



The date on the Label of your paper indicates the time when your subscription expires.

Please remember all subscriptions are due in advance. This will interest you.

VOL. XLV., NO. 24.

MONTREAL, WEDNESDAY, JANUARY 1, 1896.

PRICE FIVE CENTS.

### WHAT JESUITS REALLY ARE

**POVERTY, CHASTITY AND OBEDIENCE.**

THE VOWS TAKEN BY THE MEMBERS OF THE SOCIETY OF JESUS.

As a professed Father of the Society of Jesus, that is to say, as a full-fledged Jesuit, who has been in the Order since September 3, 1869, I believe I know. I am sure I know, says the Rev. James Hoefler, S.J., what the Jesuits really are, and as there is not and never has been any secret about it, I am ready to tell everybody who is willing to know what the Jesuits really are.

First, you have the lay brothers, men who assume the burdens of domestic service in the houses of the order, but who are really Jesuits, though they never take holy orders.

The second grade of Jesuits is the scholastics, the young men who are destined for the priesthood.

The third grade is that of spiritual coadjutors, that is to say, of priests who, for one reason or another, generally on account of bad health, could not finish all the studies required for the highest grade.

The fourth grade is that of professed fathers or priests, who, after satisfying all the requirements of the order, make, like all professed religious of other orders, solemn vows of poverty, chastity and obedience. All these grades are Jesuits, every man is religious, because everyone takes the three vows.

The formula of the simple vows which every Jesuit takes on completion of his novitiate is here given. The ceremony, usually, though not necessarily, for there is no rule about it, takes place in the church or chapel at Mass, in presence of the community. Just before receiving Holy Communion the novice kneels down before the altar and recites this formula, which I myself did on September 7, 1871:

"Almighty and Eternal God, I, N.N., though most unworthy in Thy Divine Eyes, yet trusting in Thy infinite goodness and mercy, and impelled by the desire to serve Thee, vow to Thy Divine Majesty, in presence of the Most Blessed Virgin Mary and the whole court of Heaven, perpetual poverty, chastity and obedience in the Society of Jesus; and I promise to enter the said society forever to pass my life in it, understanding everything in accordance with its constitution.

"I beseech Thee, therefore, by the blood of Jesus Christ, that, in Thy infinite goodness and clemency, Thou wilt deign to accept this holocaust as an odor of sweetness; and that, as Thou hast given me grace to desire to offer it, so also Thou wilt grant me grace to fulfill it. Amen."

Here is the formula or vows of the temporal coadjutor or lay brothers: "I, N.N., promise to Almighty God, in presence of His Virgin Mother and whole heavenly court, and to you Rev. Father N., General of the Society of Jesus, holding the place of God in my regard, and your successors; (or to you Reverend Father N. in place of the General of the Society of Jesus and his successors, etc.) God's Vice-regent, perpetual poverty, chastity and obedience, according to the manner expressed in the Apostolic letters and constitutions of the said society.

"In such a town, place, day, month and year."

Here is the formula of the spiritual coadjutor's vows: "I, N.N., promise to the Almighty God, in the presence of His Virgin Mother, and the whole heavenly court, and to you, Reverend Father N., General of the Society of Jesus, holding the place of God in my regard, and to your successors (or to you, Reverend Father N., in place of the General of the Society of Jesus and his successors, holding the place of God in my regard) perpetual poverty, chastity and obedience, and in accordance with that obedience a special devotion to the education of boys according to the manner expressed in the Apostolic letters and the constitution of the same society."

According to the law of the Church, all solemn vows must be pronounced in public; the Jesuits are no exception to the rule.

As most would not understand these my last vows in Latin, as a professed Father, I give the formula done into English:

I, James F. X. Hoefler, make my profession, and I promise to Almighty God, in the presence of His Virgin Mother and of the whole court of Heaven and of all persons who stand around me, and to thee, Rev. Father Rudolph Meyer, Provincial, in the place of the General of the Society of Jesus, and of his successors, holding the place of God in my regard, perpetual poverty, chastity and obedience, and in accordance with that obedience a special devotion to the education of boys; in accordance with the mode of life prescribed by the Apostolic letters of the Society of Jesus and its constitution.

"Moreover, I promise special obedience to the Sovereign Pontiff with reference to missions, according as it is contained in the same Apostolic letters and constitutions. St. Louis Mo. February 2, 1887. St. Francis Xavier (College) Church.

on account of superior talents or signal services rendered to the Order or Church, promoted to what is called the Profession of Three Vows. The formula of these solemn vows is identically the same as the formula of the four vows, except that the fourth vow of special obedience to the Pope with regard to the missions is omitted.

After pronouncing the solemn vows the newly professed father takes the following simple vows, which are peculiar to the Society of Jesus. Here is the formula which I read immediately after my profession in 1867:

Formula of the simple vows which the professed take after their profession:

"I, James F. X. Hoefler, a professed Father of the Society of Jesus, promise to Almighty God in the presence of His Virgin Mother and the whole heavenly court, and in the presence of Rev. Father Rudolph Meyer, Provincial, holding the place of the General of the Society, that I will never in any way do anything or consent to anything whereby the poverty ordained by the constitution of the society should be changed, unless at some time, for a just cause, the exigencies of the case might seem to require that poverty be made more stringent.

"I promise, moreover, that I will never do anything or seek even indirectly to be chosen or promoted to any post of honor or dignity in the society.

"I promise, moreover, that I will never seek or ambition any preferment or dignity outside of the society; nor, as far as in me lies, will I consent to my being chosen, unless forced by my obedience to him who can command me under pain of sin.

"Moreover, if at any time it should happen, and despite these promises, I be elevated to any dignity in the Church, having a care of my own salvation and of the right fulfillment of the duty imposed upon me, I promise that I will so regard the General or the Society as never to refuse to listen to the advice which he himself in this matter may deign to give me. And I promise that I will thus always follow advice of this kind, if I judge it to be better than that which occurred to my own mind; understanding all things according to the Constitution and Declarations of the Society of Jesus."

(Signed as before with an ordinary pen and black ink.) You have now all the vows, every one of them, which the Jesuit pronounces. There are no other vows.—Michigan Catholic.

### ORDINATIONS.

Mgr. Fabre has ordained the following:

Tonsure—Messrs M E MacKay, Du- buque; R S Banasiewicz, Grand Rapids; J E Wey, Hamilton; T Fitzgerald, Kingston; H Z Sylvestre, Providence.

Minor orders—Messrs C J Brodeur, A J Champagne, E J Laporte, E E Mongue, Montreal; R McDonald, Antigonish; P D McGuigan, Charlottetown; J J McLaughlin, Chatham; M C Bolander, M M Grady, C S Regan, M J Weirich, Dubuque; M C J Cole, Halifax; F A Hamilton, J E McCoy, F P O'Neil, Manchester; J F D. Dubel, Nesqually; M J O'Brien, Peterborough; J T Trudel, Saint Boniface; Z O Letendre, Sherbrooke; M F Abbot, R E Freeman, J E Jellig, Springfield; A J Grenier, Three Rivers; E J A Maille, A H Dufresne, A J Milard, Valleyfield; E Harvioux, Ogdensburg.

Sub-diaconate—Messrs S G Descares, E Beaulac, Montreal; D McDonald, Antigonish; J J Meagher, Kingston; J J Hogan, London; J O'Sullivan, Peterboro'; N A Messier, Providence; E J Lemond, St. Hyacinthe; H J Canning, J P Dollard, Toronto; A Labrecque, Chicoutimi; F Alberic, Trappe d'Oka.

Diaconate—Messrs T L Lalumaine, H Champagne, L Laporte, L Marion, Montreal; S Turbide, Charlottetown; D E Malone, E Racette, Grand Rapids; C E McManus, Halifax; C J Crowley, Ogdensburg; W A Doran, J S Dunn, M F Reddy, Providence; A A Cormier, A C Perrault, St. Hyacinthe; E P Dumphy, Springfield; A J Comford, Syracuse.

Priesthood—Messrs R J Convois, H J Ducharme, J A Pauze, E J Provost, V J Thériault, A Perrault, Montreal; D D McMillan, Alexandria; N A Talbot, Chicoutimi; J A Grenier, P J O'Reill, Hartford; J J McInerney, Pontiac; J McGmtin, J T McKeon, J H Rioridan, Springfield; W L Hart, Toronto; J M Boucher, Trois-Rivieres; Frere Joseph, Trappe d'Oka.

### RELIGIOUS NEWS ITEMS.

With reference to the press dispatches from Rome, that another decree regarding secret societies had been issued, Mgr. Zeinger states that he knows nothing regarding it. It is rumored that Rev. E. S. Kelly, pastor of St. Cecilia's Church, Chicago, is to become the bishop of Concordia, which see has been vacant since the transfer, three years ago, of Bishop Scannell to Omaha. Brother Alexius, provincial of the Xaverian Brotherhood for the United States, accompanied by Brother Bernardine, director of St. James' Home, Baltimore, has returned from Belgium, whither he went to attend a convocation of the order. The Antigonish Casket says that Mgr. Lorenzelli, who has been prominently named as the probable successor at Washington of Mgr. Satolli, is a comparatively young man, of fine address, an accomplished scholar, and has a fair knowledge of English. Rev. Henry G. Worth, M.A., rector of St. John's College, Oxford, Chaplain of

St. Catharine's Home, a prominent minister in the Church of England, was recently received into the Church by Dom Bede Camm, O.S.B. The number of English University men—both lay and cleric—who are becoming converted is most gratifying.

Judge Gaston, who was the first student of the Jesuit College, of Georgetown, Washington, D.C., and who built the great "Gaston Hall" in the college, was of Irish descent. His father was an Irish Protestant and his mother an English Catholic. He sat on the Supreme bench of North Carolina from 1834 till his death in 1844.

Catholics in West Australia are much interested in the bill introduced into the legislative assembly by the premier to amend the education act, 1871-1894, and to provide for the payment of compensation to the managers of assisted schools on the cessation of the Grant in aid from Public Funds. The amount named in the bill is £20,000.

The will of the late Rev. J. H. Duggan, pastor of St. Patrick's Church, Waterbury, Ct., gives his library to the Catholic University, and leaves the rest of his property for the establishment of a library in St. Patrick's parish, and the foundation of a protectorate for boys and girls at Waterbury. Had he lived, it was Father Duggan's plan, which he had actually inaugurated, to give the people of Waterbury an extensive public park.

"Roman Catholicism is spreading among the upper classes of society not only in England, but also on the continent, and more especially in Denmark," is the statement of the London "Realm." A new Jesuit church has been opened at Copenhagen, it being the fourth Roman Catholic church in the town. It is estimated that over 2,000 Danes go over to the Church every year. Among the latest converts are Count Holstein Ledborg and the Danish Ambassador to France.

### WEALTH HIS CRIME.

**MAX LEBAUDY WAS A FRENCH ARMY CONSCRIPT.**

SOCIALISTS HATED HIM. THE GOVERNMENT WAS AFRAID TO RELEASE HIM WHEN HE WAS SICK AND HE DIED.

New York, December 29.—The Sun's London cable letter says:—The doing to death of Max Lebaudy, by the French conscript system, is one of the results of the reign of scandal in France. It is an amazing story. All the world had heard about this young man and his millions, which he squandered so recklessly. He was a most eccentric spendthrift, and his eccentricity kept full pace with his love of notoriety. He inherited a fortune of \$9,000,000 two or three years ago, and in spending some of it his generosity has been often princely and judicious. When the time came for him to render the three years' military service which the French law exacts, the Socialists and Radicals, who had been scandalized by his extravagances, were delighted at his being constrained to shoulder his musket, and they kept strict watch over him. Every time he obtained a leave of absence for a day there was an outcry in every Revolutionary, Socialist and Radical newspaper. His Colonel was accused of showing him favor, and when the first fell ill, in the summer, the doctor who had given him a certificate of vacation to that effect, was openly accused of having received a bribe of 20,000 francs. The attacks were so persistent that the military authorities recalled the unfortunate young man, who had received an unlimited furlough. Instead of recovering, he soon showed signs of consumption. Anyone else in his condition would have been sent home, but, although twenty doctors declared that he was unfit for service, the military authorities dared not release him. Mme. Severine, a woman journalist, was particularly bitter in her persecution of the young man through the press. Some of the venal sheets of Paris did not neglect the opportunity to levy blackmail upon the millionaire conscript, but he resisted their demands, and the attacks went on. He was sent from one military hospital to another until it happened, as he himself wrote to a friend, "It is an absolute denial of justice that I have to suffer on account of my millions. I am more ill-treated than the lowest of peasants, and I envy their lot. The doctors have all admitted that I'm sick. They have all declared that my remaining in the army means death, and no one will give me a chance of life because my name is Lebaudy, and because they do not wish to be attacked in certain papers. Let them finish the business then. If I am well, let them send me to the barracks, and if I am sick let them release me from this service. But they ought not to toss me any more from hospital to hospital. I am here as a dying man, in the midst of the dying, to see all these unfortunate soldiers who have come back from Madjuna without any breath left in them, and who are going to die before me perhaps. It seems to me that I live in the midst of phantoms, among spectres." M. Lebaudy was kept in a common ward among the sufferers from Madagascar fever until within a few days of death, where he contracted this fever, and died of it. It is said that he has left his entire fortune to Mlle. Marsy, one of the actresses of the Comedie Francaise.

What were they to make of the Irish elections? The elections in Scotland and Wales varied, but in Ireland there was no seeing-saw. The Irish Home Rule vote for Home Rule was stronger in this Parliament than last. The Irish question would remain open, and wide open whatever they and he might agree to do that night. They heard about Irish quarrels. It might be silly for the Irish to quarrel, but it was a great deal sillier thing to think that Irish quarrels would settle the Irish question. An experiment was now being tried by the present Irish Government under favorable auspices. The matter was in the hands of an able and upright statesman, but they thought that the Irish in Ireland and the ten or fifteen millions of Irishmen all over the face of the globe were going to leave things as they were, and sit down and be heard of no more. He hoped that Liberals, at all events of this country, would not allow themselves to be thrown off the scent by any of the mystification, of which the air was full, as to certain sectarian questions. It was disappointing to see those persons high in the Church of England, for whom the table of education had been so bountifully spread, grudging advantages to those whose social lot was less fortunate.

Mr. John Morley has left London for Italy on a three weeks' visit and rest from work, and will on his return enter

upon his campaign in the Montrose Burghs. The vacancy there will not be declared until Parliament meets.—The Pilot.

### GRAND ENTERTAINMENT.

Mount St. Louis students Celebrate Christmas.

A very fine dramatic and musical entertainment was given by the pupils of the Mount St. Louis College on Friday afternoon, in the hall of the Institute. The programme, which was tastefully printed on a pretty card, was well arranged. It opened with an overture for drums, violins and cornets, and was most excellently played by the College Band, who seem to improve every day, so careful is the instruction given and so hard in the practice put in. The second number was the drama in three acts, "If I were a King." The following pupils took part: L. Ledoux, T. Whelan, W. Warren, T. Hewitt, A. Sheridan, J. Matte, A. O'Neil, G. Nelson, J. O'Brien, J. Connolly, W. Kearney, C. O'Brien, C. Walker, J. Leavy, W. McKenna, F. Connolly, A. Cardell, A. Theberge, F. Letendre, and T. Kearney. The pupils played with much spirit, and the drama was given in a very acceptable manner. A selection from the opera, "La Cigale et la Fourmi," was very prettily rendered by the younger orchestra, who, considering the very small boys it is composed of, is quite a marvel. Mr. J. Shea also gave a "polonaise concert" of Vienna-walks, in a really brilliant manner. He has the makings of a first class player. An enjoyable operetta, entitled, "Les Petits Meuniers," was very pleasantly interpreted by Messrs. H. Hayes, F. Archambault, A. Tasse, H. Drolet, H. Galarneau, R. Auger, C. Filiatrault, J. Contant, A. Guyot, A. Gagnon, E. Duguay, J. de Beaujeu, A. Robitaille and P. Joubert. The enjoyable entertainment was brought to a close with another selection by the Mount St. Louis Band.

### ELECTION OF OFFICERS.

St. Vincent de Paul Society.

At the annual meeting of the Irish conference of St. Vincent de Paul Society held at St. Mary's Hall, parish of Our Lady of Good Counsel, on Sunday, 29th inst., immediately after Grand Mass, the following officers were appointed for the ensuing year:

### JOHN MORLEY

On Irish Home Rule.

The Rt. Hon. John Morley spoke in Newcastle-on-Tyne, Eng., which he formerly represented in Parliament, on the evening of December 2. The occasion was the presentation to him of the testimonials subscribed by the Women's Liberal Association, and the workmen of Newcastle-on-Tyne.

Mr. Morley, after gracefully expressing his appreciation of these gifts, went on to speak of the cause of Irish Home Rule, with which the large English audience before him was in full sympathy.

He had read that what had happened in July last meant ruin to the Irish cause. The Irish cause had nine lives and more. A Tory friend of his own had said to him, "Well, now, of course, you will give up Home Rule?" Was democracy to crumble into dust because of a disaster of that kind? No. He hoped when the time came for renewing the struggle the Liberal party would close their ranks and stand together and that they would march forward together. If they did so the principles to which they and he were attached would once more rally the majority of the voters of this country to them.

Referring to the present Government, he said it contained men of great ability for public business; it contained industrious men; and he would not deny to them what they sometimes ungenerously denied to the Liberal Government, that it contained patriotic men. But they had their work cut out by their own friends, and they had got a good many people to satisfy. A piece of advice which he (Mr. Morley) would give the Liberals was that they should not let themselves be frightened by a majority of 150 in the House of Commons against them. Let them stick fast to their own principles and loudly avow them. He was not going to launch scapagoats. He was not going to say that on account of this bill he thought they deservedly left the election. Broadly speaking, the late Government took in hand—1. The better government of Ireland. 2. Better parish government in England and Scotland. 3. Better provision for compensation to workmen for injury in their employment, and better provision for the safety and health of workmen. 4. Severance of the connection of the Church Minority in Wales with the State. 5. Better control of the sale of intoxicating liquors. 6. Registration. They believed that those great questions which they took in hand were required in the interests of the whole community, and they prepared their plans for the settlement of them. They had settled two of them—the Parish Councils and the Factory Acts. The other questions remained, but they were not dead. There was not one of them that was not at this moment quick and alive. In the year of 1886 the country pronounced against the policy which Mr. Gladstone and his Government brought forward in respect of the better government of Ireland. In that year Lord Salisbury said at the Lord Mayor's banquet at the Mansion House—"We come back as the bearers of a mandate from the people of this country, who have decided, in my belief irrevocably, the question which has wrecked the peace of the neighboring island." The decision of 1886, according to Lord Salisbury, was irrevocable, but the irrevocable was revoked at the next general election. The decision of 1886 was taken back in 1892, and in 1893 the Home Rule Bill was read a second time by a majority of thirty, without resort even to the guillotine closure, which their Tory friends availed themselves so ruthlessly of on two great Irish occasions in the Parliament before. Were they to conclude that the decision of July last was irrevocable? Nobody in that hall wanted to drop the Irish question.

On the 8th January the members of St. Ann's Young Men's Society will hold their regular annual nomination of officers. The lecture series will be continued after the holidays. On Tuesday, the 7th January, Mr. M. J. F. Quinn, Q.C., will deliver a lecture entitled, "What will we do with our young men?" On January 28th, Mr. Charles Fitzpatrick, Q.C., of Quebec, will deliver a lecture, the subject of which will be announced later on.

### AN ELOQUENT SERMON.

Owing to the rush of matter and lack of time, in consequence of having to issue one day earlier than usual, on account of to-morrow being New Year, we are unable to give even a synopsis of the very able and eloquent sermon preached by Rev. Father Kelly, of Notre Dame College, on Christmas morning, in St. Anthony's Church. It was a powerful and timely discourse and one that left a lasting impression upon the large congregation that had the advantage of hearing it.

### OBITUARY.

#### THE LATE MR. MORGAN.

A good and popular citizen was carried, by sorrowing friends, to his last resting place during the week that is gone. The death of the late Mr. Morgan has cast a gloom upon the community and brought sorrow to his bereaved family. The deceased was born in Nenagh, County Tipperary, Ireland, in 1839. He came to Canada in 1861. One year previous he was married, in Ireland, to his late beloved wife Julia Gleason, daughter of the late Patrick Gleason of Nenagh. Mr. Morgan was employed, during the last ten years, for Mr. F. Robertson, coal merchant, by whom he was esteemed for his sobriety, honesty and strict attention to duty. Previous to that he was in the employ of S. W. Beard, coal merchant, of Montreal. To his family we extend our sincere sympathy and pray that his soul may rest in peace.

Miss Carrie Somers of Robertson County met John Simmons on the road last week and, drawing a riding whip, struck him until he cried for mercy. He is said to have made remarks about her character. Her brother was in hiding behind a tree to see that she was not harmed. A magistrate fined her one cent and exempted the costs.

upon his campaign in the Montrose Burghs. The vacancy there will not be declared until Parliament meets.—The Pilot.

### GRAND ENTERTAINMENT.

Mount St. Louis students Celebrate Christmas.

A very fine dramatic and musical entertainment was given by the pupils of the Mount St. Louis College on Friday afternoon, in the hall of the Institute. The programme, which was tastefully printed on a pretty card, was well arranged. It opened with an overture for drums, violins and cornets, and was most excellently played by the College Band, who seem to improve every day, so careful is the instruction given and so hard in the practice put in. The second number was the drama in three acts, "If I were a King." The following pupils took part: L. Ledoux, T. Whelan, W. Warren, T. Hewitt, A. Sheridan, J. Matte, A. O'Neil, G. Nelson, J. O'Brien, J. Connolly, W. Kearney, C. O'Brien, C. Walker, J. Leavy, W. McKenna, F. Connolly, A. Cardell, A. Theberge, F. Letendre, and T. Kearney. The pupils played with much spirit, and the drama was given in a very acceptable manner. A selection from the opera, "La Cigale et la Fourmi," was very prettily rendered by the younger orchestra, who, considering the very small boys it is composed of, is quite a marvel. Mr. J. Shea also gave a "polonaise concert" of Vienna-walks, in a really brilliant manner. He has the makings of a first class player. An enjoyable operetta, entitled, "Les Petits Meuniers," was very pleasantly interpreted by Messrs. H. Hayes, F. Archambault, A. Tasse, H. Drolet, H. Galarneau, R. Auger, C. Filiatrault, J. Contant, A. Guyot, A. Gagnon, E. Duguay, J. de Beaujeu, A. Robitaille and P. Joubert. The enjoyable entertainment was brought to a close with another selection by the Mount St. Louis Band.

### ELECTION OF OFFICERS.

St. Vincent de Paul Society.

At the annual meeting of the Irish conference of St. Vincent de Paul Society held at St. Mary's Hall, parish of Our Lady of Good Counsel, on Sunday, 29th inst., immediately after Grand Mass, the following officers were appointed for the ensuing year:

Director, Rev. P. F. O'Donnell, P.P.; President, Mr. James Morley; 1st Vice-president, Mr. Thos. Jones; 2nd Vice-president, Mr. Francis Freely; Treasurer, Mr. James Mullally; Secretary, Mr. Denis Murney; Committee of Relief—Chairman, Mr. J. J. Ryan; Mr. Thos. Phelan, Mr. Henry Butler, Mr. Patrick McCall, and Mr. William Parnell. We are happy to record the names of Miss Sarah Sutherland, Mrs. Thos. Jones, Mrs. James Morley, Mrs. Thos. Phelan, Mrs. James Mullally and Miss Mary Mullally, as associate members of this Universal Benevolent Association, for their continual support and exertions, on all occasions, without any ostentation, in aiding this conference in the support of the poor and destitute.

D. MURPHY, Sec.

### ST. ANN'S YOUNG MEN'S SOCIETY.

On the 8th January the members of St. Ann's Young Men's Society will hold their regular annual nomination of officers. The lecture series will be continued after the holidays. On Tuesday, the 7th January, Mr. M. J. F. Quinn, Q.C., will deliver a lecture entitled, "What will we do with our young men?" On January 28th, Mr. Charles Fitzpatrick, Q.C., of Quebec, will deliver a lecture, the subject of which will be announced later on.

### AN ELOQUENT SERMON.

Owing to the rush of matter and lack of time, in consequence of having to issue one day earlier than usual, on account of to-morrow being New Year, we are unable to give even a synopsis of the very able and eloquent sermon preached by Rev. Father Kelly, of Notre Dame College, on Christmas morning, in St. Anthony's Church. It was a powerful and timely discourse and one that left a lasting impression upon the large congregation that had the advantage of hearing it.

### OBITUARY.

#### THE LATE MR. MORGAN.

A good and popular citizen was carried, by sorrowing friends, to his last resting place during the week that is gone. The death of the late Mr. Morgan has cast a gloom upon the community and brought sorrow to his bereaved family. The deceased was born in Nenagh, County Tipperary, Ireland, in 1839. He came to Canada in 1861. One year previous he was married, in Ireland, to his late beloved wife Julia Gleason, daughter of the late Patrick Gleason of Nenagh. Mr. Morgan was employed, during the last ten years, for Mr. F. Robertson, coal merchant, by whom he was esteemed for his sobriety, honesty and strict attention to duty. Previous to that he was in the employ of S. W. Beard, coal merchant, of Montreal. To his family we extend our sincere sympathy and pray that his soul may rest in peace.

Miss Carrie Somers of Robertson County met John Simmons on the road last week and, drawing a riding whip, struck him until he cried for mercy. He is said to have made remarks about her character. Her brother was in hiding behind a tree to see that she was not harmed. A magistrate fined her one cent and exempted the costs.

### CHURCH AND LABOR.

THE MIDDLE AGES THE GOLDEN ONES OF THE TOILING CLASSES.

THE CONDITION OF THE URBAN WORKER DURING THE LAST HALF OF THE FIRST QUARTER OF THE FOURTEENTH AND FIFTEENTH CENTURIES—TRADES UNIONS WERE LEGALIZED BY CATHOLIC GOVERNMENTS AND ENCOURAGED BY THE CHURCH.

The belief in the "Dark Ages," that mythical period, when mankind was supposed to be groping in an intellectual night, when knowledge had fled, and organized industry had perished, when religion was only a superstition, and the humanities had died out for want of cultivation, that belief is now pretty well exploded. It still lingers in the minds of a few country editors, mostly of sectarian sheets, in some ministers of the Gospel whose faith and congregations are alike decaying, many old and very devout ladies, the members of the A.P.A., and, strange to say, not a few Catholics, ashamed of their religion, instead of themselves, and who depend for their ignorance upon the school histories so fashionable forty years ago.

This belief, which had its rise at the period of the "Reformation," when it was put forth as a defence of the "Reformers" in considering the Church property, constantly gaining in strength all through the eighteenth century and the first half of the nineteenth, received its final benediction when Buckle, in his pretentious failure, called "The History of Civilization in England," asserted that "in the Middle Ages, everybody had to be either a priest or a warrior, and as a natural consequence, everything of real importance was altogether neglected. As for manners they had none, and their customs were altogether beastly; and Voltaire is to be commended when he so ungenerously represented these times as they really were, a period of ignorance, ferocity and licentiousness."

Buckle notwithstanding, the myth of the "Dark Ages" has vanished like his theory of the origin of civilization, for even as he wrote, other men who had no theories to bolster up, and whose only purpose was to discover the truth, were engaged in searching out original documents of the times and making what they found therein. Many of their discoveries were of a kind calculated to shock the mind of the nineteenth century British Philistine, who had very complacently imagined that all the world was in darkness until he and illuminated it by the splendor of his presence. Among the discoveries, not the least important was that which proved that the English workman, ground down, as he was popularly supposed to be, by monkish bigotry, superstition and ignorance, was on the whole, in a very comfortable condition from the middle of the fourteenth century until the time when Henry VIII. and Edward, his son, ably assisted by Cromwell and Cromwell, very kindly took him under their protection. To intelligent workmen Thorold Rogers and others have amply proved what William Cobbett long ago asserted, that this long period was the golden age of the British workman; that he was better clad, better housed, better fed; that he was not worked so hard; that his hours of labor were less; that he had more holidays; that it was easier for him to become an employer himself, and that notwithstanding the darkness of the Middle Ages and the corruption of the Church, he was, on the whole, a more comfortable being than his successors of yesterday.

This is, as I have said, well-known to-day, but what is not so well known is, that the same is equally true of the French workman of that day, and, indeed, of the workman of all civilized Europe. In France, in Italy, in Germany, in Belgium the condition of the medieval workman has attracted the attention of that new school of historians who look for the history of a country in the movements and aspirations of a people rather than in the intrigues and adventures of courts and kings. Side by side with English investigators these men worked and in all cases the results have been the same. Taking, therefore, the results of their studies, let us examine into the condition of the urban worker during the last half of the first quarter of the fourteenth and fifteenth centuries, the halcyon days of the European worker—days which indeed did not entirely vanish until Luther had completed his great reform.

It is the popular belief that trades-unionism is of modern English growth, barely a hundred years old and legalized not more than seventy; but nothing could be more false. Under the form of guilds, trades unions flourished for centuries before the "Reformation," after which time they were either abolished or fell into decay. They not only were legalized by Catholic governments, but they actually constituted the municipal governments of the time. From first to last they were encouraged by the Church, and under its guidance they became not only protective organizations but vast benefit societies. They not only included the worker but the employer. William the Conqueror brought with him from France the germs of the trade guilds and from that moment the condition of the English worker began to improve. He had previously been a slave, he was now only a serf, and from serfdom he was gradually emancipated until the scarcity of labor caused by the Black Death struck