ary of Robert Emmet

OCT. 11, 1902.

ntieth day of Septemof the martyrdom of t; and it is a prediction safely be made that on tragic and glorious enthusiastically celeer the habitable globe roup of faithful and hare found. Lapse of



dim the lustre of this patriot whose athis native land, and consequence of it to more like a romance of authentic fact. The of his brief life, of his visit to his betrothed. al speech in the dock, ecution, possesses an rm for his admiring ho never grow weary

T. ANN'S SCHOOL FIELD DAY.

ne leading feature in s was lacrosse. There in every corner, he way scores of little stick, we may con-National game is only The following is the prize-winners:-, over 14 years. - 1.

2, J. Clarke; 3, Thos. 2, J. Clarke; 3, J.

jump, over 14 years. 2. W. Kennedy; 3, J.

over 14 years.— 1, J. W. Kennedy; 8, J.

umps, over 14 years. 2, J. Clarke; 3, W.

12 and 13 years.-1, M. Meehan; 3, M.

12 and 13 years .- 1, T. Rossiter; 3, J. jump, 12 and 13

ea; 2, R. Carroll; 3,

2 and 13 years. - 1, R. Carroll; 3, F. Lismps, 12 and 13 years 2, J. Shea; 3, F.

under 12 years - 1, P. Horan; 3, P. Gal-

under 12 years.- 1, . Gallery; 3, M. De-

and jump, 12 and 13 allery; 2, R. Guil-

eson. nder 12 years.-1, Pa

Pegnem; 3, J. Gleemps, under 12 years.

2, C. Kelly; 3, H. ace, over 13 years.nd R. Carroll; 2, T.

Murphy.
Pace, under 13 years.
and J. Regan; 2, P.
D'Reilly.

race, over 18 years.—
nd J. Shea; 2, J. Mc-. Gleeson.

ace, under 13 years. and G. McCrea; 2, T. Smith.

Committee wish to wing gentlemen who the day's sports:-Guerin, Ald. D. Gal-M. J. Walsh, Mr. J. hos. O'Connell, Capt. A RARE HISTORICAL DOCUMENT.

weeks ago. While going over the papers, books and documents rare work that is preserved in the British Museum; and I think it might be of interest to some of the readers were I to reproduce its trans-

The title of the work is "De Rurgo Hib. Dominicana, Col. Aq., 1762." The extract is translated by a genteman who resided in London in the early sixties, and who had access to the original in the British Museum. I have it before me both in latin and in English. However, we can well afford to let the Latin pass.

"In the year 1647 with equal fortune the Reverend Father Friar Kichard Barry (of Cork) contended. Price Cashel and Preacher General, whom the heretic army having cap-Patrick, reserved for terrible sufferings, having butchered the rest of the ecclesiastics there with a great number of lay Catholics on the first attack. Therefore being importuned that he might reject the religious habit which he wore and come over to their rites, boldly he replied :-This my vestment represents the dress of Christ and His passion, and live put off the rove of perfidy, if represents the banner of my warrepresents the banner of my warfare.' On uttering which words he is bound to a pillar and while the branches are got ready, worried in the most cruel manner, he is exposed to the wanton insults of the soldiery: presently the fire being placed around he is slowly burned for two hours about the lower part of the body. During which tortures he did not cease to commend as well his faithful people as his own soul to side to side he yielded up his spirit on the 15th September. After the departure of the enemy he was carried from thence and buried in his

own convent." These records are of the Cromwellian persecutions in Ireland. Following the foregoing is another document, on the same subject, and also originally in Latin. It is on account of the rarity of this work and of the historical glow that it sheds upon a dark period—a period so frequently sought to be hidden from the eye of the modern reader -that I reproduce these extracts.

'Our Daniel O'Daly, alias Dominic of the Rosary, a contemporary writry, Prior of the Metropolitan city of Cashel, in the Province of Munster, and preacher general, claimed the second place amongst the friars of our order in Ireland, during the extreme suffering of the faith and then wasted away in the contest. For the forces under Morgan O'Brien, Baron of Inchiquin, from a generation of vipers, approached with a multitude of barbarous heretical men to besiege the city of Cashel. Many Catholics took refuge with a small band of soldiers and some ecclesiastics at the greater church, that they might protect the sacred 'utensils life, for the Rock rises from the valof ascent. In this chapel, from ancient times dedicated to St. Cormac, tyrs."

Marriage

Religions

(By a Regular Contributor.)

In the last issue of "The Messen-

ger" is a very elaborate and strong-

ly reasoned article, from the pen of

Rev. Charles Coppens, S.J., on the

important subject of mixed mar-

draw attention to this timely con-tribution. It must be read in full

ages. We can do little more than

Differs.

When

very curtailed history of the Archbishopric of Cashel, which I had undertaken some death a glorious martyr. The great church, sacred to St. Patrick, is joined to this the Metropolitan See upon which that sketch vas based, I of East Munster. To this Church our Prior, undaunted, went up with our Prior, undaunted, went up with others. An attack being made the enemy occupy the place, but not to Christ to increase the Kingdom of with impunity; eight hundred men God," the writer says:—

being slain on both sides, and all the other ecclesiastics being cut off in the conflict, God wished, by special Providence, to prove him not only with the sword, but also by fire. Therefore, the first invader, a captain of the soldiers, turning towards the Father said: 'I see in you, generous man, nothing unworthy of praise and I observe it with fervor. condition of the war does not grant immunity to these colors, nor favor, nor good will, but anger and indignation to those who provoke it.' The tured with others on the Rock of St. Father replied: 'This my vestment represents the robe of Christ, and the insignia of His passion, and is the banner of my warfare; that which I have worn from my youth I am unwilling to renounce in death. To these things the captain replied: 'Consult better for yourself, for if you do not fear to die, what you expect is in readiness, if you wish to ity of a martyr we will indeed give you assistance that you may obtain at your own expense what you desire with blind ambition.' .The captain provoked by the Prior's determination appoints soldiers to bind the Father's hands; in the first struggle he is assailed with blows, spits, and many insults, then he is

bound to a chair, a slow fire being applied from the soles of his feet to God. Transfixed with a sword from his thighs; he is burned for about two hours, until at length his eyes shedding rays of light towards heaven and the blood boiling through the pores, he orders them to dispatch his struggling soul, by passing a sword from side to side. For three days, on which the soldiers were intent on plunder, so that they hastened to strip it of the spoil (for it did not seem fit to fortify the place

with a guard but to leave it plund-

ered and unwarmed). A certain person of the Order of Preachers, hav-

ing made a vow, sought the body amongst the many slain, and gave notice of its discovery to the Vicar-General. Having visited the body, with the Apostolic Notary, Henry er, related in very suitable words the O'Cuillemain, living (1655) and witsame. The Rev. Father Richard Bar- nessing the same, they recognized all the traces of his sufferings; they also observed, after four days, as it were two perennial springs of the purest

and freshest blood. A procession being formed they conducted the body to his own convent, chanting hymn, 'We praise Thee, God,' the and then they laid him down. The day day of his execution and death was the 15th September, sacred to Holy Father Dominic of Suir. Anno

Dominic, 1647. So far O'Daly." This very peculiar document, written in a disjointed manner, translated verbatim, is of little importance as a mere extract. But it and certain moveable property with is an authentic and rare one, and it ley and towers on high very difficult that Ireland is well entitled to be

> would glad go over all the evidences adduced from the Old Testament in support of the sanctity of marriage; but we can only turn to that which

> applies to the new law. Having pointed out how the mixed narriage is the twin-sister of vorce, and both are antagonistic to the welfare of humanity and the happiness of Christians, he tells us that if sanctity was required of old for natural marriage, it is far more indispensable now, since this union has been raised to the dignity of a sacrament. Holiness is no longer merely its fitting adornment, but it is become its very essence. In deve-

loping this point the writer says:-"The sanctity of Christian mar-Blessed Saviour. 2. It is sacred in its principal effect, an increase of sanctifying grace for the soul. For while natural marriage perfected man in the order of nature, the Sacranorder to be rightly appreciated.
But we cannot refrain from taking a couple of extracts from its pages, as they furnish powerful arguments in favor of the Church's wisdom in condemning mixed marriages. We in the order of nature, the Sacrament perfects him also in the order of grace, disposing him to enjoy more perfectly the beatific vision of God. 3. It is sacred in its peculiar purpose, to supply the recipients of the Sacrament with such actual

graces as are specially needed to perform properly the duties of mar-ried life. 4. It is sacred in the peculiar manner of its efficacy; for, like Baptism and the other Sacraments, it produces grace by its own power, ex opere operato, provided the recipients put no obstacle in the And way. 5. It is sacred in its sublime signification; for in sacramental marriage the union of the stronger with the weaker sex into one moral person is a figure of the union of the Divine Redeemer with redeemed hu-manity in the Church, of which Christ is the head."

Quoting, at length, from the Rt. Rev. Bishop Ullathorne, who closes the passage thus: "The sublime end of their marriage is to add members

"The primary purpose of matrimony is the birth and the proper education of the children, in order to add members 'to Christ and to increase the Kingdom of God.' The Kingdom of God is not increased by multiplying men, but by multiplying Catholics and strengthening them in the faith. This is not the usual result of mixed martiages, but I promise you safety if you will put the exact contrary is the case. Most off that vestment detested by us, the of the children sprung from mixed marriages are lost to the Church ; and of those that remain in her fold few have that strong faith for which their ancestors were conspicuous." Dwelling upon this most important

point, Father Coppens reasons thus: "From the first dawn of reason they see the true Church in their own home shorn of her glory as the One, Holy, Catholic and Apostolic Church, the immaculate Spouse of the Lamb; and they see her put on an equality with one of the sects. They unconsciously learn to pay the true Church a divided allegiance. If the Catholic parent displays the weaker character, the children are almost certain to follow the guidance of the other. And is not the Catholic parent likely to display the weaker character, after having contracted the marriage in opposition to the emphatic prohibition of the Church, and under the influence, as is usually the case, of human respect or other worldly motives? Will such a Catholic parent be ordinarily a staunch supporter of correct Catholic doctrine and practice? And will the other parent exercise no unfavorable influence on the faith and Christian morals of all the members of the family, the Catholic parent included? Add the influence of the grandparents, uncles, aunst, cousins. etc. The very word 'faith' has a different meaning with the Church and with the sects. With the latter it denotes only a probable opinion, the act of judging for oneself; not a docile assent to all the doctrines that the Church believes and teaches The natural result will be that moschildren, in mixed families, will, like Protestants, form, on religious mat ters, opinions more or less wavering; but few of them will have faith; few can recite the act of faith, and say sincerely: 'O my God, I firmly be-lieve all the sacred truths which the Catholic Church believes teaches.' And yet St. Paul proclaims that 'without faith it is im possible to please God' (Heb, xi, 6). We do not say that most of

merging Christianity in our land." We have now a number of pages, consisting of important extracts, all of which go to show the destructive contains in itself sufficient evidence that Ireland is well entitled to be cause in the 'Isle of Saints and Marforbids the 'Isle of Saints and Marpieces of evidence, we will devote a column to them in our next issue. Meanwhile we would advise all Catholic parents, as well as Catholic young people to ponder seriously the situation as presented by Father Coppens.

children formally become Protest

ants by joining one of the ects

Some do; but the vast majority be

come indifferent to all religion, at

tend no church, but swell the wide

ocean of unbelievers that is sub-

St. Patrick's T. A. & B. Society.

The members of St. Patrick's Total Abstinence and Benefit Society will this year celebrate the anniversary of Father Matthew by a euchre party, to be held in their hall, 92 It is sacred in its Founder, Jesus Christ, being an institution of our attendance on this occasion.

> ours that renews itself year after yeur, and has not on its surface any token to tell what is the simple truth, that it has given graves to two hundred generations of human

The City Council Library Question.

(By Our Own Reporter.)

At last the members of the City Council have dealt with the important question of the appointment of censors for the books to be purchased for the new Free Public Library to be erected with the gift of \$150. 000, presented by Mr. Andrew Carnegie

Up to the last moment the aldermen showed an extraordinary reluctance to grapple with the matter The meeting was opened shortly after three o'clock on Monday afternoon, and although the library by law was the only business which was discussed, and notwithstanding the fact that it contained only seven short clauses, it was after six o'clock when the last clause-that relating to the censors-was reached All softs of pointless suggestion and dreary speeches were made on trivial matters, such as whether the library should be called the "civic" library, as Alderman Lavallee con tended it should, or a "public" library, as the by-law proposed, and whether the by-law should specify all the classes of books that the library will contain. Almost all them seemed to favor delay. what reason was not apparent. the end, after deciding to have no censors at all, the adjourned instead of passing the by-law, which would have occupied only about ten minutes more. In the midst or the discussion a boy entered the Council chamber with a lot of evening newspapers for sale; and in another minute a dozen aldermen had their faces buried in the pages of their favorite journals, while their colleagues one after the other kept on killing time by talking.

The aldermen may be very capable men at their own private business; but, with the exception of a 'ew, they are poor hands at administering the city's affairs.

Alderman Martineau, when the censor clause was reached, moved that it should be struck out. He did not see why censors were needed. He had sufficient confidence in the members of the Council who would compose the special committee having charge of the administration of the library to feel certain that no bad or pernicious books would be allowed in the

Alderman Carter moved as an amendment to this that the City Council should appoint two censors Alderman Gallery said that it would not be fair to appoint only two-a French-Canadian and an Eng-Protestant. English-speaking Catholics numbered from 45,000 to 50,000 of the city's population; and they have a right to be represented. He objected to the clause as it stood and to Mr. Carter's amendment, because they both ignored this important section of the community. He would like to know why there was not proposed to be justice and fairplay all round. There should cer-

tainly be an Irish Catholic censor. law. It was a thing unheard of before, and it would be very unwise if it were done now.

Alderman Gallery retorted by reading the following from the printed draft of the by-law: "That two subcommittees be appointed to have control of the choice and exclusion of the books, one for the French and Catholic department, and the other for the English and Protestant de-Here French Catholic partment." and English Protestant were distinctly mentioned. Why were the English-speaking Catholics ignored? Alderman Giroux moved a subamendment to the effect that clergymen should be appointed censors. He said that he would be opposed to the party, to be he.d in their hall, 92 establishment of any but a good li-St. Alexander street, on Tuesday, brary where Catholics could go with-Oct. 14th, at 8.30 p.m. Good prizes out incurring the risk of reading bad are being offered for the contest. books, or books that insulted reli-this being the first euchre of the gion. He regarded the words in the ignorance of elementary matters that by-law, that the censors "shall be laymen," an insult to our clergymen. himself away behind boys (and the Who were better qualified to judge same of girls) much younger than books than the clergy? If he wanted himself. The result is that he will to be enlightened as to the character either feel ashamed, or grow discour-It is just like this green earth of any book he would go to a priest and be guided by his decision. He was strongly opposed to letting years would seem to demand, that young people have facilities to read he will overtax his strength, under-

no censors in connection with the Parliamentary library in the city of Quebec, which was frequented workingmen, as well as by profes-sional men. Yet, as they all knew, Quebec was a very orthodox as well as a very religious city.

Alderman Dagenais said that the appointment of religious censors power? would lead to confusion and per-plexity. The library needs of Catholics and Protestants were diametrically opposite. Catholics would obect to Protestant books, and Protestants to Catholic books.

Alderman Laporte seconded Aldernan Giroux's sub-amendment.

Alderman Sadler said that Aldernan Gallery's suggestion that an one of the censors would never be carried into effect, because that would mean that there should be two English-speaking censors one Protestant and the other Catholic, and only one French-Canadian censor.

Alderman Martineau's motion to strike out the clause about the censors was adopted by 21 votes to 11.

The Council then adjourned next week, when a special meeting will be called for the purpose of passing the by-law, which has only been read once, and which must be read a second and a third time.

The Perils of School Life

(By a Regular Contributor.)

Last week we published a few extracts dealing with the subject of nervousness, arising from overstudy, especially in the case of young girls, and from over-work on the part of female teachers. We mentioned that this opened up for us a very extensive field of investigation, and that we would take advantage of the present prominence, of this question to deal with other phases of the matter. We intend this week to touch upon a point that seems to us to be the starting one in every young life, and to call the special attention of parents to what we have to say

Before a teacher becomes an edu-

cator or instructor of others, he, or she, must pass through the life of a pupil. Before a '.oy, or girl, becomes a pupil in school, he or she must experience a few years of home life. It is during these few years. from infancy up to the time when the child is old enough to go to school, that the parents have it in their power to shape the future of their little one, to form the character, and to lay the basis of an education. Too few parents consider the grave responsibility that falls to their share in regard to their offspring. We do not propose establishing a code for the guidance of parents, nor do we pretend that any set rules can be laid down. So different are children from each other, and so pronounced is the individuality of each child, that what would apply in ten cases might be entirely inapplicable in ninety other cases. Consequently we are not going to say that parents should commence at an early age, or at any special age, to train their children, to teach them Alderman Laporte depreciated the imple rudiments, to allow them introduction of religion into a by- to learn their A B C's, or their cate- trines; but he has never attacked the chism, or anything eise.

There are children whose brains are

retentive, or whose powers of observation are so accute, or whose inclinations for study are so pronounced, that it becomes an absolute danger to encourage them to study.
When parents find that a chi'd belongs to any of these categories they must use a great deal of caution, and seek by every possible means to encourage the development of the physical rather than of the mental faculties and powers. Here, again, there is a very serious problem to be con-fronted. It is certainly advisable in some cases to prevent the child from learning. But how long, or to what extent should that preventive system be practised? If beyond a certain age, you run the risk of having a child grow up in such absolute when he goes to school he will find riest aged, or else he may study so hard, He in order to reach the level that his he will overtax his strength, under-mine his constitution, and curtail his turned upside down, let it he in utvicious and pernicious books.

Alderman Martineau said that he was as good a Catholic as Alderus say at ten years of age, which long as God is with us.

man Giroux; but he did not see the necessity for censors. There were was four, or five, or six. You did not then allow him to study, because he was too quick and too willing; now he will, on that very account, study all the harder and perhaps, with more fatal results. What then is to be done? How are parents going to deal with children that are endowed with extra brain-

We would advise, in such cases, that the parents would not trust entirely to themselves or their own experience. It would be very proper were they to consult the family physician in regard to the matter; and then to place the circumstances before those who have had long experience in the training and instruction of the young. Teachers have al-English-speaking Catholic should be most all a considerable amount of practical knowledge in such affairs, and they are better able, sometimes, to gauge a child's capacities than are the parents. But, as this has to do with the period when a child is sent to school, we will leave its consideration for a later time. What we now wish to point out mest strongly is the serious nature of the parents' responsibility in regard to young children at home.

Naturally fathers and mothers are

proud of their children, and, if the young one is at all exceptionally bright, the parents love to make a display of the child's attainments. This is a terrible danger. We have known parents to actually ruin children for all time by making them commit long pieces to memory in order to recite the same for the edification of strangers. It is very nice to have a bright child; but be careful that all the oil be not burned out at once and that in future years the lamp may be empty and without fight. We knew one very clever fellow to have lost his memory entirely at the age of eleven; it had been wonderfully retentive, and had been practised to such a degree that it finally failed. We know, today, of another child that contracted brain-fever and died; at the age of nine, simply because his physical development was dwarfed by mental display of activity and pow-We need not multiply examples; but we claim that experience teaches us that there is a fearful danger for children whose minds are exceptionally active. It is for the parents to learn how, when, and to what extent they should curb the youthful mind. If this is neglected the result will inevitably be a sad one. mean now to pass from the home to the school with the boy, or girl, and we feel confident that we can make a few commonsense and acceptable suggestions for teachers.

Shakespeare's Faith.

By a Correspondent.

Henry Bayard, writing in "La Semaine Religieuse," raises the ques-tion of Shakespeare's religion, and furnishes considerable evidence-of a negative character at least-that the great master of English dramatic poetry was a Catholic. As Shakespeare has left no autobiography, we have no positive proof that he was a member of the Church. all the circumstances of the times in which he lived, coupled with the character of his works would naturally lead to one to believe that epcs. sessed the ancient Faith. It is true that he has in no place given expres-Church, nor spoke disrespectfully of her ministers, nor given the remotest so active, or whose memories are so evidence of any antagonism to Catholicity. When we consider the age in which he wrote and the danger it was for any person to publicly mit Catholicity, or to advocate the Church's principles, we must conclude that he did as much as could have been expected, in a writer of plays, when he confined his testimony to a general respect for the institution and the hierarchy that were so mercilessly persecuted.

Here and there in his dramas do

we find Catholic doctrines gliding in, and we find no place, in all his works, the assertion of any purely Protestant idea or principle. The natural conclusion is that Shakespeare was a Catholic. And if he were not one, he is still the greater for having so resisted the anti-Catholic spirit of his time as to never have joined-even by a suggestion-in the attacks made upon the Church.

Fear is a greater pain than pain itself. Oh, thou of little faith, what dost thou fear? God will not let you perish while you are steadfast