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## Anniversaries of The Month.

(By An Occasional Contributor.)

It appears that some readers have become interested in the few anniversaries that we have, from time to time, mentioned as connected with different days of the week. This has acted as a kind of stimulus and has made us feel that the same interest might continue were we to select again, from the days of the current month, the most important events commemorated. However, this week we cannot go into much historical detail, as space forbids; but we shall try to recall a few events of importance.

Week began on onday, the 17th August. Three important deaths does that day recall: Pope John VII., who died in 707; Frederick the Great of Prussia, who died in 1786; and Chopin the far-famed musical composer; whose death occurred in 1849. Equally are there three important events, though of different characters, in the history of Ireland, that the 17th August recalls. On that date, 1690, William III. opened the trenches before Limerick. Another event of a very different kind, and with very different effect on the Irish race, took place on the 17th August; it was in 1885, when the great Irish National Convention was held in Chicago. The 18th August seems to have been specially a day of deaths. On that date in 1553, Pope Paul IV. died; in 328 the Empress Helena died; in 1642 Guido Reni, the famed master of painting, died; in 1765 Francis I., of Germany, died; in 1836, Reynolds, the notorious informer of the '98 days, died; and in 1880, Ole Bull, the phenomenal violinist, died. Quite a mixture of characters, from the most refined and exalted to the lowliest and most despicable, they all found the 18th of August to be the fatal day.

The 19th August, while noted for a few important deaths, was also the day on which some memorable historical events took place. In 1807, on that date, Cardinal York died; in 1780, Baron DeKalb, one of the most conspicuous foreigners who fought for American independence, departed this life; and in 1850, the notorious and infamous French novelist, Balzac, went to his account. In 1812 on the 12th August, the Guerriere was captured by the Constitution; in 1852 the Anti-Ecclesiastical Titles meeting was held in Dublin; and in 1876, the Catalpa, with the rescued Fenians arrived in New York. The 20th August, 985 records the death of another of the Pope's—John XIV.: one would almost think that each day of the year commemorated a Pope's death, were it not that the number of Popes is much less than the number of days in the year. On this date, 1710, took place the battle of Saragossa; in 1799, Berzelius, the great chemist, was born; in 1788, Aubrey De Vere, the Irish poet and author was born; in 1809 Rhodes was captured by the Turks; and in 1842, William Maginn, the clever Irish author, died.

The 21st August is not famous for important anniversaries, yet on that day, in 1561, Admiral James Crickton came into the world; in 1604 the first settlement of the State of Maine is recorded; in 1655, English soldiers cast lots for the vacant lands in Ireland—and to-day the dealings of the British Government regarding Irish lands is of a very different character.

On the 22nd August, 1280, Pope Nicholas III. died. On that day, in 1485, took place the fateful battle of Bosworth; in 1795 the French Directory was established—which paved the way for the advent of Napoleon to unlimited sway. It was on the 22nd August, 1818, that the famous Warren Hastings died—he who had been Governor of India, and whose name has been handed down to history on account of his impeachment in the British Parliament; and of the immortal oration delivered by Edmund Burke on that occasion, when he pictured, as no scene had ever been drawn before, the descent of Hyder Ali on the Carnatic. On the same date, 1882, Charles J. Kickham, the grand Irish patriot, the poet, scholar, and one time persecuted defender of his country's rights, closed his fine and noble career.

## Notes on Temperance

The chief burgomaster of Jena, Germany, having publicly declared that a school director should not be taken seriously because he was a

vowedly opposed to alcoholism, a number of leading scientists connected with the universities of Zurich, Munich, Basle, Leipsic, and others, published the following statement: "The great danger of the moderate use of alcoholic drinks is that it is a trap for many of our fellow-men, into which it entices them, and pushes them to an immoderate use which was not desired, which was even dreaded. The fact is naturally explained, because it is founded upon the special action of the alcoholic poison, and upon the peculiar character of the nervous system of man."

The moderate use of alcoholic drinks is the true cause of alcoholism. "It is an absolutely scientific fact that alcoholic drinks more than any other factor injure our national life, diminish the physical and intellectual forces of our race, impregnate them with the hereditary diseases, and lead to degeneracy."

More than half the inmates of our penitentiaries have been led into crime by alcohol; nearly a fourth of the insane owe their sad fate to alcohol; misery, impoverishment, and grossness of manner are due in thousands of cases to this national poison. Alcohol is the certain cause of ten per cent. of deaths among adults. Every year in Germany thirteen hundred persons lose their lives through accidents happening as the result of alcoholic excess. Sixteen hundred are driven by alcohol to suicide, and about thirty thousand are annually stricken with delirium tremens or other brain troubles."

It is well known that alcohol has the power, when taken in small amounts, to create an uncontrollable and destructive desire for still more; hence, beer is a most dangerous drink that invites to an increased use of itself and of stronger alcoholic drinks, and in time certainly leads to drunkenness.

Professor G. Von Bunge, professor of physiological chemistry in the University of Basle, Switzerland, says: "Beer is the most injurious of alcoholic drinks because no other is so seductive. One can accustom himself more readily to the drinking of beer than any other intoxicant, and no other so readily destroys the appetite for normal food and nourishment."

"It is not only the concentrated alcoholic liquors that cause heart and kidney trouble, but pre-eminently the continued use of beer."

The "Scientific American" says: "The use of beer has been found to produce a species of degeneration of all the organs. In appearance the beer drinker may be the picture of health, but in reality he is most incapable of resisting disease."

Dr. S. H. Burgen, Toledo, Ohio, adds the following testimony of a practicing physician: "My attention was first called to the insidious effects of beer when I began examining for life insurance. I passed as unusually good risks five Germans,—young business men,—who seemed in the best of health, and to have superb constitutions. In a few years I was amazed to see the whole five drop off, one after another, with what ought to have been mild, and easily curable diseases. On comparing my experience with that of other physicians, I found they were all having similar luck with confirmed beer drinkers, and my practice since has heaped confirmation upon confirmation."

"Any physician who cares to take the time, will tell you that the beer drinker seems incapable of recovering from mild disorders and injuries not usually regarded of a grave character. Pneumonia, pleurisy, fevers, etc., seem to have a first mortgage on him, which they foreclose remorselessly at an early opportunity. When a beer drinker gets into trouble, it seems almost as if you have to recreate the man before you can do anything for him."

Dr. S. S. Lungegren, Toledo, Ohio, says: "It is difficult to find any part of the confirmed beer drinkers' machinery that is doing its work as it should. This is why their life records snap off like glass rods when disease or accident gives them a little blow. This is not mere opinion; but is a well-settled, well-recognized fact. Physicians and insurance companies accept this as any other undisputed fact of science."

### A TEMPERANCE HOTEL.

A new \$100,000 hotel with 240 rooms, especially for the moral, religious traveling public, is one of the latest projects in Indianapolis. It will be without bar or billiard room and card playing will not be allowed.

### SINCERITY.

Sincerity is an openness of the heart; we find it in very few people. What we usually see is only an artful dissimulation to win the confidence of others.

## Mazzini's Confession.

(By a Regular Contributor.)

There are few men, no matter how perverted they may be, who have not, at some time or other in their lives, lucid moments when the natural good that is within conquers the evil that has been cultivated, and makes an appearance in an unexpected manner. There are few atheists who have not, at some time, acknowledged God, even though it were in a moment of forgetfulness. Mazzini, the famous advocate of the dagger, had qualities and talents that might have done honor to a man of principle. He was an able and forcible writer, and had he not become a prey to his insane ideas of politics he might have added many a worthy page to the literature of his time.

Mr. King has issued a life of Mazzini in which he seeks to prove the political sagacity of his hero, by dwelling strongly upon the few admirable personal traits of the man. He even quotes Mazzini's own writings to prove that he was neither a coward nor an evil-minded revolutionist. All this would be very nice were it not that the cold faces of history are there to prove the contrary. All the beautiful sentiments that Mazzini ever expressed, and all the praise that Mr. King can lavish upon him, will never efface the fact that he did in London, keeping safely out of reach, while he urged on his dupes to "make use of the dagger" as the strongest and most effective argument against "his enemies," that is to say against the friends of order, authority and religion. That he had planned the murder of Charles Albert no sane man can deny; and he planned from a safe retreat in England. That all the crimes committed by the secret societies of Young Italy, in 1848 and 1849, were the outcome of his inspiration is a certainty. While he was writing elegant phrases and dictating letters of grand sentiment, he was concocting those midnight assassinations that blackened the annals of Italy at that period. No one will deny that while he was carefully arranging his plots and telling others what to do with the dagger, that Count Rossi was stabbed to death on the very steps of the Senate, as he entered the portico, and that no one ever knew who slew the Prime Minister, in broad day-light, and in the midst of an expectant throng. Mazzini's hand did not raise the fatal weapon, nor was it his hand that touched Rossi on the shoulder to make him turn around to meet the blow. But he had trained, he had educated, he had directed those hands; and he was at a safe distance at the time. No doubt we can take the words of such a man but we cannot separate them very well from the character who has uttered them. Yet he had said some good things, some very epigrammatic things in his day. And amongst them do we find this remarkable phrase:—

"When men cease to believe in God, God pays them out by making them believe in Cagliostro or table-turning." No doubt that Mazzini had a lucid moment when he wrote that sentence. And he, too, was an example of his own clever saying. God causes men to believe in any folly or any nonsense, the moment that they no longer chose to believe in Him. In other words, when men decline the grace of faith, God punishes them by casting a veil over their intelligences, and they sink into the greatest absurdities of belief. We have daily examples of this. We have the vaunted atheist who has no faith in God, but who believes in the fates, in the stars, in luck, in chance, in demons, in occult influences, in magic, in sorcery, or in any other absurdity. And he imagines that he is giving proof that superstition is not able to conquer him, when he sinks into the most slavish of all kinds of superstitions.

How often do we not meet people who deny miracles? They will scoff at the marvels of Lourdes, and yet will go to an adept at palmistry or some such juggler, and attempt to scan the future, to have their fortunes told, to learn that which is hidden from their knowledge by a veil that is "woven by the Hand of Mercy." They have no faith in the efficacy of prayers for the dead, and they loudly proclaim that the dead exist not for us; and can have communion with us; but they are afraid of ghosts, they would not enter an empty dwelling in the dark, they shiver if they have to pass a churchyard at night. Poor fools! It is simply that God has withdrawn

from them His grace, because they have lost their faith. Mazzini was right to say that when men cease to believe in God, God pays them out by making them believe in the absurd—for what more absurd than the vapors of Cagliostro or the mania for turning tables to learn the future, or to hold communication with the spirit world?

The strangest part of this, we may call it, phenomenon, is that while the writer of that sentence weighed it well and had fully appreciated his subject, and realized the great truth of what he expressed, actually was an exemplification of it himself. He had recourse to all manner of magic and clairvoyance to carry on his schemes of political upheaval; did he not see that he must have ceased, himself, to believe in God, and that God was simply paying him back in his own coin? None so blind and the persons who do not wish to see.

## A French-Canadian View on Land Tenure in Ireland.

(Translated for the True Witness.)

In "La Presse" of last Saturday, there appeared a very strong editorial on this important subject. A few extracts from it may be of interest. After stating the fact of the passage of the Irish Land Purchase Bill, the article continues thus:—

"What an amount of troubles, not to say all of them, have, in Ireland, sprung from this question of the secular tenure of lands which placed the small farmers, in the eyes of the rich proprietors, as a race of slaves. Let us remember, without going further back than 1878, twenty-five years ago, that the Irish peasants had reached a point that they no longer wished to pay rent. The Land League, born of that movement, of that peasant insurrection, went so far as to order boycotting and to secretly encourage assassination. (This is an error—for the Land League did no such a thing, but the mistake we presume is involuntary.) It was then that the dark series of agrarian crimes set England mad, and especially the Prime Minister. It is said that it was the bitter reflections that he had during those sad times, when almost each morning brought him the news of some fresh attack upon persons and property, that filled Mr. Gladstone, with the profound conviction, that only final solution of the Irish question consisted in the granting by England of a constitution that would give Ireland a complete legislative autonomy, similar to that enjoyed by Australia and Canada."

"Unfortunately Mr. Gladstone had not calculated upon the deep feeling of hostility to all idea of a separation of Ireland from England, that the English people entertained. So that, when the Home Rule measure, after having passed with difficulty the Commons, was rejected by the House of Lords, no recriminations were heard against the hereditary House, such as had been expected for his policy by the one whom Ireland hailed as a liberator, and events proved that on that occasion the House of Lords was the mouthpiece of the real national feeling of the country."

"One of those who most closely followed this Irish question, Mr. Maurice Courcelle, writes from London to an American journal, that the policy of the Conservative party on the Irish question, was inspired by very different principles. At first it was to combat that Home Rule which the English elector considers as a menace to national security; but this being laid down, the party did not hesitate to adopt a most daring course in regard to land reform; and, instead of tending to develop the co-proprietorship system, which cannot but be fatal when, as in Ireland, the co-proprietors mutually detest each other and have entirely opposite interests, it sought to create a class of peasant proprietors, by allowing the farmer to acquire the ownership of the land that he cultivates, by means of an annual payment."

"All the measures brought forward by the Conservative party, for fifteen years back, have been inspired by these principles; but never before had their application been attempted on a scale as large and as definite as has been the case in this

Bill presented by the Secretary for Ireland, Mr. Wyndham, and approved of by King Edward the other day.

"According to the terms of that Bill the British Exchequer places to the credit of the Irish peasants 150 million pounds sterling, or \$750,000,000 to enable them to purchase all the lands disposable in Ireland and to clear themselves afterwards of their obligations to the State by means annual payments divided over the cycle of 68 1/2 years. In the interest of this great peace-creating undertaking the English Government proposes to advance a sum of 12 million pounds sterling—\$60,000,000—as a premium on the sales, for the purpose of bringing dissatisfied landowners to terms."

"Such are the large lines of the Wyndham law. It is impossible not to be struck, at first sight, with the grandeur of such a law. It is evident that the King and the Government, that sought to accomplish this work of reparation, placed the national interest above the bickerings of parties."

## Irish Bishops And Their Work

The prelates of Irish blood are remarkably long-lived. The great Archbishop of Tuam, John MacHale, was the oldest bishop at the Vatican Council, and was for many years the oldest bishop in the Universal Church. Once again, since the death of the well beloved Holy Father, Leo XIII., it seems that the honor of being the oldest bishop in Christendom belongs to an Irishman. He is the Most Rev. Daniel Murphy, Archbishop of Hobart, Tasmania.

Dr. Murphy was born in Cork on June 18, 1815, the very day that saw the overthrow of Napoleon at Waterloo. He made his studies at Maynooth, and was ordained priest on June 9, 1838. Going as a missionary to Hindoostan, he became Coadjutor to the Vicar-Apostolic of Madras in 1846, the year in which Leo XIII. was made Archbishop of Perugia. Subsequently he was appointed Bishop of Hyderabad, India, and was transferred to Tasmania in 1866. Thus the venerable octogenarian was a prelate in Australasia before Boyle O'Reilly was taken thither as a convict, and before Gavan Duffy became Prime Minister of Victoria.

The Archbishop of Hobart is still strong and vigorous and as active as he was thirty years ago. The latest Australian exchanges inform us that he was doing arduous missionary labors on the wild west coast of Tasmania on the occasion of his eighty-eighth birthday, though he has had as Coadjutor, since 1893, the Most Rev. Patrick Delaney, formerly professor in All Hallows' College, Dublin.

A splendid record is that of this Irish missionary. A priest for 65 years, a Bishop for 57, what magnificent work he must have done for the glory of God and the salvation of souls! It is to be hoped that Pius X. will elevate him to the Cardinalate.—San Francisco Leader.

**BISHOP HENRY.**—One of the world's genuine philanthropists is the Right Rev. Dr. Henry, the Catholic Bishop of Down and Connor, in Ireland. This prelate is trying to solve the problem of sickness and poverty. Bishop Henry was one of the first to give systematized trial to the open-air plan for the cure of consumption. He purchased a hundred acres of land, with an historic mansion known as Orlands. He equipped the building with all modern appliances for the treatment by fresh air and good food of those of his flock who were suffering from lung troubles. The Sisters of Mercy acted as nurses. Patients were given the utmost freedom, were assigned plots of ground for flower or market gardening in case they desired to work, and were surrounded with every device and care that would keep them in a cheerful frame of mind and make them feel at home. The results were amazingly good. Even cases which were hopeless in the eyes of medical science, became, by the restoration of health, convincing proofs of the value of the Bishop's enterprise. Now he is seeking to enlarge the scope of his work. He foresees the possibility of doing away with the work-houses, those fearsome abodes, where the sick and the indigent are condemned to a species of living death. Bishop Henry has offered to the Board of Guardians of the city of Belfast sites at Orlands free of rent, on which to erect cottages or bungalows for the invalid poor.—Irish World.

## Leaders In Ireland In the Past.

(By An Occasional Contributor.)

In glancing over the anniversaries that have been mentioned in these columns one of our correspondents draws our attention to the fact that it was on the 17th August, 1791, that the famous Irish orator, statesman and dramatist, Richard Lalor Sheil, was born. His birth place was Drumdowney, County Kilkenny, Ireland. He was educated at Trinity College, Dublin, and made his legal studies at Lincoln's Inn, London. In 1813 he delivered his maiden speech, a plea for Catholic emancipation, which made his reputation as an orator. At the same time he came out as a dramatist, with his first play, "Adelaide or the Emigrants." It was in 1814 that he was called to the bar, when he published his next play "The Apostle," which had a great success. All the following years Sheil attended the courts regularly, but his constant advocacy of Catholic Emancipation stood greatly in the way of his progress as a lawyer. But if his briefs were few his plays were many; for, in rapid succession, came forth his dramas, "Bellamira, or The Fall of Tunis," "Eudamie," "The Huguenot," "Montoni," and "Damon and Pythias."

In 1821, or thereabouts, he joined W. H. Curran in the preparation of those memorable "Sketches of the Irish Bar," in the "New Monthly Magazine." The series extended over several years. In 1825 Sheil, O'Connell, O'Gorman and others went to London to protest against a bill that had been introduced for the suppression of the Catholic Association; but failed in their mission. Still they succeeded in promoting the Catholic Relief Bill, which passed its third reading on the 10th May, but was lost in the Lords. One of Sheil's biographers says the suppression of the Catholic Association, "so far from putting an end to the agitation, only changed its 'modus operandi,' and under O'Connell's direction the system of simultaneous meetings throughout the country proved far more effective. In preparing the ground for the new system no one worked harder than Sheil. He was present and spoke at nearly all the gatherings during the summer. The amount of labor which these meetings implied for him can only be properly estimated when one remembers that he never trusted himself to speak extempore, and that the repugnance he felt to repeat himself rendered the preparation of each speech a matter of long and careful consideration."

In 1826 he was arrested and prosecuted on account of some language used by him in a speech on Wolfe Tone; but when Canning became Prime Minister the prosecution was dropped. As the Catholic Emancipation agitation was becoming very extensive, a counter movement sprang up in England. In order to qualify himself to speak at a meeting of free holders, held at Penenden Heath, on Oct. 24, 1828, Sheil purchased a small freehold in the County Kent, England, and gained great praise for his courage in facing the hostile crowd. In 1829 Emancipation was granted, the Penal Laws were abolished in great part, and Sheil participated in O'Connell's triumph. In 1830 he was admitted to the inner bar, being one of the first Catholics to enjoy that privilege. The same year he was elected to Parliament for Milborne Port, in Dorset. In 1831 he was elected for the County Louth, in Ireland. In January, 1833, he was returned unopposed for Tipperary, and sat for that constituency till 1841, when he became member for Dungarvan. In 1841 he was made Judge Advocate-General, and from 1846 to 1850 he was Master of the Mint. In December, 1850, he became Minister to the Court of Tuscany, and removed with his wife to Florence, where he died on the 23rd May, 1851. His body was brought to Ireland and interred at Long Orchard, County Tipperary.

While Sheil did much to make himself famous in his own day, he will live forever in the annals of English, or rather Irish history, on account of his masterpiece, delivered in the House of Commons, in 1834. It was his famed reply to Lord Lyndhurst, when the latter accused the Irish of being aliens. Nothing in ancient or modern oratory, has ever surpassed Sheil's reply on that occasion.