

St. Patrick's Society

Reminds the Duke of York, that Ireland Needs Home Rule

Ottawa, Sept. 22.—The following has been presented to the Duke of Cornwall and York:

To His Royal Highness George Frederick Ernest Albert, Duke of Cornwall and York, Duke of Rothesay, Prince of Saxe-Coburg and Gotha and Duke of Saxony, Earl of Carrick and Killarney, Baron of Renfrew and Killarney, Lord of the Isles and Great Steward of Scotland, K. G., P. C., K. T., K. P., G. C. M. G., G. C. V. O., LL. D., D. C. L., etc., etc.

May it please your Royal Highness: The members of the St. Patrick's Literary and Scientific Association of Ottawa desire to convey to Your Royal Highness and the Duchess of Cornwall and York the assurance of a most cordial and loyal welcome to Canada.

A country, which retains, with an unchanged interest the tradition of the residence of His Royal Highness the Duke of Kent, which recalls with an affectionate remembrance the brilliant tour of His Majesty the King through the old provinces of Canada; and which has had the honor of earlier visits from Your Royal Highness, welcomes you with all the greater satisfaction when you come, accompanied by Her Royal Highness the Duchess of Cornwall and York, and occupying, under the changed conditions of the dynasty, so near a relation to the throne.

The conditions of our national life have also been so rapidly changing, that each visit from a member of the Royal Family of Great Britain finds our people more numerous and prosperous, our institutions more diverse and stable; our attachment to the Throne more assured. Future visits may find us still more prosperous and strong; they can hardly find us more respectfully devoted to the best interests of the Empire.

We noted with great satisfaction enthusiastic reception accorded to Your Royal Highness in New Zealand, and in the several states of the Commonwealth of Australia, and we feel that an equally warm reception will greet you in all parts of this wide Dominion.

"That Greater Britain living beyond the seas" is the home of a contented people, happy in the enjoyment of a form of government that, while subordinate to the true interest, welfare and prosperity of the great Empire of which they are proud to form a part, yet wisely permits the people to regulate and control their own local and domestic affairs thus ensuring that loyalty and fidelity to the central power which alone can make it invincible.

The people of Canada through their representatives in Parliament, have on several occasions pointed out how

much the Empire would be strengthened if those principles of self-government existing in New Zealand, Australia and Canada were applied to Ireland and possibly to other parts of the British Isles. And we hope that the day is not far distant when British statesmen will recognize the wisdom of gratifying the national aspirations by extending those principles of local self-government to Ireland.

Assuring Your Royal Highness of the great pleasure our welcome visit gives us, and of our prayers for the welfare and happiness of all the members of the Royal Family, We have the honor to be, Your loyal and devoted servants, St. Patrick's Literary and Scientific Association of Ottawa.

D'ARCY SCOTT, President. JOHN DALY, Secretary. Ottawa, 20th September, 1901.

MRS. JOHN COMERFORD, BRANTFORD.

Brantford, Sept. 18.—An old and respected resident of this city passed away very suddenly Tuesday morning in the person of Mrs. John Comerford, who resided at 53 Palace street. The deceased was very widely known and her estimable qualities won for her very many friends, who will be painfully surprised to know of her demise. Until recently she had been in as good health as usual, and apoplexy was the cause of death.

The late Mrs. Comerford was born in Montreal in November, 1841, and received her education at Notre Dame Convent, Villa Maria, near the city. She came to Brantford in 1859, with her brother, the late James Feeney, who was in business for a number of years where Wale's Temple of Music now stands. She was married in 1860 to Mr. John Comerford, a well-known Colborne street business man. The deceased leaves a family of five sons and two daughters who are: William with W. F. Czekshutt & Co., George, travelling salesman for the Brantford Carriage Company, James, representative of a United States firm, John and Augustine of this city, Miss Minnie Comerford at home, and Georgina Comerford, who is known as Sister Angelica, L.O. to Abbe Toronto. Four sisters also survive—Sister St. Veronica, Lady Superior Notre Dame Convent, Peterborough; Mrs. (Dr.) Tretton, Mrs. John Hughes and Miss Sarah Feeney of Rochester, N. Y. The late Mrs. Comerford was a member of St. Basil's Church for 42 years.

The funeral of the late Mrs. Comerford will take place from the family residence, 53 Palace street, to St. Basil's Church, at 8.45 to-morrow (Thursday) morning, where requiem mass will be said, thereafter to the Catholic Cemetery for interment.

The Register joins in the heartfelt regrets of the people of St. Basil's, Brantford, in the loss of so old and so valued a member of their congregation, a fervent Catholic, an ardent worker in the cause of charity and a good and loved mother. The church she was a member of for forty-two years knew her touch upon the organ when the congregation assembled and many of the old members hearing its mournful note realized that the prayers of the church followed her beyond the grave. Miss Minnie Comerford and Sister Angelica of Loreto Abbey are daughters of Mr. John Comerford by a former marriage with Eliza, daughter of William Murphy of the Inland Revenue, Brantford, and sister of Mr. Nicholas Murphy, K. C., Toronto. The Register sympathizes deeply with the afflicted family.

SOUTH AFRICA AT ITS WORST.

London, Sept. 23, 6 a.m.—A very serious state of things prevails in Cape Colony. From the Orange River to the sea it is in a condition of open or incipient rebellion. A letter from The Express correspondent at Cape Town tells of pillaging commandos wandering free from serious interference, of farms deserted by their rebel proprietors, of armored trains that have been forced to patrol the lines as far south as Paarl or Worcester, and of the strengthening of the defences of Cape Town itself. For the first time it is now known in this country that Scheepers succeeded in capturing loyal delegates on their return to their homes in Oudtshoorn from welcoming the Duke of Cornwall at Cape Town. In financial circles the opinion is growing that there will have to be a borrowing by the British Government as a result of the continued fighting in South Africa. The only relief to the drain upon the resources of the nation is the money which is expected to be realized by the sale of farms belonging to those irreconcilable burghers who have left their wives and children to the care of Lord Kitchener. This relief can only be very trifling, however, and it is hardly likely to have an appreciable effect.

THE ASSASSIN CONVICTED.

Buffalo, N. Y., Sept. 24.—Leon F. Czolgosz, alias Fred. Nieman, was today found guilty of murder in the first degree by a jury, in having on the sixth day of September shot President William McKinley, the wounds inflicted by such gunshots afterwards resulting in the death of the President. The wheels of justice moved swiftly. The trial of the assassin consumed eight hours and twenty-six minutes, and covered a period of only two days. Practically all of this time was occupied by the prosecution in presenting a case so clear, so conclusive that even had the prisoner entered the plea of insanity it is doubtful if the jury would have returned a verdict different from the one rendered today. The announcement made this afternoon by the attorneys for Czolgosz that the eminent alienists summoned by the Erie County Bar Association and by the District Attorney to examine Czolgosz, and to determine his exact mental condition, had declared him to be perfectly sane, destroyed the only vestige of a defence that Judges Lewis and Titus could have put together.

Before adjournment, Justice White announced that he would pronounce sentence upon the defendant on Thursday afternoon at 2 o'clock.

ONE ANARCHIST'S EXPERIENCE.

(From The Buffalo Daily News.) A hitherto unnoticed incident of the excitement attending the announcement of the shooting of the President was told to a reporter for The News by a man whose word cannot be doubted.

A roughly dressed man and a priest, clad in the raiment of his order, were standing in front of The Courier bulletin board, watching the news from the bedside of the wounded President. Presently word was written on the big scroll that Mr. McKinley had recovered from the shock and was resting easily.

The roughly-clad man exclaimed: "It's a — shame the man didn't make a good job of it and finish him quick."

These were the last words he uttered for some time, for the priest wheeled around like a flash and gave the craven traducer a tremendous and scientific blow right on the point of the chin, which knocked the recipient clear off the sidewalk and into the street, and "put him out" as completely as ever a pugilist put out an opponent.

A crowd had heard what the man had said and were for lynching the miscreant at once, when the priest again stenned forward and protected the man he had struck down from mob violence.

A mighty man of God is that priest, and his name, according to The News' informant, is Father Fitzgerald, of San Francisco.

A PRESBYTERIAN VIEW OF MIRACLES.

(From The Presbyterian.) Though identified with a past age, miracles possess a fascinating interest to all students of strange and unusual phenomena. The inspired records of them are full, clear and explicit. They are presented with a lavish variety and a striking exhibition. Some of them were wrought by man; but the greatest and sublimest of them by the God-man. Some of them were effected directly, and others indirectly: some by means, and others without means. Numbers of them excel in grandeur and impressiveness, and others in beauty and touchiness; but each and all are attestations of divinity—evidence of omnipotence—demonstrations of God's exceptional government or interference in human affairs. They stand out conspicuously in both the Old and the New Dispensations, and display His presence and intervention at critical periods either in the history of His Church or of His individual saints, and indicate her regard, first, for His own honor, and second, for the welfare of His people.

Some persons look upon them as mere marvels. It is their extraordinariness which arrests their attention. They appeal to the love of the wonderful in human nature. Thus it was in our Lord's day; so it is still. The marvelous yet astonishes the multitude. Objects of beauty, worth and splendor, day by day pass unnoticed, awaken no enthusiasm and receive no special study, become considered so common, while some seven-day wonder stuns the public mind and fills the community with excitement and interest.

But miracles are revelations as well as wonders. They are the vehicles of instruction as well as monuments of power, symbols of truth as well as signs of greatness. They instruct as well as astonish. Individuals act wisely who receive them in this twofold aspect. Thus viewed, they are lifted out of the region of the fanciful into the realm of the ideal into the practical, and out of the past into the living present. They speak to the mind, heart and life.

THE LATE MOTHER BERNARD.

A simple death notice is all we publish this week regarding the lamented Mother Superior of the Sunnyside Orphanage, whose passing away on Friday evening last has brought a startling sense of loss to the community of St. Joseph. The Catholic public in Toronto will find it hard indeed to realize that Mother Bernard is dead. A great nun, a valiant woman, whose life was a long record of good work, her place was not merely one of esteem and honor—it was in the hearts of the thousands to whom her name meant all that the institution which she managed represents. We will not now speak in praise of her great zeal for religion, for education and for charity. The accomplishments of her life are above praise; their high reward cannot be bestowed in that way. The formal language of eulogy is completely silenced by the suddenness with which she has been called to her true reward. Yet, so noble a life must be recorded for its inspiring and edifying lessons. Not for the sorrow or the sympathy which its termination evokes. Those are but human feelings; and her life was all given for God's sake. Merit there is in preserving the record of Godly lives, but it can only attach to a worthy dedication and motive. Mother Bernard's life work covers the history of the community of St. Joseph in this country. She was one of the four holy pioneers sent here from Philadelphia fifty years ago to establish the order in Canada. There are no doubt some of our readers who remember the coming of those four ladies. Mother Bernard was the last of them and had she lived till next month would have participated in the solemn jubilee celebration of the foundation which has since extended to the sister Canadian cities of the Ontario capital. We cannot publish Mother Bernard's obituary without a proper sense of the importance of making an accurate record. Next week we propose to give this. As we have already said no obituary praise could be nearly as eloquent as Mother Bernard's work, which lives after her. May her soul rest in peace.

CONVERTED CONVICTS.

Sixty convicts from San Quentin prison, who have been converted from evil ways and brought into the Church in the last twelve months by the Rev. Robert Haswell, "the convicts' friend," were confirmed last Sunday by Most Rev. Archbishop Riordan. An interesting feature of the affair and one calculated to show the earnestness of the men, is the fact that several times for several months they gave up their half hour's recreation that they might attend the instructions. There is a vast difference between the requirements for admission in the Church and into the sects. For the former a rigid course of study and instruction is required generally extending over months, and evidence of sincerity in the postulant, while in most if not all of the latter little more than the expression of a desire to join the particular sect is required. —Los Angeles Tidings.

BEST LEFT ALONE.

I believe any reasonable man cannot read in connection a Catholic and an anti-Catholic work without discovering the logical truth of the one and the false premises of the other. Childish and stupid seem to me the arguments of the Protestants; empty, vulgar, and worthless the tirades of infidels and anatol writers. I would not recommend any Catholic to read aught of those; they are vanity and vexation of spirit; they are full of subtle poison, that robs the heart of rest, of health, of hope—of everything. A single page of plausible falsehood may pervert an unprejudiced mind so that a whole volume of truth will hard restore it; therefore, leave them alone! —Charles Warren Stoddard.

THEY SHUDDERED.

From The Globe's account of the Royal Reception at Ottawa. "A curious incident occurred while the Duke was reading the reply to the addresses. A loose-jointed fox terrier puppy strayed upon the platform, and as he was passing the Duchess she snapped her fingers, and the puppy, with all the assurance of youth, jumped up, putting his sacrilegious paws on her dark dress, leaving the prints of his dusty feet on the dark material and making every lady in sight shudder with horror.

DEATHS

JESU, MARIA, JOSEPH. The Religious of the Community of St. Joseph very humbly supplicate that for the love of Jesus and Mary, you will recommend to God, in your Holy Sacrifices, Communions and Prayers, the Soul of their beloved Sister, M. M. Bernard, Dinan, who died Sept. 20, at 9.30 p.m., fortified by the Holy Sacraments of the Church, in the 72nd year of her age, and the 52nd of her religious life. Requiescat in Pace.

HERR MOST'S TESTIMONY.

(From The Catholic Union and Times.) When Herr Most, that ideal Anarchist of the Empire State, had been told that President McKinley's assassin was a Pole, he is said to have exclaimed: "Impossible, for the Catholic Church dominates that country too effectually." We are not indebted to the bewhiskered Herr for any new idea, but we cannot help feeling kindly towards him for this stoical announcement at this period of national excitement. He paused long enough between potatoes to Gambrinus to utter a truism which an infidel would recognize, but tries to hide; which Christian haters of Catholicity would have their followers accept as poetic license; but which unbiased history proclaims trumpet-like to all who are fair enough to listen. This typical "Red," who seems to have no fear of God (but a wholesome fear of police inspectors like Tom Hyrre, of New York), may have

uttered his statement with sourness enough to curdle the Milky Way, but he told the truth; and it would be well for the peace of society if some of our psalmoidal preachers were to heed this modern Baalam, and quit their asinine accusations against the Church.

INDIA'S OLDEST CATHOLIC CHURCH.

A correspondent of The Standard and Times describes the oldest church in India, that of Calicut, Malabar. It is famous for the picture of the Madonna, which, according to tradition, was taken by Blessed Rudolph Acquaviva to the court of Akbar. It is a copy of one of three copies of the Madonna of St. Luke, made for the first time by permission of Pope St. Pius V. There are no sanctuaries properly so-called in the diocese. But we have a near approach to one in the old church and convent dedicated to the seraphic Saint Francis of Assisi at Monte-Mariano, a mount nine miles distant from Mangalore. A legend tells how the saintly Father Miranda, of Hyder-Abad's time, was directed by the cooing of a ring-dove out of season to build a church on the mount, and how the man of God was miraculously preserved there in the midst of persecution. The buildings were restored and converted into a seminary by the Carmelite Fathers when they took charge of the mission. The seminary having been transferred to Mangalore, the old cloisters and church are silent in the tomb the whole year round, till the approach of the feast of St. Francis, when preparations are begun for the great annual feast.

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The Errors of Socialism

Archbishop Corrigan Emphasizes Teachings of Sovereign Pontiff

On the receipt of the news of the death of President McKinley, Archbishop Corrigan issued the following letter to all the priests in his archdiocese:

Archbishop's House, 452 Madison Avenue, New York, Sept. 14, 1901.

Rev. Dear Sir: A week ago yesterday, like a bolt from a clear sky, came the terrible news of the attempt on the life of President McKinley, and to-day, while we are still offering fervent prayers for his recovery and fondly indulging the hope of his speedy restoration to health, with a second startling shock comes the sad announcement of his death.

"Unable previously on account of absence, to express the horror of the whole diocese at a crime aimed at every citizen of this republic, I now seize the first opportunity of testifying in union with our fellow citizens our grief and sorrow in this unexpected and bitter bereavement. It is sad to realize that in our beloved country, where the people choose their own rulers, such a crime as that which we deplore could have been possible, and that, too, in a season of almost unexampled prosperity; saddest of all to feel the hand of an assassin has been raised against a Chief Magistrate whose personal and civic virtues, and whose most amiable character not only endeared him to all with whom he came in contact, but made him, as these last few days have revealed, almost the idol of the nation.

"I need not urge you, reverend dear sir, to share in public evidence of grief, which the whole country will offer as a tribute of respect to the memory of the departed President.

"While the prescriptions of the liturgy do not permit us to have official church services, yet our whole hearts ascend in prayer to God for the welfare of our afflicted country, and for those on whom rests the burden of its destinies. As children of the Church, we are ever loyal to constituted authority, and under no circumstances ought our fidelity to duty and loyalty to country to be more pronounced or more earnest than in the hour of trial and adversity. I, therefore, request you, after High Mass on every Sunday of this month to recite with the people the Litany of the Saints, that God in His mercy may look graciously on the nation, and drive far from it the dangerous and fatal principles whose consequences have to-day plunged the whole land in sorrow. I would request you, further, to impress upon the faithful the constant teachings of our Holy Father, Pope Leo XIII., against the errors of Socialism. In this way we will contribute modestly, it is true, yet not without fruit, strength and intensify public opinion on this most important subject.

"Pope Leo XIII. denounced the pest of Socialism and Anarchy in his very first encyclical letter, and on many later occasions. For convenience of reference, I append the dates of some of these documents that happen to be at hand, so that consulting them you may find excellent subject matter for instructions: Dec. 28, 1879; Feb. 24, 1880; June 29, 1881; April 20, 1884; Jan. 6, 1886; Aug. 22, 1886; June 20, 1888; Dec. 30, 1888; May 15, 1891; Sept. 19, 1891; June 20, 1894; July 10, 1895.



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The CATHOLIC CHRONICLE...

DEVOTED TO... FOREIGN NEWS

ENGLAND

CARDINAL VAUGHAN ON THE KING'S BLASPHEMY.

London, Sept. 10.—Preliminary to the Catholic Conference, which is to be held in Newcastle-on-Tyne this week, under the auspices of the Catholic Truth Society, a great public meeting was held to-night in the Olympia, Newcastle-on-Tyne's largest hall. The hall held about five thousand people. Cardinal Vaughan presided. Cardinal Vaughan referred in the beginning to a statement that had been made that he had deliberately outraged public feeling by inviting to England certain French religious, some of whose confessions had made themselves particularly obnoxious by their constant attacks upon this country. The fact was, that upon the passing of the iniquitous law against the religious congregations he gave a general invitation to any who might wish to come to his diocese until they could return to France. He should certainly offer whatever hospitality he could to all, without distinction, who had suffered for Christ's sake. He was too broad an Englishman to know any other policy. It was necessary, he proceeded, to vindicate to themselves the use of the honorable titles "Catholic" and "Catholic Church." He complained that people would never, if they could help it, speak of them as Catholics, but always as Roman Catholics—Catholics belonging to some place abroad, with a double and a foreign allegiance. With Catholics themselves the prefix "Roman" was simply declaratory of Catholicity. It was declaratory that the central point of Catholicity was Roman—the Roman See of St. Peter. The Catholic Church in England has been Roman from the beginning. He urged his hearers to use the term Roman Catholic. They should claim it and defend it, and be proud of it, but in the true and Catholic sense. But he would say that, like their English forefathers, and their brethren on the Continent, they should call themselves habitually simply Catholics, members of the Catholic Church. Let others call themselves and call them what they pleased, but let them assert equal liberty for themselves, and call themselves Roman Catholics, or simply Catholics just as they pleased, for both meant the same thing. Of course for legal purposes and to secure to themselves a distinctive appellation which no one else would dare to appropriate, the term Roman Catholic was perfect—it was theologically correct and absolutely exclusive. He desired to offer a few observations upon the Royal declaration, a matter that concerned them both as British subjects and Catholics. He entirely and frankly accepted the declaration that the King must be a Protestant. He was convinced that in the present condition of the English people, haunted by fears and suspicions, it was expedient that the King should be of the religion of the overwhelming majority Catholics had no difficulty in paying allegiance most loyally to the Protestant Sovereign, because they gave their allegiance and their lives when needed primarily to the civil power ordained by God. They had a constitutional monarch, who was subject to the laws, and in practice bound to follow the advice of his Ministers. A Catholic King under present circumstances would be a cause of weakness, of perpetual difficulty, and of untold anxiety. They were better off as they were. Their dangers and grievances, their hopes and their happiness lay in the working of the Constitution, not in the favor or the power of the person of any Sovereign. It was Parliament—the House of Commons—that they must convert, or at least strive to retain within the influence of Christianity. What they wanted was to get the House of Commons to maintain the Christian laws of marriage as the basis of society, and to secure to parents and their children a true and proper liberty in the matter of Christian education. He pointed out that the next session of Parliament might settle for ever the position of Christianity in this country. Secondary and middle class education would be thrown into the smelting pot. In the process of the devolution of educational authority upon County Councils, Christianity would run the risk of losing rights which it seemed to have almost secured under the working of the Education Department. Legislation assuring equal educational rights to all elementary and secondary schools, equal expenditure of public money in Christian and Board Schools, would be the work of a distinctly Christian Parliament. Reverting to the subject of the King's declaration and oath, he observed that some surprise had been expressed

abroad at the Catholic Hierarchy and the Catholics of this country having presented an address of allegiance to a King who had repeated the words of that declaration. But they must remember that the words had been pronounced by every English Sovereign during the last two hundred years without the forfeiture of Catholic allegiance. Secondly, that His Majesty, while heir-apparent, all through his life showed himself consistently fair, and kind to all Catholics; and, thirdly, just in proportion as the offensive language of the declaration itself was calculated to alienate the affections of Catholics from the country from the Crown, so did it appear desirable to show to the world that they were clear and level-headed enough to distinguish between their duty of allegiance to the lawful Sovereign and their disgust for a blasphemous declaration which Ministers of the Crown and the leading organs of the secular and religious press of the country had stigmatized as a disgrace to the Statute Book. What, he asked, was the character of the declaration? It was a blasphemy against God, an insult to three-fourths of Christendom, and as a guarantee it was a sham. The declaration solemnly denounced the most sacred doctrines of religion as immoral—that was, as superstitious and idolatrous. That in the sober words of truth was blasphemy. Secondly, it was an insult to men. It was an insult to twelve millions of Catholics to be told that the King's claim to their allegiance must depend upon his denunciation of their most cherished beliefs. It was offensive to the Catholic sovereigns and States holding diplomatic relations with this country, and to three-fourths of the Christian world, to hear, at the bidding of the English Legislature from the lips of the King, that they were to be accounted as superstitious idolaters. Finally the declaration was a guarantee for the religion of the Crown was next to worthless. No engagement, no promise, no oath, was lawful unless the thing promised to be just, right and true. No dispensation from the Pope was needed for an oath that did not bind. The natural law itself declared null and void any promise in violation of the natural law. Now, should it ever happen that the King became convinced by God's grace of the truth of the doctrines that he abjured, of what value would be the declaration? No oath could stand against the command of God and of conscience. The declaration was, therefore, worthless as a guarantee of anything in the future. At most it registered the conviction of the person who made it at the time that he made it. But there was more than this. Surprising as it might be, if they examined this precious declaration from beginning to end they would not discover in it a single line or word checking the right of the King to reign dependent upon his profession of the Protestant religion. Then of what use was the declaration? To be encased in a museum of historical antiquities as a choice specimen of the spent passions of religious and political hatred belonging to the age of that incomparable villain, Mr. Titus Oates. By all means let the majority, if they pleased to stand by the law which existed, apart from the declaration declaring that to reign over England the Sovereign must be a Protestant, retain this law and enforce it, but they should respect their creed, at least just so far as to ignore it, and to leave them alone. But if, after all, there must be a declaration as a son to certain fears and passions, let there be one to the effect that the King was a Protestant, and stop there. Should, however, a denunciation of the Catholic religion be added to a profession of Protestantism, the whole world would understand it as a pitiable confession of English fear and weakness. As to themselves, they would take it as a complimentary acknowledgment by their Protestant fellow-countrymen of the importance and power of their faith that it could not only remove mountains, but was capable of removing even the fabric of the British Empire itself. But he would like to conclude in another strain and add to these observations a resolution to the following effect: "That the Sovereign of the Empire ought to be raised high above the strife of all political and religious controversies the more easily to draw to himself and to retain the unabated loyalty of all creeds and races within his Empire."

Bill will be satisfactory to Catholics that does not give to denominational schools the same public support that is given to Board Schools." Dr. Burton seconded the motion, which was adopted. A vote of thanks to Cardinal Vaughan ended the meeting.

IRELAND

DEATH OF LORD MORRIS

Dublin, Sept. 9.—The death is announced of Lord Morris and Killanin, which took place yesterday morning at his residence, Spiddal, County Galway. His lordship had not been well lately, but the fatal termination of his illness was wholly unexpected by his family. The death of Lord Morris removes a remarkable personage from Irish life. His career in politics and at the bar had been marked by brilliance and success, and was in a sense unique. He was the most prominent and the most successful of the small band of politicians who, in the fifties and sixties, appeared as the forerunners of a Catholic Tory Party. His humor, always spiced with an Irish flavor, was characteristic. Though a determined Unionist and a strenuous party man, whenever his allegiance to his friends led him free he worked for the general Irish and Catholic interest. On the education question, the financial reform question, and others he rendered considerable service. He was a Galwegian of the Galwegians. He boasted of belonging to the "tribes" on both sides of his pedigree, for his mother was a Blake. He was born on November 14th, 1817, and was educated at the Erasmus Smith School, Galway, and Trinity College, Dublin. His career in the latter was distinguished. He emerged a Senior Moderator and Gold Medalist in 1847. Two years later he was called to the bar, and in the same year filled the office of High Sheriff in his native city. While yet wearing the stuff gown of the outer bar, he was appointed Recorder of Galway, which office he filled from 1857 to 1865. In the latter year he retired from the Rectorship to contest the Parliamentary representation. He stood upon what he described as "independent principles," and polled 90 per cent. of the electorate. But in the following year he accepted the office of Solicitor-General under the Derby Administration, becoming Attorney-General in November. In 1867 he was raised to the bench as one of the Judges of the Common Pleas Division. Nine years later he became Chief Justice of the Common Pleas, and was appointed Lord Chief Justice of Ireland in 1887. Two years later he became Lord of Appeal in Ordinary, and a life peer. His judicial career was not marked by any great display of learning, but his sound common-sense and knowledge of the world more than compensated for any lack of lore where issues of fact had to be determined. Outside his professional career he did some useful public work. He was a member of the famous Powis Commission, which investigated the Primary Education system in 1868-70, and was appointed a Commissioner of National Education in the former year. He was also one of the original Senators of the Royal University, of which institution he was also Vice-Chancellor. Little more than a year ago he resigned his office of Lord of Appeal, the vacancy thus created being filled by the appointment of an English judge. A peerage of the United Kingdom was conferred upon him on his retirement, when he took the title of Lord Morris and Killanin. He married, in 1860, the daughter of Baron Hughes, of the Irish Exchequer, and Lady Morris survives him. He is succeeded in the peerage by the Hon. Martin Morris, M. P., the Unionist member for Galway City.

FRANCE

THE SULTAN AND RELIGIOUS ORDERS.

It is rather amusing to find the Turks, who are in conflict with the French Government, taking a leaf out of the book of M. Waldeck-Rousseau, by threatening to impose new taxes on the French Religious Orders, which have so many important establishments in the Ottoman dominions. Amusing also is the fact that the said Orders have been always carefully protected by the French Government, which is persecuting them at home. M. Constans, who has left his post as Ambassador in Constantinople in circumstances well known, was a zealous caretaker of the interests of the Orders in the East, and so were his predecessors. It was admitted even by the most anti-clerical politicians in France, that the Orders were spreading French influence, as opposed to English and German, in the East, so they were protected and even cherished, the French Government allowing them prizes for their pupils. Now, the Sultan, unless he be brought to book by the naval demonstration which is threatened after the Czar of Russia leaves, wants to impose the five per cent. property tax on the Jesuits, Franciscans, Vincentians, Carmelites, Dominicans, Christian Brothers, Sisters of Charity, and

others who have establishments at Jerusalem, Bagdad, Beyrout, Constantinople and elsewhere. The imposition of such a tax is contrary to the Capitularies of 1673 and 1740, as well as to a newer law of 1868, all granting certain privileges to foreigners in the Ottoman Empire. Some of the Turkish officials would be extremely glad to see the Capitularies flung to the winds. This France cannot allow them to do, so we shall then have the French Government sending a squadron to the Dardanelles for the purpose of protecting members of those Orders and Congregations which are being virtually hunted out of France.

The French religious establishments in the East are spread from Salonica to Constantinople, and from that place to Beyrout and beyond, as far as Alexandria. At Beyrout the Jesuits have a University famous all over the Levant for its Medical School. Gambetta, who also attacked religion at home, like his pupil, Waldeck-Rousseau, helped to found this University, as well as Baron de Courcel, the estimable Frenchman who was formerly Ambassador in London. This University sends out annually from 24 to 30 French-trained doctors. The Christian Brothers, the Franciscans, and the Daughters of St. Vincent de Paul are also at Beyrout. It is in Jerusalem, however, that most of the French religious establishments are to be found. There the Sisters of St. Joseph have three houses; the Ladies of Zion have a school and orphanage; the Christian Brothers are continually adding to their houses; wherein Catholics and Islamites are taught, the Dominicans have the Basilia of St. Stephen and the School of Biblical Studies; the Sisters of Charity have vast houses and hospitals, and notably an institution for lepers near the famous "Siloa's brook" of Milton; the Salesians have schools chiefly for agricultural instruction; the Benedictines have a monastery on the slope of Olivet and are building another on the road between Jerusalem and Jaffa; and the Assumptionists have the vast hostelry of Notre Dame de France, near the ramparts of the Holy City, and wherein pilgrims are lodged and fed. These are only a few of the religious establishments at Jerusalem, independently of the Franciscan "Custody." The French Assumptionists, who have suffered so heavily at home owing to the Associations Bill, and to the machinations of the Dreyfusards, have schools and missions all over the East from the iron gates of the Danube to Scutari and beyond. Monsignor Charnelet, who controls the work of the schools in the East from Paris, warns the French Government that if the Orders under its protection in Turkey and the Levant are injured or prejudiced by the action of the Ottoman Porte, both German and Italy will combine in order to ruin French influence in the East, which, after so much toil and cost, has been made predominant. M. de Flax, a writer in The French Economist, examines the whole question from a practical standpoint, and advises the Government to beware of what it is doing to the Orders at home, for their disorganization in France will have a dangerous reaction in the East. He also says that American and Canadian Catholics will be ready, as well as Germans and Italians, to sap the French influence in the Ottoman dominion. M. de Flax does not, of course, mean that American and Canadian Catholics would sap French influence designedly and directly, but only that the Religious Orders in the East, now under French protection, would seek instead that of the transatlantic Catholics who have, or who are in league with those who have, capital and enterprise.

THE HUMMING-BIRD.

Its Beauty and Its Surpassing Powers of Flight.

Henry Hales thus speaks of the "winged jewels" of our gardens: "The brilliant little humming-birds are the most exquisite of all birds. They are called the gems of bird life. They are more. No gems in any garden sparkle as they sparkle. They flash with a radiance and brilliancy not equalled by any other of nature's brightest jewels, ever among the gaudy butterflies. Every change of light or movement reveals a new color on their iridescent feathers, changing like the glint of light on a diamond, but with stronger effect in color. Not known outside of the American continent and its islands, what a surprise they must have been to the early explorers! And they still keep surprising us as new species are discovered. Not many years ago one hundred and fifty species was supposed to be about the number; now it is nearly four hundred—about as many as all the species of birds breeding in the United States. What a variety of lovely forms and delicate, fantastic, eccentric freaks in feather, as well as color—like the unique tropical orchids! Nature seems to exhaust herself in fascinating, delightful oddities. Had they been known in the old-world fairy-lands, we think they must have figured as Ariel sprites, so quickly do they present themselves, so quickly disappear. We of the chilly north must be satisfied with this one representative of this numerous little family, and be thankful for that; and as there is a great similarity in their habits of living, flying, building and feeding, our little Ruby-throat must, in a degree, stand as a deputy for all his Southern brethren, whom he visits every winter. He sips the charming flowers of the tropics, returning in the spring. He arrives in Florida early in March, gradually going north as the flowers open before him, then going farther north, passing the northern boundary of the United States about the 1st of June, breeding as far north as the Saskatchewan plains, west of the Missouri Valley and Texas. Some of them remain in Florida. The flight of this little bird is more remarkable than that of the eagle. We can understand the flapping of the eagle's immense wings supporting a comparatively light body. But our little bird has a plump body, his wings are not wide, but long, so he must move them rapidly to sustain his weight; and this he can do to perfection. The vibrations of his wings are so rapid as to make them almost invisible. He can use them to sustain himself in mid-air, with his body as motionless as if perched on a twig. In this way he can sip the nectar of the delicate, fine-stemmed flowers without alighting for a moment. He never alights while so engaged. He moves from flower to flower with a graceful and rapid movement, sometimes chasing away a bee or humming-bird moth, of which he is very jealous, nor is he much more favorably impressed with any small birds that seem in his way. He knows his power of flight, and he has no fear of any other bird.

UNITED STATES

CATHOLIC MOVEMENT IN THE SOUTH.

Rev. A. P. Doyle, of the Paulists, says: "We are sure that in a few years the Catholic religion will be as fully prepared to evangelize non-Catholics as she is to save the souls of her Catholic children. We use the term non-Catholic advisedly, for it is to the great mass of our people who have drifted away from all Church affiliation that our work is directed

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The HOME CIRCLE

CALENDAR FOR THE WEEK. Eighteenth Sunday after Pentecost.

- Su. 29 St. Michael, Archangel. M. 30 St. Jerome, C.D. T. 1 St. Remigius, B.C. W. 2 Holy Guardian Angels. Th. 3 St. Dionysius, B.M. F. 4 St. Francis of Assisi, C.M. S. 5 St. Placidus, M.

DEATH THE DOORWAY.

Let not your soul be saddened by dread of darksome death; Immortal life depends not upon the mortal breath.

Out of the acorn's foulness that now lies here decayed, Shall rise the giant oak tree, with broadly spreading shade.

THE BRIGHT SPIRIT.

To the bright-spirited friend we always turn when we need human help. In affliction we have no use for the one who looks on the dark side of life.

It is the bright spirit that scatters sunbeams and lifts from the saddened soul the face of sorrow. Just as the morning sun scatters the great black shadows of night so does that sweet, happy spirit drive the sorrow and gloom from the atmosphere about it.

WHO IS THY NEIGHBOR?

The Rev. Augustine Brugnoli, O. S. M., preaching recently at the Servite Church, Fulham, London, from the text, "And who is my neighbor?" said, every poor person was our neighbor, and those who were rich should remember that the wealth they were in charge of was not theirs, that it was left to them to dispose of it, for "The earth is the Lord's and the fullness thereof."

CHATS WITH YOUNG MEN.

Nearly every young man, unless he intends to be a priest, intends some day or other to get married. That is the natural order of things. Since such is the state of things it behoves every man with such intentions to consider well the few hints here suggested for perusal.

all this? I'll tell you. Begin at once to save a little, no matter how small the sum, every week. It is wonderful the effect this will have upon you. There are lots of extra expenses you can shut down upon, and lay aside the small sums, all for this good purpose.

POMPEII THE CITY OF THE DEAD.

Writing of a visit to the site of the ancient city of Pompeii, Mr. Connelan, the well-known correspondent of The Dublin Freeman's Journal, says: "In the very old times when Pompeii flourished in the sight of day, it did its own sins, if we may believe the evidence furnished by the buried city, and it paid the penalty of its own crimes."

"The silence there was what most haunted me. Long speechless streets, whose stepping stones invite feet which shall never come; to left and right gay colonades and courts - beyond the glee, heartless, of that forgotten Pagan Sea."

However impressive such sights are, inducing as they do to strange combinations of memory and imagination, they pale in effect before the actual opening of a house in Pompeii. That is indeed a spectacle productive of the keenest excitement. The workmen, who have to clear out about a foot and a half's depth of the ashes and "lapillae" with which the floor of the house is covered, are equally excited with the spectators to see what this may hold of the objects that have lain here for more than eighteen centuries.

In addition to the evidence furnished in the objects disinterred in the houses and buildings excavated regarding the arts and life of the past dwellers in this little city, the walls contain numberless inscriptions, either engraved on marble or painted on plaster, or scratched on vacant spaces by the knife or stylus of some idler.

the request made in another Salt-workers, Porters, Goldsmiths, Fruit-ers appeal in favor of their special candidate. These calls on the voters generally end with the letters O. V. P. (Oro vos facitis), equivalent to "Please vote for him."

The names of women are met with on several occasions recommending certain candidates, but they are suspected of being tavern-keepers. They had, however, a pronounced taste for home politics. One of them, Statia, is met with on two of these appeals, with an interval of two years between them.

"Twenty pairs of Gladiators, paid by Decimus Lucretius, Sarius Valens, flamen or priest, in the time of Nero, the son of Caesar Augustus, and ten pairs of Gladiators, paid by Decimus Lucretius, the son of Decimus Valens, will fight at Pompeii on the 10th, 11th, 12th, 13th and 14th of April.

That, certainly, was an interesting announcement to the show-loving and sporting young men of the town. As you stand in the silent, empty amphitheatre, which has, in its present condition, a marvellous echo that repeats the lightest word, the image of the twenty pairs of Gladiators engaged in bloody combat, rises before the mind. In the great Museum at Naples the helmets and breast-plates and other armour, worn by the Gladiators, and all their weapons, may be studied in great detail. So the imagination has no difficulty here in reconstructing the show provided by Decimus Lucretius Statius Valens in the first century of the Christian era.

If you wander into the little Museum near the Sea Gate you will be brought into still closer relationship with the people of Pompeii in the past. The most important and enthralling objects in it are the plaster casts of bodies that were overwhelmed and "snowed in," as it were, by the hot ashes which fell during the eruption that destroyed the city. The ash was as fine, or even finer, than ordinary domestic dust, says one writer, and consequently enveloped the human bodies or other substances completely.

These plaster casts taken from the forms of the dead, with all the agony of suffering in the face and attitudes, are real statues, one might say, taken from the life at the very moment of death. Here is the life-sized figure of a young girl - one of the most pathetic in the collection. Her hair is gathered in a knot on the top of her head, and her left hand is over her mouth to save her from the ashes or the vapour; her right arm supports her forehead as she fell. There are about half a dozen of such figures; but some of them have not been successfully cast. A mother and daughter lying close together is a touching group.

Children's Corner

THE BOY FOR ME. His cap is old, but his hair is gold, And his face is as clear as the sky, And whoever he meets, on lanes or street, He looks him straight in the eye.

Does his mother call? Not kite or ball Or the prettiest game can stay His eager feet as he hastens to greet. Whatever she means to say, And the teachers depend on the little friend.

CONUNDRUMS.

What land was originally from water? Iceland. What is the difference between a child who has counted but ten summers and a popular game? One is ten, and the other tennis.

BOB'S FIRST COMMUNION DAY.

In perfect health, and in the best of spirits Bob Wendt set out for school one bright June morning. His mother smiled a fond parting to him as she watched him from the door of their little cottage. She lingered on the step till Bob was out of sight; then the smile faded away, and with a heavy sigh, she turned to her daily work.

Have You Sore Throat?

Headaches, Cold in the Head, Headache and Pains in the Limbs and Body.

If you are not suffering more or less from these symptoms you are one of the few. The majority of people realize that there is a mild form of la grippe going the rounds. Few escape it. You can be promptly relieved and cured by the use of Dr. Chase's Syrup of Linseed and Turpentine.

RIPAN'S TABLETS. Doctors find A Good Prescription For mankind. There is scarcely any condition of ill health that is not benefited by the medicinal use of Ripan's Tablets...

practical woman, she decided to spend the year in learning how to earn money. She had a taste for sewing; and after a year's apprenticeship in a dressmaker's establishment, was able to do well that she was kept very busy.

Let a man learn that everything in nature, even motes and feathers, go by law and not by luck, and that what he sows he reaps. By diligence and self-command, let him put the bread he eats at his own disposal, that he may not stand in bitter and false relations to other men; for the best good of wealth is freedom.

Advertising in the Register Tells

"I have been benefitted by my advertisement in The Register, and can trace many customers as a result of it." H. C. Tomlin, Toronto Bakery, Bathurst street. Toronto, Sept. 17, 1901. Mr. P. F. Cronin, managing Editor The Catholic Register: Dear Mr. Cronin - Permit me to add my congratulations upon the improved appearance of The Register under your management.

Let a man learn that everything in nature, even motes and feathers, go by law and not by luck, and that what he sows he reaps. By diligence and self-command, let him put the bread he eats at his own disposal, that he may not stand in bitter and false relations to other men; for the best good of wealth is freedom.

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NEWCASTLE CATHOLIC CONFERENCE.

The event of last week in the English-speaking Catholic world was the vast meeting held at Newcastle on Tyne, preliminary to the annual Catholic Truth Society Conference.

His Eminence Cardinal Vaughan presided, and his address was of course the feature of the occasion. This address is of such general interest that we propose to publish it in full in future issues of The Register, a summary appearing in this week's paper.

This splendid meeting of Catholic citizens brings up more prominently than ever before the whole question of Catholic conferences and their success. There are many sincere Catholics who doubt the quality of the stimulus given by such means to public action; but at all events in countries like England, the United States and Canada, where so much of prejudice is ingrained in an ignorant class of the people, and where this prejudice is constantly catered to by caricaturists in the press and demagogues on the platform, the impression given by a great public convention of educated, active, influential Catholics cannot be denied or ignored.

A SAD STORY FROM MONTREAL.

Mayor Prefontaine, of Montreal, is in a bad way. He has been giving interviews to the reporters and has been telling them that Montreal was "badly treated" by the managers of the Duke of York's tour. The "bad" treatment seems to have consisted in the cutting out of the "social" functions from the Montreal programme.

"NON-SECTARIANISM," SO CALLED.

Rev. Father Cronin, editor of The Catholic Union and Times, Buffalo, has been heartily commended by The New York Independent for a dressing down which he delivered recently at North Tonawanda to the St. Superintendant of Education, Charles R. Skinner. The Independent says: "Some overreaching Protestants are offended because, at the close of the dedicating exercises of the new High School in Tonawanda, N. Y., Father Cronin, pastor of one of the churches, volunteered an address in which he protested against the religious features in those exercises. He declared the custom to be a violation of law and of the spirit of law, including in his criticism Bible readings, hymn singing and prayers of every description, as well as baccalaureate sermons. Father Cronin is right. The public schools are for Jews, and there are many thousands of them: for Catholics, of whom there are millions, and they pay taxes to support our schools. We have long held that religion must not be introduced into our schools, and thus supported by the State. State Superintendent Skinner was present, but he made no reply. He doubtless well understood that the criticism was a just one. He has lately forbidden nuns to teach dressed in their religious garb, and he was right, but the offense of their

circumstances of the whole affair are not pleasant for the city. We were told that the big reception was being cancelled on account of the death of the President."

Mayor Prefontaine seems to forget that he has had the pleasure of his great grief for the late President. Instead of envying Ottawa in its hardness of heart he should be pitying it. He surely has heard of that pretty story with the "moral" for the young, in which the little boy was in it by evil companions to despoil the orchard of a poor man. He besought them not to do it, but they wanted apples and would have them. "Then," said the good boy, "though I pity the poor man, it can do him no harm if I have a few of the apples myself." He thereupon went and enjoyed himself. Mayor Prefontaine is angry because he did not call the citizens out to disport themselves like the bad people of Ottawa. He thinks he has missed a lot of fun and has been badly treated because he was told the Ottawa "shame" would be called off, too.

We suppose Mayor Prefontaine is entitled to our sympathy but seriously, if the citizens of Montreal share his feelings, the tears that they shed for the President while they were wishing themselves joy of the Duke must have been of the crocodile variety.

A COON COMES DOWN.

In expectation that some of the religious orders from France may move over to England, the scare-crow Protestants are resuming business all over the country. Even The Times is pitching in a little abuse of Catholics. The Rock is an old offender in this line, but it is amusing to see how cautious all those valiant defenders of the Protestant faith are to keep clear of the libel law. The following appears in a recent issue of The Rock: "On Saturday last, August 31st, we received a letter from a firm of solicitors, stating that they were instructed by the Reverend Bernard Vaughan to commence an action against us 'for the libel contained' in our issue of the 23rd ult., and requesting the name of our solicitors for the service of the writ by return of post. The writ was duly served on Tuesday morning on our solicitors. As the statement of claim has not yet been delivered, we can only hazard a guess as to what this action is based upon. We presume it applies to a letter from a correspondent, signed 'Pro Aris et Focis.' Although the place in which this communication appeared is a free column, and we therein expressly disclaim responsibility for the opinions of our correspondents, it is our practice carefully to expunge any statement which appears inadmissible, or any phrase even which seems too strongly worded. In the present instance we regret to find that there is a phrase of three words which, by an oversight, was not deleted. We repudiate the view of our correspondent that this phrase is applicable to the Reverend Bernard Vaughan. We should be sorry to think that Mr. Vaughan personally could be described as 'seditious' in any popular acceptance of the word. Wondering what possible justification there could be for such a phrase, we at once telegraphed to our correspondent, who lives in a remote country district, to state at once what evidence there was, if any, to warrant its use. This correspondent telegraphs in reply that there is 'no hurry.' We entirely disagree with our correspondent on the point, and take the earliest possible opportunity, in this, our first issue since the oversight has come under our personal notice, of expressing our regret for the publication of the obnoxious phrase."

CANADA AND THE UNITED STATES.

Hon. R. W. Scott, Secretary of State, well expressed the feeling of the whole Canadian people when, in the proclamation making the late President McKinley's funeral day a day of mourning in Canada, he wrote: "It is eminently fitting and proper that the people of our Dominion of Canada should be afforded an opportunity of evincing in a solemn and collective manner their sorrow for the untimely death of the late President, and for their deep sympathy with the people of the United States in the national calamity which has suddenly fallen upon them."

MILITARISM AND MODERN STATES.

The visit of the Czar to France has passed off only with demonstrations of mutual joy between the two nations. In the present condition of the world, their alliance is the strongest combination of physical force that any national partnership outside of Britain and the United States could set up. The union between Russia and France gains by the periodic public proclamation of the fact. That between Britain and the United States, if it exist, cannot be declared lest it should break in finding utterance. But whether it be an alliance in fact, or only a good understanding fostered by official caution on both sides, it exhibits the same political phenomenon which we behold in the Franco-Russian alliance—a republic and a monarchy aiding each other for self-interest alone, and entirely indifferent to the contrast presented by their bond and free institutions. The universal spirit of militarism has rendered the modern generation in all civilized nations utterly oblivious to principles and aspirations which past generations gladly attested with blood.

sectarian dress is not so great as what is often practiced by Protestants. Let us keep Church and State separate." Skinner is one of the numerous tribe inhabiting Canada, as well as the United States, who go around with shrill platitudes on their lips about the necessity of "non-sectarianism," but whose every action shows them to be actuated only by the narrowest sectarian spirit.

"SPECIAL" REPORTS FOR THE DUKE.

In the report of the Ottawa reception to the Duke and Duchess of Cornwall and York, as that report appears in last Saturday's Mail and Empire, the following interesting sentence occurs: "As the party left the Royal pavilion, the school children of the Protestant schools and convents of the City of Ottawa, who flanked the approaches, struck up 'The Maple Leaf,' and shouted it with lusty young throats."

When we read this far in the report we at once said "The Flaneur must be in Ottawa." But reading to the end we found we were mistaken. The children of the "Protestant Schools" were not in the chorus on Parliament Hill, unless, indeed, the writer incautiously sets down the "Public" schools as Protestant. Nor were the children of the convents. The chorus on the hill was made up of the pupils of the public, separate, model and high schools, the students of the Normal Schools and the University. Special reporters should be at least accurate.

CRANK LEGISLATION AND RUIN.

The editor of this paper had a long drive last week through the County of Halton. Taking the road west from Churchville on the Credit River, the desolation of the villages is saddening. Nothing like it can be seen in Ireland. The people have all gone away. The village residences are in ruins. In a drive of twenty miles no place to water a horse was found. Crank temperance legislation they say, did it. Cranks never know where their influence ends. Take the present legislation of France against the religious order. The withdrawal of the famous community of the Grand Chartreuse from their historic monastery near Grenoble threatens to bring ruin upon a large district which has lived and thriven for generations under the influence of the industry carried on by the Carthusians. This fact is so well recognized around Grenoble that a special appeal is being made by independent persons to the French Government to make a concession, to this Order which would enable them to remain. Vast sums of money are periodically given by the monastery to public objects in the department, in addition to the lucrative employment it provides for thousands of families in its vicinity. But it is unlikely that these well-meant efforts will prove unsuccessful.

ST. PATRICK'S SOCIETY, OTTAWA.

The Register publishes to-day the text of the address presented to their Royal Highnesses by St. Patrick's Literary and Scientific Society, Ottawa. It is a departure from the formal theme of the average address to the royal visitors, in so far as it refers to the question of Irish Home Rule. In this regard every reader will appreciate both the language and sentiments of the document as entirely appropriate to the occasion. St. Patrick's Society was invited with the other national societies of the capital city to present an address. As in duty bound an expression of loyalty and attachment to the throne was made, and the society is to be congratulated upon adding a truth that can never be too often repeated, viz., that Irishmen, in common with all Canadians, are loyal because they have Home Rule. The future King will thank St. Patrick's Society for this loyal candor, and the people of England will be the wiser for knowing that the words spoken to the heir-apparent by Mr. D'Arcy Scott are but the echo of all Irish opinion throughout the Empire.

EDITORIAL NOTES.

There is little to show that the royal honors conferred in connection with the visit of the Duke were not won with Louisiana lottery tickets.

Kitchener a long time ago compared the war to a cricket match. Since Roberts retired from play the Kerryman has called several "overs." Both is now at the bat and is showing himself in excellent trim.

Though a misguided contemporary has been endeavoring to show that our French-Canadian friends do not understand the Irish in the way they ought, we observe that old Villa Marie welcomed the Duke with "caed mille failthe."

It is not, perhaps, generally known that General Kelly-Kenny is a Clare man. His brother is Mr. Jeremiah Keeney, J. P., the well-known lay Assistant Commissioner of the Irish Land Commission Court.

The Catholic papers of Sydney, New South Wales, record the deaths of Rev. Morgan O'Brien, S. J., aged 52, a native of Cork, and the Rev. P. Duffy, aged 88, also a native of Ireland. Father Duffy was Catholic Chaplain to the forces throughout the Crimean war.

Mr. Justice MacMahon, in opening the Assizes at Brockville, referred in well-chosen phrases to the visit of the heir-apparent and the assassination of the President. The custom of judges mentioning these topics which are most in the public mind is a good one and should not be allowed to fall into disuse.

An Associated Press despatch from Rome says: Pope Leo XIII. has offered the following prayer for the soul of the late President McKinley. Incline, O Lord, Thy ear to our prayers. We, supplicants, beseech Thee that Thou establish the soul of William McKinley, which Thou hast bidden depart from this world, in the realm of peace and light.

The arrangements for Mr. John Redmond's visit to America are now at most completed. He will leave next month, and Mr. P. A. McHugh, M. P., on his release from gaol, with one or two other members of the Irish Parliamentary party, will probably accompany him. The visit will be a brief one and will probably not extend beyond the leading cities of the United States.

The great English conference of Catholics held last week at Newcastle-on-Tyne received the following message from the Pope, through Cardinal Rampolla: "The Holy Father thanks the English Catholics assembled at Newcastle, for their noble and devoted sentiments manifested towards his august person. He hopes that copious fruit will flow from their efforts, and wishes that Catholicism may increase in England. With effusion of heart he gives them his apostolic blessing."

The Globe: The chief editorial article in The Canada Law Journal for June was devoted to a very thorough examination of the copyright question by Mr. John C. O'Donoghue. Mr. O'Donoghue comes to the conclusion that the British Parliament intended to leave the Canadian Parliament free to deal with copyright, subject to the power of disallowance, and that the British Parliament, though empowered to change the law, "has nevertheless bound itself, until such change occurs, to refrain from interference with Canadian laws relating to the internal affairs of the colony, except by the exercise of the power of disallowance."

A "Christian Scientist" named Perry stood in an unenviable position in the Toronto Police Court last week. He had been treating a child who died of diphtheria. The Crown Attorney denounced Mrs. Eddy's book on which the treatment was based as "abominable blasphemy."

The following is a portion of the examination: "How long were you there?" asked his Worship. "About an hour, on the average, for each visit."

"And you just sat still by the bed for an hour, without doing anything for a child suffering from diphtheria?" "I was declaring the truth," replied Perry. "Did your treatment," asked Mr. Curry, "include a prayer to Almighty God asking Him to heal that child?" "Yes," said the witness. "After further discussion of the 'science' Mr. Curry remarked to the Magistrate that the practice of these

principles was dangerous to the community. "Yes," said Colonel Denison, "fakes of that sort ought to be exposed."

"Did you say anything to the child?" Mr. Curry asked the witness. "I said nothing audibly," replied Perry.

Rev. Father McFadden, of Gweedore, who was in Canada some time ago collecting aid for the great Cathedral of Donegal, has been removed to the parish of Glenties, and the people who are devotedly attached to him have expressed their sorrow over the separation in the customary form of an address. The reply of the "patriot priest of Gweedore" was, however, a departure from the usual. It was delivered in the Irish tongue and is published in the Irish daily press in the language of St. Columba. As an indication of the progress of popular education in the most remote localities of Ireland, Father McFadden said one very interesting thing. In Gweedore there are twelve schools which turn out as bright pupils as any in Ireland. The school registers contain the names of all the boys and girls of school age.

The Conservative and Catholic papers of France anticipated the visit of the Emperor and Empress of Russia to the famous Cathedral at Reims. M. Loubet, who is a Catholic, although he signed the abominable Associations Law, approved the visit to the Cathedral, but the Brethren and Atheists who are around him felt when in the old Cathedral of Reims, something like Satan in a holy-water font. The Czar naturally wanted to see a place where, as at Moscow, monarchs were crowned, and to admire the superb western front of the Cathedral, which all experts agree to be the finest bit of architectural work produced in the Middle Ages.

He also wished to see the flask known as the "Sainte Ampoule," containing the oil, or some of it, used for the anointment of the Kings down to Louis XVI. The old "Sainte Ampoule," or "Ampulla Remensis," was shattered during the Revolution, but a fragment with holy oil in it is in the modern vessel. The Emperor and Empress of Russia were received inside the door of the Cathedral by His Eminence Cardinal Langeneux, Archbishop of Reims, and all his clergy.

Bishop Quigley, Buffalo, issued the following letter upon the death of President McKinley: Buffalo, Sept. 17th, 1901. Rev. Dear Sir, The President of the United States and the Governors of the States of the Union have, by proclamation, designated Thursday next, 19th inst., as a day of national mourning and prayer. On that day the remains of our late President will be consigned to the grave with solemn ceremony in Canton, Ohio. It is meet that every citizen of this vast nation should, with bowed head and reverent mien, assist in spirit at these sad rites. Our prayers should be offered up at the same time for the peace and continued prosperity of the country in this crucial hour of its history. Especially should we pray for him who has been summoned so unexpectedly to assume the high and responsible office of the Presidency.

Therefore, I order that on Thursday next, at 9 a. m., in all the churches of the diocese the "Missa pro quocunque necessitate" be celebrated with all the solemnities which circumstances will permit. May it please Almighty God to continue His loving mercy upon this favored land of ours, and preserve it from the spread of the pernicious principles which prompted the dastardly assassin to raise his hand against the precious life of our beloved President.

Yours truly in X. J. E. QUIGLEY, Bishop of Buffalo.

There is only one stimulant that never fails, and yet never intoxicates—duty. Duty puts a blue sky over every man—up in his heart, maybe, into which the skylark, happiness, always goes singing.

CATHOLICITY IN CHINA.

The special correspondent of The New York Sun, writing Sept. 13, says: Peking, Sept. 13.—As indicative of bringing forward missionary questions, a document has been addressed to the Ministers, signed by high Catholics in China, setting forth the necessity for a revision of the treaty. It gives six points regarding moral measures, which, it declares, are in the interests of civilization. It asks that a search of the Chinese archives be made and that texts injurious to Christianity be suppressed. It declares that the positions acquired by the Catholics in the past will be maintained.

This document is in line with Protestant joint criticism of the protocol a year ago. It exceeds the Protestant position most in desiring the realization of the rights implied in the decree of 1899, by which Catholic dignitaries acquired official rank. It is now desired that the Mandarins be compelled to deal with the Catholics first in the settlement of difficulties with converts in order to relieve France, which occupies the position of protector of the Catholics in China, from the large number of accumulating cases. This would give the Catholics large and undefined civil power to interfere with the Mandarins' liberty of action.

The plan of Chang Chih Tung, Viceroy of Wuchang, that the missionaries be not allowed to confer with local officials, is combated by the best Mandarins in the Province of Chili who deal with the largest missionary interests. His plan is also condemned by the British Minister. Naturally there is a rivalry among

several of the Powers to influence the protectorate over the Catholics. Italy has notified the Italian missionaries that she will protect them, and Germany has withdrawn her protectorate. The document above referred to declares unanimously in favor of the maintenance of the protectorate. The French Minister says that the Vatican will never consent to France relinquishing her protectorate to another Power.

FAIR AMERICAN AND THE POPE'S SKULLCAPS.

The Fall Mall Gazette of London is responsible for the following story: The Pope's wardrobe, in so far as his linen cassocks and capes are concerned, is looked after by the Nuns of the Reparation, on the solemn understanding that none of the discarded articles of wearing apparel are ever given or bartered away, a practice common enough in the pontificate of Pius IX. Leo XIII. has been known to break his own rule, and that no fewer than three times in favor of the same privileged lady, a far-persuasive American, who presented herself at the audience carrying a skullcap of the richest white satin. This she succeeded in exchanging for that of the Pontiff's well-worn one. This ruse met with a similar success on a second attempt; but, somewhat doubtful as to the result of the third, the fair American brought the new skullcap filled with golden coins as an offering to Peter's pence. She scored again, and the Pope's staff are awaiting with some curiosity the lady's next appearance in quest of the venerable Pontiff's skullcap.

PLAIN SPEAKING AT A FUNERAL.

(From The Chicago Record-Herald.) In the little town of Palsnitz, in Saxony, lives a very original clergyman, who is known all round the neighborhood for the eccentricity of his preaching, which also abounds in personalities. A young girl, a member of his congregation, recently died. She was deeply mourned by all her friends and relations, and among the concourse at the funeral were many old aunts and uncles of the deceased maiden. The clergyman began his funeral address as follows: "Death, what have you done? Why did you snatch from our midst this charming young girl in the sweet bloom of her youth?" Then, with a gesture toward the old relatives, he continued: "Could you not rather have taken one of these old and useless members of society?"

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On and after Monday, September 10, steamer leaving Toronto 9 a.m., Lewiston 7.30 p.m., and Niagara-on-the-Lake 12 p.m. will be discontinued. Steamers will leave Toronto daily (except Sunday) 7 a.m., 11 a.m., 1 p.m., and 4.45 p.m. until further notice. JOHN FOY, Manager.

Cheap Excursion TO CHICAGO

On September 26th, 27th and 28th Wabash Railroad will sell round trip tickets to Chicago at the lowest single first-class fare for \$1 round trip tickets good to return until October 14th, 1901. Tickets should read via Detroit and over the Wabash, the short and true route from Canada to Chicago. All Wabash trains have free reclining chair cars, and are solid wide vestibule from headlight to rear platform. Full particulars from any R. Agent, or J. A. Richardson, District Passenger Agent, north east corner King and Yonge streets, Toronto.

Canadian News

MR THOS. HENRY, PETERBOROUGH

Mr Thomas Henry of Peterborough has passed away. He was born in the County of Sligo, Ireland, and at the time of his death was 89 years of age. When hardly 20 years of age he came to Canada and settled in the Township of Otonabee. Forty-five years ago he removed to Peterborough, where he has resided ever since. He always enjoyed robust health and death was chiefly due to the debilities of advanced years. He is survived by his wife and six sons and two daughters, who are Messrs. Peter, of Seattle; Myles L. and Thomas, of Peterborough; Redmond H. of New York; Ernest S. of the South African Constabulary; Lambert, of Vancouver; Miss Annie, of Peterborough, and Mrs. D. Drain, of Dunkirk, N. Y. One son, James, formerly partner with Mr D. W. Dunbar, died some two years ago in Chicago.

THE VICE-RECTOR OF LAVAL UNIVERSITY.

A Montreal despatch says. Rev. Canon Racicot, Vice-Rector of Laval University has resigned, and his successor has been appointed.

The new dignitary is Rev. Canon Archambault, Chancellor of the Archdiocese.

At the reception to Their Royal Highnesses, His Grace the Archbishop graciously conferred on Canon Archambault the title of vice-rector.

Rev. Canon Racicot has occupied the position for the last six years, and was greatly attached to the work, as were the professors and students to him. He is already Vice-General of the diocese, chairman of the Catholic Board of School Commissioners and Canon of the Cathedral, so that he had more occupation than he could attend to.

ST. LEO SOCIETY, HAMILTON.

Hamilton, Sept. 24.—The regular meeting of the Leo Literary and Dramatic Society was held last evening in St. Mary's Hall, Park street north. A large number of members were in attendance and considerable business transacted. The most important item was the election of officers, the following being selected: Chairman, Rev. Father Donovan; President, W. Best; Vice President, Jas. Wilmot; Secretary-Treasurer, Jas. Cummings; Assistant Secretary-Treasurer, J. Mahoney; Stage Manager, Chas. Flynn; Assistant Stage Manager, J. Campbell; Musical Instructor, F. Simons; Newspaper Representative, J. A. Sheehan; Executive Committee, F. Forthier, Thos. Franey, Jas. Wilmot, F. Simons, Harold Gottroff.

A PETERBOROUGH WEDDING.

Peterborough, Sept. 19.—The marriage took place at St. Peter's Cathedral on Tuesday morning of Miss Catherine Helfernan, daughter of Mr. Thomas Helfernan, of Otonabee, to Mr. Wm. Fitzgerald, Ashburnham. The ceremony was performed by Rev. Archdeacon Casey. The bride was attended by Miss Mary McMahon, while the groom was supported by Mr. T. Heahan, of this town.

LATE MISS CARRIGAN, OTTAWA.

Ottawa, Sept. 24.—The funeral of the late Miss Mary Agnes Carrigan took place yesterday afternoon from her mother's residence, 509 Maria street, to St. Patrick's Church, where Rev. Father Whelan officiated. The pallbearers were Messrs. M. Kennedy, D. Reardon, M. Carrigan, M. Delaney, L. A. Mahoney and J. Berrigan. Interment took place at Fallowfield, Rev. Father Foley officiating at the grave.

DEATH OF VICAR-GENERAL GRAVEL.

Very Rev. Joseph Alphonse Gravel, Vicar-General of the Diocese of St. Hyacinthe, died suddenly of apoplexy.

WAR HERO MARRIED.

Hamilton, Sept. 20.—At St. Mary's Cathedral yesterday morning Joseph Sutton, one of the South African heroes, was united in marriage to Miss Alice Coughlin, daughter of John Coughlin, Stuart street. The ceremony was performed by Rev. Father Mahoney in the presence of a few relatives and friends of the contracting parties. The bride was assisted by her sister, Miss Nellie Coughlin, and Fred Rioridan supported the groom.

DEAN-SHEA.

James Dean, the well known ball player returned to Hamilton a few days ago to claim Miss Annie Shea, 400 York street, as his bride. The wedding took place at St. Mary's Cathedral this morning, Rev. Father Mahoney officiating. The groom was supported by W. Sherring, the well-known runner, and the bride's sister, Miss Josephine Shea, was bridesmaid.

HODSON-MULLENS.

At St. Patrick's Church this morning Rev. Father Cody united in marriage Thomas W. Hodson, an employee of the T. H. & B., and Miss May Mullens, eldest daughter of Thomas Mullens, 35 Oak avenue. The bridesmaid was Miss Gussie Mooney, and the groom was supported by Edmund Hodson, his brother. Prof. Morrissey presided at the organ, and during the service M. O'Brien sang a solo.

SOCIETIES FORBIDDEN IN THE UNITED STATES.

Editor Freeman's Journal (New York): Will you kindly give in your valuable journal some practical directions for pastors and confessors, indicating those societies that are forbidden by the Church but not censured by name. Yours sincerely, SACERDOS.

The confusion concerning these non-namely societies arises from the difficulty of discerning which of them are and which of them are not "secret" in the Church's sense of that term in her decrees of condemnation.

The prudent pastor or confessor should make a careful study of Titulus vill., Caput III., of the Third Council of Baltimore, and follow strictly the injunctions there laid down. But as good, zealous pastors and confessors may sometimes differ in their application of the principle given in that chapter, to particular cases, the surest way to attain to the desired uniformity is to consult the Ordinary of the diocese in all cases of non-named societies.

This same Caput III., in paragraph 255, lays down a rule to govern the action of the Ordinary when a case is brought to him for judgment. It is as follows:

"To fore-stall, moreover, a variety and confusion of discipline, which is a source of scandal to the faithful and an injury to ecclesiastical authority when the spectacle of the same society condemned in one diocese and tolerated and encouraged in another is presented to them we are unwilling that any society be proclaimed by name until the bishop refers the matter to a commission on which we now appoint for the judging of such cases, and which shall be composed of all the archbishops of the United States. If they are in disagreement, the matter shall be carried to the Holy See for a sure decision, and thus a uniform discipline will be safeguarded in the American Church."

This, it seems to us, prevents the pastor or confessor from making his own private judgment the ultimate rule for the penitent, or from imposing his judgment definitely as a condition sine qua non of absolution. What he may and should exact, however, is the assured disposition on the part of the penitent to comply with the decision of the Church authorities when made known to him.

A NOBLE CHARACTER.

(From The Springfield Republican.) The death of Sister Beatrice on Friday last drew a remarkable tribute to her heroic and noble character from The New Orleans Times-Democrat. Sister Beatrice, as she was called, was a member of a Roman Catholic order who some five years ago went to live in the lepers' home near White-castle, La., in order to nurse and care for those outcasts from society. "Though miraculously escaping the awful disease," says the New Orleans paper, "she lived for five years constantly exposed to leprosy, mingling with the victims, sharing their few joys and their many sorrows, ministering to their needs and, with an unflinching faith, holding vividly before their eyes, to guide them on and upward, 'the light that never was on sea or land.'" She was endowed with "noble qualities inherited from a family immemorably honored in both America and Europe," and for thirty-six years she had devoted herself to the world's unfortunates, her five years among the forsaken being the crowning act of self-sacrifice in her life. No thought of the world's applause ever entered her mind as she passed from one act of self-sacrifice or of heroism to another. The rare and exceeding beauty of Sister Beatrice's life made a profound impression upon all grades of society in which she moved.

DIED AT 104.

London, Ont., Sept. 22.—Mr. Patrick Delay died in this city on Friday night, at the age of 104 years and five months. He was probably the oldest person in this neighborhood. For 70 years he had been a resident of London. Mr. Delay passed away at the residence of Mr. Wm. Regan, corner of Clark street and the Wellington road. He had been ill about four months, but up to that time he had retained his mental faculties to a remarkable degree. He was a native of Ireland. His wife died thirteen years ago. One son survives, and lives in Winnipeg.

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VICTORIAN AXMINSTER

Made of the finest worsteds, nine new styles and colorings—azure blue, rose pink and Nile green, designed in Louis XVI and Rococo, suitable for drawing and reception rooms, colors fast, per yard, \$3.25 and \$2.50.

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Made of heavy wool in self-colors—rose, blue, green, suitable for drawing-rooms, also in special Persian and Indian designs, for drawing-rooms, libraries, dens and halls, 36-inch, stairs to match, per yard, \$2.25 and \$1.75.

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A special make only to be had in this store, in forty new patterns and colorings, designs and colorings to suit every taste, suitable for drawing-rooms, dens, halls, dining-rooms and bedrooms, 36-inch stairs to match; the most durable and effective carpet made for the money, per yard, \$1.50.

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Extra super self color effects, in light blue, pink and green and Rococo patterns, for drawing-rooms, specially made for this firm, per yard, \$7.00. Fine Persian and Yardi designs, suitable for hard wear, for halls, dining-rooms, libraries and dens, \$1.75 per yard. A special design which will be in shortly fine close make in Rose du Barri, medium blue and vert green, extra value at \$1.25 per yard.

"TEPRAK" CARPET

Fine Persian medallion, color sealingwax red, designed and colored specially for ourselves, pattern well adapted for dining-rooms, halls and public buildings, will stand the hardest wear, per yard, \$1.75.

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—A special job lot of Brussels just arrived, of our best maker, per yard, \$1.00.

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Windsor and Balmoral—two of the best makes—patterns for drawing and dining-rooms, halls and bedrooms, special 80c. Some wonderful effects in Tapestry Carpets at 45c, 50c, 60c and 75c.

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Be tender in your speech of all, And never let your voice be heard Condemning others for their fall, Or slandering them by deed or word...

Then lament be to others' faults, As you would have them be to you, And take no part in their assaults, That taint the noble and the true; For God alone can judge the man, And we must all before Him stand, Then ever speak the best you can, And reach to all a helping hand.

The King's Messenger

A Priest's Ghost Story.

The old priest looked very thoughtful. "Yes," he said, "I have had some ghostly experiences, and so have some others of my kindred; for which I have reason to thank God."

Father Anselm was a member of a religious order, and was engaged in giving a retreat in a retired part of England at the time of his telling the following story to the friends in whose house he had been received for the occasion.

The talk had been of spiritual experiences, ghostly manifestations. Father Anselm had been appealed to. Had he ever known an authenticated case of the return of a spirit from the other world? He reflected a little, and there stole over his worn face that beautiful light which was familiar to those who knew him, making them feel that it was good to be in his presence. Then he began:

"I will tell you the story. It dates a long way back, even from the time when I was a mere child. My father had died a Protestant, leaving my Catholic mother with two young children—my brother and myself. No quarrel, no unkindness had ever existed between my father and mother on account of the difference in their religion; but my father was resolved that his sons should not suffer the worldly disadvantage of being educated in the Catholic faith. He, therefore, appointed his brother our guardian in this particular matter.

"Our home was on the side of a Scottish mountain, with heathery crags at its back, and the sea within sight—though not so near as it seemed; for as we stood in some of our windows it looked as if the tumbling waves were threatening to sweep us all away and make an end of us. Up in a high nook my mother had her little oratory, and there she burned her little lamp to the Sacred Heart night and day—implored protection for her sons who were too young to know the danger that hung over them. The fishermen used to turn their eyes to that lighted window, which was never darkened, and had many a story of perils from which it had rescued them on wintry nights. There was a vague belief among even the most ignorant that there was a blessing on that light, and that the lady in the old castle up there was a saint.

"My uncle lived in London, and had never visited his brother since he had sinned against the religious prejudices of an old family by marrying a Papist. Much affected by my father's death and the trust he had reposed in him, my uncle wrote to my mother, asking permission to come to see her for the purpose of making arrangements to carry out her husband's instructions as to placing his sons in a Protestant school.

"I remember vividly to this day how my mother received that letter; how she led my brother and me to her little place of prayer, and there before the lamp, with an arm round each of us, she offered us to God, calling on Him to save us. We were frightened, and clung to her and wept.

"Rather take them to Thysel, O God! she prayed, 'as Thou dost take their little sister. If Thou has no good work allotted for them to do in this world, take them!' We both remembered the death of our little sister, and we wept the more when our mother brought her into her prayer.

"Meanwhile our uncle was journeying toward us from London, full of a benevolence which was to exercise itself by taking steps for the promotion of our future welfare in the world. Judging by my mother's letters, he knew that he would have difficulties to encounter in the discharge of his duty; and, though benevolent, he was prepared to be stern. His sister-in-law was doubtless a good woman, romantic and poetic as Catholics were wont to be; but it lay with him to exercise a firmness which would make

It impossible for her to destroy the worldly prospects of her children. "He mused much on the subject as he traveled the whole of a long winter's day up north; old associations revived, old affections stirred by the sight of once familiar landscapes long unseen. Unlike my father, who was a sincere Protestant, my uncle had little or no religious faith of any kind, and was known among his London friends as a Positivist; therefore the removal of his brother's sons from the teaching of their mother was to him nothing more than a prudent arrangement, securing them against misfortune in this life. As the Scottish hills came in sight it occurred to him that such scenery would naturally tend to encourage the fantasies of religious beliefs, all of which seemed to him quite illusory—the Catholic only a little more so than the Protestant faith.

"All poetry," he reflected, "that subtle thing called poetry in one form or another, how it dominates the whole world! It is more powerful than the steam engine, the electric fluid, than dynamite or the tides of the ocean."

"It was late in the evening when he arrived at the small country town from which he intended to post uphill to our home. He drove to the hotel and made arrangements to stay there for the night, preparing for an early start next morning. Taking possession of a private sitting room, he directed the waiter to fetch him some light refreshment. The room was brilliantly lighted with gas, and while waiting for the return of the attendant with his supper, my uncle stood at the table looking over a notebook which he had taken from his pocket. For the moment he was absorbed in the details of a business matter concerning himself only and quite oblivious of the affair which had induced him to make a winter's journey.

"Some slight sound caused him to raise his eyes, and he saw a little girl run into the room and come straight up to the table where he stood—a bright little creature about seven years old, with fair hair falling about her shoulders, and dressed in a pale blue muslin frock. She stood looking at him silently for a few seconds, with her head uplifted and her keenly intelligent eyes fixed on his face. Before he could ask her who she was and what she wanted with him, she spoke.

"Don't interfere with the boys! she said, sharply, warningly. "What do you mean, child?" asked my uncle, not for the moment seeking any connection between the words she said and anything he knew of. She put her little hands on the edge of the table and leaned forward fixing a still more piercing glance on his countenance.

"Don't interfere with the boys!" she repeated, urgently. "If you do, God will punish you." "Then the meaning of her words flashed on the man who was going on a certain errand, and he looked at her in mute astonishment. Mechanically he closed his notebook before replying to her, and in doing so his glance shifted momentarily from her to the book.

"Now," he said, "come and tell me what you mean." "He looked around. He was alone in the apartment. Gone! Who was she? Where had she come from? Had he been sleeping on his feet—dreaming? No; for he had just made an important calculation, which he had recorded with his pencil in his notebook. The jingle of glass and china announced the return of the waiter with his tray, and my uncle at once inquired of him: "Who is the little girl who has just been in here paying me a visit?"

"The waiter smiled and shook his head. "We have no little girl in this house, sir—no children of any sort."

"But you have visitors?" "No children, sir. A young gentleman and two elderly ladies. We don't have many persons in the house just at this time of the year."

"My uncle persisted in asserting that a little girl had come into the room, and had spoken to him, until he found that he was only making himself an object of ridicule. Then he tried to put the matter out of his mind and went to bed.

about noon. Having asked to see my mother, he was shown into a morning room to which he had long been a stranger, but which in a moment was sweetly familiar to him. It was little changed, even as to arrangement; for my mother was one of those tender souls who love to keep things as they were long ago within the sanctuary of an old home. There was the quaint old satin-wood bureau in which his mother used to keep her letters and papers he remembered the tragedy of an overturned ink bottle as to which he had confessed his infant guilt. That was his mother's work-table, evidently still utilized by feminine industry, as witness the skeins of colored silks lying within the open lid. Books—the same books—were there in their honored place behind the panes of the antique bookcases. The windows were still full of the sea; and yonder stern grey crag, which seemed to rise out of it, had just the old threatening aspect which once made little children fear its frown like a conscience. The pictures on the wall were the same—Cromwell here, the Pretender there, heroes for boys to wrangle over. Through a determined Loyalist, how, as a youth, he used to love the Jacobite songs! And at this piano his mother used to sing them. Yet there were one or two changes in the pictures on the wall. The chimney glass over the mantelpiece had been removed, and a painting—apparently a portrait—had been substituted for it.

"My uncle adjusted his eyeglasses and planted himself before the picture to examine it. 'My God!' he suddenly ejaculated, 'my God, what an extraordinary coincidence!' The picture was an exact representation of his little visitor of the evening before. There she was—blue eyes, falling yellow hair, pale blue muslin frock; a peculiar little countenance lighted up by the most speaking intelligence. As he stared at her the eyes looked back at him again, and the lips seemed ready to unclose with a repetition of an urgent appeal, a menace. 'Don't interfere with the boys! If you do, God will punish you.'

"The boys!" Was she one of the family? And had she, after all, been at the hotel the evening before, and perhaps, prompted by her mother, made an attempt to startle him? As this suggestion occurred to him he heard the sound of the door opening, turned and confronted my mother.

"The meeting was an affecting one. My uncle, though an eminently common-sensible and matter-of-fact man, had his hidden vein of sentiment, and he was touched by my mother's fragile and spiritual beauty and sad aspect in her mourning weeds. She, on her part, did not find so much hardness as she had expected in the face of her dead husband's brother. They clasped hands in silence, and before my mother could find her voice to bid the visitor welcome, my uncle suddenly turned to the portrait over the mantelpiece.

"First, and before everything," he said, "strange request as it may seem, pray tell me who is the original of that picture—if it has an original?" "My mother's eyes followed" the movement of his hand, indicating the particular picture. "Yes," she said, "it has an original in heaven. That is the portrait of my only girl, who died five years ago."

"Many a time my mother told us the story in later years. My uncle, who was rather a ruddy man, turned, she said, quite white, and kept staring at the portrait with so strange an expression that she thought his mind had suddenly become affected. At last he removed his gaze from the canvas and turned it on her. Two or three large, slow tears gathered in his eyes and dropped.

"My sister," he said, "it seems to me that God has been fighting your battle and intends you to win. I came here to take your boys, I shall leave them with you."

"He then, simply and shortly, told her of his experience of the evening before. My mother wept silently. Awed and impressed as she was, she had no difficulty in believing the story.

"We need not talk about it except among ourselves," said my uncle; "but let me stay with you here for a few days until I think the matter out. I am not just the man for an experience of this kind. I shall take some time to digest and assimilate it."

"We were introduced (my brother and myself) to our dreaded uncle, whom we did not find at all the kind of person we had expected. He was bluff and kind; took us for long walks and rides, questioned us about our sports and our lessons, told us stories, and was altogether a delightful companion to us. He encouraged us to talk to him about everything, which he did, perhaps overfreely sometimes. Among other things we informed him of how much we had dreaded his visit.

But, then, she did not know the kind of man you are uncle," I hastened to say, fearing that my brother, a year or two younger, had spoken with want of tact.

"I do not wonder she did not know me," said my uncle, "for I do not seem to know myself."

"After some days he left us and went back to London; but he wrote to my mother frequently, and before long he paid us another visit. He used to stand for long minutes before my sister's portrait, gazing intently at her bright, intelligent little face; and then would turn away and pace up and down the room, lost in a reverie.

"Mary," he said one day, "a new man would seem to have been born in me on the day when I entered this room bent on opposing you. I ask you to pray that the new-born creature may grow and develop into something more worthy of his Maker than the individual who was I."

"My mother prayed, and so did we two little boys. And, not to spin my story out to a wearisome length, the end of it was that my uncle, and afterwards his wife and children, became fervent Catholics; and my brother and I are both growing old in the priesthood."—Rosa Mullholland Gilbert, in The Ave Maria.

TOLERATION OF ANARCHISTS.

(Antigonish Casket.)

It is surely a mistake to wait until an anarchist uses his dagger or the pistol before he is dealt with. Yet, in London these people meet in the public parks and talk murder, and plot, and, because they are regarded as queer foreigners, they are laughed at and passed by. The same is true of every great city in the United States. Infidel governments in some of the European countries have taught these people the maddest theories of liberty at the same time withholding from them the practice of any liberal Godless education has done the rest. They are mad, and the people of England and America must cease to laugh at their madness.

WHAT ANARCHY IS.

(Western Watchman.)

The theory of anarchy is that human passion is as lawless as brute passion, and to indulge it is divine. This is the corollary of Protestantism. Luther was the arch-anarchist of the world. He taught the world that nothing that man could do was sin; that the believing Christian was above every law. Erasmus and Rabelais were both monks. Both wrote the worst books that were ever penned. Both are the philosophers of modern anarchy. Both would be Protestants, but the former could not brook the assumptions of Luther, and the latter the tyranny of Calvin.

Communism is the belief that all men, being brethren, should equally share the goods of all. Socialism is the theory that men should live in society, without government, without restraint, without any individuality of career, pursuit or ambition. The pleasures of the whole should be shared by all alike, and the duties of the whole borne by all alike. Socialism is communion in both the goods and joys of life. Anarchy repudiates society and substitutes gregariousness. Goods, joys and life itself they leave to nature to supply; to nature to nourish; to nature to defend. Theirs is the communism of the brute, the freedom of the wilderness. There is Christian civilization, but they will have none of it. There is education and enlightenment; but the wild freedom of the forest is dearer to them than all. Not civilization; not refinement; not artistic paganism for them; but barbarism—na, savagery is their element; the beather their bed; the mountain their altar, and the tornado their prayer. Such is anarchy.

LABOR AND CAPITAL.

(B shop Spaulding.)

Reason as well as religion impels those who work with the head and those who work with the hands, to co-operation, not to conflict. The interests of both are best served when they are friends. If labor is not directed by ability, it is sterile. The notion that those who work with the hands are the sole producers of wealth is a fallacy which should deceive no one. The vast increase of wealth in the modern world of industry and commerce is the result to a far greater degree of ability than of labor. It has been produced chiefly by the comparatively few men of exceptional gifts, who have invented machines, organized enterprises, opened markets and thus given work and sustenance to millions who but for them would never have been born. Capital itself which makes our great undertakings feasible is largely stored ability, ability embodied and made permanently fruitful in the means of production and distribution. Columbus did not sail his ships; but had it not been for his genius they would not have sailed at all, and had the mutinous crew thrown him overboard, they would have drifted to death and the new world had not been discovered. The natural sources of wealth

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had existed in America for countless ages, but the savages who dwell here lived in poverty and wretchedness because they lacked men of ability to lead them to conquest of the riches of whose existence they were ignorant.

GOLDWIN SMITH'S OPINION.

(The Bystander in Weekly Sun.)

When the masters of the world meet in council for the repression of anarchism we all approve. But, after all, what is anarchism but the exaggeration, in a distempered brain of the spirit of violence and disdain of law with which these potentates are themselves filling the nations? What is it but anarchism when, instead of settling a dispute whenever it is possible by arbitration, they choose to settle it with the sword? What is it but anarchism when they vie with each other in the construction of bloated armaments, at the same time kindling everywhere the flames of international hatred and stimulating the lust of war? What is it but anarchism when one of them, grasping a territory to which he has no right, lets loose his savage soldiery to choke the rivers with the corpses of innocent people and spit infants on their bayonets? What is it but anarchism when another of them embraces the author of the Armenian massacres? We all abhor the act of the wretched miscreant at Buffalo and deplore the tragic fate of his victim. But had not the victim, to keep himself and his party in power, made war without a cause, refusing arbitration when it was tendered him, and using a manifest fiction to inflame the passions of the people? If contempt of municipal law and government is anarchism, so in its way is contempt of the law of humanity and of the moral government of the universe.

Like the bee we should make our industry our amusement.

Silence is the safest response for all the contradiction that arises from impertinence, vulgarity, or envy.

Mankind is more indebted to industry than ingenuity; the gods set up their favors at a price, and industry is the purchaser. I am a friend to subordination as most conducive to the happiness of society. There is a reciprocal pleasure in governing and being governed. — Dr. Johnson.

Whatever manner of death may take us from earth, let us make sure of God's mercy, which alone can save us in the hour of dissolution, whether foreseen or unexpected.

If you consider that you are both a rational and a moral being, your moral condition will repress the pride of your reason, and your reason will fortify you in your mortal condition.

Nothing more exposes us to madness than affecting to make ourselves different from others, and nothing assists more to maintain our common sense than a life spent in the common way amidst general society.

What need hast Thou of my love, O my God? Wherefore dost Thou desire it? What dost Thou obtain by it? Oh, blessed be Thou for ever and ever, God of my heart! May all creatures love Thee most heartily; may their praises be eternal like Thyself.

Some very dull and sad people have genius though the world may not count it as such, a genius for love or for patience, or for prayer maybe. We know the divine spark is here and there in the world; who shall say under what manifestations or humble disguise!

Life, like war, is a series of mistakes; and he is not the best Christian nor the best general who makes the fewest false steps. Poor mediocrity may secure that, but he is the best who wins the most splendid victories by the retrieval of mistakes. Forget mistakes; organize victory out of mistakes.

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A Play at Platonies.

"I would do anything to convert you to a more sensible frame of mind."

"My dear mother, it is sense. That's just the point of it—up-to-date sense."

"Don't see it," said her ladyship shortly, shutting up her fan with a snap. "Here's a pretty, amiable, accomplished heiress waiting to be won, and you won't look at her, forsooth, because of her money. Talk of social regeneration. I call it modern madness."

"Now, mother," replied Lionel Damer, affectionately, kissing her white, well-shaped hand, "don't fly off at a tangent, but try to see things from my point of view. I quite acknowledge that Ruby Lisle is all that you say; but answer me this: Are there not hundreds of girls just as pretty, amiable, accomplished, who yet, because they are born in poverty, have to drag out a weary youth in hardship and toil? As I am blessed with a superfluity of this world's goods, it is one of these I should like to seek out and wed."

Lady Damer gave a sigh of despair. "You will be asking me to receive some factory hand as your wife," she said, chidingly, "and I won't, Lionel—not even for you, I won't."

"Never fear, mother mine," he rejoined, laughing, as he stooped to kiss lips not more proudly chiseled than his own, "I promise you she shall be as fastidious and well-bred as your own dainty self."

Lady Damer smiled faintly, a smile of incredulity; but their conversation was here interrupted by the entrance of Miss Ruby Lisle in a dinner toilette of cream chiffon and lace.

Ruby was a petite blonde with roguish brown eyes and a peach-like complexion. She was a great favorite of Lady Damer, and had been a visitor at The Towers for the past month, during which time her hostess had lost no opportunity of throwing her into Lionel's company, apparently without effect.

"Is it so late?" said her ladyship as the girl approached. "I never heard the dressing bell, Lionel and I have been so engrossed talking about horses. I must go without any more delay." And she left the room, not seeing the twinkle in Ruby's merry dark eyes.

The door closed. Miss Lisle moved slowly towards the conservatory. A moment's hesitation and the young man followed.

Ruby paused before some beautiful chrysanthemums and sighed softly.

"Why that sigh?" asked her companion, courteously. "You of all people have not even crumpled rose leaves to complain of."

Ruby sighed again, looking up wistfully at him.

"Those who are rich of necessity must be sad," she said, with a plaintive little air that was vastly becoming. "We see what we ought to do, yet are not free to do it."

"What is the particular piece of goodness you want to do?" he said, suppressing a yawn, for like most other "lords of creation," having known the girl all his life, he took it for granted there was nothing in her which he had not fathomed long ago.

"I will say it to you, because you are in the same position," she began timidly, with downcast eyes. "I am so strongly convinced that money should not mate with money. Is it not obviously unjust? There are so many starving geniuses with whom it would be a privilege to spend one's life. Yet I am so hedged in by chaperones and conventionalities that I am not free to act as I would."

Lionel looked at her with newly awakened interest. Had the soul only been in chrysalis all along. For the first time he noticed something very entrancing in the curves of the childish arms and the Cupid's bow of her rose-red lips. He hated her mother with a cherished hatred, because she was worldly to her finger-tips, and he had taken for granted that the daughter was walking in her mother's footsteps. To-night for the first time he had a doubt, and, to his surprise, the doubt was a pleasant one. Could he teach Ruby to share his enthusiasm?

"Women are made so different to men," he observed, sententiously. "Your sex will go wild over theories because of their novelty, but when it comes to practice—"

"I know," she interrupted eagerly; "but don't judge us harshly. The world's fetters have made things impossible to us that for you are only difficult."

"My difficulties are almost insuperable," he replied, dropping into a

confidential tone. "To make my plan of mixed marriages a success, the one who has been brought up in poverty must still be incapable of offending the fastidiousness of the other. She or she is going to join. Yet one cannot send them to school. Perhaps your woman's wit can come to the rescue."

Little Ruby knitted her brows and tried to look wise.

"I have it," she said at length, clapping her hands joyously. "Why, don't you see, we must each find the other the treasure that we want. No man can educate a mill-girl for a place in society, but if I, a woman, find one worthy of you, I can soon give her all necessary hints. In the same way, I could never tell a man, however much I adored him and his genius, that he must wash his hands before every meal and must never smoke in my boudoir. My illusions would go if I had to teach him manners. I want him to be poor, but I want him perfect. Suppose, Lionel, we make a compact. For a year we will look out for each other for suitable aspirants for our hand and heart. I will trust your taste and you will trust mine. They must be penniless, and virtuous and clever. At the end of the year we will produce our lists, and the chosen one shall go into training for a period. Oh, it will be lovely."

Ruby's cheeks flushed and her eyes sparkled, and Lionel, warming with gratitude for her sympathy, smiled back at the "sainte" beauty with a sensation as new as it was agreeable. So it was planned, and Lady Damer's heart beat high with hope when she saw the air of understanding there was between them, while by the end of the evening Lionel began to regret that Ruby was quite out of the running.

During the next twelve months Lionel and Ruby met often at friends' houses and had much to say to each other, as became people with a secret, though by tacit consent the subject was not to be mentioned between them till the year had elapsed.

They were then staying at a country house in Devon, and considering that it could not concern Lionel, it was odd how restless and moody he became if Ruby let any one of her numerous admirers monopolize her attention.

When the day of days came they both seemed pensive and preoccupied. According to arrangement, they went up to the river which ran through the grounds and established themselves on a mossy bank far from the haunts of men.

"Who is to begin?" inquired Lionel, in anything but a jubilant tone.

"You, please," said Ruby, nervously from the depths of her red sunshade.

Accordingly he drew a paper from his pocket and flushing to his temples, began with a strange hesitation. "I have not found many who had all the desired qualifications. One cannot be too careful when the future of a loved one is at stake. But here they are: 'First, Mr. Snape, an impetuous poet.'"

"Delightful!" murmured Ruby, in a dull tone.

"Slightly addicted to intemperance."

"The horrid beast!" she commented, more cheerfully.

"Second, Mr. Moffat, a talented actor."

"I adore actors!" interrupted the girl, wickedly.

"With a strain of insanity in his blood," continued the reader, in the same forced, dull voice.

"Oh!" exclaimed Ruby, rather dashed.

"Third, Mr. Ord, a starving author."

Ruby bent forward with clasped hands.

"He is a widower with ten children," he went on, unmoved.

"Oh!" gasped Miss Lisle, again sinking back.

"And fourth, Mr. Drinkwater, a Cripple hero over seventy, and with a wooden leg."

Lionel folded the paper carefully and replaced it in his pocket. Then he stared gloomily before him.

"Which do you wish me to take?" said Ruby.

"None," he answered very decidedly. "I shall not allow you to have intercourse with any of them."

Something in his tone made the peach color steal again into her cheeks and the silver tear-drops never left the shelter of her eyelids.

In her turn she drew from her retic-

ule a sheet of scented notepaper and ran over the list in a hurried voice to the young man, who lay stretched at her feet with his hat pulled well over his eyes.

"Miss Brody, a pretty governess; consumptive. Miss Pott, a typewriter; slightly deformed. Miss Lascelles, a violinist; false teeth. Miss Day, a model; no brains; and Miss Othe, a trapeze artist, smokes."

Ruby crumpled the sheet of paper almost roughly in her small hand as she finished reading and tossed it into the water.

"Which do you wish me to take?" he asked, sitting up on the grass and never taking his eyes off her face.

"Please yourself," she replied, tilting her chin.

"Before we enter into a discussion of their various merits, I have a confession to make," he said, bending towards her and speaking in a low tone. "I have lately lost all the money invested in some foreign silver mines. I am therefore comparatively a poor man. How does that affect the question at issue?"

"In this way," Ruby cried, on the spur of the moment; "why you must be consistent and marry an heiress."

Then she broke off, faltering, and blushed a burning crimson.

"May I?" he besought, coming nearer towards her. "Ruby, for many months past I have known I have been playing a fool's game. Only I thought you were so deadly in earnest that I had no chance. But your last words have given me hope. Dare I—may I think that you will be my wife?"

"I suppose I must be consistent, too," she whispered, with a bewitching glance, as she let him draw her into his arms.—T. Sparrow in Catholic Fireside.

The Character of a Gentleman.

(By Cardinal Newman.)

It is almost the definition of a gentleman to say he is one who never gives pain.

He carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast, all clashing of opinion or collision of feeling, all distrust or suspicion, or gloom or to make everyone at ease and at home. He has his eyes on all his company. He is tender toward the bashful, gentle toward the distant, and merciful toward the absurd; he can recollect to whom he is speaking; he guards against unreasonable allusions or topics that may irritate; he is seldom prominent in conversation and never wearisome.

He makes light of favors while he does them, and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by mere retort. He has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with him, and interprets everything for the best. He is never mean or little in his disputes, never takes an unfair advantage, never mistakes personalities or sharp sayings for arguments, or insinuates evil which he dare not say out. . . . He has too much sense to be affronted at insult. He is too busy to remember injuries, and too wise to bear malice. . . . If he engages in controversy of any kind, his disciplined intellect preserves him from the blundering discourtesy of better though less educated minds, who, like blunt weapons, tear and hack instead of cutting clean.

He may be right or wrong in his opinion, but he is too clear-headed to be unjust. He is as simple as he is forcible, and as brief as he is decisive. Nowhere shall we find greater candor, consideration and indulgence. He throws himself into the minds of his opponents, he accounts for their mistakes. He knows the weakness of human nature as well as its strength, its province and its limits.

CANNOT BE BEAT.—Mr. D. Steinbeck, Zurich, writes: "I have used Dr. Thomas' Electric Oil in my family for a number of years, and I can safely say that it cannot be beat for the cure of croup, fresh cuts and sprains. My little boy has had attacks of croup several times, and one dose of Dr. Thomas' Electric Oil was sufficient for a perfect cure. I take great pleasure in recommending it as a family medicine, and I would not be without a bottle in my house."

Charles Kingsley thus counselled to a friend: Make a rule, and pray to God to help you to keep it, never, if possible, to lie down at night without being able to say, 'I have made one human being, at least, a little wiser, a little happier, or a little better this day.' You will find it easier than you think, and pleasanter."

THEY ARE CAREFULLY PREPARED.—Pills which dissipate themselves in the stomach cannot be expected to have much effect upon the intestines, and to overcome constipation the medicine administered must influence the action of these canals. Parmalee's Vegetable Pills are so made, under the supervision of experts, that the substances in them intended to operate on the intestines are retarded in action until they pass through the stomach to the bowels.

ROYAL VISITORS AT VILLE MARIE

Montreal, Sept. 20.—An historic institution was visited by the Duke and Duchess this afternoon. It was the Convent of Ville Marie, a portion of which was one time known as Monklands, the house in times gone by of Governor-General of Canada. Situated about 10 miles from Montreal, Monklands overlooks the St. Lawrence, and the Duke and Duchess had a beautiful view from the broad piazza of what was once the viceregal mansion and is one of the leading educational institutions of the Province. Monklands has often been visited by royalty. The Princess Louise paid a visit to Monklands, also the Duke of Connaught, and the Duke of Orleans, son of Louis Philippe of France. The convent is at present conducted by the Sisters of the Congregation of Notre Dame. The wide avenue leading up to the historic old building was tastefully decorated when the royal party, with their escort, drove up at 4 o'clock. The Mount Royal Rifles, 450 strong, formed a guard of honor. The porch of the convent was covered with trailing plants, while up the broad steps pots of plants and flowers added to the decoration of the surroundings.

At the entrance to the institution the royal visitors were met by His Grace Archbishop Bruchesi; Sister St. Mary Caroline, Superior of the institution; Sister St. Justin, Provincial of the order; several other sisters, and Rev. Abbe Foucher, chaplain. Passing through the Bishop's parlor, formerly the dining-room of the Governors, and later the chapel of the Sisters, the distinguished guests were conducted towards the grand recreation hall of the convent, which is situated in the wing built since the acquisition of the property by the nuns. At the end of the corridor they beheld the Sistine Madonna, said to be one of the finest paintings in the country. Sir Wilfrid Laurier was also present to escort the visitors through the institution. The pupils of the institution, all neatly attired in black dresses, with white collars, and each wearing a white rose, sang an ode of welcome and "Domine Salvum Fac Regem Eduardum," while an orchestra rendered Handel's "Largo." The address presented was both in French and in English, and was printed on white satin, the initial letters being after the pattern of 14th century illuminations, the work of one of the nuns. The ode of welcome sung by the young ladies of the convent was also illuminated in the same style. The address was as follows:

"Whilst we are proud our beloved Dominion can receive Your Royal Highness with all the pomp and splendor of naval and military as well as civic display, and thus give evidence of our material strength, we rejoice to know that this alone does not constitute for Your Royal Highness the greatness and glory of a nation. Like your illustrious ancestor, King Alfred, the founder of our literature, you recognize that education is as necessary to the national prosperity as military prowess. In organizing schools to regenerate his kingdom the great Saxon did not confine his attention to those for men, but was careful to establish convents for the moral and intellectual culture of women, over one of which, that at Shaftesbury, his daughter, Ethelgove, was constituted the Abbess. We would fain believe that, like him, the greatest, perhaps, of English Kings, Your Royal Highness in deigning to visit our convent wishes to show personal interest in the work of education for women. For this we are deeply grateful. That throughout this dear Canada of ours the affection of a loyal people to the British constitution greet the heir-apparent to the throne and his gracious consort, and that the best gifts of heaven fall in abundant measure upon them shall be the prayer of the religious and the pupils of Ville Marie."

Miss Beaubien read a French address, after which Misses McKenna and Rice presented a bouquet to the Duchess, and Miss Edwards read some verses of welcome.

The Duke replied briefly in English and added a few words in French. It was the first time since his arrival that he used that language, and the compliment was highly appreciated by those present. He said he wished to remark, in that beautiful French language which he had so well preserved, how well pleased he was for the loyal homage they had expressed for the King, his father, and also their good wishes for the Duchess and himself. They were greatly pleased to be able during the short stay to be present at an institution with which were associated such historic memories. He thanked them for the beautiful bouquet of flowers presented to the Duchess, and assured them that, though the flowers might fade, the name of Ville Marie would never fade from the minds of the Duchess and himself.

RICH AND POOR ALIKE use Pain-Killer. Taken internally for cramps, colic and diarrhoea. Applied externally cures sprains, swollen muscles, etc. Avoid substitutes, there is but one Pain-Killer, "Perry Davis," 25c. and 50c.



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Photographers. Gold Medalist for the World, Paris Exposition, 1900.

J. J. ROWLEY, PHOTOGRAPHER. 455 Spadina Ave. (4 doors S. College St.) Toronto.

Notice to Creditors

In the matter of the Estate of George W. Rielly, late of the Township of York, in the County of York, farmer, deceased.

Notice to Creditors

In the matter of the Estate of Ellen Grogan, late of 23 Anderson street, in the City of Toronto, married woman, deceased.

Notice to Creditors

In the matter of the Estate of Peter Hastings and J. F. Holland, Executors.

GOOD BREAD is what the people say when they refer to TOMLIN'S THE TORONTO BAKERY 420-422 BATHURST ST. PHONE PARK 583

LOCAL AND GENERAL NEWS.

ST. AGNES BENEFIT SOCIETY. St. Agnes Benefit Society (Miss Tobin, president, Miss Grady, secretary-treasurer), at its last regular meeting passed the following resolution: "St. Agnes Benefit Society desiring to place upon record the sincere and heartfelt sympathy of all the members with Miss Margaret Bellmore on the recent death of her sister, order that an expression thereof in suitable form be transmitted to the sorrowing family of our sister member, placed upon the minutes."

MISSION IN NORTH BAY. From Sept. 8th to the 15th a most successful jubilee mission was preached in North Bay by Rev. Fathers Verloy and Piset C. S.S. R. of Montreal. The sermons of the good fathers were most impressive, and their zealous labors in the pulpit and the confessional have been productive of permanent results.

ST. MARY'S C. L. & A. A. At the last regular meeting of St. Mary's Catholic Literary and Athletic Association the following resolutions were adopted: Whereas, it has pleased Almighty God to remove from our midst Rev. Father Sheridan...

THE JUBILEE. The jubilee or holy year was brought to a close on Tuesday evening by the Catholic Church in this Archdiocese. Services were held in all the city churches, and large congregations were present at St. Michael's, St. Basil's, St. Mary's and St. Paul's churches.

THE TWO SCOURGES. ALCOHOL AND MORPHINE. An Antidote Discovered. A recent remarkable discovery in medicine which has been found to annihilate the appetite for alcoholic drinks and all drugs, even in the most hopeless cases, is attracting a good deal of attention among those interested in temperance work.

Teachers Wanted. WANTED - For S. S. NO. 1, Rutherford - a Catholic teacher; holding a second-class certificate; duties to commence at once; applications, stating salary and experience, to be addressed to T. H. Jackman, Killarney P. O., Algoma West, Ont.

WANTED - IMMEDIATELY - CATHOLIC teacher - salary for balance of year, \$100. Address John E. Sullivan, Kingsbridge, Ont.

ivered a short address, in which he spoke of the many graces and blessings which had been vouchsafed the followers of Christ during the past year, and in grateful recognition of which it was more than ever imperative that the members of the Catholic Church should strive to reach a still higher plane of spiritual life.

GOLDWIN SMITH MUNIFICENT. Mr. Goldwin Smith has addressed to Sir William Meredith, Chancellor of the University, the following letter: "Dear Mr. Chancellor-England is celebrating the millenary of King Alfred, who, as it chances, is the patron hero and the legendary founder of my Oxford College."

PERSONAL. Cabinet changes and judicial appointments are announced from Ottawa. Sir Louis Davies goes on the Supreme Court Bench. Hon. Dr. Jordan becomes Minister of Marine and Fisheries and Hon. James Sutherland administers for the present the Department of Militia and Defence.

THE MARKETS. Wheat Still Weaker - Cheese Sales Slow - Live Stock Trade - Latest Quotations. Tuesday Evening, Sept. 24. There is a fair amount of activity in wholesale trade here. The usual fall demand is now in full swing and retailers are well supplied with the promising prospects for the fall and winter trade, are getting in supplies.

Toronto St. Lawrence Market. The receipts of grain on the street market this morning were heavy. The market was firmer and prices showed an advance. Wheat - Was steady, 500 bushels of white selling at 60c to 74c per bushel, 200 bushels of red at 58c to 72c per bushel and 100 bushels of good selling at 60c to 68c per bushel.

Campbellford, Sept. 24 - The Cheese Board met today. 1,700 boxes were boarded. Sales were as follows: -Watkins 675, Brenton 180, Ottawa Produce 620, Alexander 315, all at 85c. Hodgson 100 at 90c. Balance unsold. Board adjourned for 14 days.

Chicago, Sept. 24 - Cattle - Receipts, 6,800; good to prime steers normal, \$6.20 to \$6.80; poor to \$4.25 to \$5.00; stockers and feeders, \$7.25 to \$7.75; calves, \$8.00 to \$10.00; hogs, \$11.00 to \$12.00; pigs, \$6.00 to \$7.00; sheep, \$4.00 to \$5.00; western steers, \$7.75 to \$8.25; hogs - Receipts, 23,000; mixed and butchers, \$6.75 to \$7.50; good to choice, \$7.00 to \$7.50; heavy, \$6.00 to \$6.50; light, \$5.50 to \$6.00; milk of sale, \$6.50 to \$7.00; sheep - Receipts, 3,000; good to choice, \$4.00 to \$4.50; fair to good, \$3.50 to \$4.00; mixed, \$3.00 to \$3.50; western sheep, \$3.75 to \$4.25; lambs, \$5 to \$7.

Leading Wheat Markets. Closing previous day. Closing to-day. Chicago, Sept. 24 - 85% 70% 85% 70% New York, Sept. 24 - 74% 70% 74% 70% Duluth, No. 1 north, 62% 68% 62% 68% Minneapolis, 60% 66% 60% 66% Milwaukee, 58% 64% 58% 64% Detroit, No. 2 red, 72% 74% 72% 74% St. Louis, 71% 73% 71% 73%

British Markets. London, Sept. 24 - Opening - Wheat, on passage quiet but steady. Corn firm but not active. Hedges in England quiet. In France cloudy. Yesterday's country markets, English quiet. Liverpool, Sept. 24 - Close - Spot wheat steady; No. 1 standard California, 5s 10 1/2d to 5s 11 1/2d; No. 2 do, 5s 8 1/2d to 5s 9 1/2d; No. 3 do, 5s 7 1/2d to 5s 8 1/2d; No. 4 do, 5s 6 1/2d to 5s 7 1/2d; No. 5 do, 5s 5 1/2d to 5s 6 1/2d; No. 6 do, 5s 4 1/2d to 5s 5 1/2d; No. 7 do, 5s 3 1/2d to 5s 4 1/2d; No. 8 do, 5s 2 1/2d to 5s 3 1/2d; No. 9 do, 5s 1 1/2d to 5s 2 1/2d; No. 10 do, 5s 1/2d to 5s 2 1/2d; No. 11 do, 5s 1/2d to 5s 2 1/2d; No. 12 do, 5s 1/2d to 5s 2 1/2d; No. 13 do, 5s 1/2d to 5s 2 1/2d; No. 14 do, 5s 1/2d to 5s 2 1/2d; No. 15 do, 5s 1/2d to 5s 2 1/2d; No. 16 do, 5s 1/2d to 5s 2 1/2d; No. 17 do, 5s 1/2d to 5s 2 1/2d; No. 18 do, 5s 1/2d to 5s 2 1/2d; No. 19 do, 5s 1/2d to 5s 2 1/2d; No. 20 do, 5s 1/2d to 5s 2 1/2d; No. 21 do, 5s 1/2d to 5s 2 1/2d; No. 22 do, 5s 1/2d to 5s 2 1/2d; No. 23 do, 5s 1/2d to 5s 2 1/2d; No. 24 do, 5s 1/2d to 5s 2 1/2d; No. 25 do, 5s 1/2d to 5s 2 1/2d; No. 26 do, 5s 1/2d to 5s 2 1/2d; No. 27 do, 5s 1/2d to 5s 2 1/2d; No. 28 do, 5s 1/2d to 5s 2 1/2d; 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