

MONK DYING IN 1398 REINTERRED.

COFFIN FOUND BY WORKMEN.

British Museum Deciphered Inscription on Parchment.

Some 500 years ago, in the Black Friary of Saint Mary and Saint Nicholas, in the ancient city of Stamford, the Brothers buried one of their Order—a certain John Staunford.

In the coffin with him, upon his breast, doubtless at his own desire, was placed a parchment that had come to him all the way across the mountains and the plains from Rome—an indulg of Pope Boniface IX., granting to Staunford permission to choose a confessor. Why he obtained this privilege, why it was so precious to him, we cannot tell, but it is conjectured that he had committed some sin and that he had the indulgence buried with him in order to prove (in case the coffin were ever opened) that he was absolved.

The other day there was another funeral and again the Black Friars chanted the mass for the dead. Again the four candles were lighted round the body, again the priest, in his cope of black and gold, went round the bier with holy water and sprinkled the corpse and censed it.

NEW FUNERAL SERVICE HELD.

And the body was the same—that of John Staunford, who lived when Chaucer was writing his "Canterbury Tales," when the dawn of the Renaissance was breaking over the occidental world.

The body was again placed in its former leaden coffin, which in turn was put within a wooden coffin, and the remains were brought in a hearse to the Catholic Church in Broad street. A short sermon was preached by the Rev. Father West. Then the coffin was again placed in the hearse, and, with cross-bearer, acolytes and priests preceding it, was taken to the Stamford cemetery, where it was buried in the Catholic quarter. A bottle containing an account of the discovery and reburial was placed in the coffin.

It was the faded yellow piece of parchment on the body that brought the Black Friars from Leicester to perform the solemn funeral rites of their church and of their order over the remains of their long dead, long forgotten brother.

COFFIN FOUND IN EXCAVATION.

The leaden coffin containing the body was found by workmen who were digging a trench in Adelaide street. The spot was once the burial ground of the Black Friars. The parchment found, within the folds of the cerecloth, was taken to the British Museum and there Dr. G. E. Warner, the keeper of the manuscripts, deciphered the inscription.

As far as can be made out, the date is March 28, 1398. For a time it was thought that the body, which was partly in a mummified condition, was that of Joan, the "Fair Maid of Kent," but when the wooden coffin in which the remains had been placed was disinterred from the field where it had been temporarily buried, it was definitely ascertained that the remains were those of an elderly man.—N.Y. Freeman's Journal.

The Stage Irishman.

An Objectionable Character That Must be Banished.

The untrue, offensive and inartistic character in questionable theatricals known as the "stage Irishman" received vigorous condemnation at the meeting of the Irish Fellowship Club at the La Salle Hotel the other evening, says the Chicago New World. Mr. James Bernard Fagan, the Irish-born dramatist of London, who is there attending the production of his play "The Earth," led the attack.

Mr. James O'Shaughnessy, in moving a vote of thanks to Mr. Fagan for his forcible and effective attack on the "stage Irishman," asked to have included in the condemnation of the club, the attempts being made to honor the English soldier in those newer Irish dramas. Mr. O'Shaughnessy also took exceptions to the declarations of Mr. Fagan that the effort now going on in Ireland to make the new literature in the Gaelic language was not a deserving movement. Mr. Fagan ridiculed the Irish language revival by saying that the Irish language was dead and that after a literature had been created in it nobody would be able to understand it. After paying his respects to the new type of Irish drama, that has an English soldier for its hero, Mr. O'Shaughnessy said:

"The Gaelic language is not a dead language, because it is spoken more people to-day than could speak Flemish when Hendrik Conscience wrote 'The Lion of Flanders.' To-day Flemish is a court language of the Kingdom of the Belgians because of the labors of that one man. Only 75 years ago no more than seven men could be found who spoke Bohemian. To-day the Bohemian of Chicago publishes a daily paper with a circulation greater than that of the London Times, and the Bohemian speaking population of Chicago exceeds 35,000.

"The Gaelic language revival should be encouraged by every lover of beauty and truth because it affords the one best and entirely suitable medium for the thought expression of the kindly Irish people. They inherit the mental equipment that can work best when thinking in Irish because that language is their peculiar heritage. It is the language of the Irish temperament. It follows, therefore, that they can produce best in the language that synchronizes with the most varied of their emotions and yields with the delicacy of precision to the conceptions of the imaginative Irish mind.

"Let the Irish have the language they can think best in, and in which they can, therefore, produce the best literature. To deny them that facility is as if we should say that Ibsen, or Sienkiewicz, or Camoens should not have written in his own language inheritance because it is not the language of his greater audience. If we condemn the Irish for wishing to produce at their best, then what must we say of Hendrik Conscience who wrote in a language which was looked upon then as an insufficient dialect of the Hollandische—a language that had then no great literature as the Irish has—a language that had, distinctively, one of the many charms possessed by the language of the Gael, and that charm was in its peculiar suitability to the mind that employed it.

"I wouldn't impose Irish on anyone who does not want it, but if some do want it I think they should have it without incurring ridicule. It is the language of Torpest and Aengus and Ossian. It is the language in which was created 'The Children of Lir,' 'The Pursuit of Diarmid,' 'Dierdre,' and the immortal 'Tain bo Cualigne.' If the people of Ireland can revive the glory of that beautiful and very ancient language the whole world should encourage them to early success."

Local and Diocesan News.

FANCY FAIR AT ST. THOMAS.—All this week a fancy fair is being held in the parish hall of St. Thomas Aquinas. There has been a splendid attendance from the beginning, and the very choice variety of articles on sale and the rapidity with which they are disappearing bespeaks great success for the undertaking.

TRIDUUM AT ST. PATRICK'S.—Beginning this (Thursday) evening, a solemn triduum will be observed at St. Patrick's in preparation for the exposition all day of the Blessed Sacrament on Sunday next. Each evening at half past seven there will be prayers for the dead, a sermon and Benediction of the Blessed Sacrament. The preacher for the occasion will be Rev. D. J. O'Sullivan, who is so stranger to St. Patrick's pulpit.

The holding of the triduum is in accordance with the wishes of the Archbishop, who suggested this as a fitting preparation for the great Eucharistic Congress to take place in Montreal next September.

Will Enter Catholic Church.

Pastor of P. E. Church and Brilliant Churchman.

Friends in Philadelphia of Rev. Henry R. Sargent, of the Protestant Episcopal Order of the Holy Cross, received advices from England on Friday of last week announcing his intention to enter the Catholic Church. The new convert is at present the guest of Rev. Basil W. Maturin, now a priest of the Archdiocese of Westminster, London, but formerly of St. Clement's P. E. Church, Philadelphia, and will go to the Benedictine Abbey at Downside for a religious retreat and for instruction.

Rev. Henry Rufus Sargent, who led the monastery of the Protestant Episcopal Order of the Holy Cross, at West Park, N.Y., about a month ago, comes of a well known Boston family. He graduated from Harvard University with distinguished honors in 1879 and entered the Episcopal Theological Seminary in New York, from which he obtained a degree of bachelor of divinity in 1887. He was ordained to the ministry by Bishop Faret, of Maryland, in 1886. He was one of the curates of Mount Calvary Church, in Baltimore, from 1885 to 1887. In 1894 he was professed in the Order of the Holy Cross by the late Bishop Quintard, of Tennessee. The Order of the Holy Cross was founded in 1881, and "Father" Sargent was connected with it for a number of years before he was professed. He is a brilliant preacher, and conducted missions and retreats for "high" Episcopal churches, religious communities of men and women. He is well known in ritualistic circles in Philadelphia.

The Order of the Holy Cross, to which "Father" Sargent belonged, gave two other converts to the Church. Rev. Samuel Marcherson, who was a curate in it, is now at Our Lady of Lourdes Church, New York. Rev. Alfred V. Doran, of the Archdiocese of Philadelphia, was a possessor of the same order.

I have often heard that it is safer to hear and take offense than to give it.—Thomas à Kempis.

Irish Tobacco.

Effect of the Increased Duty on its Production.

Despite the ineffectual attempts of the Irish members to get the Chancellor to make a reduction in the duty on Irish-grown tobacco, it is to be hoped the industry, which gives so much labor, especially at a time when the usual harvest operations are over, and the spring crop not begun, will not materially suffer, says the Dublin Freeman's Journal. The crop this year, on account of the sunny weather in August, is much above the average, and it is hoped the more effectual curing of the leaf will this season enable the growers to gain a bigger price.

In the County Wexford, where some eleven acres are grown, last week the Department's expert visited the curing barns at Tagoat and Lady's Island, and personally superintended the large staff who are employed there in picking, grading, and assorting the leaf. The work of picking, grading and sorting occupies over two months, after which the final operation of "packing" and "fermenting" takes place. The entire work of curing the season crop occupies nearly six months, and as the same staff are employed year after year at the same duties, they have now become quite experts in the work.

It is estimated, after the curing process, the yield of the Wexford crop will exceed that of last year by several hundred pounds, and not only is the weight much more, but the quality is much superior. A fair proportion of the leaf will come out so well that it will grade under the head of "lug" or "best leaf," and so will obtain probably a penny to two pence a pound in excess of last year's prices. The soil of the barony of Forth is admirably adapted for the growth of the leaf, and until its growth was prohibited in 1880, the plant was very extensively grown there, and there were several factories in Wexford town where the plants were worked up into commercial tobacco.

Some ten hands alone are employed in the sorting, picking, and curing of the leaf, which is altogether apart from the growing of the plants. This gives considerable employment, as the tobacco fields have to be kept as neat as a flower garden, and as free from weeds.

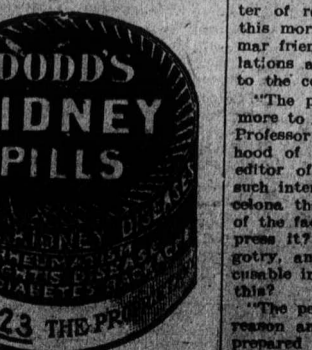
It will thus be seen what an amount of employment is given where even a few acres of tobacco plants are grown. Last year some 60,000 lbs. were grown in Ireland, and if the industry were allowed to develop on the lines so splendidly begun, one hundred times that quantity, with one hundred times the number of employees, could find work. The new duty, however, will seriously handicap the industry.

The Gratitude of a Poor Soul.

In Requiescat in Pace, the beautiful meditation book for the month of November, written by Father Richard Clarke, S.J., we find the following passage: "We should make it our practice to offer each day some special prayer or work for the holy souls. We may not do much, but by constancy in laboring on their behalf, we shall gradually accumulate a treasure for their benefit."

A very striking instance of the way in which such fidelity is sometimes rewarded was told me lately in France.

"There was a poor woman in that country who was not remarkable for any special virtue or holiness, but who had a great devotion to the holy souls, and never omitted prayers for them, or any sacrifice that lay in her power. She was a widow and had an only son, who was her one great consolation, and her sole support. But it was war-time; the mortality among the troops had been very great and a fresh levy was called for. To her great despair, this boy, the joy of her old age, was drawn for the conscription. On ordinary occasions a widow's son would have been exempt, but Napoleon had drained the country of men and no exemptions were any longer permitted. Her only hope was in being able to procure a substitute, but at least two hundred francs would be required, and where could she obtain such a sum? However, she resolved to try and began among her poor neighbors, every one of whom sympathized with her and gave her a penny or halfpenny, but alas! that went a very little way and at the end of a month she had only got three francs!



"Still she persevered—what will not a mother's love do?—and one day meeting a priest who was a stranger, she told him her sad story and begged for an alms. The priest replied: 'My good woman, I am poorer than yourself, and have not a farthing left with which even to buy a dinner.' His starved and pinched looks confirmed his words. The widow was touched, both by his appearance and manner, and exclaimed: 'See, Father! here are three francs which I have begged for this purpose. Take them and say a Mass for me for the soul which is most forgotten in purgatory.' The poor priest, greatly moved, accepted her gift, promising to say the Mass for her intention the very next morning, and the poor mother, comforted to a certain degree by this act of charity, returned home, resolving to begin her begging again, and praying hard to the holy souls to help her.

"One day, soon after, as she was walking along, she met a gentleman with a very peculiar and striking face, who looked very earnestly at her as if he had seen her before. She was so struck with his manner and appearance that she stopped and was suddenly moved to open her heart to him and tell him her whole story. 'The gentleman listened to her attentively; then, taking a piece of paper out of his pocket, wrote something, closed it, and gently said to her: 'Take this note to — and ask to speak to the master of the house, and showing him this paper, and I think he will help you.' 'The poor widow thanked him warmly, and full of joy and hope, hastened to the spot, rang the bell, and after some little demur, was admitted by the servant to his master's room. There she found a young man sitting at a writing table in his library, to whom she simply presented the paper which the stranger had given her. The gentleman took it and opened it, when he changed color and seemed greatly agitated. After a few minutes, turning to the widow, he said to her: 'Do you think you would recognize the gentleman who gave you this note if you were to see him again?' 'Yes, certainly, sir,' she replied. 'His face made a great impression upon me, and I think I should know him anywhere.' 'Come with me, then, into the next room,' he answered. She followed him into what seemed a dining-room, and had no sooner entered the apartment than her eye fell on a large oil painting over the chimney piece.

"That is the man I saw!" she exclaimed. Then the gentleman explained to her that it was the portrait of his father, lately dead, who had sat for it only a few weeks before, and added: 'The paper you gave me was in his very own handwriting. Read what he has written!'"

"The words were as follows: 'This poor woman, by her self-denying charity, has procured my release from purgatory. For my sake give her the sum she needs.'"

"So the Mass procured by this widow's mite had saved this soul from further suffering, and in gratitude he had appeared to her to help her in her great trouble. 'It is needless to add that his son instantly fulfilled his request; that the money was at once paid, and a substitute found for the widow's son. Who, then, would shrink from some sacrifice on behalf of the holy souls?'—Lady Herbert.

Western Priest Strikes.

Rev. Father Thomas D. Horgan of Sparks, Nevada, did the people of that vicinity a service last week when he called to time the Nevada State Journal" for a stupid and obnoxious editorial translation of the Spanish priesthood. The editor of the Journal probably knows as much about the priests of Spain as he does of the inhabitants of Mars, but in an effort to appear wise he grabbed hold of an ancient calumny which he has since learned was a most unwise expedient. Father Horgan fired the following shot into the editorial sanctum before the issue of the Journal with the offensive structure was cold off the press: "Dear Sir:—An editorial which appeared in the Nevada State Journal of this morning entitled 'Alfonso's Tottering Throne,' has created a great deal of comment in this community, particularly among the Catholic people of this city and Sparks, who feel that its reference to a grasping, greedy, cruel and intolerant priesthood is a direct attack upon their faith and the characters of the leaders of their Church and an unwarranted insult to a large and influential element in this commonwealth.

"Reno is a community noted for the tolerance of its people and one where the broadest charity prevails among all classes in the matter of religion. The editorial of this morning has done its best to mar friendly, social and business relations and as such is an injustice to the community.

"The priesthood of Spain had no more to do with the execution of Professor Ferrer than the priesthood of this country. The editor of the Journal has taken such interest in the troubles at Barcelona that he can not be ignorant of the fact. Why, then, did he suppress it? Is it not because of bigotry and bigotry the more insupportable in a community such as this?"

"The people of this city know the reason and the Catholics are not prepared to let this insult go unpunished."

It often happens that the man who seems to take most interest in Heaven and the least investment there.

Cardinal Gibbons Approves Anti-Suffragette League.

Cardinal Gibbons, in a letter to the secretary of the National League for the Civic Education of Women, which was read at the first annual meeting of this anti-suffragette organization in the Waldorf-Astoria, New York, last week, says:

"I regret greatly that I cannot attend the meeting called for November 1.

Although my many duties will not allow me to be present at your meeting, I beg to assure you that I am most heartily in sympathy with the aim of your league, and I approve most strongly the stand it has taken in opposing woman suffrage, which, if realized, would be the death blow of domestic life and happiness. Very respectfully, J. CARD. GIBBONS, Archbishop of Baltimore.

At the close of the reading of Cardinal Gibbons' letter, the four hundred women present broke forth in enthusiastic applause. Several of the leaders said the letter would gain thousands of supporters for the anti-suffrage movement and would draw many from the suffragette ranks. "The letter is probably the strongest ever written against the suffrage movement," declared Mr. Heath. "The Cardinal doesn't mince terms. Coming from a man of such character and intellect, it will make many women pause and think what their entrance into politics would really mean."

In the yearly report of the executive committee, the woman suffrage campaign was pronounced a failure.

"As regards the woman suffrage movement," the committee state, "we beg to call your attention to two points: First, the suffragettes have met with legislative defeats throughout the United States. Not only is this true of the past year, but during the past twelve years they have met with continuous defeats, once in every twenty-seven days, as suffrage measures and proposals have been turned down at that rate in the different state legislatures. Second, after an active organized agitation of sixty years, they have not been able to arouse public sentiment."

The Late Prince Ito and the Holy See.

Prince Ito, whose assassination startled the world recently, was a personage better known in the Vatican than in the Quirinal, for one of the early acts of his career as Resident General in Corea was to send a letter to the Holy See asking for the substitution of all the Catholic missionaries in the country by others. It was a somewhat large order, but it serves to illustrate the ideas the Japanese Government has of the influence of Catholic missionaries from the political point of view. The story is told thus by the Perseveranza of Milan: "Prince Ito had formed the conviction (which was quite a mistaken one by the way) that the missionaries, nearly all of whom came from the Foreign Missions of Paris, instilled into the hearts of the neophytes sentiments of sympathy for Russia and hatred for Japan. The same condition was imposed on the Protestant missionaries (the Perseveranza does not state why, and it surely could not state why, and it was surely not because they, too, were Russophiles) who, I believe, yielded. The Vatican, however, did not yield, but asked the Government at Tokio for proofs of the accusations made against the missionaries. At the same time, the Holy See addressed to the Vicariate Apostolic of Corea a letter in which it recommended the greatest prudence for the sake of the natives and begged the Vicar Apostolic to do all in his power to calm them, for at the first news of the probable withdrawal of the missionaries, they had begun to show signs of agitation against the despotic Prince. Japan's answer to the request of the Holy See was of a vague and unsatisfactory kind; it did not possess the information asked for, the administration of Corea had been entrusted to Ito with full powers, his measures regarding the missionaries were only of a temporary kind for the pacification of the minds of the people, etc. Not even then did the Vatican decide to recall the missionaries, and Prince Ito determined to make the long journey to Rome in person and lay his reasons before Leo XIII. What the Holy Father said to him in the audience that followed nobody has ever known, for nobody was present at it, but it is certain that the Pontiff must have exercised on the Prince the fascination he exercised on all who approached him, for when Ito was asked about his audience he answered: 'What a wonderful mind! Why that man knows more about the miserable conditions of Corea than I do. And what a diplomat of the first rank!' Anyhow, no more has been heard from that day to this about changing the missionaries in Corea.

It often happens that the man who seems to take most interest in Heaven and the least investment there.

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FATHER TO RELIEVE SETTLES MATTER.

His Own Words Sworn of Repeal.

It was Father T. Bishop Herzog, of the Church, which let down. We had thought that man had kept his word, and is, in recognition of his faith, Herzog's favorite in giving Anglicanism a helping hand in the appeal of his val on the score of Miss Maude E. Petriological essays, friends and admirers, when she died, her burial was delayed by the fact that we publish, helps to fully understand the Southwark know why. How is it possible that 'Nova' have fallen to such a lower the fall." "The Church is an awful under Tyrrell circuit God is not with us: we fall from twilight into the and unending night the Kindly Light of us. Following is the text: 'I have long desired you, to thank you, Pastors you so and which I have found sympathy, an spiritual profit. I stated because my delicate and complex could hardly write explaining to someone am at once in sympathy with the Old get yet it my duty present very disapproved of the Snow (quite lately) together from the ch this diocese. Needless entirely deny the O rity of the exclusivity of Trent and the whole mediocrity the Papacy so far than a primacy of shop of Rome, and is exactly the Old my of hold to the my of each diocese only to the authority of the Council. I believe that the Pop lawfully sterilize this of such churches; shops derive their him either by Divinity of the degree of a local Council. 'But, on the other that Old Catholicism, tically a failure; the Romanists were to unprepared for the it would have been remained within the munion and worked formation of a monie opinion. Schism been inevitable even would have been so impressive. Cut c act) from the R one loses all h even its saner ment later the historical sy must be recalled Romanist, a the whole Church theologic. Provident theologic Communio challenge and ne pretensions. For anxious to see it every way. 'However, inasmu nate in its first b that Bishop M will now be fructi Naturally the Ang at first alienated, of St. Willibrod distrust is overcoo important that th land should be ma bility of a C a Papacy, and the movement of their istis should be che could be done by ance of Anglican Bishops at their tions and by the in union of the fap necessity, at the churches, Rome's ist on the invall can sacraments a the ignorant and own Communio. 'I need not say t-trust that is, Catholicism both simulate all that tific and democrat ace. I feel that ary that make and impervious to