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THE MOTHERLAND

Latter Mails from
ENGLAND
IRELAND and
SCOTLAND

ANTRIM

There was a renewal of stone throwing in Belfast on Aug. 15. About half past nine o'clock a crowd, mostly composed of youth, commenced to throw stones at a small party of soldiers in a few minutes the mob became more extensive and a baton charge was made. The crowd retreated for a short distance towards Divis street, but re-formed and repeated the stone throwing with more violence. Further charges were made, but, probably owing to the number of constabulary, the crowd gained possession of the main thoroughfare.

The stone throwing at this period was of a most determined character. Pedestrians from Royal Avenue could not proceed along the street, as the stones were being thrown very thickly. A force of police at the corner of New King street were marched to Marquis street and stationed there about fifty yards from the crowd, which proceeded to attack Irvin's temporary establishment at the corner of New King street. A large pile of glass window in the premises was smashed, and a window blind having been torn from its position was trailed along the ground.

For almost ten minutes after this the stone throwing was indulged in, and some of the members of the crowd, growing venturesome, advanced down the street and threw stones as far as the portion of the street outside Bank Buildings.

Persons who had been watching the disturbance were in several instances compelled to seek refuge in the shops adjoining.

A force of police had by this time arrived from Glengall street barracks, and were marched along Chapel street, whether they proceeded to assist with the design of getting behind the mob. In their march they were stoned, and the movement evidently having been checked the stone-throwers scattered. The large force of police who had been on duty at the County Down station awaiting the arrival of the excursion, began to arrive, and in a few minutes the force who had been in Mill street were thus reinforced. Matters then began to quiet down.

CORK.

An incident which has occurred in connection with the Mitchelstown Board of Guardians, Cork, shows how great a farce local government is in Ireland owing to the interference of the Jack-in-offices in Dublin. But the fact is that the question as to whether the Rev. Dr. O'Kane, the Protestant chaplain in the Canon Moore) should be increased was actually taken out of the hands of the Guardians and a sealed order sent down from Dublin increasing the Canon's salary from £10 to £15. As a rule there are no Protestants in the workhouse, and the Guardian had that under the circumstances the increase should not be given. Whether the Canon ought really to have the increase I cannot say, but this I do know that local guardians ought to be better judges of the question than a Jack-in-office in Dublin. That point, however, is beside the question. The crying abuse is that the decisions of representative bodies should be overridden over roughed by an official who under a proper form of government would be the servant and not the master of the people. The thing would not be tolerated in Great Britain for a moment, and I do not see how self-respecting men can any longer meet as guardians of the poor and agents of the ratepayers at Mitchelstown.

DERRY.

On the afternoon of Aug. 14 disturbances in Derry were renewed on Carlisle road. At two o'clock stone-throwing took place. An attempt was made to arrest a disorderly Unionist, but the small force of police on hand, and the man was beaten by supporters, others and scattered off the streets. The police were soon reinforced. Shortly after six o'clock, when the Catholic factory girls were leaving work, another disturbance took place. Unionist roughs waved crimson handkerchiefs at the head of Wapping lane to incite to mischief. The girls replied by boozing. A cowardly rush was then made at them by young men. The Mayor of Derry, District Inspector Hanna, and the police drove back the mob to their own street, amid the groans of the girls. The Unionists then rushed a second time and threw stones. Several persons were struck and windows broken. The police drew batons and charged driving back the aggressors without hurting any.

In Bridge street vicinity, the Nationalist quarter, there was disturbance also. The police were used batonously, and several were injured.

The continuation of the riots in Derry developed scenes of unprecedented Orange ruffianism. The rowdies proceeded into the heart of the Nationalist quarter, and made a determined organized attack from Dark Lane on Long Town Catholic Church. The priests were engaged hearing confessions, and the upstart brutes threw stones. The Catholic crowd quickly gathered, prepared to repel the attack. But at the request of the clergy they fell back. The Orange mob then advanced towards the church gate, and the Catholics rushed to the rescue. Desperate fighting followed for some time. The Orange gates were locked, and the congregation had to be sent home. The place was left wholly unprotected by police, notwithstanding that the Mayor was warned the night before that this dastardly attack was anticipated.

After the temporary retreat of the Orange mob from the church Father W. Doherty was walking in Hurler street when rowdies set on him with stones and he had to fly for his life, taking refuge in the house of Mrs. Devine. Eventually the police came on urgent solicitation, and drove the Orangemen from the neighborhood. On the way to their own district, the Orange rowdies smashed the windows of the priest's residence with

a load of stones.

The Most Rev. Dr. Flood, Archbishop of Tuam, who arrived by evening train on a visit to Derry priests, was surrounded in his carriage by a crowd with crimson handkerchiefs, hooted and mobbed.

The city seems to be headed over the distantly ruffianish rowdies chiefly composed of Unionist shop boys. The indignation of the Catholic majority in the city is indescribable, many feeling positive terror for their lives. So many have been injured that it is not possible to estimate the number thoroughly.

It may be added that a Catholic junction of the Loyalists ordered hand-to-hand to a body of men under his charge to the stones at the corner. The magistrate held in the circumstances all he could do was to report to headquarters.

It may further be stated that after the attack on the archbishop's carriage the police were appealed to, but no constables were seen at the place, and subsequently an attack on the parochial house took place.

The police arrangements from Saturday onwards seem to have been directed against the Catholics wholly.

As a result there is created a condition of affairs in Derry such as had not been experienced for fifteen years.

It is quite evident that during the offensiveness of Mr. O'Doherty, Dr. Flood, adjutant in the Depot, Dublin, no rioting took place and that he is only a month out of Derry when the city is turned into one scene of riot and conflict with the police.

At the Petty Sessions a number of Nationalists came before the magistrate.

Dr. Kene, Catholic magistrate, protested against the action of the police the previous day in not repelling the attacks of the Unionists on Fountain street made on the Nationalist band. He said an official investigation into the conduct was rendered necessary.

Admiral Bell (chairman) said such was not necessary.

District Inspector M'Hugh denied that the police methods were one-sided.

Dr. O'Kane commented on the fact that several inoffensive Catholics going about their business were injured during the police charges.

The bearing of the case against the prisoners was then taken up.

Fourteen persons, all Nationalists, were charged with riotous conduct.

Mr. Wm. O'Doherty, solicitor, appeared for nine, and Messrs. Philip O'Doherty, Philip O'Hagan, and F. H. Miller appeared for the remainder.

The District Inspector, cross-examined by Mr. O'Doherty, said the Unionists in the Fountain lane were the aggressors. He admitted an Orange band had gone on Saturday evening to the entrance of the Catholic church and hooted there. The reason they were allowed was that there were no police present to prevent them.

Witness also admitted that Saturday's Orange procession was not interfered with by the Nationalists. As to the disturbances started by the Unionists no arrests of the latter were made. His explanation of this was that at earlier stages no arrests on either side were made.

The prisoners were ultimately remanded for a week, ball being accepted.

DUBLIN.

Mr. J. J. Comerford, M. I. J., a journalist well known in the provinces and Dublin, leaves for South Africa under medical advice. Mr. Comerford has been for the past five years connected with the "Evening Telegraph" and "Freeman's Journal," but has been entirely absent from the fall charge of the Limerick district and office. He was transferred to the head office there, at a salary that generosity and kindness could do nothing to bring about a cure of a chest attack contracted in Limerick. Mr. Comerford was editor of the "Southern Star," West Cork, for some time, and it was during that period that one of the very first articles appeared in condemnation of the new dissensions in the Irish Party, voicing the strong opinion of the late learned and venerable Bishop of Ross. Most Rev. Dr. Fitzgerald, who could not tolerate on any grounds a breach of the golden law of "majority rule." In Limerick Mr. Comerford had the unique distinction of being appointed an honorary member of a Corporation committed to investigate the sanitary condition of the city which had been strongly attacked in the "Evening Telegraph." The members of the Corporation who aided in the investigation reported that the comments were not "half strong enough," and thanked the journalist. Mr. Comerford carries with him the best wishes of his colleagues for health and happiness in the new country.

At a meeting of the Royal Humane Society awards were conferred in the following cases for saving life in Ireland. They include a testimonial to Michael Mansfield, fireman, Central Fire Station, Dublin, for his pluck in saving a would-be suicide from the Liffey at Wood quay on July 4; to David C. Kyle, sorting clerk, G.P.O., Dublin, for jumping into the Grand Canal at Rialto bridge on June 11, and saving a lad who had apparently fallen in from the bank; William Perry, aged 12, schoolboy, Whitegate, County Cork, who rendered distinguished service for plunging fully clothed into the sea there on June 2, and saving a younger lad who fell from the quay while fishing. After saving the boy Perry had to swim sonic fifteen yards against the tide before reaching the landing. Another plucky lad, Michael Morgan, aged 18, of Railway cottages, Cork, gets testimonial for jumping into the Liffey at Levitt's quay on July 11, and saving a comrade who had fallen into the river. The medal was awarded to Denis Ahern, laborer, and a testimonial to William Lee, school teacher, Castletown, for their exertions in saving the life of John Hayes on June 15. Hayes was bathing and got into twenty feet of water fifteen

yards from the bank. Lee went to his assistance, but was clutched and dragged under. After being plunged in and succeeded in parting them, taking Hayes who was in a state of collapse, to the bank, Lee reaching land unaided. Great risk was incurred, the river being 300 yards wide and very treacherous. A testimonial was awarded to Thomas O'Brien, Moore St., Kilrush, for plunging into the Shannon at Cappa, on June 3, and saving Jim Witton, who had fallen from the quay into 10 feet of water. Robert Shearer, quartermaster w. Ballycotton, receives the medal for jumping into the river at Ballycotton on July 22, and rescuing a labourer who had fallen into the water.

There was a strong tide, the depth 19 feet, and Shearer ran great risk of being crushed between the pontoon and the moving vessel. The Colouo, commanding the 2nd Battalion Limerick Regiment, brought to the Society's notice the gallantry of Sergeant Kavanaugh, Corporal Lennon, Lance-Corporal Brown, Privates Ryan, Dunne and Ralph, all of the same battalion, in trying to rescue Corporal Sheehy, who was drowned while bathing at Belle Plaine, Barbadoes, W.I., on March 21st last. The depth of water was thirty feet, and a heavy swell rolling in from the Atlantic made it extremely difficult to effect a landing, and medals are awarded to Lennon, Brown, Dunne and Ralph for their bravery on the occasion.

The report of the Commissioners of National Education in Ireland for the year 1889-90 has just been issued. Turning to the question of school attendance we find the average number of pupils in the schools recorded in the last day of the results period of the school was 808,407. The average daily attendance of pupils similarly for the results period was 518,799. The average number of pupils over three and under fifteen years of age—the limits defined in the act of 1892—in daily attendance was 304,020. The total average attendance of those who were fifteen and above was 15,770. The total number of pupils actually on the rolls of national schools on the last day of their results period was 794,818. The religious denominations of these pupils were as follows: 601,206 or 75.6 per cent. were Roman Catholics; 92,112 or 11.0 per cent. belonged to the Established Church; 87,218 or 11.1 per cent. were Presbyterians; 6,830 or 1.6 per cent. were Methodists; and 6,829 or 0.7 per cent. were attached to other denominations. The gross total of the number of teachers who were in the service of the National Board on September 30, 1898, was 12,990. The teachers of the 270 convents and three monastery schools that are paid by capitation are not included in this total. In future years we are informed special facilities will be afforded to University graduates to enter the service of the Board as teachers. As far as the Commissioners have been able to ascertain the aggregate annual expenditure on the schools from all sources, including Parliamentary grants, rates, school fees and local subscriptions amounted to £1,219,071. This would give an average of £2 7s. 5 3/4d. for each child in average daily attendance throughout the year.

SLIGO.

There was natural indignation expressed in a resolution adopted at the Ballinrobe District Council at the shabby treatment accorded by the Marquis of Sligo to a band, we believe of five or six hundred members of a religious sodality from Mullingar, which attempted to march through the streets of that town on the eve of the dissolution of his life. For years he has advocated in Parliament that no one had done more for the cause than his Eminence. His Eminence said in a conversation with a pressman: "The whole of Australia demanded it, and everyone who looks to the welfare of Australia should be pleased. I looked on Federation from the first as essential even for the existence of Australia. Looking at the political conditions which are arising now on the continent of Europe, and which may become serious at any moment, every Australian citizen will soon be compelled to recognise the necessity of such an existence."

RELEASE OF PHOENIX PARK PRISONERS.

Dublin, Aug. 22.—Earl Cadogan, lord lieutenant of Ireland, to-day signed the expected order, releasing from Maryborough jail James Fitzpatrick, alias "Skin the Goat," who, in May, 1888, was sentenced to penal servitude for shooting an accomplice in the murder on May 6, 1882, in Phoenix Park, Dublin, of Lord Frederick Cavendish, chief secretary for Ireland, and Mr. T. H. Burke, permanent under-secretary to the Home Office. The Earl signed the order at their home, at "Carrick," near his residence in the neighborhood of Westport. The Marquis met the procession half way, and bundled them back the way they came through the demesne gate. The resolution condemning the action of the Marquis points out that the Rev. E. O'Reilly, Adm. Mollogan, who headed the procession, had a letter from one of the Marquis of Sligo's agents, stating that the most noble Marquis had much pleasure in granting permission to the society to go through the demesne. The existence of this letter, of course, seems to aggravate the grossly disreputable and unwarrantable action of the Marquis.

SCOTLAND.

THE POPE AND GLASGOW.

For some time a large piece of the arm of St. Valentine, one of the early martyrs, has been publicly venerated by the Franciscan fathers, themselves in their friary. Before the relic could be publicly venerated, it had to go through some processes, one of which is being identified by the Bishop of the diocese where it formerly had been preserved. The Pope has lately sent word to the venerable French Bishop Marie de Brie to come over to act as his legate, and the friars are preparing a receptacle for the shrine of the relic. The ceremony, the like of which has not taken place in Scotland since the "Reformation," takes place in St. Francis' on Sunday, 20th of August. The relic will be carried from the friary to a place in the sacristy on the shoulders of four of the friars, followed by the venerable Archbishop, when solemn High Mass will be sung. Then it will be brought to the altar of St. Joseph, where a place has been erected for its enshrinement. It is believed that many peregrines will assist at this interesting ceremony.

THE SCOTTISH PILGRIMAGE TO LOURDES.

Though nothing much has been heard of it for a time, preparations have been quietly going on, and there is no doubt it will be a great success. On the 3rd of September, by order of the ecclesiastical authorities, special devotions to our Lady will be held in every church in broad Scotland, and next day the pilgrimage will set out, arriving at Lourdes in time to see the national festival, which they will celebrate with the shrines of our Lady on the 10th of September.

It is expected from the people at home to unite in spirit on that day with the pilgrims abroad.

Sudden Death of a Prominent CONVERT.

On Tuesday afternoon Mr. T. N.

Whitlaw was observed to fall whilst running after a car in Glasgow, and, as he appeared to be unwilling, was carried into the Western Club. It was thought at first that he had fainted, and though he rallied a little the improvement didn't last long, and he speedily sank and died from the failure of the heart's action. The manner his conversion was brought about was by observing the difference in the life led by the Catholic and Protestant workmen. He affected some what in himself from change of belief, but under a quiet exterior he had a firm mind. At one time he was a member of the City Parish Council, enjoying the confidence and esteem of both his Protestant and Catholic colleagues. R.I.P.

THE CLAN LINDSAY.

"The Clan Lindsay Society (to which the Right Hon. the Earl of Crawford is president, Lord Balcarres, the Earl of Lindsay, Viscount Garnock and Lord Wantage, and other well-known Lindsays are members) have resolved to hold their clan gathering and out-door feast at Edinburgh on the 11th of September. The name of the Lindsays, on the Braes of Angus, in the land of the Lindsays, on the 15th and 16th September, upon it is expected that there will be a large gathering of those of the name." Such is the opening paragraph of an announcement we are "respectfully requested to insert." We insert it with the greatest pleasure. Not that we have any special interest in the Lindsays. But the broad-mindedness, the generosity, the peerless feeling of the document must go straight to the heart of every right-thinking man. "The invitation," let it be observed, "has been made wide and broad, and invites all those bearing the name of Lindsay, whether members of the clan or, especially, those of all those Lindsays who may be visiting this country from abroad." But more: "The society's membership is not only open to those of the name of Lindsay, however spelt, but incorporates those whose mothers may have borne that name before marriage." Could Lindsayism further go?

CARDINAL MORAN AND AUSTRALIAN FEDERATION.

To his Eminence, Cardinal Moran, the vote in favor of Australian federation of the referendum. The Federation of Australia has given intense satisfaction. The Federation of Australia and the South African people will be the best friends of our country. We have been told that the greatest and most important of the expectations that they should be ardently satisfied in their feelings. She says:

In 1870 Eng. obtained the Cape as the result of European complications, and the South African people, with the exception of the Boers, gave up their claim to the Cape. In 1881 Eng. obtained the Transvaal, and in 1899 the Orange Free State. In 1901 Eng. obtained the Transvaal, and in 1902 the Orange Free State. In 1903 Eng. obtained the Cape, and in 1904 the Transvaal, and in 1905 the Orange Free State. In 1906 Eng. obtained the Transvaal, and in 1907 the Orange Free State. In 1908 Eng. obtained the Transvaal, and in 1909 the Orange Free State. In 1910 Eng. obtained the Transvaal, and in 1911 the Orange Free State. In 1912 Eng. obtained the Transvaal, and in 1913 the Orange Free State. In 1914 Eng. obtained the Transvaal, and in 1915 the Orange Free State. In 1916 Eng. obtained the Transvaal, and in 1917 the Orange Free State. In 1918 Eng. obtained the Transvaal, and in 1919 the Orange Free State. In 1920 Eng. obtained the Transvaal, and in 1921 the Orange Free State. 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THURSDAY, AUGUST 31, 1897.

Aug. 31.—S. Raymond Nonnatus.
Sept. 1.—S. Elizabeth Queen of Portugal.
2.—S. Stephen K.
3.—S. Philomena.
4.—S. Rose of Viterbo.
5.—S. Lawrence Justinian.
6.—S. Cyril and Methodius.

The Library Deadlock.

From present appearances the Board of Control and the City Council will be compelled to plead ignorance of the law and hasty action in excuse for the opposition offered to the estimated of the Public Library Board. Two of the branch libraries still remain closed, and the newspapers are slowly coming round to the conviction that the City Council only is to blame. The World on Tuesday stated the law and the facts of the case quite elaborately and with entire fairness. One point brought out is the surprisingly large extent to which the branch libraries are used. They must circulate a tremendous quantity of popular fiction. Now the grievance—if grievance it be—which the public suffers from the present deadlock, is that the novel readers in the outlying districts in order to get at the central source of supply must pay car fare to and from the Library on Church street. The car fare for the round trip, if expended in a Yonge or Queen street second-hand book shop, would purchase outright the average paper-covered novel of the day. Verily it is no Castilian water that flows from the branch libraries. But in order to satisfy the popular thirst for fiction the Library Board is obliged to starve the Reference library, which is the one part of the institution that should receive a liberal measure of support. It is to be hoped that the incapacity displayed by the City Council in this matter will be thoroughly understood by the citizens, as it may serve to call attention to the confusion and waste produced whenever the patronage-hungry alderman undertake to control matters entirely above their comprehension.

Provoking War.

It was only when General Butler was recalled from the Cape a few weeks ago that the possibility of another war in South Africa presented itself to many who had been watching the diplomatic contest between Mr. Chamberlain and Mr. Kruger as a spectacle interesting from the personal but not from the national point of view. Mr. Chamberlain published General Butler's confidential despatch to Lord Salisbury, and by doing so made it impossible for the Premier to publicly oppose the design of the Colonial Secretary against General Butler. The incident has made a bad impression, showing in spite of all official statements to the contrary that Lord Salisbury and his Liberal-Unionist Lieutenant are not of one mind with regard to the Transvaal. The Butler surprise was quickly followed by an act, which, considering all the circumstances, virtually means the commencement of war. Ammunition for the Transvaal was seized in transit by the Portuguese authorities at the behest of the British government. The Boers know what this means. If war is to follow there are no further preliminaries in the way now. Mr. Chamberlain is carrying the government along with his eyes open. His conduct is indignantly denounced by a large and respectable class of the English people—and there is no room whatever to doubt that his war-provoking

policy has produced keen dissatisfaction among the majority of the people of Cape Colony.

Disorder in Derry.

A fortnight since, the daily papers published brief items of encouerant between Protestants and Catholics in Derry. Experience has taught us to look with suspicion upon the cabled versions of such occurrences, and this instance certainly goes a long way to confirm our caution. The outrages committed upon Catholics have been made the subject of protest from the bench by Mr. O'Kane, a magistrate of great consideration and just as any other national average. But there are freaks in nations, and England has fallen into the habit of turning her freaks at large in Ireland. They have been vandals from the beginning, and if the Irish had their own laws they would show remarkable patience and generosity by abstaining from placing a poll-tax on them.

Kingston Penitentiary Again.

Elsewhere we publish a letter calling attention to the dismissal of Catholic employees from Kingston Penitentiary, and the peculiar harshness with which they were treated, after having been singled out from the other officials dismissed. The last we heard of this matter was during the recent session, when Mr. Sam. Hughes, of Lindsay (a brother of one of the officials who was first dropped and then restored without explanation), had the hardihood to ask the Premier why the Government was not prosecuting Mr. Devlin. It will be remembered by all our readers that Mr. Devlin had passed a lifetime in the service when the Liberals came into power. He resented his dismissal, and the famous O. K. Fraser commission tried without success to hunt up some failures of duty on his part that the Government might get hold of. Next the ridiculous Murphy commission had a like result; but both commissions spared nothing in the way of suspicion and innuendo that might blacken the character of this man in the decline of an honorable life. Mr. Sullivan, it appears, did not think of fighting for his honor like Mr. Devlin; so instead of persecution he got a promise of superannuation. But the promise has not been fulfilled. Our correspondent lets us know what the nature of this man is, and the circumstances might be taken as a confirmation of the rumor. I shall therefore feel obliged if you kindly permit me to state in your paper that I have lately received two Briefs from the Holy See, one addressed to the bishops of Ireland, authorizing them to hold a Plenary Synod next year, the other addressed to me appointing me Apostolic Delegate solely and simply to preside at the Synod. This evidently furnishes no ground for the report that a permanent Apostolic Delegate has been, or is about to be, appointed for Ireland. I am, dear sir,

Yours faithfully,
MICHAEL CARD, LOCUR.
Armagh, 10th August, 1899.

Chamberlain and the Transvaal.

Joseph Chamberlain has made another Jingy speech to cloud the real facts of the Transvaal question. "If the rupture," he says, "which we have done everything in our power to avoid is forced upon us, I am confident we shall have the support of the vast majority of Britons of the whole empire."

It may be so; but there will be quite a respectable minority. The son of John Bright comes forward to proclaim himself plainly with the minority. He states his position in the columns of the Manchester Guardian: "Imperialists," he says, "are longing for the Nabo's vineyard in South Africa, and the franchise or naturalisation question appears to be only a pretext. It is a pity that President Kruger did not at once reply that his Government was ready to grant citizenship to an Englishman in the Transvaal on the same terms as those on which it can be obtained by a Dutchman in Great Britain. This would have closed the franchise question, and it would have been difficult for the hungry hordes to find another so handy."

The Apostolic Delegate.

We have had in the past few weeks a great deal of guess work in the newspapers about the movements of the Apostolic Delegate to Canada. The following is probably authentic. It appears in The Liverpool Catholic Times of August 18, and was probably written a week earlier: "Mr. Diomede Falconio, Archbishop of Acerra and Matera, has arrived in Rome after taking leave his flock. His Grace, who it will be remembered, has been appointed Apostolic Delegate to Canada, will start for his destination towards the end of this month, accompanied by a Canadian and an English secretary. Mr. Falconio will be received in private audience by the Pope next week."

Cranks Destroying Tara.

An Irish landlord, who owns the English name of Bradley and the Meath district in which the historic ruins of Tara lie, has been influenced by an English crank to prosecute a search there for the "Ark of Covenant." A ditch has been dug across the King's Chair, demolishing that venerable mound but nothing has so far come to light. The "Bath of the Kings" will next be attacked; and

unless some happy genius should do lit upon that might divert the Saxon lunatics from the object of their search they will certainly obliterate every vestige of Tara. People sometimes wonder why the English are unpopular in Ireland. Now, we are firmly convinced that an average proportion of Englishmen are as intelligent, considerate and just as any other national average. But there are

freaks in nations, and England has fallen into the habit of turning her freaks at large in Ireland. They have been vandals from the beginning, and if the Irish had their own laws they would show remarkable patience and generosity by abstaining from placing a poll-tax on every man.

Many of our contemporaries are busy formulating a Canadian claim to Mademoiselle Labor, the divorced wife of M. de Pachmann, whom the Revere trial has brought into prominence. She is said to be a Halifax lady of the name of "Okey." Most people who follow military matters will recall the name of Miss Maggie O'Key. English born and of English parentage, she can hardly be a very pronounced Canadian.

The London Pall Mall Gazette has published a despatch from Cape Town stating that a new phase has been added to the situation on the Rand by the action of the English and Scotch, who have instituted a boycott of all Irishmen. Up to this time it has been fashionable for papers like The Pall Mall Gazette to say the Irishman is always "agin' the government"; but if The Pall Mall Gazette tells the truth, the Irish must be with Kruger's government.

The Rome correspondent of the London Morning Post speaks of the new Encyclical, which is to deal with the recent Peace Conference. "The thesis of the Encyclical," he writes, "will be the absolute necessity for all Christian nations to engage in the great work of universal pacification, and the necessity for the Holy See to regain entire temporal liberty in order that it may promote, as it alone can, the ideals of the present Pontiff concerning international arbitration and the furtherance of peace and goodwill among men."

Benziger Bros.' Catholic Home Annual for 1900 has reached us. It is elegantly printed and excels in literary merit the record of seventeen years which this publication has attained. The illustrations are of the best, many of the plates ranking as works of Catholic art. There are in all 64 beautiful illustrations. The stories are by Maurice Francis Egan, Rev. Trainor Smith, M. E. Francis, Madam Blane, and others. Poems by Eleanor C. Donnelly and Father Edmund, C.P. More serious articles by Very Rev. Ferenc Giraldy, C.S.S.R., and Anna T. Sadler.

London New Era, Aug. 12.—"The Rome correspondent of the Lancet states that the best proof that Leo XIII. is in cool health and likely to continue so it is contained in the fact that his body physician has left Rome on his holiday, while his place at the Vatican is taken by his surgical colleague, Professor G. Massoli. Before starting, Dr. Lapponi contributed to the Pope's special organ, the Vox Urbis, an exceedingly interesting article in which he reviews the state of the Holy Father's health for the last six months. 'The Pope has resumed his regular mode of life in every particular,' concluded Dr. Lapponi, who adds: Entering as he is on a new decennial period of life, we are entitled to hope that with his robust old age he will attain his hundredth year. Leo XIII. shares this hope, or rather cherishes this expectation to the full."

Mr. J. G. Schurman, a former Canadian, President of Cornell University, who was sent to Manila by President McKinley, as the head of the Philippines Commission, has made a public declaration to the effect that there has been no desecration of Catholic churches by the American army. Unfortunately for Mr. Schurman's accuracy Harper's Weekly, The Buffalo Express and other papers in their rage for publishing war pictures have shown photographs of churches used as stables and barracks. Mr. Schurman is the gentleman who drew up a "Home Rule" scheme for the Philippines which they declined with thanks. His Canadian education served him a good turn, but it was a slightly altered copy of the Constitution which George III. gave to Canada that Mr. Schurman offered the Filipinos. It raised a rebellion in Canada; but would have been useless in the Philippines even for such a purpose.

In The Army and Navy Gazette of Aug. 5, there are several items concerning Irish Catholics in the army. There is mention of Capt. Keenan's visit to Stoneyhurst. He is one of the three Irishmen who won the Y.C. at Indiana. Soliloquies General Fitzpatrick met him at Stoneyhurst. The following item from the Gazette tells an old story with a new turn to it: "Ten years at least have elapsed" we are asked in these papers for some information regarding the private soldier of the 25th Regiment who stood so bravely, by Lieut. Macdonald of Inverness. Several times since then have we repeated the question, but it was only this spring that from certain quarters at once came the information that Capt. Patrick Murphy the hero of the story was living in Cavan in Ireland. The pleasure we felt at hearing of him, and of reading his own account of the famous story of Nov. 5, 1854, was marred by learning that Capt. Murphy was getting on in years, was crippled by rheumatism contracted in that terrible winter before Sebastopol, and was doing his best to keep himself and his wife on a meager pension. When his old regiment heard

his story all ranks felt that one who had won three war medals and two of the most coveted decorations within the soldier's reach ought to receive some tangible sign that the successors of the men of 1854 had not forgotten him; and last month a sum of money was collected and sent home to the parish priest, who was asked to administer to us and to lay it out to Capt. Murphy's best advantage. The total sum realized among all ranks of the battalion amounted to close upon £1,000, and there is probably hardly a single individual now serving in the battalion who has not subscribed what he could afford. We are sure that what Capt. Murphy will value more than the gift itself will be the thought that after nearly half a century the old regiment remembered him still with pride, and it is a touching and noteworthy coincidence that he should receive the tidings of our present through Capt. and Adj't. Green, the cousin of Lieut. and Adj't. Macdonald.

John J. O'Connor,
1427 Gilbert Street,
Philadelphia, Pa.
Chapel Street,
Sligo, Ireland.

Death of a Distinguished Convert.

The Catholic Church in London has sustained a severe loss by the death on Monday night of the Very Rev. Canon Akers, M.A. The Rev. Canon was formerly an Anglican clergyman, in which capacity he labored with great success amongst the poor of East London. He was received into the Orthodox Church in the year 1883, and was ordained priest in 1890. After his ordination he established the missions of Honourable and Hazelton Wick, and subsequently was appointed President of St. Edmund's College, Ware. Deceased had been ill for some time, and accompanied Cardinal Vaughan on his recent visit to Rome in the hope of recruiting his health. On his return to the Church of Saint Mary and Michael, Commercial road, of which he was Rector, he seemed improved, but he soon relapsed, and died of gastritis. He will be greatly missed by his fellow-members of the Chapter, and by the Catholics of London generally.

The Times and Prester Schreiber.

The Dublin Nation recently announced the appointment of Cardinal Logue as Apostolic Delegate for Ireland. The Cardinal has published the following explanation: "I find a rumour has gone abroad regarding the appointment of an Apostolic Delegate to Ireland for which, as far as I know, there is no ground. It strikes me that my silence in the circumstances might be taken as a confirmation of the rumour. I shall therefore feel obliged if you kindly permit me to state in your paper that I have lately received two Briefs from the Holy See, one addressed to the bishops of Ireland, authorizing them to hold a Plenary Synod next year, the other addressed to me appointing me Apostolic Delegate solely and simply to preside at the Synod. This evidently furnishes no ground for the report that a permanent Apostolic Delegate has been, or is about to be, appointed for Ireland. I am, dear sir,

Yours faithfully,
MICHAEL CARD, LOCUR.
Armagh, 10th August, 1899.

The London Saturday Review publishes a very interesting article by Mr. Herman Marivale, who has some very interesting things to say about the late Mr. R. H. Harton, the great editor of The Spectator. We clip the following: "For all the Sundays of his closing life his order was the same. He took the early Communion of the English Church. And he attended, afterwards, the morning Mass at the little Roman Catholic Chapel, of which he was the unwilling help and friend. He loved the Roman Catholic Church as the mother of all the Christian creeds; and before most men the Roman Catholics loved him. He never became a Roman Catholic. The curious spirit of Biblical Criticism was too strong in him. But in his last hours, after many days of suffering, it was another and a dear chosen friend out of our little circle, a Roman Catholic priest, who attended him always to the end."

Pietistic Services on Board the White Star Liners.

The following letter which has appeared in The Dublin Freeman's Journal is of interest to all Catholics.

R. M. S. Teutonic, August 14, 1899.

DEAR SIR.—Can you tell me why it is that there is no Divine Service for Roman Catholics on board the Transatlantic liners on Sundays, while our Protestant brethren have services in first and second class saloons; and why is the service confined to the saloons? Are not the steerage passengers supposed to worship God as well as those on the upper decks? Yesterday, we had an abundance of engineers on board three High Church liners—in the second class, and three or four in the first class, of which two were Roman Catholic priests. There was no service for the steerage passengers, and the Catholics in first and second class had to go without mass although we had priests ready to celebrate if permitted. It seems the company's law is against any service but the Church of England. Having been away from Ireland for many years I had imagined the Penal Laws were things of the past.

Now, sir, I think it is the duty of your paper to expose this wrong, and by directing public attention to it have it righted. Thousands of Catholics travel to and from Ireland every year. Scarce a liner but has a priest on board.

How to Cure Headache—
suffer violent misery day & night until the headache ceases.

The cause is gone

using Parmelee's V.

Fainly Wark, Lyndale, P.Q.

I find Parmelee's Pill's first class

article for Bilious Headache."

A Boston Journalist in Town.

Division No. 4, A.O.H., held a rousing meeting at St. Ann's hall Sunday afternoon to prepare for the celebration of their ninth anniversary, Sept. 21. Bro. Harris was appointed chairman with a strong committee to assist him in preparing a program and looking after details. The sum of forty dollars was voted to sick members, and three were reported on sick lists. Bros. M. J. Ryan of Div. 2, Hurst Div. 8, and Bros. Walsh and O'Brien, of Michigan and Massachusetts, were present and addressed the Division. Bro. O'Brien is on the staff of the *Waterford Star* and was returning from the national convention at Detroit, Mich., of the American Foresters. He gave an interesting outline of the preparations being made by the A.O.H. of Boston (in which nearly there are sixty-six divisions of the order) to entertain the national convention next year. Already they have a fund of \$7,000, and are preparing to care for at least 40,000 guests, some of whom coming from as far as Australia. President James Coffin on behalf of the Division thanked the visiting members, and after appointing investigating committees on nine applications and giving Bro. Reach a ride on the goat at the meeting adjourned. Afterwards President Andrew T. Hermon of Div. No. 2 entertained Massa. O'Brien and Walsh at his residence, 250 Church street. Mr. O'Brien left on the 3 p.m. train for Boston, via Montreal, with many pleasant recollections of a Sunday with the A.O.H. in Toronto.

Health of the Holy Father.

In the absence of exciting events the newspapers in Italy fall back on the theme of the Pope's health as a continual subject of interest or alarm to their readers. Again the report has been circulated again that Leo XIII. was failing, and dually that he was seriously indisposed. This was the deduction drawn from the fact that during two days the official organ of the Vatican was silent regarding the occupations of the Pontiff. It is reported that His Holiness is engaged in the preparation of an Encyclical, and that he has, in consequence, suspended the ordinary course of audiences for a couple of days. Leo XIII. is really enjoying excellent health in spite of the hot weather and the changes of temperature caused by thunderstorms accompanied and followed by heavy rains.

R. L. STEVENSON AND CATHOLICISM.

Those who have read the late Robert Louis Stevenson's malignant letter to a clerical slanderer of Arthur Dantec, the apostle of the reform of Monkland, will not be surprised to find that the great author would probably have become a Catholic had he lived. Bishop Boyer of Salzburg is authority for this statement. "I knew Mr. Stevenson very well; for I often visited him at Vallman," said the Bishop in an interview with a correspondent of the Catholic Press of Sydney, N.S.W. "He often reproached me for not coming more frequently. I have every reason to believe that had done, not struck him down so suddenly he would have become a convert to the Catholic Faith. He thought deeply on religion, matter and that his heart was turned towards Catholicism there can be no doubt. He was singularly free from any taint of sectarianism, and in religious matters thought that none should be coerced. He asked the son of his stepdaughter, Mrs. Strong, what religion he would like to be brought up in Protestant or Catholic. I should like to be a Catholic," said the lad. Whereupon Stevenson brought him to me and he was baptised in the Catholic Faith. Stevenson was an educated man and an honest man, and would not have been long in making up his mind that the Catholic Church was the only true Church.

DEATH OF CARDINAL VERGA.

On August 10th, at a quarter to 12 a.m., his Eminence, Cardinal Ildemiro Verga, Bishop of Albano and Grand Prelate, died at his residence in the Palace of the Cancelleria Apostolica in Rome. He had been seriously ill for a long time past, bearing his malady with Christian resignation. At his last moment he was assisted by his confessor, Father Germano, Passionist, and by Canon Lanza, Raphelite, of St. Lorenzo in Damaso, and by the British priest of Basanico in the valley of the Tiber, of which place the late Cardinal was a native. The Holy Father also sent him his benediction. Cardinal Ildemiro Verga was born at Bassano in Toverina, Diocese of Orte, on April 29, 1832. His studies were made at the Seminary of Orte, and afterwards at that of Viterbo. He went afterwards to the Gregorian University in Rome, where he studied theology, and to the Pontifical University, where he completed his juridical studies, and where his many fellow students and achieved the highest honors in both faculties.

DEATH OF REV. W. PRENDERGAST.

The death is recorded of the Rev. William Prendergast, which took place on Monday week at the hospital St. John of God, Subiaco, of which he had been an inmate for some weeks. Father Prendergast was a native of Cork City, where he was born 37 years ago. Following the example of his elder brother, the late Rev. Dr. Prendergast, he became a member of the Society of Jesus, and who served in the mission in England, he joined the Dominican Order, studied for the priesthood at Rome, and was ordained in the Cathedral of St. John Lateran. He was associated with the late Father Tom Burke, and Archibishop Flood of Trindad, during his missionary career in Ireland. Belief of health obliged him to sever his connection with the Order, and he emigrated to the archdiocese of Adelaide, where he served on the mission for several years. Some eight years ago he went to Perth, remaining for some time in that city, afterwards being stationed at Southern Cross, and serving in several other of the goldfield centres. Subsequently he served in the Newcastle and Northam districts.

THE UNITED LEAGUE

At a meeting of the Standing Committee of the Directory of the United Irish League, held at 103 Capel, Dublin, Mr. Michael Davitt, President of the Directors, in the chair, it was resolved, on the motion of Mr. P. A. MacHugh, M.P., seconded by Mr. William O'Brien, that the following ultimatum be added to the branches:

1. The six applications made for the committee of tenants in the counties of Leitrim, Mayo, and Sligo, before Mr. Justice Kenny, on Wednesday, together with the injunction issued against the editors of the *Waterford Star* and *Ulster Nationalist*, and Mr. Justice Ross's threats of imprisonment against anyone who should venture to remonstrate on the treatment of the many thousands of peasants under the control of landlords in his court, prove that the arrival of the cheaters and harridans of contempt of court in the latest device of the landlords, their Courts, for the suppression of public combination and free speech. That those should be driven to this desperate resource is a sadfatuory evidence of the failure of the two former modes of attack on the United Irish League—the attempt to proclaim and disperse public meetings by police violence having been defeated by the peaceful persistence of the people and the proceedings under the act of Edward III. by the public spirit of the newly-elected popular magistrates.
2. The Branches will take steps to resist at every step this latest assault on public liberty. The pretension of a Justice Judge to commit men to prison for an indefinite term at his own whim without any form of trial, and in substitution for the ordinary constitutional rights of trial by jury, or even of trial under the Coronation Act, is an intolerable piece of despotism, for which there is no precedent in the English courts, and no justification in the conditions of the country, where the vastest horrors have proved to be one of the greatest outrages in Christendom. To submit to it would be to surrender the freedom of the press and of public opinion on matters vitally affecting our people's existence, and to force men back into secret conspiracy and bloodshed. In order to obtain the protection which they are at present able to secure without violence of any kind, by the free and open air of public opinion. The new despotism has only to be firmly met to bring about the abolition of a power already condemned by a Select Committee of the House of Commons in the case of the late Mr. Edmund Dryer Gray in 1880.
3. The Branches should repudiate with indignation Mr. Justice Kenny's malignant attack on the character of an organisation whose freedom from crime is one of its worst offences in the eyes of its enemies and should point out that the only reply "villainous proceedings" connected with the history of the United Irish League are those of the official fabricators of crime, who, by blackening the character of the League, hoped to make it easy to suppress it.
4. We note with satisfaction the statement of landlord's counsel that "the Recorder had no trouble with evicted farms in Luttrell until the United Irish League was started"; that "the result of the last commitment for contempt was that things had got worse instead of better"; and that the presence of public opinion was powerful enough to induce the takings of evicted farms to negotiate in a friendly manner for their surrender. Instead of raging against such proofs of their power of crimeless combination as "villainous proceedings," any true lover of peace and justice would rejoice in the discovery of an open and peaceful method of suppressing the cruel and dishonest vice of landgrabbing.
5. The Mayo Branches will direct the attention of the County Council to the fact that Mr. Thomas Rutledge, the agent of the Loyal Fitzgerald estate, is also sub-sheriff of the county, and in that capacity will have the power of requisitioning the police for the imprisonment of the unfortunate and his wife, as his agent, he is still in prison, despite the efforts of the charitable to raise money to buy him out of the sheriff's hands; also to the fact that a county officer, Sir Benjamin Whitley, in spite of the fire of solicitors who acted for the landlord; and that they be requested to take counsel's opinion as to what steps can be taken to prevent county officers from acting in the double capacity of officers of justice and employees of the landlords.
6. Counsel to be instructed to commence proceedings for a writ of habeas corpus in the case of Mrs. Brennan, who has now been nearly twelve months imprisoned on a judge's order, without any form of trial or hearing on her part, in reference to her eviction from a holding which the landlord desired to add to his domain, the whole sum in dispute and which he refused to pay, being £22, and the legal costs, which he failed to pay as a condition of her release after the first year of imprisonment, being £12.
7. Copies of this minute were sent to the American and Irish-American press, and an illustration of the atrocious official and landlord tyranny against which the United Irish League is contending.

FOUR POSTULANTS TAKE THE VEIL AND FOUR NOVICES MAKE THEIR PROFESSION.

Peterborough, Aug. 26.—St. Joseph's convent, Lindsay, was yesterday the scene of a very interesting and instructive ceremony, which brought to a close the annual retreat, which was presided over by Rev. Father Murphy, S.J., of Montreal.

Four young postulants took the habit of the Sisters of St. Joseph, and four novices made their profession of vows. His Lordship, Bishop O'Connor, of Peterborough, officiated, assisted by Rev. F. J. O'Sullivan of Peterborough, and Rev. C. J. Phelan, of Lindsay. Rev. Laurent, Archdeacon Casey and Rev. Father Scanlan of Downeyville, occupied seats in the sanctuary. Ven. Archdeacon Cawley preached the sermon. In a few well-chosen words

he outlined the obligations imposed by the triple vow of poverty, chastity and obedience. He drew a picture of the sacrifices that the young novices make when she leaves to become a spouse of Christ, of the life of labor before her, in the hospital ward or in the school room, of the consolation which she enjoys in life, of that peace which reigns in her heart, which surpasses all understanding, and of her heavenly reward when she shall join the hosts of virgin saints who follow the hosts of "whithersoever He goeth."

The names of the postulants are: Miss Maggie McGuire, of Campbellford, in religion Sister St. Pauline. Miss Maggie Maguire, of Lindsay, in religion Sister M. Elizabeth. Miss Nellie Gilmour, of Hastings, in religion Sister St. Peter.

The names of the novices are: Miss Katherine Campbell, of Lindsay, in religion Sister St. Pauline. Miss Rebecca Gilbert, of Lindsay, in religion Sister M. Rosalia.

Miss Catherine O'Shaughnessy, of Penetanguishene, in religion Sister M. Benedict.

Miss Maude O'Sullivan, of Campbellford, in religion Sister M. Antoinette. A large number of the relatives and friends of the sisters were present.

The congregation of St. Joseph deserves to be complimented upon the rapid growth of their community since their advent into the diocese, and of the excellent work that they are performing in the face of so many difficulties, not only in the hospitals, but especially in the schools under their charge.

HUGH JOHN AND THE FRENCH-CANADIANS.

Winnipeg, Aug. 28.—Your correspondent interviewed the Hon. Hugh John Macdonald with reference to the story published in *La Patrie* of Montreal, to the effect that he is desirous of disfranchising all the French-Canadians of Manitoba who are not able to read and speak English.

"The story is perfectly ridiculous," said Mr. Macdonald, "on the face of it. Fortunately I am sure none of my French-Canadian friends will believe it. Nothing is further from my intention than to adopt any legislation which will interfere in any way with the exercise of the franchise of our French-speaking fellow subjects. All that I intended is to guard against the danger by the sudden influx of large numbers of slaves, who know nothing of representative government or of free institutions; and this will to a certain extent be done by enacting that they must acquire a sufficient knowledge of the English tongue to be able to speak and read it when they can vote, as it will give them some chance of preventing the sudden influx of large numbers of slaves, who know nothing of representative government or of free institutions; and this will to a certain extent be done by enacting that they must acquire a sufficient knowledge of the English tongue to be able to speak and read it when they can vote, as it will give them some chance of preventing the sudden influx of large numbers of slaves, who know nothing of representative government or of free institutions; and this will to a certain extent be done by enacting that they must acquire a sufficient knowledge of the English tongue to be able to speak and read it when they can vote, as it will give them some chance of preventing the sudden influx of large numbers of slaves, who know nothing of representative government or of free institutions; 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Archbishop O'Brien's Letter

In a circular letter which Dr. O'Brien, Archbishop of Halifax, has issued to the clergy, religious orders and laity of the diocese, he says: Devotion to the Most Sacred Heart of Jesus should appeal very strongly to the finer feelings of our nature and exalte us in the most tender love for, and confidence in our Blessed Lord. We do not in this devotion separate, as it were, the Sacred Heart of Jesus from His divine Person, although, for special reasons, we direct our adoration towards it. It is because it is the heart of the Man-God that it becomes the object of worship; and in this particular are included the Divine and entire humanity of our Lord. We look upon the Sacred Heart of Jesus as the model and pledge of His love for sin-burdened souls; and in adoring it we place before our minds our Lord in His most winning aspect—that of the ardent lover of our souls.

His love claims and will win ours, unless our hearts be dead to every sense of gratitude, and to every noble emotion. Love begets confidence, and thus devotion to the Sacred Heart engenders the requisites of friendship between ourselves and our Redeemer, vice, love and confidence.

If St. Paul could say—"Every creature groaneth and is in labour even till now," (Rom. VIII:22), how much more applicable are the words to-day? On all sides a groan of despair, or a sigh of forgetfulness, or a sigh of discontent, or a curse of hate from the lips of toiling masses, is heard. A note of sadness runs through all modern literature, and a tone of pessimism pervades all conversation. And yet men wildly and vehemently proclaim that of all ages this is the best, most prosperous, most civilized, most highly favoured. Man, whilst making this childish boast, bear heart filled with envy, and soured by disappointment; others, who make it, when fortune smiles, grow desperate in adversity and drop idly by the way-side on in feverish pursuit of perishable goods. Still others, the possessors of ill-gotten riches, cursed by those whom life-bloody they have coined into dollars, envied and hated by those whom they have successfully outwitted in speculation, tormented by daily fears and threats of violence, proclaim the superiority of this age, and straightforward foolishly seek a refuge from its cares, and rest for their troubled spirits, in the cowardly act of self-destruction.

In this age, and in this country we have, indeed, many advantages not vouchsafed to past generations, yet the happiness of individuals, as is a rule, less real and uplifting. Material comforts and conveniences, with such delights as they may afford, abound; but intellectual pleasures of an ennobling nature are to a large extent, unknown and unvalued. The attainment of physical development, and physical vigour appears to be the primary aim of Colleges and Universities; such superficial literary and historical training as they are capable of imparting, a very secondary one. Hence, we have a generation of trained athletes with vague ideas of the realities of life, its duties and its responsibility; and, more deplorable still, with just enough of intellectual education to unfit them for mechanical and industrial occupations and to engender vanity and a belief that they are learned.

Whilst then an abundance of healthy blood courses through the veins of the body, the soul is left to die of anaemia, or bloodlessness. For the soul, though an immaterial and spiritual substance, requires its food no less than the body. Truth, whether in the natural or supernatural order, and the grace of God, constitute that food. Vain speculations and theories which take no account of the supernatural vision, considering the origin, the history and the destiny of man, render him incapable of vision, the growth of true intellect, honest, and cannot lead to truth. They but tend to weaken and waste the energies of the intellectual family, and to induce mental blindness. Our little children, who have been properly instructed in the Catechism, although they may have never heard of the laws of Nature, have a fuller measure of natural truth and an incomparably clearer idea of the object and end of Creation than the most learned of those who live "without God" in the world. This is no silly exaggeration, no unwieldy expression, though many, even Catholics, will think it is; it is no juggling with terms, in the plain meaning of words it is, as we shall show, a fact. Let us realize once for all that truth is from God, is in God. Apart from Him, or in contradiction to Him, there is no reality, no truth, natural or supernatural. In Him we live, and move, and are (Acts XVI:22). The material world is the result of His supreme will. The laws which have moulded all fashioning principles into their present state, and for ever are the outward manifestation of the essential forces with which He endowed these elements, and such, under His directing and governing providence, were to eventually fit them as a dwelling place for the human race. Not by haphazard, nor merely by the constant working of blind forces, have the mountains been uplifted, harbours formed, inland seas and mighty rivers prepared as highways of commerce, water-sheds constructed and mineral deposits precipitated in rock-guarded pockets. All these are results foreseen and intended by the Creator, who gave existence and impulse to these forces; designed the plains, traced the lines, and fixed the bounds of their evolution. All research which leaves out of consideration this co-operation of God with, and His guiding direction over the universe, is an abomina-
tion of terms to call such research science, yet so loose is the manner of speech, so shallow the scholarship, so vague the understanding of terminology prevalent in modern literary circles, that the sacred word science is applied to all studies which investigate facts and phenomena with-

out reference to their final cause. Now, science is the knowledge of things through their ultimate or highest cause. Hence, geology, biology, and kindred branches of study, in as much as they confine their investigations to and found their deductions on observed and observable phenomena, assuming that from all apparently identical physical conditions similar effects necessarily follow, are in no true sense of the word sciences, their votaries are not scientists, and their conclusions, whilst at times true, are not scientific facts. If a unit be overlooked in adding up a row of figures, the whole column is not correct, despite the hours of calculation spent; so, too, if one factor be overlooked in the process of work, the conclusion deduced will be at variance with the truth. Now, all so-called physical sciences omit the concurrent and guiding action of God, who is ever working in and through secondary causes. Hence their conclusions, whilst plausible, are not always true, and are never certain. Metaphysics and mathematics alone in the natural order can begat certainty of conclusion. Were this truth kept in view among us, we would not be inclined to accept the word of any one, despite his learning, if one of the bonds of materialism, and of uplifting them to a higher plane of... collectual and spiritual life.

With this object in view, our Holy Father, the Pope, has made a call to all mankind to consecrate themselves, by a positive act of the intelligence and the will, to the Sacred Heart of Jesus. It is but an echo of our Saviour's call—"Come to me, all that labour, and are burdened, and I will refresh you." We are invited to lay the burden of our sins, our sorrows, and our fears, at the foot of our loving Saviour, to cleanse our souls by true repentance. In His infinite wisdom, we should hear but little of a truth, even in the purely natural order, they should first be thoroughly grounded in metaphysics; they will then possess a touchstone by which to test the value of their deductions in other branches of learning.

For Catholic apologetics a metaphysical training is essential. Geology has ceased to flatter the timid; the years of the world, whether many or few, are a matter of indifference. Centuries ago St. Augustine dismissed the subject and ended all controversy by saying, "The seventh day still endures." Hence, had no terrors for the moderately instructed geologist, the pot-weapon of the enemies of the Church; but it is the direct creation of man by God is assailed. So plausible are the arguments advanced, so apparently scientific are they that some defenders of the truth have sought refuge from their consequences by admissions which, far from strengthening the Catholic position, materially weaken its line of defence. A proposition may not be opposed to any degree of Faith and yet be untenable, either because it is demonstrably false, or because its consequences would be destructive of known truth. Now, one fairly conversant with the science of metaphysics can prove with absolute certainty that there is an essential, not merely an accidental, difference between the human soul and that of the brute. He can prove that the former is a spiritual and immaterial substance, endowed with intelligence and free will, not developed, nor evolved, nor emanating from any pre-existing subject, but a distinct and independent creation of the omnipotent. No theologian, in his right mind, can admit, or its logical consequences, can be admitted, no matter what phenomena of biology or physiology may seem to support it, for truth cannot be opposed to truth. Since the metaphysical conclusion regarding the soul is certain, any opposing theory, resting on biological phenomena which are dependent for their certainty on the verification of a thousand natural conditions—to say nothing of the eminent dominion of God—must be revised and brought into harmony with the demonstrated truth. Catholic apologists should bear in mind that in this conflict it is not their faith, but the enemy's theory which is on trial—that science is with them, not as the semi-educated proclaim, with the borrowers in matter, and by it the value of the enemy's theory cannot be true. Pure science is the defender of Catholicism, but to use it successfully for defensive and aggressive purposes, it should be drilled in a thorough course of metaphysics.

Owing to a very general ignorance of this enabling science, and to the slipshod style of speech by which physical phenomena are called "scientific facts," the Faith of many is weakened, and well-meaning defenders of the truth are frightened into admissions which only increase the difficulties of defence. To leave the thought of the age with the principles of sound philosophy should supersede the unprofitable task of tilting against unscientific theories, by methods equally unscientific. The Catholic child knowing and believing the great truths of religion, has a grasp of the connecting link between the Creator and the created more sure and firm than the brilliant theorist, and consequently has a full measure of natural knowledge.

Visible writing, then, properly so called, is little known or honored in our day, the various brands of physical study are ardently pursued and investigated. Hence, our generation in thought, and speech, and feeling, has little of the spiritual and intellectual sense. Its temperament and its tendencies are alike material; its life has no horizon beyond the grave; its pleasure and aspirations are bounded by death; its happiness such as may be derived from the good things of the world. Knowing, as we do, the vicissitudes to which all earthly goods are subject, we can wonder that those who seek their happiness in them should be restless, and weary and fatigued. Felicity can be no more unchanging than its object. One only object is immutable and everlasting; it only is fitted to be the supreme and final good of an immortal soul. We have been made for God, and our hearts will be unquiet until they rest in Him.

But to reach up to Him, to be imbued with His spirit, we must exchange the pleasure of a earthly life for the sweet burden of the Cross, and the pride of undisciplined hearts for the humility of Nazareth. The cure for human life is the same to day as when our Lord walked amongst the children of men. With infinite love and compassion he calls out now as then: "Come to me all ye that labour, and are burdened, and I will refresh you."

Take up my yoke upon you and learn of me, because I am meek and humble of heart; and you shall find rest for your souls. For my yoke is sweet and my burden light" (Matthew XI: 28-30)

You in meekness and humility of heart we shall find rest for our souls; and in bearing the yoke of Christ, that is the yoke of His law, we labour with apparent ease, and our burdens light. The Sacred Heart of the Lord is thus placed before us by His will as no object for our consideration, and our edification; His virtues are to be imitated if we would find rest and peace. Now, as then, "every creature groaneth and is in labour" (I. Cor. 15: 32).

The Holy Church ever faithfully reflecting the spirit of her divine Founder and Spouse, labours, and seeks, to propagate, devotion to the Sacred Heart of Jesus as a most efficacious means of freeing souls from the bonds of materialism, and of uplifting them to a higher plane of... collectual and spiritual life.

With this object in view, our Holy Father, the Pope, has made a call to all mankind to consecrate themselves, by a positive act of the intelligence and the will, to the Sacred Heart of Jesus. It is but an echo of our Saviour's call—"Come to me, all that labour, and are burdened, and I will refresh you." We are invited to lay the burden of our sins, our sorrows, and our fears, at the foot of our loving Saviour, to cleanse our souls by true repentance. In His infinite wisdom, we should hear but little of a truth, even in the purely natural order, they should first be thoroughly grounded in metaphysics; they will then possess a touchstone by which to test the value of their deductions in other branches of learning.

Do you, dear children of the Lady, join in this solemn act of love and homage to our Lord with joy and hope. You already belong to Jesus by a thousand titles; yet, perhaps, you have never formally given yourselves to Him. Do so now, and then try to remember that consecrated to Him you should strive ever to keep your souls pure and undefiled. Extend your charity and ask your friends and companions, even though they may not be of our religion, to dedicate themselves by a positive act of the will to the meet and humble heart of our Lord. No Christian should refuse to do this. And, what a spiritual reawakening should the end of the century witness, were all Christians to sincerely make this act of consecration.

A WORD WITH THE YOUNG MEN.

(Written for The Register.)

It has been well remarked by an eminent writer that a man's education never stops this side of the grave, while this is almost a truism so far as one's character is more or less influenced continually by change of circumstances and events, it is regrettable that so many of our young men receive the best part of their education by chance, as it were, when a little wise forethought would equip them to fight the battle of life with much greater chances of success.

Endeavor to be broader than your calling. It is right to have the ambition to be a good mechanic, a good railroad man, a good bookkeeper, but don't stop there—don't let the world and routine of work control all your ideas. How much more you will live whose whole scope of ideas is centered on their work alone, not only on week days but on Sundays, and every day in the year. If in conversation with them you launch forth on politics, religion, or any of the leading topics of the day, they find themselves beyond their depth, in a helpless sea, and can only anchor when brought back to the all absorbing, never failing thought of "WORK."

This is the class of men who become mere machines, or rather cogs and wheels in a machine, incapable of self-direction; who become the tools of world politicians, and a drag on society.

A bright contrast is found sometimes, however, in the young man who, although he is a thoroughly good mechanic or bookkeeper, has not confined himself to his occupation, who can intelligently discuss the world, who is interested in the affairs of the world. He is willing to tell all the interests of humanity, and can give an account of the "faith" which is in him. Need it be said that a young man cannot get too much education of the "right sort" as it will not only fit him to be more intelligent workman, but also to take an active part in the duties of citizenship should occasion demand.

There are so many cough medicines in the market, that it is sometimes difficult to tell which to buy; but if we had a cold, a cold or any affliction of the throat or lungs, we would try Blakie's Anti-Consumptive Syrup. Those who have used it think it is far ahead of all other preparations recommended for such complaints. The little folks like it as it is as pleasant as syrup.

VISIBLE WRITING START TO FINISH

Visible writing, then, properly so called, is little known or honored in our day, the various brands of physical study are ardently pursued and investigated. Hence, our generation in thought, and speech, and feeling, has little of the spiritual and intellectual sense. Its temperament and its tendencies are alike material; its life has no horizon beyond the grave; its pleasure and aspirations are bounded by death; its happiness such as may be derived from the good things of the world. Knowing, as we do, the vicissitudes to which all earthly goods are subject, we can wonder that those who seek their happiness in them should be restless, and weary and fatigued. Felicity can be no more unchanging than its object. One only object is immutable and everlasting; it only is fitted to be the supreme and final good of an immortal soul. We have been made for God, and our hearts will be unquiet until they rest in Him.

But to reach up to Him, to be imbued with His spirit, we must exchange the pleasure of a earthly life for the sweet burden of the Cross, and the pride of undisciplined hearts for the humility of Nazareth. The cure for human life is the same to day as when our Lord walked amongst the children of men. With infinite love and compassion he calls out now as then: "Come to me all ye that labour, and are burdened, and I will refresh you."

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The Four-Leaved Shamrock

M. McDONNELL BODKIN IN "ST. PETERS."

"Oh! Oh!" the cry rang out on the fresh morning air in a woman's shrill voice, raised even in its terror.

Hugh O'Rourke clapped spurs to the raw four-year-old he was schooling and came at a quick gallop along the grassy margin of the road to the big black bullock who stood in the field whence the cry came. But the raw four-year-old refused the fence and stood with hoofs wide apart, forefoot planted firmly in front of it. It might have turned him again and rammed him through, but there was no time. Through the thick branches of the hedge he could vaguely see the figure of a bull and a girl. So he slipped his feet from the stirrups, set his hands on the horse's shoulder, leaped with both feet on the saddle, stooped low, and popped over the hedge like a circus rider.

He rode five yards behind the bull—a magnificent prize brute that, with head close to the ground and waving tail, was making ready for a rush. Fifty yards off the girl crouched paralyzed with fear—slim gray figure with white face and staring blue eyes. A knot of cherry-colored ribbons at her throat hung down for the gathering of her hair.

Even O'Rourke's feet came down with a thud on the loose ground, the bull began to move.

Some instinct made the young man grab and tug at the waving tail. The long, lithe cutting whip was still in his strong right hand. It swished and barked as it clove the air and came down with a resounding whack on the sleek flank of the prize bull. Never was a poor brute more utterly confounded than the bull by this strange and wholly unexpected attack.

He swerved at the sudden sting of pain, and Hugh wheeled with him, his hand tight on the bushy tail. Again the plant whip rose and swished "left." There was a wild yell of anger and pain in the center of the field; then all the time Hugh kept "a firm grip on his holding," and plied his riding-whip like a stall till the whole stood out like ropes on the tide of his-colored satin. Pain conquered rage and courage. With a roar of agony, the bull fled in a mad rush for the further end of the field. Through the hedge he went with a crash like a railway accident; and Hugh, loosing his hold on the tail, bade him good-bye with a parting cut of the whip that bounded like the snap of a pistol shot.

Then he heard a merry laugh close behind him and turned and faced the damsel he had rescued.

It was the pretty, merry, maiden before. Patti Martyn—the belle of the country-side whom poor Hugh had long adored. He had not recognized the frightened face in the one happy glance he caught of it, but the merry face there was no mistaking for a moment.

The girl was laughing, but the tears were not far off. The blue eyes were dangerously bright and the sweet lips twitched at the corners as she spoke.

"Don't mind my laughing," she said, in quick little pants. "I don't mean it, but I cannot help it. The sight was so frightful and so funny—to see you and the bull wrestling like mad in the middle of the field. But—indeed—I'm grateful to you with all my heart."

The same came out chirpily.

"I suppose we may shake hands," she said, "the bull has introduced us."

As Hugh fervently clasped the warm little hand she offered him so frankly, his rage against the bull was mitigated for a moment. He had never been as much as within speaking distance of his idol before, and his head swam and he felt deliciously uncomfortable from the crown of his head to the soles of his feet, as he stood with her hand in his, and her bright eyes looking earnestly into his own.

Patti went on speaking hurriedly.

"I came out this morning to gather shamrocks with the dew on them. Of course you know 'St. Peter's Day.' There is no place in the whole estate like this for them, and it is only a step from the house. I knew the green bull was in the field; but papa always said he was gentle as a lamb. I wonder what he'll say now. I suppose I looked so nice with the ribbon when he thought he'd come and snatched it."

"She was going to say 'kiss,' but she remembered in time (that is, if she had ever forgotten), and broke off and blushed even so prettily, and the ridiculous Hugh blushed too and said nothing.

"Oh, yes; it must have been the ribbon he wanted," she went on again, after a second's pause; "and you ought to see it. It was my conqueror's prize; and it would fit you only my collar would come undone if I untied it. Besides, I have something better for you—if you will take it. Just before the bull became my attribute, only think, I found a four-leaved Shamrock, and I put it in this little crystal locket and here it is."

"She held out the soft white palm with a tiny globe of crystal gleaming like a dewdrop on a white rose leaf. Through the gleaming crystal he could distinctly see the four tiny emerald leaves joined like the arms of a cross."

"Will you have it as a souvenir?" she asked.

He would have given his right hand for it at the moment, yet he hesitated. "You know," he said, "that the four-leafed shamrock is for luck. You may give away your own good luck to me, and I don't want that."

"Perhaps your good luck will be mine," she said softly, and her fingers touched his as she took the locket in his hand. "Good-bye now; they will be wondering what has happened to me. Father will call; I am sure, to thank you for saving my life, or to scold you for flogging his prize bull, as the case may be."

She fled from the field in the opposite direction from that which the bull had taken under compulsion. Perhaps she thought Hugh would try to detain or follow her. If so she was mistaken and disappointed. Hugh stood stock still, looking after the slim fairy-like figure, with the locket clenched tight in his strong fist.

When at last she looked back from an ambush of evergreens she saw him working off his excitement by rushing the raw four-year-old backwards and forwards over the bullock that had refused at such a critical moment. Strong, handsome, graceful, he sat the wild young horse like a Conqueror. With a whoop, which Patti Martyn had never heard before, and in a frantic pitch, as she turned and ran up the broad slope of her father's great house of Coolaven, that looked far over broad green acres that were one day to be his own.

Mountaine Hugh O'Rourke rode back to his big empty lounge at Brooklawn with a new feeling—it was not quite sure if it was pleasure or pain—throbbing at his heart. He couldn't forget that he was the poorest of Patti's father the richest of the country gentry. Indeed, it might fairly be said that Robert Martyn was the only rich member of that distinguished community. Hugh O'Rourke, an only son of his father, had only a large estate, a large estate, and a choice lot of money, whose interest matched the income of the estate to a nicety. As a bachelor, his living in the great house with a single servant cost him little or nothing, and he was a welcome guest through all the country. An unerring shot, he found abundant rough shooting in the woods and bogs of Brooklawn. A splendid horseman, he made hunting a source of pleasure and profit. The wild young colt rapidly developed into a steady trained hunter and doubled his value in six months when those strong hands held the saddle and those strong hands held the reins.

He lived this jolly, wild,浪子的生活

With a sudden blaze of anger he recognized Dick Fagan.

"Halt!" he shouted fiercely. The crack and blaze of a pistol and the sound of a bullet through Hugh's steeple crowned riding hat was the reply.

But Hugh had led the county hunt on many a long day, and no horse that ever tagged traces could keep pace with him. At every hoof-stroke he gained. Now Hugh is riding in the dust of the flying carriage; now he is striding abreast of the driver.

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