

## TOPICS OF AN OLD-TIMER

A Look into the October Magazines—  
The "American" and Mr. Dooley—  
Mr. Steffins in an Irish Dialect Contribution—"The Little Father of St. Angelo's," by Maud L. Radford—"The Italians in America," by Herbert N. Casson, in "Munsey's"—  
Anne O'Hagan, in a Short Society Story—James McNeill Whistler, the Greatest of American Painters, by Christian Brinton—"Pearson's Magazine," a Number of Unusual Interest.

I have been taking a look through the American magazines for October to observe their spirit and their drift especially with reference to the Irish element in their make-up. There is an improvement, I am happy to notice, in both authorship and subjects. The first I took up was "The American Magazine" (for thirty years known as Leslie's Monthly) on the front cover of which I find Mr. Dooley's name printed more prominently than I ever before found a contributor's name. Besides, he is favored with a portrait picture of himself occupying two-thirds of a page, with the following flattering editorial notice of that distinctively Irish writer:

"Then we have Mr. Dunne. We have long felt that the one result of the Spanish-American War of which we could honestly be wholly proud, was 'Mr. Dooley.' He came to us with the blowing up of the 'Maine.' He has stayed with us ever since and he has never slipped a cog. Mr. Dunne is a humorist, but his humor, like all humor that lasts longer than the hour, is based on a sound philosophy of life. Some of this board of editors are obviously serious. Mr. Dunne is not obviously so, but in our judgment there is not one of us more truly in earnest than he. His work is not merely the ebullition of a joyous heart and a prankish mind; it is the result of constant observation, of sane thinking, of careful writing and of genuine feeling. We can depend on him to put gayety into the magazine—and wisdom." Mr. Dunne's contribution in this instance is on "The Power of the Press," which is both sagacious and reflective, but I have not space to copy any quotations.

Page size portraits of President Roosevelt's cabinet are given in this number of "The Americas," among which is what I presume to be an excellent likeness of Charles J. Bonaparte of Maryland, Secretary of the Navy, and the only Catholic member of the Cabinet. He does look, indeed, more like a Frenchman than an American—round-faced and jolly.

Lincoln Steffins, the noted political magazine writer, has a contribution in the same magazine, but this time it is not an exposure of political

abuses that he indulges in, but a chaffy conversation between a young Irish-American reporter and an Irish-American chief of police, in which the chief indulges a good deal in the use of the Irish dialect.

"The Little Father of St. Angelo's" is a sketch by Maud L. Radford, a writer that is unknown to me. The principal characters in this piece are "Little Father Michael Kinsellagh," as the leading personage; Kate MacAroy, his housekeeper, Pasquale de Pietro, a young Italian lover, and Michael McMahon, the superintendent of the Sunday school of St. Angelo's. There is a good deal of Irish dialect used in this story too; but there is nothing diffused in it that is not quite respectful; so take it on the whole, the October number of "The American Magazine" ought to be quite acceptable to Irish and Catholic readers.

"The Munsey" for this month is a rather bulky number, principally, though, with advertising. It has some fine pictures and drawings, including views of the ruins of Ancient Rome. "The Story of the Factor's Book," by Vingie E. Roe, is a French-Canadian story of Fort du Cerro. "The Romance of Steel and Iron," by Herbert N. Casson, is continued, and with the text go half-tone pictures of Abram S. Hewitt, J. Pierpont Morgan, John D. Rockefeller, Daniel O'Day and other notables of that billion dollar corporation. With two of those—Isaac L. Elwood, of LeKalb Illinois, and D. O. Mills of New York, I had a slight personal acquaintance. Anne O'Hagan, a valuable magazine writer, contributes a short story.

"The Italians in America," by Herbert N. Casson, is a continuation of a series of articles on the European nationalities in America. It opens with the statement that "more than a million of Italians on the twelfth day of this month, will be able to celebrate Columbus Day on American soil." "In the four centuries (the writer remarks) that have elapsed between Columbus and Marconi, comparatively few Italians have played any conspicuous part in the making of America. There was none of prominence in the Revolution. There has been none in the White House. As late as 1850 there were fewer than four thousand immigrants from Italy in the whole United States." Mr. Casson (who claims to be of Irish blood) is not fully informed on this subject. I am inclined to think there were four thousand Italians in California in that year or a little later, and soon after there was a Jesuit Italian college there with one of the finest philosophical apparatuses in the world. I am inclined to think that both the Jesuit colleges—one at San Francisco and one at Santa Clara—were conducted by Italian Fathers. Of those Mr. Casson makes no mention. He makes no mention of the Maccaroni, vermicelli and spaghetti factories the Italians have established in the United States, nor their establishment of fruit industries that did not exist before their day in either the United States or Canada. Another thing I would like to tell Mr. Casson (and I hope he will not get annoyed about it) and that is that the first history of the United States ever published was written by an Italian. This fact I read in the "North American Review" more than fifty years ago, when I was residing in Buffalo. Thos. D'Arcy McGee, who was acquainted with Geo. W. Curtis, the adopted son of Washington, from whom he had acquired much information about revolutionary days, told me that William Pacca, one of the signers of the Declaration of Independence, was an Italian or the son of an Italian, and a Catholic. If Mr. Casson will read the life of Geo. Rogers Clarke, the conqueror of the American Northwest at the revolutionary period, he will find that that American soldier was greatly assisted by a merchant at old Vincennes named Vigo; and, if he will read that Vigo's life, he will find that he, too, was an Italian by birth; or if he has his copy of "Alice of Old Vincennes," and scans it carefully, he will find that fact made clear. Or, if he will take up his atlas and turn to the map of Indiana, he will find Vigo county, just over the Illinois border, with Terra Haut as its capital, and Sullivan county, its nearest neighbor to the south. Francis Vigo, I think his name was, and his wife was an Irish woman. And there is an Italian, whom Mr. Casson's slipshod article does not mention, who has been the leader of art in Chicago for more than a quarter of a century. This man was one of the most useful men that Chicago had at the time of her World's Fair in 1893. His name is prominent—Laredo Taft, I think.

Anne O'Hagan, a prolific writer of short society stories, contributes "Pink Moss-Rosebuds" to this issue of "Munsey." Clinton Scollard, a writer of short poems, is also a contributor.

Christian Brinton contributes a profusely illustrated article on James McNeill Whistler, reputed to have been the greatest of American painters. I am inclined to think that Whistler is of Irish descent; at least he displays a Celtic sentiment or feeling in his work. There are many pretty colored pictures in this issue of "Munsey."

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"Pearson's Magazine" I find of unusual interest because of its leading article, "A Boss-Tamer in Ermine." It is a description of some of the achievements of William J. Gaynor, Justice of the Appellate Division of the Supreme Court of New York. The author is James Creelman, a well-known specialist in the journalistic profession. Judge Gaynor, I believe, designed to be a candidate for the Democratic nomination recently, for Governor of the State of New York; but I suppose of the great boom for Hearst for that position, his candidacy was not presented to the Democratic Convention. There are two full-page half-tone portraits of the Judge given in the magazine, besides several pictures of his family and some of the political "bosses" that he overthrew in the interest of the people. Judge Gaynor, as his name indicates, is of Irish-American parentage and I have always been led to suppose, Catholic in faith, yet Mr. Creelman, his biographer, in this instance, and whose cognomen is Celtic, never throws in a word of Celtic sympathy to make his own people proud of the Judge; but on the contrary talks of overworked "Anglo-Saxon civilization" and Luther and Cromwell approvingly. The story goes on to tell how Judge Traynor worked his way from a York State farm boy through political rings and bosses to a high place in the judiciary and how he continued his work for clean government and individual liberty on the bench itself. According to the writer, he leaves not the bench of justice but the hayfield, to talk of the questions which are stirring the American people. He declares that America is now witnessing a moral rather than a political awakening. It looks to me as if the article was written—and the illustrations made for a political campaign to catch the farmers, in the same way that Mr. Creelman wrote up Mr. Hearst in the September number of the same magazine. Both were to be candidates before the Democratic Convention that met in Buffalo last month, for Governor of the Empire State, but Mr. Gaynor's name was not presented and Hearst secured the nomination. Judge Gaynor is a small, thin, wiry man of fifty-five years. His Irish grandfather felled the first trees and cleared the ground for the farm on which his judge-grandson was born. His father, the writer states, was one of the 62,300 men who voted for James G. Birney, the original "free-soil" candidate for President in 1844. Birney was the son of an Irishman, too, but he was not the first "free-soil" candidate. He was the candidate of the "Liberty" party, which meant pretty much the same thing; but the "free-soil" idea was not evolved until the year 1848, when Martin Van Buren was the presidential nominee that stood for it. Judge Gaynor is a pleasant-faced little man, but his biographer says he never smiles.

"The Romance of Aaron Burr," by Alfred Henry Lewis, is another piece of writing that interests me. There are many romances of Aaron Burr, even to one of him proposing to build up an empire outside of the United States, in which one of the Kerry Blennerhassits was involved. This particular romance was of the revolutionary period, or after, when the political institutions of the United States were in their formative condition. Burr was a New Englander by birth, a colonel in the revolutionary army, and a candidate for the presidency against Thomas Jefferson, who beat him by one vote and that the vote of an Irishman from Vermont. The magazine story here under consideration, leads up to Burr's duel with Alexander Hamilton, whom he killed. No man in American history has been so much written

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## A STRONG PROTEST

Letter of the Cardinals, Archbishops and Bishops of France to the Clergy and Faithful of Their Dioceses.

To the Clergy and Faithful of France, Salutation and Benediction in our Lord Jesus Christ:

Dear Beloved Brethren: We have all thankfully received the Encyclical Letter which our Holy Father, Pope Pius X., has addressed to us for our guidance in the very grave situation in which the Church of France now finds herself.

We awaited with a feeling of confidence these words of the Successor of Peter to whom Our Lord has confided the duty of feeding the sheep and lambs, in other words, of leading the Pastors and the faithful in the paths of truth and of salvation. We lost no time in communicating to you the words of the Vicar of Jesus Christ, which have created a profound impression throughout the whole world, and which we have accepted with filial obedience.

In the midst of the sore trials of the present time all your Bishops are joined in the closest bonds of union with the Sovereign Pontiff, and are one with the Sovereign Pontiff, are one with him in heart and soul in loving the Church and France. Your priests are a unit with their Bishops in the absolute and hearty submission to the Supreme Pontiff and they emphatically declare themselves ready to endure every sacrifice in order that they may continue devoting themselves to the welfare of your souls.

Our Holy Father, Pius X., in addressing his Encyclical Letter to us, was carrying out the mission he received from God—the mission of preserving intact the deposit of truth and the Constitution of the Holy Catholic Church. This Constitution is based essentially on a Hierarchy divinely instituted by Jesus Christ. The Church is a Society governed by Pastors, the chief of whom is the Pope. To them alone belongs the right of regulating all things appertaining to the exercise of religion. Now, the law of separation undertakes to impose upon the Church in our country a new form of organization on the sole authority of the civil power. It declares that, so far as the practise of divine worship is concerned, it will only take cognizance of self-constituted, self-governed associations of citizens who will be governed by a body of laws enacted by themselves which legally they may modify whenever they choose to do so.

In one of the clauses of the law the necessary principle of a Catholic Hierarchy seems to be included by implication, it is only indicated in vague and obscure terms; whereas it is but too clearly ignored in another clause which provides that in the event of a conflict of authority the final decision will rest with the Council of State, or, in other words, with the civil power. In this way a laicized Constitution would be imposed upon the Church. Pius X., as he was in duty bound, has condemned this Constitution. He has decreed that Associations for religious worship, as prescribed by the law, may not be formed without violating the sacred rights which are the very life of the Church.

In his earnest desire to spare the Catholics of France the grave trials that were menacing them, the Holy Father made a careful examination to see whether there were any means of harmonizing the Associations for religious worship with the Canon Law. He said to us:

"Would to Heaven We could entertain a feeble hope of the possibility of making the attempt without detriment to the rights of God and thus relieve our well beloved sons of the dread of so many and so great trials. But as there is no room for entertaining this hope so long as the law remains what it is, we declare it not permissible to make a trial of these other kinds of association unless it be made evident, in an unequivocal and legal manner, that the divine Constitution of the Church, the immutable rights of the Roman Pontiff and of the Bishops, as for instance, their authority over the temporal

affairs of the Church, especially over sized edifices, shall be safe-guarded irrevocably in these associations."

The fact is, dearly beloved Brethren, whilst the law remains as it is, whatever attempt may be made to establish legalized associations placed under the jurisdiction of the Pope and the Bishops, that jurisdiction will remain supreme only so long as the members of the associations choose to recognize it. If they desire to free themselves from it, it will devolve upon a lay tribunal, acting as a court of final appeal, to pass on the question of the legitimacy of their demands. That court legally may hand over to fomenters of rebellion against the Church the property of the Church and the use of her places of worship. Strangely deceived are those who believe or affirm that the Pope does not seek solely the welfare of the Church of France, but has other designs unconnected with religion, and that the form of the Republic in France is odious to him. Pius X., in his Encyclical denounces these lies. He says:

"These and similar recriminations which from present indications it can be foreseen will be spread broadcast in order to inflame men's minds, we herewith indignantly denounce as false."

We, dearly beloved brethren, join our protests to those of the Vicar of Christ. No, we are not concerned with political interests. For many years we have carried out the instructions of the Holy See, which asked us to unite for the sole purpose of defending the Catholic religion whilst accepting the Constitution France has chosen for herself. Some years ago one of our number had no hesitation in declaring: "If one would impartially and honestly analyze the state of public opinion in this country he would arrive at these two conclusions: France does not desire a change in her form of government, neither does she favor religious persecution." (Extract from the reply of the Cardinal Archbishop of Paris to Catholics who had consulted him in regard to their social duties—March 2, 1891.) All of us to-day proclaim with one voice: What we demand is that they do not desire, contrary to the will of France, to constitute anti-Christian laws the Constitution of the Republic.

The Venerable Cardinal Guibert, when his long and saintly life was about to end, addressed to the head of the State in 1886, when already the first blows had been struck at Christian schools and religious congregations, these weighty and patriotic words, which it is well to recall now: "The Republic, in continuing in the career on which it has entered, can do much harm to religion. . . . It, however, will not be able to kill religion. The Church has faced other perils, she has passed through other storms and still lives in the heart of France. . . . They cannot accuse the clergy of the Church of working to bring about the ruin of the political institutions of which you are the guardian. You know that we are not accustomed to have recourse to armed resistance. The clergy will continue to suffer patiently; they will pray for their enemies, they will ask God to enlighten them and inspire them with more just sentiments. But those who have instigated this impious war will themselves perish in it. Much destruction will be wrought before our beloved country will again see prosperous times. Subversive passions—and there is more than one indication of their awakening in the near future—will create perils that will be grave in quite a different sense than the alleged abuses which are laid at the doors of the clergy. May God grant that when this frightful tempest breaks and when the unchanged passions find before them no moral barrier, we shall not witness the wreckage of the fortunes and even of the independence of our Fatherland."

The august old man thus concludes: "Arrived at the end of a long career, I desire before rendering to God an account of my administration, to relieve myself of all responsibility for such misfortunes. I have resolved not to close this letter without expressing the hope that France will not permit herself to be despoiled of sacred beliefs that constituted her strength and her glory in the past and that have secured for her a first place among the nations." (Letter of Cardinal Guibert to the President of the Republic, March 30, 1886.)

(Continued on page 8.)



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I sit beside my darling's grave, Who in the prison died, And tho' my tears fall thick and fast, I think of him with pride;

"I love my God o'er all," he said, "And then I love my land, And next I love my Lily sweet, Who pledged me her white hand;

No tender nurse his hard bed smoothed Or softly raised his head; He fell asleep and woke in heaven; Ere I knew he was dead.

Oh! 'tis a glorious memory; I'm prouder than a queen To sit beside my hero's grave, And think on what has been;

SPEAK NOT ILL.

Nay, speak no ill; a kindly word Can never leave a sting behind; And oh! to breathe each tale we've heard, Is far beneath a noble mind.

Full oft a better seed is sown, By choosing thus a kinder plan, For if but little good be known, Still let us speak the best we can.

Give me the heart that fain would hide; Would fain another's fault efface; How can it please; human pride To prove humanity but base?

No; let us reach a higher mood, A nobler estimate of man; Be earnest in the search for good, And speak of all as best we can.

Then speak no ill, but lenient be To other's as your own; If you're the first to fault to see, Be not the first to make it known.

For life is but a passing day, No lips may tell how short its span; Then, oh! the little time we stay Let's speak of all the best we can.

A HOME PICTURE.

Oh, the happy little home when the sun shone out, And the busy little mother got the children all about;

And Johnny fetched the water, and Tommy brought the wood, And Billy-boy did both his shoes, as every laddie should—

And Dannie rocked the cradle with a clatter and a song, To make the little sister grow so pretty and so strong.

Oh, the sweet peas and the morning-glories climbing round the door, And the tender vine of shadow with its length across the floor;

Oh, the "pinies" and the roses, and the quiver of the grass, And the cheery call of friendship from the neighbors as they pass.

Oh, the scuffle and the shouting, and the little mother's laugh, As a rabbit starts up somewhere, and her "great helps" scamper off.

THE WOMAN OF TACT.

She had been talking pleasantly to two or three women. She had made her good-byes all cheerful and bright, and after she had disappeared, one woman turned to another and said, in a tone that was scoffing: "She is a thorough woman of tact."

A woman of tact is one who feels that the story told to hurt your feelings is essentially bad form, and inconsiderate of the feelings of others.

A woman of tact is one who is courteous to old people, who laughs with the young, and who makes herself agreeable to all women in all conditions of life.

A woman of tact is one who makes her good-morning a pleasant greeting, her visit a bright spot in the day, and her good-bye a hope she may come again.

A woman of tact is one who does not gauge people by their clothes, or their riches, but who condemns bad manners.

A woman of tact is one who is courteous under all circumstances and in every condition in which she may

be placed. She is the woman who can receive the unwelcome guest with a smile so bright and a hand-shake so cordial that in trying to make the welcome seem real it becomes so.

THE SIMPLEST WOMEN IN ROME.

By all the laws of Pontifical etiquette these three simple women ought to have the title of countess, but their brother has declined this honor for them.

On the third floor of a house in the Piazza Rusticucci, near the Vatican, live the three unmarried sisters of His Holiness, Pope Pius X, Rosa, Maria and Anna Sarto. They dress like the working women of Italy, and receive their visitors in black stuff gowns.

A telephone connects the home of the sisters with the Vatican, but their relations with their brother have been much altered by his election to the Papacy. They do not run in and out of the Vatican whenever they like as has been reported.

When the Pope was elected he sent a telegram to his family worded thus: "The Holy Father, weeping, sends his first Apostolic Benediction to his sisters and friends."

The sisters are quoted as saying that the Pope has no intention of leaving the Vatican, according to another rumor.

The Pope's sisters have many treasures in their drawing room. There is a snapshot taken of the Patriarch of Venice was leaving for the Conclave that made him Pope, an intaglio picture of the college at Riese where the eight Sarto children were born; and a beautiful oil painting of their mother, the simple peasant dressmaker, who used to earn fifteenpence a day, and whose husband was an unimportant municipal employee.

Visitors at the home of the sisters soon observe that tipping is in disfavor there. One of them at Christmas time slipped a silver coin into the hand of the maid who opened the door.

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no end of tipping at the Vatican on the ground that it is a useless expenditure of money which might be put to better use.

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STRENGTH OF CHARACTER.

Strength of character consists of two things—power of will and power of self-restraint. It requires two things, therefore, for its existence—strong feelings and strong command over them.

A man who bears all before him, before whose frown domestics tremble and the children quake, because he has his will obeyed and his own way in all things, we call a strong man. The truth is, he is a weak man. It is his passions that are strong. He that is mastered by them is weak.

You must measure the strength of a man by the power of the feelings he subdues, not by the power of those which subdue him, and hence composure is often the result of strength.

Did we ever see a man receive a flagrant insult only growing a little pale and then reply quietly? This is a man spiritually strong.

Or did we never see a man bearing a hopeless, daily trial remain silent and never tell the world what cancer his home peace? That is strength.

He who, keenly sensitive, with many powers of indignation in him, can be provoked and yet restrain himself and forgive—he is the strong man, the spiritual hero.

To Prevent is Better Than to Remedy.—A little medicine in the shape of the wonderful pellets which are known as Parmelee's Vegetable Pills, administered at the proper time and with the directions adhered to often prevent a serious attack of sickness and save money which would go to the doctor.

RECIPES.

Popovers.—One cupful of flour, measured after sifting, one egg, unbeaten, one cupful of milk and a pinch of salt. Butter a gem pan and put it into a hot oven. Mix all the ingredients together, stirring hard with a wooden spoon.

Pickled Peaches.—Select perfect fruit and run the down from the skins with a rough towel. Weigh the fruit, and for every seven pounds allow three pounds of sugar and a quart and a half of vinegar.

Bacon and Apples.—Slice bacon thin and fry it crisp. Transfer to a platter and keep it hot while you fry thick slices of unpeeled sweet apples in the bacon fat.

White Cake.—After creaming half a cupful of butter beat it into it, gradually, one cupful of sugar, adding alternately half a cupful of milk, with which has been sifted the second time three level teaspoonfuls of baking powder.

Quick Waffles.—One pint boiled rice, one pint milk, one saltspoonful salt, three eggs, one and one-half pints flour, three teaspoonfuls baking powder, one cupful butter and lard melted. Beat the yolks of the eggs with part of the milk and flour to a smooth batter; then the butter, the rest of the milk and the remainder of the flour, with the baking powder sifted in it; lastly, the whites of the eggs. Put them in a pitcher and pour into hot, well-greased waffle irons.

WHEN A GIRL IS ENGAGED.

The wise girl needs no advice as to how she should bear herself during the period of her engagement. There is no danger that she will not take it seriously. The risk in her case is that she will be so much burdened down with her new duties that she will lose sight of the lighter and more pleasurable side of it.

Cholera and all summer complaints are so quick in their action that the cold hand of death is upon the victims before they are aware that danger is near. If attacked do not delay in getting the proper medicine. Try a dose of Dr. J. D. Kellogg's Dysentery Cordial, and you will get immediate relief. It acts with wonderful rapidity and never fails to effect a cure.

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those about her. I have known of girls who would not hesitate to deny point-blank the fact of their betrothal, even within a few weeks of their marriage.

One would be tempted to condemn this sort of thing unreservedly were it not that these same flirtatious girls often become the most devoted wives and mothers, and never bestow a look or a thought upon other men after marriage.

THE HOUR OF PERIL.

When visions cease and ideals have perished, when the heights of perfect living are lost to eyes turned downward, there is peril for the soul.

THE USE OF PERFUME.

Much has been said of the vulgarity of scent. Well, of course, there are vulgar perfumes, just as there are low music and art. The real reason of the tirade against the vulgarity of perfumes no doubt lies in the fact that the scent bottle is made too evident.

HOW TO MEND AMBER.

In mending amber cover all parts but the fractured surfaces with soft paper wrappings. Smear the surfaces to be united with linsed oil and warm them before a clear fire, then press together and hold in place till cold.

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Little Sammy Slipperton Went to school with glee, "There's lots of things I want to know, and now I shall," said he.

HOW THE SLEEP SHIP IS MANNED.

Here is the way the sleep ship is manned As it drifts, as it shifts, into By-low Land.

THE AFTERNOON TEA.

Betty McGee for an afternoon tea Invited my dollie, my kittie and me.

PRISCILLA'S LUNCHEON.

"Prisca, hurry and dress, and come for a drive." "You come indoors for a few minutes, Nathalie," Priscilla answered.

A POT OF SWEET ALYSSUM.

"It seems as if I must give her something!" Eunice Wells almost sobbed out these words as she stood, quite by herself, gazing in at a florist's window.

THE HABITS OF PLANTS.

Fortunately for one's interest in flowers, only a few of them are as cruel in their ways as the pitcher family. There are, of course, a few plants which carry about a poison in their juices or in their berries.

TALES OF THE INDIANS.

Certain writers, wishing to keep up the prejudice of the white reader against the "noble race and brave," so cruelly wronged by generations of paleface usurpers and invaders.

ever given," said Priscilla, regretfully. A dainty luncheon, however, was got up, all the guests assisting; but after that Priscilla was a changed girl—changed very much for the better.

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ever now my favorite flower. How could you know it? A beautiful breeze from the sweetest corner of the past blows through my room whenever I look at it.

"Thank you, dear friend, I shall never forget your loving thought." It was a trifling incident—just the gift of a pot of one of the cheapest and commonest of flowers, and a penciled letter of gratitude from a sick woman.

THE HABITS OF PLANTS.

Fortunately for one's interest in flowers, only a few of them are as cruel in their ways as the pitcher family. There are, of course, a few plants which carry about a poison in their juices or in their berries.

Some plants have the queer habit of sending out their blossoms the first thing in the spring, before they begin to work at all on their leaves.

A botanist who went to Jamaica to study the wonderful flora of the West Indies, tells me a forest of the giant flowers sometimes fifty feet in height is a truly impressive sight.

When she was sixteen years old she was married to the Osage chief, Chepokenah, or "Deaf Man." He was good to her, and she remained with him through a long life.

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ferred to live among them than to return to the white settlements. A few years ago the editor of this page met in Canada the descendants of one Jacob Hill, a white boy, who, when six years old had been captured by the Mohawks during a frontier war.

Every boy and girl that has read Cooper knows that the old-time Indian was a born scout, alive to every breath and atom "on the trail."

Two or three members of the family were killed, and little Frances was carried away first to Ohio, and later to Indiana and Michigan.

When she was sixteen years old she was married to the Osage chief, Chepokenah, or "Deaf Man." He was good to her, and she remained with him through a long life.

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The Catholic Register

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JOSEPH COOLAHAN is authorized to collect among our Toronto subscribers. T. E. KLEIN Business Manager

TORONTO, OCTOBER 11, 1906.

HABITUAL CALUMNY.

Nothing is so hard to get rid of as a bad habit. Passion is less unreasonable than it is persistent. Many samples may be met with every day. And amongst the frequent examples the press presents more than its share. But if the subject be Catholic it may be foretold with fair certainty the high coloring it will receive. Prejudice is blind, popular craving must be satisfied, and ignorance will not be able to contradict the proposition which effrontery is bold enough to advance. In another column we refer to the unprincipled and unfair treatment measured to Catholic questions by the Literary Digest. The very next issue brings us a coarser instance of its habitual fault in an article entitled "The Future of Lourdes." There is no claim to originality in this weekly magazine. As its name implies, it is a digest of current articles from various sources. The article in question is from the New York Tribune. Nothing can excuse either of the journals for either the tone or the argument. Still we place more blame upon the Literary Digest. Their only task is to select for which professionally they are, or are supposed to be reasonably capable. When therefore they choose for information upon Lourdes mingled falsehood, contempt, irreligion—with a minimum of truth—the Literary Digest takes its place amongst the prevaricators of truth and the unprincipled calumniators of the Church. If anyone wants information upon Lourdes he would not go to the New York Tribune. If anyone goes to a purely literary journal he should always find what is fair, true and what is irreproachable in matter and form. For the Literary Digest to copy what is unfair and doubly untrue by reason of its being only half true, it lays itself open to the charge of habitual calumny. The article discusses the grounds which the French Government is taking to close Lourdes, and thus compel its abandonment. These grounds are legal, moral and medical. If the Literary Digest wished to be fair it would give the answers to these unjust and absurd arguments. Pilgrims have been going to Lourdes for nearly fifty years. It is only now when the sword of persecution is drawn that we hear of moral or medical complaints. When crowding is regarded as either improper or unhealthy what about our modern congested cities, our theatres, expositions and so many other easy means of bringing people together. Then it seems some of the requests made of our Lady do not meet the approval of the New York Tribune or the Literary Digest. What is wrong about a simple young maiden asking heaven's selection for a partner? It is far better than the craft employed in society. And as for other prayers in temporal matters they are the least important of the fruits of shrines. Supposing a few ask for the punishments of their enemies, we do not blame the shrine for such a fault. They may obtain the grace of charity. The most glaring fault the article has with Lourdes is that it is a money-grabbing enterprise, that many thousands of its dollars are sent to Rome "for," say they, "special dispensations and favors." They insult the memory of the late Sovereign Pontiff by accusing him of "including the Lourdes Litany in the Roman Breviary only upon payment of a million of dollars." Seeing that there is no Lourdes Litany in the Roman Breviary, the whole sentence is a pure invention, a calumny upon the memory of a holy, devoted Pontiff, whom the world holds in benediction but whom the New York Tribune does not shame to calumniate and the Literary Digest to aggravate the crime by repeating and spreading it. In its summary the Literary Digest predicts that if Lourdes is abol-

ished it will reappear elsewhere. This is ignorance. Lourdes is Lourdes. How can it appear in any other place? There may be other shrines. Our Blessed Lady may hallow by her presence some other grotto, and impart to other springs a supernatural power; she is not bound to the Pyrenees, nor fettered by French law. If she choose some other spot thither will the faithful throng in thousands and pour out their gifts of gold in gratitude for the blessings bestowed upon them. It becomes the Literary Digest to insult the feelings of its Catholic readers by its habitual calumny of its memories. It should strive to overcome its prejudice. The moral and medical grounds alleged for the closing of Lourdes are false and shiftless. There remains only the legal ground, which, based upon hatred, has only the force given to it by might and tyranny. Lourdes, however, is not yet closed.

THE FRENCH BISHOPS.

Whatever hopes or fears there may have been that there would be a break amongst the Bishops of France must now be entirely dissipated. The pastoral which they issue to the clergy and faithful, signed by the whole hierarchy of the Republic, is an answer to the curious and a challenge to the enemies of religion. If anything can make an impression upon the dull thoughtless people with whom they have to deal, or cause the government to reflect before carrying an iniquitous law into execution, it is the solid phalanx which these united shepherds form—the devout pastoral of Cardinals, Archbishops and Bishops to the clergy and faithful of their dioceses. Accepting with filial obedience every word from the Sovereign Pontiff, it protests that the prelates have in the midst of the present trials but one heart and one soul with the Vicar of Christ in love for the Church and for France. "The constitution of the Church," it proceeds to say, "has for its essential basis the authority of the hierarchy divinely instituted. It is a society governed by pastors of whom the Pope is the head, and to whom belongs the right of regulating all that regards the exercise of religion." When, therefore, the law of separation introduced by the civil power the associations of worship it is imposing upon the Church a novel and intolerable organization. Even though the principle of the Catholic hierarchy is implicitly contained in one of the articles, still by leaving any decision in case of conflict to the Council of State the law places a fetter upon the Church. These Associations would be frequently inimical to the Church, whose constitution would be completely secularized. The prelates clearly and distinctly point out that in condemning the law neither the Holy Father nor they themselves were actuated by antipathy to the Republic. The pastoral protests that the bishops are not preoccupied with political interests. All they ask is—that which their enemies are not willing to give, and in direct contradiction to the will of France—that anti-Christian laws be not identified with the very constitution of the Republic. In face of the calamities which threaten France their lordships protest against the execution of a law which threatens to deprive France not only of its title as a Catholic nation, but the real liberty of professing that religion which formed the life and grandeur of the nation for so many centuries, and which alone can still assure to it for the future peace and order. In due time the Bishops will organize in their respective dioceses for the carrying out of religious worship. The earnest hope is expressed that the country will be spared a religious war. The French Catholics demand that in the name of a law which pretends to assure liberty of conscience and guarantee the free exercise of worship, a constitution should not be imposed upon them which their conscience forbids them to accept. It should be remembered that in no case and in no country can a legal organization of Catholic worship be established which is not in accord with the Supreme Head of the Church; and that if separation between Church and State is to be had at any price the goods which belong to the Bishops ought to be left to them as well as the liberties of common right. "We cannot believe," say they, "that such demands will not be heard." They warn all against establishing or entering into any pretext whatever, associations which are only Catholic in name. Being willing to submit to spoliation and to poverty rather than betray their sacred trust, the prelates remind the faithful that they are obliged to contribute according to their means to the worship of God and the support of the clergy. The pastoral concludes with a special supplication that the Sacred Heart through the intercession of the Blessed Mother who has done so much for France, may still keep it faithful to its Christian

and its ancient religion. With such a pastoral, with complete unanimity amongst the venerable hierarchy, the Church of France will pass safely through the dreadful crisis which threatens it and issue free and more glorious even than before.

In estimating the religious state of France both as to the present and as to the near future, Catholics should accept the ordinary daily despatches with grave doubts. The wells of information are too commonly poisoned, since both the press and the means of communication are in the hands hostile to the Church. As for utterances from Clemenceau they are replete with impudence and savor of bluff. It is his business to put on a bold front—the part he has to play. No amount of talk can justify the law in question. Nor can any high tone turn the Holy Father from his duty. Still less can it in an historical Concordat ignore and treat as a foreign power the Supreme Pontiff who was one of the contracting parties. We point out one of the latest and most wily of newspaper references. As given by the Literary Digest this is the report of a supplication, or more strictly speaking, a protest to the Pope on the course he has taken. In touching upon this subject it is a pity that this magazine journal in other respects interesting and reliable, should go out of its way to insult Catholic ecclesiastics by its plates and to gather its Catholic information from un-Catholic sources. That some may be found in France out of thirty-five millions of Catholics to question the action of the Holy Father is evident to any one who reflects upon the arbitrary power exercised from government circles in Paris or upon the liberal and irreligious spirit too common in these times. But the petition in question besides its own intrinsic weakness has no weight from the standing or number of the signatories. The clergy cannot be found on it, for they at their various retreats signed petitions of the opposite character. The question which this petition disrespectfully asks may occur to some who do not understand the whole case. It is: "Is religious dogma really threatened by the separation law?" To address such a question to the Supreme Head does not sound as if it came from good children of the Church. Now what about the answer? We have no hesitation in asserting most positively that it does threaten dogma. In fact it is a standing menace to the very life of the Church in France. As the Bishops in their pastoral put it: it aims at undermining the primary principle of Church organization by taking out of the hands of the episcopate the administration of religion, its spiritual worship and its temporal affairs.

COMMUNICATION

Editor Catholic Register. Among Canadian periodicals there is one, The Canadian Magazine, which we have been told has for its main object the literary, social and intellectual progress of the people of this Dominion. It professes to publish in its columns select articles on various subjects of interest to Canadians, and to treat in a special manner the history and customs of our forefathers. For a magazine to attain this aim, it must be just to every class of citizens; it must allow no local or religious prejudice to warp its pages; it must not accuse any man or body of men of beliefs which they deny and abhor; it must be truthful in its delineations of seasons and places, and it must not call vile names.

It is a gross insult to Catholics to have the teaching and the ceremonies of the Church misrepresented, to be called superstitious or to have what they hold sacred turned into ridicule. We find in the October number of the Canadian Magazine a story entitled "La Bonne Ste. Anne," by Mabel Eukholder, which is a sorry example of the want of fairness with which Catholics and French-Canadians are treated in the pages of that magazine, but the supposed facts are also imaginary. It is written, we would judge, by a young lady. It is a love story. Two young people meet and are separated by the cruel father. Lawry Dayre must "make a thousand dollars" within a year, or never return to his golden-haired Segert St. Lin. The cruel father is punished. He suffers an attack of rheumatism and seeks relief at the shrine of Ste. Anne de Beaupre, where the principal scene of the story is laid.

The writer tells us in the words of Abbe Ferland, "If you have never visited the Cote de Beaupre you know neither Canada nor the Canadians." If this story-teller ever visited the venerable shrine she must have done so with firmly closed eyes, for she knows neither the place nor the people. The prejudiced eyes of the writer can see nothing good in the Habitant or in his Catholic surroundings. Can anything be more untruthful or in worse taste than the following description of what was to be seen at Ste. Anne de Beaupre:

"Segert gazed about her in as great surprise as if she had suddenly been set down in the country of the antediluvians. Here had the hand of time stood still and left the 'habitants' (sic) at their ancient customs. On the road an ox-cart rumbled sedately along, while heavy squat-figured women in blue petticoats and

wooden shoes loaded hay on vehicles that looked like stoneboats." Such a description is a vile calumny of the French-Canadian woman, yet the Canadian Magazine publishes it. Another selection to show the venom as well as the crass ignorance of the writer: "Just outside the door (of the church) in booths and stalls, dwelt many poor folk, who made their living by selling crucifixes, amulets and relics." Has the author of the editor, who allowed such false insinuations to be published, ever sought information concerning relics or amulets from Catholics? A child learning catechism could tell them that relics are revered but never sold, and that amulets like other charms, are forbidden by the commandment of God and are held in abhorrence by all true Catholics. This calumny is as old as Protestantism itself. Ignorance of the Catholic Faith and the consequent prejudices of many Protestants have prepared them to believe anything no matter how monstrous, concerning Catholics.

La Bonne Ste. Anne is only a story, and the writer has her ideals, to which she gives expression in creating the characters of her hero and heroine. We naturally expect a writer, who looks with scorn and even with loathing on the simple Canadians, will picture her ideal characters, as models of twentieth century culture and enlightenment, deserving of praise and worthy of imitation. Evidently she looks upon them as such. This is the character she gives her heroine: "It is not without trepidation that Segert prepared her for the proposed trip to the shrine of healing, for there is little doubt that secretly she favored the Lutheran Church of her Swedish ancestors. However, her father's rigid enforcement of his religion upon her, and Father Goyt's patient ministrations, had left her mind in a sad confusion of Protestantism and Popery. To her intense religious temperament much of the imagery and superstition of her father's Church appealed, so much so that nightly before laying her golden head on the pillow, she prayed to all the saints for fear of offending some; but in the morning, when her pretty head was clearer and the sun was shining brightly, she prayed to God only." Can ignorance and bigotry go farther? In this picture is painted a hypocrite and the hypocrite is her heroine Segert. Surely there will be found something more noble, more enlightened in character of her hero, Lawry Dayre. By no means. One would think the writer looked upon hypocrisy as a virtue, for Dayre is a hypocrite also. He deals in amulets, which he says will make known hidden things, forgotten sins. She describes him to be either superstitious or a liar. He joins the crowd to praise the good St. Anne, and he is now a broad-minded Protestant. He is also a swindler. He had learned, he tells us, to "work in gullible persons." He made the thousand dollars not as the fair Segert so greatly feared, "by the disreputable and speedy means" of keeping hotel, of winning at the gaming table or of robbing a bank, but by the noble and enlightened means of posing himself as a beggar, crippled and unable to walk, sitting at the door of a Catholic church, where he could gull the charitable pilgrims and the simple Habitants to the tune of seven dollars a day. What can be more insulting to Catholics than this? Is it less an insult to just and upright Protestants to call such despicable character a broad-minded Protestant with broad ultra Protestant shoulders. These are the examples the Canadian Magazine places before the youth of our Dominion. Are our young men and women to be taught lying, deceit and hypocrisy? Does such literature as "La Bonne Ste. Anne" tend to the moral or intellectual advancement of the nation? If such trash as this be the kind of mental and moral food the Canadian Magazine has to offer the public, it will soon follow its predecessors to the grave.

JUSTITIA.

Niagara Golden Jubilee

The College and Seminary of Our Lady of Angels (Niagara University), Niagara Falls, N.Y., celebrated its fifty years in the educational field with great splendor on the 26th of September. The College was founded and had for its first president the late Archbishop Lynch of Toronto. About five hundred alumni and other friends of the institution were present on the occasion, the formal celebration of which consisted of Solemn Pontifical Mass by Right Rev. Jas. J. Hartley, D.D., Bishop of Columbus, class of '83, the jubilee sermon by the Right Rev. Mgr. John L. Reilly, class of '76, and the distribution of earned and honorary degrees to those selected by the Faculty for these honors. Most Rev. Diemede Falconio, Apostolic Delegate, was present, as were also Most Rev. James E. Quigley, class of '72, Archbishop of Chicago; Right Rev. Charles H. Colton, D.D., Bishop of Buffalo, Chancellor of Niagara University; Right Rev. Thos. M. A. Burke, D.D., Bishop of Albany; Right Rev. Patrick A. Ludden, D.D., Bishop of Syracuse; Right Rev. John W. Shanahan, D.D., Bishop of Harrisburg; Right Rev. Peter A. Muldoon, D.D., Vicar-General of Chicago; Right Rev. Mgr. Baker, Vicar-General of Buffalo, class of '76, Mgrs. Canon of Buffalo; Lynch, of Utica; Hoelscher, of Buffalo; Hoff, Vicar-General of Cleveland; Houck, of Cleveland; Maguire, of Albany; Very Rev. Ambrose Bruder, O.C.C., Provincial of the Carmelites; Father Edward Blocke, O.F.M., Provincial; Father Dominic Reuter, class of '72, Minor General of the Minor Conventuals, Rome, Italy; Very Rev. John Cavanagh, C.S.B., President of Notre Dame; Very Rev. August Miller, S.J., President of Canisius College, Buffalo; Very Rev. P. R. Heffron, President of Saint Paul's Seminary, Minnesota, the

President of St. Michael's College, Toronto; Very Rev. D. J. Quinn, S.S.J., President of Fordham University; Very Rev. Dr. Flynn, President of Mount St. Mary's, Emmitsburg; Very Rev. P. S. McAlle, C.M., Vice-Visitor of the Congregation of the Mission, Germantown, Pa.; Brother Edward, President of Manhattan College, New York City; Brother Jerome, President of St. Joseph's College, of Buffalo.

The honorary degree of LL.D. was conferred upon Archbishop Quigley, Bishop Colton, Bishop Hartley, Right Rev. John L. Reilly, A.M., Fathers Edward W. McCarty, A.M., of Brooklyn; Michael Sully, A.M., of Newburg, N.Y.; John J. Mallen, A.M., Brooklyn; John D. Biden, A.M., Buffalo; Richard F. Moore, A.M., New Britain, Conn.; Denis J. Stafford, D.D., Washington, D.C.; Hon. Lawrence O. Murray, Assistant Secretary of Commerce and Labor, Washington, D.C.; Lawrence G. Hanley, M.D., Ph.D., Buffalo; Hon. Marcus Kavanaugh, Chicago, and the Hon. Hugh Carroll, of Pawtucket, R.I. The honorary degree of D.C.L. was conferred on George H. Kennedy, Esq., of Buffalo, and Edmund S. Cummings, A.B., who received likewise the earned degree of A.M. The five other recipients of the degree of A.M. were Revs. Luke Sharkey, A.B., Buffalo; Joseph Ford, A.B., New Haven, Conn.; Michael Higgins, A.B., Naugatuck, Conn.; James B. Bray, A.B., Lewiston, N.Y., and William Kueller, A.B., Williamsville, N.Y. Monsignor Reilly, Fathers McCarthy, Sully, Mallen, Biden and Moore have the distinction of having received their degree of A.M. at the Silver Jubilee of the Seminary and College in 1881.

In order to avoid anything like a tedious ceremony in the conferring of the degrees, the usual practice of "hooding," followed at Niagara since its erection into a university, was dispensed with. At the conclusion of Pontifical Mass the names of those chosen for honors were read out in the chapel by the president of Niagara, the Very Rev. William F. Lickly, C.M., who announced the special reasons which led the faculty of the institution to confer the degrees on their former students, for, with the exception of Bishop Colton, Chancellor of Niagara University, all the recipients of these jubilee honors were at one time or other inmates of Niagara's study hall or Seminary.

Following the chapel services the numerous guests mingled together in that hearty fellowship for which Niagara's students are famous, and then came the jubilee banquet, which was held in the spacious new gymnasium, just completed and thrown open for the accommodation of the students. Among the toasts responded to were "Our Holy Father," by Archbishop Falconio; "The Bishops of Buffalo," by Rt. Rev. Charles H. Colton, D.D., present Bishop of Buffalo; "President Roosevelt," by Dr. Stafford; "Niagara's Eastern Alumni"; "The Medical Profession," by Gregory Doyle, M.D., LL.D., Niagara, '64; "Niagara's Western Alumni," by Rev. Father Dorney, class of '72; "The Legal Profession," by Hon. Marcus Kavanaugh, '76, Chicago. "The Congregation of the Mission," by Father McAlle, C.M., Germantown, Pa., who, as president of Niagara in the term immediately preceding that of Father Lickly, C.M., class of '83, the present incumbent, was able to speak as one having authority of the labors of St. Vincent's sons in Western New York from the inception of the Buffalo Diocese to the present.

Resolution of Sympathy

At the last regular meeting of Branch No. 76, C.M.B.A., Belleville, held on Oct. 2nd, the following resolution was passed:

Moved by Chancellor C. J. Peppin, seconded by Bro. W. H. Geary, That having learned of the death of the Rev. Father O'Gorman, a charter member of this Branch and for some time Curate of this parish, we desire to put on record our deep sorrow at the loss sustained by the Church and the Catholic societies of the Archdiocese of Kingston. Therefore, be it resolved "that out of respect to the deceased priest this meeting do immediately adjourn and that the charter of this Branch be draped for the period of thirty days." Be it further resolved "That a copy of this resolution be sent to the Archbishop of Kingston, and also to the editors of the Canadian Catholic Record, Canadian Freeman and Catholic Register, for insertion in their respective papers.

WM. R. J. RAGAN, Rec.-Sec'y.

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Advertisement for British American Business College: "BEST RESULTS. Are secured by a course of training in our well-known and reliable institution, which offers the newest and most effective courses, and is the most influential in securing positions. Our location, equipment and methods are of the best. Students may enter with equal advantage at any time. Write for our catalogue. British American Business College, Y.M.C.A. Bldg., Yonge & McGill Sts., Toronto. T. M. WATSON, Principal."

Advertisement for Kennedy Shorthand School: "Kennedy Shorthand School. The school which has done more than any other school to place expert commercial stenographic work in the high position which it now occupies. 9 Adelaide St. E., TORONTO."

SEALED TENDERS addressed to the undersigned and endorsed, "Tender for Owen Sound Retention Wall" will be received at this office up to and including Saturday, October 27, 1906, inclusively, for the construction of a Pile and Concrete Retention wall, at Owen Sound, Grey County, Ont., according to a plan and specification to be seen at the office of J. G. Sing, Esq., Resident Engineer, Confederation Life Building, Toronto, on application to the Postmaster of Owen Sound, Ont., and at the Department of Public Works, Ottawa. Tenders will not be considered unless made on the printed form supplied, and signed with the actual signature of tenderers. An accepted cheque on a chartered bank, payable to the order of the Honourable the Minister of Public Works, for fourteen hundred dollars (\$1,400.00), must accompany each tender. The cheque will be forfeited if the party tendering declines the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender. The Department does not bind itself to accept the lowest or any tender. By order, FRED. GELINAS, Secretary, Department of Public Works, Ottawa, September 27, 1906. Newspapers inserting this advertisement without authority from the Department will not be paid for it.

Advertisement for Elliott Business College: "There is Some Reason for the Greatly Increased Attendance at the ELLIOTT Business College, TORONTO, ONT. Recent students have taken positions at salaries from \$50 per month to \$1000 a year. Write to-day for handsome Catalogue. We can place you on the road to success. Commence now. W. J. ELLIOTT, Principal, COR. YONGE and ALEXANDER STS."

Advertisement for Judicial Sale: "JUDICIAL SALE OF Assets of Falcon Press, Limited. Tenders will be received addressed to Neil McLean, Official Referee, Toronto, up to eleven o'clock a.m. of Friday, the 12th day of October, 1906, for the purchase of the assets of the said company. The assets consist of printing presses, machinery, type, stock of paper, ink, etc., fixtures, furniture and plant, printing business. The stock sheet and detailed schedule of assets can be seen at the offices of the liquidator. The assets will be sold in three parcels consisting of: Parcel I. All the plant and machinery, type, stock of paper, ink, fixtures and furniture, with the exception of the articles mentioned in parcels two and three. Parcel II. One paper cutter and one pony Cranston cylinder press, against which there are liens held by J. H. Vivian, which liens will be discharged by the liquidator out of the purchase money, if the amount tendered therefor is sufficient, otherwise the said parcel will not be sold. Parcel III. One eight horse power gas engine, upon which there is a lien held by the McLaughlin Gas Engine Company, which lien will be paid by the liquidator out of the purchase money, if the tender therefor is sufficient, otherwise it will not be sold. Intending purchasers may tender for the assets in one parcel, subject to the above mentioned terms. Terms of sale ten per cent, in cash and the balance contemporaneously with delivery of the assets to the purchaser. The tenders will be opened at the chambers of the official referee, Osgoode Hall, Toronto, on the 12th day of October, 1906 at eleven o'clock a.m. and all who tender are requested to be then present. Tenders must be accompanied by a marked cheque of ten per cent of the amount payable in favor of the liquidator, which shall be returned if the tender is not accepted. The highest or any tender not necessarily accepted. The other conditions of the sale are the standing conditions of court so far as applicable. For further particulars and conditions apply to the liquidator, or its solicitors. Dated at Toronto the 26th day of September, 1906. NEIL McLEAN, Official Referee, WATSON, SMOOK & SMITH, 20 King Street East, Toronto, solicitors for the liquidator. NATIONAL TRUST COMPANY, LIMITED, 18 King Street East, Toronto."

JOTTINGS

The Rev. Mother Mary Aloysius Flood died on Sept. 10th at the Convent of Mercy, Novan, in the 50th year of her religious profession.

At the convention of the Spanish-American War Nurses held in Boston last week, Dr. Laura A. C. Hughes, a Catholic, was elected president.

Most Rev. Paul Bruchesi, D.D., Archbishop of Montreal, is a distinguished visitor in Windsor at the home of E. Scully.

The authorities of Elba have given their consent to the erection of a monument at Porto Ferrario in memory of Napoleon. The ceremonies of dedication will take place May 5.

Father Wernz, the new Jesuit general, speaks German, French, Italian, English and Latin. He is sixty-five years old and hale and strong, though of spare build and ascetic appearance.

The secular press is taking good care not to mention that Catholic demonstrations are taking place on a colossal scale in every part of France. One the other day at Cahors numbered over 50,000 persons. Another, at Angiers, brought together 20,000 people.

Sister Leo, who has had charge of St. Ignatius' Academy at Fort Fort, Texas, has gone to England to assume the direction of a normal school of the Sisters of St. Mary in that country, a work for which she is eminently fitted.

After a vacation of two months, Dr. Laponi, physician to the Pope, has returned to Rome seriously ill. He has been visited by Dr. Mazzoni, who diagnoses his illness as cancer of the stomach. The Pope is deeply concerned and receives reports of Laponi's condition almost hourly.

The death of a distinguished Franciscan, Very Rev. B. B. Cooney, of Clonmel, is announced. Father Cooney was born in Armagh in 1842, and was ordained in Rome in 1868. He was attached to many houses of the Franciscan Order in Ireland during his career, and occupied the position of guardian at Dublin, Drogheda and Clonmel, respectively. His connection with the latter city extended to close on a quarter of a century. Shortly after his arrival in Clonmel he set about rebuilding the Franciscan abbey, which was destroyed by the Cromwellian soldiers.

The Bishops of Belgium, in a letter of sympathy which they have sent to the French Bishops, say: "Your resolutions will always be in accord with the will of the Holy Father, and with him you will unanimously say: 'We shall not bow the neck to the yoke of injustice. We must obey God rather than man.' The result of the glorious fight made by your brethren in Germany will confirm you in the conviction that persecutions pass away, whilst the word of God is eternal." All the priests in Belgium have been asked to celebrate Mass and all the faithful to offer up a Communion for France.

Stott & Jury, Bowmanville, Ont., have a painless constitutional remedy for cancer and tumors that has cured many very critical cases. Send 6 cents (stamps) for booklet if you are troubled with CANCER.

Sad Death of Mr. Roy O'Donnell

Brechin, Oct. 5.—The usual quiet of our village was sadly disturbed last week by the report which reached Mr. Michael O'Donnell by wire of the sudden death by drowning of his son Roy, on Canoe Lake, Mississauga Forest Reserve, forty miles by water south of Liscontasing, on Canadian Pacific Railway, where he was employed as fire ranger by the Ontario Government.

Deceased and Angus Taylor, a fellow ranger, were taking a load of supplies from Biscotasing to Headquarters' Camp, sixty miles distant, and when about forty miles had been covered they were caught in one of the frequent squalls on that water; their canoe filled and swamped. Taylor being a better swimmer, reached shore about one hundred yards distant, but Roy went down. Word was at once sent to Biscotasing and wired to his father. His brother-in-law, Geo. J. Overend of Orillia, started immediately and searched with a party for the remains, which were recovered in forty feet of water. The funeral took place from the family residence here on Friday, Oct. 5th.

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to St. Andrew's Roman Catholic Cemetery, Brechin, which was largely attended by his sorrowing friends.

Amongst several floral tributes sent was a beautiful pillow from his fellow fire rangers.

He was a late student of St. Michael's College, also Shaw's Central Business College, Toronto, and was a young man of unblemished character, highly esteemed by his companions and associates, and though just attaining his nineteenth year, was looked on as a very promising young man.

To mortal eyes it appears sad to have him removed so soon, but Almighty God, Who rules over all, knows what is best for us and chose His time to take him to Himself. His family have the most heartfelt sympathy of the whole community in this sad hour of trial.

Andrew Mack to Revive "Arrah-na-Pogue."

Andrew Mack, the popular young Irish singing comedian, will be the attraction at the Grand Opera House Thanksgiving week, in a revival of Dion Boucicault's most successful comedy drama, "Arrah-na-Pogue." The tour this season is to be brief, because of the engagements which call Mack back to Australia within a few months. Under the direction of Jas. H. Decker, who is now furnishing the star with the necessary managerial support, a production such as it never had before has been made for the Boucicault drama, and it is the beauty and appropriateness of this combined with the memory of Mack's former success in the offering that was used as an argument by his booking agents to induce Mack to consent to a tour in this country before his departure for the Antipodes. Some years ago Mack made "Arrah-na-Pogue" the feature of his repertoire of Irish dramas and his success in the character of Shaun the Post was so pronounced that, during an entire season he played it in only three cities, to wit: New York, Boston and Chicago. His plans to present it in the other large cities at that time were abandoned because of the great success of a later production.

Once the revival of "Arrah-na-Pogue" has been fairly started, Mack intends to revive several of the other Boucicault successes, notably "The Colleen Bawn," "The Jilt," and a revised version of "The Shaughraun." The production of all these works of the great Boucicault is to be made by special arrangement with Louise Thornyke Boucicault, the playwright's descendant, who controls the presentation of his dramatic efforts.

During the engagement at the Grand matinees will be given on Wednesday and Saturday, with a special holiday matinee on Thursday (Thanksgiving Day).

The Society of Jesus and the Healing Art.

An Italian correspondent, writing under date Sept. 8th, says: "The event of the week, ecclesiastical and political, has been the election of the 'Black Pope,' as the General of the Jesuits is familiarly called, and the occasion may be utilized to remind us of what may be set down to the credit of a society not too favorably regarded by the non-Catholic world—namely, its services to the sciences in general and to the healing art in particular. Founded by Loyola to counterpoise, and if possible to defeat, the Reformation promoted by Luther, it pressed into its service every weapon that could reinforce it in the conflict, and, strange as it may seem in an organization accused of 'obscurantism,' it enrolled the man of science and medically trained missionary under its banner, inscribed 'Ad Majorem Dei Gloriam.' In nature-study, as well as in mathematics pure and applied, the Jesuit in the early post-Renaissance period made his mark in nearly every department, and the missionaries of the society, mainly Portuguese, in furtherance of its poet-laureate's ideal: 'Loyola Lutheri triumphos'—Orbe Novo reparabit ultor—over-ran the new world and the unexplored regions of the old, making converts to the Church and enriching the scientific knowledge already theirs by concurrent observation and research. What visitor to the Vatican has failed to be struck, in the Gallery of the Geographical Maps, with the sagacity of the missionaries who framed them—the water-shed of sub-equatorial Africa, for example, being given, hypothetically indeed, but with an approximate accuracy which it was reserved for the latter half of the nineteenth century to complete and to ratify? Again, what student of the medical past has forgotten the beautiful story of the discovery of the quinine-bearing cinchona and the introduction into the physician's armoury of 'Jesuits' Bark,' first exhibited in the seventeenth century, and since then, by pharmaceutical refinements, developed into the salt which is to the European sojourner in the tropics what the Davy lamp is to the miner? Finely told in Sir Thomas Watson's 'Practice of Physic'—a 'professional classic,' if only for the scholarly finish of its language and the artistic cadence of its periods—the story redounds to the credit of the Society but for whose emissary the discovery might have had to wait, who knows how long? Even in the modern day the Jesuit remains true to his scientific traditions—witness those worthy descendants of the Pere Bosovich, the Padre Secchi, famed for his 'Solar Physics,' and his successor in the directorate of the Vatican Observatory, the Padre Denza. The latter, indeed, besides his work in seismology perpetuated on identical lines by members of the Society throughout Italy, will always be remembered for his demonstration of the origin of that scourge of the Mediterranean seaboard, the



ANDREW MACK

As Shaun, the Post, in "Arrah-na-Pogue"

wind known as the 'sirocco.' Having surmised that the said wind was always coincident with a sand-storm in the Sahara, he stationed a correspondent at the border-land between the Tell, as cultivated Algeria is called, and the great desert, with instructions to telegraph to him on the Italian littoral whenever a sand-storm was brewing. 'Detto fatto'—the correspondent acted accordingly. On came the wind, the Padre Denza being duly prepared for its advent, at various points of the Italian shore, with huge facades of cardboard wet with gum. And sure enough, as it passed overseas inland a thick layer of sand was deposited on the said 'facades,' thus explaining what had been observed, but not traced to its cause, by Celsius—namely, the sense of heat, of weight, of general depression, and lowered vitality experienced during the prevalence of the sirocco—an experience not to be escaped till, by reclamation and crop-culture, the Sahara ceases to be the 'sand ocean' it has been from time immemorial. Inspired by the traditional genius of the Society, the Padre Massaia in his thrilling record of mission work thirty—nay, forty—years ago in the Galla country (west of Abyssinia), ascribes to his nature-study and his command of the healing art the success of the enterprise which brought him the gratitude of the Pope and the title of Cardinal. Setting out as a simple monk about the middle of last century long before the opening up of Egypt to civilization and the present facilities for travel, he reached the scene of his labors with only the Bible and the crozier of St. Francis. First he began to make friends with the savage natives by teaching them the 'arts of peace' and of civilized life—down to tenement structure, cooking and clothing. All this time he was quietly mastering their language, till he constructed its grammar for them, and finally translated into it portions of Holy Writ. Then he set up a printing press (thanks to subsidies from the Propaganda) and taught the younger of the natives to read. Still his progress—well-nigh single handed—was slow, till the periodical outbreaks of small-pox gave him his opportunity. He vaccinated as many of the natives as he could prevail upon to submit to the operation, and when the tribe at the next epidemic of the disease found his patients 'immune,' while those who had held back from becoming so either died or emerged from it disfigured, their liking for him deepened into love and a superstitious belief in his power. The success of his mission was then assured. Yes, the poet-laureate of the society was warranted in typifying the mission march of Loyola as that of a well-meaning, beneficent giant:

"Tellus gigantes sentit iter, simul 'dola nutant; fana ruunt; micat Christi triumphantis tropeum, Cruxque novos numerat cientes.

Videre gentes Xaverii jubar Igni curusco nubila dividens, Cœpitque mirans Christianos Per medios fluitare Ganges."

But it was in the degree in which they reinforced religion with science, above all with the healing art in its widest sense, clinical and hygienic, that the Jesuit apostles effected their most salutary work—a work which made them the progenitors, so to speak, of Livingstone and Bishop Pattison and Dr. Stewart of Lovedale—a work which, if pursued in the spirit of these pioneers, will go far to conciliate for the Society an admiration and a sympathy hitherto withheld from it even among Catholics themselves.—The Lancet.

"Tellus gigantes sentit iter, simul 'dola nutant; fana ruunt; micat Christi triumphantis tropeum, Cruxque novos numerat cientes.

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His Exile Ended

The death of Joseph Carey, which occurred in Orillia Sept. 25th, removed from this vale of tears to his eternal reward, a dear little lad, who spent most of his blameless life a patient sufferer.

The deceased, who was in his 15th year, was a son of Mr. and Mrs. John Carey of No. 6 Nelson St., St. Catharines, formerly of Hamilton, Ont. The funeral took place from Orillia to St. Mary's Cathedral, Hamilton, and after a short service at the grave his remains were laid at rest in Holy Sepulchre Cemetery. R.I.P.

TOPICS OF AN OLD-TIMER

(Continued from page 1.)

down as Aaron Burr, and I think unjustly. He has been described as a libertine among women, ambitious among politicians, and a disrespector of his seniors among military men. Even Washington himself, they say, he affected to despise. In this article portraits are given of John Jay, first Chief Justice of the United States; Rufus King, Minister to England; Robert E. Livingston, Minister to France; General Alexander Macomb of the revolutionary army; Gen. Geo. Clinton, Governor of New York; Major-General Philip Schuyler, father-in-law of Alexander Hamilton; and of Aaron Burr and Alexander Hamilton, the principals in the story. At the present day Hamilton is the political godfather of the Republican party, while Burr is looked upon as an erratic man of genius. When Burr killed Hamilton in a duel, duelling was the fashion, and in Ireland no man was of any account who had not had a shot at his enemy. Even Henry Grattan, sensible and virtuous as he was, persisted in having "a shot at that fellow." Sir Jonah Barrington, in one of his Irish books of reminiscences, tells of a visit that Aaron Burr once paid to Henry Grattan, when the latter was attending parliament in London, which is amusing enough to introduce here:

"Colonel Burr, who had been vice-president of America, and probably would have been the next president, but for his unfortunate duel with Alexander Hamilton, came over to England and was made known to me by Mr. Randolph of South Carolina, with whom I was very intimate. He requested I would introduce him to Mr. Grattan, whom he was exceedingly anxious to see. Col. Burr was not a man of very prepossessing appearance; rough-featured and neither dressy nor polished; but a well-informed, sensible man, and though not a particularly agreeable, yet an instructive companion."

"People in general form extravagant anticipations regarding eminent persons. The idea of a great orator and an Irish chief carried with it, naturally enough, corresponding notions of physical elegance, vigor and dignity. Such was Col. Burr's mistake, I believe about Grattan, and I took care not to undeceive him."

"We went to my friend's house, who was to leave London next day. I announced that Col. Burr, from America, Mr. Randolph and myself, wished to pay our respects, and the servant informed us that his master would receive us in a short time, but was at that moment much occupied on business of consequence. Burr's expectations were all on the alert. Randolph also was anxious to be presented to the great Grattan, and both impatient for the entrance of this Bemosthenes. At length the door opened, and in hopped a small, bent figure, meagre, yellow, and ordinary; one slipper; one shoe; his breeches knees loose; his cravat hanging down; his shirt and coat-sleeves tucked up high, and an old hat upon his head.

"This apparition saluted the strangers very courteously, asked without any introduction, how long they had been in England, and immediately proceeded to make inquiries about the late General Washington and the revolutionary war. My companions looked at each other; their replies were caustic, and they seemed quite impatient to see Mr. Grattan. I

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Average weekly collection, 3s. 6d.

No endowment whatever, except HOPE. Not a great kind of endowment, you will say, good reader. Ah, well! Who knows? Great things have, as a rule, very small beginnings. There was the stable of Bethlehem, and God's hand is not shortened. I HAVE hopes. I have GREAT hopes that this latest Mission, opened by the Bishop of Northampton, will, in due course, become a great Mission.

But outside help is, evidently, necessary. Will it be forthcoming?

I have noticed how willingly the CLIENTS of ST. ANTHONY OF PADUA readily come to the assistance of poor, struggling Priests. May I not hope that they will, too, cast a sympathetic and pitying eye upon me in my struggle to establish an outpost of the Catholic Faith in this—so far as the Catholic Faith is concerned—barren region? May I not hope, good reader, that you, in your zeal for the progress of that Faith, will extend a helping hand to me? I cry to you with all earnestness to come to my assistance. You may not be able to do much; but you CAN DO A LITTLE. Do that little which is in your power, for God's sake, and with the other "pittles" that are done I shall be able to establish this new Mission firmly.

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"ARTHUR, Bishop of Northampton."

Address—FATHER H. W. GRAY, Hempton Road, Fakenham, Norfolk, England.

P.S.—I will gratefully and promptly acknowledge the smallest donation, and send with my acknowledgements a beautiful picture of the Sacred Heart. This new Mission will be dedicated to St. Anthony of Padua.

could scarcely contain myself, but determined to let my eccentric countryman take his course; he appeared quite delighted to see his visitors, and was the most inquisitive person in the world. Randolph was far the tallest and most dignified looking man of the two, gray-haired and well-dressed; Grattan, therefore, of course, took him for the Vice-President and addressed him accordingly. Randolph at length begged to know if they could shortly have the honor of seeing Mr. Grattan. Upon which our host, not doubting but they knew him, conceived it must be his son James for whom they enquired, and said he believed he had that moment wandered out somewhere to amuse himself.

"This completely disconnected the Americans, and they were about to make their bow and their exit, when I thought it high time to explain; and, taking Col. Burr and Mr. Randolph respectively by the hand, introduced them to the Right Honorable Henry Grattan."

"This picture of Aaron Burr here drawn is different from the usual American estimate, by which he is considered to have been an Adonis, a man of the most polished style and manners and capable of creating havoc among susceptible women. The Randolph that Sir Jonah introduces to us in the foregoing sketch was, I suppose, John Randolph of Roanoke, who is considered to have been a rather rough but very eloquent man, who did not like the Irish.

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The Flowing Blue Platter

When the door had closed, Elizabeth Randall turned to her friend, who had thrown herself on the couch. Jacqueline Winthrop Livingston was altogether too stately a name to be borne by such a small person in every-day life. It was obvious that she must be dubbed "Jack," although that masculine title was comically at variance with the dainty maid who answered to it.

Now Elizabeth knelt by the couch and put her arms round her friend. "What is it, dear?" she whispered. "Oh, nothing, Beth, only I'm tired and don't seem to get rested."

Elizabeth passed her hand caressingly through the shining waves of hair that were the envy of half the college. "Never mind, Jackie. Vacation will be here before you know it. Think of the good times ahead."

"That's just it, I am thinking about them, and they can't be. No sea-bathing with you, Beth, no canoeing, no golfing, no coaching, nothing all the summer but the dreariest kind of an exile."

"What do you mean, Jack Livingston? You pledged August to me." "My pledge will have to go the way of proverbial fair promises. When I was home Sunday mother made me see Doctor Mattocks, and he's put all sorts of notions in her head about my nerves. I've just got a letter. While the rest of the family disport themselves in Europe I am to be banished to a farmhouse in the wilds of Maine. The real country, none of your resorts, and the existence of a cabbage! Beth, I shall die!"

Elizabeth did not answer. "Think of it!" continued Jack. "Rest and simple farm life! I shall be reduced to a delight in feeding hens and acquire a taste in pigs."

"Jack," asked Elizabeth, "do you have to go alone?" "There's no one to go with me. Father needs his ocean trip, mother won't leave him, and she can't travel with Lucia."

"I mean, is it doctor's orders?" "Why, no." "Then I'll go with you." "What do you mean?" cried Jack, sitting up and scattering pillows broadcast.

"I mean I'll share your exile— if you want me." "Want you! And give up all your summer? Oh Beth!" "This is how it happened that when the stage from South Patna Hill dragged its slow way up the three miles of steep country road one day in early July, two girls sat together on the slippery cushions. The white dust rose in clouds, the afternoon sun shone hot and merciless, the raw-boned horses put no heart in their enterprise, and the old man on the front seat slouched, half asleep, reins in hand.

As the stage climbed higher, however, cool little breezes began to blow, the horizon widened into unexpected amplitude, and when the crest of the hill was gained, there burst into view a full circle of billowy hills and purple mountains serrating the sky-line.

"Oh!" exclaimed Jack. "Tis sightly, ain't it?" remarked the driver, rousing at the welcome sound of a voice. "There ain't a prettier view in Maine." Then, with an effective flourish of his whip, he rattled his team through the broad main street of the little village, and out on the side-road, where lay the Albee farm.

"Think of having the whole Presidential Range in your front yard!" said Jack, the next morning, as she stood on the porch after breakfast and pointed over the miles of woodland to the western wall of mountains.

"Yes," returned Mrs. Albee, the farmer's wife, enthusiastically and literally. "Only that's full forty mile away, and we won't own further'n the foot of the pasture slope. I like being where there's something going on myself. Over to the village, now, it's real lively."

"I'm afraid the liveliness will be too much for you in your present condition," remarked Elizabeth, a little later, as the two friends sauntered through the pretty, sleepy streets of Patna Hill. "Haden't you better go back to the hens and pigs?"

"Hens are the most unsoothing things I know," laughed Jack. "Beth, look at that dear, wee doll's house and the old-fashioned garden, and the little woman who had just escaped from Cranford. I am going to speak to her."

Miss Sarah Pettis, seeing two young ladies stop at her small white gate, straightened up from her weeding and carefully wiped her hands. Her wavy curls bobbed expectantly and her face lighted up with pleasure. Miss Sarah's callers were not so frequent that they failed to cause a delightful little flutter.

"May we look at your flowers?" asked Jack, smiling radiantly at the little figure. "What is it?" thought Elizabeth. "Jack doesn't seem to make any effort, but she has a way with her. It's just so at college; let Jack smile at a girl and she's gone."

The girls walked slowly along the tiny paths bordered with rows of tall hollyhocks, groups of bachelor's buttons, low, bright clumps of pansies and sweet fringed pinks.

"Won't you come in and rest?" asked Miss Sarah, as they drew near the open side door. Jack looked longingly at the cool interior. "I am tired," she acknowledged.

The little room was as quaint as its owner. Unconsciously Miss Sarah had attained artistic results with painted floor, braided rugs and old blue china. Some shelves of the latter made Jack jump up and exclaim: "Beth, just see this railway plate!"

Miss Sarah beamed. "I wouldn't part with my old china for any money," she said. "Most of it was my grandmother's, and it hasn't hardly ever been out of this room."

Jack drank the clear water and nibbled on the delicate sugar cookie offered by her hostess. "You've a nice little sum tucked away on those shelves," she remarked. "Some of the pieces are quite rare."

Miss Sarah regarded the girl admiringly. "You're real knowing. That's what a lady from New York told me. She was staying at the hotel, and she heard about my blue ware, so she came in to see it. But I wouldn't let her have one bit. They'll never go for money, though they may for love. I says to her, and of course I wasn't called on to love her. She was a rich, fine lady, and not a bit home-like, as you are. She told me she'd give me fifteen dollars for this platter."

Miss Sarah took down a dish. "What a beauty!" cried the girls. "Yes," returned Miss Sarah. "I set a heap by it. Miss Van Dyke, that was her name, said it was flowing blue, you see how the color's kind of mixed with the white. I always thought it was along of its being a bad job, but she says they prize them high. Yes, she said she'd give fifteen dollars, but I wouldn't hear of it. You see, it was grandmother's, and with this conclusive evidence of her regard Miss Sarah replaced the platter.

Miss Sarah's little house became the girls' headquarters when they were in the village. They ran in and out to the great delight of the solitary woman.

"To think that those pretty young things should care to see an old lady like me!" she would say to herself. "With all their schooling, too! They are just like apple blossoms and the very prettiest posies I ever raised."

As the summer wore on Jack grew brown and strong and rested. If hens and pigs never claimed her rapt attention, she at least regarded them with more indulgence, and she entered heart and soul into the beautiful world of outdoors. The two girls spent long, quiet hours in the pine woods, they explored the country on foot, and drove about behind a rickety old nag called, or mis-called, "Frisk."

"What's in a name?" asked Jack, the first time she saw the beast. "Everything the horse doesn't possess," responded Elizabeth. "All went happily until one day Jack slipped on a stone and sprained her foot, condemning her to close imprisonment in her room. Over came Miss Sarah, the very spring of her curls alert with sympathy."

"It's a shame!" she panted, breathless with her long, warm walk. "I'm glad you didn't do it coming to my house; I should feel real responsible."

When Miss Sarah went she left a basket by Jack's side. "Just a bit I cooked up for you," she said. With a sudden impulse Jack put up her arm and drew the prim little head. A moment later Miss Sarah was hurrying down the road, her curls disheveled and a queer but pleasant glow in her heart.

"I'm going to try once more," declared Elizabeth. "That will make six days, and finish up the week properly. I'll see what Fuller's Crossing can produce. It's fifteen miles from here, so I shall be gone most of the day, Frisk being faithful but not fast. It's rather fun, people are so queer. Most of them are pretty keen for a bargain."

It was a long day to Jack when Elizabeth went to Fuller's Crossing. She missed her companion, the weather was oppressive, she was restless from her continued imprisonment, and worried over the dish. Altogether her spirits were at a low ebb. Toward the last of the afternoon she fell into a doze, and when she woke Elizabeth was sitting on the bed, looking very mysterious and happy.

"You've found it!" cried Jack. "Yes, I've found it. It's exactly like the other, I know," and Elizabeth produced a platter. Jack gave an ecstatic squeal.

"How can I ever thank you!" "Perhaps you won't want to thank me when you find how much I paid for it," returned Elizabeth. "You probably got it at a great bargain; such way-off people couldn't know of its value."

"Don't hug any fond delusions. Way-off people have an abiding appreciation of dollars, and this particular family was not distantly connected with the sharks. Jack, I paid twenty dollars for that platter!"

Jack whistled softly. "And when you count in Frisk's hire, which isn't exorbitant, but adds to the sum total, your platter isn't exactly a bargain, at least on your side. I'm powerful sorry, Jackie, and I want to pay half."

"Indeed you shan't, you blessed girl! After all the work you've done! It's all right, dear. My purse will stand it if I take it out of my candy money next winter."

"And, after all, it isn't grandmother's."

"Elizabeth! As if the situation wasn't harrowing enough! Need we tell her?" "She'd take much more pleasure if we didn't, but it doesn't seem just square."

"I suppose not," sighed Jack. The first cool breezes of September were blowing when Jack got out once more, and drove to the village, holding the platter in her lap. Miss Sarah was delighted to see the girls. She received them in her rarely used parlor, with all its glories of beflowered carpet, knitted robes and Nottingham lace curtains. Jack put the platter on the center-table and prepared to confess. She had gone no further than praise of the cookies, when a knock called Miss Sarah away. The girls heard her talking in the kitchen, and a man's gruff voice replying. Suddenly she hurried into the room, seized the platter and was gone. When she came back it was with a satisfied smile.

"You never saw a man so pleased," she said. "He looked as if he never had a kind word spoke to him before. Poddlers ain't likely to get anything but the leavings of politeness. His wife is sick and been in the hospital, and they've been hard put to get along. I was sorry I couldn't spare anything to buy some of his things, but 'There,' says I, 'I've cooked up a lot of nice doughnuts, and if your wife's sick she'd relish a little cooking that ain't her own.' So I just filled up the platter, and he drove off pleased as Punch. The doughnuts were good, if I do say it."

"But you'll never get your platter back!" cried Jack. "Oh, I told him he needn't return it. I've forgotten where he said he lived, but it's a long way from here, and he don't get in these parts often. Besides, it's something pretty for his wife to look at."

Jack gasped. Was the little woman crazy? "But you thought so much of it, Miss Sarah!" Miss Sarah laughed. "Land, child, you didn't think that was grandmother's platter, did you? Bless you, I wouldn't carry that out of the house myself, for fear it would get broke. It did look like it, though, didn't it? I got it at South Patna for a quarter, but when you put it beside of grandmother's you could see it was coarse and cheap."

Elizabeth hastened to the door and looked up and down the street. No wagon was in sight. She came back, saying something about Frisk getting impatient, and Jack could hardly help giggling aloud at the very improbability of her excuse.

Both girls kept straight faces, however, until they were in the carriage and well on the way to the farm; then they looked at each other and burst into laughter. "It's an expensive smile, though," said Elizabeth, wiping her eyes. "But, after all, I am not sure that it isn't worth it."

When Jack left Patna Hill she went directly to her college room. Her family had not returned from Europe and the house was closed. One of the first things she took from her trunk was grandmother's flowing blue platter, which had secretly been put there by Elizabeth, at Miss Sarah's request.

With it she found a note in the old lady's still, prim handwriting. "There isn't anybody else I'd let have this," it said. "I'd like to have you keep it for all you brought to me."

"Money wouldn't buy it, but love did," whispered Jack, softly. "Dear Miss Sarah! But, Beth," she added, aloud, "think of that twenty-dollar platter being banged about by the broommaker's wife! I suppose it has been broken in a thousand pieces by now."—Mary E. Mitchell in the Youth's Companion.

Good Judgment

Women are distinguished more for qualities of the heart than of the head and no true woman would wish it otherwise; but with all her wealth of love and tenderness and sympathy there is no reason why every sensible woman should not cultivate a certain degree of good judgment.

Much of a woman's success or failure in life depends upon her ability to value things at their real worth, to put herself in the place of others and realize that there are two sides to every question, and that one's dearest friend may be in fault on certain points, while the bitterest enemy may be right on others. This is a lesson that is difficult for many women to learn, and they refuse to believe it until it has been brought disappointments.

Sometimes the most unsuspecting women have the best judgment. They do not suspect their friends of wrong, but they realize from the experience of their own natures that one is liable to find some ugly traits in the most beautiful characters and that on the other hand there are few so depraved as not to be capable of some little kindness and generosity.

The woman of good judgment does not despise the advice of others. She listens to all and takes their ideas for what they are worth, and, unlike some women, she believes the priest knows more about conducting the affairs of a parish, the doctor about treating a case and the teacher about teaching a school than she does herself.

If her judgment is good and true in regard to persons and to the things that are really worth while in life, she will seldom be found wanting on minor points, and her husband will find in her a faithful companion and adviser, while to her children she will be the embodiment of human justice and wisdom.

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Table for the month of October 1906, including the Rosary and Angels. Columns include Day of Month, Day of Week, Color of Vestment, and the name of the feast or saint.

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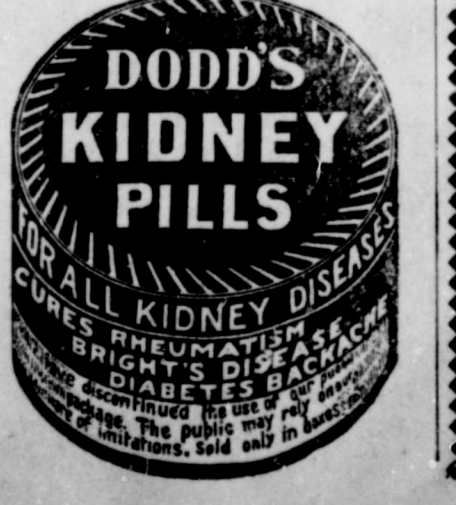
Haldimand County Councillor tells how Psychine cured his Lung Troubles

"I contracted a series of colds from the changing weather," says Mr. Bryce Allen, a well-known resident of Jarvis, Ont., and a member of Haldimand County Council for his district, "and gradually my lungs became affected. I tried medicine and doctors prescribed for me, but got no relief. With lungs and stomach diseased, nervous, weak and wasted, I began to use Psychine. With two months' treatment I regained my health. To-day I am as sound as a bell, and give all the credit to Psychine."

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The Defection of Mr. Slattery

(The Catholic Mirror, Baltimore.)
The Rev. J. R. Slattery, formerly well-known in Baltimore, where he was for a time superior emeritus of the St. Joseph's Society for Negro Missions in this city, has renounced his faith.

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criticism had found a disciple, who in accepting them might still be called a good Catholic.
Then come the details of his further readings of schismatic and atheistic writers, at the end of which he forms the following conclusions:

1. In almost every case of a contested point between Catholics and Protestants the latter are right and the former wrong.
2. The widespread use of inventions, forgeries and interpolations on the part of Catholics.

Again in the Syllabus all modern government is condemned, yet papal infallibility was carried in the Vatican Council by a majority vote—an essential element of modern government. This, moreover, is held in opposition to the traditions of the churches which had any: French, German, Bavarian, Austrian, Piedmont.

There are some further details, more or less nauseating to the average Catholic, of his trend of thought, leading finally to the denial of practically everything of Faith. In addition he casts some utterly unworthy aspersions on St. Mary's Seminary, and students for the priesthood in general, and upon the conduct of the Church in relation to the negro.

Commenting in the Baltimore American, upon Mr. Slattery's article, Rev. William E. Starr, of Corpus Christi, says as follows:
"The Rev. J. R. Slattery's renunciation of his priesthood and of the Catholic religion does not in the least surprise me. It would have been more honest, however, had he done so long ago. I have been looking for it for several years. I suppose the authorities in the Church are wiser and more prudent than I am in such cases.

It was in line with his overbearing manner that he undertook to charge the priests and the people of the South with discouraging his labors for the colored people. One would have thought that nothing had ever been done for them until he came to the front. Because they did not drop all the work in which they were engaged and which was, after all, their first concern, and take up his ideas with enthusiasm, he charged them with indifference and coldness toward him.

This was several years before the advent of the Mill Hill Fathers from England. I remember, also, how very distasteful the move was to the old colored people, who had been baptized and brought up in the Cathedral parish and in the old chapel of St. Mary's Seminary. More room was needed in the Cathedral. St. Mary's was closed to the laity, and there was nothing to do but to have separate churches. Every Catholic church in Baltimore and Washington had, and has still, its large contingent of colored people, and there has always been the best feeling between them and their white coreligionists.

Any allegation, therefore, of indifference to the work for the colored people is the offspring of a disgruntled man.
"Mr. Slattery was and is, I am told, a very wealthy man, and he spent his money without stint, but I have never heard that he was especially fond of personal work among the colored people. Northern people prefer them at a distance.

These years in Richmond saw the first sloughing off of my priesthood. I entered the capital of "The Lost Cause" with the faith a devout mother had impressed upon her only child. Upon leaving it my frame of mind may be summed up thus: The story of Adam was a myth; the Pentateuch composite; Chronicles a priestly recast of Kings, the Deluge a myth, or at most partial; Abraham, Isaac and the other Patriarchs, if real personages, were painted in the Bible much as the Lives of the Saints; the Levitical Code post-exilic, with perhaps a strain or tradition coming down from Moses; the Psalms, with perhaps one exception post-exilic; no sign of immortality in the Hebrew Canon, or of original sin. In a word, the conclusion of higher

One of the most beastly attacks which he has made is that upon St. Mary's Seminary. This institution has been before the people of Baltimore for over 100 years. It has educated hosts of the most distinguished laymen, Protestant as well as Catholic, from all parts of the country. It has trained, educated and sent forth from its walls the flower of the Catholic clergy, and needs no apology from me. We may dismiss this part of Slattery's diatribe by putting him, and others like him, upon one side, and upon the other such men as Cardinal Gibbons, Bishop Curtis, the rank and file of the priests of this diocese and of the numbers in the episcopate of the United States. Let who will mark the contrast and decide for himself.

Mr. Slattery anticipates clerical ridicule and calumny. He may possess his soul in peace. After the first natural movements of indignation at the unworthiness of his imputations, I can promise him that the clergy of the country will think very little more about him. He says 'one must bear them in silence', and, therefore, pours out his soul in floods of printer's ink. Requisite.

Consanguinity and Heredity.
(Catholic Messenger.)
There are not a few people who think that some of the church restrictions with regard to marriage among relatives by blood are founded on something a little better than old fog notions with regard to the possible danger to the offspring of such marriages that has no definite basis in scientific investigation.

As the work will not be readily available to all, though most public libraries will have or can obtain copies of this census report, we have preferred to abstract certain passages which show very clearly the influence of consanguinity in producing congenitally blind and deaf children. A certain number of children are born blind every year. Of these, four times as many have parents who are cousins by blood as of those whose parents were not so related. These statistics are not made with reference to only a few cases, but include altogether nearly sixty thousand instances, so that there seems to be no doubt that the rule deduced can be considered as representing no mere coincidence, but an actual relation of cause and effect. We quote Dr. Bell's exact words in this matter:

The most significant fact to be derived from these figures given in table XIX, is found in the showing that of the 2,537 blind whose parents were cousins, 632 or 25 per cent. are congenitally blind, of whom 350 or 55.4 per cent. also have blind relatives of the classes specified, while among the 55,980 who were not so related the number of congenitally blind is but 6.8 per cent., and of these only 1,923 per cent. have blind relatives. With regard to congenital deafness, the case is almost, though fortunately not quite, as bad as regards blindness. Dr. Bell says: "The most striking feature seems to be the large

proportion of congenitally deaf among those whose parents were cousins. The percentage of the congenitally deaf is nearly three times as great among those whose parents were cousins as among those whose parents were not. This fact has been known for the last ten years, and these statistics have been confirmed by investigators in other countries. In fact it is now generally accepted that these statistics with regard to the greater number of these born deaf from consanguineous marriages absolutely prove the advisability of the old ecclesiastical regulations, and demonstrate only too amply how wise beyond their generation were the ecclesiastical authorities in making such regulations.

These statistics, far from representing the state of affairs worse than it is, probably minimize it somewhat, for people often refuse to admit such consanguinity, and, as is stated by Dr. Bell in his discussion of the statistics, it is probable that there are not a few of the born blind whose parents were cousins who either are unaware of that fact or prefer not to state it in the answer to the questions as put to them. On this matter he says: "These would be the true percentages on the usual assumption that the ratios in the 'not stated' cases are substantially the same as in the cases stated, but in the present case there is some reason for supposing that they are different. Some people are sensitive to questions concerning consanguinity in marriage, especially where defective offspring have appeared; and in such case no reply would be an easy way of evading the question. It may be possible, therefore, that the proportion having parents cousins may be larger among the 'not stated' than the stated cases." This would make the condition of affairs in this matter actually worse even than has been said.

There are now some twenty states in the union in which the marriage of first cousins is forbidden by law, so the extent that such marriages are declared null and void. An attempt was made last year to include such a restriction in a law with regard to marriage and its impediments which failed to pass the last Legislature of New York State. The reason for such drastic measures is to be found in these recent statistical investigations, which go so far to prove the wisdom of the old-time Church authorities. If there has been, as seems to many, a decrease of the natural repugnance to such marriages in recent years, and if there has been a tendency to allow dispensations more easily than before, especially to our foreign-born population, it is to be hoped that this recent report will tighten the bond of ecclesiastical jurisdiction and reinvigorate the old natural feelings that the contemplation, of such marriages used to arouse.

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**In and Around Toronto**

**OCTOBER DEVOTIONS.**

The feast of the Most Holy Rosary was observed in the churches on Sunday and special devotions are held every Wednesday and Friday evening throughout the month of October.

**A.O.H.**

At the last meeting of Div. No. 1, A.O.H., the members had the pleasure of addresses from Rev. Father Kincaid of Youngstown, Ohio, and Mr. O'Shaughnessy of Oswego.

**MR. MICHAEL J. PERRY.**

We have been reminded from several sources that in our account of the jubilee of St. Basil's parish we have forgotten one whose name should not have been omitted from amongst those to whom honor and recognition are rightly due. Mr. Michael J. Perry is known to everyone in the parish and there are doubtless many scattered throughout Canada and the United States who remember the faithful Sacristan of St. Basil's. Mr. Perry is an Irishman, but since 1873 his home has been with the Basilians at St. Michael's College. Though a layman he observes the rule of the House and lives as one of the Community. As Sacristan Mr. Perry has religiously cared for the sacred vessels and the vestments given to his charge and his fidelity, has been shown from year to year in the beautiful repository and Christmas Crib, always the work of his hand. It is not the faculty and parishioners alone that appreciate Mr. Perry, but former students remember him kindly, and indeed it was one of those now a pastor in the city who first drew our attention to our omission. After nearly thirty-five years at the College, Mr. Perry is as faithful and enthusiastic in the work of beautifying the house of God as at the beginning, and that he has lived to share in the Golden Jubilee of St. Basil's is a source of pleasure to his many sincere friends, who also hope for him many more years to continue in the work of his heart in the home of his adoption.

**"AT HOME."**

St. Helen's Court, No. 1181, C.O.F. will hold their annual "At Home" on Wednesday evening, the 17th inst. The Assembly Hall, Temple Building, has been secured and the Queen's Own Orchestra will be in attendance. The affair promises to be most enjoyable. Committee in charge—J. J. Downey, chairman; O. T. Loftus, T. C. Tracy, T. W. Fullan, W. J. Mahar, John A. Muldoon, J. R. Bradley and J. F. Strickland, Sec.-Treas., 23 Saunders Ave.

**HONORS FOR JAS. F. COSGRAVE**

Mr. James F. Cosgrave, the eighteen-year-old son of Mr. and Mrs. L. J. Cosgrave, is the late winner of several honors, and as a result congratulations are pouring in from all quarters. He is the winner of the Argonaut Rowing Club junior singles and also of the Club Championship and the Dufferin Medal, and this feat is reported as something never before done in a single day by a member.

**RENEWAL OF MISSIONS.**

The renewal of the Missions given last year by the Redemptorist Fathers in St. Mary's, St. Paul's and St. Helen's parishes will begin in the respective parishes on Sunday, the 21st inst.

**DEATH OF LITTLE ANNIE McNAMARA.**

Annie McNamara, the little seven-year-old daughter of Mr. and Mrs. P. McNamara, and sister of Mr. M. McNamara, an employee of the Catholic Register for a number of years, died on Thursday last, the 4th inst., after an illness of only four days. Diphtheria was the cause of death. Interment took place on Friday in Mount Hope Cemetery. The sudden taking off of their little one has roused much sympathy for her family. R. J.P.

**LETTER OF CONDOLENCE TO MISS JENNIE HIGGINS.**

Dear Sister Knight,—It has pleased our Heavenly Father, who in His infinite wisdom and justice doth all things for the best, to take unto Himself your beloved father, and we with you and your family mourn the loss not only of a worthy and respected citizen, but an ardent and devoted member of our Holy Mother Church. What a holy consolation to know that your dear father died embracing the true faith and rich in the memories of many good deeds rendered. We only hope and pray that God will give you strength to bear with Christian fortitude the loss of so kind and loving a father.

Hope whispers fondly, "your dear father will meet us at Heaven's bright portals where partings and sorrows shall come never more."

Signed on behalf of the Ladies' Auxiliary Knights of St. John.  
L. O'LEARY, President.  
ADELINE JORDAN, Rec.-Sec.

**CHILDREN'S AID SOCIETY.**

The quarterly meeting of the Children's Aid Society took place in their hall, Shuter St., on Monday evening, Rev. Father Whelan presiding. Despite the rain a fair number were present, amongst them being Rev. Fathers Macanah and Nasr, Miss Walsh, Mrs. P. Hynes, Mrs. French, Mrs. Egan, Messrs. Eugene O'Keefe, M. J. Heaney, J. J. Murphy, P. Hynes, D. Miller, Jas. Rodgers, P. O'Connor, Wm. Halley, L. J. Cosgrave, J. B.

O'Regan, C. McCabe, L. V. McBrady, Mr. Temple, F. P. Lee and others. Mr. J. J. Murphy acted as secretary. The Treasurer's report showed a good balance in hand after which the President, Mr. M. O'Connor gave interesting details regarding the Society's work. The suggestion of Mr. L. V. McBrady that the Society be brought to the notice of the Catholic public by the distribution of its printed annual report, was approved by the meeting. The report of the Agent, Mr. P. Hynes, showed a reduction of complaints for the quarter. During this time 95 cases affecting the interests of 114 children had been reported. The wards now in the hands of the Society are 12; all are doing well. Rev. Father Whelan congratulated those present on the work that had been done, and well done, and regretted that more were not interested in so laudable an object. After the payment of fees the meeting adjourned.

**AT ST. FRANCIS.**

The seventh centenary of St. Francis was observed in the church and parish placed under his special patronage with all the enthusiasm which previous preparation had promised. The triduum preceding was well attended and the day itself was a grand testimony of the piety of the parishioners and of their fidelity towards their saint and patron. Mass by the Pastor, Rev. Father McCann, was said at 5 o'clock. At 6 o'clock a second Mass was said by Rev. Father Carberry, while at 9 o'clock His Grace Archbishop O'Connor was the celebrant, Rev. Fathers McCann, Carberry, McGrand and Cline, assisting. Special singing by the choir and hymns to St. Francis by the children of the school, were also given. His Grace spoke on the life of St. Francis, "The poor man of Assisi," taking for his text and applying to him the words "Learn of Me, for I am meek and humble of heart and you shall have rest to your souls." The sketch as drawn by the Archbishop was a very human and attractive picture of the Saint, and the congregation and the societies especially were urged to still further zeal in his regard. At the Masses about five hundred approached Holy Communion. After Mass the Archbishop visited the schools, where he delighted the children with his approval of their fire-drill, their general appearance and their piety and devotion as he had seen it that morning. The culmination of the Feast was witnessed in the evening, when the beautifully decorated altars, large congregation, and the presence of the various parish societies, made an inspiring scene. The Sodality of the Blessed Virgin and Sacred Heart League occupied seats on the epistle side of the church while Saint Vincent de Paul and Holy Name Societies occupied the Gospel side. Solemn Vespers were sung by Rev. Father Player, C.S.B., with Rev. Fathers Carberry and McCann as assistants. A picturesque and highly pleasing feature of the celebration was the reception of about forty young girls into the Sodality of the Holy Angels. Attired in white, each wearing her red ribbon and all preceded by their pretty banner, the children were a delightful picture to contemplate, and their devout responses to the questions addressed to them were a source of edification to all present. The singing of O Salutaris by Mr. F. Fulton was fine and devotional. The sermon was preached by Rev. Dr. Teefy, C.S.B., and his address was an eloquent portrayal of the virtues and life of St. Francis. After a pleasing reference to the reception into the Sodality of the Holy Angels, the story of St. Francis was given. This great central figure of the thirteenth century, this apostle of poverty and humility, St. Francis is not surpassed in virtue by even the chosen twelve. Concluding, Rev. Dr. Teefy urged upon his hearers to imitate the examples of their chosen saint and patron. About one thousand had approached the sacraments during the week and on Sunday the parishioners were congratulated by Father McCann for the spirit with which they had entered into the work. The celebration of the centenary was in every respect a decided triumph for the parish.

**NEW SCHOOL HOUSE.**  
A permit has been granted for a new school to be built at the corner of Hamburg avenue, north of Ebor street. The cost will be about \$11,000.

**CONGREGATIONAL SINGING.**

Congregational singing was introduced at St. Helen's church on Sunday evening last. The Sodality of the Blessed Virgin sang the alternate psalms and verses of the hymns and it is hoped that in time the entire congregation will take part. The attempt so far is very successful.

**A CALL FOR YOUNG MEN.**

At St. Francis' church on Sunday the Pastor, Rev. Father McCann, said that when seeing the large number of young ladies present that morning in a body to receive Holy Communion, the thought had come to him, why could not the young men be seen monthly in the same way? The young men had souls to save and were subject to at least as many temptations as the young ladies. Perhaps, said Father McCann, it is not the fault of the young men; it may be that they have not been sought after and invited as they should have been. Now, however, it is to be hoped that arrangements will be made some time in the near future whereby the members of the Holy Name Society will approach Holy Communion monthly, and be present as a body in the church just as the members of the young ladies' Sodality are now.

**HON. T. P. O'CONNOR WILL BE HERE.**

On Saturday evening the people of Toronto are to have the privilege of seeing and listening to Mr. T. P. O'Connor, one of the most noted Irishmen of the day. Besides his parliamentary career of twenty-five years during which the eyes of the Irish everywhere have been upon him, Mr. O'Connor is known as one of the foremost journalists of his time. He is also a magnificent speaker and a treat for those who will hear him; is undoubtedly in store.

**A STRONG PROTEST**

(Continued from page 1.)  
We also, dearly beloved brethren, desire to relieve ourselves of all responsibility for the calamities that now menace our country. The law of separation in its present shape will not only rob France of her title of a Catholic nation, but will likewise rob of real liberty to profess a religion which was her very life and the source of her greatness during many centuries, and which alone can assure her order and peace in the future. At Catholic Bishops and as Frenchmen, as it is possible for us to help enforce such a law?

**ST. MARY'S SCHOOL HONOR ROLL.**

Pupils who have obtained Testimonials of merit for good conduct and application during the month of September:  
Senior IV., Excellent—1 Harry Sullivan, 2 Thomas Lundy, 3 Romeo Grossi, 4 John Cronin, 5 John Lane, Good—1 Edward McCool, 2 Leo Ryan, 3 John Skain.  
Junior IV., Excellent—1 John Bannon, 2 Fred Fensom, 3 Wm. Hand, 4 Francis Hickey, Good—1 Hugh Callaghan, 2 Gordon Fensom, 3 Joseph Deferari, 4 Peter Hally, 5 Joseph Skain.  
Senior III., Excellent—1 Clifford Landreville, 2 Wm. Madigan, 3 Edward Keating, 4 Edw. Spelman, Good—1 Henry Overend 2 Jno. Dunahy, 3 Edw. McTague, 4 Louis Scallion, 5 W. Ingolsby.  
Junior III., Excellent—1 Gordon Oswin, 2 Basil McCormick, 3 Hubert Foley, 4 Leo Shannon, Good—1 Michael Montone, 2 James Banane, 3 Patrick Cassidy, 4 Edward Campbell, 5 James Ryan.  
Senior II., Excellent—1 Eugene Shannon, 2 Clarence Hickey, 3 Alfred Irvine, 4 Graham O'Neill, 5 Richard Foley, 6 James Akrey, Good—1 Vincent Defoe, 2 David Christie, 3 Arthur Kinsella, 4 Francis Marryn, 5 Francis Ryan, 6 Percy McGee.  
Pupils who obtained the highest

**number of notes in the monthly competition:**

Form IV., Sen. Div.—1 Leo Albert, 2 Thomas Lundy, 3 Inzie Milne, 4 Edward McCool, 5 Leo Ryan, 6 John Cronin.  
Form IV., Jun. Div.—1 Wm. Hand, 2 John Bannon, 3 Fred Fensom, 4 Edward Divine, 5 Joseph Deferari, 6 Francis Hickey.  
Form III., Sen. Div.—1 Edw. Spelman, 2 David Dinan, 3 Basil Watson, 4 Francis O'Connell, 5 John Harris, 6 Thomas O'Connell.  
Form III., Jun. Div.—1 Patrick Cassidy, 2 James Ryan, 3 Wm. Murphy, 4 Louis Scaret, 5 Gordon Oswin, 6 James Spelman and Edw. Campbell (tie).  
Form II., Sen. Div.—1 Clarence Hickey, 2 Eugene Shannon, 3 John Jordan, 4 Samuel Priet, 5 Ernest Walsh, 6 James Malone.

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**rise of religious worship," that in the practice of their religion there shall not be imposed upon them a form of Church government which their conscience will not permit them to accept; they demand that the fact should not be ignored that in every case and in every country the legalized organization of Catholic worship should be arranged only after a full and complete understanding with the Supreme Head of the Church; they demand that if they are resolved to bring about a separation between Church and State at any and every cost, they will at least leave us in possession of the property which belongs to us and in the enjoyment of the liberties guaranteed to us by the common law, as is done in all countries that are really free. We cannot bring ourselves to believe that a deaf ear will be turned to these demands.**

"In this hour of sore trial for France," concludes Pius X., "if all those who desire to defend the supreme interests of the Fatherland with all the resources at their command will work as they ought in the cause of religion, united among themselves and in union with the Bishops and ourselves, there will be no reason for despairing of the salvation of the Church of France. On the contrary, there will be good grounds for hoping that she will be raised to higher dignity and will resign her former prosperity. We entertain no doubts in regard to Catholics rendering full compliance with our instructions and desires. We shall endeavor to obtain for them, through the intercession of Mary, the Immaculate Virgin, the aid of the divine goodness."

A union of hearts, filial obedience, generosity, a spirit of sacrifice and a fervent recourse to prayer—such is the programme marked out for us by the Supreme Pontiff which we should like to see carried out. Forgetting all past differences, all of you, dearly beloved Brethren, should be one in heart and soul with your Bishops and your priests in the work of preserving and defending our holy religion with perseverance and energy, avoiding everything savoring of sedition and violence in conformity with the instructions given by the Supreme Authority. If in defiance of the decision of the Head of the Church they attempt to establish associations which will be Catholic in name only, none of you, under any pretext whatsoever, must consent to be enrolled in such associations.

Your Pastors are resolved to submit to spoliation and poverty rather than prove false to their duty. You will understand that all the faithful are bound in conscience to assist them by contributing, each according to his means, to defray the expenses of religious worship and of its ministers.

Finally, because our cause is the cause of God, and without His assistance all efforts to secure a victory will prove abortive, we should redouble our prayers with greater assiduity and fervor. Through the intercession of the Most Holy Virgin Mary, who has showered upon our country so many marks of her predilection, we shall supplicate the Heart of Jesus, "who loves France," to keep this country, which is so dear to us, faithful to its Christian vocation, so that it may, under the aegis of its ancient religion, continue to fulfill its glorious destiny.

This letter will be read from the pulpit in all the churches of France on Sunday, September 23. Given at Paris at a fully attended meeting September 7, 1906: Francois, Cardinal Richard, Archbishop of Paris; Victor-Lucien, Cardinal Lecot, Archbishop of Bordeaux; Pierre, Cardinal Coullie, Archbishop of Lyon; Etienne, Archbishop of Sens; Marie-Alphonse, Archbishop of Cambrai.  
Francois, Archbishop of Chambéry, Fulbert, Archbishop of Besancon; Rene-Francois, Archbishop of Avignon; Rene-Francois, Archbishop of Tours; Pierre, Archbishop of Bourges; Eudoxe Irene, Archbishop of Albi; Frederic, Archbishop of Rouen; Jean-Augustin, Archbishop of Toulouse; Francois, Archbishop of Aix; Louis-Joseph, Archbishop of Reims; E.-Christophe, Archbishop of Auch; Leon-Adolphe, Archbishop of Sida, Co-adjutor to Cardinal-Archbishop of Paris;

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