Canada, and nineteen hundred years have elapsed—but the Faith is unchanged.

MR. HURLEY'S CURIO.

Mr. Hurley, ex-M.P. for East Hastings, possesses a remarkable curiosity, being a profile of Sir Wilfrid Laurier, cut out of a dark, brown mineral stone, by Joel Johnston, a Tyendinaga Indian, who used only a common jack-knife to make the bust. The redman is a warm friend of Mr. Hurley, and having seen a picture of the "Great White" Premier, determined to make a "little monument" of him, and finding a stone capable of being whittled, he turned it, like a sculptor, into a piece of art. The likeness of Sir Wilfrid is excellent, and reflects the highest credit upon the sculptor.

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HIBERNIANS IN SESSION

Provincial Convention Assembled in the City of Ottawa

Ottawa, Aug. 11.—Irishmen and sons of Irishmen from all parts of Ontario are gathering in the city to-day to attend the provincial convention of the Ancient Order of Hibernians, which opens this afternoon in St. Patrick's Hall, Maria street. The brethren assembled this morning in the hall and proceeded to St. Joseph's Church, where Mass was celebrated by Rev. Father Cornell. The formal opening of the convention took place this afternoon at 2 o'clock, when the visitors were accorded the civic welcome, after which the business session will commence and will be purely of a private nature. The convention will probably last about three days, for which a programme is being arranged by the local committee.

The delegates who have arrived so far are: Toronto, P. W. Falvey, county president of York; Jos. Rutledge, president Division No. 1; Jno. Sullivan, president Division No. 3; Hugh McCaffrey, president Division No. 5; R. W. Kennedy, president Division No. 4; W. V. Ryan, E. Moore, N. Donovan, P. Crotty, Jno. Hurst, Jas. Malone, Wm. Pierce, Hugh Kelly.

St. Catharines—John McCarthy, provincial treasurer; and E. Hartnett.
 Hamilton—Thomas O'Dowd, provincial secretary, and J. J. Burns.
 Stratford—J. J. Dolan.
 St. Thomas—James McManus.
 St. Mary's—M. J. Fleming.
 Goderich—J. Burke.
 Gananoque—John Lee, provincial vice-president, and T. O'Connor.

Kingston—M. J. Lynch, provincial president, and T. M. Daley.
 Arnprior—R. J. Slattey, county president of Renfrew; Michael Havey, president Division No. 1; F. J. Quinn, recording secretary, Division No. 1; Jno. F. O'Neill, treasurer Division No. 1; J. P. Galvin and T. J. Moraghan.

Ottawa—M. J. O'Farrell, county president; Division No. 1, represented by M. H. O'Connor, president; John Butler, vice-president; Allan Tolla, recording secretary; Wm. Gilchrist, treasurer; Division No. 2, Jas. Bennett, president; James Rowan, vice-president; Alex. Hunter, financial secretary; W. G. Teaffe, recording secretary.

Every train this morning has brought in additional delegates, and all are expected to be present at the opening this afternoon.

Although the life in Ottawa of the Ancient Order of Hibernians is a

comparatively short one, its growth has been surprisingly rapid. Division No. 1 was organized in 1896, with a charter membership of fifteen. It soon doubled and tripled, and in a few months was a flourishing organization, and has now a membership of nearly 200. Mr. Michael Quinn, who is a widely known fraternalist, was one of the founders of the order in Ottawa, and was the first county president. Great credit is also due to Messrs. Jas. O'Reilly and M. Gleeman for assisting in its establishment. Among others whose names are to be found on the list of charter members are Messrs. P. Powers, P. S. Dadd, Thos. Troy and Dr. W. Troy.

About four years ago, Division No. 2 was organized, and has now a membership almost as large as the pioneer division. Mr. Geo. Kitt was the first president of this division, and was succeeded by Mr. S. Cross, who was followed by Mr. A. Hawley. The present presiding officer, Mr. Jas. Bennett, is occupying the chair for a third term, which speaks loudly of his popularity with the brethren, and of his ability to fill the office. He has also been secretary of the county board, previous to his appointment to the presidency of Division No. 2.

The county board is a very important body, and has much to do with the life and progress of the organization. It is formed of the officers of the county divisions, and is the governing body of the district. Those who have been presidents of the board are: M. J. Quinn, Chas. Murphy, M. H. Fagan, the late Jno. A. Jialliban, P. S. Dadd, S. Cross, and the present occupant Mr. M. J. O'Farrell.

LAURIER AND BARTON

The Premiers of Canada and Australia Meet by the Irish Party

London, Aug. 1.—Mr. John Redmond, M. P., Chairman of the Irish Party, had a very interesting dinner party at the House of Commons last evening to meet the Right Hon. Sir Wilfrid Laurier, Prime Minister of Canada, and the Right Hon. Sir Edmund Barton, Prime Minister of the Australian Commonwealth. Mr. Redmond's other guests included: Right Hon. John Morley, M. P., Lord Justice Mathew, Mr. T. Shaw, M. P., ex-Solicitor-General for Scotland; Mr. John Dillon, M. P.; Mr. T. P. O'Connor, M. P.; Father Cronin, of Belfast; Mr. Barry O'Brien, Mr. J. O'Kelly, M. P.; Mr. W. T. Stead, Mr. H. W. Massingham, Mr. Flannery, Private Secretary to Sir Edmund Barton; Mr. D'Arcy Scott, of Ottawa; the Hon. Chas. Russell, Mr. Devlin, M. P.; Mr. W. Redmond, M. P., and Mr. M. Dalton. The gathering, as will be seen, was a remarkably representative one, and excited very great interest in Parliamentary circles abroad, as it did, a striking evidence of the sympathy with the Home Rule cause in the most powerful quarters in England's greatest colonies. The dinner was entirely private, there being no toasts or speeches of any kind. I understand, however, that probably before they leave England the Colonial Premiers will find an opportunity of making a de-

finite pronouncement of their views on Home Rule. Mr. Edward Blake, M. P., to his great regret, was unfortunately prevented from being present, as he has not yet quite recovered from the effects of his recent accident.

The banquet has attracted a good deal of attention. A correspondent writes: "The banquet at which the Chairman of the Irish Party entertained the Premiers of Canada and Australia must have come with a shock of overwhelming surprise to the Unionists and Jingoists of England. The Premiers are at the present moment the most looked-up-to men in England. The loyalty of the Colonies to the Empire has stirred a fervor of enthusiastic gratitude in the heart of the British Imperialists. The Irish Party are, on the other hand, a gang of criminals, convicted criminals, for whose special benefit a Coercion Act has been revived and an army of police and a regiment of Renovables are maintained. That the Criminals should be the honored hosts of the heroes is, it must be confessed, a little bewildering. But it is not to be forgotten that those same Premiers whose characters are so praised, whose views are so courted, are one and all enthusiastic Home Rule-ers. Mr. Chamberlain not so long ago declared that their voice should decide how peace in South Africa should be restored. The war is at last veritably over in South Africa. Would it not be worth while to take instead the views of the Premiers, as representing the Colonies, as to how peace in Ireland might be restored?"

The Westminster Gazette, in a note last evening, says: "The fact that Mr. J. Redmond entertained at dinner last night Sir Wilfrid Laurier and Sir Edmund Barton should serve to remind us that both these distinguished guests are in favor of Home Rule for Ireland. The reminder is useful at a time when we are asked to believe that Unionism and Imperialism are one and the same thing—asked, moreover, by the very people who are so eager to acclaim all our Colonial statesmen as Imperialists. But, just as Father O'Flynn retorted, 'Cannot a priest be an Irishman, too?' So Sir Wilfrid Laurier and Sir Edmund Barton may well seek to demonstrate that Imperialism and Home Rule are not two incompatible. Mr. Chamberlain, when it suited his book, said that we were not entitled to make peace in South Africa, except on terms satisfactory to the Colonies. As we said at the time, if one Imperial question is submitted for settlement to our Colonies, why not another? If peace in South Africa, why not peace in Ireland?"

United Irish League Appeal

The following is the full text of the United Irish League appeal sent out from Ottawa, to which we referred last week:

At a special general meeting of the Ottawa Branch of the United Irish League, held at St. Patrick's Hall, Ottawa, on Sunday, 27th July, the following appeal was unanimously adopted:

"Appeal to the Ottawa Branch of the United Irish League to Irish Home Rulers and their friends:

"Fellow countrymen and friends—The struggle on behalf of Ireland's right for self-government, which our ancestors so bravely carried on, although temporarily dormant, has not been abandoned by the men of to-day. Ireland at present, although with a population alarmingly reduced, yet has the recovery of a portion of her ancient intellectual glory, still engages in the battle of right and justice, and for the hundredth time she now appeals for aid to the scattered fragments of her race throughout the globe.

"Does the hand of our love now make a fruitless appeal? No.

"Of Ireland's right to the enjoyment of the privilege of self-government, and of the capacity of her sons to exercise the functions appertaining thereto little need be said. Already have the free and unlettered parliaments of the various colonies of Britain recognized the justness of

Irishmen at home, more especially those of them who loved the land of their birth, were marked therein as helots and slaves, whilst abroad they became statesmen and rulers.

"Of the policy of Britain towards other shakers in the glories of the Empire, a significant lesson is taught by the march of events in South Africa. Here, after a sanguinary strife unexampled in history, and when a victory is achieved largely accelerated by Irish blood and Irish valor, Home Rule is granted to the valiant Boer; whilst Ireland is ruled from Dublin Castle by aliens in blood, and aliens in sympathies. In Canada, also, our French-Canadian fellow subjects are loyal, contented and prosperous through methods founded upon justice, whilst drastic expedients have been adopted to stifle plain loyalty in the hearts of Irishmen through the medium of coercion acts, supplanted with prisons, with gibbets or with convict ships.

"To the means through which Ireland became a sharer in the glories and responsibilities of the British parliament, a brief retrospect will not be out of order. During the dawning hours of the last century, the parliament of Ireland, commonly called 'Grattan's Parliament,' was down amidst a carnival of corruption, which, in the perfidy of its character stands without a parallel in the annals of history. Like bullocks in the shambles, foreign exotics who were transplanted in the soil of that country were purchased for lands, for offices, for sums of gold, by the infamous Castlereagh, the agent of the British minister.

"To-day the descendants of these men are leading anti-home rulers.

"It is gratifying to state that in 'Grattan's Parliament' there were many incorruptible Protestant home rulers (Catholics were not tolerated) as there are many Protestant home rulers to-day, and with O'Connell, we would be willing to submit to the restoration of the penal laws with all their horrors rather than stand the results of the base and perfidious traffic enacted in Dublin on that memorable occasion.

"Fellow countrymen, the Irish contingent in the British Parliament need pecuniary aid to carry on the fight, and we now appeal to you to respond to the call. Collectors duly authorized will wait upon you without delay, and we hesitate not to predict that the call will not be made in vain.

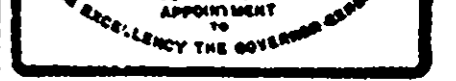
"The following have full authority to solicit subscriptions:

"F. H. Hayes, P. Sullivan, Jas. Bennett, J. B. Sullivan, J. J. O'Neary, Ed. Reardon, Wm. Donagan and P. Blake.

"Signed on behalf of the branch,"

"A. Freeland, president,"

"Jas. Bergin, secretary."



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The CATHOLIC CHRONICLE...

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UNITED STATES

BISHOP McFAUL REPLIES TO ARCHBISHOP IRELAND.

Archbishop Ireland is encountering a heavy fire of dignified protest against his recent declarations on the Philippine situation...

At the evening meeting Bishop McFaul was the principal speaker and directed his attention to the treatment of the friars and the school question in the Philippines...

"When the news arrived that the Catholic churches in the Philippines were desecrated and looted, the officers of high rank in the army attempted to refute the charges...

"Reports, too, of the frightful spread of drunkenness and immorality after the occupation of Manila by the American army were vigorously assailed...

The speaker declared that the federation is deeply interested in obtaining just treatment for the friars, who had suffered, he declared, "so many cruel calumnies."

Bishop McFaul, who was the father of the movement to consolidate the Catholic societies of the United States, congratulated the Federation and other Catholic bodies that had agitated the question from their standpoint...

"It has been said," he continued, "that as the friar question was in the hands of the Vatican Catholics should have allowed it to rest there. This is very true, and there is certainly no evidence of anything but confidence in the wisdom of the Vatican and just pride in the fact that agitation helped to bring the question where it properly belonged and out of the domain of party politics...

"The main trouble with some of our people is that they imagine all problems can be solved with a few strokes of the pen or one or two diplomatic flourishes. It is to be hoped that they have profited by the lessons of experience, and will know better for the future."

"However this may be, the federation proposes to keep up the agitation and invite the assistance of the Catholic press, confident that a strong intelligent public opinion is necessary to point out the way and aid the Administration in the arduous and difficult work demanding attention in our new possessions."

"In response to a protest and a petition addressed to His Excellency, the President of the United States, the War Department sent the Federation two letters containing information as to the total number of teachers employed—the number sent from this country and the institutions whence the teachers came. It was deduced therefrom that proselytism was either committed or existed in the schools."

"There are according to the records of the Philippine teachers, 347 American teachers. The latter number includes eighteen or nineteen Catholics in obtaining American teachers only about a half dozen Catholic institutions were asked to propose candidates, whereas over 100 non-Catholic college teachers agencies, etc., furnished the balance at the request of the authorities. Here discrimination against Catholics is evident."

"The impression has gone abroad that America is furnishing educational facilities to the Filipinos for the first time, and that the people were in a state of dense ignorance. This is another calumny. The Filipinos were not civilized and Christianized as we have conferred blessings upon the Indians of America by rifle bullets, which consigned them to quiet habitations beneath the sod. During centuries the friars dwelt with the tribes of the Filipinos, and it is to them that they are indebted for whatever they possess of education and religion. They are a chaste and pure people and were unaware of any of the vices of civilization until American soldiers occupied their soil."

"When the news arrived that the Catholic Churches in the Philippines were desecrated and looted, officers of high rank in the army attempted to refute the charges, yet the desecration and looting of those sacred edifices are now so certain that claims for damages to ecclesiastical property will be accepted by the Government."

"Reports, too, of the frightful spread of drunkenness and immorality after the occupation of Manila by the American Army were vigorously assailed. Is there now any one who has the audacity to question their truth? Since then we have all heard of the 'water cure' and the murderous orders issued by an American general. The perpetration of these outrages was unknown for a time; they were, however, so flagrant that it was impossible to keep them from the knowledge of the public. The introduction alone of the public school system was just cause for alarm."

"In conclusion, let me draw your attention to the position maintained by the federation during the delicate and important negotiations between the Taft commission and the Vatican a position which should convince friend and foe alike that it cannot be swerved from its course or from the prosecution of its high purposes by hostile criticism, and that it is conscious of the value of silence at critical moments. Let it be clearly understood that the federation shall keep up peaceful agitation until all these problems shall be solved in accordance with justice. It is its aim to protect the interests of Catholics, whether at home or abroad, and in effecting this by constitutional methods its members do not doubt that they are exemplifying their loyalty to their church as well as to the flag of the United States."

Bishop Messmer discussed the duty of Catholics from a standpoint entirely different from that which Archbishop Ireland warned Catholics. Although he did not mention the Archbishop of St. Paul by name, the delegates, who half-filled the Cathedral, saw at once that Bishop Messmer's utterances were inspired by the warning of Archbishop Ireland to Catholics, and by the criticism made by officers of the societies of the Archbishop's declaration.

"Pope Leo XIII," said Bishop Messmer in his sermon, "has advised Catholics to interest themselves in Christian citizenship. He has urged them to advance the cause of Catholicity, and he has also told them to be good citizens of their different countries."

THE PHILIPPINE COMMISSION. Mr P. L. Connellan, one of the best informed of the Rome correspondents, writes on July 21: The work of the commission appointed to negotiate at Rome for the removal of the Spanish Friars from the Philippines is concluded. The members of this Commission—Mr William Taft, Civil Governor of the Philippines; Judge Smith, of the Supreme Court, who is a Catholic, Major Biddle-Porter, of the United States Army, and

her includes eighteen or nineteen Catholics in obtaining American teachers only about a half dozen Catholic institutions were asked to propose candidates, whereas over 100 non-Catholic college teachers agencies, etc., furnished the balance at the request of the authorities. Here discrimination against Catholics is evident."

the Right Rev. Dr. O'Gorman, Bishop of Sioux City, were received this morning in special farewell audience by His Holiness Leo XIII. This evening they leave for Naples, with the exception of Bishop O'Gorman, who stays in Rome till the end of the week, and from that port they will sail on 21st July for New York.

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The members of this Commission seem jubilant over the success they have achieved. In a conversation with one of its members the other evening, regarding a telegram which came from Washington announcing the abrupt cessation of negotiations and the immediate recall of the Commission, I was told that this was a baseless fabrication, and that the exact contrary was true. All which could be concluded in Rome had been brought to a most satisfactory end. The Commission was highly satisfied with the whole course and outcome of the deliberations.

The audience of this morning would seem to confirm this statement. The official Osservatore Romano of this evening has a report of its proceedings in these terms: "This morning His Holiness has received in private audience His Excellency Mr. William Taft, Governor of the Philippines, together with the members of the American Commission presided over by him. His Holiness, in order to show his personal satisfaction at the result of the negotiations carried on by this same commission, was pleased to give a personal souvenir to His Excellency the Governor and to each of the members of the Commission. After the Pontifical audience the Commission went to take leave of His Eminence Cardinal Rampolla, Secretary of State." It is reported further that the gifts bestowed upon the members of the Commission have, besides the precious memory attached to them, a considerable intrinsic value. This condition of things completely disposes of the wild rumors which have been spread abroad announcing the failure of the mission, and other similar stories. Details concerning the awards to be made to the religious authorities in the Philippines for property damaged, the prices to be paid for transfers of property, and such like matters, will be arranged on the spot between Governor Taft and the Apostolic Delegation to the Philippines when that office is filled. It was felt that such questions could be settled more satisfactorily there than they could at Rome. With this work ahead, the political and ecclesiastical authorities seem satisfied with what has been concluded here.

The Osservatore Romano devotes a leading article this evening to the question of "The Holy See and the United States." It observes that in spite of the categorical contradiction it gave on Friday evening to the statements then issued a series of equivocations and malevolent reports are circulated concerning a pretended or imagined failure of negotiations between the Holy See and the United States in regard to the Philippines, this journal deems it opportune to add to the views already given regarding the development of these negotiations, opposing to the empty rumors and fantastic reports of adversaries the invincible language of fact.

"The Government of the United States," continues the Osservatore, "in sending to Rome a Special Commission charged to treat with the Holy See on some points having relation with the religious interests of the Philippine Islands, gave to Mr. Taft, Civil Governor of these Islands, who had been selected to preside over it, the opportune instructions in which were expressed the views and the desires of the Government itself in regard to such questions."

"Mr. Taft, as soon as he had reached Rome, hastened to communicate such instructions to the Holy See, which responded immediately, manifesting that its ideas were concerning this question, and tracing itself the grand lines which in its judgment should serve to the definition of the points in controversy."

"A few days after this reply had been received, the Government of the United States formulated a concrete project of Convention and submitted it to the Holy See, which, after having examined it, in its turn drew up a counter-project and communicated it to that Government."

"To this second communication of the Holy See the Government of the United States hastened to reply, making known how it would accept the lines traced in the first proposals formulated by the Holy See itself, which, therefore, as has been said, served as a base to the future negotiations which should be continued and completed at Manila."

"And in giving this reply the Government of the United States employed the most friendly and most courteous terms, rejecting in declaring that, a complete understanding of the ecclesiastical authorities of Rome being established between the American authorities of the Philippines and every danger of future difficulties and opposition was eliminated. Mr. Taft was then charged to assure the Holy See that the American Government would always do all that was possible in order to continue the harmony which was reached and to come to an understanding concerning what should be done for the general advantage, manifesting at the same time its own satisfaction for the consideration and courtesy which was made evident in its regard."

"This is the faithful exposition of the facts, and after this," says the Osservatore, "there only remains the question: Where are the pretended suspensions or ruptures of negotiations, where are the failures dreamt of, and all the other vague phantoms invented by malevolence and malignity, which have been created by the adversaries of the Holy See in virtue of the intolerable situation created to the Pontiff in Rome?"

This, or most of it, constituted the theme of conversation on the part of the Commission to those who called upon its members. The anti-Papal and anti-Catholic spirit of certain newspapers here has given a false impression of the issues at stake in the Philippine question. That the Spanish Friars are to be gradually removed from the position they now hold is what the American Government desires, that sequestration of their properties will follow is not in the design of the Government, but that their places shall be supplied by members of the same Order belonging to other countries is contemplated in the new arrangement. The suspicion of the United States Government arises only from the fact that the Friars are Spaniards, and, therefore, likely to be antagonistic to the new Government, as they are to certain people in the Philippines.

The echo of the downfall of the bell-tower at Venice a week ago continues still to resound throughout the length and breadth of the land, and even in many counties of Europe. The disaster, which is the outcome of Government carelessness, has been followed by the dissolution of certain Governmental associations or bureaux appointed to safeguard such monuments of art and history. The grand principle of how not to do it is the principle which is achieved in a hundred ways in modern Italy. In this the new Italy notably takes precedence of most other countries.

The outburst of emotion which has gushed forth on the fall of the Campanile of St. Mark's, at Venice, was most ample and varied. Tears, historical reminiscences, popular phrases, and scientific pronouncements on modes of building and strength of foundations—all come together. In a day or two from now the whole event will be forgotten everywhere else except in Venice. In other cities people are beginning to discover that the grand and monumental buildings that make the renown of the land are in danger of falling. The Basilica of Vicenza is in peril, the spires of the Cathedral of Milan are said to be shaky, and, as the architect who announces that is Beltrami, who holds a high position in his profession, it is likely to be true, the ancient Church of Saint Zeno, at Verona, is also requiring repairs; and, if we may believe a most anti-Catholic authority in Rome, the fine Renaissance ceiling of St. John Lateran, formed of carved cedarwood, most highly gilded and painted, is in such a condition of decay that large portions of it may at any time fall down on the heads of worshippers, or pilgrims, or tourists. For several years past the ceiling of this church has been in need of repair, and it is now proposed that a portion of the offerings which will be given to Leo XIII on the occasion of his Jubilee, by the Tertiaries of St. Francis, will be applied to this necessary work in the Cathedral Church of Rome—the mother and the head of all the churches of the city and the world. The re-building of the bell-tower of Venice is determined upon; the cost of such work is estimated at six millions of Italian lire.

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THE BIBLE

Significance of a Recent Suggestion That It Be Studied in the Public Schools Simply as 'A Literary Work'.

(From The New York Sun.) Because of the passing away of the old time familiarity with the English Bible, the National Educational Association, in session at Minneapolis last week, passed a resolution expressive of its "hope" and wish that public sentiment would permit the Bible "to be read and studied" in the public schools generally, but simply "as a literary work and side by side with the poetry and prose which it had inspired and in large part furnished."

This association would not have the Bible treated as a "theological book merely" of supreme religious authority, but only as "a masterpiece of literature." For that very reason, however, the study it advises would be without avail even for the secular purpose of giving purely literary instruction, and its introduction would be opposed not less earnestly than was the purely perfunctory reading of passages from the Bible with which the daily sessions of State schools usually were once opened. Of course, children gave little heed to the readings, yet even that slight attention to the Bible provoked both religious and infidel opposition. An attempt now to introduce the formal and categorical study of the Bible, thought as "a literature" only, would arouse still more violent resistance from both these camps.

The very suggestion that now the Bible should be read and taught simply as "a masterpiece of literature," wholly apart from any religious character, put forth as it is from a nominally Christian and Protestant source, is significant of a change of spirit which cannot be called less revolutionary from a Christian source than the Bible degraded from its place of supreme elevation as "the book," and the "word of God," to the category of the human words of Milton and Shakespeare as merely a masterpiece of the literary expression at a single glance would once have aroused the whole English-speaking world, believing and infidel, as a momentary surrender of pivotal religious position. Now it is taken as a matter of course.

In a baccalaureate sermon preached long ago to college students in this city, a preacher of a Church whose sole foundation is supernatural Biblical authority spoke of the Bible as a book "through which runs a thread of myth and legend." And no one in his very orthodox audience seemed surprised. The Bible is practically a fairy book in this modern pulpit conception, and under one guise or another of evasive language and illogical conclusion the teaching of a large part of our theological schools leads to that conception; but the popular taste prefers to get its myths and legends from other and more amusing sources. If people do not go to the Bible for their religion, they will not go to it at all.

That the old familiarity with the Bible has been lost by this generation is very apparent in both current speech and writing. Quotations which formerly came to the tongue of every speaker, whether religious believer or unbeliever, because embalmed in their memory by early study of the Scriptures, are heard no longer, and their source and application are not understood by contemporary audiences. Sunday schools, according to official statistics, continue to include a great part of the children of Protestants, but actually, in New York at least, they are not flourishing institutions they once were, unless it be as philanthropic enterprises among the poor as "mission" schools. How large is the part of the children of Fifth Avenue and of the districts of New York generally where fashion resides who attend Sunday schools and are drilled in the Bible? People hear passages of the Scripture read as lessons in the churches on Sunday, but they listen to them only perfunctorily. The aestheticism of the services appeals to them more powerfully than Protestant churches which have always rejected forms of appeal in the sense as a pagan superstition are now importing robed choirs and musical Italianes into their services, as a cover behind which to hide poverty of belief in the Bible as the sole authority for their faith.

The mere adoption of the Bible as a text book in schools, on the ground that it is "a masterpiece of literature" will be powerless to check this revolutionary tendency, the most remarkable in the whole history of Christianity.

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THURSDAY, AUG. 14, 1902.

ARCHBISHOP IRELAND CHALLENGED.

Last week you commented upon Archbishop Ireland's condemnation of American Catholic newspapers...

"There is another field for the Catholic laity and the religious duty of the Catholic laymen, as our Holy Father tells us, and that is in the field of politics..."

"The debates on the corrupt Government of Ireland that have marked the present session of Parliament also have helped to revive the active sympathy of leading Englishmen..."

"The Sheridan scandal is as a momentary glimpse into hell. The vision passes, but somehow life is different afterwards. In the one case, as in the other, astonishment is aroused, not so much by the misery of the victims within as by the complacency of those who live outside in the sunshine..."

"Apparently those who wish well for innocent persons falsely accused are those who urge them to plead guilty. The English tribunals, that is to say are as the decrees of Setebos in the musing of Caliban. The reckless may defy them; the wise will humbly endeavor to placate them, and no one anticipates that they will ever be turned from their purposes by the irrelevant considerations of justice..."

"It is here, as our Holy Father tells us, where Catholics, as citizens, are bound to act according to conscience, and to act therefore according to the principles which are the basis of our

confidence. Is there not a great field here for Catholic action? If Catholic men, if Catholic societies, if a federation of Catholic societies all through the country could inspire those many thousands, hundreds of thousands of Catholic voters, with these principles laid down and proclaimed by our Holy Father, would we not see a great change in ever so many places, in the laws, in the legislation? Would there not be a way opened by law, by just laws, to help solve the social questions and remedy the social evils?"

"Politics! Politics, the Holy Father tells us, become the duty of the Catholic layman where it is necessary to defend the rights of the Church, where it is necessary to make known and insist, as far as principle and prudence command, upon the claims of the Church being respected. It is useless to go into any particulars. We all know that in this regard, too, is a great field before the Catholic laity of this country. We know there are still a great many things whereby the rights of the Church are interfered with."

SUPPORT THE UNITED IRISH LEAGUE

To-day we give the entire text of the United Irish League appeal sent out by the Ottawa branch. The moment is most opportune for an earnest effort to reawaken Irish Canadians to active work in the Home Rule army. The Irish in Australia have in the last few weeks cabled £1,000 to Mr. Redmond Sir Wilfrid Laurier and Premier Barton have not omitted in connection with their Coronation visit to re-attest their faith in Ireland and the men who represent the great majority of her people in Westminster. They have been banqueted by Mr. Redmond and the Irish party, and wherever they have spoken they have declared that the Dominion and Commonwealth are loyal because they enjoy those very institutions of self-government which are denied to Ireland. The effect of such declarations upon English opinion is clearly seen, and Mr. Morley has referred to it with gratification in the House of Commons.

"The debates on the corrupt Government of Ireland that have marked the present session of Parliament also have helped to revive the active sympathy of leading Englishmen who have long been known as sympathizers with Ireland in another place we publish a letter from a leading Englishman of letters, Mr. Chesterton. It is typical of the feeling of profound disgust and horror among fair-minded Englishmen over the Sheridan scandal. Mr. E. C. Bentley writes in a not less remarkable strain. He says the Sheridan conspiracy in which Dublin Castle is involved is far blacker than the Pigott scandal which involved as far as is known only The London Times. Mr. Charles F. G. Masterman says: 'The Sheridan scandal is as a momentary glimpse into hell. The vision passes, but somehow life is different afterwards. In the one case, as in the other, astonishment is aroused, not so much by the misery of the victims within as by the complacency of those who live outside in the sunshine. The attitude of the Unionist member, the press, the official world towards this regrettable incident or 'momentary misadventure' is, perhaps, the strongest argument ever advanced for Home Rule for Ireland."

"To me, I must confess, wrapped up in this squalid tale of infamy there is a profound revelation. This is the exhibition, not as material for rhetoric or denunciation, but as the duly accepted commonplace of the common people that this sort of thing is customary and normal. They appear even a little surprised that we should be moved by it."

"Perhaps only the young or those out of sympathy with their time can feel in full the stinging shame of such a revelation. I know certainly of some of these who heretofore will respectfully protest their inability to follow any party which does not place a measure for the self-government of Ireland in the forefront of its programme."

Ireland is not free to-day.

Warm hearts and powerful pens are at her service in every land under the sun, and England holds them by the tens of thousands. Shall Canada be silent and indifferent at such a time? The record in the past forbids the idea. Let the appeal from Ottawa find practical response in the first place from Irish-Canadians and others will not be slow to participate.

THE CORONATION

King Edward was crowned on Saturday last. The undisturbed ceremony was somewhat of a surprise in its success, for up to the last hour the fears of a second postponement had not been entirely dispelled. The occasion was shorn of a great deal of the pomp of imperialism so much magnified in the first designs and so little missed from the consummated scheme. Everyone seems to have been satisfied with the degree of spectacular grandeur achieved. The aged Archbishop of Canterbury could have stood less of it than the King, and as it was would have fainted but for the presence of mind and strength of arm of the Sovereign. This dramatic incident could not have been introduced intentionally to better effect, if the object has been to impress the nation with the reality of the King's physical restoration. Queen Alexandra is acknowledged by all observers to have looked as happy as she is beautiful, so that a very reasonable compensation was reaped for the disappointment and alarm amid which the original plans collapsed.

Notwithstanding the tribute that has been paid to the ancient pageantry of this rank, the world is inclined to look upon the present King of England as the most democratic of modern monarchs. He is frankly a pleasure-loving man who does not take the trouble to hide his tastes under a crown or a bushel. Those very tastes are perhaps largely responsible for the intimate knowledge of his subjects which the King possesses, and if he is to reign long — which is the hearty wish of all his people, without distinction of class or nationality — it is to be hoped that he will put his knowledge to the test and impress the liberality of his mind upon the government of his dominions at home and abroad.

"We have heard a great deal of the 'imperial passion' of the British people of late. But the most enthusiastic of Imperialists may be pardoned if they stammer over the phrase, when the poverty and debasement of the masses in the large cities is constantly being pictured in cold statistics. The King is well advanced in years, and by all accounts has lost nothing of the original generosity of his mind. It is impossible for him to take a philanthropic interest in the better housing and instruction of the poor of his Kingdom, without influencing the political schools and drawing their attention to the need for effective domestic legislation. Ireland, it is said, has always shared his sympathy, and his acquaintance with the outlying portions of the Empire is a feature of his education that no predecessor of his boasted.

Edward VII. has much in his favor that should help in making his glorious reign now entered upon. He seems to have emerged from the shadow of illness, and health is surely one essential to the realization of the great expectations entertained concerning him. May this blessing be his. Long live the King.

A NOTABLE DISTINCTION.

Peterborough, and especially the Catholic people of that progressive and enlightened young city, have reason to be proud of the distinction won by Rev. Father O'Brien's temperance society at the International convention of the Catholic Total Abstinence Union of America, which has just been held at Dubuque, Iowa. Peterborough won the banner awarded to the society showing the largest increase of membership for the year. Not only does the banner come to Canada, but it comes with honorable mention in the report of the Secretary, Rev. A. P. Doyle, of New York. The year was a remarkably successful one for the society at large, and on this account the record made by a Canadian city affords all the more reason for congratulation. We extract the following paragraphs from the report: 'This last year, however, has been a most notable year for the victories that have been won. The ordinary natural growth of our organization has been about 3,000 a year, one year, and that was the Jubilee year, the addition to our membership was 9,000, but this last year we have

pledged and organized into societies and affiliated with the National Union over 10,000 new recruits—in actual figures 10,450. And were it not for the shrinkages in some of the older unions, we might have had the pleasure of counting the year 1902 as the most phenomenal year in the history of Temperance work. The decreases so offset our gains that our net progress in actual membership is 5,368.

"Canada is again coming into line. There is an apostle of the right kind at Peterborough. Dr. O'Brien, of the cathedral (of Peterborough), came here to-day with societies of 500 and more, the fruit of his own labors. The inauguration of these Peterborough societies means the spread of a larger and wider movement throughout Canada."

FRANCE'S ANTI-RELIGIOUS CRUSADE

The situation hourly grows more serious in France. Again the people are aroused and the Combes Government may have an early opportunity of putting the question to the test, whether the people are to be governed according to their own will or the prejudice of anti-religious renegades in office. In truth the people have stood an incredible strain of aggression already from the enemies of religious schools. They have suffered the noblest Catholic institutions of learning to be closed in the faces of their sons. But when the same treatment was attempted towards their daughters, they said "Stop, we will fight first."

An English contemporary opines that though the majority of Frenchmen are pseudo-sceptics, they are not unlike pseudo-sceptics in other lands—they will take no chances with their daughters. We often see the same thing exemplified in Canada. Men, who have figured on occasion as rampant opponents of religious schools, have taken the precaution of educating their own daughters in convents. Whatever else they deny or admit, they know that religion cannot but be beautiful and ennobling the character of woman. The men of France stood stock still while the orders of religious men were being driven from their country; but the moment M. Combes turned his attention to the orders of religious women, and especially to the teaching orders, the average Frenchman dropped his attitude of indifference and prepared to fight. Yes; to fight the very government returned to power a few weeks since on the Republican cry, which has now become the cry of the demagogue in France. M. Combes has himself to blame for the consequences already brought about, and if worse should happen it will not be for want of serious forewarnings.

Weeks before the people resorted to violent resistance to the order to close 3,000 of the convent schools where the young women of France are being educated, Cardinal Richard addressed a solemn protest to the President of the Republic. "A violent oppression of conscience," he wrote, "is imposed upon the families of the country, an oppression prepared gradually by the law of 1882 secularizing teaching in the public schools, and of 1888 banishing the religious from their walls. To this families replied by establishing schools after their own hearts at the prices of sacrifices constantly renewed. Children flocked to these schools, and the Masonic sects answered this persistent manifestation of the desires of these families by the preparation of a Law on Association which had for its purpose to render the establishment of free schools impossible. This present simultaneous closing of nearly 3,000 schools has no other object than the destruction of religious teaching in the free schools after its exclusion from those belonging to the State. The measures now being taken clearly show a determination to close the schools after everything has been prepared that could conduce to that object."

The Toronto Globe the other day in a flippant editorial note, suggested that the introduction of the Masonic order into the school fight is in the nature of a conspiracy among Catholic writers and preachers. But the Globe, if it had read up the question would know better. In a recent number of The Nineteenth Century, one well known as a mouth-piece of French Masonry avowed that the object of the Order in France is chiefly political and anti-Catholic and in this feature, he added, it resembled Masonry in no other country. The Globe was over-sensitive; the French Masons themselves are not in

the least degree inclined to be so. Whatever the influences behind M. Combes may be and of course the Socialist body is the strongest element in the fight the world will watch France with keen eyes, when her people raise the cry of "Liberty." In fighting for the right to educate their daughters in schools of their own choice, Frenchmen and French women have never raised that historic shout in a more righteous cause.

EDITORIAL NOTES

Strange thing that not one of our Canadian papers appears to have heard a single word about the Irish Parliamentary banquet in London to Premier Laurier and Barton. And these are the papers that profess to give all the news.

The Tablet says the Hon Violet Gibson has been received into the Catholic Church. Miss Gibson is a daughter of the Lord Chancellor of Ireland, and has been preceded on "the path to Rome" by her elder brother, the Hon William Gibson. "Open, O you heavenly gates!" is the appropriate motto of the Gibsons.

On July 29th King Edward got on his feet for the first time after the operation, and of course required assistance. A petty officer of the blue-jackets, Mr. Duffy it was, who had the duty to perform, and, as might have been expected, he did it very well. Duffy is the biggest and strongest man on board the royal yacht.

The Chicago New World has vindicated the vitality of the Catholic press according to the popular and practical standard. During the convention of the federation of Catholic societies, The New World issued a daily edition containing verbatim reports of the proceedings, a feat which the big dailies are inclined to boast of whenever they attempt it in regard to political and other conventions.

A coincidence comes to our notice which has a bearing upon the insurance of church buildings and property. On July 14th the Catholic Church at Lansdowne was struck by lightning and damage to the extent of about \$50 resulted. On the same day, at Toledo, Father Meagher's presbytery was struck and slightly damaged. The insurance in both cases was carried in the Anglo-American Insurance Co.

A gratifying symptom of the progress of Catholicity in England is the continued growth of the number of missions opened in various parts of the country. That of Willesden-green, which was inaugurated last August, has grown so rapidly that a branch in connection with it is about to be opened. In the old town of St. Ives a church has been erected, an event more than usually noteworthy, as the stones composing it were removed one by one to St. Ives from Cambridge, where the first specimen of Early English architecture was found, in which the elder Pugin worked, as a Catholic, at the Gothic revival. Yet another has been built in the thickly-populated town of Oldham, that of St. Anne's, which, like many a new Catholic place of worship, must do twofold duty—that of a school and chapel. The former is on the ground floor, and will accommodate 450 children, while the latter is built over it, and can seat 700 persons. The total cost of the new buildings is about £8,000.

A PROTESTANT ADMISSION.

(From The Christian Advocate, Methodist.) In this country at the present time we have a frankly secular (school) system. The Catholics do not like it, and we do not blame them for it. They are maintaining at a great expense their parochial schools. The Protestants send their children to the public schools; those children receive no religious education here, and in most families very little. If any, elsewhere, it is to be feared. What religious education is imparted in the Sunday school in the brief period of an hour, taken up largely by public services, our readers have perhaps a better opportunity to decide for themselves than we. The Catholics retain their people by the education of their children. Protestants send their children to Sunday school and not to church, and lose a large portion of them, both from the church and the Sunday school, before they are out of their "teens."

ANTI-CATHOLIC CRUSADE

France Seems to be on the Brink of Another Revolution—The People Fight for Religion

Brest, France, Aug. 7.—Exciting scenes occurred to-day at the expulsion of a number of Sisters from their school at Landenneau, near here. A special train conveyed detachments of soldiers to Landenneau, where a body of gendarmes had already been mobilized. A large crowd assembled at the school and surrounded the soldiers in the square in front of the school. When the Commissary of Police arrived, accompanied by a locksmith, the people protested vigorously, shouting, "Long live the Sisters and liberty!" "Down with the Ministry!" Women threw themselves on the ground in front of the horses of the gendarmes. The commissary ordered the Sisters to open the school doors. They refused, and the locksmith picked the lock and broke windows, amid the denunciations of the crowd. The commissary ordered the Sisters to leave the school, which they did, leaning on the arms of the towns-women. Accompanied by the priests and thousands of people, they marched to a church, where they sang a hymn. A large crowd followed the gendarmes to the railroad station, shouting "Death to the locksmith!" The man was protected by the military. Similar scenes are expected in other villages of Finisterre, where the decree against unauthorized schools is to be put into execution. A priest at Folgoat urged women to kneel in front of the school in order to stop the gendarmes. The soldiers and gendarmes reached Landenneau early in the morning, but watchers already had given the alarm, and the tocsin was sounded. The whole population of the town was intensely excited, and hurried to the school. At one time when the crowd broke the military cordon the commissary ordered the drums to be beaten three as a preliminary to charging the crowd and bloodshed was feared. Emile Villiers, member of the Chamber of Deputies for Finisterre, who is a Conservative, intervened and appealed to the people to be calm. Visconte Lagatinnais, leader of the Opposition, cried, "You can arrest me, my ancestors died on the scaffold, and I deem it an honor to be arrested for this noble cause." After the expulsion of the Sisters the crowd again became so threatening that the commissary ordered the troops to charge, but the intervention of M. Villiers induced the people to disperse. A few women were hurt in the disorder. The commissary at Crozon tried to expel the Sisters from a school, but the gendarmes were unable to force their way through the crowd and the attempt was abandoned.

Minister has ordered Col St. Remy to be confined in the fortress on the Island of Belle Isle, and to be court-martialed for insubordination.

PEOPLE DECLARE THEY WILL RESIST

Brest, Aug. 11.—The Prefect to-day called a meeting of the inhabitants of the Towns of Saint Meen, Le Folgoat and Ploudaniel, who have been resisting the closing of unauthorized congregationalist schools by the authorities, in order to explain the situation to them and to induce them to renounce their desperate resistance. The Prefect said the agitation was casting discredit upon the country, and that his hearers could not imagine that three communes would be allowed to oppose the law. The Prefect's speech was constantly interrupted with cries of "We will resist to the death, there will be bloodshed. We will allow ourselves to be massacred before we abandon the Sisters."

Abbe Gayraud Republican Catholic member of the Chamber of Deputies from Finisterre, replied to the Prefect, and said the agitation, far from discrediting the country, was uplifting it in the eyes of the world. The only way to restore peace, said the abbe, was not to disturb the Sisters. The meeting broke up with shouts of "Long live the Sisters" and "Liberty."

A COLONEL REVOLTS

Vannes, France, Aug. 11.—The Prefect of the Department of Morbihan asked that a detachment of cavalry be sent to assist the authorities in their efforts to close the unauthorized congregationalist schools at Ploerme. The General commanding the district ordered Lieut.-Col St. Remy to go to Ploerme with a part of his regiment. Col St. Remy refused to obey this order, declaring his religious sentiments for and him to co-operate in closing congregationalist establishments. General Andre, War

ANOTHER SCHOOL CLOSED.

Paris, Aug. 12.—The commissary at Lesneven, Finisterre, accompanied by a strong body of gendarmes, proceeded to-day to the Village of Gouerec to expel the Sisters from a school there. The schools were defended by a crowd armed with rods and stones. One gendarme was unhorsed, and the commissary was compelled to retreat, but later he returned with a company of soldiers who protected him while he closed the schools amid shouts of "Long live liberty."

Dr. Moher Honored

Peterborough, July 30.—A large attendance marked a special meeting of the local branch of the C. M. B. A., held last evening for the purpose of saying farewell to Dr. Moher, who is a Chancellor of the Order and who has been an active member of the local branch. Mr. H. Phelan, President of the branch, occupied the chair and in opening he referred to the object that had brought them together. He spoke of Dr. Moher as not only a good member of the C. M. B. A., but a good citizen who they would all be sorry to see leave them. Mr. Phelan then read the following address, which expresses the sentiments of the doctor's friends in the C. M. B. A.: To Thos J. Moher, M. D.

"Dear Sir and Brother—The members of Branch 30, C. M. B. A., of this town, have learned that you are about to take your departure from Peterborough and to take up your abode in another locality, and they avail themselves of this opportunity of saying farewell to you, and wishing you Godspeed and success in your new field of labor. For a number of years you have been an active member of this Society, having passed through the various offices, to the proud position of Chancellor, you have always been earnestly devoted to the interests of the branch as a whole, and its individual members one and all have learned to regard you as a warm friend, and to esteem you as a brother."

While we are pleased to know that your new position is likely to be congenial to you, and that your appointment thereto is an expression of confidence in your ability, integrity and probity of character, we cannot help feeling that in your departure Peterborough sustains the loss of a good public-spirited citizen and Branch 30 one of its most respected members.

In bidding you farewell, we beg of you to accept of this small token of the esteem in which you are held by your brethren in this Society, and we trust that it may remind you from time to time of old and tried friendships, and of associations and recollections that have become dear to us all.

Signed on behalf of members of Branch 30, C. M. B. A. H. PHELAN, President, JAS. O'BRIEN, R. SHEEHY, JOHN COUGHLAN, T. J. DAVIS, W. J. DEVLIN, Committee.

Peterborough, July 29, 1902. Dr. Moher made an appropriate reply, expressing his regret at the severance of ties in Peterborough and the pleasant relations he had always enjoyed with them all. He thanked them for the kind words and good wishes.

Rev. Dr. O'Brien made a short speech in which he made reference to the good qualities of Dr. Moher, of the valuable services he had rendered as superintendent of St. Joseph's Hospital, and in other capacities. Short speeches endorsing the sentiments expressed in the address were also made by Messrs. James O'Brien, John Coughlin, M. Connors, T. J. Davis, M. O'Brien, W. J. Devlin, Geo. St. Giroux and A. Vignette.

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WINNIE WALTON'S FORTUNE OR THE JACKBOOT LEGACY

A STORY OF OLD DUBLIN

(Continued from last week)

The crowd around the stage had now become so dense that not a soul could make his or her way down the narrow street. And several dandies who were accompanying ladies home from the play were forced to stand with their fair charges opposite the porch of the theatre without being able to advance a step. One of the squires who had been bantered rather pointedly by the Merry-andrew by dint of elbowing and pushing, at length succeeded in advancing through the crowd opposite the rickety stage. "Come," he exclaimed, "are we to remain here till morning, while that limp of sleight-of-hand abuses us as if we were all begging impostors like himself? Down with him! Down with the ruffian mountebank! Stage and all, and clear the street if you are men!"

low listened for a long time without a word, merely nodding his head with a shrewd wink at the brilliant pictures and alluring episodes of domestic happiness, of which the eloquent Charlie was delivering himself. "My estate is entirely gone," said Charlie, "not so far sunk but that a little money would redeem it." "I understand," said Sam, at last venturing to speak. "And," resumed Charlie, "if I marry your niece, who, I must say, is fit for any man in the kingdom, you of course, would get rid of this business—convert the whole concern into ready money, and come to live with us in the country, for I am heartily tired of the wickedness of the town!" "Probably," echoed old Sam, with another sagacious wink. "Then," said Handsome Charlie, "we had better, I think, come to business at once. What fortune will you be able to give Winnie? I am particular, seeing that my estate stands in need of present redemption." "Well, sir," answered Sam, shaking his head dolorously, "I am much grieved to disappoint your expectations, on that score I am a far poorer man than they say, and the fact of it is—I think, if my niece were to get married to-morrow, I could scarcely leave her even my old boots, which I haven't worn since the sack of Drogheda, where I had the honor of serving as one of Cromwell's troopers!"

"Stop, sir!" hissed Charlie, in a feigned voice, as Rupert came up; "out with you, and let your betters take the wall!" "You'll have to fight, then, for the right of way," answered Rupert, stepping back, and instantly drawing his rapier. "The wall I must and will have, so I warn you, gentlemen, to pass on, else—" "Else what, sir?" hissed Charlie again, now quivering with passion, as he found himself face to face with his hated rival. "Else I will run you through the body!" answered Rupert, making a sudden lunge at him, which Charlie succeeded in parrying without a scratch. "Pink him! pink him!" shouted the companions of the latter, as Rupert placed his back to the wall and prepared to defend himself. "Yes, pink him!" echoed Charlie. "Toss the base hound's body into the gutter!" "Some of you will go first," retorted Rupert, undauntedly, as he succeeded in plunging his rapier through the shoulder of the man nearest to him. "How do you telish that, my friend?" "The man gave a yell of agony as the cold steel was withdrawn from his flesh, and now attacked Rupert with implacable fury. The result of the contest was that the four masqueraders, taking away with them some signal marks and tokens of Rupert's prowess, left the insensible body of the latter behind them, lying in a pool of blood upon the solitary street. About half an hour afterwards, as a belated bacchanal was making a number of sinuosities down the street, he stumbled over Rupert's body, and the fall sobering him somewhat, he scrambled to his feet, and called eagerly for assistance. Rupert's body was immediately borne to "The Jolly Drummer," and there laid upon old Sam's capacious arm-chair, to await the arrival of a surgeon. When the latter arrived he found that Rupert still exhibited some symptoms of life. He bandaged up the several serious wounds that the young student had received upon face and limb, but there was one near the region of the heart which he paused over for a long time before making a decision regarding it. At last, after a most minute and careful examination, he pronounced it not mortal, and when it was dressed, poor Rupert, still almost insensible, was conveyed to bed. It was broad daylight when he awoke to consciousness. When he did so, he was barely able to give an account of the transaction as it had occurred, but he could not give the slightest guess as to the names of his assailants. The news of the affair soon spread, and a vast amount of indignation was thereby aroused in old Trinity among the students, by all of whom Rupert was greatly beloved. But, Rupert was in good hands without any mistake, for, Winnie Walton nursed him through the long illness that followed, as only a loving heart could nurse the object of his adoration. At length he arose from his weary bed, and witnessed, with a throbbing heart, the joy displayed in every way by the gulleless and lovely Winnie at his recovery. One morning, as she left the room in which he was sitting, with a sweet smile upon her bright face, he registered a vow within his heart that, come what might, he would, when strength returned, ask her to become his wife. And he kept his vow, and was, as the reader will castly guess, accepted by the loving Winnie. The next business was to communicate with old Sam Grimes. Rupert felt a little perturbation at the thought of encountering the shrewd old fellow, regarding such a delicate affair; but Sam seemed to take it all after the best fashion, merely answering, however, in the precise words with which he had put off Handsome Charlie. But Rupert was not to be disposed of so easily. "I care not," he said, "what you can give me. I will now turn my thoughts to a profession, and trust to be able to marry her independently after a short time." "I advise you to marry her at once," returned old Sam, with a wink of mysterious meaning at Rupert. "My will is made; and, believe me, neither you nor my grand-niece will regret it, wording which I die, notwithstanding the old boots!" And Rupert did marry her at once, and will venture to say that a lovelier bride than Winnie was not seen for many a year by the Liffey shore.

Sam Grimes, on the wedding day, wrote a letter to his absent son. Whether it was that the old fellow drank too much of his own sack that night, or that his authority does not say, but, however it was, Sam Grimes died the day after the wedding, and was buried with all due solemnity in St. Patrick's. About ten days after the old man's death, Abel Grimes came over from England, to act as executor to his father's will. The latter was opened in the presence of Winnie and her husband and a few witnesses, and after the usual preamble, Abel read out, in a full-toned, satisfied voice, the words that gave and bequeathed to him his father's property, without a single reservation save one. This went on to say that—"Forasmuch as my grand-niece Winifred Walton has lived with me since her infancy—has been to me even as a daughter, and perchance better; and has always been obedient to orders, from reveille to shutting up of camp, I therefore give and bequeath to her my old boots and their contents, which are locked in the black cabinet in my bedroom, and which I have never worn since obeying my lord, the Protector's orders, at the sack of Drogheda." The black cabinet was opened, and the huge pair of old jack-boots brought to light and examined. They were both filled with coins of silver and gold—chiefly the latter—of them, the left having only a top layer of silver, the remaining layers being all gold. When this glittering heap was removed, Rupert found in the foot of the right boot a mass of papers and a parchment, which, on his examining them, to the infinite astonishment of all, proved to be the missing title-deed of the property of his fathers. Aided by the persuasive contents of one of the old jack-boots Rupert soon entered into another law-suit, worked it up to a certain turning-point as his father did before him, then produced the title-deeds, and won the fogg-contested property. To his splendid mansion beside the Boyne he then removed in triumph with his beautiful wife, and there they both lived happily during many a bright day and revolving year after falling to recruit his fortunes at the gaming-table, was lodged by the old Jew. Tom Fenton has eaten him within a debtor's prison, where for two years he continued daily and nightly chewing the cud of sad experience, at the end of which time, by the death of an old aunt who had not forgotten him in her will, he was enabled to release himself, and came forth, a sadder and a wiser man. The lesson he had brooded upon in prison effectually cured him of his gaming propensities, but he still relished the town, and lived there till his death, always the most fastidious and exquisitely-dressed old bachelor in the merry city of Dublin. The End

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GERALD GRIFFIN Life-Story of the Great Irish Writer A place in thy memory, dearest, Is all that I claim. These words of the poet, dramatist and novelist, Gerald Griffin, suggest to us the idea of recalling some facts of his rather eventful life. Gerald was one of a numerous family. He saw the light for the first time in the ancient and historic city of Limerick. Many are the associations that circle round the mere mention of that name, the most powerful, no doubt, is that it is the city of the "Broken Treaty," in the city that manifests to the world the deceit and falsehood of England. Many indeed were the open acts of treachery committed against the sons of the dear old isle by her savage and brutal Saxon conqueror, but I doubt much if there be one which has held up England to the contempt of the world as her violation of the "Treaty of Limerick." Here beneath the shadow of the old "Treaty Stone," of the landmark of England's treachery, the first seven years of Gerald Griffin's life were spent. It was an object lesson to him in his youth and, like all such lessons, left its mark. In 1810 Gerald, with his family, removed from the city to a quaint old home—"Fairy Lawn"—by the banks of the lordly Shannon. This change of scenery deeply impressed the youthful Gerald and influenced all his life and writings. He tells us himself "nothing can be more glorious than the magnificent flood of silver it presents to the eye on a fine evening in summer, when the sun is setting and the winds are at rest." Why should he not be impressed by it? As yet he was still young, but brought up in such surroundings, with the beauty of Nature at its best before his eyes and endowed with exceptional intellectual gifts, he soon learned to read and admire the works of God in the beauties of Nature. A distinguished writer has written of him that "the influence on his mind of natural beauty and of ancient traditions may be traced in all his writings, both of poetry and of prose. He had equally a passion for nature and a passion for the past." The early education of Gerald was entrusted to an old Irish schoolmaster—MacEilgot, one of the real old type, pedantic and peculiar. This sage, convinced of his superior powers, on Miss Griffin entrusting her son to his care replied to her anxious entreaty that he should pay particular attention to the boy's pronunciation and reading: "Madam, you are not aware that there are only three persons in Ireland who know how to read." "Three!" she exclaimed. "Yes, madam, there are only three—the Bishop of Killaloe, the Earl of Clare and your humble servant. If you choose, then, to expect impossibilities, you had better take your son home." It must have been hard for the dear lady to keep her countenance. Change of residence brought change of masters. We are not in a position to say of what stuff his new masters were, for we must conclude from the writings of Gerald that he had at least a maturing of Latin, with less Greek. The youthful Gerald's first literary attempt appeared in the page of a Limerick newspaper, an example of the oft-repeated association of genius and newspaper. We select one incident from his connection with the Limerick press, as it brings well forward the impression made upon his youthful mind of the "Old Treaty Stone" of the Shannon's side. It was the business of the newspaper to "please the Castle," as it depended

on the government for its principal advertisements. Griffin's article "pulled the Castle about his ears. To the editor's smart reproof he said: "I wished to tell a little truth." The Griffin family had lived for many years in the old home—"Fairy Lawn"—when, acting on the suggestion of one of the sons, they bade farewell to it and turned their faces towards the West. They landed in New York in 1820 and selected for their future home a sweet spot in Pennsylvania. Gerald remained at home and began the study of medicine under the auspices of an older brother, Dr. W. Griffin. This was not his vocation and he soon discovered it. In his nineteenth year he wrote his drama of "Aguire." It was the turning point of his life. He said farewell to medicine and determined to seek his fortune as a dramatic writer in the great city of London. He started out encouraged by the good-will and full consent of his brothers. In 1823 the young Irishman, poor and unprovided, entered London, absolutely dependent for daily bread on his pen. There amid the busy throng he stood—a bold physique, with a dashing pen and a little cash. A struggle for existence began—a struggle that had in it all the bitterness of disappointment and the smart of wounded talent. He labored, waited and still hoped on despite many rebuffs, and that for three long years. His bold and resolute courage and independence sustained him throughout. Listen to his words, descriptive of London life. My soul is sick and lone, No social ties its love entwine, A heart upon a desert thrown Beats not in solitude like mine, For though the pleasant sunlight shine, It shows no form that I may own, And closed to me is friendship's shrine— I am alone—I am alone

part company I regret very much that Griffin did not select better Irish characters for his canvas. He seems to bring forward into too much prominence the unfavorable side of the Irish nature. Certainly he could have found some thoroughly romantic personage without any mixture of contemptible qualities. The last scene of Griffin's career is undoubtedly the sweetest. He had climbed the rugged hill of fame and upon him shone the sun of fortune, yet he was not happy. His soul yearned for something more real. Instinctively he found himself called to tread the thorny path and bid farewell to home and fame to embrace the tedious but fruitful life of prayer. Answering the call, he entered as a humble brother the monastery in Cork. Here for two years he led the saintly life of a good religious. Then death softly touched him, and he passed away on June 12, 1840. What a noble character! Behold him ye worldly! behold him, ye vain! Who shrink from the pathway of virtue and pain; Who yield up to pleasure your nights and your days, Forgetful of service, forgetful of prayer. —St. Patrick's. BOYCOTTED AT PRAYERS. During the past week an incident occurred at Wilkesbarro that must be reprobated by every working-man. A leader of a number of striking miners, himself a Catholic, entered the Catholic Church during solemn services and called upon the miners present to leave the church because the fire-boss who had refused to go on strike was present at the Mass. About a hundred men arose and left the church. The action of the leader was disgraceful, but we are pleased to hear that the disgraceful character of his performance was brought home to himself, and that he apologized for his conduct. As we said last week, the subject of the miners' strike is one that should interest the whole country. From reliable sources it seems plain that the men are not decently paid, and the whole country should be interested in seeing to it that the condition of the miners is improved. But while all should sympathize with the men in their strike, yet no respectable workingman can ever sympathize with any man or body of men that will not allow a man to pray to his God in peace. The Church has a great mission to perform with regard to the laboring man; and the Church will do, as it has always endeavored to do, all that is possible to alleviate and make less hard the life of the workingman. But the Church can never tolerate such a manner of coining a man as was attempted by the strike leader referred to. A man must be allowed to pray in peace when he enters the house of his God. From the apology made by the agitator, however, it is plain that his action was done in the heat of anger, and not through deliberate disrespect of either the church or of the fire-boss' rights as a Christian. But precedents are easily established, and the whole affair is to be sincerely regretted, on account of the consequences that might easily follow from it.—Chicago New World. THEY ARE CAREFULLY PREPARED.—Pills which dissipate themselves in the stomach cannot be expected to have much effect upon the intestines, and to overcome cruetiveness the medicine administered must influence the action of these canals. Parmalee's Vegetable Pills are so made, under the supervision of experts, that the substance in them intended to operate on the intestines are retarded in action until they pass through the stomach to the bowels. One word of criticism before we

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CHILDREN'S CORNER
THE TWO BROTHERS.

A Folk-Tale of Kashmir.
Happily passed the days in the palace, for the King was intensely fond of his wife, who thoroughly reciprocated his affection, while their children, two handsome boys, were clever, good and obedient, thought nobody equal to their parents throughout the wide, wide world. In such a household happiness was obliged to reign.
Every morning His Majesty was accustomed to sit with his wife for a while in one of the verandahs of the palace, during which quiet time together they were often interested in watching a pair of birds carrying food to their younglings. One day they noticed a strange female bird flying with the other towards the nest and carrying some thorns in her bill. Curious to know what has happened, the King ordered one of the attendants to climb the tree and inquire, when it was discovered that male bird had lost his consort and therefore had taken to himself another, and the new bird, not liking to have to work for a nest of younglings which she had not hatched, thought that she would fetch them some thorns to eat and get rid of them, which she did, and the little birds were choked and died. All of them were seen lying over the corpse of their mother.
When the King and Queen heard this they were both very sad.
"Is this the way with us and with the birds?" asked the King.
"Yes," replied the Queen. "But may it never be so in our case. Promise me, my beloved, that if I die first you will never marry again."
"Give me your hand, my darling," said the King. "I promise never to take to myself another wife, lest this same misfortune should happen to our sons that has come upon these poor young birds."
Then was the Queen comforted, and loved the King more than ever before. Strange to say, not long after this little incident Her Majesty died. What a grief it was to the King! People thought for some time that he would also die, so much did he grieve over her death. At length, however, he rallied and again occupied himself in the affairs of the country. When a convenient space of time had elapsed, the wazirs and courtiers and other great men of the place commissioned some of their number to speak about marrying again. As will be imagined, this proved a most difficult and disagreeable task. At first His Majesty would not see them, but they persisted in their request till he promised to reconsider the matter, and at last consented. One of the chief wazir's daughters was proposed and accepted, and the marriage was celebrated.
Unhappy day! As was expected, the new Queen soon became jealous of the

Princess and began to plot against them. They tried hard to please her by anticipating her wants and never crossing her wish in any matter, but all in vain. The Queen hated them and longed for the day when she could secure their ruin and banishment. She bided her time till she saw that the King was exceedingly fond of her and would do anything for her, and then she began to malign the Princess, saying how very disobedient and very abusive they were to her and how she could not have endured their behavior if the King had not been good and kind to her. The King was exceedingly angry when he heard this, and immediately gave orders for the Princess to be secretly taken to a jungle and slain.
Never having been accustomed to question even their father's orders, the two young fellows went gladly with the soldiers. They knew not of their father's cruel order, but thought that he wished them to ride and see the jungle. When, therefore, on reaching the place the soldiers drew their swords and made as if to strike them, they were much surprised, and knew not what to do.
"O God help us!" the cried, and their cry was accepted. The stern hearts of the soldiers were filled with pity, so they dared not slay them, but let them go free.
Full of thankfulness to the Deity for His mercy towards them, the Princess rode off on their horses as fast as they could and determined never to return to their own country again. They rode on far and fast till they came to a spring of water pure like crystal, by which they thought they would dine and rest. They arranged that both should not be asleep at the same time, lest a robber or a wild beast should come and destroy them and the horses. So the elder brother went to sleep first and the younger brother watched. While he watched, two birds named Sudabror and Budabror came and perched on a tree close by and began talking to one another.
"See," said Budabror, "there are two singing birds in that tree overhanging the spring. Do you know what kind of birds they are?"
"Yes," replied Budabror, "they are the most wonderful birds. I have heard say that whosoever eats the flesh of one of them will become King, and whosoever eats the flesh of the other will become a wazir and the wealthiest man in the world, for every morning he will find underneath him in the place where he lay seven jewels whose value cannot be estimated."
The younger Prince was very much excited when he heard these words, and at once shot an arrow at them and killed them. He cooked both the birds, took one himself and left the other for his brother, who ate it as soon as he awoke. The following morning they resumed their journey. On the way the younger suddenly remembered that his whip had been left behind. This whip he valued very highly and therefore went back for it. He found it by the spring, and was going to dismount and pick it up, when a great dragon came out of the water and bit his foot, so that he fell down senseless. In this state, he continued for hours.
Meanwhile his brother got very tired of waiting and therefore went on, thinking his brother would overtake him before evening. He reached a certain city where he heard the King had recently died, and the people were in a state of great excitement concerning his successor. It appears that they had a custom of sending round an elephant to select their kings for them. Whosoever the elephant acknowledged, they acknowledged, be he rich or poor, learned or ignorant, of their own country and speech or of another. This elephant was circumambulating the place when the elder Prince arrived, and on seeing him bowed at once before him. Accordingly he was proclaimed King of the country and conducted to the palace.
The younger Prince was restored to life in the following manner. Living near the spring was a jogi, who was accustomed to visit it once every six months for the purpose of getting a little water thence. When he reached the place and saw the lifeless body of the young man he was filled with pity. He knew that the dragon of the spring had done this, so he muttered an incantation and the wazirs dried up and the monster appeared.
"Why have you emptied the spring?" said the dragon.
"Because you have slain this young man. Why did you do this thing?" the jogi replied.
"O jogi!" said the dragon, "there were two birds that often visited this

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Where is the Prince and his wife? Enquired the King, much excited. "Send for him immediately! At last I have found my long-lost brother!" We can imagine what a joyous meeting there was between the two brothers. They fell on each other's neck and wept.
The younger Prince was appointed chief wazir of the country and the wicked merchant was banished.
In course of a few years some messengers from their father reached the country and said that the old King was longing to see them, as he had discovered his wife's wickedness and had banished her. Accordingly the two brothers started without delay to see their father. They arrived safely and saw the old man and were reconciled. Soon afterwards their father died, when the elder brother succeeded to the throne and the younger went and governed the country that belonged to the other Prince. Both of them prospered exceedingly and were famed for their skill and justice and kindness.

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place and filled the air with their songs. The Prince killed them therefore did I bite him."
"You have done wickedly," said the jogi. "Listen! I extract the poison from the man's foot, so that he liveth again, or you shall die."
"Forgive me," said the dragon, "and I will obey you."
Thus the Prince was restored to life. After thanking the jogi he departed. However, he unfortunately took the wrong road and instead of following after his brother arrived at a village that was the resort of a band of fierce robbers. By chance he was at the house of one of these robbers and asked for hospitality, which was readily granted. This gave him a most hearty welcome and provided him with the best of food, but alas when he went to lie down at night the bedstead broke and he descended right through the flooring, down into a loathsome dungeon. Poor fellow! he would have died there if the daughter of one of the robbers had not seen him and fallen in love with him. She thoroughly knew the ins and outs of the house, and guessing that the stranger had been precipitated into the grave, as they called it, she secretly visited him and carried him some food, in return for which the Prince gave her seven jewels. This she did every morning and got seven jewels each time. During these visits the girl's love increased rapidly, and as she was very beautiful and very clever, the Prince reciprocated her affection and promised to marry her as soon as possible. At last they both got free from the place and escaped as fast as the swift horse would carry them to the seaside, where they immediately embarked on a ship about to sail.
Among the other passengers in that ship was a merchant who was so captivated with the girl's beauty that he desired to kill the Prince and make her his wife. Accordingly one day while he and the Prince were playing nard in the prow of the vessel, the Prince bent forward over the ship, when the merchant gave him a push. Fortunately his wife happened to be standing by one of the port holes, and seeing her husband's body appearing, put out her hands and saved him. There was great sorrow among the crew and the passengers when the report was circulated that the Prince had fallen overboard, for the Prince had ordered his wife not to discover the matter till they reached their destination. The merchant professed to be more grieved than any one except the beautiful wife. However, he soon recovered and commenced paying attentions to her and at length asked her to marry him. The girl put him off for six months, saying that if she did not hear anything about her husband during that time she would be his wife.
In a few months the ship reached her destination, where the Prince recovered himself, and charged the merchant with attempting to drown him, whereon the man was put in prison to await his trial by a remarkable coincidence they disembarked at the chief city of the country over which the eldest Prince was reigning. This King was in great sorrow at the time, wondering what had become of his brother; so to comfort himself he had given orders to his chief wazir to tell him a tale every evening. He hoped also that in this way he should hear something of his brother, as the wazir often related stories founded on what he had seen and heard during the day. The day the ship arrived this wazir's daughter came down to the shore and heard the strange story of the Prince and his wife and the wicked merchant which she repeated to her father in the evening. On the following evening the wazir related to the King what she had heard.
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