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VOL. XI, No. 34

TORONTO, THURSDAY, AUGUST 27, 1903

Cardinal Sarto at Rome Before the Conclave

(From a special contributor.)

Cardinal Sarto arrived at Rome at 7.30 on Monday morning, the 27th of July, 1903. He went to lodge at the Pontifical Seminary for the dioceses of Upper Italy, 51 Giancchino Belli street. In this seminary, the rector of which is Monsignor Lualdi, Cardinal Ferrari, Archbishop of Milan, had also taken up his abode on his arrival a few days before. The community warmly welcomed the Cardinal Patriarch, who was accompanied by his secretary, Monsignor Bressan, and by his valet, Giovanni, a native of Abbiategrosso. Apartments consisting of a bedroom and study were prepared for Cardinal Sarto on the third story of the Seminary. During the five days that preceded the Conclave the life of the future Pope was simple and retired. In the morning he rose early and celebrated Mass in the community chapel, at which all the Seminarists were present. Afterwards His Eminence drank a cup of coffee and milk, in which he dipped a crust of bread. He then retired to his study and attended to his private correspondence.

Without calling on the aid of his secretary he wrote some letters in a neat, clear hand. Towards 9 o'clock each day he drove to the Vatican with Cardinal Ferrari to attend the meetings of the Congregations in preparation for the Conclave.

The Patriarch returned to the Seminary about 1 o'clock in the afternoon and if the Seminarists had not already dined he took dinner with them. Otherwise he dined with Cardinal Ferrari in the community refectory. The meals consisted of the frugal fare customary in the Seminary, no addition whatever being made to the menu. After dinner Cardinal Sarto conversed amiably with the priests and the Seminarists. He related anecdotes of his life in Venice, spoke of the city and its monuments, of historical and scientific studies, showing always though unaffectedly a great erudition. Once referring to the collapse of the Campanile of St. Mark, he said that when in March of the present year, he had come to Rome for the Silver Jubilee of Pope Leo, the Holy Father said to him, "You see how the tower rebuilt, and on its summit the Golden Angel will glitter once more in the brilliant Venetian sun."

The Cardinal also spoke of Perosi, whom he had with him some years at Venice. He did not conceal his great admiration for the talents of the young maestro, and declared that the cost him no slight effort to part with the illustrious composer, that he could not have brought himself to do so if it were not for the fact that Perosi was going to Rome to assume the most honorable post of director of the Sistine Chapel choir. He questioned the Seminarists individually with charming courtesy about their studies and their aspirations. Towards 4 o'clock he retired to his bedroom and rested some time. Then he received some Venetian relatives, amongst others Monsignor Zanotti, professor of literature in the Roman Seminary, and Monsignor Poletti, professor of the study of Dante in the same Seminary. At 6 o'clock he took supper in the refectory, and afterwards joined in the recreation in the community room or common hall.

Before leaving the common hall Cardinal Sarto received three Ave Maria's and gave his blessing to all present. During his stay in the Seminary His Eminence made no visits, excepting to the Vatican for the Congregations. However, one afternoon he drove to the Basilica of St. Paul outside the walls.

The news of the election of Cardinal Sarto was received with great excitation by the Seminarists. That same day—4th August—Pius X. sent a most

kindly little note to Monsignor Lualdi saying that he would grant him an audience at 7.30 p.m. The rector of the Seminary went to the Vatican at the appointed hour. The second obediency, as it is called, of the Cardinals had just taken place. Pius X. consulted Monsignor Lualdi to the cell which he had occupied during the Conclave and spoke to him for some little time, charging the rector to convey his benediction "to those good Seminarists," and to say that he would often think of their College.

Monsignor Lualdi found the Pope a little weakened by the emotions of that momentous day. On the evening of the 5th of August a Solemn Te Deum was sung in the Seminary and all the windows were illuminated.

A letter from Cardinal Sarto stating the day and hour in which he would arrive at Rome has been framed and will be placed on the wall of the Seminary common room as a venerable document, and a precious souvenir of a memorable visit. At 7.30 p.m. on Thursday, 6th of August, the rector conducted the public Seminarists to the Vatican, Pius X. having expressed a desire to see them.

In the Midst of Life we are in Death

The truth of these words were never verified more fully than by the sudden death of Rev. Father W. J. McCloskey, rector of the Seminary, on Aug. 19th, at the early age of 46 years. He was taken ill on Saturday evening, and at 11.30 a.m. Monday, despite medical aid, passed peacefully away, after having received the last rites of the Church.

His death is the loss to Peterborough diocese of one of its most energetic and zealous priests, and has cast a gloom over the entire community that will not be soon dispelled. Father McCloskey came to Campbellford from Wooler parish about eight years ago, and during his stay here had become widely known and highly respected. He was very charitable and kind-hearted, and was considered by each member of his congregation as a personal friend. As a parish priest he was very successful. The debt of the church property when he came here though considerable, was soon paid off, and when the old church building was destroyed by fire a few years ago, he built the present beautiful stone structure of which he was justly proud.

On the arrival of His Lordship Bishop O'Connor of Peterborough on Tuesday, it was decided to bury the deceased priest beside the church, which he had labored so zealously to construct. The body was then removed to the church, where it remained until burial at 12 o'clock Wednesday, during which time it was viewed by large throngs representing all classes of the community.

The funeral took place on Wednesday morning at 10 o'clock and was largely attended, the church being filled with people, many of whom had come from a distance. The Mass, which was a Solemn Requiem: High Mass, coram episcopo, was celebrated by Rev. W. J. McCloskey, of Peterborough, with Rev. M. J. McGuire, of Wooler, as deacon, Rev. J. S. Quinn, of Chesterville, sub-deacon, and Rev. J. H. Coty, of Hamilton, master of ceremonies. The eulogistic eulogy was completely filled with members of the clergy—showing the high esteem in which the deceased was held by his fellow-priests. Those of the clergy present were: His Lordship Rt. Rev. R. A. O'Connor, Bishop of Peterborough; Very Rev. J. Browne, V. G., Douro; Rev. Archdeacon D. J. Casey, Lindsay; Rev. Dr. J. Redy, Toronto; Rev. Father P. Conway, Norwood; J. Keilty, Bourke; W. J. McCloskey, Peterborough; C. Duffas, Kingston; P. Twohey, Trenton; P. J. McGuire, Hastings; J. S. Quinn, Chesterville; C. Bretherton, Downeyville; T. Scanton, Grafton; M. J. McGuire, Wooler; T. B. O'Connell, Burnley; J. H. Coty, Hamilton; M. F. Fitzpatrick, Ennismore; J. J. O'Sullivan, Victoria Road; J. Phelan, Yonkers; P. O'Leary, Galway; T. P. O'Connor, Kempsville; F. J. O'Sullivan, Lindsay; J. O'Brien, Peterborough; J. Murtha, Marmora, and J. Hanley, Belleville.

The funeral sermon was preached by Rev. Dr. Teefy, Principal of St. Michael's College, Toronto. Dr. Teefy's sermon was most eloquent and profoundly affected the large congregation. He said he had known the deceased well, first as a diligent student and later as a zealous priest. He expressed deep sympathy not only with the deceased's relatives, but also with the congregation of St. Mary's Church in the loss they had sustained.

After Mass the body was borne in procession to the plot beside the church which had been selected for its final resting place. His Lordship the Bishop and the clergy led the procession followed by the deceased's relatives and the members of the Campbellford Branch of the C. M. B. A., of which Father McCloskey had been long a member. Bishop O'Connor officiated at the graveside and the coffin was lowered into the ground amid the sorrowing of the deceased's bereft friends and congregation. Those of the dead priest's relatives who live at a distance were unable to attend, but his four brothers, Patrick, James, Francis and Thomas, as well as his two sisters, Anna and Mrs. Moriarty, and his aged mother, all of whom lived at Chesterville, were present.

Rev. Father McCloskey was born Sept. 12, 1856, at Chesterville, Ont., being one of the youngest sons of a

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Pope Pius X Likely to Carry on the Policy of Leo XIII.

Rome, Aug. 5.—Is he a Pius VII. or a Pius IX.? Jacob's darling son Benjamin is Leo XIII's successor. In 1901, after the operation for the cyst the Holy Father received Cardinal Orsini and said to him, smiling: "You wish to have a Conclave." This latter Leo XIII. called among his friends, the preparation for the Conclave from which would come the Elisha upon whom his mantle would descend. In that Conclave, as every one knows, the Pope created Cardinals a big batch of Italian Archbishops and Bishops; out of eleven Cardinals only one was a foreigner, and that creation it was that brought about in the provinces the election of Pius X. It was a triumph of the provinces over the Curia, the preponderance of the hierarchy over diplomacy. On the morrow of that historic Conclave Leo XIII. pointed out the Patriarch of Venice to a Cardinal and said: "There is my successor."

Leo XIII. was fond of Cardinal Sarto, for he liked all the men whom he had picked out and selected personally. Pius X. was buried in his country parish priest's house at Salzano in the Venetian territory, where he had led a calm and beneficent life up to his fortieth year. In 1884 Leo XIII. appointed him Bishop of Mantua, from which he advanced to Patriarch of Venice in 1893. He showed himself to be a wonderful administrator, a father of the people, his crystal soul, his heart of gold, his angelic piety, his popular activity, his expeditions among the people and the seamen, his affability, won the hearts of the people. He was the Pope of the peasants and the gondoliers before becoming the Pope of Christendom.

The Government respected his personality and his office. The popularity of the Patriarch disarmed hostility. At the beginning of his incumbency he had to endure the persecutions of Signor Crispi, then President of the Council. The "dictator" dared to set his hand on that venerable head. In former times the Popes had granted to the House of Hapsburg the privilege of nominating the Patriarch of St. Mark's. On entering Venice the King of Italy demanded that this favor should be continued. But the Pope declined, he knew not the "King of Rome," and the conquest had out an end to the Austrian right.

Victor Emmanuel II. and Humbert I., easy-going and not quarrelsome, bowed before the firmness of Pius IX. and Leo XIII.; but on his second return to power, in 1893, after the rebellion in the "isle of fire," the Sicilian Crispi had the audacious pretension of being the appointer of the Patriarch of Venice. It was a vain effort. The Prime Minister suspended the episcopal stipend and the ecclesiastical salaries. He thought he had to do with an Abbe Constantin, gentle and weak. The "good curate" concealed under his smiling and attractive good nature, indefinable firmness, "Let him strike," said the Patriarch, "I can wait, I will wait."

He told me himself, long after the conflict, how it all happened. I saw under that mask of graciousness a front of bronze. "They will yield," he added, and in fact a few days later Signor Crispi granted the exequatur. That is a moral law that is often perceived in such tranquil and serious natures, full of evangelical kindness and generous, popular fervor. He has shown the same energetic and persevering will in the case of Dom Perosi, the maestro of genius. The young priest, who heard voices, met in society and among the clergy, a steady, persistent hostility. To compose oratorios, to perform in public halls music that was almost profane, to make a show of himself and in a way to give up the ecclesiastical restraint and dignity, what a scandal that was! But the Cardinal covered the maestro with his authority and genius spread its golden wings.

In his episcopal career two characteristics gave his work a personal mark; he commended the encyclicals of Leo XIII. and he helped to remould the "Opera di Congressi."

His pastorals explained in popular

large family. He was educated at the local schools and at St. Michael's College, Toronto. After teaching a short time in Assumption College, Sandwich, he went to the Grand Seminary, Montreal, where he completed his education for the priesthood. He was ordained at Peterborough Feb. 17, 1884, by Right Rev. Bishop Jamot, and was for a time assistant at Fenelon Falls to Rev. F. P. McEvay, now Bishop of London. His first parish was at Victoria road, where he erected the presbytery. He was soon transferred to Brighton and Wooler and built the church at the latter place. After being six years in charge of Wooler parish, he was removed to Campbellford in 1895 to replace the late Rev. Father Connolly.

In Campbellford his greatest work was accomplished. It was only after a great amount of work and anxiety that he succeeded not only in paying off the debt he found on the church when he came here, but also in building the present noble edifice, which remains a monument to his priestly zeal. He did not long survive its completion, it being less than two years since it was dedicated by His Lordship Bishop O'Connor. On the day of dedication Father McCloskey's lifelong friend Bishop McEvay, of London, was the preacher, and the Village Comptroller presented an address of welcome to the two Bishops, which was highly complimentary to the late priest.

Nor was his energy confined to church affairs only. He always took a lively interest in educational matters and was for some years a member of the Campbellford School Board. He was also a member of the Executive Committee of the St. Michael's College Alumni Association.

His death is a distinct loss to the whole community, and has caused a void which will be hard to fill. His name will long be held in loving remembrance by his old parishioners. Requiescat in pace.

C. M. B. A. Management

Editor Catholic Register: I feel that there is a very great deal in what your correspondent says about the present management of our noble association—an association which administered in the spirit of its founders might well vindicate its right to be the Catholic's best dependence. But it has fallen into not altogether unselfish hands. Poor Sam Brown while he lived, with that instinct which was ever true, guided the work unflinchingly and in him everybody had confidence. His was not a bed of roses, either. The Council, an agglomeration of picknickers often made his work doubly arduous and increased his cares a hundredfold. At St. John a deacon was made to put the present president into office. He was only dejected then, for he had a double-barrelled organization behind him, by the determined opposition of a new portion of the jurisdiction—Prince Edward Island, whose Grand Deputy threw all his support to Fraser, who won by seven votes. Next convention Hackett came in by the consent of all, and he has managed to stampede every succeeding one. Those who look not at results and do no thinking-out for the future imagining that a fine presence and a considerable touch of that flowery Celtic tongue which in these practical days and especially in the cold steel facts of insurance work has gone out of use was a first necessity for a presiding officer. Judged by results, however, President Hackett has been a dead failure. He has known how to pack the Council with inferior men, too

High Record of St. Joseph's Convent

The following are the results at St. Joseph's Convent of recent Department Examinations. Junior Leaving—Mary G. Flannigan, Etta Kelly, Annie Keogh (honors), Frances O'Leary, Catherine Moran, Katharine O'Keefe, Hope K. Thompson, Mary Venini. (Of nine pupils who wrote eight were successful.) Junior Matriculation—Jessie M. Fulton (passed in composition, literature, arithmetic, grammar and geography), Carrie J. Murphy (passed in composition, literature, grammar, arithmetic and Latin).

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men who permit him to rule supreme, but the results we were to behold in Quebec and elsewhere as a result of his leadership are still undiscernible. Besides he has secured a money allowance for himself against the spirit and interests of the association, and we are not getting value for our money at all. He is now at organization work for the Tory party in Quebec and if he does not do better work than the poor Tories may hang their heads on the willows and weep for many a day in exile. A little prefaced stereotyped story which takes with those who hear it seldom is, we fear, all that there is to him.

Hon. F. Latchford has brought us no strength, either. He is a poor performer on the platform, a man of no originality, and the great weight of Minister of Public Works does not seem to impress anybody very much in view of recent revelations. Then poor O'Keefe is dead and while no genius, he was a man of practical value in Council; and Behan, another man of good sense, has gone to the secretariatship. We will judge the latter by his work. He was perhaps the best appointment in the circumstances. But in poor O'Keefe's place we have G. V. McInerney, another eminent politician, who was not in the last convention and had no right whatever to the place. The man who took the next vote to be elected on the Board and who led a number of them, and but for a very evident conspiracy among his own would have easily led all the contestants, was Father Burke, of Prince Edward Island—a man of the finest executive ability, and one of the cleverest all-round clerics in Canada. Grand President Hackett works on his Council, however, only those who will not endanger his own prominence—men of no particular individuality. There was to be a wonderful change in Halifax when Mr. Chisholm joined the Board. He was elected at President Hackett's appeal. Halifax is still about where it was before in a C. M. B. A. sense.

The Ontario members are both weak men. Indeed, the whole Council as now constituted is weak as water, and requires a general stirring up. If the C.M.B.A. is to recruit new blood an earnest, active, intelligent worker with perception and judgment is needed at its head. Little difference whether he declaims or not. M. P.'s or M. P.'s, whether arr. Grt. or Tory, are not the class to steer it through the breakers. It wants the persistent care of disinterested men. We can find them in our ranks, too, and ought to find them before next August and end this junketing system, which calls for big conventions at enormous cost to do nothing but follow the lead of the designing, a system which gives a number of fellows styled "Councilors," a joint every three months at which expenses to us all, and leaves the workers in the ranks to recruit as best they can the spare numbers which come to us monthly to keep the pot boiling. Reform must be our watchword henceforward, and the firm resolve had better now be taken to put the best and most disinterested men we can find in command.

C. M. B. AER.

language the sublime teaching and lofty thoughts of Leo XIII. He was the fervent popularizer of the Papal policy. Short, striking, clean, strong, and sensible, his words "won men's hearts. In this respect, with his literary genius and subtlety, he reminds one of Fenelon's familiar homilies, just as his watchful kindness brings up the memory of the Archbishop of Cambrai. His smile and the lighting up of his face showed the fulness of the joy with which he hailed the encyclical Rerum Novarum, and the socialist policy of the Holy See.

I have heard him celebrate in the Vatican that appeal to the fraternity and the uplifting of the people. "These," said he, "are the latest political and social incarnations of the Gospels." He taught that the Church of God must be understood by the poor in spirit. It must be shown to the multitudes, with, in its train, the rich who are good and who preserve their devotion to it and do not ask it to give up its independence to them. Then those who have deserted the temple, with those who have never entered it, will try in vain to rouse the masses by denouncing the perils of clericalism.

The pious and amiable Patriarch counted on such preaching to fill the churches, to seal the alliance between the Church and democracy, according to the prophecies of Chateaubriand, of Lamartine, of Lamennais, of Ketteler and of Manning.

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Reckless Rumors Denied Father Maturin Declares That He Has Found in the Catholic Church all He Desired. The following letters appear in the New York Sun: To the Editor of The Sun—Sir: Several years ago one of the best-known of the Ritualistic clergymen, the Rev. Basil W. Maturin, one of the "Cowley Fathers," who had been rector of St. Clement's Church, Philadelphia, became a Catholic. Of late some industrious person has been busily spreading rumors that he was dissatisfied in the Catholic Church, and statements to that effect have appeared in the diocesan paper of a High Church Western diocese.

As I had known Father Maturin very well when we were both Anglicans, I brought the matter to his attention and have received from him the following letter, which I am sure will be read with great interest by his many friends in America. JESSE ALBERT LOCKE. Ventnor, Isle of Wight, Aug. 11.

Dear Mr. Locke—You ask me if there is any truth in the rumors which you say are very persistent in America that I am inclined to return to the Church of England. I am sure such rumors cannot have their origin from any of my American friends who have known me or heard from me since I became a Catholic, and how any persons can take it upon themselves to say such things merely because they imagine them or wish them to be true, I cannot imagine. If they say them in order to influence others from doing as I have done I think their conduct can only be characterized by a very ugly word.

However, as you ask me, I will answer you. There is absolutely not one fragment of truth in such statements. I could not imagine any conceivable circumstances inducing me even to consider for a moment such a step. In fact, I have found in the Catholic Church all that I desire, and the question has for the last six years ceased to be a "question" with me any more. I am perfectly happy and at peace in the Roman Catholic Church. From the day I made up my mind and went to Beaumont to be received, the English Church melted before my eyes, and, as a Church, has never taken substantial form again. As Newman said, "I went by, and lo it was gone. I sought it, and its place could nowhere be found."

B. W. Maturin, St. Mary's Church, London, July 25.

Barrie Correspondence

Dean Egan's Garden Party.

Last Tuesday evening the second lawn party of the season in aid of St. Mary's Church, was held in the beautiful grounds at the Deanery. There were two tables, viz., Allandale and Barrie. Mesdames Soales, Cain and Lavin, assisted by the Misses Brennan, Barry, Carpenter and Soules managed the Allandale table, while the Barrie table was looked after by Mrs. Cameron, assisted by the Misses Marin, Carpenter, Clayton, Cameron and other young ladies.

The 35th Battalion Band, celebrated for its music, under the able leadership of Mr. Henderson, formed in playing the imitation of bag-pipe airs, which none could resist, attracted many to the grounds, and pleasing all with its artistic music.

The Ancient Order of Forersters were here in convention at the time and attended in large numbers, buying up everything saleable.

The Very Rev. Dean Egan and all who assisted are to be congratulated on its financial success, as well as for affording all who attended a most pleasant evening.

The Pope and Ireland

Rome, Aug. 15.—This afternoon the Pope received in private audience Sir Thomas Esmonde, the representative of the Irish Parliamentary Party.

When Sir Thomas tried to kneel the Pope prevented him from doing so and pointed to a chair beside him. On Sir Thomas Esmonde presenting the congratulations of the Irish Party and people on the accession and coronation of Pope Pius X., His Holiness with the greatest affability expressed his pleasure and joy at such a message, saying that he had a sincere affection for Irishmen and that he wished them every happiness.

Afterwards the Pontiff received the Rev. J. J. Ryan, Vice-President of the College of Thurles, who presented congratulations from the Most Rev. Thomas Fennelly, Archbishop of Cashel, and from the clergy and people of Cashel.

The Holy Father expressed himself as most gratified with their congratulations.

Month's Mind For The Late Mrs. Foy. A Requiem High Mass of month's mind for the late Mrs. J. J. Foy was sung in the Church of Our Lady of Lourdes on Tuesday morning by Rev. Father Cruise.

PERSONAL. Mr. J. J. Seitz has removed to his new home, No. 18 Isabella street.

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CATHOLIC CHRONICLE

Canada and Home Rule

FRANCE

Amid the enormous and the complicated volumes of French comment evoked by the election of Cardinal Sarato, Patriarch of Venice, to the Sovereign Pontificate, it is well to recall what has been said by The Gazette de France. That paper observes: "The politics of the Vatican remain unchanged in principle. The result of the Conclave has completely upset the reckonings of the enemies of the Church." Other French papers exult over the defeat of the alleged coalition between Italy, Austria, Germany and the United States of America, to which they appear to think with the Liberte, that H. E. Cardinal Logue and H. E. Cardinal Gibbons, who has been disesteemed by Pope, Cardinals and Monsignori for French readers, and laying bare all the secrets of the Vatican for the past month, has scored a point. He predicted the possible accession of Cardinal Sarato, and was alone in doing so among our modern prophets, who treat the Vatican as if it were a sort of Ecclesiastical Longchamps. Mgr. Lorenzelli, Papal Nuncio, received the news of the election at six o'clock on Tuesday evening. The Nunciature was soon afterwards illuminated. At the Italian Embassy and at the Foreign Office the news was received with great satisfaction. M. Combes and his extremely practical and business-like friends affect to be unmoved by the momentous event. They are, of course, superior beings—altogether above the sphere of ordinary mortals.

While M. Combes is practically ruling the country like an autocrat, sitting in his comfortable arm-chair in the Ministry of the Interior, there has been no cessation whatever of the monastic evictions. At Roquecourbe, near Albi, the district in which the mock statesman now controlling the destinies of one of the leading countries of Europe first saw the light, the Presentation Nuns have been hunted from their convent where their Order was established for the past fifty years. There was a public demonstration in their favor, and some revenge was taken by the country people by shouting against Combes and the Socialists and others for whom he is acting. At Putneux, outside Paris, the Presentation Nuns, Christian Sisters of Solesmes have been expelled. As they were leaving, accompanied by their sympathizers, they were charged by a crowd of blackguards of the locality who used the waterworks. "Vive Combes," and struck and knocked down priests, women and children. An account of this disgraceful affair was sent to the papers by the Vicar of the Parish Church of Putneux.

Freethinkers have been demonstrating in honor of Etienne Dolet, whom they claim as the first champion of free thought in France. They thronged around Dolet's statue on the Boulevard St. Germain, and subsequently went to a hall of meeting, where they were attacked, not by clericals, but by their own first cousins, the Anarchists, who objected to their political flabbiness. The reports of the meetings are entertaining. The Anarchists would not listen to the Socialist speakers, and only wanted to hear Libertad, one of their friends, a crippled "comp," who has the "gilt of the gab," and can spout Anarchy by the gallon. Outside on the Boulevard Saint Germain Freethinkers and Anarchists joined together in crying down with the Church. It must only have been the Freethinkers, however, who cried "Vive Combes." When things are thought over a little one must conclude that there was some irony in the cry of "Vive Combes." Dolet, just like M. Combes, owed everything to the Church which he attacked. He was a renegade, but not one of the worst type, not one of those who are not satisfied in leaving the religion in which they were reared, but who must put forward the most impudent efforts to overthrow it. Dolet, as the accomplished M. Louis de Meurville pointed out in the Gaulois, was not burned by the priest but by Parliament. The Freethinkers, however, change and travesty history for their own purposes. Dolet was educated gratuitously in a religious house at Orleans, was sent by Catholic generosity to the Universities of Paris and of Padua, and was long befriended by Bishop Jean du Bellay. It was not an Atheist nor an uncompromising enemy of religion, but being a notorious man he objected to certain edicts at Toulouse concerning students, and his troubles then began. He joined the Calvinists, was tried before an ecclesiastical tribunal for having introduced Protestant books and pamphlets into France, and was not burned, but merely admonished. That was in 1542. Later on he was re-arrested for "blasphemy, sedition, and the sale of prohibited books," and the Parliament of Paris condemned him to the stake. He had also to answer for the murder of a companion of his, a printer named Compain.

A Clerical Celebrity at Home

As a "Celebrity at Home" The London World describes Father Bernard Vaughan. The writer says: Two nights out of seven he slept in a room on the ground-floor which was also his kitchen, his dining-room, and his reception-room—at 33 Lucas street, Commercial road. The other rooms in this building are let to various lodgers, one of whom, an old woman seventy years of age, walks two miles to her work every morning, earning six shillings a week! When you arrived at Lucas street, you probably discovered Father Vaughan busily engaged in cooking some liver and bacon—a portion of his own "dinner," by the way—in order to provide this poor old woman with a meal of sorts. It should be added that the "furniture" of Father Vaughan's lodging in Lucas street consists of a bed, a table, a couple of deal chairs, a camp bedstead and a tiring-pail.

Canada and Home Rule

London, Aug. 11.—A very interesting white paper was issued yesterday giving the correspondence between the Canadian and the Imperial Governments in connection with the Address to the Crown in favor of Home Rule unanimously adopted by the Canadian Parliament last April. Governor-General, the Earl of Minto, in forwarding the Address to Mr. Chamberlain, says: "I have the honor to forward herewith, with request that it may be laid at the foot of the throne, an Address to the King from the House of Commons in Canada in relation to affairs in Ireland." In the Address the Commons of Canada, after expressing their unwavering loyalty and devotion to His Majesty's person and Government respectively, represent to the King that in 1882 the Parliament of Canada adopted an Address to her Most Gracious Majesty the Queen, expressing the hope that a just measure of Home Rule would be granted to the People of Ireland, and that in 1886 and 1887, by resolution of the House of Commons, this was reiterated. The Address further states that "the years that have elapsed since the adoption of the aforesaid Address and resolutions had but served to emphasize the blessings which accrue to this Dominion from the Federal system under which the people live, and, therefore, that this extended experience which your Most Gracious Majesty's subjects have had of the inestimable benefits result from the said Government bestowed on the whole of British North America but intensifies their desire to affirm through their representatives in Parliament the sentiment expressed in the said Address and resolution with regard to the bestowal of self-government on Your Majesty's subjects in Ireland. It has been observed with feelings of profound satisfaction, and evidence has been afforded in debate in the House of Commons of the United Kingdom on the Speech from the Throne of the new era of lasting peace and goodwill in Ireland, and this House congratulates the people of the mother country on the legislation. Just and equitable, which it is believed will follow the recent Conference on the Land Question, and hopes for an early and lasting settlement, fair to all, of the long-veiled and troublesome problem, the solution of which has for so long taxed the powers of British statesmen." Mr. Chamberlain, replying to the Governor-General on May 27th, said: "(1) I have duly received and laid before His Majesty the Address from the Commons of Canada. In Parliament assembled, which was transmitted in your despatch of the 22nd of April. (2) The King was pleased to note, and has commanded me to desire you to convey to the House of Commons his appreciation of their renewed expression of unwavering loyalty and devotion to his person and Government. (3) In regard to the prayers of the Address, His Majesty has nothing to add to the reply returned by Her late Majesty's command to a similar Address from the Senate and House of Commons of Canada, in the Earl of Kimberley's despatch of 12th June, 1882."

THE FREEMAN'S JOURNAL'S COMMENTS.

The British statesman whose favorite pose is as spokesman and champion of the Colonies cuts an almost contemptible figure in his latest correspondence with Canada. In March of this year the Canadian Parliament by a majority of 61 passed a resolution, on the motion of Hon. John Costigan, adopting an address to King Edward in favor of a just measure of Home Rule for Ireland. The leaders of both the Canadian Parties supported the resolution; only two Liberals voted against it, and twelve Conservatives. Had this resolution been in support of the Boer war, all of presentational tariffs, we can imagine the rapid and full use which would have been made of it in the new diplomacy of the Colonial Office. Like Lord Milner's despatches, it would have been cabled and published to the world regardless of sense or cost. But being a hard nut it has taken a long time to crack, and even the sharp teeth of a Chamberlain have had no crushing power. Replying to Her late Majesty's command to a similar Address from the Senate and House of Commons of Canada, in the Earl of Kimberley's despatch of 12th June, 1882. The Canadian Parliament did not repeat its messages of 1882, 1886, and 1887, but merely re-echoed them before the King, but not more warmly than he did in his recent speeches. "The desire on all sides to usher in a new era of peace and goodwill." It congratulated the Imperial Parliament upon the Land Bill, then just introduced, and hoped that this measure would lead to the further solution of the Irish problem. Yet Mr. Chamberlain is pinned down to 1882. That was the year in which he succeeded in upsetting Mr. Forster's Coercion policy in the Cabinet, of which they were both members, with the assistance of his friend, Mr. John Morley, editor of The Mail Gazette. It was not long afterwards that he began to compare the government of Ireland with that of Poland, and to contemplate a political tour in this country. From Mr. Chamberlain came the suggestion of the Canadian model in the settlement of the question of Irish government, and even after he had left Mr. Gladstone's Home Rule Government he took part in the Round Table Conference, the basis of which was the concession of self-government to Ireland. Aping the role of a mystic occasionally, and it may be that there is a cryptic meaning in the "as you were in 1882" formula. He may be thinking of unfurling again the Home Rule flag which he suddenly dropped in 1886.

National Greatness and Religion

(By Father H. Day, S.J.)

In this paper, which will, we understand, appear in full in The Month, Father Day very ably described the constituent elements of a nation's greatness. His purpose was not, he said, to answer an objection which had been put forth, more particularly in recent times and by those of other creeds, as an indictment against the Catholic religion, viz., that the Catholic countries of Europe were less prosperous in the things of this world than were their Protestant neighbors and that, therefore, their religion was the less true. This objection had been over and over again refuted by competent persons, and so satisfactorily had it been dealt with that the complainant's case might fairly be considered as having been LONG SINCE RULED OUT OF COURT. The plan of his paper was less controversial and did not pretend to deal with Catholicism as distinct from incomplete forms of Christian belief. His proper scope and aim was to set forth the elements which went to constitute the greatness of a nation or a people and to show the relation which necessarily existed between these and the generally accepted truths of the Christian religion. Father Day then entered philosophically into his subject. A nation's true greatness, he pointed out, consisted in its interior qualities, in its intellectual and physical gifts. Of these the first mentioned were the most necessary. NATIONAL CONSCIENCE was a condition and cause of national greatness. As there was no personal greatness apart from moral virtue, so there was no national greatness apart from political probity. The moral strength of a people was the firmest basis of its material and intellectual grandeur. Hence in estimating the real work of any nation they must above all insist on a high standard of political virtue. Justice, truth and humanity were just as much living forces in the political world as they were in the particular microcosm of each individual person. Machiavelli in the tenth century taught the doctrine of expediency, and this, he said, laid down the baneful principle that in political matters the end justified the means. In the "Prince," a book in which he developed the worst features of his teaching, he emphasizes his meaning by connecting it with a very ancient story—the slaying of Remus by his brother. However, unamiable was the fratricide, the well-known story of the good and just Romulus had in view—"A good result excuses any violence." In the Neo-Machiavellianism of the present day, and in other forms of MATERIALISTIC DOCTRINE, actually much in vogue we had the old teaching in a new dress. The old teaching, he said, was the well-known doctrine of the State. Whatever is for the well-being is praiseworthy. But the materialistic doctrines which would substitute for morality utilitarianism and present self-interest, if accepted in practice, would not be slow to paralyze and destroy the whole organism of national splendor and glory. Father Day then proceeded to name a number of defects which are generally held to be opposed to a corresponding standard of virtue—such as boasting, vanity and self-conceit. In this connection he illustrated his remarks by reference to the Boer War. Both nations concerned in the war were also, he said, singular examples of religious exclusivism. On the one side we were assured of a Boer monopoly of Divine Providence and on the other of British preferential arrangements made in Heaven. The "tribal god" was indeed a distinct fault and A MANIFEST ELEMENT OF WEAKNESS in national life and aspirations. Another defect to be eliminated was the greed of territory and the inordinate desire of wealth. The ambition which prompted governments to seek the glory of empire and unbounded extension of territory, was a direct danger to the moral and material greatness of a nation. The said of private persons in regard to this matter applied to the State. Vast possessions and enormous wealth, even when lawfully gained, almost infallibly weakened the moral tone of the individual, and dissipate to a great extent his intrinsic force and power for good. So territorial expansion and material magnificence, even when rightly acquired, was an incentive to the moral degradation of the greatest nations; when wrongfully acquired their people had already ceased to be great. The poison had gone to the nation's heart which would assuredly paralyze and eventually destroy the material organization which was now become the husk only of former magnificence. Father Day then spoke of the virtues necessary to the greatness of a nation, pointing out that HUMILITY AND MAGNANIMITY were essential. And there were intellectual light and strength; knowledge should be far-seeing and practical, and there should likewise be physical strength. Now came the question, Was there not a necessary connection between the true splendor of nations and peoples on the one side, and the religion of Christ on the other? THE CRICK IN THE BACK. "One touch of nature makes the whole world kin," sings the poet. But what about the touch of Xanthus and Iumbago, which is so common now? There is no poetry in that touch, for it renders life miserable. Yet how delightful is the sense of relief when an application of Dr. Thomson's Electric Oil drives pain away. There is nothing equal to it. If a man is not greater than the greatest things he does, the less said about him and them the better.

National Greatness and Religion

(By Father H. Day, S.J.)

The Canadian address states that years have emphasized the blessings which have accrued to the Canadian Dominions from the Federal system so happily adopted in 1840, when Lord John Russell sent out to Mr. Poulett Thompson Her Majesty's commands to administer the government of the provinces "in accordance with the well-understood wishes and interests of the people." Canada is divided, not as Lord Durham said, by a contest between a Government and a people, but "two nations were warring in the bosom of a single State." The jury system was a failure; the provinces were threatened with bankruptcy; there were rebels, secessionists, loyalists and even Orangemen. Lord Durham, like Mr. Gladstone was in advance of the opinion of his time, and saw his plans rejected. But Lord Durham's opinions ultimately prevailed, as Mr. Gladstone's will, and Home Rule proved in practice the solvent of all these distracting conditions and ideals arising from differences in race, religion, laws and language. Canada has progressed in internal peace so far that she now wields external influence. Trade policy is as important in Berlin as it is in London, and its influence in moulding the fate of the British Empire is a dominant factor in home politics. Since 1882 the cause of self-government in Ireland has passed many milestones. We had not then the franchise. Not until 1885 were the Irish people asked, for the first time during their connection with England, to go to the polls and express their desires. Four times, in 1886, 1892, 1895 and 1901, the same question has been asked, and on all five occasions the answer has been overwhelming—four to one of the Parliamentary representation for Home Rule. That Constitutional demand has been recognized by the Imperial House of Commons, which passed a measure of Home Rule. It was rejected by the House of Lords, a body of hereditary stumbling blocks not known fortunately in Colonial Constitutions, a body whose unteachable temper was exhibited only last week in the mutilation of the Land treaty of peace. The Local Government Act has scattered to the winds the allegations of our incapacity for self-government which were believed in 1882. The adoption of the peasant proprietary policy of the Land League, for the breaking of which a thousand "suspects" were jailed in 1882, is a proof that the Irish people know what they want, and that their ideas prevail over all hostile forces. Until a Home Legislature, with a Home Executive responsible to it, is established, they are prepared to fight as steadily against a foreign plundering system as the Canadians did.

Australian Bigots and Their

NEVE

The Sydney Freeman's Journal reports a debate in the Federal House of Representatives of Australia on the presentation of a petition "from over 30,000 Protestants complaining of the Prime Minister having paid an official visit to the Pope of Rome and having accepted a gold medal"—at this point, says the report, there was "loud laughter and derision"—and also repudiating certain statements said to have been made by the Prime Minister at the interview. The petition declared that the act of the Premier was "a recognition of the Church of Rome, which we believe to be a political organization, having for its object the subversion of our civil and religious liberty and British interests." It went on to repudiate certain remarks alleged to have been made by Sir Edmund Barton on the occasion, to the effect that so long as he remained at the head of the Australian Government Catholics might liberality and benevolence than they rely on receiving a greater share of enjoy in other parts of the Empire. And finally it was called on the House to repudiate the traitor. Sir Edmund Barton's reply was extremely neat. "I do not intend to discuss the propriety of having accepted permission to pay a visit to so distinguished a statesman and a personage, as the head of the Roman Church. If I wished to justify that action, I need only point to the numerous precedents for such visits which existed before I myself paid one, and to a notable case which has occurred since." As for the report as to what took place at the interview, he had already contradicted it; and hon. members could draw their own conclusions as to the spirit of tolerance and fair play which dictated the repetition of the misstatement. The Prime Minister then stated the facts as follows: "In the interview which took place, and which is alluded to in the petition, the Pope said that he was exceedingly pleased to observe the feeling of tolerance which existed in Australia towards people professing any religious creed; that he observed with great gratification the numerous proofs of that spirit, and hoped that it might long continue. Perhaps, honorable members may think, in the light of recent events, that he was not fully informed of the conditions prevailing here when he gave vent to that statement. My answer to him, through the prelate who acted as interpreter, was, so far as I can recollect, that he might rely upon the tolerance to which he had alluded already continuing in Australia (cheers). That is the sum and substance of what took place on the question of the treatment of Catholics in Australia." Sir Edmund Barton concluded by expressing his hope and belief that, notwithstanding the presentation of the petition, the Commonwealth at large "would maintain the spirit of tolerance, to which the petition is so gross an exception." The debate concluded with a question from Mr. King O'Malley, addressed to the Premier, as to whether he received an intimation that a petition, being largely signed in the Colony, was being largely signed in the Colony with a view to the detraction of King Edward and the Kaiser, who had also visited the Pope. The debate short as it was, was the worst howl Orangemen in Australia has sustained for a long time.

Graphic Pen-Picture of the New Pontiff

A most graphic and interesting pen-picture of the new Pontiff is given by Rev. Cahries Cassidy, rector of St. Peter's Church, New Brighton, Staten Island, N.Y. Father Cassidy visited Cardinal Sarato in Venice in 1901, at which time he was traveling with Archbishop (then Bishop) Farley, of New York, for whom he was acting as secretary. Telling of his visit, Father Cassidy said: We visited the Cardinal Patriarch on Wednesday, November 29, 1901, and I think I can best describe to you my impressions of the man by reading an extract from my diary as I wrote it that night after coming from his house. Father Cassidy then read this extract: "The Bishop and myself having visited the Church of Santa Maria Della Salute, it being the eve of the feast of the Presentation, lingered to look upon the gray crowd chanting the litany. From the vendors at the door we bought two candles, one for myself and one for the Bishop, to burn before the shrine of Our Lady of Health for those we love best of all at home. "Then crossing the canal in our gondolas, we landed at the Lion of St. Marks and crossed the Piazzetta to visit the living Doge of Venice, Cardinal Sarato. "We had heard much of the Patriarch from his priests and people at St. Marks and we were not surprised to find him all that we in our imaginations had pictured, a real Prince of the Church, stately and gracious, and, without, most kindly. He impressed us as a most lovable man of fascinating personality. "He received the Bishop and myself most graciously, and was most interested in us as coming from the United States—visitors from the new Republic to visit the living Prince of one of the oldest Republics. His grasp of detail and his knowledge of his diocese and his people first impressed us. All his charitable institutions, the number of inmates and their special work or needs, and particularly the work of St. Vincent de Paul societies, seemed particularly to interest him. He kissed the Bishop as they parted. "Later," Father Cassidy continued, "we saw him in the great procession, in company with the Mayor and other officials of the city, all of whom seemed to love the man. "How did he personally impress you?" Father Cassidy was asked. "In a sense," he replied, "he was very much like Pope Leo, whom I saw shortly after that. He had the same gentle manner, the same kindling in mind of St. Vincent de Paul, the same gentle manner, the same bearing of the father with the child, although I did not know at that time that his life had been passed as a parish priest. "He is not a large man, as depicted in his pictures, but rather spare, about medium size, with a pleasing but strong voice, and the kindest steady blue eyes that seem to search out anything wrong in the thoughts of those he talks with, but without anything like harsh rebuke. He impresses you as a man of great strength, but gentle. The moment we came in his presence he made us feel at home, although we could not help realizing that we were in the presence of a very strong man. Everything about him, his dress, his home surroundings were simple, like himself. "I notice by the papers that he is reported as showing some nervousness when he first appeared before the great throng in Rome, but I don't think that is to be wondered at. On March 4, 1902, when I saw Pope Leo come out before that great multitude, adjust his glasses and sing 'Deus in Adjuvatorum,' it was deeply impressed upon me what a solemn occasion it was, and I do not wonder that this modest priest suddenly exalted to so high a position, should feel to the extent of considerable nervousness the great weight of the occasion. American Kin of Leo XIII. An article in The Catholic Columbian shows that an American family which was a very conspicuous factor in the formation of the Republic, is closely connected by marriage with the family of the late Pope Leo XIII. This is the Middleton family, of South Carolina, of which Ralph I. Middleton, of Pond Avenue, Brookline, is a descendant. Henry Middleton was president of the Continental Congress and Arthur Middleton was a signer of the Declaration of Independence. The present head of the Middleton family is Henry Bentivoglio Van Ness Middleton (Count of Bentivoglio), who in 1869 married Beatrice, Countess of Rome. The Countess was a member of one of the oldest and proudest families of Rome and a niece of Pope Leo XIII. The Count received his early education at the South Carolina Military Academy, Charleston, and in Paris. He served with distinction as a lieutenant in the Confederate Army and went to Rome in 1866, where he received the commission of captain in the Papal Zouaves, subsequently becoming an officer at the court of the King of Italy. It was in Rome at the close of the Civil War that Mr. Middleton met and married the Pope's niece. The Countess met her future husband while Mr. Middleton was attached to the Pope's household. The issue of this union is as follows: Fulio Arturo Middleton, born and educated in Rome, at present an officer in the Italian navy; Constanza, married in 1895 John Browning Spence, the then British Consul at Madeira, and Virginia married in 1896 Count Masetti, of Florence.

J. E. SEAGRAM DISTILLER AND DIRECT IMPORTER OF WINES, LIQUORS AND MALT AND FAMILY PROOF WHISKIES, OLD RYE, ETC. WATERLOO, ONTARIO

Reports About the Pope's Strength

Rome, Aug. 11.—Pope Pius X. had a fainting fit this morning while celebrating Mass. His Holiness soon revived. The Pope has been overexerting himself to such an extent that his naturally strong constitution was unable to bear the strain put upon it by the coronation ceremonies. Such has been the effect upon his nerves that he has been unable to sleep for whole nights, while numerous receptions yesterday made matters worse. Last night His Holiness also was very much agitated. Still he insisted upon admitting this morning to hear his Mass all Venetians who had journeyed to Rome purposely to attend the coronation. They numbered about 300 when Mass began in the Pauline Chapel, and the air was vitiated, with the temperature above ninety degrees. Pope Pius was seen to grow paler and paler, finally throwing out his hands, as though seeking support. He would have fallen had not Mgr. Bresnan, his private chaplain, been quick to catch him. It is impossible to describe the confusion and alarm among the worshippers while the Pope lay motionless and unconscious with his eyes closed. Fortunately among the Venetians present was Dr. Davenzia, who for nine years had been the Pope's attending physician at Venice, but had been called only once during that time to treat a sore throat. Davenzia gave the Pontiff immediate assistance, while the messengers telephoned for Dr. Lapponi. The latter rushed to the Vatican, but did not arrive until after the Pope had been restored to consciousness and taken to his own apartments. Just a week has elapsed since the election of Pius X., and he has been already overcome by the unaccustomed strain of his Pontifical duties. His collapse is considered to be due to fatigue. It constitutes the first victory of his entourage, which has insisted that he should take the change of life less strenuously. Even though he disappoints some people, they urge him not to concede audiences to all comers, and to render his person less accessible. Dr. Lapponi supported the view and recommended the Pope to take a complete rest. The doctor has ordered all audiences to be postponed, including that of Cardinal Logue and Sir Thomas Esmond, the representative of the Irish Parliamentary Party, who were to be received this morning. London, Aug. 11.—The Catholic Herald announces that Vincenzo Vannucci will be Papal Secretary of State. "Although the Pope was much better this afternoon," Dr. Lapponi, who visited him again though it more private apartment. The doctor further insisted on a suspension of audiences. The Pontiff seems more docile to the doctor's wishes than his predecessor, although he insisted on transacting some current business, such as the appointment of Alberto Sili, the son of the Dean of the Grooms, as his personal valet. The Davene Serai, speaking about the Pope, said: "If they wish our Pius not to succumb the Vatican authorities must alter their system. They must oblige him to follow the habits of Pope Leo. The present Pontiff needs especially plenty of fresh air. He must not be shut up in a box in a vitiated atmosphere." —Associated Press.

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Table with 4 columns: DAY OF MONTH, DAY OF WEEK, COLOR OF VESTMENTS, and liturgical text for August 1903. Includes 'Eighth Month 31 Days', 'The Immaculate Heart of Mary', and various feast days like 'Ninth Sunday after Pentecost'.

PHYSICIANS! With DUNLOP COMFORT RUBBER HEELS Walking is Noiseless

The HOME CIRCLE

SOMEWHAT MIXED. The way of the philanthropist, of whom the author of 'A Third Pot-Pourri' tells, seems unduly hard.

THE WORST SAVAGES AMERICA HAS SEEN. Among simple frontiersmen who knew little of history, the Apache was wont to pass for tolerably bad medicine.

TO THE COMING POET. (By a Rhymester of Today.) Out of the dusk of slow accomplished day.

THE REASON WHY. There was once a little girl With her head all in a whirl,

A PUZZLE FABLE. An American Heiress was wooed by a Foreign Prince, who urgently besought her to become his wife.

HE HAD. Miss DeAuber (an amateur artist)—Have you ever been done in oil, Mr. Marks.

Mr. Marks—Well, I guess yes. Miss DeAuber—And who was the artist? Mr. Marks—Artist he hanged! It was a promoter that did me.

REUBEN JAMES. (By James Jeffrey Roche.) Three ships of war had Preble when he left the Naples shore.

Chats With Young Men THE CATHOLIC PRESS AND CATHOLIC YOUNG MEN. At the Hull Conference last week of Catholic young men's societies a paper was read by Dom Gilbert Higgins.

WHY HE CRIED. Jack's mother believes that crying is as necessary for small children as other exercises.

A FRENCHMAN CANNOT ALWAYS WORK. "Come, Clarisse! put by hay-rake! This sun is hot enough to bake.

THE INFANT takes first to human milk; that failing, the mother turns at once to cow's milk as the best substitute.

EDUCATIONAL ITEM. "Have you heard the latest educational item?" asked Biggs.

A CAREFULLY PREPARED PILL.—Much time and attention were expended in the experimenting with the ingredients that enter into the composition of Parmelee's Vegetable Pills.

GRADUALLY INFECTED with altogether wrong notions about their Church, her ministers, her religious Orders—the morality of Catholic nations and their commercial, industrial or intellectual standing.

BOYS AND FLOWERS. It is not uncommon to find misstatements in books, but of all the misstatements I remember at this moment none are larger or more common than those about the barefoot country boy and his knowledge of nature.

THE REMEDY. was to be found in replacing dangerous by safe reading, bad by good, poisonous food by sound, wholesome, muscle-forming.

Mr. John O'Connor: DEAR SIR—I do heartily recommend your Benedictine Salve as a sure cure for rheumatism, as I was sorely afflicted with that sad disease in my arm, and it was so bad that I could not dress myself.

Mr. John O'Connor: DEAR SIR—Your Benedictine Salve cured me of rheumatism in my arm, which entirely disabled me from work, in three days, and I am now completely cured.

Mr. John O'Connor: DEAR SIR—It is with pleasure I write this word of testimony to the marvelous merits of Benedictine Salve as a certain cure for Rheumatism.

Mr. John O'Connor: DEAR SIR—After trying several doctors and spending forty-five days in the General Hospital, without any benefit, I was induced to try your Benedictine Salve.

Mr. John O'Connor: DEAR SIR—I cannot speak too highly of your Benedictine Salve. It has done for me in three days what doctors and medicines have been trying to do for years.

Mr. John O'Connor: DEAR SIR—I am deeply grateful to the friend that suggested to me, when I was a cripple from Rheumatism, Benedictine Salve.

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Mr. John O'Connor: DEAR SIR—After suffering for over ten years with both forms of Piles, I was asked to try Benedictine Salve. From the first application I got instant relief.

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193 King Street East, Toronto, Nov. 21, 1902. 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.

288 Victoria Street, Toronto, Oct. 31, 1901. JOHN O'CONNOR, Esq., Toronto. DEAR SIR—It is with pleasure that I write this unsolicited testimonial, and in doing so I can say that your Benedictine Salve has done more for me in one week than anything I have done for the last five years.

475 Gerrard Street East Toronto, Ont., Sept. 18, 1901. JOHN O'CONNOR, Esq., Toronto. DEAR SIR—I cannot speak too highly of your Benedictine Salve. It has done for me in three days what doctors and medicines have been trying to do for years.

1 Laurier Avenue, Toronto, December 13, 1901. JOHN O'CONNOR, Esq., Toronto. DEAR SIR—After suffering for over ten years with both forms of Piles, I was asked to try Benedictine Salve.

12 Bright Street, Toronto, Jan. 15, 1903. JOHN O'CONNOR, Esq., Toronto. DEAR SIR—It is with pleasure I write this word of testimony to the marvelous merits of Benedictine Salve as a certain cure for Rheumatism.

65 Carlton Street, Toronto, Feb. 1, 1903. JOHN O'CONNOR, Esq., Toronto. DEAR SIR—I am a sufferer for four months from acute rheumatism in my left arm; my physician called regularly and prescribed for it, but gave me no relief.

256 1/2 King Street East, Toronto, December 12, 1902. JOHN O'CONNOR, Esq., Toronto. DEAR SIR—After trying several doctors and spending forty-five days in the General Hospital, without any benefit, I was induced to try your Benedictine Salve.

Mr. John O'Connor: DEAR SIR—I do heartily recommend your Benedictine Salve as a sure cure for rheumatism, as I was sorely afflicted with that sad disease in my arm, and it was so bad that I could not dress myself.

Mr. John O'Connor: DEAR SIR—Your Benedictine Salve cured me of rheumatism in my arm, which entirely disabled me from work, in three days, and I am now completely cured.

Mr. John O'Connor: DEAR SIR—It is with pleasure I write this word of testimony to the marvelous merits of Benedictine Salve as a certain cure for Rheumatism.

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THURSDAY, AUG. 27, 1903.

THE INFLUENCE OF CHRISTIANITY.

Mr. Goldwin Smith, of Toronto, has a letter in The New York Sun chiding an impulsive and, we presume, younger, student of the philosophy of history.

The question then arises: "Is morality worth anything to the world?" There are too many self-appointed teachers of the day who do not appear to value it.

Does the position of Governor-General allow such a role in Canada? We do not think Canadians are at all willing to make such an admission.

The members of the Opposition at Ottawa and the Opposition press are likely enough to condone anything Mr. Chamberlain does as long as it is calculated to embarrass Sir Wilfrid Laurier.

Lord Salisbury is dead, and with his fifty years of political life Britain may be said to have cast off the leading strings of Toryism.

Lord Salisbury can be said to have made any definite mark upon the page of British history it was in the success which gradually crowned his personal ambition to repaint Toryism in the old-style True Blue color.

With the rise of Mr. Gladstone on the Liberal side of politics Lord Salisbury seems to have reconsidered his attitude towards the cult of Disraelism.

In the prolonged discussion of the new transcontinental railway bill introduced by the Government at Ottawa for the opening up of our Canadian territory north of the existing trunk system several speeches have risen far above the ordinary level.

reserved for Ireland the bitterest selections from the clever vocabulary with which his training as a journalist had endowed him.

Irishmen heartily opposed Lord Salisbury. But they never had any reason to distrust him, for they knew that in a measure they admired the man.

As we have already said Toryism passes with Lord Salisbury. In its place we have a noisy commercialism, led by a political adventurer compared with whom even Disraeli's Toryism was to the manor born.

MR. CHAMBERLAIN AND THE COLONIES.

A sharp discussion has sprung up over the address delivered by Lord Minto, Governor-General, at the Montreal banquet last week.

Mr. Chamberlain's policy fails to recommend itself even to his own political party in England.

The members of the Opposition at Ottawa and the Opposition press are likely enough to condone anything Mr. Chamberlain does as long as it is calculated to embarrass Sir Wilfrid Laurier.

Side by side with Lord Minto he has taken occasion to talk in the plainest terms to Mr. Chamberlain. It is no longer a secret that Mr. Chamberlain's imperialism contemplates a contraction of Colonial freedom.

"I don't think it can be doubted that the Colonies will be called upon to surrender some of that independence and prefect freedom of a nation in their fiscal, commercial and industrial legislation to which they have appeared to attach in their own interest so great an importance."

Seeing that this is the issue which confronts Canada in the new imperialism, it may become a serious matter for some one concerned that Mr. Chamberlain has chosen to use the Governor-General as his personal agent for the advancement of a policy that would kindle a blaze throughout the Dominion.

BEFITTING PUBLIC CHARACTER

In the prolonged discussion of the new transcontinental railway bill introduced by the Government at Ottawa for the opening up of our Canadian territory north of the existing trunk system several speeches have risen far above the ordinary level.

The appointment of Lord Northcote to the Governor-Generalship of the Australian Commonwealth indicates that the Federal Government and Mr. Chamberlain are not over congenial.

whom he indicated as the master of the Administration, could wait. It is to the credit of the Government that Hon. Charles Fitzpatrick, who followed, challenged Mr. Blair to stand by the insinuation he had made if he could. Mr. Fitzpatrick came right to the point. He pinned Mr. Blair to the spot on which he stood and impressed him thoroughly with the fact that his late connection with the Government obliged him to say more than he had said if there was more to say. An ex-Minister cannot utter a light-hearted insinuation and at once run away from it or leave it there.

VOTING IN THE CONCLAVE.

The Globe has an editorial finding revelations in a Tablet article upon the voting in Conclave. There are really no revelations. We publish below the record of the voting clipped from an Italian exchange.

Table with 2 columns: Name and Votes. Includes Rampolla (24), Gotti (17), Sarto (5), Vannutelli S. (4), Oreglia (2), Capececiatro (2), Di Pietro (2), Agliardi (1), Ferrata (1), Richelmy (1), Cassetta (1), Segna (1).

Feast of St. Alphonsus

Table with 2 columns: Name and Votes. Includes Rampolla (29), Gotti (16), Sarto (10), Richelmy (3), Capececiatro (3), Vannutelli S. (1), Segna (1).

Will of Cardinal Vaughan

London, Aug. 14.—Personal estate of the net value of £168 8s 8d has been left by the Most Rev. Dr. Herbert Alfred Vaughan, Cardinal and Roman Catholic Archbishop of Westminster, who died at St. Joseph's College, Mill Hill, on the 19th of June last, aged 71 years.

EDITORIAL NOTES

Shamrock Hill, like her predecessors, is being drowned in an empire's tears. But Sir Thomas Lipton as an Irishman appears rather to favor the drowning of his shamrocks.

Sonnet

Bird that discourses from yon poplar bough, Outweeping night, and in thy eloquent tears Holding sweet converse with the thousand spheres That glow and glisten from Night's glorious brow— Oh! may thy lot be mine! that, lonely now And doomed to mourn the remnant of my years, My song may swell to more than mortal ears, And sweet as is thy strain be poured my vow!

PERSONAL

Mr. Charles Devlin, M.P., is visiting his friends in Ottawa. His first session in the Imperial House of Commons has been a distinguished one for him.

Many interesting facts are mentioned by the special correspondents who describe the Coronation of Pope Pius X. in St. Peter's. It is 56 years since the people of Rome have seen such a ceremony, Leo XIII. having been crowned in the small Sistine Chapel. Although a large part of St. Peter's was reserved for the processions, 40,000 people were present.

THE HEAD OF CATHOLIC GERMAN

though, of course, a large proportion of its inhabitants do not belong to the Catholic Church. This year's Congress derives additional lustre from the recent elections to the Reichstag. Readers of The Catholic Times know the general result of the election; the position and the enormous increase of the Social Democrats; but they may be pardoned for not knowing that the Social Democrats won their seats, with one exception, in entirely Protestant districts.

THE POLITICAL PROGRAMME OF THE CENTRE

As to the Congress itself, it will touch upon all the more prominent topics of Catholic life. It goes without saying that public matters are considered and treated from the point of view of Catholic doctrine and morality. In this way a sound public opinion is created, adjusted, and fostered among Catholics on these matters, the Congress leaving it to others, viz., to unions, societies, the press, or to the Centre, to carry out in due course what has been resolved upon. The Congress is, then, only, as it were, the head of the organization of Catholics, its very important members being societies of all sorts, and newspapers of all kinds, without whose aid it never could have obtained its present importance and usefulness.

THE CONGRESS AND PUBLIC QUESTIONS.

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The German Congress of German Catholics

(By a special contributor to The Catholic Times.)

The Congress of German Catholics will be held this year at Cologne from Sunday, August 23rd, till Thursday, August 27th. It will be the fiftieth of its kind. Special importance attaches, therefore, to this jubilee year of the great factor of Catholic progress in Germany.

THE CATHOLIC SOCIETIES.

A recent review of the almost endless number of these societies divides them into six groups. First there are the pious societies, including those for propagating the Faith, counting seventeen various unions with so many branches each.

THE CATHOLIC PEOPLE'S UNION.

This most important of the political, and indeed of all these unions, is at the present time the Katholischer Verein, the Catholic People's Union. It was founded by Windthorst, and was indeed the last great work of that great leader.

A UNITED ARMY.

bound together by Christian principles, and by the guidance of able leaders. They have their enemies, not the least embracing those Catholics of Poland and Alsace, who by their Radicalism play into the hands of their worst enemies and weaken the Centre, which will not and cannot adopt their extreme views, but which will help them to obtain justice, Catholics may also be surprised in time by the Social Democrats in the number of deputies, as the Socialist representatives may become more numerous.

THE CATHOLIC YOUNG MEN.

To organize the Catholic young men and to make them acquainted with political life, to keep up the tradition of the great leaders and follow in their steps an association has been founded, which rejoices in the present name of "Windthorstbund."

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class organizations are the Farmers' Union and the Workmen's Societies.

The latter are increasing in number as well as in strength. They are, of course, the advanced guard in the warfare against Socialism. Corresponding to Bebel's programme, which lays it down that Socialism advocates Atheism in religion, Socialism in economics, and Republicanism in politics, these Catholic workingmen's societies maintain among their members, and beyond them the profession and defense of religion, and sound political and economic views and measures, within the present order of things.

REGULAR TRADES UNIONS.

which have been founded in union with Protestant working men on Christian principles as opposed to the so-called free trades unions of the Socialists. The number of members of these Christian trades unions amounted in the year 1902 to 823,864, and the total income to more than £40,000. Besides this there are many local friendly and insurance societies amongst Catholic working men, one of the latest being named, in honor of the great Pontiff of working-men, the Leo Insurance Society. It promises to be a success, having already sixty branches in the Archdiocese of Cologne.

Pope's Views on Church Music

As Patriarch of Venice He Favored the Gregorian — denounced Ear Tickling. Pope Pius X. has always been an earnest champion of Gregorian music. As Patriarch of Venice, he concerned himself actively with the reform of church music. He was an industrious patron of Abbe Perosi, who was leader of the choir in the Sistine Chapel, allowing him to live in the archiepiscopal palace and encouraging him in his studies.

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Past Policy of New Pope

Mr. P. L. Connellan, writing to The Dublin Freeman's Journal on Aug. 11, says:

The universal rejoicing which hailed the advent of Pius X. found an echo in the organs of public opinion in Italy most hostile to the Holy See. All expressed gratification at the fact that Pius X. was the son of poor peasants, that he was democratic in his sentiments, that he had no politics to speak of, and being frank and straightforward knew little of diplomacy. All this was preliminary to the declaration that he was a true patriot, a lover of Italy as at present constituted, and that he was only biding his time to make friends with its Government in the mode that this Government desires. His reception of the late King Humbert and Queen Margaret, when they visited Venice some years ago; his visit to King Victor Emmanuel II. and Queen Helena at the opening of an Exhibition in that city, and a speech he delivered a few months ago in presence of the Duke of Aosta at the laying of the foundation stone of the new Campanile of Venice, were all mentioned and cited as indications of the pronounced political tendencies that animated him. Even the words he wrote in a public document on the death of King Humbert: "Seized with horror for the execrable crime of which our august King has been victim, I associate my sorrow with the sorrow of the whole nation, and I ask my devotions to pray for the Sovereign."

All these things are remembered now, when the Italian Party, as contrasted with the Catholic Party, are asking will Pius X. forget the words of Cardinal Joseph Sarto, Patriarch of Venice? The more thoughtful do not cherish vain hopes of a Pope condescending to Italian requirements. In a Pastoral Letter addressed by him to the clergy of his diocese, when he was Bishop of Mantua and when he was about to leave it, and to the clergy of the Diocese of Venice, which he was about to enter, he spoke of those Catholics as being in sin who "supported on doctrines which are commonly called Liberal-Catholic, put themselves in accord with the open enemies of the Church, and dream of a certain peace or a conciliation between light and darkness."

Here there is no uncertainty or hesitation in allotting its place to each doctrine, and he continued to emphasize his statement, saying that these Catholics are in sin, whilst they regard as the cause of every evil the dissension between the two powers, attribute, however, all the faults of this to the Church; and, in a matter of such importance, refuse the teachings of ancient wisdom for new opinions "nor do they know how to accept the opportune replies of the Apostolic See, nor to defend them as the oracles of Heaven."

There is not much tendency to conciliation in these phrases, and those antagonists who quote these utterances of his, as the ideas of the new Pope, declare that he is not the man to take upon his shoulders, broad, square and strong, the responsibility of any significant change whatsoever.

"He is a priest," they say; "a good priest—cordial, charitable, laborious, and cheerful, but he is nothing else than a priest." Therefore, in the eyes of the friends of the Italian Government, he is hopeless; he will always be a priest, to whom Italian legislation is more or less hostile. Conciliation is not to be looked for, all that can be expected is that the live-and-let-live policy that has, with interruptions, been in use since 1870, may be perpetuated.

Last Tuesday when the Eminence Cardinal Macchi, appeared at the balcony of St. Peter's to announce, according to custom, the election of Pius X., the officers of the Italian troops preserving order in the great square led upon the men to present arms during the reading of the important announcement. Naturally the instructions for such military salute were

given by superior authority; no one would assert that it was a spontaneous act upon the part of the officers here.

In spite of this, Signor Zanardelli, the head of the Government, declares that he has not received official communication of the election of a new Pope, and therefore he prohibits the Prefects and under-Prefects throughout the country from being present at the religious services held in the churches on the occasion of the Papal election. The Kingdom of Italy has no Ambassador or Minister accredited to the Court of the Vatican, as other nations have, and therefore he could not learn of the election through such a channel. For those in Rome the declaration from the balcony of St. Peter's has always sufficed. It is hard to see how the head of a Government which directs its troops to salute the announcement of the election of the new Pope, and who knows that the troops have done so, should still be officially ignorant of the existence of such Pope. Even his prohibition to the Prefects is an assertion of his knowledge that Pius X. reigns in the Vatican.

To say that the present disposition of Zanardelli is an act of mean reprisals, the sure indication of weakness in those who govern. And an expression of the Parliament notes that the Zanardelli circular, which prevents State functionaries to assist at "ecclesiastical" solemnities held on occasion of the elevation of Pius X., overflows with want of tact. Into the Church the State functionaries may not go, but they may attend in all freedom the lay celebrations in honor of the new Pope; and they are not affected by the terms of the prohibitory circular issued by the sapient Minister. Such a circular was a blunder, writes the ex-deputy, and in politics blunders are always fatal.

The world is already informed of the grandeur of the ceremonies of the Coronation of Pius X.; but perhaps few consider the great fatigue it entailed upon the new Pontiff, and the effects of which were made evident this morning. I have just learned from a Monsignor of the Vatican, who was present, that the fatigue of the coronation of Sunday last, has affected the Pontiff. While he was engaged in celebrating Mass in the Pauline Chapel this morning, to which the Venetian deputation which came to congratulate him on the occasion of his coronation, was admitted, he suddenly fainted away. One of the attendant clergy, Canon Ugolini, of St. Peter's, assisted him and loosened his collar. The heat of the weather is oppressive, and the feeling of suffocation was increased by the presence of this numerous group of Venetians. In a few minutes the Pontiff regained his strength, and continued the Mass until it was ended. The extraordinary excitement and the novelty of the new situation in which he finds himself have preyed upon the nerves of the new Pontiff, and he has slept very little since his election. Besides, his heart is not in the most healthy condition; hence the ceremony of Sunday with all the emotions accompanying it, have told upon his physical strength. It is unfortunate, however, that the Pope should, at the beginning of his Pontifical career, be taxed so severely as to bring about the fainting of this morning in the Pauline Chapel.

One of the consequences of this illness of Pius X. has been the postponement of the Irish audience which was to take place to-day, and at which his Eminence Cardinal Logue and Sir Thomas Esmonde were to preside—the one as representative of the Church of Ireland, the other as representative of the Irish National Party. Notice was sent this morning to his Eminence that in consequence of the state of the Pope's health the audience has had to be postponed.

Cardinal Logue, accompanied by his secretary, the Rev. Canon Quin, leaves Rome to-night on his return journey to Ireland. The Rev. Canon was first Conclavist to his Eminence during the Conclave which ended in the election of Cardinal Sarto as Pontiff. The Very Rev. James J. Ryan, Rector of St. Patrick's College, Thurles, was also Conclavist to his Eminence Cardinal Logue. The office is a very important one, and in olden times brought in its train notable emoluments and dignities.

Mgr. Mooney, of New York, to be a Bishop

The announcement that Father P. J. Hayes, formerly secretary to the Archbishop, has been chosen for the chancellorship of archdiocese of New York, to succeed Bishop-elect Colton, will be followed next week by the formal publication of the choices for the other offices vacant in the archdiocese. It is understood that Mgr. Mooney's has been sent to Rome as the choice of Archbishop Farley and the priests of the province for assistant Bishop, and it is believed the bull announcing his elevation will be received Sept. 1.

It was stated that Dr. Michael J. Lavelle, rector of the Cathedral, has been chosen for vicar-general, and that he will also be made consultant, to succeed Bishop-elect Colton.

OBITUARY

FUNERAL OF MISS DONNELLY.

One of the largest funerals that has ever been seen at St. Ann's Church, Montreal, was that of Miss Mary Alice Donnelly, daughter of Mr. Thos. Donnelly, McCord street, which took place on Tuesday morning, Aug. 18th. The deceased young lady was only twenty-three years of age, and by her kindness of heart and amiable disposition had earned the esteem and love of a wide circle of friends. She had been ailing for a couple of years. She was a member of the Children of Mary of St. Ann's Parish, and also of the League of the Sacred Heart. Both these societies sent large delegations to attend the funeral. St. Ann's Young Men's Society also turned out in large numbers, as well as the pupils of St. Ann's and St. Patrick's Academies.

In the Sanctuary were: Rev. Fathers Caron, P. P., C. S. S. R.; D. Holland, C. S. S. R.; Girard, C. S. S. R.; St. Ann's Church; Rev. Peter Heffernan, St. Patrick's; Rev. Ed. Polan and James McCrory, Montreal Grand Seminary.

The church, sanctuary and altars were all heavily draped with black and gold.

The choir of St. Ann's, under the direction of Prof. P. J. Shea, rendered the Solemn Requiem Mass. The church was crowded with people at High Mass. The Christian Brothers and Sisters of Notre Dame being present in large numbers. The singing of the harmonized Requiem Mass by the full choir of the church, and St. Ann's School Boys was given with much feeling and expression, and in a manner that did justice to the solemn church music used on such sad occasions.

At the grave, Rev. James Killoran, of St. Patrick's Church, a life-long friend of the deceased and of her family, for the first time since his ordination, performed the burial service. He was assisted in the service by Rev. P. J. Heffernan, of St. Patrick's Church. The choir of St. Ann's sang the Libera.

The chief mourners were Mr. Thos. Donnelly, the father; and Messrs. Thomas and Richard Donnelly, the Brothers of deceased, while in the cotage were most of the leading citizens of St. Ann's and St. Patrick's parishes. Among those present were: Ald. D. G. Kelly, Ald. M. Walsh, Thos. O'Connell, John Killoran, John Tucker, F. B. McNamee, Dr. Scanlan, Dr. T. D. Tansey, Bernard Tansey, James Cullinan, J. J. Fahey, ex-Ald. Kinisella, Thos. Conroy, P. J. Shea, Ed. Quinn, Frank Moran, M. B. Johnston, W. Murphy and others.

The floral offerings, which were many and costly, literally covered the beautiful rosewood casket. A large number of Mass cards were also received.

"Happy the dear one whose trials are o'er
The pangs of affliction will wound her
God's blessed angels will greet her
Where nothing is heard but the angels of love."

FELIX.
Montreal, Aug. 24, 1903.

THE LATE MRS. SINGLETON.

The funeral of Mrs. George H. Singleton took place Monday morning, Aug. 17th, from the family residence, 122 Craig street, Montreal, to St. Mary's Church, and was largely attended. The Solemn Requiem Mass was sung by Rev. Father Robert E. Callaghan, assisted by Rev. Ed. Polan of the Montreal Grand Seminary, a deacon, and Rev. Father Singleton, son of the deceased, as sub-deacon. In the Sanctuary were Rev. Fathers Shea, St. Anthony's; Kiernan, P. P., St. Michael's; Thos. Heffernan, St. Anthony's; Peter Heffernan, St. Patrick's; Cullinan, St. Mary's; Fahey, St. Michael's; McCarthy, St. J. St. Mary's College; Malone, St. J. Loyola College; M. Elliott, Montreal Grand Seminary; Jas. Killoran, St. Patrick's.

The church was heavily draped for the occasion. The congregation was a very large one.

The choir, under the direction of Prof. T. C. Emblem, rendered the service very impressively. At the end of the "Libera," "Nearer My God to Thee" was rendered by T. C. Emblem and choir, the soloists being Messrs. Murray, Dillon, Emblem and Cuddihy. Prof. James Wilson presided at the organ.

The following Rosary Sodality ladies acted as pall-bearers: Mrs. Patin-gale, Mrs. McDonagh, Mrs. O'Connor, Mrs. Lawlor, Mrs. Warren and Mrs. Minto.

The chief mourners were: Mr. Geo. H. Singleton, husband, and the two sons, Rev. Frank Singleton and Chas. Singleton, and William Fitzgerald.

Among those present were: Messrs. J. B. O'Hara, representing Branch No. 9 C. M. B. A.; F. C. Lawlor, Jas. Morley, J. J. Rowan, J. J. Fahey, J. O'Rourke, James O'Neill, John Toohy, Frank Phelan, W. Street, W. Crowe, A. Walker, T. Altimas, M. Kenny, W. Altimas, J. Chambers, P. Doyle, J. Dillon, P. Phelan, J. Kelly, F. Harkins, Denis Murney, D. Murray, P. McWilliams, James McKeown, Jno. A. Johnston, W. Fitzgerald, Aloysius Walsh and others. The ladies of the Rosary Sodality also walked in a body.

At the mortuary chapel, Rev. Father Peter Heffernan officiated.

During the journey from the chapel to the grave the Rosary was recited. At the grave the last prayers were said by Rev. Fathers P. Heffernan and P. J. Kiernan, while the "Libera" was sung by the choir.

Thus was laid to rest a model Christian, a God-fearing woman, an earnest and devoted parishioner of St. Mary's Parish. And with the Church, as we pause at the grave of the deceased, we say:

"Eternal Rest give unto her, O Lord, and let perpetual light shine upon her. May she rest in peace. Amen."

FELIX.
Montreal, Aug. 24, 1903.

In the Surrogate Court of the County of York.

NOTICE TO CREDITORS

Notice is hereby given, pursuant to Chapter 123 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, 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 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.

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ST. BASIL'S COMMUNITY CHANGES.

The following changes in the Community of St. Basil have been made following the annual retreat in St. Michael's College, Toronto:

Rev. Prof. Vaschilde, lately professor of Hebrew in the Catholic University at Washington, becomes professor of Philosophy in St. Michael's College, Toronto.

Rev. Father Forster, C. S. B., lately of Toronto, has been appointed Superior of the College at Waco, Texas.

Rev. Father Bullman, lately of Toronto, becomes assistant to Father Forster at Waco, Texas.

Rev. Father Morley joins the staff at Sandwich College.

DOMESTIC READING.

Look not mournfully into the past—it comes not back again. Wisely improve the present—it is thine. Go forth to meet the shadowy future without fear and with a manly heart.

It is hard to personate and act a part for long, for where the truth is at the bottom, nature will always be endeavoring to return, and will peep out and betray herself one time or the other.

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THE FORTUNES OF A BRIDE

There was a grey pool where the fields met the bog. It was not bog water...

It was thither that little Bride drove her father's kine at morn and eve. The father was always Pedhar O'Neill...

She was but twelve years old, an had no sweetheart except the small, sweet mother. People often wondered where the big, tough Pedhar got his fine taste for such a rarely delicate woman...

She stood in fear of neither man nor mortal. She would go dancing past the moonlit path with a song in her mouth when other folk passed it with a prayer to Mary against the wiles of the Gentle People...

It was on the brink of the summer. Young birds were opening their yellow beaks in the nests. The lambs in the green pastures had grown large and strong. One evening there was a red streak of sunset and a rosy cloud, up high in the sky...

"Daddy, my man, it's time the cattle was driven to their drinkin'," said she. "Aye, that indeed," answered "Daddy" my man...

The child swung her brown curls over her shoulder and started off with herself. To make the offer of your company would have been putting a insult upon her. It is company in the broad day light—and for a child that wore her holy Agnus Dei upon her white bosom!

"Don't make too much delay, lanna thia," said the delicate mother from her spinning-wheel in the dim glow of the hearth. "There's th' white mist creepin' up the bog." She could see it through the open door—the grassy fall of the land, and then the broad sweep of dusky purple, with a sprinkling of light upon it where a splash of water lay shimmering to the sky. The red streak of the sunset was beyond all...

The child went singing to her work. She drove the kine down the slope where the lambs were lying. She reached the margin of the pool. The flags by its brink stood high in the blade. They were pointed at the top, and shot up like long green flames. Little wavelets lapped against them with a soft, watery sound, and broke the netted bubbles that were gathered about the surface of the pond and under the leaves of the yellow water lilies. The swallows skimmed here and there, with blue wings that swept the silence.

The cattle were standing in the water with their heads down and they suckling up the cool draught with long breathings of content. A woman and a boy appeared in sight. They were not coming from the farm fields, but from the bog track to the right. The sunset was behind them. Brideen, with one eye on her father's kine, had the other to steal glances at the strangers on the opposite side of the pond. The woman was all tattered and torn. She was a large-boned creature, with a long face upon her. Bride began to think that she was like the old red horse that used to draw the cart into the town on a market day; but then she made up her mind that the horse was the better looking of the two; for its look was kind and this woman's was not. The boy and the woman came skirting round the pool towards the farmer's daughter. With every step that brought her nearer Bride like the woman less. She has such big, black, hungry eyes, and such a fierce, thin mouth.

the pool. Far out in the summer twilight the blue swallows swept the silence. "Come up to the house with me," said the farmer's little daughter to the poor sad boy. "My mother will let ye rest a spell, an' she'll bathe that sore foot for ye. She put herbs an' nice clean linen about my foot when I cut it by walkin' on a spike o' glass last spring." She did not say much as look upon the unkid woman. But she smiled on the boy. He was not like his mother, but was short and thick. He had a great top of red hair falling over his eyes; but these were honest blue and the forehead above them rose up as straight as a wall. Little Bride liked the appearance upon him.

The big woman dropped a slavish curtsy to the farmer's daughter. "Troth, an' he'll be more nor glad to go with ye, my fine girl," said she. "Sure, we're one an' another of us tired with thramplin' th' hard roads this day." She gave the boy a push to make him rise and follow the little girl.

The three went up the hill together, after the cattle. The beasts were sent abroad in their own pasture. The dew was falling and freshening the scene in the new grass and the clover. The white mist was thin and wide upon the bog. In heaven the little golden heads of the stars began to peep out. "Mother," cried the child, as she went under the lintel, "here's a piece of boy that has a piece o' glass in his foot. Won't ye do somethin' for him?"

Big Pedhar and his wife looked up, and they saw the brown, bright face of their child and the ruddy-locked boy behind her, limping. That was a good sight enough for their eyes; but they had no welcome to give the dark woman pressing behind the two. Her thieving eyes went roaming over the things of the house, and they felt she was counting up their value in her greedy mind.

"Aye, good people," said she, still pressing in behind the children, "my boy an' me is tired goin' th' highway since morn. Maybe ye wouldn't be refusin' us a shelter this night. Ye've did, when the demons of the air went crying in the dark winds of night. She only lifted her brown head and listened, well pleased, while the door rattled against the post, and the window shook in the frame, and the red sparks flew out of the turf and up th' wide black mouth of the chimney. She had the stout heart of a big man in her child's body.

"But, daddy, my man, I want to have this little boy to play with me here now," said she, in her own grave, innocent fashion. The farmer took notice of the boy for a few minutes. "I'm sure I've no objection to that," said he then. But he gave the hard look at the big-boned woman, meaning her to understand that her room was more welcome than her company.

The red-haired boy nudged her with his elbow. He felt sore and ashamed that she should have the bad bravery to sit there and she not wanted. "We'd best be gettin' to th' barn, mammy, agra," said he. "That's th' truth," remarked Big Pedhar, and beat his foot upon the floor.

The big woman had nothing to say against him, but rose to her feet. "I suppose you'll not be long after me," said she to her son. "I'll be along with ye," made answer the boy, and put his bandaged foot to the ground with that word. But little Bride slipped from her father's hold.

"Ah, no!" she cried. "You're goin' to sit by the hearth here with me, boy, an' listen to th' fine stories th' mother tells us, an' she turnin' th' wheel by th' firelight. Maybe 'tis o' the Greek Princess she'll be relatin' for us to-night. You'd not like to 'Gilla na Gruagh Donn' or th' story 'Miss th' tellin' o' them—now, would ye?" And she pattered over to him and took him by the hand.

But he reddened up as rosily as any girl. "I'll be goin' with my mother, by your leave," said he. He drew his hand out of hers, but slowly, as if he were not willing to do the thing. And he turned aside his ruddy-locked head from the looks of the farmer's daughter. "Ah," said she, "your mother wouldn't be as kind with you as I would be." At that he only reddened the more. And he had nothing to bring against her saying. Nevertheless he did not delay. Himself and his ugly, fierce-eyed mother betook themselves off to the barn for the night.

When the farmer's woman went to feed her fowl that morning she was two short. "That's a bad payment for kindness," said she, with a shake of her head. "But, sure, God has His own rewards in His hand." The years passed. Seven times the tall lilies unloosed their golden hair over the pool, and the little blue swallows came sweeping the meadows and the water. Pedhar slept sound under a green quilt. Bride O'Neill was of a marriageable age, and many of the suitors sought her hand. The handsome girl in the townland, with her noble demeanor and fine-featured countenance.

"It would please me well that you'd take a husband," said the mother. She knew her own steps were bent for the graveyard. She was wearying for big Pedhar O'Neill. But the lone colleen was a trouble to her mind. "Sure, we two make company enough for each other," said Bride. "A homestead without a man is like a lone country where there's never a wind to blow th' grasses out o' their sleep," said the mother. "May'ren O'Driscoll has a good-lookin' boy, an' he's in the want of a wife."

Bride let her eyes droop. A flutter of rare color came running into that soft face she had. "Have ye any fancy for him, asthore?" asked the little mother, tenderly. The girl lifted her face with a start. "Oh, no; my word, no!" said she, with earnest looks. "I haven't one bit of a fancy for Miles O'Driscoll. Not sayin' but he's a fine young man, all the same."

"An' who's in your heart, daughter, aushia, that ye blush like a rose?" asked the little mother, who was longing to be away in heaven with her own good man. "Th' only one I ever saw that I'd care to wed with, mother dear," answered the girl, and her voice was steady and low. "An' who might he be, lanna shu?" questioned the anxious mother.

"Why, then," answered handsome Bride, "he's no other than that red-haired gossoon, with th' mother that stole our fowl's way with her." "Ah, wirrathrue!" cried the poor woman that was the girl's mother. "An' is it the son of a thief you'd be takin' up with?" The young girl kept silence. Her flushed face was bent again. "But, sure, he's not for you, Brideen, dear," the mother said. "For never an eye will I set upon ye him again. An' 'twas but once that ye saw him before. An' but th' lovin' of a heart is beyond all understandin', so it is!"

"Aye, that's it," said the girl, in her steadfast voice. "An' listen, mother; never fear but he's comin' back some day to pay th' price of his mother's thievin'! I know that in my heart." "Girl, dear, but he may be dead years an' years," said the little mother. It was so long ago since the two children had come under the lintel and that evil-faced woman pressing close behind. Sure, the sickle of Death might have reaped many a stout grain since then. "Moreover, if he is alive itself, he's like to be walkin' in th' track of th' mother that reared him," said old Pedhar's wife.

"He's not walkin' by that road," said the girl, and her face was shining like a star. "An', be it soon or late, he'll come." "But maybe I cannot wait," said the mother, with a heaviness upon her heart for the sake of her child. "Will you not be content with th' decent boy, Miles O'Driscoll?" The stout look of her dead father came into the countenance of Bride. She straightened herself up. "I'd be a bad bargain for any man to marry a woman without likin' for him," said she. And she took her pails and went away to the milking of the kine.

There came a bad winter upon the people, and a murrain upon the cattle. In that country, want and poverty made themselves, seat by the hearth. On the slope of the hill the evil blast blew one. The beats were stricken before dawn of morning. They lay down and died, to the loss of the widow and her daughter. But they still had the land. "Marry Miles O'Driscoll, lanna th' an' he'll bring in stock," said the mother, that was keeping her eyes on the door and let her pass. "Tis a pity to see a fine property gettin' away under the mismanagement of women."

"Tis no honest man that would deserve to be made th' husband of the likes o' me, that's lookin' for the son of a thief," answered Bride; and kept her own way. Her good appearance began to go from her. The roundness left her cheek. There was the dull darkness of patience in her eyes. She had been waiting long. After that winter there came a bad summer. That was worst of all. The hay rotted on the ground. The corn shot up a second growth, green and rank, before the first growth was ripe for the sickle. On the Lammas Day the soul of Pedhar O'Neill's little gentle wife went to heaven.

It was a fine evening a month after the burying. The rain went eastward. The last flecks of cloud in the west burned golden and purple and rosy red. The broad brown bog was lit with warm sunset colors. The little pools trembled and shook their dancing lights. There was the clear, glassy pond on the rim of the upland shining under the yellow lilies. "I'm going out for a short ramble," said Bride O'Neill to the comrade who had returned with her from the burying, to keep company with her loneliness. "Aye, child, a breath of air will refresh ye," said the woman. She was some sort of a relation to big Pedhar's. Bride was glad to have her chatting by the fire of the long rainy evenings when the fogs were ghostly outside. She had the full of a book of old tales and ballads. "Maybe, God is goin' to send the fine weather to us," said she, standing in the doorway under the eaves of the thatch. Swallows had built their mud cabins there, and flashed their purple wings in and out, bringing the food to the young. But that was in the pearly-nighted days of April and the spring. The nest was deserted now. Bride went down the fields by which she used to drive the kine to the pool. The grass was very green and bright in the light of the mellow hours; the raindrops hung sapphires and diamonds from every blade. The sunset was shining down in the water, under the lilies. The girl stood by the pool. She was looking down into the water that quivered under the passage of the wind, when she saw a flash of red, and of white, down below. She lifted her eyes to the brown bog and its winding track. "Ah!" said she, "who have I in it?" Her heart began to beat loud in her bosom.

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THRIVING STONES The factory had not been occupied for months. It stood at a distance from any other building; there was nobody to guard it, and the long stretches of unshuttered windows appealed to the boy irresistibly. Other boys had found them equally inviting. There was hardly a whole pane of glass in the north side, where the windows were most numerous. But, yes—there was one. That was the one Ray Lewis was trying for, choosing his stones with due regard to size and weight, calculating distance with an anxious eye and chuckling whenever he shattered glass, even though it was not the glass. He was so absorbed in this fascinating enterprise that the sudden interruption of it brought on a sort of paralysis. An old gentleman, standing very near, was watching him! He was absolutely too startled to run. The stone fell from his hand. He stood staring and trembling—until the spectator spoke. "Used to do that myself," the old gentleman said, amiably. "Pretty good shot, aren't you?" Ray plucked up courage. It was evident that this old fellow had nothing to say about the factory. "Yes, sir, I guess so," he answered, modestly enough. "Think you could hit that little boy down the road there?" "Course I could! Want to see me?" Ray picked up the stone he had dropped. But just as he was about to make the throw the stranger laid a hand on his arm. "No, never mind," the old gentleman said. "I'll take your word for it. I suppose, anyway, you'd rather stone grown people and unoccupied houses than babies and empty buildings, wouldn't you?" Ray eyed him wonderingly. That was a funny question! Yet it seemed to be asked in all seriousness. "I don't believe I would," the boy replied. "You wouldn't? Oh, I see, the grown people would defend themselves, and the little people can't. If you broke glass in that house over on the hill you'd be caught and your father would have to pay, but when you break the windows in this factory there's nobody to tell on you. Is that about the size of it?" Ray nodded. "Seems kind of cowardly when you put it into words, doesn't it?" the old gentleman suggested. "A friend of mine used to say every stone thrower isn't a coward, but every coward is a stone thrower." Ray flushed, but he did not speak. The old gentleman gave him no time to do so. "I wouldn't have thought of that when I was your age," he went on, steadily. "But I've wondered since what I thought I was doing when I was throwing stones. I wasn't playing soldier or Indian either, because they don't fight that way. Only city hoodlums use bricks and paving stones on each other, and I wasn't trying to imitate them for I was a country boy and didn't know about them. "I couldn't have had any serious idea training my hand and eye by stone throwing, because if I had I should have set up a target down in the field and practised where I wouldn't be getting property or run the risk of putting out somebody's eyes—or taking his life. And yet I can't admit that I threw stones because I wanted to smash things and hurt people. Put it to yourself. You wouldn't like to think you were that kind of boy, would you?" Ray shook his head. He did not raise it. "Of course not," the old gentleman said, briskly. "I don't believe I was that kind of boy, either. But you're better off than I was. There are base ball clubs now, and a boy can learn to throw straight without being ashamed when he grows up of the way he learned. Since I've owned property—this factory, for instance—it has been very easy for me to realize what a mean trick I was guilty of when I used to break windows." Once more Ray wanted to run. But the old gentleman clapped a hand on his shoulder in a friendly way, compelling fashion. "But I'm glad the boys who didn't think have practised on my windows,

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President Roosevelt to Holy Name Societies

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

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

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

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

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

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

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

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

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

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

"Every man here knows the temptations that beset all of us in this world. At times any man will slip. I do not expect perfection, but I do expect genuine and sincere effort toward being decent and cleanly in thought, in word and in deed. (Applause.) As I said at the outset, I am speaking to men engaged in the work of this society, which tend to the betterment and uplifting of our social system. Our whole effort should be toward securing a combination of the strong qualities which we term virtues in the breast of every good citizen.

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

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

A Modern Financial Swindle

The Romance of the "Phantom Millions"

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

The lady now known as Madame Humbert was one of seven children. Her father, named Daurignac, was a man of small means and great expectations. Theresa made her way to Paris from Toulouse, where the family resided, and with the aid of a charming manner and the dream of a rich inheritance bequeathed to her by her father, she managed to marry M. Humbert, whose knowledge of the law and social position afterwards were indispensable to her schemes.

M. Humbert's father, Gustave Humbert, was a life Senator, and afterwards became Minister of Justice. Soon after this appointment, Theresa and her husband, who had been in straitened circumstances, began to astonish Paris by the grand scale on which they lived. Where had the money come from? was asked, and the answer was that a rich American named Crawford, whom Theresa had met under romantic circumstances some twenty years previously—some said she had saved his life by nursing him after a railway collision—had died in 1877, leaving her by his will his fortune consisting of French Renten and bonds for four millions sterling.

This was by a will dated September 6th, 1877. But a second will of the same date was produced by nephews of the testator, Henry and Robert Crawford, and by this instrument the property was divided into three parts, one to each of themselves, and the third to Maria Daurignac, sister of Theresa. The brothers were to pay Theresa a life annuity of 360,000 francs, or £1,400 a month. An arrangement was come to among the parties. The deeds and bonds were to remain in the possession of Theresa and her husband until her sister Maria came of age. They had taken a magnificent mansion in the Avenue de la Grand Armee, Paris. In this was a huge iron safe, and in the safe were deposited the bonds and securities representing the Crawford millions. The brothers Crawford then asserted that a secret part of the arrangement was that they should renounce their claims for three millions each, but that Maria Daurignac should marry one of them. This the Humberts denied, and the millions came into the law courts.

The Crawfords never appeared in court; they were alleged to have gone before notaries at Havre and Biarritz, and to have given power of attorney to conduct the cases. Process servers did, indeed, serve summonses personally upon them after they had been pointed out in the street or hotel. Litigation around this secret clause extended over nineteen years. The trials advertised the "millions," and obtained unlimited credit for the Humberts from tradesmen and others. Theresa won time after time, but the Crawfords gallantly kept up the fight on some pretext or other. At last, one of the creditors of Theresa applied to the Court to have the securities transferred to an official, and the lawyer of the Humberts was driven to agree that an inventory of the bonds should be made. In May, 1892, the Humberts disappeared before the Court could examine the securities; the safe was opened and was found to contain a button, a copper coin, and some old newspapers and letters. Were the millions imaginary or had the Humberts taken them away in their flight?

Before this collapse, however, a further scheme had been in operation. An Insurance Company named "Reute Viagers" was formed by the brothers Emile and Romain Daurignac, backed by their sister Theresa Humbert. It did a large business in life annuities, and received £2,000,000 on deposits. A crash came when it was discovered that the deed of association of the company was not regular, although it was drawn up by an eminent Paris solicitor, Marie Laurent, who was ordered to pay £120,000 towards the deficit. It appears that the small investors have been paid back by the Humberts the bulk of their savings, and that the real sufferers are wealthy moneylenders. Some of the ruined creditors committed suicide. Madame Humbert in addition to the house in Paris, where she was the leader of extravagant entertainments, to which officials, journalists and politicians crowded, possessed valuable landed property in Paris and in Tunis, and a palatial country house. She had formed a representative collection of the works of leading artists. Despite her want of education, she was able to impress Parisian society by her brilliance and force of character. The fugitive family were re-arrested at Madrid, but since her return to Paris, Theresa has won in an action brought by the broker Cattani, one of her principal creditors. M. Waldeck-Rousseau, the ex-Premier, and a leading lawyer, is at the head of her opponents. It is alleged that the brothers Daurignac impersonated the Crawford brothers, and that the husband of Theresa, himself a lawyer, was the contriver of the long drawn out legal proceedings. Yet, so far, it has not been safe to defame the resourceful family. One lady has had to pay costs for attacking the character of Theresa, and another lady, who attempted to tackle her, is confined in an asylum as of unsound mind. If revelations affecting the Humberts are expected, if the lawyers concerned in the trials, and even the ex-Minister of Justice are threatened with damaging exposure, Theresa, on her part, promises to drag down prominent politicians and financiers who have she is prepared to prove, assisted in every box.

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

Barney McCracken

Oh, Barney McCracken I've just come by the mill, The water's stopped runnin' And the mill wheel is still; My heart's all a burstin' There's never a rose, Nor bonny Sweet William— By the window that grows; My heart's all a burstin' There's no grist at the mill, Oh, Barney McCracken, Are ye lovin' me still? Oh, Barney McCracken, To the mad ways ye went, Such a beautiful thing, And your eye had the glint Of the apple bough blossom, Whin it's kist by the dew, And ye spake to me tears, Ye'd be tander and true; My heart's all a burstin' I've just come by the mill, Oh, Barney McCracken, Are ye lovin' me still? Oh, Barney McCracken, Ye war fit for a king, All crowned up wid jewels— Such a beautiful thing, Whin the rose and Sweet William Was blown wid light, And niver a boom Of the battle in sight; My heart's all a burstin' There's no grist at the mill, Ye war kist with the battle, Are ye lovin' me still? Oh, Barney McCracken, I am lovin' ye still. —Captain William Page Carter, in June Leslie's.

A Frenchman on the Virtues of the Papacy

Hyacinthe Ringrose writes from Dieppe, France, to The New York Sun this interesting letter: "The death of Pope Leo XIII. has been received by the various Protestant churches with a remarkable display of tolerance, charity and catholicity of spirit, for which all Christians should rejoice. It may not be out of place at this time to remind both Protestants and Catholics that the great majority of Roman Pontiffs have been, like Leo XIII., men of noble character and luminous intellect. Pope Boniface IX. loved 'God's poor' so well that he possessed at his death less than \$3 of American money. Like Haroun-al-Raschid, Leo XIII. perambulated the streets of Rome at night, not to detect abuse on the part of his ministers, but to tend the sick and to shelter the homeless. Having on one occasion found a leper crouching in the doorway of the Papal Palace, he took him to the bed of State, called the Pope's bedside, while he himself lay on the floor beside him. Three hundred years previously Paul I. had given the example of those nocturnal wanderings; his tours of inspection, however, included the prisons, the system of which he endeavored to reform long before Howard was thought of. Eugene II. was called 'the father of the people,' in virtue of his boundless charity. Adrian I. established out of his private means a fund for the daily distribution of wine, bread and soup to a hundred poor people. Gregory I. had a register of all the poor of Rome, kept up to date by a special secretary. Nicholas the Great had a similar register. So the glorious list goes on. The Papacy has been the gentlest and most benevolent of all dynasties. Most of the wearers of the tiara have been humble and faithful followers of the meek and lowly Jesus. Roman Catholics are with justice proud of the Papacy. They point to it as the most ancient and splendid of all dynasties. Aside from Pope Leo XIII., whose memory is held blessed by all Christians, so much has been said against the Popes and so little in his honor by Protestants and Catholics of to-day concerning these venerable men, that I cannot permit the present opportunity to declare the truth to pass unheeded.

A Sheet Anchor of Society

There is ground for thinking that the disposition of civilized mankind to desire the upholding of Catholicism, as a force conducive to the commonweal is likely to wax rather than to wane. From both a religious and an economic point of view the Catholic Church is coming to be regarded as a sheet anchor of society. Where else is there to be found a rampart against skepticism on the one hand and against socialism on the other? We are not among those who expect that the twentieth century will witness a reabsorption by Catholicism of many, if any, of the Protestant sects that succeeded from it some four hundred years ago. It is quite possible that individual members of the High Church wing of the Anglican communion may in increasing numbers go over to the Church of Rome. It is also possible that like sporadic conversions may take place in those Continental countries in which Episcopal hierarchies were established by the Lutherans. The Anglican and Lutheran bodies, however, will no doubt retain for a long period their separate organizations, and this may be preferred with even closer approach to the certainty of the Presbyterians, the Congregationalists, the Baptists and other minor Protestant sects. But while no reabsorption on a considerable scale is probable, there will be evolved a tolerance, and even a sympathy, for Catholicism of which in Protestant countries there was no trace a hundred years ago.

Matriculation Examinations

Names of Successful Students of Regiopol's College, Kingston. The following are the names of the students of Regiopol's College, who were successful at the Matriculation Examination: Part I.—Cassidy, L. Connor, F. Daly, J. Doonan, Macparland, J. Madden, E. McQuaid, S. Quinn, E. Swift, S. Thompson. Passed in three subjects—F. Conway, P. Kennedy, H. Seymour. Matriculation to the School of Mines—E. Beaupre, J. Swift.

Combes Still Hot on Persecution

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

One in Four Has Piles

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

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