

Happenings in England.

PRELATES AND EDUCATION.—The Cardinal Archbishop and Bishops of the Province of Westminster, in their Low Week meeting, 1902, passed the following resolutions for the guidance of those engaged in the secondary education of the Catholic youth in England:

I. Bearing in mind the constant teaching of the Catholic Church as to the dangers and evils arising from mixed education, and the recent decision of the Holy See, that Catholic boys are not to be educated in the Protestant public schools of England, the Bishops again declare it to be of the highest importance to provide the Catholic youth of both sexes with secular instruction, primary and secondary, that shall be equal in efficiency to any in the country, while every care continues to be taken to conduct their education under Catholic influence, in a Catholic atmosphere, and according to Catholic principles.

II. They advise Catholic colleges and schools for secondary education, as also teachers and tutors to be engaged in secondary education, to accept the national scheme for registration, contained in the recent order in council, and to comply with its regulations to the best of their ability.

III. They think it desirable that as many teachers as possible, whether members of teaching orders or congregations, of either sex, or members of the secular clergy and laity, should qualify themselves by obtaining the official diploma instituted for teachers in secondary education.

IV. They call attention to the fact that for the training of women, whether religious or lay, two normal training colleges have been established under the direction of the Bishops—one in London by the Sisters of the Holy Guild, Cavendish Square, and the other in Liverpool by the Sisters of Notre Dame; and that they have been officially recognized by the Board of Education as normal training colleges for Catholic women, and as duly qualified to prepare candidates for the diploma.

The Bishops desire that suitable provision be made, either within these colleges, or in their immediate neighborhood, for the accommodation of the Religious Sisters, who must be personally present three terms or thirty weeks, during the year of training needed to qualify for the diploma.

V. As to the training of masters for secondary education, this may probably be carried on in some of our larger colleges upon the apprenticeship system, and for ecclesiastics at St. Edmund's Hall, Cambridge. But for the benefit of those laymen who cannot be received into these colleges or into St. Edmund's Hall, the Bishops suggest that, as a beginning, a hostel be established under proper supervision, in connection with St. Francis Xavier's College, Liverpool, and that in case of this not sufficing to meet the demand, a second Hostel be opened in connection with some Catholic college, in or near London.

VI. The Bishops require that, wherever it becomes necessary or desirable to supplement the teaching given in Catholic colleges and hostels by taking advantage of lectures open to the public, the superiors in charge of these houses shall bear in mind and be guided by the principle enunciated in the first of these resolutions as to the necessity of maintaining a thoroughly Catholic system of education. It must be remembered by all that the work of Catholic education is everywhere under the jurisdiction and visitation of the Church, in what ever concerns the religious training and formation of her children.

DEATH OF A JESUIT FATHER.—A distinguished member of the Society of Jesus, the Rev. Jas. Clare, has just been called to his reward, and his death will be deeply regretted by Catholics throughout the kingdom. Father Clare, says the London "Universe," was well known in Manchester and Liverpool, as well as in the metropolis. For several years he held the important position of rector of St. Francis Xavier's Church, Salisbury street, Liverpool, and when the Church of the Holy Name, Manchester, was opened, he preached on the occasion. Throughout the length and breadth of the land he gave successful missions, and preached beautiful and impressive sermons; indeed, so beautiful and impressive were they that even non-Catholics were entranced by them. The chief characteristics of the deceased priest were his fine and commanding presence, his grave and reverent demeanor, a musical voice, and a dignified method of utterance. He was in his seventy-seventh year, had been for fifty-seven years associated with the Society of Jesus, and from 1879 to 1885 was rector of St. Francis Xavier's Church, Liverpool. He went to Oxford University subsequently, and for a brief period was engaged in missionary work at St. Wilfrid's Church, Preston. He returned to St. Francis Xavier's for about three years, where he was heartily welcomed by his old parishioners, but afterwards went to St. Beuno's College, St. Asaph, North Wales. He gave here a number of successful retreats for clergy and laity, and it may be said that he never ceased to work for the honor and glory of God until his last hour, which came on Friday last. About five years ago he published an interesting work on "Science and the Spiritual Life." He was a man of keen intellect and indomitable energy, and as a theologian and preacher it is said he had few equals. His humility was remarkable, and the poor of every denomination always found a friend in good Father Clare. It is said that when Lord Beaconsfield was passing away he sent for Father Clare, and many believe that the great statesman was received by the Jesuit Father into the Catholic Church. Though Father Clare was questioned afterwards on the matter as to whether there was any truth in the statement, he declined to satisfy the curiosity of inquisitive people.

THE POPE'S REPRESENTATIVE.—Mgr. Raphael Merry de Val has been appointed by the Holy Father to convey his congratulations to King Edward on the occasion of his coronation. His Grace will be accompanied by Mgr. Montagnini, who is attached to the Nunciature at Paris and the Noble Guard Don Lelio Orsini.

SOCIAL INFLUENCE.—At the recent conference of the headmasters of Catholic colleges, held at Ampleforth, York, the rector of the Jesuit College, Wimbledon, the Rev. J. Bampton, gave an account of the growth of the number of Catholics who are now frequenting Eton, Harrow, and other public schools. From his intercourse with parents of these boys he learned that, although the education given in Catholic schools was admitted to be not inferior in point of efficiency to that of the public schools, it is a question of social advantages that influences the Catholic parents to desert their own schools for non-Catholic schools.

GENEROUS BEQUESTS.—Under the will of the late Miss Emma Felgate, of Horton street, Kensington, the following legacies, free of duty, are bequeathed to Catholic objects: Fund for Relief of Invalid Priests, and the Aged Poor Society, \$3,500 each; Nazareth House, Hammersmith, and Saints John and Elizabeth Hospital, \$500 each; \$250 each to St. Joseph's Almshouses, Brook Green; Little Sisters of the Poor, Portobello Road, Notting Hill; Poor Clares, Cornwall Road, Notting Hill; Convent of Holy Souls, Kensal New Town; St. Vincent's Orphanage, Miss Wilson's Orphanage, Carmelite Church, Pro-Cathedral, St. John's, Islington; Saints Peter and Paul, Rosoman street; Italian Church, and St. Joseph's Retreat.

CHARITABLE WORK.—The annual meeting of the members of the Broughton Catholic Charitable Society was held, as usual, on Whit-Tuesday at the Shuttleworth Arms, Broughton, near Preston, where an excellent dinner was served in a large marquee, providing accommodation for the attendance, which numbered between three and four hundred, from different parts of Lancashire. At the dinner the Very Rev. Canon Gordon, of Birkdale, presided, supported by the president of the society, Mr. Bernard Butler, and the executive, the vice-chair being occupied by Canon Richardson, Manchester.

The annual report for the year ending May 1st, 1902, stated that the number of members was about 2,200, and during the year there had been 87 deaths, for whom, and for the living members, 2,431 Masses had been offered. Moreover, 1,576 poor persons had received alms to the amount of three shillings each.

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Monstrosities and Demi-Gods.

(By a Regular Contributor.)

Professor Schatz, a German authority, has set forth some peculiar and very suggestive ideas in a recent address, on the subject of "The Greek Gods and Human Monstrosities." Amongst other contentions the professor says:—

"There is much to make us think that, so to say, the gods did not create men but men made the gods, in the sense that in early times the occurrence of a monstrous birth suggested to the people of these early times that their gods, or at least their demigods, might have appearances similar to these seen in the deformed products of human reproduction. When, therefore, we call the one-eyed infant the cyclops fetus, after Polyphemus, the king of all the Cyclopes, we are really in error, and ought to say that Polyphemus owed his existence in the pantheon to the birth of a human or (animal) one-eyed fetus. So much seems fairly certain; but there are several speculations which spring from this generalization. There is the identification of the monstrosities which gave rise to some of the demigods which do not show obvious resemblance to any teratological products; there is the question why certain comparatively common monstrosities do not seem to have suggested any gods at all; and there is the consideration how far the national character was potent in guiding the choice of the monstrosities to be made use of in constructing the national gods. Professor Schatz touches suggestively upon all these topics from the special standpoint of Greek mythology."

According to the Professor, the Siren is to be identified with a human monstrosity having both lower extremities united; the Centaur, with a monstrosity having two pairs of legs; the Gorgon head, with a monstrosity whose head is imperfectly developed; Atlas, with a child having an enormous excrescence on the head, and so on through the long list of the fabled creatures of old. Thus we see that, according to the studies of this theorist the gods of antiquity were the creatures of men and not men the creatures of the gods.

When we consider the history of paganism, as contrasted with that of the chosen people in the Old Law and of the Christianity of the New Law, we cannot fail to detect that one and grand essential difference—the gods, or divinities invented and fashioned by man, and man created and formed by God, the sole Divinity. And when we step down from the field of antiquity and enter the domain of Catholicity we equally find that the Church of Christ has been the destroyer of all idols, the effacer of those preposterous ideas of deformity being deified, the establishers of the universal and only true principle of a God the Creator the Redeemer and the sanctifier of men. And when, looking still more closely, we discover sections of the Christian world attempting to impute to the Mother Church the idolatry that disfigured the grandest civilizations of antiquity, we cannot fail to perceive how instinctively the great enemy of God, and of man, has ever sought vengeance against the Most High by raising up false gods in the one case for the delusion of mankind, and by discrediting the true faith, in the other case, in order to keep humanity away from it. It is the same story on down through the ages. It is the same battle between God and Lucifer, carried on in various ways and upon different fields.

Again, as we look into the contentions of the German Professor, we are forced to behold the great and real contrast that exists between all other forms of worship and all other systems of beliefs and the unique principle of Christ and of His Church. The pagan saw divinity in the monstrosity, in the deformed, in the helpless, in the terrors of nature, in the inaccessible summits, in the unmeasured vastness of the ocean, in the thunder that deafens, in the lightning that blasts, in the hideous and repulsive monsters and reptiles that scourge the earth, in the very vices that degrade and the passions that inflame to consume humanity. Behold the contrast. Christ came, not only to redeem man from the effects of original sin, and to open to him the gateway of heaven, but also to establish a true system of religion, to overturn the abominable idols of paganism and to fling the light of sanctity over the religion of humanity. And we gaze upon the transformed picture. Behold the heaven, the angelic hosts, and the Divinity that Truth has presented to the human race! Instead of monstrosities, we have the beauty and glory of angelic beings; instead of the

deformed, we have the most immaculate and pure of creatures in the Mother of God, instead of the convulsions of nature we gaze upon the splendors of earth, and sky to behold God mirrored in them; instead of lightning-like destruction, we have a God of Mercy, and a Saviour of Love, instead of the crawling creatures of slimy ugliness, we raise our eyes to the soaring sublimities of saintly lives and of angelic perfections; instead of the vices, crimes, and brutal inclinations, we are taught to cherish the loftier virtues, the pure, the ennobling, the sanctifying practices, be they of penance of chastity, of reparation, or of any other class prescribed by a law of love. In a word, the paganism of the earth was the religion of hatred, of enmity, of violence, of crime; the religion of Christ is that of affection, of love, of peace, of conciliation, of virtue, and of heroic life. We can thus draw a fruitful lesson from even the teachings of the German Professor, and we are sure to benefit by them if we put that lesson into daily practice, and in a spirit of gratitude to God for having given us the glorious advantage of knowing and enjoying the Truth that was the destruction of the monstrosities and idols of a less favored age.

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Details of information as to form of contract, together with forms of tender, will be furnished on application to the Wardens of the various institutions.
All supplies are subject to the approval of the Warden or Jailor.
All tenders submitted must specify clearly the institution, or institutions, which it is proposed to supply, and must bear the endorsement of at least two responsible sureties.
Paper inserting this notice without authority from the King's Printer will not be paid therefor.

DOUGLAS STEWART,
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Inspector of Penitentiaries.
Department of Justice,
Ottawa, May 12, 1902.

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Society Directory.

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ST. ANN'S T. A. & B. SOCIETY. established 1863.—Rev. Director, Rev. Father Flynn, President, D. Gailley, M.P., Sec. J. F. Quinn, 625 St. Dominique street; M. J. Ryan, treasurer 18 St. Augustin street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 3.30 p.m.

A.O.H. LADIES' AUXILIARY. Division No. 5. Organized Oct. 10th, 1901. Meetings are held on 1st Sunday of every month, at 4 p.m.; and 3rd Thursday, at 8 p.m. Miss Annie Donovan, president; Mrs. Sarah Allen, vice-president; Mrs. Nora Kavanagh, recording secretary, 155 Inspector street; Miss Emma Doyle, financial secretary; Miss Charlotte Sparks, treasurer, Rev. Father McGrath, chaplain.

ST. PATRICK'S SOCIETY.—Established March 6th, 1856, incorporated 1863, revised 1864. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. M. Callaghan, P.P., President, Hon. Mr. Justice C. J. Doherty; 1st Vice, P. B. Devlin, M.P.; 2nd Vice, P. J. Curran, B.C.L.; Treasurer, Frank J. Green, Corresponding Secretary, John Kahnel, Recording Secretary, T. P. Toney.

ST. ANN'S YOUNG MEN'S SOCIETY. organized 1885.—Meets in its hall, 157 Ottawa street, on the first Sunday of each month, at 2.30 p.m. Spiritual Adviser, Rev. E. Strubbe, C.S.S.R.; President, M. Casey; Treasurer, Thomas O'Connell; Secretary, W. Whitty.

ST. ANTHONY'S COURT, C. O. F. meets on the second and fourth Friday of every month, in its hall, corner Seignours and Notre Dame streets. A. T. O'Connell, C. R. T. W. Kane, secretary.

ST. PATRICK'S T. A. & B. SOCIETY.—Meets on the second Sunday of every month, in St. Patrick's Hall, 92 St. Alexander St., immediately after Vespers. Committee of Management meets in same hall the first Tuesday of every month at 8 p.m. Rev. Father McGrath, Rev. President; W. P. Doyle, 1st Vice-President; Jno. P. Gunning, Secretary, 716 St. Antoine street, St. Henri.

C.M.B.A. OF CANADA, BRANCH 26.—(Organized, 13th November, 1873.—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chancellor, P. J. Curran, B.C.L.; President, Fred. J. Sears; Recording Secretary, J. J. Costigan; Financial Secretary, Robt. Warren; Treasurer, J. H. Feeley, Jr.; Medical Advisers, Drs. H. J. Harrison, E. J. O'Connor and G. H. Merrill.

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