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VOL. XI, No. 30

TORONTO, THURSDAY, JULY 30, 1903

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Pope Leo's XIII's Pontificate

Rome, July 10.—The augurs again forecast the future of the Papacy. A reaction will set in, say some, there will be a change say others both are mistaken. The Holy See is not subject to such mutability. The policy of the Papacy is based on observation and experience of life. For the Pope life is the sum of functions opposed to immutability. The political gossips of Prussia and of the reaction, in order to guide their hopes, have invented a sort of erratic psychology of the chief power in the world. Successive Popes are supposed to contradict each other after the fashion of parliamentary ministers. The late pontificate is imagined to have been the antithesis of the previous reign; the intransigent Pius IX., passes on the keys of Peter to the "liberal" Leo XIII. It is precisely this difference between the two Popes that has given rise to the queer theories about the succession of Leo XIII.

On the whole, however, if Pius IX., closing a period of concentration, made ready the period of conquest of which Leo XIII., was the "representative" Pontiff, in the sense of Emerson and of Carlyle, he traced, at the utmost, certain marks which his successor did not imitate, but broadened. Cardinal Mastai completed and crowned three centuries of conservative policy, marked by the broad lines of doctrinal and disciplinary measures marked out by the Council of Trent. The change of policy is measured in the Church by the turning points of human history. Thus, Leo the Great, Gregory VII., Innocent III., Sixtus V. and Leo XIII. have arranged the inherent elasticity of Christianity in accordance with the demands of new eras. At every historical epoch the Vatican makes an effort to acclimatize itself, an effort that depends both on the fundamental functions of the Papacy and on the powers of adaptability of the Catholic religion.

This progress, or even this evolution, does not depend, however, on the personal sympathies of the Pontiff, nor on the imperative force of events; it arises from the irremissible necessity for the spiritual ministry to adapt its methods of government and of influence to the times. By the laws of supernatural and of human dynamics, a great Pope answering in a way to the appeal of facts or to a nominal decree of Providence, has always been there to preside over this renovation and to settle it for a whole series of generations.

Leo XIII. was one of these predestined Popes. That is why his pontificate modified the rules of wisdom and dictated the precepts of pontifical practice. To reduce a reign to one man's improvisation, even though that man is a genius; to make it come to an end as soon as a new Pontificate dawn, is a philosophical view that reveals the partisan or the opponent. The Papacy bases its action on interests, needs and powers. Interests create needs and needs create powers; interests, needs and powers supply to the spiritual organism the power of induction and transmutation that are essential to make the Church breathe in the external atmosphere.

In the second volume of his "History of the Popes" Ranke ascribes to the Vatican the incomparable faculty corresponding to the "general spirit" of each period of civilization. Now

Leo XIII. adapted the central government to the Democratic period. "Catholicism directed to the powerful elements of the time," such was his idea, and the idea will continue till this period of life has reached its boundless extension and a new cycle begins.

Whether his successor, is Rampolla, De Pietro, Svaampa or Gibbons, the Papacy will keep step with the march of history and will continue Leo XII's reign. Such is the true aspect of the Holy See, whose action is inspired by the distinctly perceived needs of religion and of society and not at all by theory, still less by psychology. The "faction" which William II. and Franz Josef profess to be able to manage in the Conclave can spread as much as the please the face of a "reactionary" Pope, the facts will necessarily give them the lie.

This prolonged harmony between historic periods and the policy of the Holy See, therefore, throws light on the true figure of Leo XIII. and marks out the significance of his reign. Each Pontiff preserves the unchangeable deposit and directs it toward the realities of his time. The second part of his ministry is in turn divided into three portions, current affairs, passing reforms and lasting policies that are reiterations for a whole period.

Leo XIII. had so powerfully marked out the concentric lines of Papal action; he had corresponded with such faithful precision to the interests, the needs and the conditions of the new era; he has stamped with so firm an imprint the ideas and the tumult of the age, that he has opened the way for the future and holds it with a steady hand. Through his experience and his austere meditations at Perugia, being predestined to lead religious thought, he did not create, but reflected the new existence of the Papacy in its relations with the world. He was above all the "historic" man.

The ideal of the "White Man" is clear; to break with the old monarchic and conservative conceptions; to watch and guide the democratic social currents; to fight, so far as the necessities of diplomacy permit, the reactionary objects of old parties; to map out this policy, at the same time wise and bold, in his instructions to the French Catholics; "to prepare for his country and for the regular mechanism of the Holy See a form of Italian unity, out of which would arise a federation that would give the Pope more air and scope and to Italy a life more in accordance with her genius and traditions.

Christian democracy thus forms the central point of the policy; it is the legacy he will transmit to his successors to be developed and enriched. With what tentacious strictness, with what art in transition has he spread this bulletin gold in resounding and magnificently stamped coin, his social encyclicals show.

But in order that the irrevocable design may take definite form he did not limit himself to appeals to doctrine nor to combined strategy; after having supported openly the "representative" Catholics of democracy, Cardinal Manning in England, Mgr. Ireland in the United States, Caefinali at Santha, Cardinal Simor and Prince Zichy at Vienna, M. De curtous in Belgium, M. Schaeplan at The Hague, M. Leon Harmel and the Abbe Lemize in France, he organizes in "that land that Alpine divides and sea and Alps surround" a concrete type from which men of action may take their model.

He overthrows the old "Opera de Congress" and gives it a new form; in place of the former president, Count Paganuzzi, a conservative, he puts in Signor Grosoli, a democrat; at the head of the second democratic group, the workingmen's branch, he places Count Medolago, the grandson of Joseph de Maistre, the man of initiative and of conquest, Signor Toniolo spins on the movement with ideas, and spurs on the movement with ideas.

In their recent circulars the two leaders, Signor Grosoli and Count Medolago, limit the effort to a general concentration on a democratic basis. In the name of the Pope and backed by his letters they demand that the world of the little shall be turned into an "autonomous class" by the "reform of the labor contract," "trade unions" and "labor legislation." M. de Vogue foresaw these events: "The day when the church places on the chair of St. Peter a Pope animated by the ideas of Cardinal Gibbons and Cardinal Manning the Church will rise in the world as the most formidable power it has ever known." This seen in 1892 points out to us "this Pope, who with a broad and bold gesture sweeps aside three centuries of closest diplomacy, will take up again at the origins the tradition of the great Popes, who collected crowds, who emancipated peoples, who were social legislators."

In 1887 Cardinal Manning wrote in behalf of Cardinal Gibbons, who was pleading at Rome in behalf of the Knights of Labor: "The Holy See will certainly be informed of the state of affairs in the New World by the mem-

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orable letter of the Cardinal. This letter opens up a new and practical method of action. This episcopacy is the most efficacious instrument at the disposal of the Holy See for obtaining information about the local situation, and for the execution of its plans. Until now the world has been governed by sovereign dynasties; henceforth the Holy See will address itself directly to the people with which the Bishops have daily relations. Rome will be the stronger the more this truth is made clear and is generally understood. Never has the episcopacy been as free from the civil power as it is to-day, nor more united in itself and with the Holy See.

Parties had turned the Church and democracy into enemies, always on the watch and always ready to attack each other, when by nature these two forces should march together for the same goal, supporting each other. The Papacy and the people will embrace each other, and in that holy embrace stifle the principles of individualism.

Protest Against Disability of Certain Schools

To the Editor Catholic Register:

The results of the High School entrance examinations, now to hand, enable us to study in a new light the action of the Separate School Board in abolishing the fourth class in several of our city school. It has been already shown that geographical considerations or regard for the welfare of the children whom it is proposed to drag from one end of the city to the other, had no place in such a case. It remains to show that efficiency was equally disregarded, and this has been very effectually done by the following figures:

According to The Register of July 9th, six pupils from St. Anne's School passed the De La Salle entrance examination, four from St. Cecilia's, 16 from St. Helene's, 17 from St. Mary's, 13 from St. Patrick's, 12 from St. Michael's, 12 from St. Paul's. These are the favored schools, in which alone, according to a recent decree, the fourth book is to be taught. Now let this record be compared with that of St. Peter's School, from which it has been resolved to take away the fourth class. Nine pupils of St. Peter's School were successful at the De La Salle entrance examination. In addition to these, two faced the Public School entrance examination. One of these passed, whilst the other obtained considerably more than the total required in order to pass, but failed because of being a few marks below the minimum in one subject. How does this record of St. Peter's School made both in the Public and Separate School examination compare with that of other schools, such as St. Michael's, St. Paul's, St. Patrick's, St. Mary's at De La Salle alone? These schools, be it remembered, had a constituency of 600, 700, 1,000 L-300 families, from which to draw for support. Yet here is the result: St. Mary's 17, St. Patrick's 12, St. Michael's 12, St. Paul's 12, St. Peter's 10 (one might fairly say 11)! Yet the resolution has been passed to destroy

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Archbishop Bruchesi's Letter on the Pope

Archbishop Bruchesi's pastoral letter relative to the death of the Pope contains the following:

"The fatal tidings which we have dreamed during the past few days have just reached us: Leo XIII. is dead. How deeply we are pained in the heart by these words. The very moment we are penning them the air is tolling from the bellies of all the churches in Montreal.

"What a contrast with the triumphant acclamations which we heard about the same hour in St. Peter's Basilica on the 20th February, 1878. The newly-elected successor of Pius IX. then made his appearance before 50,000 people and imparted his first blessing to Rome and to the world at large. What rejoicing! What transports of delight! What heartfelt manifestations of piety! What ardent wishes of longevity for him whom the Holy Ghost had selected for the Supreme head of the Church! The hour has remained engraved on the tablets of memory as one of the sweetest of our life. We assisted at the inauguration of a reign not less glorious than fertile in works, a reign the duration of which by an act of divine goodness has transcended our most sanguine expectations.

HIS VOICE IS SILENT.

"Twenty-five years have elapsed and now the magnificent reign is closed. The voice of the great Pope is silent, his hands will impart blessings no more. The pontifical throne is vacant, the Vatican is deserted because its King is gone; and our bells interpreting by their sad and mournful tones the language of universal sorrow, proclaim aloud that the Church is a widow, and that the Catholic people are bereft of their father.

"True, such a great loss should not have surprised us. How could the venerable size of ninety-four conquer the grave illness which had befallen him? Nevertheless, his struggle with death bordered on the prodigious. The earth world followed its every phase in minutes detail with an interest and a hope which bespoke the love and veneration in which he was held. Skilled physicians employed all the resources of their art. It seemed to them that to prolong his precious life for a few years, or even for a few weeks, was a holy work of which the Church might benefit immensely.

"We hoped against hope. From every corner of the globe the fervent prayers of millions of souls ascended to the throne of the Most High. They solicited perhaps a miracle. Perhaps it was not rather a continuation of the miracle which has excited the admiration of the world for so many years?

"Though Leo XIII. had already accomplished great things, it seemed as if he was to behold with his own eyes the triumph of his goodness which nothing had been able to weary, and of his gentleness which remained divinely serene in spite of the severe ordeals through which his soul had passed. Such was his earnest desire. Mindful of the words of our Lord about the Apostle St. John, we might beseech the Master to lease his faithful servant upon earth till the hour marked for His divine intervention in behalf of the desolate Church. The Master had his own secret designs. He wished that affliction and charity should sanctify the last days of Leo XIII., and so they were. Affliction and charity did indeed all the heart of our great Pope from the beginning of the sad persecution of those admirable religious congregations with whose cause he had identified himself.

SOLICITUDE FOR FRANCE.

"The persecutors belonged to the nation which of all others had been

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HIS LAST HOURS.

"No wonder then that piety with all its consolations and charms embalmed the last days and the dying moments of our Pontiff. What courage amidst his sufferings, what calm at the approach of death, what perfect submission to the will of God. He was told one day that he might recover; he was ready, he said, to resume his heavy burden. He felt his strength failing him; he was ready to

the constant object of his solicitude and tenderness. He condemned, he deplored their nefarious deeds; but he ever loved the nation itself, France, and he was always confident that it would return to the sense of duty and continue the traditions of its glorious past. We are sure that his thought of France till the end. He never spoke of it but in the kindest and gentlest of terms. He preferred to drink the bitter chalice of the drugs rather than do anything that might lead to deplorable rupture between the Church and her oldest daughter, and he went to Heaven bearing with him the hope of contemplating from high the triumph of virtue, justice and liberty, which it was not given him to contemplate here below. A beautiful, a precious death, a worthy echo of a grand life. Leo XIII. was without the shadow of a doubt the most prominent figure of the age, and this affirmation is the recapitulation of the testimonies which all have rendered to his memory.

Death of Bishop Clut

News comes from the West that the venerable prelate, Mgr. Clut, of the diocese of Arthabaska at Lesser Slave Lake, who has figured so prominently in missionary work in Canada during 65 years, has passed to his eternal reward. He had reached the great age of 94 years, and only retired from the onerous duties of his office a few years ago.

The Right Rev. Isador Clut was born at St. Lambert, Valence, France, on February 2, 1812. Joining the Oblat Order he came to Canada, and was ordained to the priesthood in 1837. He was soon afterwards sent as a missionary to the Mackenzie River district, and did noble work in spreading Christianity among the Indians and half-breeds. He was appointed Bishop of Arindin in Partibus in 1867, and has since been coadjutor to the late Bishop Farand, and the late Bishop Grouard.

Death of Father Lyonnais

Ottawa, July 28.—Rev. Father G. Lyonnais, parish priest of St. Albert, Prescott County, died early this morning at the Water Street Hospital from injuries received by falling down the elevator shaft at Ottawa University. The deceased arrived at the university last night to attend the annual retreat of the secular priests of the diocese, and, after greeting several colleagues in the priesthood, left them to retire to rest for the night. On reaching the third floor, he opened the door of the elevator shaft, supposing that it led into the bedroom assigned to him, and fell a distance of thirty feet. The fall fractured his left arm and caused internal injuries. Before his removal to the hospital Archbishop Duhamel administered the last sacraments of the church. The patient did not rally, but died about two hours afterwards. Father Lyonnais was 45 years of age and had been parish priest at St. Albert for several years.

The Late Michael Durham

Yesterday morning the funeral of the late Michael Durham took place to St. Michael's Cathedral.

The many ex-members of St. Michael's choir join in general sympathy with the family, Mr. Durham having been a continuous member of the choir during the past 45 years.

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HIS LAST HOURS.

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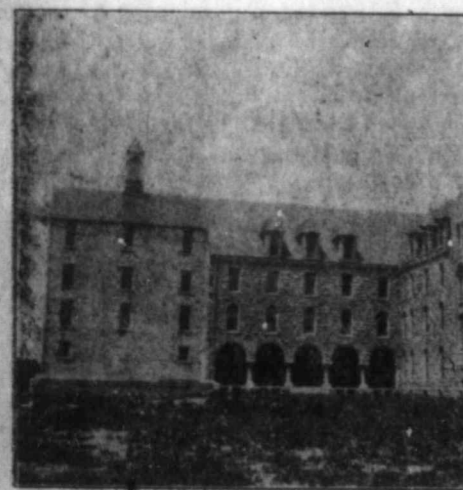
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THE ANNUAL PILGRIMAGE

To the Shrine of Our Lady of Peace at the Carmelite Monastery, Falls View, Ont.—Hundreds Attend from Buffalo, Rochester, Pittsburg, Toronto, St. Catharines, Thorold and Other Places—A Full Report of the Proceedings and the Hospice of Mount Carmel.

(Specially Written for The Register.)

The annual pilgrimage to the Shrine of Our Lady of Peace, situate at Falls View, Ontario, at which place the Carmelite Monastery is situated, took place on Thursday, July 16th, the Feast of Our Lady of Mount Carmel, and was one of the most successful of its kind ever held.



THE CARMELITE HOSPICE, NIAGARA FALLS, ONT. VIEW OF THE FALLS, HOSPICE IN DISTANCE

shining light in the home or elsewhere, to the aged mother and grandmother, whose long years of service in the battlefield of the world and at the home, had made them famous as honest, true and devoted Christian parents, whose chief and sole object was to bring up their children in the fear and love of God.

Precisely at 10 o'clock the Solemn High Mass commenced. Rev. Father Bubenheim being the celebrant, assisted by Rev. Father T. Maniecki, C. S. Sp., Philadelphia, as deacon, and Rev. M. F. Retka, C.S.Sp., Philadelphia, as sub-deacon.

The sermon was preached by Rev. Father P. J. Wilson, St. Stephen's Church, Buffalo, N.Y. The Rev. Gentleman gave a masterly discourse on the powerful intercession of the Blessed Virgin, and the great confidence we should have in her.

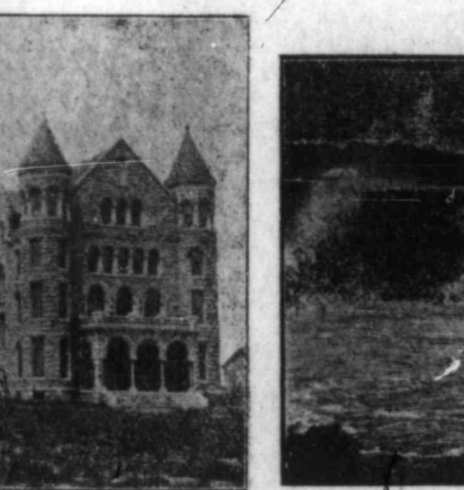
Here the preacher sketched the life of King Solomon and the great respect he had for his mother. He then transferred this scene to Heaven, where the Son and His Mother now reign gloriously on Thrones, for He remembers what she did for Him.

After the sermon lunch was partaken of, and a short rest taken before the afternoon services began. Towards noon large crowds began to arrive from Toronto, St. Catharines, Thorold, Merriton, and other places, so that nearly 1500 people participated in the spiritual exercises of the afternoon.

The late reigning Holy Father Pope Leo XIII., animated by the desire to increase the devotion to the Blessed Virgin Mary under the ancient and venerable title of "Mt. Carmel," in the year 1892 enriched the churches and chapels of the Carmelite Order with their great feast-day, July 16, on which the canonical approval of the primitive Rule of the Order by Pope Honorius III., in the year 1226, is celebrated; on the same day in the year 1251, Saint Simon Stock also received the Holy Scapular from Our Blessed Lady.

The Pope, Sixtus IV., Julius II., Gregory XII, and Clement VIII., in their Bulls, granted to the Order of the Carmelites, have defined and admitted a sub-deacon on the altar.

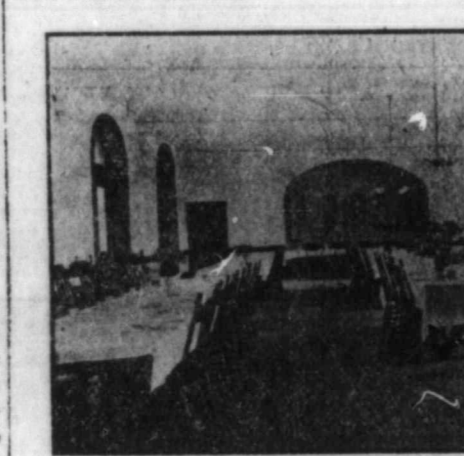
firmly that: "The sacred Order of the Blessed Virgin Mary of Mount Carmel which now flourishes in the Church of God and the professors of it are the lawful successors of the Holy Prophets Elias and Eliseus." St. Simon Stock, the man of prayer and perpetual exercise of celestial meditation, received many supernatural graces from God, and especially enjoyed the familiar conversation of the Blessed Virgin, who appearing one day to him, told him that shortly some religious men, who were under her protection, were to come from Palestine to England and that he should embrace their institute.



VIEW OF THE FALLS, HOSPICE IN DISTANCE

This prediction of the Blessed Virgin was verified in the year 1212, when Sir Richard Grey and Sir John Viscay, returning from Palestine with the English fleet that was sent thither to succor the Christians against the Saracens, they brought with them from Mount Carmel, two religious men, Rhodolphus and Yno. Simon admonished by the Blessed Virgin went and cast himself at the feet of these fathers, who immediately admitted him amongst them.

He led an exemplary life, and he was looked upon not as one from earth, but as an angel who had come down from Heaven.



THE HOSPICE REFECTORY

He composed many prayers and others in honor of the glorious Mother of God, and particularly the following: Flower of Carmel, Blossoming vine, splendor of heaven, Virgin bearing. Singularly meek Mother, not knowing man, To the Carmelites give privileges, O Star of the Sea.

Saying these ejaculatory prayers with great fervor, he deserved to be heard by the Blessed Virgin. As he was upon his knees in the Oratory, the most glorious Virgin, clad in great splendor and surrounded with a multitude of Blessed saints and thousands of Angels, appeared to him, holding a brown Scapular in her hand, she said to him: "Receive, most beloved son, the Scapular of thy Order, a sign of my confraternity, a privilege both to thee and to all Carmelites, in which he that dieth shall not suffer eternal fire; behold the Sign of Salvation, a safeguard in danger, a covenant of peace and everlasting alliance."

Having said these words, she left the sacred habit in his hands and vanished. This happened on the 16th day of July, A. D. 1251, in the Carmelite Convent of Cambridge, which, like that of London, went by the name of the White Friars, so called from the white garment (the imitation of the cloak of Elias) that our religious ordinarily wear. Now the Carmelites wear both the white cloak of Elias and the brown Scapular of the Blessed Virgin Mary, and well do they wear both garments, remembering their double descent.

O happy Order! O glorious privilege to be elected out of thousands as the bodyguard of the Immaculate Queen. Happy all those who are allowed to wear her livery.

After the sermon lunch was partaken of, and a short rest taken before the afternoon services began. Towards noon large crowds began to arrive from Toronto, St. Catharines, Thorold, Merriton, and other places, so that nearly 1500 people participated in the spiritual exercises of the afternoon. Hymns in English, German and Latin were sung in unison until: "At last a soft and solemn breathing sound, Rose like a stream of rich distilled perfume. A sermon in German was preached

by Rev. Father F. X. Neubrand, S. J., Buffalo.

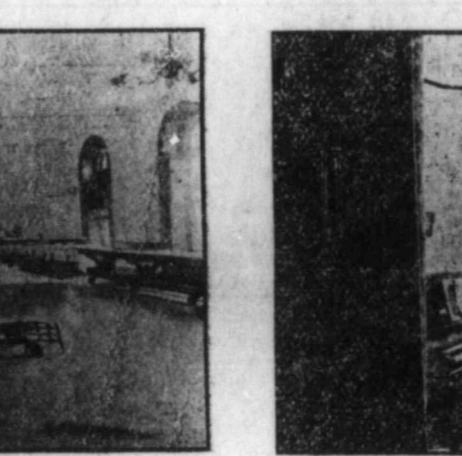
Solemn Benediction was given by Rev. Father Cyprian, the Italian pastor, Niagara Falls, N.Y., assisted by Rev. F. Naniecki, C.S.Sp. as deacon, and Rev. F. Retka, C.S.Sp., as sub-deacon. The papal benediction was imparted by Very Rev. Father A. Kreidt, O.C.C., ex-Provincial of the Carmelites. Holy God, we praise thy name, sung in German and in English and the "Te Deum" brought the services to a close. Very Rev. Father Kreidt, O.C.C., presided at the organ at the morning service, the music being supplied by a choir from



A BIT OF THE RECEPTION ROOM

Buffalo, N.Y. The Shrine of Our Lady of Peace was thronged from early morning with devout worshippers, all eager to gain the great indulgences attached to the Feast of Our Lady of Mount Carmel. The priests were kept busy giving Holy Communion until near noon time. The altar was beautifully illuminated with colored electric lights and ornamented with flowers.

"An inner chamber in the Temple, light With hanging tapestries and blossomed flowers, Whereon, like stars that shine when



A BIT OF THE RECEPTION ROOM

darkness lowers, The waxen tapers shed their golden light." How many prayers were offered up for spiritual and temporal favors and swelled on high like fumes of sweet-smelling incense before the Throne of the Most High.

"Prayer is the soul's sincere desire, Utter'd or unexpress'd, The motion of a hidden fire, That trembles in the breast." The Mount Carmel Privileges are many. The following are the devotional exercises for gaining the indulgences of the Scapular Feast: To assist the Faithful, who are desirous of partaking of the Indulgences, granted the Churches of the Carmelites in this pious undertaking, and especially to prevent tediousness and distraction through the repetition of the same prayers, the Carmelite Fathers have compiled a book entitled "The Scapular Feast and the 'Toties Quoties' Indulgence with appropriate prayers for gaining this Indulgence."

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The privilege granted by papal brief is identical with the Indulgence granted

public dining room affords. The lighting, heating and the cooking, too, is done exclusively by electricity furnished by the great cataract itself. Indeed as regards the completeness of its appointment in this respect, the Hospice enjoys the unique distinction of being the most perfectly equipped building in the world. The water used is from a living spring, which flows from a rock 145 feet below. Ample sized toilet bathrooms are on every

of the churches of the Franciscans for August 2, which is called the Portiuncula Indulgence, and a plenary indulgence can therefore be gained by all the Faithful of both sexes, after they have worthily confessed and communicated, as often as they visit a church of the Carmelites during the time before the closing of the first Vespers of the Feast — on July 15, from about 2 o'clock p.m., until sundown on the day following—with the condition that at every visit pray according to the intention of the Holy Father. (The prayers for Indulgences to be found in this book.) Whenever July 16 falls on a week-day and the feast by special Indult is celebrated on the Sunday following, the Indulgence can then be gained from 2 p.m. on Saturday until sundown on Sunday. This great privilege is extended only to the churches of the Carmelite Tertiaries, and still less to parish churches. A continual stream of people kept passing from the shrine to the altar placed at one of the sides of the Hospice and then through the Hospice proper a full description of the building is as follows:

The Hospice of Mount Carmel is an ideal, commodious and modern guest house. It is a part of a grand plan for an edifice to include a Shrine, a Hospice and a Monastery. As yet the Hospice is the only portion completed, but that section has been finished in every detail. It was opened for guests in 1896.

The guest rooms number fifty. Each one is nicely furnished for all necessities and comforts, and some of them are large enough to accommodate a small family or party. The rooms all open into the immense corridors. These corridors are twelve feet wide with lofty ceilings. They are splendidly lighted and are airy and cool even in the hottest days of summer. Off the main hall is a large office with long distance telephone connection and a complete assortment of maps, guides and other sources of information for the travellers.

The library, which is on the second floor, has most exceptional advantages as regards space, light and location. It occupies the entire width of the main building and opens on to a balcony directly over the front entrance. It commands an extensive view of entrancing and ever charming beauty. No does the soul inspiring scene fade from sight with the passing day; it takes on a different aspect, and when the moon sheds its pure radiance on tossing waters, field and shadowy



A BIT OF THE RECEPTION ROOM

go the scene is one of indescribable loveliness. The comforts and conveniences of the spacious halls cannot be too strongly emphasized; but these are only one of the many agreeable comforts. A large dining room, with seating capacity for over one hundred guests, runs the full length of the front of the building, and outside is a magnificent portico with massive granite pillars, from the shady depths of which one can view the river, rapids, the orchard and the tennis court. There is likewise a charmingly appointed dining room for those who prefer a quieter service than the

Among the guests being: Principal White, Normal School, Ottawa; Dr. and Mrs. Turner, Dublin, Ireland; Dr. J. K. Barrett and daughter, Winnipeg; W. Tracey, Toronto; Mr. Joseph Kreur and son, Pittsburg; Mr. Brush, United States Consul, and wife; W. A. Fitzgerald, County Cork, Ireland; Mrs. A. M. Murphy, Hamilton, Ont.; Miss Hagan, Hamilton, Ont.; William Winterberry, Toronto, Ont.; Harry Winterberry, Toronto, Ont.; R. J. Louis Cuddihy, Montreal, P.Q.; Mr. and Mrs. Bailey, Fellside, Colorado;

floor, and the plumbing is perfect in every detail. Probably no place on the American continent is more familiar to the tourist or more easily reached than Niagara Falls. All the great railroads of the continent have direct connections for that point.

The Carmelite Hospice is on the main line of the Michigan Central Railway. Its grounds touch the beautiful observation station at Falls View. Over this road, besides the main line M. C. R. trains from east and west, there pass the Niagara Division M. C. R. trains, T. H. & B. trains and C. P. R. trains.

The local electric roads, having direct connection with all the electric roads between Niagara Falls and Buffalo, run to the gate of the Hospice grounds. No more sublimely picturesque or advantageous site than that occupied by the Hospice of Mount Carmel can be found on the Canadian border. The building faces the east at an elevation of 150 feet above, and slightly southwest of the Canadian Falls. From the windows, the piazzas and the grounds can be seen the American and Horse Shoe Falls, the rapids and several miles of the upper river, the great steel arch bridge, the City of Niagara Falls, N. Y., a portion of the wondrous gorge and a vast tract of exquisite landscape over which health-giving and invigorating breezes are ever playing.

Among the clergymen present were: Right Rev. Monsignor Adolf, Williamstown, N. Y.; Very Rev. Father D. Best, O. C. C., Prior of the Carmelite Monastery; Very Rev. Father A. Kreidt, O. C. C., ex-provincial; Rev. Father Paul, O. C. C., Pittsburg Pa.; Rev. Father Anselm, O. C. C., Carmelite Monastery, N. Y.; Rev. Father Louis, O. C. C., Carmelite Monastery, N. Y.; Rev. Father Lawrence, O. C. C., Carmelite Monastery, N. Y.; Rev. Cyril Kehoe, O. C. C., Chicago, Ill.; Rev. Gabriel Brown, O. C. C., Pittsburg, Pa.; Rev. A. D. Brenna, O. C. C., Chicago, Ill.; Rev. Leo Gard, O. S. B., Oklohama, Okla.; Rev. H. Nouis, C. S. Sp., Philadelphia; Rev. J. O'Gorman, C. S. Sp., Philadelphia; Rev. P. Anselm Lochyler, O. S. B., St. Vincent's; Rev. P. Gabriel Schaller, O. S. B., Peru, Ill.; Rev. P. J. Wilson, Buffalo; Rev. Father Cyprian, Italian pastor, Niagara Falls, N. Y.; Rev. H. F. Neubrand, S. J., Rector St. Ann's, Buffalo; Rev. Dominic O'Malley, O. C. C., Niagara-on-the-Lake; Rev. Elias Schauer, C. S. S. R., St. Mary's, Buffalo; Rev. Augustine Thumel, C. S. S. R., St. Mary's, Buffalo; Very Rev. Dean Morris, P. P., St. Catharines, Ont.; Rev. Father Fred. Rohleder, Chancellor St. Michael's Cathedral, Rev. Father Smith, P. P., Merriton; Rev. Father Sullivan, P. P., Thorold; Rev. Father Lynch, St. Catharines; Rev. Father Lamarche, P. P., Sacred Heart, Toronto; Rev. James Minchan, St. Peter's, Toronto; Very Rev. W. F. Likely, President Niagara University; Rev. T. Naniecki, C. S. Sp., Philadelphia; Rev. F. Retka, C. S. Sp., Philadelphia; Rev. F. Halaweda, C. S. Sp., Philadelphia; Rev. J. Maloney, C. S. Sp., Pittsburg; Rev. J. Rubenheimer, C. S. Sp., Pittsburg; Rev. Father Beiden, Rector of the Cathedral, Buffalo; Rev. Father Birmingham, Cathedral, Buffalo; Rev. Father McNab, P. P., Niagara Falls, N. Y.

The following students: A. B. Mehler, C. S. Sp., Philadelphia; Jos. Halaburda, C. S. Sp., Philadelphia; Jos. Baumgartner, C. S. Sp., Philadelphia; Jas. Riley, C. S. Sp., Philadelphia; Geo. Schalz, C. S. Sp., Philadelphia; Dan McSweeney, Niagara University; Greg. Ash, Niagara University; John Belzer, Niagara University.

Through a curse, that on them Placed an edict Fate At their birth, they're always Thirty minutes late.

Who are half-past people? Who, and what are they? They're the rankest failures On this ball of clay.

That retards the wretches, Body, mind and soul— Nay, they rush like fury Ever for the goal.

Should Ambition tell them: "Seven sharp we start Out of fame in battle, Out of gold in mart!"

Then, at half-past seven, Breathless they would come Only to be hearing, Far away, the drum.

Thus the half-past people, Thro' the spleen o' Fate, Live, except at failure, Thirty minutes late.

—New Orleans Times-Democrat.

STAIRCASE FROM ENTRANCE

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

Educational St. Michael's College Under the special patronage of His Grace the Archbishop of Toronto, and directed by the Basilian Fathers. Full Classical, Scientific and Commercial Courses. Special courses for students preparing for University Matriculation and Non-Professional Certificates.

Loretto Abbey. WELLINGTON PLACE, TORONTO, ON. This fine institution recently enlarged to over twice its former size, is situated conveniently near the business part of the city, and yet sufficiently remote to secure the quiet and seclusion so congenial to study.

School of Practical Science ESTABLISHED 1878. Toronto. This School is equipped and supported entirely by the Province of Ontario, and gives instruction in the following departments: 1-Civil Engineering, 2-Mining Engineering, 3-Mechanical and Electrical Engineering, 4-Architecture, 5-Analytical and Applied Chemistry.

ST. JOSEPH'S Academy St. Alban Street, TORONTO. The Course of Instruction in this Academy embraces every branch suitable to the Education of Young Ladies in the Academic Department special attention is paid to MODERN LANGUAGES, FINE ARTS, PLAIN and FANCY NEEDLEWORK.

Mrs. Wells' Business College Cor. Toronto and Adelaide Sts. ESTABLISHED 1882. Day and Night School Individual Instruction All Graduates Placed in Positions.

RICE LEWIS & SON LIMITED CUTLERY We have a large stock of the latest patterns in table cutlery. CARVERS IN CASES DESERT SETS FISHERMANS Etc.

Sore Throat! Don't delay; serious bronchial trouble or diphtheria may develop. The only safe way is to apply Painkiller a remedy you can depend upon. Wrap the throat with a cloth wet in it before retiring, and it will be well in the morning.

When washing greasy dishes or pots and pans, Lever's Dry Soap (a powder) will remove the grease with the greatest ease.

SEVENTH MONTH 31 DAYS July THE PRECIOUS BLOOD

Calendar table for July 1903 with columns for Day of Month, Day of Week, and Color of Vestments. Includes feast days like Octave of S. John Baptist, Fifth Sunday after Pentecost, etc.

Business Men Who Walk Much DUNLOP RUBBER HEELS For That Tired Feeling

Children's Corner

IF I CAME FROM THE MOON.

Our eyes can see a pin on the floor, and they can see stars millions of miles away so long as their light comes to them. Our eyes are wonderful instruments. They do not have to be pulled out and pushed in, like a pair of opera-glasses, in order that we may make them long or short enough to see things through. There is a little arrangement back of each eye called the retina which fixes itself instantly to see what we want to see, be it near or far.

Chats With Young Men

BOYHOOD OF LEO XIII.

Salvatore Cortesi, in the July Independent, writes as follows of "The Boyhood of Leo XIII." "In an up-to-date American city it is difficult to imagine the life and surroundings of the former generations, but at Carpignano, Italy, where Pope Leo XIII. was born and passed his boyhood, every generation is like the previous one. The same steep and narrow roads, up which he ran on some errand for his mother, the same old buildings frowning down on slits called streets, in which the sun's rays seldom or never penetrated, the same donkeys, the panniers of which so fill the space between house and house that one has to flatten himself against the wall to allow them to pass, the same types of men, women and children, the same costumes and habits, the same eternal hills, bare, majestic and severe, rising to great heights about the little town, which is itself perched upon a mountain about 3,000 feet above the level of the seas.

THE DISCONTENTED DOLL.

The house was all still. Everybody had gone to bed, for it was after 12 o'clock. The nursery was quite dark, and quiet for a long time. But after a while a queer little voice spoke up and said: "Is anybody awake?" "Your voice sounds very squeaky to-night, Jacky," said somebody.

PREVENT DISORDER.

At the first symptoms of internal disorder, Parmelee's Vegetable Pills should be resorted to immediately. Two or three of these salutary pellets, taken before going to bed, followed by doses of one or two pills for two or three nights in succession, will serve as a preventive of attacks of dyspepsia and all the discomforts which follow in the train of that fell disorder. The means are simple when the way is known.

THEY MADE A MISTAKE.

"Is it possible," said the first magnate, "that our combination is illegal?" "Well, it seems so," said the second magnate, "but I'm quite sure that the Congressmen who passed the law didn't mean it. I have letters of apology from at least a dozen of them." - Pack.

THIS WILL REMIND YOU

that the pain of strains, bruises and sprains, common incidents of active out-door life, is drawn from aching bodies by Perry Davis' Painkiller, as a magnet draws bits of iron from sand.

The Rheumatic Wonder of the Age BENEDICTINE SALVE

This Salve Cures Rheumatism, Felons or Blood Poisoning. It is a Sure Remedy for Any of These Diseases.

A FEW TESTIMONIALS 193 King Street East, Toronto, Nov. 21, 1902.

John O'Connor, Esq., Toronto: DEAR SIR—I am deeply grateful to the friend that suggested to me, when I was a cripple from Rheumatism, Benedictine Salve. I have at intervals during the last ten years been afflicted with muscular rheumatism. I have experimented with every available remedy and have consulted many. I might say, every physician of repute, without perceivable benefit. When I was advised to use your Benedictine Salve, I was a helpless cripple. In less than 48 hours I was in a position to resume my work, that of a tinsmith. A work that requires a certain amount of bodily activity. I am thankful to my friend who advised me and I am more than gratified to be able to furnish you with this testimonial as to the efficacy of Benedictine Salve. Yours truly, GEO. FOGG.

Tremont House, Yonge Street, Nov. 1, 1901. John O'Connor, Esq., Toronto: DEAR SIR—It is with pleasure that I write this unsolicited testimonial, and in doing so I can say that your Benedictine Salve has done more for me in one week than anything I have done for the last five years. My ailment was muscular rheumatism. I applied the salve as directed, and I got speedy relief. I can assure you that at the present time I am free of pain. I can recommend any person afflicted with Rheumatism to give a trial. I am, Yours truly, (Signed) S. JOHNSON.

288 Victoria Street, Toronto, Oct. 31, 1901. John O'Connor, Esq., Nealon House, City: DEAR SIR—I cannot speak too highly of your Benedictine Salve. It has done for me in three days what doctors and medicines have been trying to do for years. When I first used it I had been confined to my bed with a spell of rheumatism and sciatica for six weeks; a friend recommended your salve. I tried it and it completely knocked rheumatism right out of my system. I can cheerfully recommend it as the best medicine on the market for rheumatism. I believe it has no equal. Yours sincerely, JOHN MCGROGAN.

475 Gerrard Street East Toronto, Ont., Sept. 18, 1901. John O'Connor, Esq., Nealon House, Toronto Ont.: DEAR SIR—I have great pleasure in recommending the Benedictine Salve as a sure cure for lumbago. When I was taken down with it I called in my doctor, and he told me it would be a long time before I would be around again. My husband bought a box of the Benedictine Salve, and applied it according to directions. In three hours I got relief, and in four days was able to do my work. I would be pleased to recommend it to any one suffering from lumbago. I am, your truly, (MRS.) JAS. COSGROVE.

7 Laurier Avenue, Toronto, December 13, 1901. John O'Connor, Esq., Toronto, Ont.: DEAR SIR—After suffering for over ten years with both forms of Piles, I was asked to try Benedictine Salve. From the first application I got instant relief, and before using one box was thoroughly cured. I can strongly recommend Benedictine Salve to any one suffering with piles. Yours sincerely, JOS. WESTMAN.

12 Bright Street, Toronto, Jan. 15, 1902. John O'Connor, Esq., Toronto: DEAR SIR—It is with pleasure I write this word of testimony to the marvelous merits of Benedictine Salve as a certain cure for Rheumatism. There is such a multitude of alleged Rheumatic cures advertised that one is inclined to be skeptical of the merits of any new preparation. I was induced to give Benedictine Salve a trial and must say that after suffering for eight years from Rheumatism it has, I believe, effected an absolute and permanent cure. It is perhaps needless to say that in the last eight years I have consulted a number of doctors and have tried a large number of other medicines advertised, without receiving any benefit. Yours respectfully, MRS. SIMPSON.

85 Carlton Street, Toronto, Feb. 1, 1902. John O'Connor, Esq., 199 King Street East: I was a sufferer for four months from acute rheumatism in my left arm; my physician called regularly and prescribed for it, but gave me no relief. My brother, who appeared to have faith in your Benedictine Salve, gave enough of it to apply twice to my arm. I used it first on a Thursday night, and applied it again on Friday night. This was in the latter part of November. Since then (over two months) I have not had a trace of rheumatism. I feel that you are entitled to this testimonial as to the efficacy of Benedictine Salve in removing rheumatic pains. Yours sincerely, M. A. COWAN.

Toronto, Dec. 30th, 1901. John O'Connor, Esq., Toronto: DEAR SIR—It is with pleasure I write this unsolicited testimonial, and in doing so I can say to the world that your Benedictine Salve thoroughly cured me of Bleeding Piles. I suffered for nine months. I consulted a physician, one of the best, and he gave me a box of salve and said that if that did not cure me I would have to go under an operation. It failed, but a friend of mine learned by chance that I was suffering from Bleeding Piles. He told me he could get me a cure and he was true to his word. He got me a box of Benedictine Salve and it gave me relief at once and cured me in a few days. I am now completely cured. It is worth its weight in gold. I cannot but feel proud after suffering so long. It has given me a thorough cure and I am sure it will never return. I can strongly recommend it to anyone afflicted as I was. It will cure without fail. I can be called on for living proof. I am, Yours, etc., ALLAN J. ARTINGDALE, with the Boston Laundry.

256 1/2 King Street East, Toronto, December 16, 1901. John O'Connor, Esq., Toronto: DEAR SIR—After trying several doctors and spending forty-five days in the General Hospital, without any benefit, I was induced to try your Benedictine Salve, and sincerely believe that this is the greatest remedy in the world for rheumatism. When I left the hospital I was just able to stand for a few seconds, but after using your Benedictine Salve for three days, I went out on the street again and now, after using it just over a week, I am able to go to work again. If anyone should doubt these facts, send him to me and I will prove it to him. Yours forever thankful, PETER AUSSER, Toronto, April 10, 1902.

Mr. John O'Connor: DEAR SIR—I do heartily recommend your Benedictine Salve as a sure cure for rheumatism, as I was sorely afflicted with that sad disease in my arm, and it was so bad that I could not dress myself. When I heard about your salve, I got a box of it, and to my surprise I found great relief, and I used what I got and now can attend to my daily household duties, and I heartily recommend it to anyone that is troubled with the same disease. You have this from me with hearty thanks and do with it as you please for the benefit of the afflicted. Yours truly, MRS. JAMES FLEMING. 18 Spruce Street, Toronto. Toronto, April 16th, 1902.

J. O'Connor, Esq., City: DEAR SIR—It gives me the greatest pleasure to be able to testify to the curative powers of your Benedictine Salve. For a month back my hand was so badly swollen that I was unable to work, and the pain was so intense as to be almost unbearable. Three days after using your Salve as directed, I am able to go to work, and I cannot thank you enough. Respectfully yours, J. J. CLARKE. 114 George Street, Toronto, June 17th, 1902.

John O'Connor, Esq.: DEAR SIR—Your Benedictine Salve cured me of rheumatism in my arm, which entirely disabled me from work, in three days, and I am now completely cured. I suffered greatly from piles for many months and was completely cured by one box of Benedictine Salve. Yours sincerely, T. WALKER, Blacksmith.

Address C. E. 199 KING ST. E. JOHN O'CONNOR, FOR SALE BY WM. J. NICHOL, Druggist, 17 King St. E. J. A. JOHNSON & CO., 171 King St. E. Price, 25 per box.

The Catholic Register

PUBLISHED EVERY THURSDAY BY THE CATHOLIC REGISTER PUBLISHING CO. PATRICK F. CRONIN, Business Manager and Editor.

Subscription: In City, including delivery, \$1.50 per annum; Outside, \$2.00. Single copies, 5 cents.

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THURSDAY, JULY 30, 1903

THE CONCLAVE.

Lurid are the stories cabled from Rome and other European capitals concerning the Conclave. There are stories of intrigue, strategy and faction that might fairly dismay the ordinary politician.

The Press seems to have no such mission. Its most absurd canards of to-day are forgotten to-morrow, if they happen to have lost their tang in twenty-four hours.

Ireland and America were not represented in the Conclave of 1878. Cardinal Cullen was ill and Cardinal McCloskey did not arrive in time.

KING EDWARD IN IRELAND.

The tour of King Edward in Ireland resembles a triumphal progress. The reason is not hard to find. The King's own manliness and modern spirit dictated the manner of this visit.

On the eve of his arrival in Dublin some Castle hushbodies forced upon the Council of the corporation of the city a discussion of their proposal that the corporation should hitch itself to the official Castle programme.

ting the Land Bill through its final stages, and Premier Balfour was telling the Commons that Home Rule had become a question which could now be considered without party passion, the interests and animosities of the land question having been removed.

In spite of their reputation the Irish people are not flatterers, nor is the Irish character so susceptible as many suppose to the influence of insincere flattery.

King Edward understands and feels the new spirit that is moving the world. The leaders of the future must be men who speak to the people and espouse their cause.

In the Barnard Castle bye-election in England last week, Mr. Chamberlain got the stiffest dose of medicine he has taken in his lifetime.

The protest of a Separate School Supporter resident in St. Peter's parish is published in another column.

A RIGHTEOUS PROTEST.

The protest of a Separate School Supporter resident in St. Peter's parish is published in another column. We ask our readers to peruse it carefully and then recall the impassioned plea which Rev. Dr. Teefe made to Catholic parents in St. Michael's College a few weeks ago.

EDITORIAL NOTES

A certain Toronto paper justifies itself for attacking the Methodist body in connection with stock-gambling by saying that it is quite notorious for its abuse of Catholics.

Final Solemn Ceremony Over Leo XIII.'s Body

Requiem for Pope

Rome, July 25.—After obsequies consecrated by the usage of centuries, Leo XIII. was immured to-night in the niche of St. Peter's, which has been the temporary resting place of many Popes.

References to Pope Leo

In all the Catholic churches of Toronto on Sunday last, occasion was taken to dwell upon the great and holy life of the late Pope Leo. In St. Michael's Cathedral, Archbishop O'Connor was the preacher.

An Odd Co-incidence

Civil List Pensions have just been conferred on the same day on Mr. Justin McCarthy and on the widow of Governor Eyre, of Jamaica, whose suppression of the insurrection in that island in 1865 has thus been described by Mr. McCarthy: "Men were hanged, women were flogged, merely suspects of being suspects."

The Silver Hammer Stroke

Cardinal Oreglia states that there is no such ceremony as the certification of the death of a Pope by striking the dead body on the forehead with a silver hammer.

For Repose of Pope Leo's Soul

Rome, July 28.—The first of the three Requiem Masses, under the direction of the Sacred College, for the repose of the soul of Pope Leo XIII. was celebrated this morning in the Sistine Chapel.

Death of Mr. Daniel McAllister

On Wednesday of last week our citizens were grieved to hear that one of our oldest and most respected citizens, Mr. Daniel McAllister, had the misfortune to have his horse run away on University avenue, and be thrown out heavily on his head and shoulder.

Pope Leo's Will

Rome, July 26.—The will of the late Pope was read to-day after the meeting of the congregation of Cardinals. The will is written in the small, clear handwriting of the late Pontiff, presenting traces of uncertainty, and it might almost be taken for copper plate.

King Edward in Ireland

The New York Herald's cable says: The King's visit to Ireland could not have been more successful nor more timely.

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King Edward in Ireland and Saturday Night

The name McConnell seems suspiciously Irish, and if N. McConnell is Irish or of Irish origin, it is strange that he should, like a foul bird, so defile his own nest.

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THE HOME SAVINGS & LOAN COMPANY LIMITED. 78 CHURCH STREET, TORONTO. IN BUSINESS AS A SAVINGS BANK AND LOAN CO., SINCE 1854. "THE HOME BANK OF CANADA." Assets, \$3,000,000.00. Interest Allowed on Deposits from Twenty Cents Upwards. 3 1/2% OFFICE HOURS: 9 a.m. to 4 p.m. SATURDAY 9 a.m. to 1 p.m. OPEN 7 TO 9 EVERY SATURDAY NIGHT. JAMES MASON, Managing Director.

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DO NOT DELAY.—When, through debilitated digestive organs, poison finds its way into the blood, the prime consideration is to get the poison out as rapidly and as thoroughly as possible. Delay may mean disaster. Parnee's Vegetable Pills will be found a most valuable and effective medicine to assail the intruder with. They never fail. They go at once to the seat of the trouble and work a permanent cure.

The METROPOLITAN BANK HEAD OFFICE - TORONTO. Authorized Capital... \$2,000,000 Paid-up Capital... \$1,000,000 Reserve Fund... \$1,000,000. A General Banking Business Transacted. BRANCHES IN TORONTO: 7 and 9 King St. E. (HEAD OFFICE.) Cor. College and Bithurst sts. Dundas and Arthur sts. Queen and McCarl sts.

"My Valet" 30 Adelaide St. W. Phone Main 3074 DRESS SUITS TO RENT Pressing, Repairing, Cleaning and Dyeing. Goods called for and returned to any part of city.

A Presentation to His Holiness

(By Mrs. M. E. T. de Touffe-Lauder.)
(Written for The Register.)

The death of Leo XIII. has recalled vividly to my mind the scenes so unique and splendid among which I first saw that striking, unforgettable face and figure. We were twice invited to the Papal Court during our residence of nearly a year in Bell Italia. What rendered a presentation to the Pope so intensely interesting was also the fact that one saw all those portions of the Vatican not open to the public in general, but only to the guests of the Pope, and we had a whole day, from 11 o'clock in the morning, first the Sala Regia, opening out of the Sala Regia, built by Sangallo, adorned by four great frescoes, one on each wall, the two most important being the massacre of St. Bartholomew by Vasari, and The Return of Gregory XI. from Avignon. The other two are the Battle of Lepanto and Absolution of the Emperor Henry IV. by Gregory VII. Near is the Pauline Chapel containing two frescoes by Michael Angelo, The Crucifixion of St. Peter and Conversion of St. Paul. Also the Sala Ducale and through it is the entrance with landscapes, to the Loggia di Bramante. These world-famous Loggia of Raphael in long arcades, formerly open like verandahs, but now enclosed with glass for protection, as befitting such precious works of art, are all open to the public except the one adjoining this Sala Ducale. Our presentation took place in the Sala Ducale, six hundred feet in length, which had been lengthened to eight hundred by throwing open the Gallery of Tapestries—the cartoons of Raphael. We ascended the superb, royally-magnificent stairway, the Scala Regia, and were conducted to the place of audience, where a distinguished company assembled. The floor was marble, the seats were marble, the walls were covered with the most beautifully tinted raised maps, and besides nothing save gildings, frescoes, stained glass. Here we awaited the coming of the 26th Pontiff in St. Peter's line. I would ask my young friends to look up the etymology of Pontiff. It is very interesting. Ladies must be attired for a Papal Court in black robes with court trains, black lace veils worn like Spanish mantilla, and no gloves. At length the court approaches. They bore the venerable Pope in his crimson sedan chair, one carried the crimson hat, another the crimson umbrella. Shall I ever forget the moment standing quite near, when that white form stepped from the chair and stood before us? The white skullcap, the white pallium that had been consecrated in a base of gold on the high altar of St. Peter's? No trace of color save the crimson cross on the slipper. What a royal presence! What a personality! What a head and countenance! But those great brown eyes, shining, glittering, penetrating, piercing, scintillating dynamite-like, sparks of fire and of genius, withal so kind, so sympathetic, and that marvellous smile—the tout ensemble undeniably inexpressible by any adjective, or all the adjectives of all the languages of earth. I appeal to all who have stood before Leo XIII., and touched his hand whether I exaggerate. The white form moved through the company, spoke to everyone, blessed us as he went, and at the Hall of Tapestries raised the hand with the triple sign and we all knelt to receive the Latin Benediction. Then they bore him away through the painted chambers of Raphael, His Holiness smiling and waving the hands, till at the turn they paused a moment, the small, white, three-fingered hand was raised with unseeable dignity and solemnity, and we saw him no more. It was worth a lifetime of travel and the crossing of all the seas to have enjoyed that august interview. A great statesman, a great scholar and philosopher, a wise and prudent sovereign has closed his earthly career. And at the end of the final sleep shall be slept in the old Lateran Basilica, in the Palace of which the Popes have dwelt and reigned for a thousand years. These recollections I bring as a heartfelt tribute and a parting benediction to a noble and triumphant soul. Be ye Protestant or Roman Catholic, we learn to love each other as the great Leo loved us all. His last conscious glance was at the great crucifix. He saw there the Redeemer of the world by the unflashing eye of faith and stepped fearlessly out into the unknown "Seeing Him who is invisible."

Protestants and the Pope

Change of Attitude Which Constitutes One of the Most Remarkable Religious Developments of Recent Years. (From The New York Sun.)

On Sunday prayers for the dying Pope were offered up in several Protestant churches of whose services we have particular reports and, probably, in many more as to which we have no such information. They were indicative of a change in the attitude of Protestantism toward the Roman Catholic Church which is one of the most remarkable religious developments of recent years. Even not more than a quarter of a century ago that Church, by far the greatest in Christendom, was usually excluded from consideration by Protestants when they were discussing the means and agencies for the propagation of Christianity. The article on the Pope in the Westminster Confession, in which he was described as "that anti-christ, that man of sin and son of perdition," represented the prevailing Protestant belief.

Twenty-five years before this whole country had been stirred by a political agitation against the Roman Catholic Church which seemed to some prophets ominous of a religious war. That Church, then comparatively feeble, has now grown into the strongest in the Republic, yet, instead of the bitterness of hostility against it proclaimed and predicted by the old Know-Nothingism, there have come harmony and respect. In Protestant churches prayers were offered up for the suffering and dying Pope. The Roman Pontiff has become a Christian brother, and Protestants join with Catholics in celebrating the spiritual exaltation of his character and the service he has rendered to Christianity. He was described by a Methodist preacher of New York on Sunday as "a leader of the great army of the Lord's hosts," a "spiritual commander-in-chief," a "champion of the faith who has never wavered from the Catholic position and the theology of Thomas Aquinas," "who has done much for the progress of civilization," who "has restored the golden age of the Papacy in its best sense."

Such a tribute to a Pope from a Protestant pulpit would have been impossible when Leo XIII. ascended the Papal throne. The bitterness of the old Protestant controversy, as expressed in the article of the Westminster Confession to which we have referred, had been moderated even then, but it had not been mitigated to an extent which would have made possible such expressions in a Methodist pulpit, or in any other Protestant pulpit. Even then Catholicism was looked upon by Protestantism as apart from Christianity.

A prayer for the Pope offered in an Episcopal church of Brooklyn, however, was in terms which suggested an old-time controversy, for he was described simply as "the Bishop of Rome," and, in a sermon preached by the rector, as the head of the "Italian Church." That is the Rev. Mr. Swentzell took pains to emphasize his rejection of the Papacy, though he looked on "the general interest in Leo XIII." as "a happy omen for the future, as showing how people come together." "The old furious cries, 'No Papacy' and 'Protestant heretics,'" he said, "will find no echo to-day."

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Hon. Bourke Cockran on Free Trade

London, July 1.—At the National Liberal Club to-night, the guest of honor was Hon. Wm. Bourke Cockran of New York.

Mr. Emmott, M.P., proposed "The Health of Our Guest," and said that Mr. Bourke Cockran was to be welcomed as a most distinguished politician of the United States, with which country England desired to remain in the closest bonds of friendship (cheers). Mr. Cockran was one of the greatest authorities on the other side of the Atlantic on the question of free trade.

Mr. Cockran, who was received with cheers, said he thought it was an auspicious omen that the minds of the public were to-day turned to questions of commerce rather than to questions of conquest (cheers). There were two ways to obtain prosperity—first by production, and second by plunder. A great statesman would not to-day be suspected of suggesting the obtaining of prosperity by plunder. There was no reason to charge anyone with a definite desire to plunder anybody else; but in reality nothing was more common than to see men of excellent character engaged in schemes of plunder under the pretence of benevolence. The fact was that whenever there was a Government scheme for obtaining prosperity, the scheme of apparent benevolence masked a system of plunder. A Government could not do more than enforce justice. When a Government attempted more than this it succeeded in perpetrating oppression. A Government could not be just and generous at the same time. If a Government undertook to enrich one man, it must at the same time impoverish some other man. If it had a favorite, it must have a victim (cheers). That Government alone was upright which had neither favorites nor victims. As for protection, if every man in a country could be protected alike there would no longer be protectionists. Protection was founded on the one idea that it was possible to do business at a loss under protection. The producer found it much more advantageous to develop favoritism with the Government than to develop the excellence of his product. Under a system of protection an inferior article could dominate the market. Protection made for efficiency in corruption; Free Trade for efficiency in production (cheers). As for the story about wages rising after the price of food had been raised, let the British workman insist in having his wages raised first (cheers). An increase in the price of food never operated to raise wages. An increase in the price of food would have exactly the opposite effect. Wages could only be high when production was abundant. The pretence that wages were high where commodities were high in price was entirely repudiated by the law of philosophy as well as by the experience of every body. Nowhere were wages so high as where commodities were cheap. Abundance of commodities was the one cardinal principle of high wages (cheers). As for the cry that protection would prevent this country from being the dumping-ground for other nations' surplus stock, as Mr. Chamberlain said, he fancied Britain could stand dumping as long as those nations who dumped their goods here sold their goods here at a lower price than they could afford. British manufacturers could easily compete with them, because foreign competitors were wasting their capital. It was said that protection would bring the people of England back to the land. This was probable, but was it advisable? People left the land because of the growth of labor-saving machinery, and to-day Britain had only to arrest the progress of civilization to bring these people back to the soil. As for trusts—whose action it was said protection would check—these were merely a handicap which embarrassed American competition, and prevented America from being triumphant. The American Trust had to earn millions of dollars to keep itself out of the hands of the receiver, as it was capitalized at three times its value. If protection was started in England Trusts would follow, and it would not be long before Trusts could be established to control the food supply of England, and to levy on the food supplies of the poorest tribute for the enrichment of the richest (cheers). No statement could be more misleading than that Germany and the United States had prospered under protection. The experience of the United States was that Free Trade was the sure foundation of national prosperity. The United States had free trade from the Atlantic to the Pacific—the greatest free trade area in the world. In a brilliant peroration Mr. Cockran attributed to Free Trade and the soundness of her currency the great position which Britain had attained. Before this century was closed he prophesied the whole world would have realized the value of Free Trade. He did not believe that their fiscal policy was in serious danger; and as for Preferential Trade with the Colonies, it would be much better to teach their Colonies to adopt their own enlightened system, than for this country to drop in and protect them.

The Chairman warmly thanked Mr. Cockran for his address.

Costs Little to Elect a Pope

The election of a Pope of Rome costs less than is frequently expended in the placing in the United States Congress of a rural representative. It is said that the Conclave that elected Leo XIII. cost less than \$1,000 all told, not including the coronation ceremony. Surrounded with pomp and ceremony, the Conclave is nevertheless marked by its simplicity. Each Cardinal defrays his own expenses and those of his secretaries and servants. Each Cardinal in the college is pastor of some church in the city of Rome, even though, as in the case of Cardinal Gibbons, it be but a titular office. However, every Cardinal is expected to support and direct the church from which he takes his title. In this manner every Car-

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The work has been gotten out at an expense of over \$5,000, the lithograph being finished in twelve separate printings on the highest grade of chromo paper, and has been treated in a very artistic manner. The value of this picture is almost beyond calculation, since it is the very latest, and in all probability will be the last picture ever gotten out from such authoritative sources as have been used in preparing this picture. And the remarkable strength of body, as well as of mind, of Leo XIII. is now the subject of universal comment, making him one of the most interesting men of our time. So faithful a likeness and so magnificent a work of art as the present picture is, therefore, of incalculable value to everyone.

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The Catholic Register
9 Jordan Street TORONTO

Bade Adieu to St. Mary's Parish, Montreal

Montreal, July 25.—The parishioner of St. Mary's Parish, to the number of three hundred, assembled last evening in St. Mary's Hall, for the purpose of presenting farewell addresses and presents to the Rev. Peter Hefner, the curate, who was recently appointed to St. Patrick's Church by His Grace Archbishop Bruchesi. Shortly after 9 o'clock Rev. Father Helfner entered the hall, and was warmly welcomed by the audience. Mr. John McIlhorne, on behalf of the congregation, read an address, in which the people gave Father Helfner the assurance that his name and his memory would remain enshrined in their hearts. The address praised his zeal and devotion, and the many sacrifices he had made while in the vigor of manhood in promoting their temporal and spiritual welfare since his ordination. Among those present were: Miss B. Smith, president of the Sodality; Miss N. Kelly, first vice-president; Miss K. Carrington, secretary; Miss M. Altman, treasurer; Rev. Frank Singleton, Thomas O'Rourke, John O'Rourke, T. McDonnell, Patrick Keyes, Michael Dunn, Joseph Robinson, Thos. Phelan, John Phelan, Andrew Purcell, Patrick Keough, William Baker, Michael Kennedy, Patrick Scullion, Patrick Kennedy, Henry O'Brien, Patrick Scallan, John Condon, Henry Butler, William Carroll, Francis Freely, Thomas Thompson, Francis Casey, Patrick Kennedy, John Thompson, Arthur Showers, T. P. Phelan, Patrick Meenan, John McIlhorne, F. Harkins, T. Boxey, J. Chambers, M. Fitzpatrick, J. D. Coogan, C. Vidicire, J. Kennedy, M. Gallagher, Alex. Bisset, M. Fender, M. O'Donnell, M. Egan, P. J. Tomilly, P. Kehoe, James Mullahey, A. Bamerman, James Morley, J. Baker, A. J. Hooper, P. Norton, James O'Neil.

Expelled Nuns Come Out to Canada

Quebec, July 27.—Ten nuns, members of the Order of Jesus, who were among the religious sisters expelled from France by the present French Government, arrived in this city by the S.S. Dominion Saturday. Some went on to Three Rivers, while the others proceeded by Intercolonial Railway to Campbellton, N.B., and Charlottetown, P. E. I.

Resolution of Condolence

At the last meeting of the Ladies' Auxiliary, Knights of St. John, a sympathetic resolution was passed to Brother Knight O'Connor upon the death of his wife, who was a member of the Auxiliary. Miss O'Leary presided.

FRENCH LESSONS - COURSE

followed, 1st, principles of pronunciation explained; 2nd, verbs acquired by means of conversation; 3rd, idioms and phrases; pupils addressed in French from the beginning, to cultivate their ear. Subjects chosen in accordance with pupil's profession or business. For terms apply to Mlle. E. de Coutouly, 4 Laurier avenue, Toronto.

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Protestants Prayed for Dying Pontiff

At Akron, Ohio, on the 9th inst., during the session of the National Universalist Young People's Union, prayer was offered for the Pope, and a tribute by President Ames to His Holiness was applauded.

At New Haven, Conn., on Sunday last Rev. Dr. Newman Smyth, pastor of the Centre Congregational Church, and member of the Yale Corporation, just before his sermon prayed for Pope Leo. He asked that he might be spared from all suffering, and if it was the Divine will that he should not recover, that his confession might be accepted at the throne of grace. Dr. Smyth asked that the life of this great Christian might be a benediction on the great and influential Church of which he was the head.

Bishop Scarborough, of the Protestant Episcopal Church in New Jersey, wrote as follows to *The New York Tribune*:

"Pope Leo, the head of the Roman hierarchy, whose life work is just finished, has filled a large place in the history of his time, and won the esteem of Christians of every creed and nation by the gentleness and urbanity of his manners. He was large hearted and generous in his treatment of the great questions of his time. He was free from bitterness toward Christians of other names, and his death will be regretted and mourned by many outside of the great Church over which he presided with so much tact and wisdom. 'O utai sic omnes.' May his successor be as wise and noble."

In Grace Methodist Episcopal Church, Chicago, on Sunday, prayer for the Pontiff was offered by the pastor, Rev. Dr. John Thompson. It was not offered without, some informal discussion with the Board of Trustees, a majority of whom favored the sentiment of the pastor, although two or three doubted the propriety of the prayer.

"The Pope and the Keys" was the subject of Rev. Dr. Thompson's sermon.

"I am aware that my action may be criticized by Protestant churches," Mr. Thompson, "but when the tremendous power of the Catholic Church is considered in conjunction with the fact that Pope Leo has always exercised that power for the good of humanity, I think that the action is fitting."

Rev. Dr. Henry C. Swentzel, rector of St. Luke's Protestant Episcopal Church, Brooklyn, not only offered a prayer for Pope Leo XIII. Sunday morning, but also spoke in eulogistic terms of the Pope's life. The sermon was entitled "The Bishop of Rome," and Dr. Swentzel said:

"Pope Leo XIII. is the most distinguished man in the world to-day because of his unblemished life. He is esteemed throughout Christendom. As a man he entirely deserves the reverent homage of the Christian world." Dr. Swentzel spoke of the Pope's remarkable will power in his illness and said that he exhibited a devout trust in God and in his life he had wielded a power far above that of any other sovereign on earth with the greatest fidelity. "The general interest taken in Pope Leo XIII. is," continued Dr. Swentzel, "a happy omen for the future, as showing how the people have been passing away. We may wish that an American would be his successor, but we hardly dare expect that, and we can only hope that the Cardinals will choose one who will also abound in faithfulness and good works."

Rev. G. W. Grinton, of the Forty-fourth Street Methodist Episcopal Church, New York, delivered a sermon on "The Venerable Pontiff" to his congregation Sunday night, eulogizing Pope Leo. The preacher said in part:

"The act of love and filial devotion which Mary performed for Jesus has been bestowed in spirit by hundreds of thousands of persons during the entire last week upon the Grand Old Man of the Vatican who is making such a brave fight against disease and the weakness of the flesh, incident to old age."

"The Vatican is the cynosure of all eyes, and why? Is it because a Pope dwells within its sacred precincts? Yes, and more. Because a large-hearted, public-spirited man, a leader of the great army of the Lord's hosts a spiritual commander-in-chief, lies at the point of death. Therefore, in imitation of Mary, the spiritual children of a Holy Father are bringing their alabaster box of sympathy and affection, while the world at large, the cold world, as it is often called, stands beside the bedside of the venerable Pontiff and drops a silent tear in appreciation of this great ecclesiastic's many years of faithful, earnest ministry. It is generally the rule to criticize a man unmercifully while he lives, to expose all his weaknesses and follies. If he be a public servant, to caricature him and hold him up to a world-wide ridicule, and then, when dead, to gather up his good deeds into a wreath and place them on his casket."

"The rule has been reversed in the application to the Supreme Pontiff, even when his health and well being threatened, and even millions of per-

sons have been deeply solicitous, and whose good acts have been recorded in all lands.

Bacon said of Julius Caesar, "He so excelled that he could not only lead, but mould an army to his mind." This power Leo possesses to such an extent that his judgment in many matters is final. Shortly after his election to the Holy See he appointed John Henry Newman a Cardinal, a master stroke of political shrewdness.

"While Leo condemned the higher critics, he advised the necessity of the most thorough study of the Sacred Scriptures, and especially wrote on the importance of adjusting Scriptural statements to scientific facts. His opening of the great Vatican Library to students of all faiths was a step that marked the advance of a more liberal age."

"However, as champion of the faith, he has never wavered from the Catholic position and the theology of Thomas Aquinas. His encyclicals were of a high order, and treated every subject that interested the social, political and religious world. His discussion of the rights and duties of the laboring man gained for him the title of the 'Working Man's Pope.' His love of justice, simple dignity, kindly sympathy, have endeared the Pontiff to the Catholic world, who delight to pay tribute to the statesmanship, tact and splendid genius of their loved Pope, who has done much for the progress of civilization. From crowned head to peasant, from President to laboring man, prayers and good wishes have been expressed for this remarkable man."

"Leo has known no nationality, but has been interested in all. Deprived of a temporal power, he has possessed a greater power, a dynamic that has controlled the hearts of men, and shaped, in many instances, the policies of monarchies and republics. He has restored the golden age of the Papacy in its best sense."

"As a philanthropist, poet, educator and reformer, the name of Leo XIII. will be placed among the very great, if not the greatest Pope in history."

Cardinal Gibbon's Tribute to Leo

Just prior to his sailing for Europe on the 9th instant, Cardinal Gibbon voiced the following tribute to the Holy Father:

"Pope Leo was a very dear friend and a father to me. He was distinguished by a singular nobility of mind, and his influence was felt within the Church and without. I have ever had an increasing admiration of his character during the twenty years I have known him. My last visit to the Holy Father, two years ago, is still fresh in my mind. The most appealing of his traits to me has been his humanness. Despite his ascetic rule of life and his absorption in things spiritual, he has always been in touch with the great heart of humanity. No phase of human development escaped his keen intellect. He was ever alert to further any plan that would tend toward the amelioration of the race. He was not only the spiritual head of the Church, but to the wide world he was a leader of economic thought, a guide to whom princes and peoples looked for guidance in their plans for social betterment."

"To know him intimately was to know that he was a big, kind-hearted human being, bereft of the many littlenesses of ordinary men. His nature was on the grand plan."

"Of his intellectual capacity it is useless to speak. With one phase not all the world is familiar. That is his prodigious memory. In the vast storehouse of his mind every incident of his life seemed to have its ordered place. Men whom he had met twenty years ago he recognized as though they had seen him but yesterday. Then he would recount the incidents of their last meeting. If they were European he would ask for their families, their neighbors, showing familiarity that one would expect from an intimate. If they were clerics he would ask for the dioceses and institutions in which they were interested."

Premier Laurier's Tribute to The Pope

Upon the late Pontiff's death Sir Wilfrid Laurier sent the following letter to the Apostolic Delegate in Ottawa:

"I beg you to convey to His Eminence the Cardinal Secretary of State the deep sense of sorrow which has been caused in this country by the death of His Holiness Pope Leo XIII. Canadians of all classes and denominations have had many reasons to appreciate the broad, wise and enlightened statesmanship with which he guided the Church, and which now calls forth a spontaneous tribute of admiration from the world. I have the honor to be your Excellency's obedient servant."

(Signed) Wilfrid Laurier. To his Excellency Mgr. Sbarretti, Apostolic Delegate, Ottawa."

A REQUISITE FOR THE RANCHER.—On the cattle ranges of the West, where men and stock are far from doctors and apothecaries, Dr. Thomas' Electric Oil is kept on hand by the intelligent as a ready-made medicine, not only for many human ills, but as a horse and cattle medicine of surpassing merit. A horse and cattle rancher will find matters greatly simplified by using this Oil.

The Importance and the Future of Child Emigration to Canada

Mr. Chilton Thomas, one of the secretaries at the recent Catholic Truth Conference, addressing those present on the question of child emigration to Canada, said: A local secretary at a Catholic Conference has not much time to get his ideas in order to address such an influential audience, but there is one phase of rescue work to which I have devoted some attention during the last year upon which I should like to say a few words. All of us know that amongst the many difficulties which beset those who have the care of rescue work amongst the destitute Catholic children there are two which force themselves into prominence. The first is the impossibility of finding room in Catholic institutions for all the children who should be cared for, an impossibility which is principally caused by the lack of the money which would provide sufficient accommodation for voluntary cases in England. The second is the difficulty of settling satisfactorily in life in England those children who have been brought up in such institutions. This has been enhanced in late years by the practical abolition of the apprenticeship system and the overcrowding of the labor market which is so marked in England. Moreover, in many rescue cases the placing out in England would in all probability entail a religious and moral downfall and the consequent undoing of all that had been done for its prevention. To meet these difficulties a large number of children have been sent to Canada, and last year I had the privilege of accompanying Father Buns to Canada to study this question carefully. We came back fully convinced that for destitute children who had not exceptional opportunities at home there were immensely better chances in Canada than in England from a spiritual, a moral, and a religious point of view. These little emigrants changed the fetid slums of our overpopulated cities for the broad expanse of the Canadian prairie. They are separated forever from the contaminating influence of the criminal population from which philanthropic effort has rescued them for a time. They are removed from surroundings of poverty and want to positions in which comfort and plenty await them. They are transferred from a spot where religious and moral downfall is easy, to one in which it is difficult. In a word, they become part of a young, healthy, righteous, and temperate people who are untainted with the vices of the older communities. I could give many examples of their splendid positions gained by emigrated children; I can give few, very few, examples of failure. Why, then, do not more children go to Canada? For rescue cases, I imagine, the first difficulty is one of finding the ready cash. The Catholic Emigrating Association charges £12 for every child sent out. 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"Bumble" on its brow at the very commencement of its new life beyond the seas. If this can be avoided it should; it seems to me as unnecessary as it is unkind. For the Protestant agencies are, I am certain, after careful study, every bit as good as ours, and I had perhaps exceptional opportunities of judging, having spent three or four months in Canada as a writer of the paper did. But I am certain that our Catholic children will soon be drawn into the organization if it should unfortunately ever be started. Bumble likes something big, he is a public body; he must pay big salaries; he must have a magnificent place (the cost of building for each of its 300 children in a certain workhouse school I know is the same as the erection of an eight-roomed cottage for each child in that locality. What will be the result? In order to decrease the cost per head they will try to get more children, and will cast Ahab's eyes at our little Catholic children. They will want to send our Catholic children through this organization. What then will become of our Catholic Emigrating Association, deprived of many of its children? What will become of our Catholic children themselves? Now it is true that they will have to place our Catholic children with Catholics (the law forces this) but, there are Catholics and Catholics, and Catholics prefer to choose even the Catholics with whom Catholic children are placed. Again, will the nearness of the children be considered in placing the children? Many Catholics in Canada live many miles from a church. Another advantage that will be lost to our Catholic children is this. The Catholic Emigrating Association before placing a child consults the priest about the intended home before the child is sent. When the visitor goes he calls on the priest to inquire about the spiritual and temporal welfare of the child. In many places the priests take a special interest in these children so far from their kith and kin. In fact one man said to me of her parish priest: "Father So-and-So is a father to them; he takes much more interest in the English children than he does in ours." The priests do this because these children are sent out by a Catholic society. But I ask anyone who knows the country and who knows the divisions between Catholic and Protestant there will the priest do the same for the Catholic children sent out by a non-Catholic society? I think not. I regret that the proposed society should have been suggested and I regret still more that such an unwise proposal should have come from a Catholic lady Guardian. May our Catholic Emigrating Association flourish, and may more and more of our Catholic destitute children get the great advantages of emigration.

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Pro meritisque viam carpere perpetuum.
Quæ te sors mane? Coelum sperare jubebant
Largus contulerat quæ tibi dona Deus.
At summæ clavæ, immenso pondere nunus
Tot tibi gestum annos; hæc meditare gemens.
Qui namque in populis excelso præstat honore,
Hei misero! pœnas acris inde læt.
Hæc inter trepidò. Dulcis succurrat imago
Dulciore atque animo vox sonat alloqui:
"Quid seriem reptens tristitia corde loves?
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News Budget from Finch

Berwick (Finch), July 15th, 1903. To the Editor Catholic Register:

An occurrence of an exceptionally sad character took place in this neighborhood on the morning of Monday, the 15th inst., when Mr. James McCadden, one of the most respected and prosperous farmers residing on the Winchester side of the line between that township and Finch, came to his death from a quantity of gravel falling upon him, killing him instantly. The deceased being the roadmaster in his division of the 5th concession of Winchester, had a few neighbors with him performing statute labor, which consisted in hauling gravel from the pit located about a mile north of the village of Chesterville, to the parts of the road requiring it for improvement, and it was while working at this that he met with the accident which, unfortunately, cost him his life.

The deceased was but 37 or 40 years of age, robust, active, industrious and genial, with an obliging turn, consequently there were but few more respected in either of the municipalities named. It is therefore little wonder the sudden and unexpected event cast a gloom throughout the entire countryside. He leaves to mourn his untimely demise a wife and six children, five sons and a daughter, the eldest being but 11 or 12 years of age. Fortunately, having been a member of the C. M. B. A., the proceeds of an insurance on his life, amounting to \$1,000, will go to the disconsolate widow and children. The funeral took place to-day (Wednesday), when a very large concourse of friends and sympathizers assembled at the house of the deceased at an early hour, when at 9 o'clock the body was followed by a procession of carriages laden with those from all quarters, and covering a space of at least a mile, and winding its way to the Catholic Church at Chesterville, where at 10 o'clock a Requiem High Mass was celebrated by the Rev. Father Quinn, the parish priest. During the sacred services the church was filled to its utmost capacity by those of mostly all denominations for miles around, pointedly indicating the degree of respect in which the deceased was held. At the close of the Mass Father Quinn took occasion to offer a few remarks touching the deplorable occurrence, which unfortunately rendered their presence necessary, reminding his hearers of the uncertainty of human life and the supreme wisdom of being at all times prepared for the call of the grim reaper who comes like the thief in the night to send us to Eternity, where each and all are to be judged according to their merits.

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Several were in attendance from a distance, and conspicuous among them were Col. J. P. MacMillan and other friends from Ottawa. Col. J. P. MacMillan is here renewing his acquaintance with his friends in Finch, after an absence in the west of 35 years, when residing at Cornwall, where he stunted law in the office of the late Hon. John Sandfield Macdonald. In keeping with the enterprising spirit manifested by him at all times, Mr. MacMillan is encouraging the farmers here to establish monthly fairs at the different centres along the line of the Ottawa and New York Railway, between the Capital and Cornwall, such as they have throughout Wellington and other counties west, where they are to be quite an acquisition in the furtherance of all kinds of trade. By this means, the Colonel says, buyers from Montreal, Ottawa and other parts, including those from the other side, would be induced to attend to purchase such as farmers and others would expose for sale, consequently a competition would be created among the buyers, resulting in paying better prices than they do now in the absence of the system. The Ottawa and New York Railway affording such splendid facilities now for the transportation of the productions of this country, every advantage should be taken of them, as splendid prices can be procured for such as are required in Boston, New York and other large cities in the American Union.

Besides the monthly fairs in question, the Colonel advises that there should be established annual fairs to take place in the fall for the disposal of poultry, such as are now held north of Brockville, Prescott and at Smith's Falls, which prove so profitable to those engaged in that branch of industry, enabling them to realize large amounts of profit from that enterprise alone. It is obvious that with such a system buyers would attend those fairs from Boston, New York and other places on the American side, where such are always in demand, and that once those buyers became acquainted with the farmers here they would initiate our farmers to give more attention than before to the raising of the class of poultry

The Importance and the Future of Child Emigration to Canada

Mr. Chilton Thomas, one of the secretaries at the recent Catholic Truth Conference, addressing those present on the question of child emigration to Canada, said: A local secretary at a Catholic Conference has not much time to get his ideas in order to address such an influential audience, but there is one phase of rescue work to which I have devoted some attention during the last year upon which I should like to say a few words. All of us know that amongst the many difficulties which beset those who have the care of rescue work amongst the destitute Catholic children there are two which force themselves into prominence. The first is the impossibility of finding room in Catholic institutions for all the children who should be cared for, an impossibility which is principally caused by the lack of the money which would provide sufficient accommodation for voluntary cases in England. The second is the difficulty of settling satisfactorily in life in England those children who have been brought up in such institutions. This has been enhanced in late years by the practical abolition of the apprenticeship system and the overcrowding of the labor market which is so marked in England. Moreover, in many rescue cases the placing out in England would in all probability entail a religious and moral downfall and the consequent undoing of all that had been done for its prevention. To meet these difficulties a large number of children have been sent to Canada, and last year I had the privilege of accompanying Father Buns to Canada to study this question carefully. We came back fully convinced that for destitute children who had not exceptional opportunities at home there were immensely better chances in Canada than in England from a spiritual, a moral, and a religious point of view. 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\$6 PER MONTH WILL BUY YOU a home anywhere under our plan. Live in it while paying for it. Write for prospectus. Canadian Home Builders' Association, Manning Chambers, Toronto.

hope that... breaking... he was speaking the saying that... he was uttering was put... This, not constitute the man. going ceremony...

MRS. COWSLIP'S REPENTANCE

In her narrow quarters off the end of the assembly room the matron was knitting a red hood when the clang of the bell summoned her to the desk. It was early in the evening, and the night's crop of offenders had not yet begun to be gathered in by the har-vesting police. Two hours earlier it would probably have been a shop-lifter, two hours later the matron would have been sure of a poor, hard-featured outcast of the streets, or of one drunken, sodden or shrieking. At eight o'clock, however, there was room for speculation as to what awaited her. When she saw, her professional stolidity was for the mo-shaken. Iron-rimmed spectacles walled in a pair of clear, snapping, kindly old brown eyes; hair, soft and white as the silk of the thistle, was primly parted beneath a close, country-made bonnet, and was drawn across the wrinkled forehead and back to a tight little knot; the cheeks and chin where age had set its crepe-like markings were fair with applebloom tints which the matron never saw on even the youngest faces in that grim hall. The slack, decent black frock, the big brooch woven of sunny hair, the cashmere shawl about the slim, elderly shoulders, the valise of embroide-red canvas—all these were new in the matron's experience. The sergeant somewhat gruffly stated the charge against the old lady. She was lost. She had been found wandering near the Pennsylvan-ia ferry, inquiring the way to Mystic, Conn. She was Mrs. Elvira Cow-slip, and she seemed to be with-out funds. "Take her and search her," he com-manded, exasperated. "And try to get her to give you some address to telepho-ne or to telegraph to, if she's telling the truth. She may be just dot-ty."

"Why," said the matron, gently, as she led the old woman away, "what would your folks think if they knew you were in a place like this, a police station?" "Serve 'em right!" said Mrs. Cow-slip, with a glitter of defiance behind her glasses. The search revealed nothing of im-portance. There were a few cents in a limp purse. A tidy flannel night-dress and a sober combing jacket were rolled together with a pair of knitted slippers in the bag, and a pressed glass butter dish were carefully swathed in tissue paper in one corner of it. Mrs. Cowslip's eyes clouded as this was drawn ruthlessly out. "I'm bringin' it," she faltered, "to my own daughter that I'm on my way to see at Mystic. It's my own; I always had the egg money, an' I bought tea with enough of it to get that dish as a premium. Real hand-some, ain't it?" The matron nodded appreciatively. "But your daughter will be awfully worried when you don't come and she doesn't hear from you," she urged. Mrs. Cowslip smiled superior. "She don't know I'm comin', my dear," she whispered. "An' if I'd told that young policeman in there her name an' let him telephone to Mystic, she'd just up an' telegraph her father back in—back in where he come from this mornin'. An' I won't have that."

"Oh, very well," she said, with an air of elaborate indifference. "Just as you please. But I'll have to put you in a cell. This is my room, and there's no place in it for you to sleep or anything. But I'll make you as comfortable as I can in a cell." "A cell!" Mrs. Cowslip grew per-ceptibly taller. "Yes," the matron nodded with her most business-like manner. "I won't lock you up. It isn't a crime to get lost. And you can come around here if you get lonesome or frightened in the night. But there's no other place for you. This isn't a hotel, you know." Mrs. Cowslip seemed to waver in her purpose of silence. Then she com-pressed her lips in token of unchang-ing resolution and staidly followed the matron to the whitewashed dun-geon in the women's quarter of the prison. But the sight of it un-nerved her. "Oh, I can't, I can't!" she cried, clutching the matron's arm and look-ing through the grated door in which the key was turning ominously. "Then just tell us where to tele-graph," said the matron, kindly. "And if—if everything's all right, we'll send you on ourselves." "Oh, you don't understand, you don't understand," half sobbed the older woman. "Then you come back to my room and tell me all about it, and we'll see if I can't persuade you to let your people know." The grimy little room, blocked to overflowing with its stove, its chair, its table, and its self where the tea-kettle stood, seemed homelike to Mrs. Cowslip after the sepulchral whiteness of the empty cell. She warmed her hands at the fire—it was a cold evening in the early autumn—and cast a wistful glance at the kettle. The matron observed it. "Bless my soul!" she cried, en-ergetically. "When did you have your lunch?" "I—I left home in such a hurry—" "We'll have you a cup of tea in a jiffy," declared the proprietor of the teapots, as hospitably as if the city paid her to dispense food and drink to her charges. "Now tell me all about everything while I put the water on to boil." But Mrs. Cowslip did not begin until she had sipped a cup of the steaming beverage and had eaten a slice of the matron's emergency loaf. Then she spoke with heat and bitter-ness. "I've stood everything from Luella Johnson—she's Luella Cow-slip now, for she married my son John, Dr. John Cowslip he is, and, if I do say it myself, the finest doctor of the country. I've stood everything from her! 'Twas her persuaded father—that's my husband—that we was too old to stay out on the farm alone any longer, an' that we'd bet-ter come into the village an' live with her an' John. Now, I knew well enough that I didn't want to live in any other woman's house, but Pa—well, Pa's sort of easy-going."

"So I should imagine," nodded the matron, as she took note of Mrs. Cowslip's resolute chin. "Any one can wind him around their little finger, an' he sets a good deal of store by Luella. An' I don't say that she wasn't sought after right an' left before John married her. But, anyway, Pa was gettin' old an' we moves down to Luella's." The sunken lips grew a grim line now. "That girl had more notions than any one I ever saw. What's that bell, my dear?" But the matron had vanished to receive the next of her poor prizes from the sergeant. When she re-turned, she said briefly, "A prisoner—drunk." But as she volunteered no more, Mrs. Cowslip went on. "Didn't believe in fried food—Luella didn't, an' set no store by pies that's what comes of sendin' girls to college, I'm glad my Josephine never went, but got mar-ried when she was nineteen. But, any-way, when the baby came, it's a blessing Luella didn't kill him. No rookin' him to sleep, she said. No cradle at all, just a crib. Roekin' would make him nervous! Nervous! A baby nervous! Did you ever hear the like of that? An' if he hollers, let him holler! An' inhuman mother she was."

The matron shook her head gently. "They have new ways nowadays," she said. "Best let them try them, don't you think?" "No, I don't! Not on my grand-son!" snapped Mrs. Cowslip, her eyes flashing little sparks behind her spectacles. "Mercy on us! Ain't I brought up three children—one of them the Apaches killed, my dear; he was a soldier, my oldest boy, and only twenty-two, only twenty-two—an' ain't I buried three babies? What experience has Luella Johnson had alongside of me?" The drunken lady, safe behind the bars, began discordantly to relate the adventures of some one who stood between love and duty. Mrs. Cowslip listened, her face divided between re-pugnance, fascination and righteous judgment. "I never saw a drunken woman in all my life," she said, solemnly and a little fearfully. "Oh, it's awful! It's awful! But maybe, if I could see her, I could say something to her to lead her to a better life." The matron's discreet lids fluttered down over her shrewd eyes. "I'm afraid not," she said, refrain-ing from even an infectional com-ment on the connection between mis-sonary zeal and curiosity. "She's an old hand. But go on about the baby." "Oh, he's a dear boy, Mrs.—Mrs. Matron! You'd love him. You've got children of your own, I guess"—she nodded towards the red hood in the matron's indefatigable fingers—"an' you couldn't help but love him. So round an' rosy an' sound an' good natured! But Luella has got no more feelin' fer him than a clock—not a bit. Feeds him on the hour, puts him to sleep on the hour, airs him by the hour! Ugh!" "For you'll never know a blessing like a mother's love!" carried the old offender from the corridor of cells, with inebriate pathos. "Are you sure I couldn't exhort her?" begged Mrs. Cowslip. "Our minister—maybe you've heard of him, the Rev. Orlando Green? No? Well, he says I have a real gift of exhortin' an' that he often wouldn't be able to get a prayer meetin' started if it wasn't for me."

The matron shook her head. "About the baby?" this reminded her guest. "Well," Mrs. Cowslip's face settled into lines of grievance, "yesterday Luella went to a meetin' of the woman's club—of the place where I came from this mornin'. She left me an' the hired girl—Luella keeps her help an' John keeps a man; he needs one, of course, for the barn work, but as I tell her, I always got along without hired help, an' I had a big family to hers; not but John can af-ford it, though. Anyway, she left us to take care of little Jacky. He was colicky an' cross. He fretted an' wor-ried, an' I dandled him an' rocked him, but it didn't seem to do no man-ner of good. So I told Emma—she's the help—to go to the apothecary's an' get me a little pargoric. She was scared to go, for Luella had made her as notorious as she is herself about pargoric; but I told her I was mis-tress there when her mistress wasn't at home, an' she went. An' I was just puttin' away the bottle when Luella came in. She came early be-cause she was anxious about baby." "Be it ever so numble," quavered the voice from the corridor, "there's no place like home." "Well, what Luella said to me, an' what my son, John, stood by her in sayin', an' what my own husband—my own husband, Mrs. Matron, that ain't crossed me before in forty years—not since we was first married—what he stood by her in sayin', I—I—"

Her fine pride and ire gave way. Her lips lost their determined line and shook; her firm old chin quivered and she sobbed. "So this mornin' I took the egg money," she went on brokenly. "I kept the hens at John's—an' started for my daughter's. I didn't go to our station, for they'd find out from Dan Simms that keeps it that I'd come to New York. I walked—an' it's four miles an' there are two hills, too—to the next village. Twice I was scared. The Fowlers were gatherin' in their pumpkins down at their roadside patch, an' I thought if Sam Fowler saw me he could tell Pa which way I had gone, but he didn't. An' the Lahey children were up in an apple tree near the fence, but they didn't see me either. Nobody stopped me. I went on, past our own farm, that I'd led to be—to have my own husband stand by Luella Johnson against me—an' I'd have gone in there an' never left it again, but the people that rent it—I could just see some of them up around the door-ward; weedin' out my chrysanthemum border, maybe! Well, anyway, I went on to—to the next station an' bought my ticket, an' then I had only seven-teen cents left. But I wouldn't go back. They shan't know, none of 'em. Where I am, till I'm with Josephine. She'll stand by me, not by Luella Johnson. An' do you think she'll like the butter dish?" The song stage of inebriety had passed from the occupant of the cell, and she demanded to know, with many objections, why she found herself in surroundings so distasteful to her. But the old lady, lost in the bitter recollection of how another ruled in her stead, no longer listened. The hideous night wore on, and the curiosity of the earlier evening re-turned to her. The alarm in the matron's room kept clanging. The occurrences of the city were gathered up. Mrs. Cowslip watched through a crack in the door of the matron's room, in which she was finally allowed by that good-natured woman to stay. The procession of erect, painted creatures and of shambling, dishevelled ones passed by, this with a purple stain on her cheek where she had fallen, those with the marks of each other's fingers on throat and forehead. The whole shocking array she saw. She heard the screams, the oaths, the songs from the corridor into which they passed, in the firm, unremitted charge of the small, kind, unsentimental matron. Her ruling passion mounted high. She wished to address, exhort, improve, direct them. Finally she persuaded the matron to let her walk through the prison before the tiers of cells. At the sight of her a silence fell, so strange an apparition was she in that place, in her home, grandmotherly garb, with all the records of a clean and simple life set fair upon her. When she had passed, some laughed harshly and broke into singing, that none might deem them weak, but others silently turned their faces towards the white-washed wall against which their boards were propped, and his their faces. Before the cell of the early comer the matron passed. "This is the one you heard singing earlier in the night," she told Mrs. Cowslip. "Maggie, this is a lady from the country who was lost too late to go on with her journey, and she is looking about her. It makes her very sad to see you foolish girls, and the trouble you bring on yourselves." Maggie had been asleep for some hours. She had waked to address some pointed observations to her own companions on the subject of their noisiness. Now she eyed Mrs. Cowslip sulkily. "If it makes her so sad, she ain't under any shame to look, is she?" "For 'shine, Maggie! Have you no respect for gray hairs?" "Not when they come a-ptyin'!" "Ptyin'!" cried Mrs. Cowslip. "I ain't pryin', you unfortunate creature! I'm only wishful to have you see your wrongdoin' an' your sin, an' to—"

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Making Infidels

(From Brann's Iconoclast.)

CHAPTER I.

In 1898 when the Imperial craze first swept like a withering simon over the land, leaving in its wide wake the splendid wreck of American ideals, the mutilated constitution, the rent and ruined Declaration of Independence, the mangled form of Freedom, and the blood stained flag of stars, I was shocked, hurt and horrified to hear the cry of "blood! blood!" that arose from the lips of Protestant clergy—lips supposed to be anointed to preach the everlasting gospel of "peace and good will to men."

Of course there were exceptions, but of these only a few had the courage to raise their voices in protest against the assassins of Liberty, and so only a few had since been silenced.

The crimson crime, which first shocked the calloused soul of Chauncey Depew, and caused the hardened heart of Hanna to rise in revolt, failed to affect the rank and file of Protestant preachers. It will be remembered that in the beginning both Depew and Hanna vehemently opposed the forcible acquisition of the Philippine Islands. But the leading ministers of Protestantism first condemned, then approved and finally accepted the despotic and damnable departure from right principles, as the will of God.

At first I was at a loss to account for the unfeigned joy that filled the hearts of the Hensons, Abbotts and Bishop Taberna's, whenever they caught a glimpse of the gleaming sword-throat of Liberty in South Carolina, or saw the dogs of carnage gnawing with the quivering hearts of Filipino women and children. The thing is no longer a mystery. From reading The Baptist Standard, The Interior, The Christian Advocate and other so-called religious organs, I learn that while it is monstrous for a thug to murder a man in a brawl, it is a holy thing to kill our brothers—by wholesale. I am informed by these oracles of God that when weak people like the Boers and Filipinos strike for liberty and independence, they forfeit their right to exist, and that it is God's will for Christian nations to slaughter them in cold blood and take forcible possession of their country, tear their beautiful flag from the sky and trample it and their bleedings hearts in the dust.

I want to say in reply to these lying oracles, that the God they worship is not Jehovah, but a misérable deity of the dark ages, a crude creation of ignorance and superstition, a veritable monster whose dark deeds would disgrace the devil, whose vile presence would contaminate the lowest strata of perdition. I would rather sin in hell a billion years than take off my hat to such a god, much less bend the knee. Every man whose heart glows a spark of humanity will be either driven to infidelity by such doctrine, or into open rebellion against such a god.

Why do a majority of Protestant clergy favor the imperial regime? For the simple reason that they foolishly and wickedly imagine that it means greater fields for Protestant missions. Prof. Schurman, of Cornell, McKinley's chairman of the first Philippine commission, was imbued with the same idiotic idea. In his lecture on the Philippine Islands, Schurman admits that "90 per cent. of the civilized inhabitants—about 6,000,000—are Catholics." He adds that "nearly all can read and write and that many are highly educated." Yet he urges Protestant churches to rush missionaries to the islands, and take advantage of demoralized conditions to convert—not the negroes and savage subjects of the Sultan of Sulu—but intelligent Catholics, whose ancestors were building colleges and universities before Yale and Harvard were founded. Others of the same ilk look upon Porto Rico and Cuba as inviting fields for such work, and many missionaries have been dispatched thither.

If these deluded, over-zealous people desire to make infidels and agnostics of the intelligent Catholics of Cuba and the Philippines, they may succeed beyond their fondest dreams. Let it be their hope to convert them to Protestantism, they are doomed to disappointment and ignominious failure.

I know that it is next to impossible for a Protestant to place himself in the attitude where he can view the matter from the standpoint of an intelligent being neither Catholic nor Protestant—just a plain every day citizen—I am able to approach these questions without prejudice and write down the simple truth without the slightest desire to offend or please either party. Protestant zealots who desire to

convert Catholics to Protestantism should be plainly told that it is almost, if not impossible, for an intelligent Catholic to become a good Protestant. The reason is plain: If he cannot believe in the root and stock of the tree, how can he believe in its branches? If he cannot believe that the oldest church in the world is the true church, how can he accept the later inventions of Luther, Calvin, Wesley, or Dowie, as the church of God?

When convinced that the authority vested in the oldest church is not binding, how can he submit to the decrees of conference, council and conclave of warring Protestantism? Once convinced that the rules of faith laid down by the councils of his church are erroneous, and the Pope's interpretation of Scripture false, how are you to make him accept the interpretation, or abide by the rules of faith and practice laid down by Tom, Dick and Harry?

Impossible! The upright, honest, educated Catholic must either remain true to his faith or become an agnostic. For him there is no refuge in Protestantism, no middle ground between Catholicism and infidelity. Therefore the inevitable effect of Protestant missions in the Philippines will be to make agnostics and infidels of a people, who now believe in God and his Christ.

My statement that no intelligent Catholic can become a good Protestant, may sound extravagant, but it is literally true. You can count on the fingers of one hand all the Catholics that have become good Protestants, during the last hundred years. As I have stated, when an honest, upright Catholic abandons Catholicism he almost invariably becomes an agnostic. When a dishonest devotee renounces his Catholicism he is apt to become a first-class Protestant scoundrel.

I have known several reformed priests who wrote books, delivering lectures, and endeavored to "expose Romanism" in every possible way, but I have never known one who could be trusted, or that possessed a single spark of honor. Here are a few examples:

There was Chinquy of Kankakee, Illinois, who was not only a cheat and fraud, but one of the grandest prevaricators who ever tried to rob the father of his laurels. This old imposter collected thousands upon thousands of dollars from his dupes, ostensibly to fund missions and build "homes for ex-priests." A fraction of the amount collected would be invested in some ramshackle den, Chinquy would "blow in" the balance, set fire to the "mission" or "home," report that he had been "burned out by Catholics," and hit the road on another foraging expedition. Ex-priest Seguin, who created a great furor some years ago by turning Protestant and taking the platform, was one of the most accomplished scoundrels that ever went unburned. The garbage this fakir dished up to A. P. A.'s would have turned the stomach of a sewer rat.

Ex-priest Slattery was a bird of the same feather, though more cunning. He worked the "ex-priest racket" for all there was in it and then some. Protestant missionaries in Porto Rico, Cuba and the Philippines will appeal to the Chinquys, Seguins and Slatterys, but the sacrifice of the blood baptized ideals of the Republic is a frightful price to pay for such cattle. The better class may, as before observed, become infidels, but never Baptists, Presbyterians or Methodists. If infidels are doomed to be damned, as these selfsame missionaries tell us, then it is high time for them to cease their manufactures.

CHAPTER II.

But the making of infidels through Protestant missions is only one branch of the imperial industry. The inhuman, unchristian, brutal attitude of professed Christians in general on the question of buying the Philippine Islands, and compelling their inhabitants to acknowledge allegiance to the United States at the point of the sword—a sword wet with the blood of their best and bravest—is enough to make an infidel of every man who has a heart and thinks, whether Catholic or Protestant. Imperialism like vice is,

"A monster of so frightful mien As to be hated, needs but to be seen; Yet seen too oft, familiar with her face, We first endure, then pity and embrace."

The truth of Pope's words were never more forcibly illustrated, than in the attitude of the general public toward the vice of "criminal aggression," which at first was so revolting not only to Hanna and Depew, but the rank and file of our citizenship.

Democratic politicians who in 1890 had the splendid courage to re-adopt the Declaration of Independence, in their national platform, and cry aloud against the infamy of "forcible annexation," have with the passing years, grown strangely indifferent to the immortal truths that gave birth to the nation, and many have become crawling, cringing cowards. Silently and secretly they have sneaked out of the sacred Temple of Liberty, leaving the holy fire to die on the vestal altars of freedom, and are found today ministering at the reeking altar of the Imperial Juggernaut, whose

grinding wheels of greed are wet with the blood of patriots — patriots like the heroes of Bunker Hill, who choose death rather than submit to taxation without representation, or the imposition of government by brute force. The man who pretends to be a Democrat and yet favors the creed of conquest, is no more consistent than he who dons the armor of God, to do battle for the devil. He who repudiates the principles of the Declaration of Independence and at the same time pretends to be a disciple of Thomas Jefferson, is as hypocritical and false to his profession as the professed Christian who repudiates Christ and the Bible.

The citizen who subscribes to the imperial creed that might makes right, may be a Republican, Prohibitionist, Populist or Socialist, but he cannot be a Democrat. The man—be he layman, elder, preacher, priest or bishop, who approves of the imperial regime, believes in wars of conquest, and prays for the success of armies engaged in wars of subjugation and criminal aggression, may be a devotee of the devil, but he cannot be a disciple of the just and gentle Jesus.

I can understand how the subjects of a king, or czar, can endorse the imperial idea in government, the brutal invasion of the rights of the weak, but for citizens of a free Republic—the heirs of Bunker Hill and Valley Forge to do so, is monstrous. I can even have some patience with and sympathy for a non-Christian Prohibitionist, Populist, or Republican Imperialist, but none for a professed disciple of Jefferson, who approves by voice, vote, pen or silence the infernal infamy. If this shoe fits wear it. If it does not fit, accept my congratulations, and pass it on to the other fellow. I want to stir the devil in such people until they can see his majesty's horns and cloven hoof every time they look in the mirror.

What rational being can believe without the assistance of Satan that a just God could favor the wholesale butchery of Filipinos to enrich America, and fill the coffers of favorite trust barons? What man of mercy can have the slightest respect, or reverence for a God who could assist any nation—British or American—Christian or Pagan—to crush the hopes and aspirations of a weak people, struggling, fighting, dying for their inalienable rights?

I have listened to these liels on a Just God, and witnessed the exhibition of damnable hypocrisy until I can endure it no longer. While I live these imposters shall have no peace. With Jefferson I have "sworn eternal enmity to oppression," and I hereby declare open and relentless war upon oppressors, of every degree and kind, whether they be men or devils. In the cause of right, justice and humanity, I intend to gibbet the names of these false prophets and happy-hearted, hypocritical professors of the religion of love so high, "that their children's children will blush to own them." They must either abandon their cruel, un-American, anti-Christian, attitude towards the rights of men, or wear upon their brazen brow the blazing brand of Cain.

Italian Citizens Mourn

On Wednesday morning, under the auspices of the Italian Society of the Immaculate Conception, a Solemn Mass of Requiem was celebrated in St. Patrick's Church at 10 o'clock. The celebrant was Rev. Father Dods-worth, C.S.S.R.; deacon, Father Urban, C.S.S.R.; sub-deacon, Father Derling, C.S.S.R. In the Sanctuary among other members of the clergy, were Fathers Barret, C. SS.R., and L. Minahan.

Father Dods-worth preached in the Italian tongue an appropriate sermon on the late Pontiff, drawing attention to his literary gifts, scientific greatness and religious zeal. The preacher dwelt particularly upon the sanctity of Pope Leo's life and his absorbing sympathy with the poor. After the Mass a procession took place around the church. The catafalque in front of the altar was resplendent with lights. Many prominent citizens attended, among others Prof. Sacco of Toronto University, and Mr. J. J. Murphy, president of the St. Vincent de Paul Society.

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DEATHS FOY—On July 23, 1903, Marie Cuivillier Foy, dearly beloved wife of James J. Foy, K. C., and daughter of the late Maurice Cuivillier. May her soul rest in peace.

"SALADA" Ceylon tea, Black or Natural GREEN, is conceded by all who "know" teas to be the most preferable imported into Canada. This is no exaggerated claim, but a plain statement of undeniable facts. Sealed packets only. 25c, 30c, 40c, 50c, and 60c per lb. By all grocers. Eleven million packets sold annually.

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DOMINION EXHIBITION 1903 - TORONTO - 1903 AUG. 27th to SEPT. 12th The Agricultural, Manufacturing and Natural resources of Canada will be exhibited on a scale never before attempted. DAILY PARADES OF LIVE STOCK THE JUBILEE PRESENTS THE DUFFERIN PRESENTS OF IRISH MANUFACTURE A CARNIVAL IN VENICE In addition, by order of HIS MAJESTY THE KING. The Jubilee presents will be exhibited FREE, as well as by permission of the Dowager Duchess of Dufferin and Ava. The special features, including an entirely new spectacular production entitled "A CARNIVAL IN VENICE" under the personal direction of Boloss Kiraly, will be on a scale never before attempted at an annual fair in any part of the world. Reduced rates by land and water from everywhere. Consult your station agent. W. K. McNAUGHTY, Toronto. J. O. ORR, Manager and Secretary.

Legal Notices

In the matter of the Estate of Mary Elliott, late of the City of Toronto, in the County of York, widow, deceased: Notice is hereby given pursuant to the Revised Statutes of Ontario, 1897, Chapter 129, that all creditors and other having claims against the estate of the said Mary Elliott, who died on or about the 3rd day of August, 1901, are required on or before the 7th day of August, 1903, to send by post, prepaid, or deliver to Messrs. Hearn & Slattery, 47 Canada Life Building, Toronto, solicitors for Andrew Elliott, the Executor of the last Will and Testament of the said deceased, their names and addresses, descriptions and full particulars of their claims and accounts and the nature of the securities, if any, held by them.

And further take notice that after such last mentioned date, the said Executor shall proceed to distribute the assets of the deceased amongst the parties entitled thereto, having regard only for the claims of which they shall then have notice and that the said Executor shall not be liable for the said assets or any part thereof to any person or persons whose claims notice shall not have been received by him at the time of such distribution. Dated at Toronto, this 13th day of July, 1903. HEARN & SLATTERY, Solicitors for Executor.

In the matter of the Estate of Mary Foy, late of the City of Toronto, in the County of York, Widow, deceased: Notice is hereby given pursuant to the Revised Statutes of Ontario, 1897, Chapter 129, that all creditors and others having claims against the estate of the said Mary Foy, who died on or about the 25th day of May, 1903, are required on or before the 20th day of August, 1903, to send by post, prepaid, or deliver to Messrs. Hearn & Slattery, 47 Canada Life Building, Toronto, Solicitors for James A. Gorman and George Foy, the Executors of the last Will and Testament of the said deceased, their names and addresses, description and full particulars of their claims and accounts and the nature of the securities, if any, held by them.

And further take notice that after such last mentioned date, the said Executors shall proceed to distribute the assets of the deceased amongst the parties entitled thereto, having regard only for the claims of which they shall then have notice and that the said Executors shall not be liable for the said assets or any part thereof to any person or persons whose claims notice shall not have been received by them at the time of such distribution. Dated at Toronto this 14th day of July, 1903. HEARN & SLATTERY, Solicitors for Executors. jyl5-4t

The blessing of a house is goodness. The honor of a house is hospitality. The ornament of a house is cleanliness. The happiness of a house is contentment.

An Archbishop on a Motor Road

There was quite a stir, especially in Dublin, says The Motor Car Journal of July 11, when it was announced that His Grace the Most Rev. Dr. Walsh, Archbishop of Dublin, had taken his first motor-car trip, and that he had been venturesome enough to go over one circuit of the Gordon Bennett course at a speed which in many places was sixty miles an hour. Seated in the tonneau with the Archbishop and his private secretary, we were able to observe how keenly he watched every curve of the road and every turn of the car. The ease with which the vehicle steered, and the marvellous control, were facts which proved impressive, and although the Archbishop frankly confessed he would not have made the trip had he known the speed we intended to travel, he as candidly acknowledged how he had enjoyed the run, and that it was not so great an ordeal as he had anticipated it might be. Passing beyond Old Kilcullen, the view of the landscape was quite novel, the whole countryside being opened out to view without any of the encroachments on the vision associated with ordinary railway locomotion. Beyond Carlow, round the old courthouse of which we roused in grand style, a great wall of dust was hehld. It surprised His Grace, who, but for the brilliant whiteness of the scene, might have imagined he was entering a London fog. The black clothes of the prelate and his chaplain resembled a miller's suit, and no sombre hues remained to darken the view. Begoggled and bewithened, the Archbishop was enjoying himself. But when the nasty turns began and the road grew as insidious as a diplomatist, its sinuous course puzzled His Grace and perplexed his chaplain. "Quietly," said the Archbishop as we dashed over Mageny Bridge as though the race had already begun. "Quietly, quietly," echoed the chaplain, in fearing tones, as though he had visions of Dublin placards announcing the overthrow of Dr. Walsh. Our friends were so accustomed to driving behind horses that the warning usually applied to quadrupeds flew lightly from their lips on a motor-car. But when all the corners had been negotiated and we swept into the straight road from Athy to Ballyshannon both reverend gentlemen were delighted with their wonderful ride. And then we drove to Cookstown, where the Archbishop was going, and great was the surprise of the priests awaiting his arrival as they saw him draw up in such a state of dusty dignity. Most hospitable were our hosts and most interested was the Archbishop, whose zest for motoring has thus been whetted.

If one possesses a hopeful disposition, willing to see the bright side of all phases of life, searching diligently for it, even through seeming obscurities, life must, as a natural result, reveal its great underlying meaning—the development of the higher good. And, of course, such a personality reflects its brightness upon each one who comes in contact with it unconsciously, but actually.

THE CANADIAN NORTHWEST

HOMESTEAD REGULATIONS Any even numbered section of Dominion lands in Manitoba or the Northwest Territories, excepting 2 and 26, which has not been homesteaded or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less. ENTRY Entry may be made personally at the local land office for the district in which the land to be taken is situated, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10 is charged for a homestead entry. HOMESTEAD DUTIES Under the present law homestead duties must be performed in one of the following ways, namely: (1) By at least six months' residence upon and cultivation of the land in each year during the term of three years, or— (2) If the father (or the mother, if the father is deceased) of any person who is eligible to make a homestead entry resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of the law as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother, or— (3) If the settler has his permanent residence upon farming land owned by himself in the vicinity of his homestead the requirements of the law as to residence may be satisfied by residence upon the said land. APPLICATION FOR PATENT Should be made at the end of the three years before the Local Agent, Sub-Agent or the Homestead Inspector. Before making application for patent the settler must give six months' notice in writing to the Commissioner of Dominion Lands at Ottawa of his intention to do so. INFORMATION Newly arrived immigrants will receive at the Immigration Office in Winnipeg, or at the Dominion Lands Office in Manitoba or the Northwest Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing lands to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion lands in the railway belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa; the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Lands Agents in Manitoba or the Northwest Territories. JAMES A. SMART, Deputy-Minister of the Interior. N.B.—In addition to Free Grant Lands, to which the Regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from Railroad and other Corporations and private firms in Western Canada.

THE COSGRAVE BREWERY CO. OF TORONTO, Limited. Maltsters, Brewers and Bottlers TORONTO. Are supplying the trade with their superior ALES AND BROWN STOUTS Brewed from the finest Malt and best Bavarian brand of Hops. They are highly recommended by the Medical Faculty for their purity and strengthening qualities. Awarded the Highest Prize at the International Exhibition, Philadelphia, for Purity of Lager and General Excellence of Quality. No reasonable Mention, Paris, 1875. Medal and Diploma (silver), 1885. Brewing Office, 295 Niagara St. TELEPHONE PARK 140.

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breaking. The Postmaster was put to its abuse of Catholics. This, no constitute the date.