

1800. It was for eleven years editor of *The Month*, resigning in 1811. His literary style was easy and scholarly, but without aim at that excellence to be found amongst so many of his class. His writings consisted chiefly of magazine articles and tracts for the Catholic Truth Society. His most important undertaking was the *Stonyhurst Series of Philosophy*. It was Father Clarke who projected the plan, selected the writers, and carried it out successfully, he himself contributing the volume on Logic. When permission from Rome was granted for clerical students to pursue their studies and obtain this degree at the universities, Father Clarke was made Superior of Clonmell Hall, the house at Oxford for the use of Jesuit scholars. Here, within the precincts of historic Oxford, he spent the latter years, going abroad only to preach retreats—never idle overlooking his health, until the old came, only too early. May he rest in peace!

It seems a peculiar thing that there should be a city residence against pool-rooms which are conducted for the purpose of accommodating such as wish to wager money on horses, and yet these houses are open to all. There is not the least difficulty in getting into them. The great evil does not seem to be to consist wholly in one or two men who should be at work and who could and would be well not for their fashion of wearing a green and yellow suit for "good things" and odds. The gambling itself is a young man who will be led to such a stage of chronic bronchitis that the inevitable result will be a fine crop of phlegm. We are on this subject. The fact that the man who makes a game of betting and who imagines that he is doing so very quietly and that he is the knowledge of the public. The betting public, however, are trying their names from the betting table and a good deal of the betting is done. A word to the wise is sufficient.

The public, about come to by both sides and the owners in the Pennsylvania case to appeal to the Catholic hierarchy for intervention and arbitration is a lesson to capital and labor in its difficulties. Arbitration is recognized as the only sane way of settling these troubles, but the difficulty, up to date, has been to fix upon a suitable arbitrator who would be above bribery and who would render his decision strictly according to justice and the merits of the case. It was quite natural that the coal-miners' union in a large measure Catholics should appeal to their own Church for assistance, and it is hoped to the honor of our bishops that the operators should accept such a plan. Religion is the only means of adjusting affairs between capital and labor, and we are glad to note that the Catholic Church is a pioneer in the movement. It has practiced it since the beginning of Christianity, but also it has not lost faith in her power to settle our day of disbelief.

The Labor Congress held recently in Ottawa is to be congratulated upon the fact that they took with regard to socialism. The unions in Canada are labor organizations gotten up for the defence of the rights of their members and as such have done a noble work. On the other hand, the Socialists who stand God, are but a handful of a new variety of ours, make use of labor unions for the purpose of agitating against the existing state of society. As soon as our unions allow themselves to be dominated by socialism, so soon will they cease to do the work for which they were organized and so soon will their usefulness end. We are pleased to note that it was Canadian delegates that agitated this monster in its first organized appearance in our general labor meetings. Catholicism and Socialism are antagonistic, for the one stands for law and order, the other for lawless anarchy.

Catholics are not socialists. By that is meant that we do not make it a habit of visiting strangers in our midst. A Catholic who goes to a church is not there to see a priest himself as best he may be, but he is there to stand at the altar of the church if he will, and to see the priest himself as best he may be.

may be subjected to a very severe reprimand of the eyes; an attempt may be made to make him feel uncomfortable by little petty annoyances quite sufficient in themselves to give him to understand that he is an interloper. However ill-bred this may be in the authors it is none the less uncomfortable for the victim. He will not carry the power off with him, but one would think he were attempting it to judge by the reception that is given him. After Mass he is suffered to wander away without a word. Protestants do not make such mistakes as that. A stranger is given any seat he may wish—the best in the church—and he is made to feel welcome. He is looked upon as one of themselves and made as comfortable as possible.

Catholics the world over, both cleric and lay, are taking advantage of this, the year of Jubilee, to hold congresses. Ireland, Germany, France and Italy, have already held their national sessions, while an International Congress of Catholic Scientists is just finishing up its work at Munich. The United States is not behindhand in the good work, and are holding a central meeting of Catholic Societies for the purpose of forming a Federation, a central governing body, so as to carry on a more aggressive and a more successful struggle for Catholicity and Catholic rights. A General Council of the dignitaries of the Church is also promised for this year. It is a good sign of the awakening of Catholics from their indifference in the matter of lay co-operation with the aims of the Church. Our people have too long stood aloof from carrying an aggressive policy to the front. The Church has needed the hand-to-hand work of her children the world over to guard against her external and internal enemies, but within this year there seems to be an apathy, an indifference, a feeling that laymen were not supposed to be active in carrying out the work of the Church. It is to be hoped that this general movement may live to see the Church triumphant over her enemies.

Recalling a Thrilling Chapter in the Penal Days in Ireland.

Onslaughts on the Faith of the Catholic Peasantry.

Written for the Catholic Register.

Even at this distance of time and place, the student who reads and studies all the phases of the terrible era of religious persecution in Ireland, finds much to engage his attention and not a little to stir his feelings and make the blood boil within him at the recital of inhuman wrongs inflicted upon the Catholic nation, whose only fault lay in its unflinching adherence to the faith planted by St. Patrick, and whose faithful followers laid down their lives in its defence. The newly launched religion of the Reformation, of the so-called Reformation, was supposed to be the fashionable and up-to-date form of worship of the day, and from a merely worldly point of view it had much to recommend it to the favor of the unthinking multitudes. If its tenets and theories could be depended upon it made many a pilgrim, as through life much easier, taking off at one stroke the need of mortifying the flesh, the need of salutary penances, the need of keeping peace upon the evil passions, and it seemed directly at undoing all that the Catholic Church held sacred and necessary to man's eternal salvation.

Its social side was very attractive and highly respectable, having a king for sponsor and supreme head and the titled aristocracy for England for fellow worshippers and active promoters. With its royal endorsement and easy means of reaching an after state of bliss, the new made creed fared very well in England and Scotland, but in Ireland it failed miserably despite its liberal terms, its easy going doctrines, its abundance of grace to its patrons, and the promise of the British nation to punish all who dared to oppose it. When the new humanistic religion was submitted to the acceptance of the faithful peasantry of Ireland they instinctively denounced the religious device as an utter sham and illusory deception, and in their inmost hearts and consciences they could have nothing to do with it.

The conditions laid down by the ruling powers were plain enough and the penalties of rejection clearly stated. History speaks plainly of the consequences, telling of the thrilling incidents of the hunting down of bishops, priests and people, of inhuman inflictions, of heroic endurance, of unshaken fortitude and the power to face death, with all its terrors, for the sake of upholding the ancient faith which Ireland's apostles had so firmly planted in the hearts of the Celtic race. In this short paper, however, it is not intended to deal in detail with the real

horrors of the Penal Laws as they were administered in Ireland during the reign of terror and persecution. We aim to discuss one aspect of the case, which has been used for centuries as a lever of proselytism to seduce destitute peasants from their loyalty to faith, race and country. We speak of the foul system of "Superstition," an evil custom which originated in Ireland at a period when the persecuted peasantry were driven to the very verge of starvation. To deal out soup or any form of nourishment to starving people might apparently be called a work of benevolence, but in the case cited the action lost its merit by reason of its hidden and unworthy motive, which was none other than an attempt to seduce a hunted and hungry peasantry from the faith of their fathers, and to force upon them a new belief which they felt and knew was erroneous, and could not in conscience, be accepted unless at the peril of their salvation.

The object of the "superstition" was to entrap as many as possible of the destitute Irish Celts into an alliance with the new-found creed, by a gross system of misrepresentation and erroneous teaching. Some of the weaker and worthless sort of Catholics, no doubt, took the bait and bribe and sold their birthright for a mess of pottage; but it is to the everlasting glory and honor of the true Celtic race that nearly all of the tempted pursued the bribe, and willingly submitted to the instructions of their bishops and priests, to manfully defend their ancient faith, to treasure it as their most sacred inheritance, to show their zeal for the holy cause in which they suffered, and, if necessary, to be ready to lay down their lives in its defense. That the latter alternative was forced upon them in too many instances, is shown by the black records of the penal era that carried fire and sword throughout the land, and spread havoc and slaughter among the condemned, hapless, peasantry, who had no mercy to expect on this side of the grave.

To take an unfair advantage of a fellow-being's misfortune is a thing that is reproached by all honorable men. When the historic character that the gods punished by chaining him to the rock in the desert, so that the birds of the air might peck at his vitals, it was not the eagle but the vulture that tore out his entrails. Arguing in this sense, what must be thought of the polished, smooth-tongued lay sowers who would enter a stricken Irish cottage home or but wherein death, sickness, want and suffering had already entered, and there and then begin to ply their trade of proselytism amid scenes of privation and sorrow? Such conditions were surely proper in their hands, not by seduction to their souls. And yet, such foul attempts at perversion are an every day occurrence in Dublin, Belfast, Cork, and all through the British Isles, in Canada and in Rome under the very walls of the Vatican. So aggressive has the movement become in the Eternal City that the Venerable Pontiff has issued instructions to the cardinals and the bishops and the guardians of the faith to be on their guard against the insidious method of spreading error and contagious poisons.

It is an amazing thing, when seriously considered, that religious error never seems to tire of proselytizing its desperate tenets. It must be a punishment that follows the wilful rejection of the truth and the espousal of what is false and deceptive. But, in the whole trace of false effort, the trade professional superiority is perhaps the most unworthy, because it seeks to insinuate itself and take a mean advantage of its victims at a moment of distress, when the resisting power is weakest, and the unfortunate tempted ones are most liable to fall into the snare.

The Church can face and answer upon accusation and rancorous slander, but it is hard for her to deal with crafty enemies who work by stealth and under the guise of doing good.

WILLIAM ELLISON.

Missionary College.

A plan is under consideration for the establishment of a college, the purpose of which will be to educate priests in this country for the work in foreign missions. No such institution exists in the United States. Hitherto the energies of the Church in America have been necessarily devoted to its own growth and the promise of the British nation to punish all who dared to oppose it. When the new humanistic religion was submitted to the acceptance of the faithful peasantry of Ireland they instinctively denounced the religious device as an utter sham and illusory deception, and in their inmost hearts and consciences they could have nothing to do with it.

Kentucky Catholicity.

The annual report of the Covington, Ky., diocese shows that there were 1,783 baptisms administered and 782 confirmations in 1899. Marriages solemnized, 964; deaths, 1,000 and 100 persons were converted to the Catholic faith. There were 9,261 Catholics in the diocese, or about 50,000 Catholics in the diocese.

Father Doherty in Ireland.

The very many friends of the Rev. John Doherty, the respected parish priest of St. John's, Ontario, will be pleased to learn that after an absence of close upon thirty years, he has just returned, for the first time, on a well earned vacation of two months to his native Ireland, and scenes of his boyhood days. Father John is the son of the late much-respected Philip Doherty, of Maghera, Londonderry, and nephew of the late Father William Doherty, of the same parish. During his stay in Londonderry Father Doherty was the guest of his brother-in-law, Mr. Patrick McLaughlin, the genial proprietor of an extensive grocery and spirit business, and also the genial proprietor of a large post-restaurant establishment. Mr. McLaughlin was only too happy to be the prospect of a visit by his nephew, and he was one of the first to welcome him to his home. In company with the local clergy visits were paid to Lurgan, Moville, Banamona, Palfin and Lurgan. The latter place Father Doherty visited in 1870, and he was highly pleased to see many of the old friends here, and among them the late Mrs. Doherty, who was the widow of the late Father Doherty. The old friends of the late Father Doherty were the late Mrs. Doherty, who was the widow of the late Father Doherty, and the late Mrs. Doherty, who was the widow of the late Father Doherty.

Father Walworth Dead.

Rev. Clarence A. Walworth, LL.D., who, with the late Rev. Isaac T. Hecker and others, founded the Order of Paulists died at the pastoral residence of St. Mary's Church, Albany, N.Y., on Monday, Sept. 19, after a lingering illness. Father Walworth was the eldest son of the late Reuben Hyde Walworth, Chancellor of the State of New York, and was born May 29, 1832, at Putnam, N.Y. He received his early education at the Albany Academy, and was graduated from Union College in 1855. He became one of the leading lawyers in Canada, and was the local representative of the General Theological Seminary in New York City. Before he completed his studies he had decided to become a Catholic priest. He entered the Order of Paulists, and pursued his studies for the priesthood, under their direction, in Belgium for five years. After two years of priestly labor in England he returned to America, and devoted himself to the work of the Paulist Order. Long continued labor broke down his rugged constitution to such an extent that it became necessary for him to be transferred to the secular priest's rank. He was named rector of St. Peter's, Troy, he became Rector of St. Mary's, Albany, in 1886. Father Walworth was a man of profound learning, and his interest in general literature was shown in his many published works. He was also a practical geologist, and was especially familiar with the geology of this State.

Premier Marchand Dead.

Hon. F. G. Marchand, Premier of Quebec, died last week.

Hon. Mr. Marchand was affected with arterio sclerosis after a long illness, and had been confined to his room since the prorogation of the Provincial Legislature in May last.

Sketch of his Life.

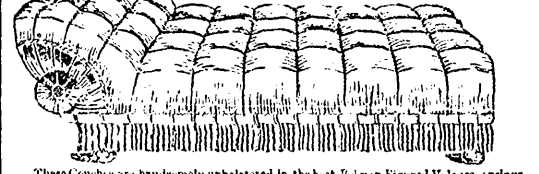
Hon. Felix Gabrielle Marchand was the son of Gabriel Marchand, merchant, of St. John's, Quebec, and Mary, daughter of John McQuinn of Quebec. He was born at St. John's, Jan. 9, 1832, and received his education at the College of St. Hyacinthe. He was made a notary public in 1855, and entered the practice of his profession in his native town, where he remained until his death. He was returned to the Legislature as member for St. John's in 1897, and had occupied the seat continuously since. He was deputy of that body. He held office in the July Government in 1878-79, first as a "Provincial Secretary and afterwards as Commissioner of Crown Lands, and was Speaker of the Assembly from 1878 to 1892. On the late Mr. Mercer's defeat in 1892 he became leader of the Liberal party in the Legislature, and as such opposed Mr. Flynn in his campaign of 1897. On the latter's defeat at the polls and consequent resignation, Mr. Marchand was called upon to form a new Administration, and was sworn into office with his colleagues, May 25, taking the office of Premier in the new Cabinet. Deceased was for many years an active journalist, and did much to elevate the tone of the French Canadian press. With the late Hon. J. C. Laflamme, Q.C., he established in 1863 *Le Franco-Canadien*, the French Liberal organ in the district of Montreal. For a time he was editor-in-chief of *Le Temps*, or Montreal, and subsequently continued to maintain the practice of the French-Canadian Liberal organs in the Province. Mr. Marchand on distinction as the author of several dramatic works, among them "Béatrice," a comedy (1869), "Le Comte de Montcalm," a tragedy (1872), "Un Bonheur en Attire un Autre," a comedy (1881), and "Les Faux Braves," a comedy (1885). Later on he published a manual treating of the history of the French-Canadian people in Canada. Shortly after the Trent affair he took the lead in the volunteer movement in the district of Iberville, to the result being the formation of the 1st Battalion, *Volontaires Iberville*, to the command of which he succeeded in 1866. Col. Marchand was on active service during the Fenian raids, his corps being sent to the front in 1866, and he was present at the invasion at Eccles Hill, 1870, he was placed in command of the brigade composed of the Prince of Wales Rifles, Victoria Rifles, Royal Scots, Hochelaga Light Infantry and 21st Battalion, which force was sent to reinforce Col. Osborne Smith, and on that and other occasions he rendered important services to the country. He retired from the force in 1880, and in 1881 he was named as a member of the Quebec Interprovincial Conference in 1887. In 1870 he received from the French Government the decoration of "Officier de l'Instruction Publique." He was elected a fellow of the Royal Society of Canada in 1882, and became president of the French section in 1884; vice president of the society in 1898, and president in 1899. He died at the age of 68, and was buried in the cemetery of St. John's.

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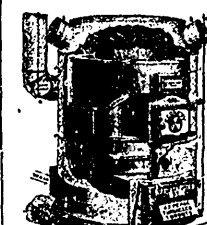


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The Italian Government has authorized the Vatican to acquire a palace and establish a college there.