



IT IS A STATE TRIAL.

Real Character of the Parnell Investigation—The Last Irish Movement—Pen-Pictures of the Lawyers Engaged in the Famous Case.

We give below a letter from Mr. Justin McCarthy, M.P., which was published in last week's New York Independent; REAL CHARACTER OF THE PARNELL "TIMES" INVESTIGATION.

On Monday, the 22nd of October, the Parnell Commission will open for actual business. This will be the most important State trial that has been held in England in the present reign. It is a State trial and nothing else. The decision of the three judges as to the form of procedure to be adopted in this peculiar and almost unique case has made it technically as well as substantially a criminal trial and the course taken by the Government has made it a State trial. The Government has, from the first to the last, acted as the bankers of the Times. The Attorney-General, chief law officer of the Government, is leading counsel for the Times. The decision of the judges that the Times must proceed to make out its case just as in an ordinary action of plaintiff and defendant, puts the Government, who has instituted the court and the trial, into the position of a prosecutor. Everyone feels this; everyone now knows that if the judges pronounce the charges against Mr. Parnell unfounded the Government will receive a shattering blow. The issue, therefore, is in many ways a political issue. Logically, of course, a national case ought not to be advanced by the fact that a false charge has been made against its leader, or thrown back by a declaration of the court of law that the charge is true. The constitutional claim of Ireland to a national self-government will not be stronger in the event of the Times being convicted of calumny, or weaker in the event of the Times being declared to have spoken the truth. But all the same it is certain that the case of Home Rule will be promoted by the one event and would be thrown back by the other.

THE COURSE WHICH MR. PARNELL MARKED OUT FOR HIMSELF TO PURSUE.

For myself I have, of course no doubt whatever as to the result of the trial. I know Mr. Parnell is innocent, and therefore I have no doubt. I believe the tribunal was ill-chosen and unfairly chosen; and I believe the Government were pleased with the choice because some of the judges were strongly opposed to the Home Rule agitation. But I believe that nevertheless the judges then set down to their judicial work will act with perfect impartiality. Therefore I am quite confident about the result. Mr. Parnell would have brought an action against the Times when he was refused the committee of inquiry which he asked for—a committee of members of the House of Commons—but for the urgent advice and remonstrance of the leaders of the Liberal party. Mr. Gladstone, Sir William Harcourt, Mr. John Morley, Sir Charles Russell, were all against the idea of bringing an action in London. They insisted that to refer any case in which Mr. Parnell was concerned to a London jury—a jury of London shopkeepers—was to decide its fate beforehand. The utmost that could be hoped was that one or two impartial and independent men on such a jury might hold out against the majority, and then the case would end without a decision one way or the other. Mr. Parnell therefore gave way. Again, when he demanded some sort of inquiry, and accepted in principle the court of inquiry which the Government offered, and which were told in the first instance was to be composed "chiefly" of judges of the highest courts, the Liberals were strongly opposed to the course he was taking. All possible pressure was brought to bear upon him to induce him not to accept the commission of inquiry. Mr. Parnell, however, was firm—he could not be shaken. There are few things he would not do in deference to the advice of Mr. Gladstone; but this he could not do. He was not surprised at the remonstrances of the London leaders. "They can't know," he said, "what we know." It is quite natural they should think that we may in the earlier period of this movement have done or sanctioned some wild things; but we know that we did not.

WHY THERE HAVE BEEN EXTREMISTS IN THE PRESENT IRISH MOVEMENT.

I believe the objection of the Liberal leaders arose partly though not entirely from this fear. What Mr. Parnell had to do in the beginning of the movement was to convert a constitutional action the whole of what I may call the Fenian party. The Fenian party described generally is composed of brave, sincere and patriotic men. No matter how mistaken they may have been at one time as to their policy and means of action, no Irish movement could be called national which did not take in such men as these. But these men had to be convinced that Mr. Parnell's movement was genuine and was in a fair way to succeed, before they could be prevailed upon to wish it well. Undoubtedly some of them were "extremes." Many of them had borne imprisonment as Fenians; many of them had taken part in attempts at armed rebellion. Some such men are now numbered among the most useful and patriotic members of the Irish Parliamentary party. They have been won over to constitutional agitation by Mr. Parnell and Mr. Gladstone. Does anybody in his senses say that such men ought not to be won over; that they ought to have been left out of an Irish national organization? Will, but of course it is quite conceivable that some of these men may have been brought into political relationship at some point of their career with comrades who afterwards surrendered themselves to darker counsels and to wilder deeds. BUT THE MOVEMENT HAS NEVER BEEN STATIONARILY CONSTITUTIONAL. This is the fear that no doubt was in the

minds of some of the Liberal leaders. They probably felt satisfied that the Times and the Government between them would endeavor to this sort of way to associate Mr. Parnell and the Irish Parliamentary party with words spoken or deeds done by men alike extreme and obscure, with whom some of them may have been brought into a casual and temporary companionship. But I can answer for it that the Irish leader and the Irish party have no such fear. The closer the investigation the more clearly will it be made evident that they have fought their battle all through with the weapons given to them by the British Constitution itself.

PARNELL'S BRILLIANT ARRAY OF COUNSEL.

Her Majesty's Attorney-General is, as I have said, the prosecuting counsel. This is an awkward fact for the Government. It puts Lord Salisbury and Mr. Smith, and their colleagues, distinctly in the position of Crown prosecutors. Mr. Parnell has a splendid array of counsel. First comes Sir Charles Russell, by far the greatest advocate now at the English Bar. Sir Charles Russell is an Irishman. He had a hard fight of it when, a totally obscure young man from Ireland, he began his career at the English Bar. He held lately a regular engagement as counsel for the Times, but he flung up his engagement, and is now leading counsel against the Times. Second in command to him is Frank Lockwood, a Queen's counsel and a member of Parliament; Lockwood is the brilliant, the witty, a pen and pencil caricaturist, whose little sketches, thrown off in a moment, are the delight of the House of Commons and the law courts. If I were unwilling or doubtful of any fact, witness I should not like to be cross-examined by Frank Lockwood. Lockwood, as well as Russell, is a convinced Home Ruler. Then there is Aquilth, a barrister, and a member of Parliament, one of the few really rising young men who came into the House of Commons at the general election of 1886; and Robert Reid, another clever lawyer and M.P.; and last, but certainly not least, my friend and colleague, "Tim" Healy.

A LEGAL PECULIARITY OF THIS CASE.

There is a peculiarity in the arrangement of the court which your readers might not observe for themselves. In an ordinary English court of law an Irish or Scotch advocate cannot practise—I mean, of course, a member of the Irish or Scotch Bar. The Act of Parliament which constituted this tribunal left it open to members of the Bar in any of the three countries. I need not point out the convenience and the advantage of this arrangement in the trial of a case which will have to do with England and Ireland alike. The solicitor who is engaged in preparation of the case for the Irish party is one of the best known men in London. Who that has spent even a month in London, who that reads a London newspaper, does not know the name of Mr. George Lewis? Mr. Lewis is concerned in every great case that comes on in London; and he is as well known in metropolitan society as he is in the courts of law. The Prince of Wales regards him as a friend; and indeed I wonder who in the inner world of London does not regard George Lewis as his friend? He is one of the brightest, keenest, shrewdest of men; as full of cleverness and resource as he is of kindness and good nature. I could not say more in praise of his capacity. Mr. Lewis, I may add, is in the highest of spirits over the case and its prospects; and declares that the Times will have proved itself in the end, very unwillingly no doubt, the best supporter of the cause of Home Rule has had since Gladstone gave it his noble adhesion.

So you see we are not afraid. I myself have the honor to be one of those whom the Times distinguishes by name as the men against whom it makes its deliberate accusation of having been "in trade and traffic with avowed dynamites and known contrivers of murder." I am known to some of your readers, and I feel pretty confident they will believe no such thing of me. I have no doubt the editor of the Independent would shake me by the hand even now if I were within reach of his friendly grasp. Anything I say for myself I say also for my colleagues. No stain rests on them now; no stain will rest on them when this inquiry is over; when the Times has done its worst and has failed, the one feeling among the Irish party might be expressed in the words: "Thank heaven, we are going to have this all out at last!"

FAITHFUL FLORIDA PRIESTS.

STAYED BY THEIR SICK IN THE MIDST OF SECTARIAN DESERTION.

In a letter from Bishop Moore, of Florida, bearing date of Jacksonville, the 25th ult., and addressed to a Virginia friend, and printed in the Baltimore Mirror, he writes: "A thousand thanks for your kind letter and enclosure of help for our poor sufferers. Father Kenny is over the fever and working again like the true priest he is. We have also a Jesuit from Alabama helping us, and all these things past is a vast hospital. I have for some time past been the first, early in August—and did not suspect what was the matter with me, as I had been through all the yellow fever at Charleston, S.C., during seventeen years and had never taken it. I was only six days suffering, and I was never one whole day confined to my bed. In two weeks I was able to come here, where Father Kenny was stricken down. Soon after the Provincial of the Jesuits in New Orleans sent us this good saintly old Father (Duff), who has been through ten epidemics, and here we are now working together for the good of souls. "We have lost only one Sister of St. Joseph—Sister Mary Rose de Lima—a most excellent Sister and first class nurse." She died at her post in St. Luke's Hospital. "Yesterday evening I received the sad news of the death of the priest at Tampa, Rev. D. J. O'Sullivan, who volunteered his services and died of the fever for two weeks. "Father Kilgoyne, pastor at Fernandina, is down with typhoid fever for six weeks, with the yellow fever there now, and none to attend the sick-calls. Hitherto nobody could

enter there from Jacksonville. At any rate I go there to-morrow morning and shall try my best to get in and attend the sick, the poor priest among others. "Yours truly in Christ, "JOHN MOORE, Bishop."

EDUCATION IN ENGLAND.

Results that are Entirely Satisfactory to Catholics.

Statistics from the annual Blue-Book just issued on the educational results throughout the country cannot be but eminently satisfactory. In two out of the three K's the Catholics head the list in the percentages of passes, while in arithmetic they are beaten only by the Board schools by something like 8 per cent on attendance. We may look to the past, therefore, with something like complacency before looking to the great battle which must needs take place soon. This week a well attended meeting of priests has discussed with the Cardinal Archbishop the course which is to be pursued and next week the Bishops of England will meet in council at the Archbishop's House for the same purpose. Meanwhile, the opposition to the claims of voluntary schools seems to have begun in full earnest. A Reverend Chairman, advancing to the attack the other day under the shield of the minority report, made bold to say that the report of the majority was "more worthy of the worst days of Queen Anne than of the best days of Queen Victoria. The same reverend speaker called upon all Non-conformists to unite in a vast army for the banishment of sectarianism from the schools. He appealed to Sunday-school teachers as being able to solve the religious difficulty by bringing to their high vocation a "double portion of the Divine Spirit" in the war of the "war of the hearth." This glorious, but nonsense and a rather from it all, that religion is to be banished from schools or to stay there only after a war to the knife; atheism is to them men a preferable thing to Christianity. The course, therefore, is clear—religion or infidelity; war is declared, and there is to be no surrender. If the Nonconformist can banish religion, liberty, if they can stay the tide of the victory is theirs; but if not, they will have their own fully to thank for their defeat.—London Tablet.

CARDINAL MANNING.

What one man can accomplish in the course of his life is shown by the career of Cardinal Manning, now 80 years of age. In 1845 he joined the Anglican Church, in which establishment he would have made a brilliant and lasting career. To rise from a simple priest to that of the highest ecclesiastical dignity in England was due to his indomitable force of character, his deep learning, and achievements in the interest of the Catholic Church. He has within forty years built 1,200 churches and chapels, founded 40 monasteries, 322 female convents 9 seminaries for the priesthood, 10 colleges for high education, 2,000 parochial schools, 30 trade unions, and about 100 benevolent and charitable institutions. He organized the society to antagonize and conquer the demon of strong drink, which numbers now 100,000 total abstainers. In addition to the prominent part played in the Vatican Council and in furthering the interest of the church generally, he has found time to disseminate literature of a religious character of which he is author, and which will stamp his mind and memory upon generations to come, and which will cause him to be held in lasting remembrance in the annals of the Catholic Church.

THE WHITE FATHERS.

The Congregation of White Fathers of Our Lady of Algeria was founded in 1826 by the young Cardinal Lavigerie for the evangelization and Christian education of the infidel nations. The novitiate is at the Casa Quadrata, near Algiers; they have apostolic schools, which serve as seminaries and preparatory educational institutes, at Lille, for the north of France; at Lyons, for the center of France; at Valenciennes, in Brabant, for Belgium, Holland, and Germany; also at St. Eugenio, in Algeria. The Order has a house, with residence for a Procurator-General in Rome, at dei Lorenesi; and in Jerusalem, on the site of the dwelling of St. Anna. Early in 1887 the missionaries of Algeria numbered already over 13,000; 45 of their colleagues served four Vicariates Apostolic, and eleven mission stations of Tanganyika, in Nyanza, and along the right borders of the Upper Congo. They are effectively aided by the Sisters of Our Lady of Africa, a female religious congregation founded by the same reverend Cardinal, for the center of France, at Maastricht in 1857. The Fathers of Our Lady of Algiers dress in a white habit, and are very popular with the tribes and throughout Algerian Sahara.

BAPTISM AMONG THE EARLY CHRISTIANS.

The preparation for baptism was very serious matter in those days (386 A.D.) when the pagans were crowding into the church. They were at first only auditors or hearers; they were then made "catechumens," and usually remained so for two years; they were finally advanced to the grade of "competents," if their fervor in learning the truths and principles of religion, and leading good and regular lives, met the approbation of those placed over them. While catechumens they learned, nothing about the mysteries of Sacraments, but together with history and morality, and general principles of revealed religion, were taught to have unlimited confidence in the infallible authority of the Church, which was to teach them all the rest at the proper time. So strict was "the discipline of the secret" that, until they became "competents," they were not taught even the Apostles' Creed. The "giving of the Symbol" and "returning of the Symbol" were special ceremonies; for after they were found at the "scrutinies," just before baptism, to have by heart, they were obliged to return the copy if they had one.—St. Augustine: A Historical Study. The Church of Rome is the Mother of all churches and the Mistress of all religions. I will go and commend this Holy Church to my brethren, so that her powerful light may illumine the wicked, and God's children everywhere may rejoice in perfect liberty, and attain finally the fullness of salvation.—St. Francis.

THE GLOUCESTER STREET CONVENT, OTTAWA.

Great Celebrations on the Occasion of Lord and Lady Stanley's Visit.

(From the Daily Citizen Nov. 2nd.) Gloucester St. Convent, conducted by the Sisters of the Congregation of Notre Dame, was in full gala on Wednesday. Seldom in the annals of that excellent institution has a prettier spectacle been witnessed. The occasion of the rejoicings was the visit of His Excellency the Governor-General and the distinguished Stanley of Preston. The distinguished visitor, accompanied by Capt. Bagot, Capt. Colville, Mrs. Bagot and Miss Lyster, entered the hall of the institution at 11 o'clock. They were tendered a cordial reception on their arrival by the Rev. Father Gendreau, chaplain of the convent, Rev. Mother Provincial, the Mother Superior, the assistants and Mother St. Egbert. There were also present in waiting the Rev. Fathers Gonthier and Deltierre, of St. Jean Baptiste Church, Nolin and Nelles, of the Ottawa College, Principal MacCabe, of the Normal School, and Mr. F. H. Langevin. The Vice-Royal party, after the usual exchange of courtesies, hastened through the corridor, over which spanned a triumphal arch, on which was artistically designed the motto, "Thrice Welcome Here." They soon reached the large music hall. Here fifteen little girls in white apparel, with sylvan-like step, recited before the illustrious visitors, strewing the floor with flowers, the words of the hymn that swelled from the orchestra. No less than fifteen different kinds of instruments were brought into requisition and played upon in this and subsequent renditions. The violin was performed on in truly artistic fashion by Miss Carmen Dunge and Miss Katie Martin. The flute was played by Miss M. Bradley, the piano by Miss M. Bradley and Mallette. The remaining artists displayed great talent. The musical exhibition on the whole was a thorough success and richly merited the encomiums liberally conferred by His Excellency. The good Sister St. Honoré, teacher of music and conductress of the orchestra, likewise came forward to the well earned meed of Vice-Royal praise.

While the musical artists were engaged, Their Excellencies admiringly observed the taste displayed in the reception hall. Several appropriate mottoes, lettered in gold, adorned the portals and richly-gilded walls. Flowers, evergreens and costly penance were in evidence, and fronting the door, the motto, "O honored guests thrice welcomed," was quoted conspicuously emblazoned. This was relieved on either side by the Dominion coat of arms and that of the Governor-General. At the conclusion of the music, young Miss Jeanne Clapton, daughter of Dr. Chaplain, came forward and presented His Excellency with a bouquet, reciting at the same time appropriate verses in French, with a talent worthy of riper years. Young Miss Elmira Sims accomplished a similar task with equal proficiency in English.

The choir followed, singing the "Laudate." This was a capital performance. Miss Augustine St. Julien, of Aymer, took up the solo in an exceedingly artistic manner. She was cordially applauded by their Excellencies. Miss L. Hardy then read the French address to His Excellency. This was followed by the address in English, read by Miss Carmen Dunge. These two talented young ladies acquitted themselves in excellent fashion. Miss Irene Glasmoor and Beatrice Mallette respectively advanced after each address with bouquets to His Excellency. It may be remarked en passant, that the addresses were in themselves works of art.

To His Excellency the Right Honorable Sir Frederick Arthur Stanley, Baron Stanley of Preston, G. C. B., Governor-General of Canada, etc., etc.

May it please Your Excellency,—Uniting our feeble voice with that of the nation, we, the pupils of the congregation de Notre Dame bid you Excellency a most sincere and cordial welcome. As the worthy representative of our great good and noble Queen, we greet you with sentiments of profound respect, rejoicing in the choice that has been made of you Excellency, to govern in Her august name, this, not the least loyal portion of Her Majesty's dominions. We are both flattered and honored by the gracious condescension with which your Excellency has deigned to visit this institution already favored by the presence of several of your noble predecessors. They also were pleased to honor an institution whose origin is coeval with that of the earliest settlement of Canada, and which has been the Alma Mater of many of those noble women whose names deserve to be inscribed upon this country's honor roll. Beneath the shadow of these peaceful walls our days glide on in happy content. The great social and political changes which agitate and convulse the outside world effect us but little; still we are not indifferent to our country's weal, nor do we ignore the names of those noble men who have courageously fought and won her battles, whether on the war-field or in the political arena; nor of those who still labor to promote her welfare. Their deeds are familiar to us; we are taught to admire and appreciate their devotedness, and to pray for their success. Allow us, in terminating, to express a wish that your Excellency's sojourn in Canada may be one of uninterrupted peace, and attended with abundant blessings. May you find in your Canadian subjects that true loyalty for which they have ever been distinguished, and which has always won for them the esteem and affection of their rulers.

CONGREGATION DE NOTRE DAME.

Ottawa, Oct. 31, 1888.

To Her Excellency Lady Stanley of Preston.

My Lady: Sincerely appreciative of the great honor which Your Excellency has to-day conferred upon us, we beg to tender you the homage of our deep respect and esteem, and to welcome you with all the cordiality of our hearts to this our Convent Home. Many times in the history of this institution it has been the privilege of its inmates to be honored by the presence of our country's Chief Magistrate, but on no previous occasion, we may venture to assert, was their joy greater than that we experience to-day in greeting Your Excellency. We can say but little, on such an occasion as this, which falls to express our appreciation of the honor you confer upon us; but those happy faces, those joy lit eyes before you are more eloquent than words, and a mother's heart will readily divine their meaning. Accept, most gracious Lady, our earnest wish that your stay in Canada may prove in every sense agreeable and happy, and that Your Excellency may find in the sincerity and loyalty of your Canadian subjects, ample compensation for the sacrifices you have made in leaving home

and country to come and reside with us. May time prove to Your Excellency that our the snows and frosts of this Canada of ours, are as fond women as true, and men as loyal as in any portion of Her Majesty's boundless dominions.

CONGREGATION DE NOTRE DAME.

Ottawa, Oct. 31, 1888.

Addresses to Lady Stanley followed the presentation to the Governor-General. There were two, one in French, the other in English. The latter was read by Miss Annie Mitchell, the French one being read by Miss M. Harwood. These two gifted young ladies were well applauded. Two rich bouquets were then handed to Her Excellency by Miss N. Benoit and Miss Doney. Lord Stanley, in reply to the address, spoke first in French, and afterwards in English. He begged to return thanks for the cordial welcome tendered to himself and Lady Stanley. It was to them as it was to all his illustrious predecessors, a source of sincere satisfaction to visit an institution like the Congregation de Notre Dame, famous for its intimate connection with the antiquities and early history of Canada. In his good work it has always done, and still continues to do, imparting a sound moral education. He took the young ladies into confidence and told them he would prefer addressing a large public audience to addressing them. Young ladies, as a general rule, were good critics, and from the great exhibition of talent he had the pleasure of witnessing, he could easily infer that they were no exceptions to that general rule. Having paid a touching tribute to the exquisite music, the rendition of which afforded such intense delight, he believed great credit was due to the lady teacher, Sister St. Honoré. He hoped the young ladies' paths through life would be strewn with flowers. He felt assured that they would, one and all, meet with many an occasion of putting in force the maxims of self-restraint they learned within their peaceful convent walls. He could not speak about the curriculum of studies they pursued, as he had not yet inspected all the work done, but he could easily infer from the efficient manner they had acquitted themselves in that they were not negligent. In conclusion he begged to address a word to them in behalf of Lady Stanley. They would both carry away with them and retain in long and grateful remembrance the very words and gratifying reception they had received from the worthy Sisters and pupils of Notre Dame.

The National Anthem brought the proceedings to a finish. The Vice-Royal party having withdrawn from the reception hall were conducted through the institution. They examined the various departments with interest, and expressed themselves as deeply pleased with the artistic finish and elegance of Notre Dame. A holiday was granted the pupils by request of Their Excellencies.

THE GRAY NUNS.

Some Account of their Work in Canada and the United States.

The earliest female religious order to establish itself in North America was the Sisterhood of the Gray Nuns, who, over 250 years ago, welcomed the first French missionaries to the shores of Quebec, Quebec City, Temiskaming, Templeton, Maniwaki, Hull, Buckingham, Monte Bello, Aymer, Bointend Lac and St. Francois du Lac. In the Ontario province, Ottawa, Pembroke, Eganville and Mattawan. The Order has also charge of the hospital at Queen's University, Kingston, Ont., where six nuns are employed. These Sisters, who are often called Sisters of Charity, are to be found at Lowell, in this archdiocese, where they have charge of St. John's Hospital, an institution which receive about three hundred patients a year as an average, and affords outdoor relief to about four hundred aged and infirm persons to be found at Buffalo, at the corner of Buffalo and Prospect streets, where they maintain an academy, and they also teach in some of the parochial schools of the city. You will find them again at Ugdensburg, where they have charge of the Cathedral schools, and at Flatburg, in the Adirondack region, where they manage the schools attached to St. Peter's Church. The dress of the Gray Nuns is, as their names imply, a habit of gray cloth, with a white linen bonnet covered with black veiling. Their principal avocation is in the caring for the sick in hospitals, visiting the poorer classes, and sheltering the aged and infirm. Their asylums, their hospitals and their asylums are the expression of their love for the poor, and the expressive name Hotel Dieu, or God's house, and the very applicant is ever denied admission thereto. The nuns find little idle time on their hands, for when they are not ministering to the patients in the hospitals, there are always numbers of outdoor visits to be paid, orphans are looked after, many sick persons to be supplied with medicine and food, and the schools to be superintended. The Sisterhood, at least the Montreal branch of it, is a thoroughly American one, and that has no houses in Europe, though France supplied the Quebec branch with the first recruits. There are other hospital Sisters apart from the Gray Nuns, the best known of whom, perhaps, are the Hospital Nuns of St. Joseph, the Franciscan Hospital Sisters, the Sisters of Charity, the Sisters of Providence and others, of whom something may be said in subsequent articles.—Boston Republic.

THE BENEDICTINES.

The oldest of the existing religious orders is that known as the Canons Regular of St. Augustine. They date from the fourth century, and had their origin in the rule of life which the great Father of the Church, St. Augustine, drew up for the direction of his Cathedral clergy who lived in community. In the same house with himself. But the order which has undoubtedly been the most important, both in ecclesiastical annals and in the development of civilization, is that of St. Benedict, which celebrated its fourteen hundredth anniversary about six years ago, it having been first established in the fifth century by a Roman named Benedictines, great St. Benedict of history. It is, in fact, the order around which almost the entire intellect and piety of the Middle Ages, between the fall of the Roman Empire and the revival of letters, may be said to have turned. Take away the Benedictines, and that long period would seem dark indeed. The Benedictines in their several branches—Cassinese, or "Black" Benedictines; Camaldulose; Carthusians; Clisterians, and the "reformed" Clisterians, or Trappists, etc.—are the "black monks" of the Latin Church, properly so-called, of the Latin Church. In spite of the disfigurement of some prejudiced anti-Catholic writers, the world, or the thinking world at least, generally acknowledges its vast debt to the monks, not only for having preserved the Bible and the priceless stores of classical learning, but also for having taught the barbarians of Europe to read, write, and think like intelligent men and civilized Christians.—Prof. T. F. Gallwey.