

THE SEMI-WEEKLY TELEGRAPH, ST. JOHN, N. B., JULY 29, 1903.

BRITAIN DOES NOT GRASP CHAMBERLAIN'S MEANING.

The Opinions Expressed in Sheffield Show How Much Missionary Work the Colonial Secretary Has Before Him—Some Talk of Free Trade Within the Empire—Opinion in Sheffield More Evenly Divided Than in Free Trade Manchester.

(Special Correspondence of The St. John Telegraph and Montreal Herald.) Sheffield, July 28.—In Sheffield opinion is more evenly divided on the fiscal question than it is in Manchester. That is to say, the employers differ. I have had no means of estimating the disposition of the workers. Where Manchester free traders carried a resolution supporting the existing condition of things, in Sheffield there was a drawn battle, free traders and fair traders compromising on a tender to the proposed inquiry.

First, the makers of special grades of steel, which are bought in all countries, in the States, for example, because as yet the Americans prefer to take orders for twenty bridges or 100 locomotives, and would rather buy such goods in Sheffield than make for themselves.

Sheffield's Superiority. The second gentleman interviewed, unlike the first, does not believe in Canada. That, I said to myself, is something. It will be worth while knowing what he looks for. But in a moment he had mentioned that he also sold in the States. He stated a statement that was certainly not looked for. The explanation, however, is simple enough. "You see, there beside you," he went on, "samples of the steel we sell. It is a making tool, and for other work where the very finest steel is required. Part of it goes into American watch springs. I think it is the fact that we have standing orders from all the large American watchmakers."

Second, the makers of fine articles, as cutlery, the demand for which continues, because, as in the case of Rodgers' cutlery, the skill transmitted from generation to generation of workmen, the training of the eye and hand, cannot be duplicated in new countries. But this applies to only the higher grades. "I do not suppose," my informant said, "the Rogers firm have sold any cheap wares in North America for many years, but they sell as much as ever of their fine wares." And Mr. John Rodgers seemed to have the same condition in mind when, later in the day, in showing me through the firm's showrooms, passing some particularly beautiful cutlery, he said, "when it comes to this class of goods, none of them can touch us."

Free Trade Within the Empire. It should be added that of those with whom I had opportunity to casually discuss the matter in the course of the day, practically all were favorably disposed towards the general idea of increased trade between the several portions of the empire. But every one of them understood by that genuine free trade within the empire. When I mentioned the expectation of some of our manufacturers that there might be a preference for Canadian goods in the British market and protection for Canadian goods in the Canadian market, they seemed to be downright sorry that such a suggestion should be seriously made.

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BODY OF POPE LEO LAID AT REST WITH IMPOSING CEREMONY.

Description of the Funeral Held Saturday Night—Acting Pope Will Punish Cardinals for Leaving Ceremonies Open to Criticism—Text of Leo's Will—Cardinal Gibbons Arrives at Rome.

Rome, July 25.—The body of Pope Leo was interred in St. Peter's tonight. At sundown the most important and solemn of all the obsequies took place. About 1,000 persons had received invitations to attend the ceremonies. The cardinals, who met earlier in the Vatican, entered the chapel, Cardinal Oreglia holding the keys of command. Cardinal Rampolla, as chief priest of the Basilica, was waiting outside the gates, in violet robes, surrounded by the chapter of the cathedral, which was led by Mgr. Koppelt, who conducted the services. Doctors Lippini and Manzoni directed the work of the removal of the bier, which was executed by eight acolytes, or Pope's carriers. They at first tried to raise the bier, but finding it too heavy, they laid it on a low car with coiled wheels. Then, to the strains of the "Miserere," the procession, carrying candles and torches, left the chapel and went up the church, passing the bronze statue and beyond the shrine of St. Peter.

Third, smallwares of the commoner sort, sold in Great Britain and in "unsophisticated" exterior markets, like South America and the Orient. Fourth, makers of ship plates, the great demand for which comes from British shipyards, and armor plate, the demand for which originates with the British government.

Acting Pope Will Punish Cardinals. Rome, July 26.—At the sixth meeting of the congregation of Cardinals, held today, forty-five cardinals were present. Cardinal Della Volpe, voicing also the opinions of some of his colleagues, criticized the present document, because all the other cardinals had signed it with the interment of Leo XIII last night and complained generally of the lack of order. Cardinal Oreglia replied that he had already noticed the fact that he would punish those who were responsible.

Placed in the Casket. The monition of the Basilica, aided by the noble guard, then laid all that was mortal of Leo XIII in a gilded coffin, lined with red satin and bearing on the cover an inscribed cross, the entire sacred casket being placed in a hearse. The bier was carried by about twenty minutes the oratorio or breviary, eulogizing the dead pontiff, and the body of Leo XIII was placed in the casket. The casket was carried by the noble guard, and the body of Leo XIII was placed in the casket.

Text of the Pope's Will. The will of the late Pope was read today after the meeting of the congregation of Cardinals. The will of the late Pope was read today after the meeting of the congregation of Cardinals.

Cardinal Gibbons Arrives. Rome, July 26.—Several thousands of the faithful crowded St. Peter's today to pay tribute before the sarcophagus containing the remains of the late pontiff, on which is the following simple inscription, in gilded letters: "Leo XIII, Pont. Max."

her when she went away, all her money, \$25, being left in a trunk at Mrs. Stewart's home.

When found, the young woman's clothes were soaking wet, her hands badly scratched, and her shoes showed marks as if cut by brass. Her stockings were also torn by the underbrush, and she had lost her hat.

Phil. 2—25: "Ephaphroditus my companion." Among the instincts that man shares with many other animals is the instinct for companionship. He is a gregarious animal. So, as cattle go in herds, wolves in packs, sheep in flocks, bees in swarms, fish in schools, men come together and dwell in cities, societies, families.

REMAINED IN THE WOODS.

Luella Cossobon Says She Lived for Twelve Days on Berries.

Boston, July 24.—Miss Luella Cossobon, who was found Tuesday in the Idaho street woods, Dorchester, and is now at the home of Frank Hutchinson, 37 Idaho street, surprised her friends yesterday by stating that she had spent all the time since her disappearance in the woods of Idaho street. Her mind seems on the rational regarding the events during that time.

time. She says she started for church Friday night (July 10), but did not go there. She walked down Morton street and set down in a base ball field on the edge of the woods. She says she staid there that night, Saturday and Sunday, walking around some in the woods, and Sunday night she went back into the ball field.

LEEMING'S SPAIN LINIMENT. The Baird Co. Ltd. Proprietors. WOODSTOCK, N.B.

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At Sea. O, there's a roar of the storm torn sea, The hiss of foam, the spume to see, The flying caps of the wind round us, And the watch's cry, "Eight bells, all's well!"

There's the gurgle for'ard in a sailing breeze, The smoky froth in the wake she leaves, With her wind'ard rigging stiff as steel And the glist of copper above her keel, That's mill pond sailing—a toy ship day, With catspaw breezes that only play, And the breathing, sleepy swell, And the watch's cry, "Eight bells, all's well!"

DR. A. M. MACDONALD ELECTRIC CO. 2392 St. Catherine Street, Montreal.

Let one's companions be idle or frivolous, or irreligious, or low, or vicious and more or less rapidly, according to resistance made, he or she who mingles with them becomes as they. Assume me that one's companions are good, true, noble, industrious, ambitious and I am at the same time assured that he or she is becoming imbued with and inspired with the selfsame qualities and dispositions. It was because Enoch "walked with God," that it could be written: "God took him." Had he not walked so, he would not have been fit to be taken. It was the transforming influence of Jesus upon the character of Zachaeus that led him to decide to give half his goods to the poor and to restore fourfold to each as he may have dealt unjustly with. Not more surely does the magnet impart its qualities to the steel lying by its side than do companions to the weaker who make them their associates and friends.

In view of this exceeding influence which companions have upon the life, character and destiny of an individual, the choice of companions is of greatest moment. Charles Wesley wrote: "A charge to keep I have, a God to glorify, A never dying soul to save, and fit it for the sky." And in line with this is the hymn of George Heath, beginning "My soul be on thy guard, ten thousand foes arise, The hosts of sin are pressing hard, to keep thee from the skies."

The sentiment of these hymns is so nearly in accord with the conviction of our hearts that we do not feel like offering a criticism. Does not the conviction abide with us, that we have been given charge, in great measure of our own body, life and destiny? and that we should guard by prudence and foresight that which has been committed unto our keeping, against all that would ravage and ruin it? Hence how careful one should be that his or her companions are friends and not foes to the highest good of body and of soul.

And not only because of the moral and religious influence but also because of the help or hindrance companions may be to the attainment and achievement of the possibilities of life, should care be taken in selection of companions and friends. It was Socrates that inspired Plato who sat at his feet as disciple and companion. No one can know how much the immortal Beethoven owed to Joseph Haydn, his friend and teacher; or how long the world might have had to wait for the steam engine had it not been that James Watt enjoyed the friendship of his uncle and Prof. Robinson Schiller. The great German poet declared that his career as a creator of literature began with his friendship with Goethe. And Carlyle tells us that each new epoch in his life began with the acquaintance of some great man. Every person owes it to himself and his fellowman to make the most out of himself but only by the judicious selection of companions, can he hope for such a result. Let me then repeat and emphasize it: Whoso would make the most out of himself, so fulfilling his obligations to himself and his fellowmen, must see to it, that his companions be such as help instead of hinder his progress and development for the betterment of himself and others in body, mind or estate.

It is a notable fact that the vast proportion of most successful men in all departments of life, have been reared in the country. Not long since a canvass was made of the prominent men in New York city, with a view to finding out somewhat of their early history. Among other things discovered was this, that eighty-five per cent. of these men had spent their childhood and youth in villages and rural districts. It is no reason to doubt that a canvass of other cities would give much the same result. It is an incontrovertible fact that the business of the country, the industries of the land, and the educational institutions, are for the most part being conducted and controlled by men who were once country boys; while in the professions the most eminent, almost without exception, have come from country homes. How account for all this? Different answers may be given but assuredly the companionships of early life have had an important bearing upon the result. In the country there are fewer opportunities, as compared with towns and cities, for association with the vicious, the lazy and the skeptical. Living secluded in great measure from the bustle and sin of the world—with nature and sturdy parents and a few good books and papers for their companions, these country boys and girls thought good thoughts, cultivated good morals, aspired toward worthy ends and formed habits of industry, prudence and selfreliance; so when their hour came they were ready for it and went forward to possess the land.

Many of you are young people. In the inner temple of your soul there exists the ideal of what you would become and are aspiring to. Permit me again to impress upon you this truth that only good companions can help you to the realization of these things you see and hope for. Moreover, let me urge that if throughout your life you have formed associations with evil companions, you break with them, kindly but surely. A young man rose in a religious meeting to confess Jesus and declare his purpose to live a Christian life, through the grace of God. Turning to his companions he asked them to enter upon this new life with him, adding with solemn earnestness: "If you will not go with me to heaven I will not go with you to hell." A strong and successful business man, speaking of his own career, said: "When I look back at my own narrow escape from evil it brings tears to my eyes. I think the turning point of my life was going to California at the age of nineteen and by that means breaking of the acquaintances I had formed. I can look around me here in Boston and see many a man who is a perfect failure today, who had brightest prospect when young and bad company was the first step downward." Are there any of you under the spell of an evil companion? In your thoughtful moments you know you are moving down and away from the ideals to which you would aspire and you feel your companion is dragging you down and from her. They walk with you on the street. They sit beside you in the church. They sneer or smile when the most solemn truths are urged upon their attention and you smile too. What they say you dare not contradict. What they do you do and where they lead you dare not but go. My friend, in the name of heaven, I warn you. I plead with you to break with that companion. He, she, will be your ruin for this life and that which is to come, if you do not bestir yourself. Let not thy life be blighted and they soul cursed by that companion. Break with him, break with him kindly but break with him without delay.

In conclusion I ask one question for each of us. What sort of a companion for my fellows am I? Am I helping or hindering them making the most out of themselves for their own and others good? Am I blessing or am I cursing those to whom I am companion?

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