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VOL. XI, No. 35

TORONTO, THURSDAY, SEPTEMBER 3, 1903

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The Vatican and Italy

Rome, Aug. 16.—The successor of Leo XIII. has now put on the tiara. Against this symbol of the supernatural sovereignty two shots have been fired, Signor Zanardelli's circular and the article in the National Zeitung. If the threat of the journal of the German chancery against the Church perhaps indicates mere dissatisfaction and seems to be only an expression of anger, the act of the Italian Prime Minister is an insult to the Pope's person and a declaration of war against the Holy See.

The Quirinal hoped that to Leo XIII.'s persistence in demanding Papal liberty amnesty would succeed if not an arrangement, even though a tacit one, for a status quo. Its illusion did not last long. On that ground Pius X. continues the policy of Leo XIII. But if the Papacy at Rome ignores the existence of the House of Savoy and of the "foreign" Government, in the provinces and outside of the former Papal States the Church has regulated its courtesy according to the behavior of sovereigns and of the authorities.

In spite of the controversy at Venice in 1893 the Patriarch of St. Mark was always gracious and preserved kindly relations. When Umberto I. was assassinated he shared in the mourning for the victim and ordered religious services to be performed within his diocese. The venerative worth of Signor Zanardelli is in marked contrast to this pacifying conduct, in which respect for the powers that be was blended with tact. Why does he oppose to Latin urbanity the roughness of the Prussian system? In behalf of what interests does he refuse to officials the right to participate in the ceremonies in honor of the new Pope?

Behind this prelude to war is hidden an idea all ready to act, what I may call the motor idea of Victor Emmanuel III. I have heard persons who should know foretell the future attitude of the King toward the Vatican. The successor of Umberto I. did not dare to engage in a hand-to-hand conflict with Leo XIII., whom courts parliamentary law, he dismissed Signor Giolitti, the pivot of the Parliament and retained Signor Zanardelli, the Italian Brissot. The young monarch hopes for the final settlement of the dissension between Italy and the Papacy, either through force or through the tacit surrender of the Papacy.

Victor Emmanuel is somebody. Queen Margherita has trained him with pleasure. She transferred to her boy the hope and the pride which the inflexibility of the Pope ruffled and irritated. From his mother the little Prince of Naples, with his eyes fixed on the "Star of Italy," learned obstinacy and haughtiness. His education, the sight of the social divorce, the prolonged humiliation of his dynasty, the influence acquired by Leo XIII. in the "game of this world," his mother's tears, the sadness of his youth, the formalities attending his marriage with the daughter of Montenegro, family and monarchy, dreams and realities, contrasts and conflicts, all helped to excite his soul.

He wanted a revenge. To the infernal strategic advance he joined a foreign siege. Frankly, in broad daylight, he attempted at the beginning of his reign to crown the worn-out Triple Alliance by a league with Russia and the Quai d'Orsay. He intimated the grand manner of Leo XIII.

who formed friendships with all States in the hope of isolating the House of Savoy and solving the Roman question in his own favor.

At the beginning he had luck. The extension of French anti-clericalism to French diplomacy gave a powerful impulse to his dream, and his alliance with Elena of Montenegro brought him close to Nicholas II. through the Grand Duchess Stana and the Princess of Leuchtenberg. His tour of Europe was inspired by the same wish; he placed sovereigns and heads of state in the dilemma of either returning his visit at Rome or doing nothing.

In going to St. Petersburg, to Berlin, to Paris and to London he passed the abode of Francis Joseph without entering. The secret was this: Louis, must be drawn to Rome in order that the rampart of Papal liberty might be broken down, namely, the etiquette of the Roman question. At the same time, Victor Emmanuel III. would tear up the protocol, which covers rights and a settled situation, and would break the thread of the ancient alliance between the French nation and the Holy See. Does Signor Zanardelli's circular open the skirmin against Pius X.? Is it merely a threat? I cannot say. What is known much better is the inflexible patience of Pius X. in its strength and gentleness, and the unalterable line of conduct of the Papacy.

The Pope does not fear the struggle and despises the threat. If the Quirinal, as is whispered in high places, shall make a violent attack on the majesty of the tiara, the Holy Father has a refuge in exile. As a popular apostle, an idol of the masses, he would give a dramatic effect to the duel of which the widespread significance would be understood by all. The thought that has ruled in the Vatican from 1870 to 1903 has always included the possibility of a departure from Rome in case a brutal use of force should be made against the exercise of Papal independence.

I can give a striking instance of this. When Signor Crispi risked his power in order to insult the Vatican in the matter of the Giordano Bruno apotheosis, Leo XIII. immediately collected the Cardinals in an extraordinary consistory. The Sacred College preserved the secret, but the dictator found out the mystery. Leo XIII. had decided on the exile of the Papacy, which was struck by the iron gauntlet of a new Coloma. He spoke of it to the Prince of Monaco, the great one, who is dead.

The Prince, who admired Leo XIII. for his merits, sent his Bishop, Mgr. Theuret, to Rome to the Vatican. Negotiations were begun. The Comte de Monbel, the French Charge d'Affaires at the Rospigliosi Palace joined in the scheme. The Prince offered his Principality, that incomparable nook of light and beauty which is protected by its weakness and by neutrality guarantees. Leo XIII. demanded the abolition of the gaming tables, but the Prince refused. The negotiator went back to Monaco to obtain further instructions, but by a strange forgetfulness Mgr. Theuret forgot his papers and notes on his desk in the palace of the Minister Plenipotentiary of Monaco to the Vatican. Being a novice he telegraphed to Count Wagner to send them on.

Signor Crispi surprised the correspondence; he was amazed at the Pope's audacity. He immediately warned the courts of Europe and begged Bismarck to intervene. The Riforma sounded the alarm; it would be, it said, the ruin of the Church. The Pomeranian of Friedrichsruhe set in motion Queen Christina of Spain and the Emperor Francis Joseph, both due to the Holy Father. The compromise the Pope and the Quai d'Orsay spread abroad the report that Count Lefebvre de Beahaine, the French Ambassador, had laid the mine. The Quirinal quaked; a Pope in exile would have been the forerunner of the Pope returning as the master of Rome the patrimony of the Christian world.

Pope Has Not Heart Trouble

There is no truth in the rumor that the Pope is suffering from heart disease. Inquiry made in the best-informed quarters shows that His Holiness is strong and vigorous. Only, about five years ago, when at Venice, Cardinal Sarto had an illness which lasted some time. Several doctors attended him, and all were unanimous in excluding the possibility of heart disease. However, the illness caused His Eminence some concern, and he was, moreover, anxious about his family, which, as is known, is in poor circumstances. He made up his mind to apply to an insurance company for an insurance policy of 200,000 fr. The insurance was effected in Venice, and the company declared that they were doubly happy to insure such a personage and to be able to tell him that he was in excellent health. The Pope's medical attendant in Venice was Dr. Pietro da Venezia. The doctor was present when His Holiness fainted on the 11th of August in the Pauline Chapel. He declared that he lately had occasion to examine the Pope repeatedly, and that he found him quite healthy, but that His Holiness had fatigued himself in the recent receptions and ceremonies. The doctor concluded by saying that he was convinced that Pope Pius X., like his predecessors Leo XIII. and Pius IX., had a long life before him.

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Silver Jubilee of Rev. Father O'Reilly, Oakville



Oakville, Sept. 1.—After five and twenty years of faithful labor in the holy priesthood, Rev. Frank O'Reilly, pastor of St. Andrew's Church here, celebrated to-day the Silver Jubilee of his ordination. The occasion was intended to be observed only by the solemn and joyful celebration of the Mass by the Jubilarian; but it happened upon the anniversary day that a mission was closing in the church and Rev. Father Urban, C. S. S. R., Toronto, who was conducting the exercises, made reference to the Jubilee of the beloved pastor. The mission was a renewal of the mission preached by the Redemptorists in Oakville a year ago. Father Urban at the close of the Jubilee Mass at nine o'clock, spoke of the faithful and fruitful ministry of Father O'Reilly. He pointed to his early vocation, and the influence of a saintly mother, and a family renowned for its piety. His education and his public influence as a citizen which won the admiration of non-Catholics as well as Catholics in the various parts of the province in which he had been stationed. Father Urban then dwelt upon the joy of a sacerdotal jubilee and wished Father O'Reilly, after the labors of another quarter of a century, the blessings of a Golden Jubilee.

The congregation of St. Andrew's in the afternoon waited upon the pastor. The Mayor and other representative citizens were also on hand with friends from Milton, Hamilton, London, Toronto and Ottawa. Telegrams of congratulation were received from the clergy far and near and many lay friends in Oakville and other places sent silver gifts. Mayor Kelly, who is a Presbyterian, presented a handsome cane. Mr. and Mrs. Rose, Mr. John Heney, the ladies of the Sodality of St. Andrew's, the C. M. B. A., the Milton congregation, added their presents. Father O'Reilly held a reception, which was of the most enjoyable nature. Speeches were made by Mayor Kelly, and several others. Among those present were Father Urban, of Toronto; Father Crofton, of Hamilton; Arthur O'Heir, Hamilton; H. S. Rose, Oakville; Hugh T. Kelly, Toronto; J. F. White, principal Normal School, Ottawa; James Ryan, Oakville; M. C. O'Donnell, Toronto; John J. McDermott, Wm. McConville, Joseph A. O'Connor, W. Weir, Milton; P. F. Cronin, Toronto; B. J. Regan, Thos. A. Reynolds, president of the committee of the congregation, etc.

Mrs. Rose and the ladies of the congregation made a presentation of silver ornaments, accompanied by many graceful felicitations.

READING OF ADDRESSES.
An address and a purse of gold were presented by the congregation of St. Andrew's. The address read: Dear Reverend Father—We, the members of St. Andrew's Church, one and all greet you, dear Father, on this 25th anniversary of your priesthood. May you live to enjoy the Golden Jubilee of your ordination. This is the sincere wish of the members of St. Andrew's. As a token of our love and esteem we tender to our beloved pastor this purse. May it, dear Father, purchase for you a perpetual memorial of your Silver Jubilee. Signed on behalf of the members of St. Andrew's Church, Thos. A. Reynolds, Chairman; H. S. Rose, P. Shaughnessy, James McDermott, I. V. Coty, Secretary.

On behalf of Branch 6286 C. M. B. A. an address of congratulation was signed by John J. McDermott, President, and C. A. McDermott, Financial Secretary.

The congregation of St. John's Church, Milton, presented the following address, accompanied by a purse: Rev. and Dear Father—We, the members of this part of your parish, beg leave to tender you this our message of love. Prompted to do so by the many sacrifices you have made and the frequent acts of kindness you have shown towards us, and taking advantage of this occasion, viz., the celebration of your Silver Jubilee, we beg you to accept this gift as a slight token of the warm regard in which we hold you, and that Almighty God may give you many more years to labor in His vineyard, is the heartfelt prayer of the flock at Milton. Signed in behalf of the congregation

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SKETCH OF FATHER O'REILLY'S LIFE.

Father Frank O'Reilly comes of a family identified with the Church by unbroken record since the penal days in the historic territory known as Breefney O'Reilly, which the County of Cavan comprehensively represents as a modern geographical term.

Students of Irish history will recall the "Three Primates" who followed the Irish martyr Oliver Plunket. One of the three primates was an O'Reilly, known as the "Piper Bishop of Kilmore." He celebrated Mass regularly in various parts of Breefney O'Reilly in the darkest shadow of the penal laws, but his holy name is most intimately identified with a by-way through a pleasant glen some three miles from Cavan town, called "Chapel Lane" from the regularity with which the Holy Sacrifice was there offered up.

The other primates were McGuire, who ruled in Fermanagh, and McMahon, whose territory was in Monaghan.

Coming to more recent and somewhat brighter times for the Catholic religion in Ireland, there was a Bishop Farrell O'Reilly appointed to the diocese of Kilmore after the removal of the penal statutes. He came from the continent where he was educated and brought with him to Cavan a great love of learning. He built the "Old College" at Cavan and established the "O'Reilly Bursary," which has educated many a zealous Irish priest since, among other the present Jubilarian, who is a great grand-nephew of the founder, Bishop Farrell O'Reilly. So the priestly line of the O'Reillys of Breefney runs down the changing years. Very Rev. John O'Reilly, P. P., of Largin, Co. Cavan, died last month. He was president of the "Old College."

Father Frank O'Reilly was born at Laragh, County Cavan, on the 25th of September, 1878. He was educated at the "Old College," also styled St. Augustine's Seminary, and at the New College, or "St. Patrick's Seminary," under the Very Rev. Bernard Finnigan, afterwards Bishop of Kilmore, a Maynooth professor of great learning, and under Father Andrew Boylan, C. S. S. R., whose fame as a preacher and teacher is known wherever the Redemptorist Order has been established. As an ecclesiastical student young Frank O'Reilly attracted the attention of the late Bishop Cronin during a visit which the latter paid to Ireland in 1874, and he invited the young seminarian to come to Canada. Here he entered St. Michael's College, Toronto, where he finished his course in Philosophy and then entered the Grand Seminary, Montreal, where he spent three years taking orders up to the priesthood. On the 1st of September, 1878, he was ordained in St. Patrick's Church, Hamilton, by his friend, Bishop Cronin on the same occasion with Father Edward Slaven. Some of his charges as priest during the five and twenty years that have since elapsed have been in Arthur, Mount Forest, Macan, Caledonia, Hamilton and Oakville.

No priest is better known and respected throughout the County of Wellington. Naturally in so long a space of priestly life Father O'Reilly formed many friendships with public men. Hon. Edward Blake, M.P., always admired Father O'Reilly and the late Dr. Burns of Hamilton was a particular friend. Their Irish sympathies and Home Rule activities formed the basis of friendships such as these. Father O'Reilly was a delegate to Irish Race Convention held in Dublin in 1886, on the suggestion of the late Archbishop Walsh of Toronto. He delivered a series of addresses in Dublin, Belfast, Cork and the west country. He was a mover of one of the resolutions on the stage of the last Association Hall meeting to welcome Mr. Joseph Devlin and Hon. Edward Blake to Toronto and collect a fund for the Irish Tenants' Defence Association.

The knowledge of God without the knowledge of our own sins produces pride. The knowledge of our own sins without the knowledge of Jesus Christ produces despair.

Standards of Manners
Editor Catholic Register:
Sir—I see that James L. Hughes and Mr. Scott of the Normal School talked to the Exhibition directors on the manners of children. Mr. Scott is reported thus: "He regretted the disparity between the kindness and courtesy of the children of Quebec and the rudeness and abruptness of those of Ontario. He accounted for Ontario's being inferior to Quebec by the democracy of this province." I fear that Mr. Scott and Mr. Hughes judge Ontario children by different standards. In our Public Schools it is enough for any child to throw at ordinary mortals the remarks "aw," "naw," "nit," "yep," but when Mr. Hughes enters the school they rise together, salaam together and chant together this salutation: "Good morning, Mr. Hughes." There are two standards; but Quebec is the more democratic province. There children treat everyone with courtesy.

A PUBLIC SCHOLAR.
Toronto, Sept. 1.

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I. C. B. U. Convention

Pittsburg, Aug. 21.—The first biennial convention of the Irish Catholic Benevolent Union of the United States and Canada opened here Wednesday. One hundred delegates were in attendance. The convention was opened with Solemn High Mass at St. Mary of Mercy Church, and the business sessions were held in the Monongahela House, Coadjutor Bishop Canevin welcomed the delegates. Secretary John E. Davis, of Philadelphia, read his report, showing 154 auxiliary societies, with a total membership of 11,900. During the year \$68,900 had been paid out in sick benefits. A gain of 334 members was made over the previous year.

The second day's session was devoted to spirited discussion on constitutional amendments. The committee recommended the establishment of a death benefit fund which would allow the family of a deceased member \$100. The fund was to be kept up by assessments of 15 cents per member per month. President Duffy and National Secretary Davis made strenuous appeals in behalf of the proposed amendment, but the convention defeated it by a vote of 56 to 48.

The convention decided to again publish the "I. C. B. U. Bulletin." Jas. E. Dougherty, of Bryn Mawr, was elected editor. The paper will be issued every two months.

Rev. Dr. H. G. Ganss, of Carlisle, financial agent of the Catholic Indian Missions, told the convention of the work being done among the Indians and asked the I. C. B. U. to create a fund for the support of schools and the spread of the Catholic faith among the Indians.

The convention came to a close this evening, after an election of officers and the selection of Providence, R.I., as the next meeting place.

The election resulted as follows: President, Daniel Duffy, Pittsburg; first vice-president, M. B. Donnelly, Pittsburg; second vice-president, Miss Margaret Marks, Pittsburg; secretary, John E. Davis, Philadelphia; treasurer, Thomas J. Foley, Gloucester, N. J.; executive committee, J. J. Barrett, Providence, R. I.; W. B. Conway, Latrobe, Pa.; Miss B. C. Daly, Toledo, Ohio.

A resolution favoring a uniform ritual was adopted. The resolution preventing the members of the Union from affiliating with other organizations was lost by a vote of 52 to 28.

Goes to Sing for Lepers

Archbishop Farley, of New York, has granted to two Franciscan Sisters in Syracuse permission to go to the Sandwich Islands to nurse the lepers of that Territory. They are Sister Mary Leonida and Sister Beata. The former was Miss Theresa Kilmary of Newark, N. J., and the latter comes from Louisville, Ky.

Sister Leonida is one of the youngest nuns in the order, having received the veil last year. She is also one of the most accomplished, having devoted her life to music and being the possessor of a beautifully developed voice. It has long been her ambition to brighten the lives of those grievously afflicted, and this was the incentive for the development of a talent which would give pleasure to the exiled lepers.

MARRIAGES

CARROLL-BOLAND—On September 1, 1903, at St. Helen's Church, Toronto, by Rev. James Walsh, Marcella M. Boland, third daughter of Michael Boland, to Thomas L. Carroll, of the C. P. R., Winnipeg.

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CATHOLIC CHRONICLE

FRANCE

Notre Dame was crowded on the occasion of the solemn "Te Deum" ordered by Cardinal Richard for the accession of His Holiness Pius X. Mgr. Lorenzelli, Papal Nuncio in Paris, officiated at the vesper, after which the "Te Deum" was intoned. The interest which Parisians and the French generally continue to take in the new Pontiff is immense. Even the index-papers have been obliged to fill their columns with copious details about the simple life of the Venetian Patriarch who has been elevated to the See of St. Peter, and about his enthrone-ment. As to the Conclave, Cardinal Mathieu, the French Cardinal of Curia, who lives in Rome told M. de Narion, of the Gaulois, that the report was true that Austria intervened or intervened, about Cardinal Rampolla, whose attitude was most dignified. "Not one of the Sacred College," said Cardinal Mathieu, "desired the burden of the Papacy, and, in spite of the reports disseminated, no one did anything to be elected. Human preoccupation had absolutely nothing to do with the election of Cardinal Sarto. Both Cardinal Rampolla and Cardinal Gotti were absolutely indifferent to the votes given for them." Cardinal Mathieu, who is coming to France for a rest, is most emphatic in his declarations. He will hardly convince, however, the writers for The Matin and other papers hostile to the Church, who want to make people believe that the Sacred College is a focus of squalid squabbles and petty intrigues, like some of the newspaper offices or the green-rooms of the theatres.

Few persons abroad have denounced the sectarian policy of the present French Cabinet. The wholesale evictions of monks and nuns seem to have been regarded with apathy by many non-French Catholics. To his eternal credit, Mgr. Florian Stabilewski, Primate of Poland and Archbishop of Posen and Gnesen, has in a recent pastoral vigorously condemned the flagrant actions of the French Cabinet. The heaviest cross that Pope Leo XIII. has to bear," writes the Polish Primate, "was that inflicted on him, towards the termination of his reign, by that very France which he loved so well. There a cruel hand destroyed works of Christian charity, abolished the sanctuaries of mercy and learning. There, too Christian principles are denied, and the most elementary laws of humanity are despised. On his bed of death, Pope Leo suffered doubly owing to this blind rage. Some day history will brand these enemies of God and of the greatness of France, who may have to appear sooner than they suppose before the Tribunal of the Eternal Judge." It is curious to note that in France one of the leading newspapers which refuse to truckle to M. Combes and his party in the Temps. This paper has assumed a waverly attitude during the persecutions, and is at the same time dignified. Some of the Continental papers, notably those of Belgium, do not mince matters. They call the President of the French Council Combes, tout court, and are vigorous in their epithets. The Temps is always exceptionally polite in reminding M. Combes of his foolish policy. And lately, in a long and carefully-written article which appeared in its columns, M. Combes was reminded of the unchangeable and unassailable power of the Papacy. The writer of the article, in a sentence of what may be termed modernized Macaulayese, and none the less true, observes: "The Church has sustained without any variation, the ordeal of persecution, and the more difficult ordeal, that of overwhelming power. She has seen Emperors at her feet. She has been directed by men of genius and by mediocrities. Difference of talents and of education, so important in lay governments, or at least not modified by the content of the lot of the Church. She saw the Emperor Henry the Fourth at Canossa, and she saw Pope Boniface the Eighth struck. She lived in exile at Avignon, and now lives a recluse in the Vatican. She survived the schism of the East in the fourteenth century. The two powerful monarchs of the times were Wenceslaus of Germany and Charles the Sixth of France. Wenceslaus was permanently drunk, and Charles was permanently mad. One day the drunkard set out for France to decide as to who, Charles the Sixth or himself, should be Pope. The Church, however, has survived all these episodes. And the article of the Temps concludes with a warning to the French Government to take note of the veto of Austria in the recent Conclave.

A Catholic writer has objected to M. Combes being called a Nero or a Diocletian, because these latter were despots, whereas the President of the Council is worse than that, for he is an apostate. The renegade, in any case, is stillaping the pagan Emperors by his persecutions. He ordered the French Army out again to fight the Redemptorists at Nancy on Wednesday last. The disciples of St. Alphonsus were naturally obliged to retreat before the 4th Battalion of Light Infantry, a squadron of Hussars, and about one thousand gendarmes. On Thursday the Oblate Fathers, of Paris, were arraigned at the Palais de Justice for having objected to be evicted from their mother-house in the Rue St. Petersburg. The mock Diocletian and imitation Nero is also sending Marists and others out of Tunis.

A DICTIONARY JOKE.

A Philadelphia contemporary has discovered a joke in a dictionary, no other than "the learned and staid 'Century.'" It is one of those unconscious bits of humor. Under the word "question" is the following: "To pop the question—see pop."

Relationship of Church to Science, Labor and Capital

(By the late Leo XIII.)

It must be clear to everybody that God organized the human race into society for no man can get along without society; everybody's progress and development depend on society. Frederick Bastiat, the celebrated French sociologist, catalogued the various benefits man derives from society as follows: "Look at the least potent of your fellow citizens, a small artisan. How many people how many industries were needed to furnish him with the things essential to his civilized existence, with his clothes, shoes, food, drink, petty luxuries and so forth? "And this man, small as he is, has certain rights. "There are always lawyers to fight for rights, judges to rule on them, and soldiers to uphold them, if necessary." The above furnished full proof of the necessity and desirability of organization. Man must live in society, for society alone makes it possible for him to satisfy his endless and unavoidable demands on life.

PROGRESS OF SOCIETY. Society is progressive and continues to improve. Each century inherits from the past certain requirements, discoveries and improvements, and thus the sum of physical, moral and political benefits grows wonderfully. The various grades of progressive advancement achieved by man are called civilization, and the question has been raised: Is not civilization a plant that can grow and develop only in a society enlivened by the spirit of Jesus Christ, a society gathered 'round the Church and recognizing the voice of the Church as that of its mother and mistress? Again, it is given out that a man entering the Church and obeying its laws cannot achieve the degree of civilization that he might attain if independent, free from domination and restrictions of any kind.

WHAT THE CHURCH DID FOR LABOR.

To save the laboring man physically and morally the Church introduced Sundays and holidays that bring relief to the toiler and draw him into the Church, that he may forget his troubles in the joys of religion. On holidays instituted by the Church the innocent joys of the Christian family become a reality. One cannot look upon a finer sight than an honest workman, the wife of his bosom upon his arm, surrounded by his children, walking in God's free nature. He is the lord and he, and his dominion is the world. He knows his subjects who live in his heart, and they know him, and each fully understands the other's wishes and demands. This knowledge in itself is an incentive to work and carefulness. The laboring man who loves his own does his duty to them and all members of his household are happy. There was a time when Sundays and holidays were regarded as superfluous calculated to create the habit of idleness; the Church has eradicated that foolish view. The employer knows today that his laborer, after ample and sufficient rest, does twice as good work as the tired and driven individual. And as to the workman himself, after the holidays, he likes to go back to work, thoroughly rested, does not regard work as a punishment that he cannot escape.

It is sometimes asserted that the Church is a hindrance to civilization and mental advancement. To refute that statement it is but necessary to point out that the Church is a steady co-worker in all professions and pursuits tending toward the betterment of human conditions. SCIENCE, MISTRESS OF NATURAL FORCES. It would be foolish to deny the fact, patent to all, that science made itself mistress of various natural forces by reason of intelligent studies and well conducted experiments. I speak of natural forces, not generally understood, and that up to a certain time baffled efforts of investigation. By harnessing these natural forces to ingenious machinery, the production of certain necessities was increased, their prices were lowered and all men put in the position to satisfy their wants quicker, better and cheaper. We admire discoveries of that kind; there is nothing finer in the industrial line. The Church has always been honestly glad of such laudable and peaceful victories of science over nature, yet our acknowledged position, notwithstanding, certain enemies of the Church report that Rome deprecates scientific achievements and quarrels with inventors. Such statements are as absurd as they are illogical. Why should the Church be jealous of the various achievements of the period, gained at the expense of study and nimble and resourceful intellects? Is there anything in the human mind, in discovery and inventions, that goes against the authority of God and Christian belief? Bacon, the celebrated forerunner of the science of today, says: "The mere veneration of science may put space between man and God, while science, drunk in good qualities, take him back to his Creator." The truth of these golden words manifests itself every little while—every moment, we might say, and while the Church dislikes and discourages the disturbances occasioned by superficial men, who think they know everything because they know a little of everything, it has full confidence in the true man of science, devoting his best energies to the serious and deep study of nature.

ATHEISM VS. SCIENCE.

If any learned man of importance forsakes God, he is an atheist not because of science, but on the contrary, despite of science. It can truly be said that the phalanx of those

Mass on Croagh Patrick Summit

A Picturesque Ceremony

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J. E. SEAGRAM DISTILLER AND DIRECT IMPORTER OF WINES, LIQUORS AND MALT AND FAMILY PROOF WHISKIES, OLD RYE, ETC. Also Manufacturers of those Renowned Brands "OLD TIMES" and "WHITE WHEAT." Conceded by Connoisseurs to be the Choicest Flavored Whiskies on the Market. WATERLOO, ONTARIO

Jesuit Star-Gazers

Their New South African Telescope is One of the Finest in the World.

Washington, Aug. 17.—South Africa will shortly have one of the finest telescopes in the world. This magnificent instrument was built here in Washington. It is constructed much on the same lines as those at Georgetown University Observatory, and the United States Naval Observatory. It is the same size optically, the object glass having an aperture of twelve inches. However, as the latitude of Bulawayo, Rhodesia, for which place the instrument is intended, is twenty degrees south, instead of nearly forty degrees north, as the location here, the arrangement of the instrument is necessarily different. The focus is five feet shorter, and on this account the mounting is lighter. This telescope is very rigidly built, although more weight was not the object sought. The telescope tube weighs about one ton, and about five thousand pounds are moved when the instrument is turned in right ascension. It consists of a heavy iron pillar on top of which rests the telescope, carrying the polar and declination axes. The former points to the pole, and it is made to rotate by means of a screw work at the exact rate the stars move, so that if a star is brought into the field of the telescope it can be kept in view for hours, as the clock moves with the utmost regularity. Should any deviation occur on account of difference in friction in different positions, this is instantly corrected by an ingenious arrangement called the control, which is affected electrically and governed by the standard clock of the observatory that moves easily with the stars. The two axes of the instrument—the polar and the declination—are provided with circles used to point the telescope to a certain position in the sky, and the fine graduation can be read from the eye-end by means of microscopes. For the telescope and more rapid setting these circles are also provided with coarse graduations which can be seen with the naked eye.

George N. Saegmuller is the inventor of this valuable improvement. He planned it in 1888, and a few years later he placed it in the great Denver observatory, which is approximately 6,000 feet above sea level, built in Washington. The lightness of this South African telescope is remarkable, while at the same time every part is strong and durable. The force necessary to move the instrument by means of the hand-wheels is about four pounds on a radius of seven inches. The motions are also communicated by the eye-end, and it takes only a force of about two ounces to clamp and remove the telescope either in right ascension or declination. The fine hour circles can be read from the floor and the declination-circle from the eye-end of the instrument. This eye-end is so arranged that the spectograph and photographic apparatus can be readily attached. The illumination is by means of incandescent lamps and in addition there is a self-adjusting oil lamp. A very complicated measuring apparatus called the position micrometer accompanies this instrument.

Rev. Father Goetz, S. J., the celebrated Jesuit astronomer who went to South Africa some months ago to erect there an observatory, is preparing a place for this great telescope. It will go direct from New York on a South African transport. The observatory is being built under the direct supervision of Father Goetz. Observations will begin at the earliest day possible, and the reports will be forwarded to Georgetown University and be given to the world from Washington.

Peterborough Diocesan Retreat

Twenty-seven Priests in Retreat at St. Peter's.

The priests of the Diocese of Peterborough were in retreat at St. Peter's Cathedral last week. The retreat was preached by Rev. Father Hubert J. Zilles, C.S. K. of the Redemptorist Order, Saratoga Springs, N.Y. The following clergy were in retreat: His Lordship Bishop O'Connor, Very Rev. Father J. Brown, V.G., Ven. Archdeacon Casey, of Lindsay; Rev. Fathers E. Murray, Cohour; P. Conway, Norwood; M. Lynch, Port Hope; W. J. Kelly, Duoro; P. O'Connell; Peterborough; T. B. O'Connell; Burnley; D. J. Scollard, North Bay; P. Maguire, Hastings; C. Brotherton, Downeyville; M. F. Fitzpatrick, Ennismore; T. Collins, Bracebridge; A. Kelly, Trout-Creek; T. F. Scanton, Graton; M. Maguire, Wooler; J. Phelan, Young's Point; P. O'Leary, Galway; J. Sullivan, Victoria Road; T. Fleming, Kearby; P. Sullivan, Lindsay; J. H. Cote, Lizard Valley; Cathedral staff, Rev. W. J. McColl; Rev. Dr. M. J. O'Brien and Father J. J. O'Brien.

The Venetian Pope

There is a very interesting article in the new number of The Pilot ("Iro") a Roman Catholic Correspondent" on "The Venetian Pope." "If any man in a position so exalted," says the writer, "ever had a free hand, it is the new Venetian Pontiff. He has risen from the ranks by sheer merit, he has a manly presence, a simple manner, a very kind heart, a shrewd and steady judgment, and a keen sense of humor. But, above all, he abounds in the sanctities and charities which become the Father of the Faithful. Europe, it will be acknowledged even by the fiercest of her critics," the writer adds, "owes something to the Church that have ever exhibited on a great scale the figure of Leo XIII., scholar and diplomatist, brings toward Pius X., a man of the people, devoted, eloquent and single-minded. It is an election which has made Catholics very happy." But how, he proceeds to ask, will Pius X. proceed? "His training, his convictions, his character, his high sense of duty, as a typical Churchman, not ambitious for himself, but consecrated to the sovereign thought of the Ecclesia Dei. Modern minds fail to understand this type, which is more akin to Hildebrand than to Talleyrand. Of the Venetian Cardinal it has been reported that, however calm in his bearing, he is intrinsically nervous; in the prophetic office that his Church claims in every department of human action. This may be the head and front of Catholic offending as the world goes, but Pius X. is sure to uphold it, whatever his policy. He will be very gentle in speech, and probably not so abominably ultra as his predecessor; yet his clear unadorned style is not likely to abate one jot or tittle of the authority wielded by Pope Leo."

Catholic Charity in Peru

Fannie B. Ward is a well-known press correspondent, heretofore not noted for friendliness to matters Catholic. The appended sketch has therefore, as from her pen, an unusual interest. In the ancient city of Arequipa, in Peru, the Sisters of Charity conduct that which is widely conceded a model founding asylum. There are many of the kind in Mexico, Brazil, Chili and in other Latin-American countries, but the one referred to is unique. The asylum spreads over an entire square and is quiet within, having on the inside courts riotous of sunshine and fruits and trees and fragrant flowers. The ancient edifice, which is now about three hundred years old and for more than two centuries served as a convent for the nuns of Santa Catarina, is one of the several founding institutions which have flourished in Peru; and the swinging box, like those we read of in France and Italy, is set every night with its hollow side outward, for the reception of any infants that may be placed in it by unknown hands—a perpetually open door

THE WORLD IS FULL OF PAINS

The aches and pains that afflict humanity are many and constant, arising from a multitude of indistinguishable causes, but in the main owing to man's negligence in taking care of his health. Dr. Thomas' Electric Oil was the outcome of a universal cry for some specific which would speedily relieve pain, and it has filled its mission to a remarkable degree.

Educational

St. Michael's College

IN AFFILIATION WITH TORONTO UNIVERSITY Under the special patronage of His Grace the Archbishop of Toronto, and directed by the Basilian Fathers. Full Classical, Scientific and Commercial Courses

Special courses for students preparing for University Matriculation and Non-Professional Certificates.

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Loretto Abbey..

WELLINGTON PLACE, TORONTO, ON

This fine institution recently enlarged to over twice its former size, is situated conveniently near the business part of the city, and yet sufficiently remote to secure the quiet and seclusion so congenial to study. The course of instruction comprises every branch suitable to the education of young ladies. Circular with full information as to uniform terms, &c., may be had by addressing LADY SUPERIOR, WELLINGTON PLACE, TORONTO

School of Practical Science

ESTABLISHED 1878.

This School is equipped and supported entirely by the Province of Ontario, and gives instruction in the following departments: 1.—Civil Engineering, 2.—Mining Engineering, 3.—Mechanical and Electrical Engineering, 4.—Architecture, 5.—Analytical and Applied Chemistry. Special attention is directed to the facilities possessed by the School for giving instructions in Mining Engineering. Practical instruction is given in Drawing and Surveying, and in the following Laboratories: 1.—Chemical, 2.—Analytical, 3.—Mining, 4.—Steam, 5.—Metallurgical, 6.—Electrical, 7.—Testing. The School has good collections of Minerals, Rocks and Fossils. Special Students will be received, as well as those taking regular courses. For full information see Calendar. L. B. STEWART, Sec'y.

ST. JOSEPH'S Academy

St. Alban Street, TORONTO.

The Course of instruction in this Academy embraces every branch suitable to the admission of Young Ladies. In the ACADEMIC DEPARTMENT special attention is given to the following languages, FRENCH, ITALIAN and SPANISH. Pupils on completing the ACADEMIC course and passing a successful examination, conducted by professional examiners, are awarded Teachers' Certificates and Diplomas. The Department of Music of Toronto University. The Studio is affiliated with the Government Art School and awards Teachers' Certificates. In the COLLEGIATE DEPARTMENT pupils are prepared for the University, also for Senior and Junior Law, Primary and Commercial Certificates. Diplomas awarded for proficiency in Phonography and Typewriting. For Prospectus, address MOTHER SUPERIOR.

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Day and Night School Individual Instruction All Graduates Placed in Positions

LOYOLA A Classical College Conducted by the Jesuit Fathers There is a Preparatory Department for Junior Boys and a Special English Course. Classes will be Resumed Thursday September 3, 1903 at 9 a.m. For particulars apply to the Rector. Rev. Arthur E. Jones, S.J. 68 Drummond St. - - - Montreal, P. Q.

RICE LEWIS & SON LIMITED

CUTLERY We have a large stock of the latest patterns in table cutlery. GARYERS IN CASES DESERT SETS FISHERMEN Etc. TORONTO

Monkey Brand Soap makes copper like gold, tin like silver, crockery like marble, and windows like crystal.

Calendar for September 1903, showing days of the month, feast days, and names of saints.

Children's Corner

THE TONGUE. "The boneless tongue, so small and weak, Can crush and kill," declared the Greek.

AN ALIBI

Tom Ellis knocked boldly at the back door of the tidy new cottage. "They are strangers," he said to himself.

The Rheumatic Wonder of the Age

DEAR SIR—I am deeply grateful to the friend that suggested to me, when I was a cripple from Rheumatism, Benedictine Salve.

Clergymen, who are continually on their feet, try DUNLOP RUBBER HEELS for Comfort

...The HOME CIRCLE

FORGIVENESS. You ask me forgiveness, 'Tis freely given thee; Since those words of estrangement

woman as she hung up the receiver with a bang. "Two—dollars—and forty—cents! Why, it doesn't seem more than a minute, and I never asked him what I wanted to or anything!

WORDS OF COMFORT. We may have done only what was our duty to do, but that alone is poor comfort compared to the glow we feel if some one gives us the "thanks over" that we long for, though we may not actually have earned it.

THE STAR AND THE CHILD. THE STAR. So far below, upon the trembling earth, Night after night I see a vision clear.

OVER THE PHONE. One afternoon recently two young women entered a drug store where a telephone pay station is located.

THE CHILD. And without more words he took the axe from her reluctant fingers and set vigorously to work at his job.

PRETTY COLD PLACE. The two coldest spots on the earth are not at the poles, as many people suppose. One is in northeastern Siberia and the other in the archipelago north of the North American coast line.

LITTLE SAMMY'S PRAYER. A well-known surgeon was recently called upon to perform an operation on the person of Sammy, a small son of a prominent merchant of Bagville.

JOHN O'CONNOR, Esq., Toronto. DEAR SIR—I am deeply grateful to the friend that suggested to me, when I was a cripple from Rheumatism, Benedictine Salve.

JOHN O'CONNOR, Esq., Toronto. DEAR SIR—I cannot speak too highly of your Benedictine Salve. It has done for me in one week that anything I have done for the last five years.

LAND CLOSE AT HAND. There is no occasion which presents such terrible advantage to the practical joker as that of a sea voyage; and there is none on which his jocosities become more unbearable.

WHY COMPLAIN? A child can think, speak and move. This is all an emperor can do. With such attributes why pause and complain that you can't accomplish any thing because people won't help you?

SAYINGS OF THE CHILDREN. In the crude language of childhood ideas are often expressed which in more mature phraseology, lose often a great part of their force and clearness.

THE STAR AND THE CHILD. THE STAR. So far below, upon the trembling earth, Night after night I see a vision clear.

THE CHILD. And without more words he took the axe from her reluctant fingers and set vigorously to work at his job.

LITTLE SAMMY'S PRAYER. A well-known surgeon was recently called upon to perform an operation on the person of Sammy, a small son of a prominent merchant of Bagville.

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The Catholic Register. PUBLISHED EVERY THURSDAY BY THE CATHOLIC REGISTER PUBLISHING CO. PATRICK F. CROMIN, Business Manager and Editor.

GRAND STAND PERFORMANCE.

Mr. Kiraly is unquestionably a great scenic artist, and knows how to dress a ballet. He has done these things in his "Carnival in Venice" show in front of the grand stand at this year's exhibition.

THE ABOMINABLE TURK.

Long prophesied, ever dreaded, the inevitable war that must precede the expulsion of the Turk from Europe appears to at last be in sight. It has been often said that only the late Pope Leo and the venerable Emperor of Catholic Austria averted the evil day so long.

upon the square fiscal issue. The entire strength of the Chamberlain faction was put forward and its defeat was overwhelming. Sir Wilfrid Laurier has not spoken too soon. Mr. Chamberlain is cunning enough to play to the cupidity of British manufacturers by pretending that under a Zollverein Colonial industrial laws would be subject to the Imperial sanction, and that in this way the Colonies would be made a preserve for British trade.

THE EXHIBITION.

Though wet weather and heavy skies have interfered to some extent with the opening brilliance of the Dominion Exhibition, there can be little hesitation in prophesying the making of a fresh record in the history of Toronto fairs by this show, which is the most representative of Canada that we have ever witnessed.

EDITORIAL NOTES.

A correspondent writes to The Jewish Chronicle from Rome: "The new Pope was much liked by the Jews in Venice (of which he was Patriarch) and they are sending contributions to an album to be presented to him. He once met a Jew (who occasionally supplied goods to his sisters), carrying parcels on the Jewish Sabbath, and addressing the man the Patriarch said: 'If you do not keep your Sabbath, you will no longer be permitted to enter our Palace.'"

A curious incident, says a Rome correspondent of The London Pall Mall Gazette, has happened in connection with the registration of the death of Leo XIII., which threatened to take large and disagreeable proportions. Some of the clerical City Councillors, wishing to see the registry of the Pope's death, looked it up, and found, to their intense horror, that it was among the accidental deaths—deaths from suicide, those who died in prison, and so on.

ANOTHER BUFFET FOR CHAMBERLAINISM.

In the Argyll election last week Mr. Chamberlain's candidate was snuffed out of sight. The election was fought

ed as any of them. The sheet was ordered to be removed from the old register, but that was not so easy. The Crown Counsel said it was not his province, and referred the matter to the Courts, which at last gave consent. The precious sheet has now been blank in a large book, otherwise would be blank and covered with plush, which will be reserved for the Popes dying under the regime of United Italy. Pius IX. was really the first, but his death was not notified to the authorities and consequently never registered.

A Cry Against Emigration.

Starvation in New York.

Town Topics says: "Starvation in New York, with its millions of dollars a year expended in charities, ought to be an impossibility. But there have been three authenticated cases within a week, and only God knows how many other men and women are suffering in silence, unable to get work, ashamed to beg, and overlooked by the officials of charity societies, homes and institutions."

This extract from the American press should make intending Irish emigrants pause before rushing blindly into a country of whose conditions of life they know nothing. If the New Yorkers are starving at home, how will the inexperienced emigrant fare? Many young Irish men and women left good opportunities of work in Ireland slip from them, and come to New York or Boston to work their hearts out, or to starve like the poor victims mentioned above.

After the singing of the Gospel by the deacon, Rev. Martin Callaghan delivered the following eloquent sermon. He took for his text: "Thou art priest forever according to the order of Melchisedech." (Ps. 109, v. 5). "I am really delighted to figure in the pulpit on this occasion. There is nothing I could like better than to join you in celebrating the Silver Jubilee of your pastor."

Rumors of Red Hat for Archbishop Ireland.

Dr. W. J. Onahan, of Chicago, who has returned from a long visit to Europe, thinks that the new Pope will soon make an American Cardinal. Archbishop Ireland, he thinks, is the most likely candidate for the honor. Speaking of the Catholic Church in Europe, Dr. Onahan said he thought it was on a stronger footing in Germany than in any other country of Europe. France was the weakest in religion, he said. In Ireland, said Dr. Onahan, the church had gained in strength more in the last four years than in the preceding forty.

The Silver Jubilee Celebration of Rev. J. P. Kiernan, Montreal.

(Written for The Register.)

The mighty hand of Time has rolled around, a span of twenty-five years, quarter of a century, rich with noble deeds, heroic sacrifices, joys and sorrows, successes and failures, a life spent in the service of God, a noble lieutenant of God's Holy Church, an Ambassador of Christ, a worthy priest, in the person of Rev. Father J. P. Kiernan, pastor of the youngest Irish Catholic Parish of Montreal, St. Michael's, situated at St. Louis du Mile End, celebrated on Sunday last, with all the religious ceremonies appropriate on such occasion, the 25th anniversary of his ordination to the priesthood.

Long before the hour for the Solemn High Mass to begin the sacred edifice was filled with not only members of his own congregation, but those from other parishes who came to join in honoring the jubilarian. At 10.15 the Solemn High Mass commenced, the celebrant being Rev. Father Kiernan, assisted by Rev. Father M. L. Shea, St. Anthony's, as deacon, and Rev. Frank Singleton, of the Montreal Grand Seminary, as sub-deacon. His Grace the Archbishop was unavoidably absent and sent his regrets.

In the Sanctuary were: Rev. Fathers Caron, P. P., C. S. S. R., St. Ann's Church; Fahy, St. Michael's; R. E. Callaghan, St. Mary's; Thérien, St. Louis College; Charpentier, Chaplain Brothers of Charity Reformatory; M. Callaghan, St. Patrick's. The bright rays of the sun shed their lustre over the scene. The beautiful little church was seen at its best. The many lights including candles and colored oil lamps, the pretty flowers, the sweet incense, the costly and dazzling vestments worn by the jubilarian and his assistants, the snowy-white surplices of the many attending priests, the rich tones of the organ as it rose and fell, the harmonious and sweet voices of the singers as they sang with much feeling and expression the Mass, Vespers and the Benediction, the large and devout congregations, the eloquent sermon as delivered by the well-known pastor of St. Patrick's Church, all told that something of unusual importance was taking place.

Here Father Martin gave a detailed account of the life, dignity, sublimity and labors of the priest, dwelling at length on the greatness of such a vocation. Continuing, he said: "It is not long since Rev. John Kiernan has been given as pastor. May the yoke which he is carrying be sweet, and the burden of his responsibilities be light! May he be spared for many years to continue and perfect the works he has begun. May he be privileged to see his Golden Jubilee in your midst. He has the key of your hearts, the salt of your souls! What will you do for him? Well may he rely on your sympathy and co-operation. Most important is the mission which he has been given by being assigned to the parish of St. Michael's. With God's assistance he will fulfill it. How ardently he longs for your happiness and for the salvation of your souls! What not his anxiety to see your children educated as best they can, and to see God worshipped in a temple which will serve as a monument of your faith, piety and generosity. In concluding, let us with all the earnestness and fervor of which we are capable, address him the words of the Royal Psalmist: 'May the name of the God of Jacob protect thee. May He send thee help from the Sanctuary, and defend thee out of Zion. May He be mindful of all thy sacrifices. May He give thee according to thy own heart and confirm all thy counsels. Amen.'"

At the end of Mass, Rev. Father Kiernan thanked the congregation for their presence in such large numbers and also Rev. Father Callaghan for his great kindness in preaching on the occasion. After Mass a banquet was served, at which all the clergy present at the church attended. Rev. Abbe Lecoq, Superior-General of the Sulpicians in Canada and the United States, whose pupil, Father Kiernan, was the first English priest ordained from Father Lecoq's class, was unable to be present and sent his regrets, as well as his felicitations to his worthy pupil.

In the evening Solemn Vespers and Benediction were held, during which the choir rendered some choice sacred music. The morning programme was taken from Gounod's works, and was rendered in a manner which reflected credit on the young and talented organist, Prof. John McCaffrey, and his noble and devoted band of singers. During the 25 years of his priestly career, Father Kiernan has seen many places, attended many missions, met with many hardships and sufferings, faced many dangers and borne aloft the light of God's own word, administered the Sacraments to thousands, and soothed the brow of many a suffering Christian by a kindly word and a pleasant smile, and when death approached fortified them with the last Sacraments of Holy Mother Church. What a glorious life! Full of good deeds, and meritorious works! Happy parents to have given such a son to the service of God.

After his ordination, Father Kiernan's first charge was as Curate at St. Patrick's Church. He remained in this charge for two years and a half, being at that time the only English-speaking curate in the ranks of the secular clergy of the Diocese of Montreal. Over twenty years ago his dream of governing as a Sulpician, Lordship, Bishop Sweeney, of St. John, N.B., paid a visit to Montreal

secular clergy. I have always taken a peculiar interest in all that might concern him. He overcame many obstacles in pushing his way to the priesthood. I assisted him at his first Mass, which was celebrated in St. Patrick's Church. He then must have felt as did St. John Chrysostom who exclaimed: 'Is it really so that I was made a priest yesterday? Is what happened me a reality? Is what is taking place to-day a dream? Am I under the hallucinations of sleep, or am I in broad daylight?' Twenty-five years have elapsed since his ordination. How rapidly they have passed, and how meritoriously he has spent them! In scarcely any deleterious way have they told upon his looks or constitution. At this hour he is as fresh in appearance, as robust in health and as young in spirit, as he was a quarter of a century ago. What an exemplary priest he has been since the day of his ordination! He has indeed been a priest according to the Heart of Our Divine Lord, a veritable Stogarth Aroon. Wherever he was stationed he experienced no difficulty in winning for himself the unbounded confidence of all those with whom he had any dealings. In the pulpit, in the confessional, at the bedside of the sick or dying, with the rich and poor with the young and old, with all the socialities and societies confided to his charge he displayed in no ordinary degree, the qualities and virtues which it is the chief ambition of every clergyman to possess. The prelates under whom he served applauded all the extensions of his zeal. He is deeply esteemed by all his conferees, and cordially welcomed in all clerical circles. You have learned to appreciate him. I shall not request you to treat him as he should be treated. If I did I would insult you. You come from a race which is proverbial for its idea of the priesthood, and for the manner in which it has always emphasized this idea. This dignity is incomparably grand. After God comes the priest. He is the interpreter of His will, the promulgator of His will, and the dispenser of His mysteries. It is he alone who can tell you what you should know and do. It is he alone who can help you in discharging your obligations. According to St. Ambrose, he has 'A Divine profession.' The priest is the Ambassador of Christ. He is officially deputed to represent her at the throne of Mercy. In her name he honors the Most High in a way he could not be honored by any one else upon earth. The greatest honor all men could give him would be the sacrifice of their lives. What would this sacrifice be if we compared it with the sacrifice offered by the priest? Would it not be in the language of Isaiah, as 'a little dust' or as 'a drop in a bucket?' It would be almost a mere nothing. 'All nations,' says the Prophet, 'are before Him as if they had no being at all.'"

in order to procure aid for his missions. Bishop Fabre sent Father Kiernan. He remained there for nine years, meeting some hard experiences as a missionary priest. He had seven stations to attend. His missions, known by the name of St. Mary's Missions, are situated across the river from Fredericton. They covered altogether a distance of eighty miles. Father John has the distinction of being the pioneer priest of these missions. After nine years of fruitful work, he came back to Montreal, and did parochial work at St. Ann's, and St. Mary's Parishes. He afterwards took charge of Sheenboro Parish in the Vicariate of Pontiac. Father Kiernan is an eloquent pulpit orator, a wise administrator, an indefatigable worker, and a man of great executive ability. His charming manner has won him hosts of friends. Since taking charge of St. Michael's Parish, a little over twelve months, he has done wonders, and in a short time another cross will point heavenward proclaiming to the world the spread of our Holy Religion. His devoted people wish him, Ad multos annos in their midst.

"Long years ago in life's happy morning, A saintly Bishop anointed his pure hands, Ere his bright genius and virtues adorning, Shed lustre of faith on Canadian lands. 'We, too, feel honored by thy celebration, Sons of St. Patrick, it is ours to rejoice, Our children, ourselves, breathed fresh inspiration Of virtue and grace at each sound of thy voice.'"

The garden party, which formed the recreative part of the jubilee, was held on Monday, Tuesday, Wednesday and Thursday evenings and proved enjoyable, as well as being a financial success. The affair was held in several large tents, divided into apartments, decorated with Chinese lanterns, flags and bunting. There were several tables, including candy tables, fish pond, ice cream parlors, fortune telling, flower stands and refreshment tables. Perhaps the most attractive feature outside of the fish pond, which attracted considerable attention, was the voting competition for the most popular Shamrock lacrosse player. On Monday evening the Harmony Band gave a concert, and on Tuesday evening the St. Ann's Young Men's Minstrels gave a very pleasing entertainment, consisting of comic, sentimental and descriptive songs, besides a number of dances, all being under the able guidance of one of Montreal's most foremost organizers, and organizer of every beneficial movement of our talented young Irish vocalists, Prof. P. J. Shea. The soloists were Messrs. W. Murphy, Ed. Quinn, Geo. Holland, Jno. Slattery, T. C. Emblem, John Killoran, Thos. Lyons, P. Norris, M. Johnson. A number of St. Ann's School boys sang the soprano parts in the choruses. Rev. Father Kiernan received two valuable jubilee presents, one being a very pretty brass missal stand, decorated with religious emblems and set with colored stones, presented by the Mother General of the Sisters of St. Anne, Lachine. Father Kiernan's sister being a member of the Community. The second is a beautiful statue of the Infant Jesus of Prague, left by the late Mrs. Singleton.

The affair closed on Thursday evening. The large tent was crowded. The Shamrock voting contest was won by the Shamrock home with 341 votes as against 303 for the defence, 303 and 297 for the field. The manner of awarding the cup is left entirely in the hands of the following home players: H. Hoobin, P. Brennan, J. Brennan, W. Hennessy and J. McKeown. During the evening an illuminated and well-worded address to the Rev. Father Kiernan was read by Mr. Joseph Dillon. Accompanying the address was a purse of \$500. Father Kiernan made a happy response. He began by saying he never felt the dignity and responsibility of the priesthood more than on the present occasion. He disclaimed the high praise given him in the address, and said it would be vanity indeed to take glory to himself for any achievement. Thus passed an event of a lifetime to the priest of God, which many in the ranks never reach, but celebrate with greater joy and more lasting enjoyment in the realms above. FELIX.

Montreal, Aug. 24, 1903.

IN NATURE'S STOREHOUSE THERE ARE CURES.—Medical experiments have shown conclusively that there are medicinal virtues in even ordinary plants growing up around us which give them a value that cannot be estimated. It is held by some that Nature provides a cure for every disease which neglect and ignorance have visited upon man. However, this may be, it is well known that Parmelee's Vegetable Pills, distilled from roots and herbs, are a sovereign remedy in curing all disorders of the digestion.

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He Sleeps Again.

He sleeps again; life's fevered dream is o'er; The light that shone athwart our path is fled. The tender bud, too frail to lift its head, Has sunk into the dust to rise no more.

From God's kind hand he came, our home to bless; Storm-swept his course on earth; his portion pain; And yet so selfish was our love, we vainly Would wave Death's angel back from his career.

The badge the human race has always worn He bravely donned, and smiles shone through his tears; Life's burden is not measured by the years, Sometimes to age the rose, to youth the thorn.

Though difference of creed may never cease, And fear oppress the sin-scarred pilgrim's soul, I know our little one has reached the goal. I know that he has found enduring peace.

Not ours, says Faith, not ours to count the loss, God's ways are often far beyond our ken, Not ours to mourn or question why? or when? But nobly bend our shoulders to the cross.

But Faith cannot the gladsome light restore, Which shone translucent from his deep blue eyes, Nor can it warm the waxen hand Clasping, with Death's own clasp, the fading flower.

Faith cannot bring back to our home so lone, The baby ways—how sweet his gurgling coo— The language that he spoke Love only knew, And knowing, cherished as its dearest own.

Yet stand with us, oh, Faith, beside the pall, And from the darkness present turn our gaze To radiant Uplands, and our poor hearts raise To God, the Father, Who is over all. —J. P. D., in Guelph Herald.

Catholic Order of Foresters Board. The following are the newly-elected officers of the Catholic Order of Foresters: High Chief Ranger, Thomas H. Cannon, Chicago; Vice-High Chief Ranger, J. B. Gendreau, Coaticook, P. Q.; High Secretary, Thomas F. McDonald, Chicago; High Treasurer, John A. Limback, Cedar Rapids, Ia.; High Medical Examiner, Dr. J. P. Smyth, Chicago; High Court Trustees, Gabriel Franchère, Chicago; Senator Julius A. Collier, Shakopee, Minn.; Edward P. Honan, Rensselaer, Ind.; C. A. Heiker, Cincinnati, O.; Simeon Viger, Lawrence, Mass.; L. V. McBrady, Toronto, Ont.; James E. McGinley, Chicago; John E. Stephan, Chicago. The next convention will be held in Boston, August, 1905.

Little Margie, who was traveling with her mother in a sleeping car, said: "Mamma, I guess it isn't any use to say my prayers to-night." "Why not, darling?" queried her mother. "Because," replied Margie, "with all this noise God couldn't hear a word I said."

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Ireland and Pope Pius X.

Rome, Aug. 14.—His Eminence Cardinal Logue left Rome on Tuesday night, direct for Ireland. He was accompanied by his Secretary, Canon Quin. A number of friends assembled at the station to wish His Eminence a pleasant journey. Among those were the Most Rev. Dr. Lyster, Bishop of Achary; Very Rev. J. J. Ryan, Rev. E. Byrne, Vice-Rector of the Irish College, Monsignor Ciccioli, Pastoral Master of Ceremonies; Sir Thomas Esmonde, Bart., M.P.; the Marquis McSwiney, of Mashaugh, Cavaliere Aristide Leonori, writes Mr. Connelan, Rome correspondent of The Dublin Freeman's Journal.

On the following day the Most Rev. Dr. Lyster left Rome on his homeward journey. He was present at all the interesting ceremonies and functions of the past two weeks, which are historic and epoch-making in an unusual degree.

This afternoon Sir Thomas Esmonde, Bart., M.P., was received in special audience by His Holiness Pope Pius X. The reception was such as Pontiffs give to the representatives of nations. The Holy Father came forward to meet Sir Thomas in the most kindly manner, and when he would make the customary genuflections, desired him instead to be seated.

The occasion was one of unusual interest. One of the most devoted of its attachment to the Holy See of all the nations of the earth was here represented, though one of its most worthy and devoted sons, in his capacity as representative of the Irish Parliamentary Party, he was, in a way, commissioned by the nation to express the congratulations of the Irish people to the new Pontiff. And it is no presumption to say that on such an occasion as this, the representative of Ireland to the Holy See may well be regarded as voicing the feelings of the many millions of the Irish race scattered over all the nations of the earth.

In this small chamber, on the third floor of the Vatican, the Supreme Pontiff Pius X. received the Irish representative alone, not even a guard or chamberlain being present. Sir Thomas Esmonde read a brief and affectionate address, written in French, of which the following is a translation, and presented an Italian version of the same to His Holiness:

"Most Holy Father—In the course of last year my colleagues of the Irish Parliamentary Party entrusted to me the honorable mission of laying their congratulations at the feet of the late Pontiff, of glorious memory, on the happy occasion of his reaching the years of St. Peter in the direction of our Holy Church. My recollections of that mission will remain with me until my dying day. Recently again my colleagues deputed me as one of their representatives at the funeral of Pope Leo XIII., in testimony of the sorrow at that event which they shared with the entire civilized world. I followed the remains of our late Sovereign Pontiff to the tomb with feelings I cannot attempt to describe. And now, Holy Father, that the mantle of Leo has fallen upon your shoulders, I am here, humbly and respectfully, to lay at your feet the sincere congratulations of my colleagues of the Irish Party, and in their name, and in the name of those they represent, and in the name of the millions of their kinsmen scattered to the ends of the earth, to offer you an Irish welcome to the Apostolic Throne. Your Holiness will not be unfamiliar with the name of Ireland. Coming, as you do, from beautiful Venice, you will remember the Irish Archbishops, who in mediæval days upheld the banner of St. Mark in many a memorable conflict, while the Queen of the Adriatic, the bulwark of Christendom, bore back and broke the overwhelming torrent of Moslem power, and saved the liberties and the civilization of the West. But it is as Head of the Church that we trust you will come to know us better, and in that great position we beg your fatherly help to draw still closer those bonds of love which, from the coming of St. Patrick, have bound Ireland to Rome, so that our country may continue to deserve the proud title con-

Thomas Moore and Robert Emmet

On this year, the centenary of the death of Robert Emmet, Moore's appreciation of Emmet, who was one of his fellow-students in Trinity College, Dublin, will be found of interest. Moore, in his "Life and Death of Lord Edward Fitzgerald," thus speaks of Emmet:

"Were I to number, indeed, the men among all I have ever known who appeared to me to combine in the greatest degree pure moral worth with intellectual power, I should amongst the highest of the few place Robert Emmet. Wholly free from the follies and frailties of youth—though how capable he was of the devoted passion events afterwards proved—the pursuit of science, in which he eminently distinguished himself, seemed at the time the only object that all divided his thoughts with that enthusiasm for Irish freedom which to him was an hereditary as well as national feeling—himself being the second martyr his father has given to the cause. Simple in all his habits, and with a repose of look and manner indicating but little movement within, it was only when the spirit was touched that set his feelings and, through them, his intellect in motion, that he at all rose above the level of ordinary men. On no occasion was this more perfectly striking than in those displays of oratory with which, both in the Debating and Historical Society, he so often enchanted the attention and sympathy of his young audience. No two individuals, indeed, could be much more unlike to each other than was the same youth to himself before rising to speak and after; the brow that had appeared inanimate and almost drooping at once elevating itself to all the consciousness of power, and the whole countenance and figure of the speaker assuming a change as of one suddenly inspired. Of his oratory—I must be recollected I speak from youthful impressions, but I have heard little since that appeared to me of a loftier or, what is a far more rare quality in Irish eloquence, purer character, and the effects it produced, as well from its own exciting power as from the susceptibility with which his audience caught up every allusion to passing events, was such as to attract at least the serious attention of the Fellows, and by their desire only of the Scholars, a man of advanced learning and reputation for oratory, came to attend our debates expressly for the purpose of answering Emmet and endeavoring to neutralize the impressions of his fervid eloquence—such in heart and mind was this devoted man, who, with gifts that would have made the ornaments and support of a well-regulated commonwealth, was driven to live the life of a conspirator and die the death of a traitor by a system of Government which it would be difficult even to think of with patience did we not gather a hope from the present aspect of the whole civilized world that such a system of history and misrule can never exist again."

Again Moore in his memoirs thus speaks of Emmet:

"He was, I rather think, by two classes my senior. But there was, at all events, such an interest between our standings as at that time of life makes a mutual difference, and when I became a member of our Debating Society I found him in full favor not only for his scientific attainments but also for the blameworthiness of his life and the grave suavity of his manners."

"One of the questions proposed for discussion was 'Whether a soldier was bound on all occasions to obey the orders of his commanding officer.' Emmet, after refuting the notion as degrading to human nature, imagined the case of a soldier who, having thus blindly fought in the ranks of the oppressor, had fallen in the combat, and then most powerfully described him on rushing after death into the presence of his Creator and exclaiming in an agony of remorse, 'Oh, God, I know not why I have done this.'"

"In another of his speeches I remember his saying, 'When a people, advancing rapidly in civilization and the knowledge of their rights, look back after a lapse of time and perceive how their Government has lagged behind them, what then, I ask, is to be done by them in such a case? What but pull the Government up to the people.'"

Moore thus speaks of Emmet's attitude with respect to a letter written by Moore under the title of "Sophister" in The Press, the organ of the United Irishmen, addressed to "The Students of the University": "A few days after the publication of this letter, in the course of one of those strolls into the country which Emmet and I used often to take together, our conversation turned on this letter and I gave him to understand that it was mine, when with that almost feminine gentleness of manner which he possessed, and which is so often found in determined spirits, he offered to me that on reading the letter, though pleased with its contents, he could not help regretting that the public attention had been thus drawn to the politics of the University, as it might have the effect of awakening the vigilance of the College authorities and frustrate the progress of the good work, as we both considered it, which was going on there so quietly. Even then, boyish as my own mind was, I could not help being struck with the manliness of the view which I saw he took of what men ought to do in such times and circumstances—namely, not to talk or write about their intentions, but to act."

It lends an increased piquancy to these extracts from Moore's Memoirs to remember that they were edited and presented to the public by Lord John Russell, an English Prime Minister.

Moore narrowly escaped expulsion from Trinity College at the Visitation held by Lord Clare in April, 1797, to inquire into treasonable practices supposed to be prevalent in Dublin University. The scene between Moore and Lord Clare at his examination is thus described by an eye-witness: "Amongst the first who refused to

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A Wedding at St. Peter's Cathedral, Peterborough

Nuptials of Mr. H. Overend and Miss May McFadden.

A very pretty wedding was celebrated at St. Peter's Cathedral, Peterborough, Tuesday, 25th inst., when Miss Mary McFadden, daughter of Mrs. M. McFadden, Dublin street, was united in marriage to Mr. Harry H. Overend, son of Mr. William Overend. The ceremony was performed by Rev. Dr. O'Brien. The bride entered the Cathedral on the arm of her cousin, Mr. Martin McFadden, to the strains of Mendelssohn's wedding march, played by Miss M. McCabe. The bride, who looked very charming, was attired in a voile gown with a point lace yoke, and black picture hat. She was attended by Miss N. McCabe, who wore a white organdie dress, and black picture hat. The groom was supported by Mr. Fred McFadden, brother of the bride. During the ceremony Mr. and Mrs. George Ball sang a duet, Ecce Panis, by Donzetti, in a very pleasing manner.

After the ceremony, the guests—among whom were the Misses May—Ada Irwin of Chicago, cousins of the bride—and the immediate relatives of the contracting parties, drove to the home of the bride's mother, where the wedding breakfast was served. The bride received a very large number of handsome presents, attesting to the popularity of the young couple.

The newly married couple left on the 8.20 G. T. train for a trip west, on an their return will reside in Peterborough.

The bride's travelling costume was of green basket cloth, with hat to match.

The Training of Journalists

Rev. Gilbert Higgins, Mr. Joseph Pulitzer has given an endowment of a million dollars for a school of journalism at Columbia University. It is not for to express an opinion on the advantage or uselessness of the Pulitzer scheme. I would merely draw your attention to some words in the announcement which describes this munificent donation: "Newspaper men," the announcement says, "are the instructors of the nation, and practically teach several millions of people all that they know of right or wrong." The pressman's—delicate and enormously important duties—are also alluded to. Again, we are told that "a journalist needs, more than most men, to be trained in the best methods of ascertaining truth." The Daily Chronicle pool-pools the suggested course. It doubts "if America draws all its knowledge of right and wrong from its newspapers." There can, however, be no doubt but that what I maintained in my paper read recently at Hull is becoming more and more evident. People take their philosophy, their theology, their history, and their economics from their newspapers. The press is, after the Catholic Church, the greatest teaching power on earth. Every editor of a newspaper is a professor in a world-wide university. Journalism being the ordinary medium through which, once their school days are over, Catholics as well as Protestants derive their daily mental food, it is of the utmost importance for the maintenance and spread of correct notions concerning right and wrong that our Catholic papers should be heartily supported and enabled to command the services of the very best among such important moulders of public opinion as journalists are admitted to be. Every Catholic who gets a friend to take in a Catholic paper is a ransom, a crusader, a missionary.

More Priests for Colored Race

As a result of the late visit to the United States of the Superior-General of the Holy Ghost Order, Right Rev. Alexander Le Roy, several changes have been made in the order throughout the States. Bishop Le Roy is regarded as one of the greatest of African missionaries in Europe. He spent twenty years in the Dark Continent and is a most indefatigable worker in the interests of the Negro race. Under his administration the missions of the Holy Ghost Order have developed to such an extent that at the present moment there are three hundred fathers and in all six hundred members of the congregation devoting themselves to the conversion and education of the Negro race in Africa.

One of the principal objects of the late visit of the Monsignor was to take steps to put forth strenuous effort and every energy possible in the work of Christianizing and elevating the Negro in the United States. He expressed himself astonished at the conditions he found here, notably that out of over ten millions of the black race in the States there were not more than a few hundred thousand Catholics. Yet it is the general opinion, not only among Catholics, but of many without the fold, that the Catholic Church alone possesses the power, the discipline and the organization to uplift and Christianize the Negro race, as well as to solve the difficult problem of his future. Monsignor Le Roy was struck by the extent of this great field for missionary labor—where the harvest is so vast and the reapers so very few—that he intends to send in the near future a large number of missionaries to devote themselves exclusively to the work of converting and educating the Negro in the United States.

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In the Estate of John Welsh, deceased

NOTICE TO CREDITORS

Notice is hereby given, pursuant to Chapter 139 of the Revised Statutes of Ontario (1897) and amending acts, that all creditors and others having claims against the estate of John Welsh, late of the City of Toronto, in the County of York, laborer, deceased, who died on or about the 10th day of May, A. D. 1903, are required on or before the 21st day of September, 1903, to send by post prepaid or to deliver to John T. Loftus, of No. 103 Bay street, in the City of Toronto, Solicitor for John Joseph Coffey, of the Town of Barrie, hotelkeeper, administrator of the estate of the said deceased, their Christian and surnames, addresses and descriptions, the full particulars of their claims, the statement of their accounts and the nature of the securities (if any) held by them. And further take notice that after such last mentioned date the said administrator will proceed to distribute the assets of the deceased among the parties entitled thereto, having regard only to the claims of which he shall then have notice and that the said administrator will not be liable for the said assets or any part thereof to any person or persons of whose claims notice shall not have been received by him at the time of such distribution.

Dated at Toronto, this eighth day of August, 1903.

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MISTAKES

(Catherine Casar in Donohoe's.)

Madge had come in exhausted and had fallen asleep in her chair. So her husband found her. He sat watching her, with many thoughts busy in his mind. A more than usually full day found him, at its close, in a mood to resent the picture of repose before him. In the morning he had addressed the "Woman's Home Political Club" and had, metaphorically, so laurel-crowned and jewel-bedecked the essentially modern woman, as to leave her righteous indeed in her own conceit. Meanwhile, his wife had not been of his hearers.

"Roger," she had explained, "I'd disgrace you. I'd be sure to yawn when I should applaud. I could hear you talk for hours if it wasn't politics. I've read your speech, of course. It's fine, I'm sure, though I don't know a thing about it. But you understand, and I'll go instead on a charity visit to the Children's Hospital. That will do, won't it?"

He had said "yes." How could he say "no"? But he had found an unexpected refuge in her laudable excuse when he was later besieged with questions as well as covered with congratulations. He was of a community where woman's power in politics is established and he had learned that day that he would have to count upon it toward his own success. And his wife would fail him! So he decided, while she dozed peacefully on, unconscious that in the first demand his opening career would make upon her, she would be found wanting. But he was conscious, not only of her real delinquency, but of more which his aggrieved imagination visited upon her.

It had not mattered in the first flush of a young unanalyzing love that she was not more pretty, dainty, irresistible and vain. It had been a boy-and-girl marriage, and he had not anticipated the time when he would wish for the nobler attributes of womanhood. He wished for them now—now that he had become an ambitious man and she was as yet a happy-hearted girl. Had he made a mistake? The question had haunted him more than once, but he had never before submitted to it. He asked it now, boldly, deliberately and pondered it. Had he made a mistake? Was she to be a stumbling block in the path to a success which he coveted? He remembered that she had once been a woman, once while the child lived. She had given herself so nobly to it and all the womanhood in her young being had responded to the little charge. But it had been taken from them, seven years ago, and when the mother had come again to think of other things, she had gone back to her vain girlhood. And there she remained, so he told himself as he followed the train of his disaffected thoughts and, almost unconsciously, noted every detail of the perfect costume, from the plumed hat to the white glove which encased the small hand, hanging imply over the arm of her chair.

She moved, opened her eyes, and smiled at him. "The Prince!" she cried gaily. "It is worth while playing the Sleeping Beauty. But when did you come, Roger? And have I ever before slept in my chair? I must be getting old." She laughed and the sound jarred upon his ears.

"You must be very tired," he said, not revealing his mood. "How many times are the calls to-day?"

"Not so many, but I stood more than two hours at Mrs. Blake's tea. The so-so rope you would appear by the way, seems you are, or are to be, a celebrity. I shall have a headache for sleeping with my hat on."

He saw the disapproval in Miss Luckett's eyes. "That might easily count against you here," she said. "Perhaps I might help to point out to her woman's part in politics."

Roger knew any such effort would be useless. He remembered when he would have been glad of that, too, but at present he was glad that Miss Luckett was called away from him. He looked for his wife, who was the centre of a laughing, admiring group. He had still the bitterness in his heart for her. Was she really any more to him than to this brilliant, idolizing company? Beauty, graciousness and smiles she had for everyone. But he well knew that as her beauty was admired, even more so was the spotless name she bore. And it was his.

"I'm a brute," he told himself. "She is more to me than to all the world beside, as much as she can be to anyone." But she was to disappoint him, farther, nevertheless.

He asked her, smilingly, the next morning at breakfast, if she would like to be a mayor's wife.

"Oh, Roger," she answered with a pretty pout, "not if I'd have to be like some of the estimable women who do think you worthy," and she went over and put her hand caressingly on his arm. "I know I'm old-fashioned," she said, "but I just can't help it. I'd have to be made over again to be one of the new kind of women, and I can't preside at this political something or other that they've asked me to lead. I've declined the honor. Do you mind?"

He did, so much so that he had difficulty to control his anger. Her acceptance would have been a card for him. But he merely said: "Miss Luckett managed that, I am sure. Now, she is not old-fashioned, is she? But she advocates a woman's assisting her husband."

"So do I—assisting his heart. Miss Luckett believes in politics; she is trying to convert me, but it is all in vain. She hasn't a husband yet to assist, and then, her beauty saves her. Else she'd be called a crank." It was hopeless. How could he bring her to see when she had eyes and would not?

"You see, Roger," she said, returning to her place at the coffee urn, "you wouldn't be a thing more to me if you were mayor, or governor, or even president!"

Here she again! She could not go for or against out of herself to consider what a man's career might mean to him and his kind. So he thought, harshly, as he watched her pouring the coffee. How daintily her small fingers handled everything. She was suited to all of that, to all the prettiness of life, not to its deep demands. She chatted on and he answered, as agreeably as possible.

When he was going out he said to her: "Malcolm Marks will be here to-night. You know he is my right-hand man, and I should like you to meet him."



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stre, conscious that she should be when she had asked her to be. She had pleaded headache and had returned in her host's carriage. And she had come just in time to hear the husband she loved and trusted avow to another man that she was his mistake—his mistake! The words rang cruelly in her ears and her heart seemed to have almost ceased to beat. She clutched the pillows convulsively with her jewelled fingers and tried to control the agony of her mind. Temporary relief came with a sudden purpose, and she rose, white but calm. She went to her desk and wrote:

"Dearest: "I must go very suddenly to Aunt Alice. I shall write daily while there and may stay some time. "Don't be anxious. I have plenty of money for the trip and Brown will see me safe on the train. "Good-bye for a while. "YOUR LITTLE WIFE. "Tell Ada to be good to the canary."

"There, that sounds natural enough," she told herself, as she read over the note. Then she called the man.

"Brown," she said, "I must catch the eleven o'clock train. Get the carriage ready. My husband will not return until I am gone, and you must be able to tell him that I got off safely."

"I hope it's not bad news, since it's so sudden," said Brown, with a note in her hand.

"Yes," she said quietly, "I have just heard bad news."

Her gown was changed and her trunk ready in little space. She was in a fever of excitement to be gone. She had laid the note where Roger would see it, and everything seemed ready, but when she was half-way down the stairs she ran back. Catching up a picture of a smiling child she put it in her bag, then hastened away.

When Roger came in—hoping that she had not waited up for him—her note immediately caught his attention and startled him until he read it; when he experienced a great sense of relief. He could not have met her eyes that night, he told himself. He felt unworthy even to pick up the white evening cloak which fell in soft folds over a chair where she had thrown it. But he picked it up and put it to his lips. She seemed very sacred to him since he had sinned against her. But she need never know and he—ah, he would know always.

Remorse is not a good bed fellow. After a restless night, Roger called to her. "Did you hear madam come in last night?" he asked.

"No, sir; but she must have come just before she called me. That was ten o'clock, and she hadn't changed her gown yet. But she did mighty quick, and caught the eleven train."

Roger remembered, with relief that he had gone before half-past nine. "The maid says, sir, as madam told her she got the upsetting news just as she came in. She came some earlier than she expected to, she says." Roger shuddered at the thought that she might have come yet earlier, without a suspicion that she had done so. Her absence afforded him timely comfort. After a while he could see her without dreading her, perhaps.

Meanwhile, as the train carried her farther and farther from him she suffered as he could never realize.

"His mistake! Not the help, the comfort, the delight had hoped always to be to him, but his mistake!" So she brooded, too stunned to weep, admitting all her faults and none of his. She recalled the many times he had asked her to attend meetings and give her presence to enterprises which had not seemed to her her part. But it had been for his sake, and she had not realized it all then. The long hours passed, and it seemed to her that it was yet the dreadful moment.

when she had heard the words that were blown into her heart. "His mistake! Perhaps it is so," she told herself, trembling in the agony of the admission, "but when I can forget"—she smiled at the very foolishness of the words—"when I go back, I shall be no longer his mistake." That night he got her message, which told him that she was safe.

Her aunt thought her ill and she said she was, and that a rest would do her good.

"You have been too gay," suggested the elderly woman, looking searchingly at her.

"Yes," she admitted, wearily, "I have really been too gay."

Then she wrote to Roger, without realizing the violence to the truth, that her aunt was doing splendidly and that, after a while, she would take her back with her.

He missed her—how much he did miss her, every day more. But the heat of the battle was on, and he had to give himself up to it. When it was over and his success won, he found the reaction of it all merged into an uncontrollable yearning for her.

He wondered if he could have done so long without her had it not been for the feeling that made him recoil at the thought of meeting her trustful eyes with those treacherous words on his conscience. A committee awaiting his pleasure did not know that as he paced the floor above he was saying: "I shall tell her. I cannot rest until I tell her."

That night he wrote that he was going to bring her home, and he followed his letter in person next day. But she had already started back, not able to forget nor able longer to try. She was very ill and her aunt could not understand.

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