

President Roosevelt to Holy Name Societies

Two Thousand Catholic Men Listen to a Fine Address—Life Must Be a Life of Active and Hard Work.

Oyster Bay, Aug. 16. — President Roosevelt delivered an address here this afternoon on "American Manhood" before more than two thousand members of the Holy Name Society from Brooklyn and other parts of Long Island.

The procession, after it had got to the church, turned into a vacant field opposite. Secret Service men were stationed at the gate and they refused to pass anybody who didn't have a badge.

When the President's carriage drove up after everybody was in the field, there was a great display of enthusiasm. Everybody cheered, the men waved their hats and the knoll was white with fluttering handkerchiefs.

The President acknowledged the greeting and then the Rev. Walter Power, pastor of St. Dominic's, introduced him. Among other things Father Power said that Mr. Roosevelt had the esteem of every Catholic because of his honesty and his justice to all.

"I want to see you, the men of the Holy Name Society, you who embody the qualities which the younger people admire, by your example give those young people the tendency, the trend, in the right direction, and remember that this example counts in their case as well as cleanliness of speech.

"I am particularly glad to see such a society as this flourishing, as your society has flourished, because the future welfare of our nation depends upon the way in which we can combine in our men—in our young men—decency and strength.

"I listened to a sermon addressed to the officers and enlisted men of the navy, such a sermon must be a good man or he would not be a good citizen. And one of the things dwelt upon in that sermon was the fact that a man must be clean of mouth as well as clean of life—must show by his words as well as by his actions his fealty to the Deity and to the Saviour if he is to be what we have a right to expect from men wearing the national uniform.

"We have good Scriptural authority for the statement that it is not what comes into a man's mouth, but what goes out of it that counts. I am not addressing weaklings, or I should not take the trouble to come here. I am addressing strong, vigorous men who are engaged in the active, hard work of life; and life to be worth living must be a life of active and hard work.

"I am speaking to men engaged in the hard active work of life, and therefore men who will count for good or evil, and it is peculiarly incumbent upon you who have strength to set a right example to others. I ask you to remember that you cannot retain your self-respect if you are loose and foul of tongue, that a man who is to lead a clean and honorable life must inevitably suffer if his speech likewise is not clean and honorable.

"Every man here knows the temptations that beset all of us in this world. At times any man will slip. I do not expect perfection, but I do expect genuine and sincere effort toward being decent and cleanly in thought, in word and in deed.

"I expect you to be strong. I would not respect you if you were not. I do not want to see Christianity professed only by weaklings. I want to see it a moving spirit among men of strength. I do not expect you to lose one particle of your strength or courage by being decent. On the contrary, I should hope to see each man who is a member of this society, from his membership in it, become all the fitter to do the rough work of the world, all the fitter to work in time of peace, and if, which may heaven forbid, war should come, all the fitter to fight in time of war.

"I desire to see in this country the decent men strong and the strong men decent; and until we get that combination in pretty good shape we are not going to be by any means as successful as we should be. There is always a tendency among very young men, and among boys who are not quite young men as yet, to think that to be wicked is rather smart; it shows that they are men. Oh, how often you see some young fellow who boasts that he is going to see life, meaning by that that he is going to see that part of life which is a thousandfold better if it remains unseen!

"I ask that every man here constitute himself his brother's keeper by setting an example to that younger brother which will prevent him from getting such a false estimate of life as that.

A Modern Financial Swindle

The Romance of the "Phantom Millions"

The trial of Madame Humbert, her husband, and other members of her family, in Paris, now filling a good deal of space in the newspapers, only deepens a mystery which has puzzled, first France, and then, as the fame of the case has spread, the civilized world for some twenty years.

The lady now known as Madame Humbert was one of seven children. Her father, named Daurignac, was a man of small means and great expectations.

Theresa made her way to Paris from Toulouse, where the family resided, and with the aid of a charming manner and the dream of a rich inheritance bequeathed to her by her father, she managed to marry M. Humbert, whose knowledge of the law and social position afterwards were indispensable to her schemes.

M. Humbert's father, Gustave Humbert, was a life Senator, and afterwards became Minister of Justice. Soon after this appointment, Theresa and her husband, who had been in straitened circumstances, began to astonish Paris by the grand scale on which they lived.

Where had the money come from? was asked, and the answer was that a rich American named Crawford, whom Theresa had met under romantic circumstances some twenty years previously—some said she had saved his life by nursing him after a railway collision—had died in 1877, leaving her by his will his fortune consisting of French Renten and bonds for four millions sterling.

This was by a will dated September 6th, 1877. But a second will of the same date was produced by nephews of the testator, Henry and Robert Crawford, and by this instrument the property was divided into three parts, one to each of themselves, and the third to Maria Daurignac, sister of Theresa.

The brothers were to pay Theresa a life annuity of 360,000 francs, or £1,400 a month. An arrangement was come to among the parties. The deeds and bonds were to remain in the possession of Theresa and her husband until her sister Maria came of age. They had taken a magnificent mansion in the Avenue de la Grand Armee, Paris. In this was a huge iron safe, and in the safe were deposited the bonds and securities representing the Crawford millions.

The brothers Crawford then asserted that they should renounce their claims for three millions each, but that Maria Daurignac should marry one of them. This the Humberts denied, and the millions came into the law courts. The Crawfords never appeared in court; they were alleged to have gone before notaries at Havre and Biarritz, and to have given power of attorney to conduct the cases. Process servers did, indeed, serve summonses personally upon them after they had been pointed out in the street or hotel.

Litigation around this secret clause extended over nineteen years. The trials advertised the "millions," and obtained unlimited credit for the Humberts from tradesmen and others. Theresa won time after time, but the Crawfords gallantly kept up the fight on some pretext or other. At last, one of the creditors of Theresa applied to the Court to have the securities transferred to an official, and the lawyer of the Humberts was driven to agree that an inventory of the bonds should be made. In May, 1892, the Humberts disappeared before the Court could examine the securities; the safe was opened and was found to contain a button, a copper coin, and some old newspapers and letters. Were the millions imaginary or had the Humberts taken them away in their flight?

Before this collapse, however, a further scheme had been in operation. An Insurance Company named "Reute Viagers" was formed by the brothers Emile and Romain Daurignac, backed by their sister Theresa Humbert. It did a large business in life annuities, and received £2,000,000 on deposits. A crash came when it was discovered that the deed of association of the company was not regular. It was drawn up by an eminent Paris solicitor, Marie Laurent, who was ordered to pay £120,000 towards the deficit. It appears that the small investors have been paid back by the Humberts the bulk of their savings, and that the real sufferers are wealthy moneylenders.

Some of the ruined creditors committed suicide. Madame Humbert in addition to the house in Paris, where she was the leader of extravagant entertainments, to which officials, journalists and politicians crowded, possessed valuable landed property in Paris and in Tunis, and a palatial country house. She had formed a representative collection of the works of leading artists. Despite her want of education, she was able to impress Parisian society by her brilliance and force of character. The fugitive family were re-arrested at Madrid, but since her return to Paris, Theresa has won in an action brought by the broker Cattani, one of her principal creditors. M. Waldeck-Rousseau, the ex-Premier, and a leading lawyer, is at the head of her opponents. It is alleged that the brothers Daurignac impersonated the Crawford brothers, and that the husband of Theresa, himself a lawyer, was the contriver of the long drawn out legal proceedings. Yet, so far, it has not been safe to defame the resourceful family. One lady has had to pay costs for attacking the character of Theresa, and another lady, who attempted to tackle her, is confined in an asylum as of unsound mind. If revelations affecting the Humberts are expected, if the lawyers concerned in the trials, and even the ex-Minister of Justice are threatened with damaging exposure, Theresa, on her part, promises to drag down prominent politicians and financiers who have she is prepared to prove, assisted in every box.

Which Will You Take, Artificially colored and adulterated teas of China and Japan or

"SALADA"

Ceylon Tea? Sold in its native purity and deliciousness. Black, Mixed or GREEN. 25c, 30c, 40c, 50c and 60c per lb. By all Grocers.

Barney McCracken

Oh, Barney McCracken I've just come by the mill, The water's stopped runnin' And the mill wheel is still; My heart's all a burstin' There's never a rose, Nor bonny Sweet William— By the window that grows; My heart's all a burstin' There's no grist at the mill, Oh, Barney McCracken, Are ye lovin' me still? Oh, Barney McCracken,

To the mad ways ye went, Such a beautiful girl, And your eye had the glint Of the apple bough blossom, Whin it's kist by the dew, And ye spake to me tears, Ye'd be tander and true; My heart's all a burstin' I've just come by the mill, Oh, Barney McCracken, Are ye lovin' me still? Oh, Barney McCracken, Ye war fit for a king, All crowned up wid jewels— Such a beautiful thing, Whin the rose and Sweet William Was blown wid light, And niver a boom Of the battle in sight; My heart's all a burstin' There's no grist at the mill, Ye war kist with the battle, Are ye lovin' me still? Oh, Barney McCracken, I am lovin' ye still. —Captain William Page Carter, in June Leslie's.

A Frenchman on the Virtues of the Papacy

Hyacinthe Ringrose writes from Dieppe, France, to The New York Sun this interesting letter: "The death of Pope Leo XIII. has been received by the various Protestant churches with a remarkable display of tolerance, charity and catholicity of spirit, for which all Christians should rejoice.

It may not be out of place at this time to remind both Protestants and Catholics that the great majority of Roman Pontiffs have been, like Leo XIII., men of noble character and luminous intellect. Pope Boniface IX. loved 'God's poor' so well that he possessed at his death less than \$3 of American money. Like Haroun-al-Raschid, Leo XIII. perambulated the streets of Rome at night, not to detect abuse on the part of his ministers, but to tend the sick and to shelter the homeless. Having on one occasion found a leper crouching in the doorway of the Papal Palace, he took him to the bed of State, called the Pope's bedside, while he himself lay on the floor beside him.

Three hundred years previously Paul I. had given the example of those nocturnal wanderings; his tours of inspection, however, included the prisons, the system of which he endeavored to reform long before Howard was thought of. Eugene II. was called 'the father of the people,' in virtue of his boundless charity. Adrian I. established out of his private means a fund for the daily distribution of wine, bread and soup to a hundred poor people. Gregory I. had a register of all the poor of Rome, kept up to date by a special secretary. Nicholas the Great had a similar register.

So the glorious list goes on. The Papacy has been the gentlest and most benevolent of all dynasties. Most of the wearers of the tiara have been humble and faithful followers of the meek and lowly Jesus.

Roman Catholics are with justice proud of the Papacy. They point to it as the most ancient and splendid of all dynasties. Aside from Pope Leo XIII., whose memory is held blessed by all Christians, so much has been said against the Popes and so little in their favor, that it is almost a disgrace to-day concerning these venerable men, that I cannot permit the present opportunity to declare the truth to pass unheeded.

Certain Bishop was once asked: 'What is the simplest way to Heaven?' He replied: 'Turn at once to the right and go straight on.'

There seems to be a general consent among spiritual writers that an aspirant makes deliberate consent morally impossible—and with good reason. Temptations, however strong, vivid, naturally seductive, or persistent, are not acts of the will, and if not allowed to pass on to such cannot be sins.

We know that the press cannot take its proper stand without loss of popularity, and that a press that wants utility, and that a press that is always exposed, and why it can never be so efficient an instrument for good as men suppose. The popularity of a paper is an inverse ratio to its worth. It is popular by virtue of appealing to popular passion or prejudice, by encouraging popular tendencies, falling in with the spirit of the people of the age—the very things it should resist.

Combes Still Hot on Persecution

While momentous events are being discussed all over Europe and America, M. Combes continues his persecutions with a light heart. He has been stopping the State stipends of half a dozen priests in Brittany because they preached in Breton; he has been hunting monks and nuns out of their homes with as much ardor as he has ever displayed, and his latest exploit has been the eviction of the Sisters of St. Vincent de Paul from schools in the populous districts of Paris around the Central Markets or "Halles." Now, whatever charges may be brought against certain nuns of Nancy, Tours and elsewhere, who have been acting unwisely, the blackest, bitterest, most malignant Atheist, Freethinker, or French, Irish or English Protestant or Dissenter, can say nothing against the Sisters of Charity, and they, perhaps, form the largest body of nuns in France. Yet they are not escaping M. Combes and his "Removables."

What is worse, it is given out that the apostate intends to cling to office until he is forcibly ejected, and that while he has the power he will continue his system of tyranny and apply the persecution laws with the utmost rigor and regularity.

He who is false to present duty breaks a thread in the loom, and will see the defect when the weavings of the lifetime are unrolled.

One in Four Has Piles

For which Dr. Chase Ointment is an Absolute and Guaranteed Cure.

One person in every four suffers more or less from itching piles, some do not know the nature of their ailment and others have not heard of Dr. Chase's Ointment as the only absolute and guaranteed cure for this distressing disease. If you are a sufferer from piles, pin worms, or any itching skin disease, ask your neighbors about this great preparation. It has grown popular as a result of the news of its merits being passed from friend to friend. The portrait and signature of Dr. A. W. Chase, the famous receipt book author, are on every box.

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