

Men I Have Seen and Heard.

By a Ottawa Scribbler

For several reasons, none of which are of much interest to the public, I am going to come down in a leap from 1870 to the eighties and nineties. There is a figure before me, as I write, which for half a century was so familiar on the streets of Montreal, that the mere mention of the name should suffice to transfer the picture, as I behold it, to the minds of all who read this column. As the general heading of these short sketches permits of considerable latitude, I am not bound to either omit, actors, or other persons noted as public speakers. In the world there are men whose actions—whose whole lives in fact—speak more eloquently than any words that they might be able to join together and deliver for the gratification of a public taste. There are men whose careers fall very little short of the marvellous, so much and so many attributes as well as works do they crowd into the small span of years allotted to man. Of these none more remarkable and none more worthy of notice than the late Hon. Senator Murphy.

Not only have I seen and heard the subject of this brief sketch, but I had the inestimable advantage of knowing very intimately, and during over twenty years, that perfect example of true citizenship, honest patriotism, fervent Catholicity, and sterling commercial worth. But how to deal with such a subject is the great difficulty. The biography of Edward Murphy would necessitate the history of Montreal for three-quarters of a century, and the story of every movement, Irish, Canadian, and Catholic, that comes within the limits of that period. To omit any of his wonderful achievements would be an injustice; to combine them all in one article would be an impossibility to speak of him in any one touching upon every other one; and to deal with his life, his influence, his aims, and his projects would require more than one volume. All I can do is to consider him in connection with matters and events that have come especially under my personal observation.

If a stranger were to ask one who and what Mr. Murphy was, I think I would have to say: "He was an Irish Canadian Catholic gentleman, noted for his public spirit, personal culture, and private enterprise." Having this, to my own satisfaction at least, defined the subject of my short essay, I cannot do better than take each term of my definition and treat it separately. In so doing I omit the honors politically conferred upon and evaded by the Government of Canada in raising him to the dignity of senatorship, because, while the honorable gentleman had his deep-rooted political convictions, he was never a politician, in the usually accepted sense of the term; he was not a place-seeker, for he was independent of party and political patronage; he was not a wire-pulling individual, for his code of honor was so exact and exacting that he could not, under any circumstance, stoop to scheming, or ordinary political advantages, in order to secure personal advantage, or even favors for friends.

Taking, then, my definition, he was "Irish." By this I do not alone mean that he was born of Irish parents. He was patriotic to the extreme as far as Ireland's interests were concerned, and genuine in his devotedness to the welfare of children of the Irish race in Canada. Since the inauguration of the Land League movement, on down through all the succeeding years, he was a most ardent lover of the old land, and wonderful contributor to the success of her cause. No meeting of Irish affairs took place without the presence on the platform of Hon. Edward Murphy. On almost every such occasion he delivered an address—were it only to move a vote of thanks. No fund was started, no contribution was ever levied, for that list was not headed by his name and a goodly sum after it. He was a practical patriot in that sense. Not alone was he conspicuous in every Irish movement, but he acted frequently as treasurer of the funds to which he was the way to one of the largest subscribers. It is probable that no work of modern times has done more to enlighten the Irish people upon their own history and status than "O'Hart's Irish Pedigree." When Mr. O'Hart was about to give up his splendid work for lack of funds and encouragement, it was Edward Murphy, of Montreal, who saved the ship, and out of his own pocket made it possible for that learned author to persevere and complete his task. Countless incidents of a like nature could be cited, but this one will suffice to show how he gave and refused to allow his left hand to know what his right hand did.

As a "Canadian" lay men in this young country ever displayed such genuine patriotism—which translated itself in the form of speeches and writings, antiquarian researches and modern studies. He had an abiding faith in the future of this country. There was no undertaking, commercial, financial, literary, or otherwise, that tended to the development of Canada or the making of her better known abroad that he did not encourage in one way or another. While he never sought any post of importance, still he never shirked his duty, nor allowed any personal interests to bar his self-sacrificing

spirit in its endeavors to raise Canada to her rightful position amongst the nations. Queen of this western world, home of good principles and shrine of the civilization of the Gospel.

When we style the late Honorable Mr. Murphy a "Catholic" we have said all that is to be said from a religious standpoint. He was not only a practical and exemplary Catholic, but he was equally an enthusiastic lover of the Church, a most fervent follower of the clergy, a most abundant contributor to every movement tending to advance the sacred cause of religion. St. Patrick's parish is to-day vastly richer, because of his attachment to the old Church and his uninterrupted association with the clergymen directing that congregation. His pen never missed him at Mass, and his private devotions partook greatly of a religious life. Was there a mission given—Senator Murphy was the most conspicuous attendant; was there a bazaar, a tombola, a fair to assist the choir, or the material improvements in the Church, he always cast his purse into one balance while his noble heart was flung the weight of her influence and activity into the other one.

Lord Chesterfield defined a gentleman as one who never by word or deed hurts the feelings of those with whom he comes in contact. Such truly was Edward Murphy. His very appearance bespoke the kindness of his heart, and the gentleness of his nature. How often have I not stood aside, on Victoria Square, or on St. James street, to watch him go past on his way to his office? I would say to myself, "there goes the personification of an Irish gentleman." None too lowly for him to recognize none so exalted that he did not see his way to their company—and every association, body, or individual that had the advantage of his co-operation, or his friendship was improved and honored in consequence.

As a public spirited citizen we need not refer to his words—spoken or written—but to his actions. He took part in every movement calculated to improve the social order and to raise the standards of morality and enterprise. He was the leading member of one of Montreal's most important business houses; President of the City and District Savings Bank; leading spirit of the Antiquarian and Numismatic Association; president—for years—of St. Patrick's Temperance Society, and guide or director in a score of kindred associations. Nor was he an inactive member of the community. In the forenoon he would be found as regular as clock-work at the desk in his business office attending to the details of management in the great commercial house under his direction; on board day he was to be found in the directors' office of the Bank; his afternoons were generally taken up with public functions, meetings of different organizations, receptions of strangers to the city, public demonstrations, and like affairs. His evenings generally found him presiding at a concert, a temperance meeting, municipal assembly, or some such function. How on earth he managed to crowd so much and so many important affairs into twelve hours is and has ever been a mystery to me. Yet he was never in a hurry and never unready.

As a citizen of "culture" I need but refer to his abiding interest in all connected with Catholic education and our educational institutions. He seemed to have been the father of each of them, so honored and revered was he within their walls. These papers were never idle. Letters, articles, essays, written lectures, on all manner of subjects kept pouring out with the abundance of an exhaustless fountain. Literature, poetry and history especially, claimed his attention and alacrity secured his encouragement. His lectures upon the Microscope and Telescope indicate the vast range of his studies. From the smallest insect that creeps in the realms of space, every object in nature, and all the objects of God's universe received his particular attention at his hands. His antiquarian researches were unique and fruitful. He had a special love for the study and discovery of Indian relics, and every sod of land under the great city of Montreal was known to him, and the treasures of his collection were in great part dug up from the soil beneath our city.

To say that I knew such a man, and had the privilege of his friendship is something to look back upon with pride and gratitude. Of him might we say with Lady Montague: "To know him was a liberal education." It now seems to me impossible that such a man should be no more, that his family face will never again be seen in this city, that his well-known figure will no more pass along our streets, that his well-recognized voice is silent for all time. He died as he had lived, in activity and in the exercise of his daily duties. One bright morning he walked out from his home on Dorchester street intending to go as usual to his office. At the head of Beaver Hall Hill he hesitated for a moment, whether to proceed down his accustomed way, or to call in at St. Patrick's presbytery. For a moment, God-inspired him to take the latter course. Within a few steps of that presbytery, the scene of a thousand and one of his life's religious events, the spot where he used to consult with the priests of the parish, the house to which his visits

ever brought joy and benefit—there on the very threshold of that familiar abode, suddenly the Angel of Death rushed past him, touching him with its fatal wing. He was carried in by loving hands, tendered every care that medical science could afford and every consolation that consecrated hands could bestow in the form of the last sacraments of the Church, his spirit, winged—its flight to God. Sudden it was, but not unprepared. It was given him to die within the shadow of the very Church he had loved so well and served so faithfully throughout his long life. The news spread with electric rapidity, and it was heard with tears of sincere sorrow on every side. A good man, a grand citizen, a patriotic Irishman, a true Canadian, a great and good Catholic was no more. The most glowing tribute that could be paid his memory is that he died, as he had lived, without an enemy.

THE CHURCH A Civilizing Power.

Tributes from Catholics to the Church, no matter how important the persons delivering them, are, after all, merely a child's praise of his mother. Dictated by affection, gratitude, faith, and every other sentiment that accompanies filial devotion, no matter how true, how deserved, how perfect such tributes, they cannot bear the same weight as if they had come from those who are not of the family, who belong to some other communion. The Catholic Church, despite the harshness of her enemies, and the misrepresentations of her doctrines and practices, has not been lacking in powerful advocates amongst those who do not participate in her religion. The most noteworthy tribute ever paid to that venerable institution by a Protestant, was the oration delivered on the occasion of the jubilee of Pope Pius IX., June 3rd, 1877, by General Alpheus Baker, in the city of Montgomery, Ala. The address assumed the proportions of a regular synopsis of the Church's history from St. Peter to Pius IX. Possibly nothing grander ever fell from un consecrated lips. It would be impossible to reproduce the whole of that lengthy oration; but some of the leading parts, now that it has been brought again to our notice, are too grand and too noble to let pass into oblivion.

The General, after an introduction, in which he explained how he came to be present to participate in that celebration and to deliver an address, said—

"And yet in that day, as in this, it was through calumination and suffering and often martyrdom that the church was forced to pass. For it St. Peter himself had to die upon the cross. And he, who had trembled before a servant maid in the porch of Pilate's palace when charged with even the companionship of those who were crucified, and the privilege of being nailed to his cross with his head down in token of humiliation below his Master, met its tortures for His sake with that death-defying spirit of the martyr, which has been demanded of many since in the long line of his successors, and which fires the unconquerable soul of the illustrious one who keeps watch for the church at his tomb to-day."

"The course of Christianity, it is true, is sometimes traced with difficulty in the darkness and confusion of those early days of illiteracy and violence through which it had to pass. But, as the direction of an army, now and then obscured by smoke and dust, or lost to view from intervening obstacles, is best observed by watching the standard that is carried at its head, so the course of Christianity, the advance of its steady columns of eternal truth, confronting everywhere the enemies of civilization, innocence and society, is most surely indicated by that cheering ensign, flashing perpetually through history's thickest gloom, which has been steadily borne aloft through all the ages, at the head of the church, by the Holy Father of the faithful. Of that ensign, thus upheld, history has never for a moment lost the sight. For eighteen hundred years it has been conspicuously visible in every crisis of civilization."

Then taking up the power and influence of the Church in checking the barbarian Alaric, and the "scourge of God" Attila, he quotes Macaulay's opinion concerning the wisdom and greatness of the Papacy. Having pictured the savage condition of England from the days of Caesar to those of Gregory I., he turns, then, to the other side of that picture—

"But the instant it is touched by the spiritual power of Rome, how magic the change! Pope Gregory I., justly called the Great, sends St. Augustine with forty monks across the channel, who lands in Kent, and with no other weapon than the cross, as it were miraculously, in two years converts the whole island to the Catholic faith. And that Britain which had almost disappeared from history behind the clouds of barbarism reappears as England, prosperous and happy England, resplendent with the light of that Catholic truth which shone on her unclouded for a thousand years, and prepared

her for that glorious march which has placed her in the front of the nations, and made her the most stable government in the world."

"Who that has taken the trouble to inquire does not know that it was the influence of the Catholic Church and its hierarchy that softened the dire and mutual hostility of the Norman and Saxon and at length united them, and that the aid of that hierarchy was signally efficient in extirpating from King John at Runnemed the great charter of English liberty, to whose priceless blessings and protection we have to-day as heirs? Well may England's greatest and proudest historian admit that it is difficult to say whether she owes more to the Roman Catholic religion or the reformation."

We cannot omit the full text of his tribute to the Church, St. Patrick and the Irish race, when he thus spoke—

"And what does history tell us was the influence of this so-called ignorance and superstition upon another, and which carried down to the ultimate thule of the world—the barbarous island home of a race untamable, of pagan warriors, pirates and marauders. But, about 400 years ago, Pope Sylvester sends there a Catholic missionary."

"I have those of our Protestant friends who are skeptical about St. Peter's faith make no question at all upon St. Patrick's. Yes, a Catholic missionary, who had acquired the language of that country while he was a slave upon its coast, to which he had been carried in his youth by a band of pirates from his native Brittany."

"And again, as if miraculously, those bloody savages and pirates all, but simultaneously kneel before the cross of Jesus, and accept the faith which he established upon earth. And a hallowing grace descends from heaven upon that land, to expel forever from it every poisonous influence, and to inspire those virtues which have made its manhood the synonym of valor, generosity and gentleness, as its womanhood of truth, tenderness and purity."

"That martyr people who suffering for their faith has consecrated in their native Emerald Isle of the sea, despoiled by confiscations, enthralled by injustice and tormented by temptation, they have, nevertheless, in cheerful poverty, showed the world how to live in peace, to die with faith. And, who have given by oppression from the green fields of their fathers, they have also taught mankind the pricelessness of their fidelity to the land of their adoption."

"For who does not know that wherever the fate of the exile may have cast them, they have, in the civilization's grandest monuments, bear witness to their mighty toils, and in war freedom's holiest battle grounds are watered with their blood? Friends, I need not name that hallowed spot, where the young warriors of Lacordaire—these lips are not pure and ardent enough to pronounce that name. But heaven sees it, and every generous country opens its heart to bid its children welcome. Oh, heaven that sees! Oh, heaven that hears! all of you purer and worthier than I, name that country for me—name it—yes, say Ireland!"

After going through the long catalogue of the Church's benefactions showered on mankind, after telling of the Catholic Columbus and all he did, being aided by monks, priests and Catholic sovereigns, for the future of the human race, he launched these magnificent passages, with which we will close our quotations:

"My friends, that power which has wrought all these blessings in the world, and is constantly working through those priests, in trial and resistance, whether in the Ganges or the Savannah, show that the spirit of the martyrs still survives, whose holy nuns and Sisters of Charity and Mercy, ignoring sect and nationality, go about, in the beautiful language of another, 'stopping only where they are suffering and lingering only where it is intense,' to pay their angel visits, neither far nor far between, to the lowly beds of sickness and suffering everywhere, providing shelter and education for the homeless and the orphan, a power that, always doing good, had stood so many shocks, had survived so many storms, will outlive and triumph over those that now assail it. Doubt it never."

"If any human power could have overthrown the Papacy, and with it, of course, the Church that Christ had built upon it, it would have been that power which assailed it in the beginning of the present century, commencing with the murder of the priests and ending with the imprisonment of the Pope."

"A power wielded in the end by the supreme hand of him who was a combination of the most gigantic faculties that were associated in one human character; him that incarnation of both the ancient divinities of war, who possessed the brain of Pallas and the heart of Mars, whose genius, spurning every obstacle, led the way to glory and dominion across the earth's wildest wastes, and over nature's dullest battlements, whose adoring legions, following him to victory, started with their trumpets the Alpine avalanche, upon its invaded throne, and rocked with their thunder tramp the storm's high cradle in its mountain solitudes—what the Eagle of Corsica could not accomplish, seventy years ago, the Sardinian grew need hardly say, no, my friends, the powers that oppress the church, in the words of the Prophet Daniel, 'Will become like the chaff of the summer threshing floors, and the winds shall carry them away. And the stone that smites the image shall become a great mountain, and fill the whole earth. For God has set up a kingdom which shall never be destroyed. It shall not be left to another people, and it shall stand forever.'"

A ROCK WE SPLIT ON

From an Occasional Contributor.

In a very extensive article on the lesson for Catholics to be drawn from the Y.M.C.A., a writer, in one of our American exchanges, has closed with a remark that might well be placed at the head of a magazine contribution, of an essay, of a lecture, or of a sermon. He said—

"Our indifference to the struggles in our own ranks is too often the opportunity of sect and secret society."

The great truth contained in this remark has found its way into the minds and methods of the anti-Catholic element in many countries. Those proselytizing institutions in Rome and in other Catholic centres constantly prey (in a spiritual sense) upon the indignance of the Catholic people. Poor, helpless, sometimes starving, for the sake of food, of shelter, of clothing, and even of schooling for children, many a believing Catholic allows himself to be dragged into the net of Protestantism so carefully set for him. He has never lost his faith, but he deems it best to be fed and to adhere to doctrines that are not his, than to starve and be faithful to his own creed. As a rule, these perverts remain perverted just as long as it suits their temporal needs—and no longer. Still the sad facts are there, and we must take them as they are.

In a lesser degree do we find like results from the indifference we exhibit towards the less fortunate and more struggling element in our midst. We are of the faith, we are children of Israel, and we pass along on our way leaving to the Samaritan the lacking stragglers of our own Church who have fallen by the way side; and then we are surprised that he, when succored and saved, follows in the steps of the one who befriended him. It is exactly such opportunities as these that the enemy of our faith seizes upon, and turns to his own advantage. About 1856, an Italian priest, Padre Bresiani, wrote a novel entitled "The Jew of Verona," based upon the state of society before the memorable flight of Pius IX. to Gaeta, and the incidents that led up to that terrible crisis. In that work, a learned and able author pictures a female agent of the secret societies taking advantage of the misfortunes of certain Catholic families to undermine their faith, and to do so with course, giving them any undue alarm. This is a warning to us, as one of the most powerful arguments in favor of co-operation between Catholics in helping along their deserving, but less fortunate co-religionists. If we, for one reason or another decline to do anything to aid those who are pulling down, in that work of charity, we cannot be astonished if, in their distress, and their anxiety to succeed and live, they turn from us to those who are ready to befriend them. We are not justifying any Catholic who allows himself to be thus led astray, we are simply pointing out how much we are to blame for the errors into which these backsliders fall.

In another line we noticed, some days ago, an example of what we mean to convey. A well-to-do citizen met an unfortunate young man who had become the victim of strong drink and who, in consequence, was what is generally called dilapidated—out of work, out of clothes, out of money. The citizen felt great compassion for the young man, took him into a saloon, treated him twice, and gave him a solid drink upon the evil results of drink. Now that man may have been sincere, but he did not reflect that he was exactly helping the other in his downward course. Instead of buying him a good meal, or a coat, or a hat, and then advising him what to do, he positively added two more drinks to the already over-loaded system, and simply told the poor fellow about results and conditions of which the other knew more than he did. In his intention that citizen may have been doing a kindly act; but in reality he was doing a most uncharitable one—to make the victim drink more and then insult the fellow's condition by preaching temperance to him.

The fact is that we do not take the right means; we neglect to help those who are honestly battling with some dread enemy, we leave it to others to rescue them. Then we complain when the others take future possession of those whom they saved.

WORK OF FRATERNAL ASSOCIATIONS

THE A.O.H.—The National Board of the Ancient Order of Hibernians was in session in Buffalo recently and decided on a policy of the greatest import to the order, which will make the Hibernians a universal instead of an American fraternity. It is proposed to affiliate with the orders of Hibernians in Australia, Great Britain, and several of the colonial portions of the British Empire. The A.O.H. with a membership of 150,000, is represented in 44 states of the Union, three provinces of Canada and Mexico. National Vice-President James E. Dolan, speaking of the proposed affiliation with the other orders of Hibernians throughout the globe, said that a committee had been appointed, and was now at work devising the best plan for bringing the order under one head. Mr. Dolan said that there is no chance for the plan to fail because the machinery of the order is working throughout the United States in

working to bring the plan to a successful culmination. He says the affiliation will be brought about within a year.

Mr. Keating, the National President of the Order, gave an interview to a reporter after the meeting. He said—

"The National Board is well satisfied with the progress toward affiliation with the individual orders of Hibernians in Great Britain, Australia and other parts of the world."

"The matter will be taken up at the convention in Denver next fall. Representatives from other countries will be there."

"The reports on the growth of the Order have been very encouraging to the board. We now have 160,000 members in good standing, with a woman's auxiliary having a membership of 90,000, which gives the organization widespread influence."

"The financial condition of the Order is very good. Since the last convention it has disbursed about \$750,000 and twice that amount is retained in the treasuries of the different divisions. During its meeting in Buffalo the board has disposed of much routine business."

THE FORESTERS.—T. J. Callen, high chief treasurer of the Catholic Order of Foresters, is at work on his biennial report to be read at the National Convention, to be held at Detroit, beginning Aug. 13. Mr. Callen's report will show that the Catholic Order of Foresters is in a prosperous financial condition. During the last two and one-half years, 1899, 1900 and up to July 1st, 1901, the Order has paid out in death claims to beneficiaries of deceased members the sum of \$1,684,200. The receipts of the endowment fund for 1899 were \$586,938.03; 1900, \$738,880.58; six months of 1901, \$399,539.29, making a total of \$1,725,357.90. Added to the balance on hand at the beginning of this period this makes the total received from this fund \$1,830,751.48. The total receipts of the general fund for two and one-half years were \$194,485.60. This makes the total receipts for all funds during this time reach the sum of \$2,025,237.08.

The total membership in the Order on July 1st according to official reports in the office of the Secretary, aggregates 92,324. The tabulated report shows a loss of 803 for Illinois and a loss of 948 for Minnesota. This is due to the fact that the states of Washington, Oregon, Idaho, Montana, which have hitherto been apart in three distinct jurisdictions, Idaho being annexed to Montana, while Washington and Oregon are set apart in two separate jurisdictions, North Dakota and South Dakota, which formed a part of the Minnesota jurisdiction, are now in a jurisdiction by themselves with a total membership of 966.

Illinois has the largest state membership, 27,312, followed by Quebec, with 14,473, Wisconsin, 10,696, Minnesota, 9,919.

THE C. B. L.—On July 9, the nineteenth annual convention of the New York State Council of the Catholic Benevolent Legion was begun in Brooklyn. The programme for the first day consisted mainly of preliminary work in preparation for the more serious work to be done at the sessions of the following days. The delegates, about 250 in number, attended Mass at the Church of St. Charles Borromeo. Mass was celebrated by the Right Rev. Monsignor P. J. McNamara, and the Rev. W. M. McCarthy preached a short sermon.

Thomas J. O'Sullivan, of the representatives of the Supreme Council of the Catholic Benevolent Legion, reported on the condition of the Order, in which he stated that there were 551 councils, with a membership of 41,994. During the year 1900 there had been received from members \$1,300,385 and paid \$1,300,250. There have been 735 deaths during the year and seven of these had been members of the Order less than a year.

C.M.B.A.—Last Tuesday marked the close of the 25th year of the C.M.B.A. The Supreme and State Councils' officers celebrated the event in a fitting manner at Buffalo.

The C.M.B.A. was organized at Niagara Falls in July, 1876, by the late Bishop Ryan, and has gradually developed until to-day it numbers seventy thousand members. Nearly \$11,000,000 has been paid to heirs of deceased members, and a magnificent reserve fund amounting to \$1,000,000 has been accumulated.

FEDERATION MOVEMENT.—The New York "Sun" published the following despatch, dated Chicago, July 20, in its issue of Sunday last. The Catholic societies of the United States may be organized into a National Federation. Plans to this end are being made by two bishops and many well known laymen in various parts of the country. A conference will be held at Cincinnati some time during the fall, at which the work of organizing will be agreed upon.

German Catholics, who in about twenty States are formed into State Federations, are also discussing the organization of a National body, which in turn is to become a part of the "National Federation of Catholic Societies." All nationalities will be included in the federation, the intention of which is to embrace every State, National and local society composed of members of the church.

Bishop James A. McFaul, of Trenton, N.J., and Bishop Sebastian Messenger, of Green Bay, Wis., are the chief promoters and Congressmen John F. Fitzgerald, of Brooklyn, and Thomas B. Thiele, of Chicago, are among those actively working on the plan.

The Cincinnati conference, the date of which will be fixed within a few weeks, will issue a call for a general convention of church societies, delegates to be selected in proportion to membership and to be held probably some time during the present year.

Least children street; danger stone, it, and old, refer to three, drowning has been city is alarming, current whole from have snat ber. Boys ing around for some sons could water, al taught, stably tak It does all are the unpro the can, a deal of some people equally as their nei them that, and almost unnecessary course of r each one's ways a sun that must hereto by laws of dast stand how water by r cannot see ter how person who ing into th Lawrence; swim in run sunstrokes, all these ca Of course, the insane take a fancy drowning, many, and other means that rent for the to an en But in the water swimmer water seems traction, I that parents always free ship often c low who is or resist, the water, t Parents are their childre and river; b more watch is certain would take From what need a line the can be in order to beings agri And ever, would be river, and go to the youthful enj ect that guard four egs and chee or having a could learn of St. Helen constantly I from perilous g from the bodies of the perished. Most praisew heroic, still I this work do part of that should not b own life a coe to be a solutely no need of his p It may be an evil, I poi

THE V John D. O' known as a lligent and p rided in Louis 1893, and l by Thomas F. about \$200,00 the executor Mr. O'Leary n to Father Jan Chicago, for M and his family the Cathedral same persons gave \$5,000 to ville, "to be come to the p poor schools a will also gve \$5,000. "To be uses to as to judgment of The Jews one his Jefferson and the purposes of gion." The re Mr. O'Leary g Louisville and chosen by the ment of a sum such as some estate may just Thomas J. O'Leary heirs of O'Leary