

America's Youngest Archbishop.

With the death of the venerable Archbishop John Joseph Williams, the palladium of the archbishopric of Boston, second only in importance to that of New York, passed to the Most Rev. William H. O'Connell, who at forty-seven years of age finds himself the youngest Archbishop in America, and head of the archdiocese in which twelve years ago he labored as an assistant priest in a slum parish with little prospect of immediate advancement to anything greater than the rectorship of a small parish. In the twelve years that have passed he has received many honors and titles from the Church and filled many positions of grave importance, but the one which at the time he was called to Rome was the scene of his ambitions, has never been his. Alone of the Archbishops of America, he has never been a parish priest, becoming instead head of an archdiocese where few younger than he have been honored with important parochial charges.

In 1887, thirteen years after his graduation from the American College in Rome, he was appointed its rector.

Mrs. O'Connell remained at the head of the American College four years. During that time he made many changes and improvements and became a prominent factor in the life of Rome. This work brought him in close touch with the Vatican, and when, in 1901, the See of Portland became vacant through the death of the aged Bishop James A. Healey, he received the appointment. The appointment came as a thorough surprise, for he had not been mentioned for the place nor considered in the lists of names sent to Rome by the clergy of the diocese.

Under the new Bishop the affairs of the Church in Maine took a more active life. In a short time he had accomplished the immense task of visiting every parish in the State, had met every one of his clergy in their homes, and seen what the needs of his people were with his own eyes. He was also in touch with public affairs and had made himself a factor to be considered in every movement for public good. Meanwhile he made several visits to Rome in connection with the affairs of the diocese.

Then new honors came to him. In Rome he learned of the intention of the Vatican to send an envoy to Japan at the end of the war, and foreseeing the possibility that America would end the war and an American be chosen for the position, he planned to be prepared to fill it, should it be tendered to him. To this end he quietly took up the study of the Japanese language, as well as the customs and history of the country, and when peace was declared and Pope Pius X. set about to select a delegate, the name of the Bishop of Portland was presented to him as that of the one American of high rank best fitted for the portfolio, the one prelate of high rank in the Church who spoke Japanese fluently. On him the honor was bestowed, and he not only obtained everything the Pope wished, but more besides, while the authorities showered honors upon him and his small suite.

Tokio appreciated very much the delicate compliment of His Holiness of sending to the Mikado an envoy who could speak the language of the country. It was the first time any Power, temporal or spiritual, had sent one with whom the Mikado could converse without the interposition of an interpreter.

January 26, a year ago, the bull making him titular Archbishop of Constance and coadjutor of Boston, with the right of succession, was signed.

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One mother happily expressed her opinion of Baby's Own Tablets when she said "there's a smile in every dose." In homes where the Tablets are used there are no cross, fretful, sickly children. The Tablets make children well and keep them well. They cure indigestion, colic, constipation, diarrhoea, teething troubles and all the other minor ailments of childhood. They can be given with absolute safety to the new born child, for the mother has the guarantee of a government analyst that the Tablets do not contain one particle of opiate or poisonous soothing stuff. Isn't such a guarantee worth something to you, mother? The Tablets are sold by all medicine dealers or may be had from the Dr. Williams' Medicine Co., Brockville, Ont., at 25 cents a box.

Does the Church Forbid Cremation.

Does the Catholic Church forbid cremation, and why? Reader, Philadelphia, Pa.

We may say that the church does forbid cremation, not as a way, however, of disposing of corpses, but because of the character of those who advocate it, and because of many of the motives that animate its protagonists, or zealous upholders. It is true that many of the cremation fold proclaim that they favor the burning of dead bodies from purely hygienic motives, but it is feared that in making such a statement they are but masking their real purposes.

When the Holy See was asked, in 1868, "Is it lawful to join a society whose object is to promote the practice of burning human corpses, and 'Is it lawful to recommend that they be burned?' It answered through the Congregation of the Inquisition,



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May 19, 1886, with a "No," to the first question, and then went beyond the question to state that if the society for the promotion of cremation was affiliated to the Masonic sect, its members would incur the penalties legislated against Masonry. The second question got a curt, peremptory "No." It, moreover, termed cremation a "detestable abuse," and commanded ordinaries to use all their powers to deter their flocks from it.

Again the Bishop of Freiburg, Germany, put some cases before the Holy See and was told, July 27, 1899 (see Taunton's Church Law), that Catholics, who were not Freemasons and were not actuated by Masonic motives, but who had ordered that they should be cremated after death, were to be denied the Sacraments, and that those who were cremated through their doing or connivance, should not have any public Mass celebrated for them, and that workmen, or assistants in crematories could be tolerated, provided they gave only material cooperation, did not advocate cremation, or join a society to promote its practice.

The Sacred Congregation indigests in the preamble to its responses, made May 19, 1886, the reasons why church authorities are opposed to cremation. It is the ancient pagan way of disposing of the corpse, and lacks the reverence due to a body that has been the temple of the Holy Ghost. Hence if the body was not revered it would bring the sol-

emn rites of the obsequial service into contempt and disuse in the long run. The Church sees, too, that the cremation body is almost wholly composed of men who make no profession of religion, of rabid anti-Catholics, and of Free Masons. Cremation is wholly opposed to the entire historical practice of God's people, both in the old and in the new dispensation. Anywhere that Christianity penetrated and found the custom of cremation in vogue it gradually supplanted it by sepulture.

There have been some exceptions made to guide missionaries in particular infidelity, as in Indian or other lands where it is an ancestral immemorial custom to consume the body by funeral pyre. They may remain passive, for many satisfactory reasons. To set up the custom of burial would excite indignant protest and prevent the introduction of Christian faith. To berate the custom would bring on persecution. To launch censures upon the newly converted would avail very little, and likely cause relapse into paganism. —Pittsburg Observer.

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At a conference recently held at Washington between postal representatives of the United States and Canada, the postage on newspapers passing from Canada to the States was not only increased to sixteen times the former rate, but it was decided to make Canadian publishers affix stamps to the papers instead of paying on bulk weight as formerly. This necessitates an increase in the subscription price of THE TRUE WITNESS to subscribers in the United States to \$1.50 instead of \$1.00 per year, as formerly.

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Synopsis of Canadian North-West HOMESTEAD REGULATIONS.

ANY even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

Entry must be made personally at the local land office for the district in which the land is situated.

Entry by proxy may, however, be made on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader.

The homesteader is required to perform the conditions connected therewith under one of the following plans:

(1) At least six months' residence upon and cultivation of the land in each year for three years.

(2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for, the requirements as to residence may be satisfied by such person residing with the father or mother.

(3) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements as to residence may be satisfied by residence upon said land.

Six months' notice in writing should be given the Commissioner of Dominion Lands at Ottawa of intention to apply for patent.

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St. Laurence, "Longworthy," S

CHAPTER XIV

What a sad world roasts, glitter, rain death and misery them! What would were no benignant 'to show, at the end tears, the blessed vi-

CHAPTER XV

Mrs. Sherwood's assisted of Wirt Percival Alicia, Ferdinand C and Lord Marchmont gotten all about Katharine's interest in her course, she would have more take her in to would play host, a Lady Alicia, and Katharine Carey would harmless combination easily draw the you into talk about him of Mr. Sherwood's w pare the way for a Katharine. In the m Alicia might make up cival, who, Mrs. Sherly believed did not mind. Katharine O'C the Lady Marchmont, were separated on the marriage. She had s this, and she would Katharine went down room with a heavy seemed to be some in ger. She was some the soft light and room, which, for the been made a nest of Sherwood's favorite rine was very simpl some soft material, cume, with silver th through it. She was Lady Alicia, whose al

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