

THE MOTHER LAND

Latest Mats from England, Ireland and Scotland

At a late conference... The delegates... the meeting throughout the country...

At an... Mr. McKeown... the anniversaries... the repose of the soul...

The clergy of the deanery of Armagh have publicly repudiated the Irish League Convention

On Monday, Sept. 7, the anniversaries... the repose of the soul... Rev. Dr. Comerford...

Mr. McQuire, of Cork, will celebrate his golden jubilee on October 1st. An enquiry has closed at Skibbereen into alleged bribery at the late poor law union elections.

On Sunday, Sept. 13, the Church of St. Trea, Newbridge, was solemnly dedicated by his Eminence Cardinal Logue. The dedication sermon was preached by the Most Rev. Dr. Healy, Lord Bishop of Clonfert.

The Bishop of Raphoe has dedicated a new church at Dunfanaghy where Father Doyle is parish priest.

Father Gallagher, parish priest of Dungle, and an influential deputation have waited upon the Duke of Abercorn in the interest of railway extension to the seaboard.

The Rev. Hugh Gallagher, P.P., Dungle, in a letter to The Derry Journal, gives a striking instance of the manner in which the Irish fishing industry is hampered through the absence of railway communication.

For the past ten days," he writes, "we are having large takes of harvest herring round this coast. As an instance, two small fishing smacks engaged in the industry landed at Burtonport Pier yesterday 80,000 of the finest herrings, besides leaving behind them three of their nets chokful of fish, which they were unable to haul.

And what price did these splendid fish realize? Just 2s. per hundred, whereas with railway communication to the central markets they would have brought double, and perhaps treble, that figure.

As you are aware, the distance from Burtonport to the nearest railway station, at Fintona is close on twenty miles, a very difficult, bad road, and until the time and expense of this long journey are reduced by railway communication neither the great fishing industry here nor any other industry of the district can ever be brought to a successful development."

Father Bernard Vaughan, S. J., is visiting Dublin. The Irish Musical Feis project is making headway and is now assuming definite shape.

The gasworks of the D. W. and D. railway at Bray have been destroyed by fire.

Rev. Father Salvain, Passionist, Mount Argus, is dead. He was born in Yverbo, Italy.

Bishop O'Donnell, Chairman of the Irish Race Convention publishes a letter which he has received from the Irishman of the West Coast of New Zealand. The letter hopes for the success of the Convention.

A marriage has been arranged between Sir Cuthbert Bland, Bart, Scots Guards, of Mansel House, Somerset, and Miss Kathleen Scovell, youngest daughter of Mrs. Scovell, of Fairholme, county Dublin, and the late Mr. Scovell.

Lord Iveagh, K. P., contemplates building additions to his beautiful mansion on St. Stephen's green, and also at his country residence, Farmleigh, county Dublin, to the tune of £25,000. Mr. William Young, of London, is the architect engaged, while the firm of James Henry, of Belfast, will do the contracting.

Some astonishment has been created in Dublin by the publication of a letter from Mr. T. Harrington M.P. in United Ireland. The letter was refused publication in The Independent, Mr. Redmond's organ. It appears the Parnellites have been muzzling Mr. Harrington to prevent an expression of his views on the Dublin Corporation Bill.

tion of the nuns. Addresses were then presented by the children of the Presentation Convent Schools and by the boys of the Christian Brothers' School, to which Dr. Murphy replied in feeling terms of grateful acknowledgment. At two o'clock Dr. Murphy repaired to the Town Hall, where addresses from the people of Kildare and Rathangan were presented. Subsequently an address from a member of the Sacred Heart and Loving Rosary Society was presented. At 2.30 a beautiful representation of the Calvary which stands on a mound outside the parish church, was unveiled by Dr. Murphy.

A respectable farmer named Bernard Moran, aged about 40 years, belonging to honeybeg, and way between Carrick-on-Shannon and Mohill, made a desperate attempt to commit suicide by cutting his throat with a razor. He lies in the infirmary at Carrick-on-Shannon and small hopes are entertained of his recovery.

The situation among the Limerick dock laborers who are on strike owing to the reduction of wages is serious.

A reception was tendered Mr. John Daly in Limerick on September 11. The Mayor, High Sheriff and a representative man of the city took part.

The dock laborers out of work through the introduction of machinery for discharging grain consigned to Messrs. Bannatyne & Sons, flour merchants, applied Sept. 11th to the relieving officer for tickets of admission to the workhouse. These were granted to the number of two hundred. At night the men were marched to Limerick Workhouse, followed by a crowd of one thousand people, and were admitted. The laborers were accompanied by their wives and children, who did not seek admission. Great excitement prevailed as the procession passed through the city. No rioting occurred, however.

In the course of his journey from Balmullet to Limerick, Mr. Gerald Balfour, M. P., Chief Secretary for Ireland, visited Portunus, so famous during the past few years as the headquarters of Clanricarde's evicting brigade. The right hon. gentleman, accompanied by Mr. Thos. Robertson, Chairman of the Board of Works, arrived in a steamer belonging to the Shannon Commissioners, and having landed at the ferry both gentlemen spent some time inspecting the terminus of the derelict Portunus Railway. It is believed the object of their trip was in connection with railway development in the West. Having visited the canal stores, the distinguished visitors returned to the vessel, which steamed away for Limerick.

Mary Anne Boland is in custody at Sligo charged with being a party in an English advertising swindle.

Mr. John O'Shea, of Nenagh, a veteran journalist, is dead. For close on three quarters of a century he labored as a diligent and capable pressman. Mr. O'Shea was editor of The Nenagh Guardian sixty years ago. He subsequently edited The Leinster Express, but on the late Mr. Peter E. Gill starting The Tipperary Advertiser Mr. O'Shea became connected with that journal, and the connection lasted for a very long period. Again, however, he transferred his services to The Nenagh Guardian, with which he remained associated until advancing age compelled him to retire. Mr. O'Shea wrote some volumes of poetry which commanded much popularity. He was 88 years old.

Evictions on a wholesale plan are impending on the islands in Lough Ree.

A new Catholic church has been dedicated at Newbawn, Co. Wexford. Rev. John Doyle, P.P., is the pastor.

ENGLAND. The death announced of the Rev. and Hon. George, Gustavus Chotwynd Talbot, a canon of the Catholic diocese of Westminster. He was 80 years of age, and second son of Earl Talbot.

The will has been probated of Mrs. Helen McCorquodale a daughter of Lord Edward Fitzgerald. She was 96 years of age.

Among the forty-two donors of £1,000 to the building fund of the Westminster Cathedral are Viscount Llandaff, the Marquis of Ripon, Cardinal Vaughan, the Duke of Norfolk, and the Marquis of Bute.

It was the Right Rev. Mgr. Fenton who induced Pope Leo XIII. to give £1,000 to the new Westminster Cathedral. Canon Fenton has charge of a mission of five thousand souls in a poor London district, and he also has charge of the education of 600 children.

The Duke of Norfolk entertained a Catholic League excursion party from South London, some 1,200 strong, at Arundel Park last week, and presided over the dinner.

Catholic Students at Oxford. It is stated that the Duke of Norfolk, the Marquis of Bute, and Lord Braye have been nominated by the Catholic bishops, members of a committee which will be responsible for the management of the Catholic colleges which are about to be established at the Universities of Oxford and Cambridge. The Duke of Norfolk, who is taking

very deep interest in the scheme, has just purchased a large hotel at Oxford, which is to be turned into a hotel for Catholic students. The benefactions to the Church are becoming more and more princely. It is said that the remuneration which the Duke receives from the State as Postmaster General goes to swell the yearly sum of his gifts to the Church.

Catholic students at Oxford and Cambridge. The Tablet publishes a letter which has been addressed by the Catholic Hierarchy of the Province of West Munster to all who are interested in the question of Catholic attendance at non Catholic universities. The Bishops very earnestly recall the conditions upon which alone the sanction of the Holy See has been extended to the presence of Catholic students at the Universities of Oxford and Cambridge, and confidently ask for the means by which these conditions may be realized. A priest will be appointed as lecturer in each University, who, besides holding conferences, will generally place himself at the service of the Catholic students and hold himself in readiness to answer their difficulties. The Bishops go on to insist upon the necessity of adequate preparation on the part of those who intend to go up to the University and dwell upon the importance of a thorough knowledge of the fundamental points of the Catholic faith. Finally, there is a word of warning, first for those who would mistake toleration for a general acquiescence to all young Catholics attending the Protestant Universities, and secondly, for those who might be tempted to infer that permission may also be looked for to send Catholic children to public or elementary schools. In a few incisive words the Bishops show that there is no parity between the two cases.

A lamented death. The death of Sister Mary Cecilia (Miss Mary McKenna), which occurred Sept. 8, of pulmonary tuberculosis, in the Convent of Mercy attached to the Mission of St. Mary's, Moorfields, London, caused much sorrow. The deceased was in the twenty-second year of her age and fifth year of her religious profession. She was a native of Dingle, county Kerry, and was a near relative of Father McKenna, formerly of Moorfields, and now of Southend-on-Sea. Her loss is deeply felt by the community and by her family.

SCOTLAND. Death of Canon McManus. The Very Rev. Canon McManus, whose death has just taken place at Edinburgh, was one of the oldest Catholic priests in Scotland, and an eminent theologian and classical scholar. Born in Edinburgh in 1822, of Irish parentage, he studied at Blair's College, Aberdeen, and at the Colleges of Vaugirard, Issy, and St. Sulpice. In Paris he was a close-fellow of Renan, and had a distinguished career as a student.

Training a Jesuit. The Rev. R. F. Clarke, S. J., in the August number of the Nineteenth Century Magazine, writes most instructively on the "Training of a Jesuit." After promising that the Jesuits have always had a bad name, and hinting—before the readers of a periodical like the Nineteenth Century he dared do no more than hint—that the badness of the name was the answer to St. Ignatius' prayer that his sons, like their master, should be thought ill of, he goes on to consider the secret of their strength. It lies after God's grace, he believes, in their training. The selection of novices is most carefully made. Not every youth at haphazard is chosen, but those who apply for admission undergo a most careful scrutiny.

The head of the province must first pass on the candidate on the strength of his credentials before he is even considered. Then four of the fathers, one after the other, examine him. His age, health, the position of his parents in the world, are discovered. The religion of his parents and means, their as far as that bear on his freedom to leave them, are next considered. His own health, his past infirmities, his obligations, his ability, his attainments, his aspirations, the length of time he has had it in his mind to join the society, and his past experiences in religious life, must all be revealed. In brief the candidate makes a clean breast of himself before he is allowed even to try. "He will not be admitted if he has any notable bodily defect or mental infirmity; if he is deficient in intelligence; if he is in debt; or if he has worn the habit of any religious body over for a single day."

Each of the four examiners has to write out a report at length, and the four reports are sent to the provincial. Each province has a certain day for admitting candidates. They spend the first eight or ten days "breaking in," not as yet following the rule, but observing how the rule may be followed. They study the summary of "the constitutions," which are explained to them. After these days they go into retreat for a short time, during which they keep perfect silence and receive religious instructions from the master of the novices, and also practice meditation.

Then they put on the Jesuit habit. The real novitiate begins at once. The rule of their life is similar to that in all monasteries. They rise at 5.30, and after visiting chapel at 6 o'clock

they spend the hour between 6 and 7 in meditation. The points of meditation they study for a quarter of an hour before retiring on the previous evening.

At 7 they hear Mass. At 7.15 they take breakfast. At 8.15 they are present each at his little desk to read for half an hour. "Christian" devotion for half an hour. At 9 an instruction on the rule is given, and then they withdraw to "make up" their little cells, and when this is done they repair to some appointed place, where one of their number assigns to each a certain amount of manual labor—sweeping, dusting, washing of dishes, scrubbing and other menial offices. At 10.15 they have to learn by heart for a quarter of an hour some portion of the rules of the society, or such prayers, psalms or ecclesiastical hymns as will be useful to them. Then they are free to walk about—in silence, or to pray, or to read some pious work. At 11.30 they assemble for out of door manual labor—chopping wood, and the work of the garden or fields. At 12.15 they return to the house, and at 12.30 they go to chapel to spend fifteen minutes in prayer at the "particular examen" of conscience.

Dinner comes at 1, and still in silence they listen to the reading of the Bible for a few minutes and afterwards the reading of some useful or pious book—generally a work of history, which is considered light reading. An hour's recreation follows dinner. The afternoon is taken up with occupations similar to those of the morning, save that on three days of the week communities walk have to be taken. At 6 another half hour of meditation comes. At 7.30 supper, and then an hour's recreation, the first half hour of which must be spent in Latin conversation. At 9 prayers are said, then fifteen minutes are given to prepare the points of the morning meditation, and then they retire. By 10 all the lights are out.

In Catholic countries the Jesuit novices, once in his novitiate, has to beg in the streets for thirty days and also to spend another thirty in hospitals. In countries like this and England these trials have to be dispensed with, but the thirty days' retreat of the first year still forms an impressive feature of the novice's training. It is spent in silence and in the practice of St. Ignatius' spiritual exercises. If the novice passes through this he is prepared to stand a good deal, and after two years devoted entirely to the spiritual life he is permitted to take his first vows.

If his novitiate has realized his purpose, he has learned what obedience meant—simple, absolute and blind—the bending not only of the will but of the judgment also to the will of his superior. Whatever criticisms may be passed on the morality of such a submission—and those who criticize know little of the Catholic social life—there can be no question of its effectiveness. It makes strong, reserved men, and it makes the whole society act with a common purpose.

Father Clarke devotes some space to the consideration of the means the rule takes to safeguard against sinful obedience, but the obedience of the Jesuit stands as a wonderful thing in the eyes of Catholics, more because of the penance to the subject it supposes than of the dangers to morality it may imply.

When the Jesuit enters the scholasticate his religious exercises are shortened. The main part of the day is given to study. He still meditates in the morning, hears mass, examines his conscience twice a day, and visits the blessed sacrament. But now he is a student. For two years he studies the classics and follows a course of rhetoric. It is work similar to that done in universities. Then, after two years, he goes to the seminary, where he studies Catholic philosophy for three years. Lectures and discussions are the method of the public work. Disputations, spirited, brilliant and in scholastic form, are conducted several times a week and the novices are quizzed when the powers develop. Examinations from time to time, not frequent, but severe.

Then the novice is sent out to teach in colleges for five or six years. Generally he begins with a lower class, and moves up with the boys, though this is not always the case. When the novice is about thirty he proceeds to his course of theology, which lasts three or four years. It is the work of the seminary, though generally it is very much harder work than the ordinary seminary. The men are older and more developed than the ordinary theological students, and they "go at" their work more vigorously. The disputations are extremely lively.

At the end of the third year, if about 34 or 35 years of age, the novice is ordained a priest. His work for the last year becomes lighter. Much of his time is devoted to the preparation for the examination in theology with which his scholastic course closes. On it depends whether he will be a professed father of the society, or merely a "spiritual coadjutor."

Another year follows before his novitiate is over. He becomes as he was in the first days of the novitiate. He is "tried" with menial offices, and he is occupied with the study of the institute of the society. Then it is over; and he is a Jesuit. No wonder that after standing such a training and being made the pliant instrument in the hands of a guiding mind, he should come to something,

of his superiors over down it for God, greater glory that he should come to something.

THE CHURCH IN SOUTH AFRICA.

The story of a Martyr.

A very valuable and interesting work has just been published by Mr. T. Fisher Owen, London, from the pen of the Hon. A. Wilmot, Member of the Legislative Council, Cape of Good Hope. The title of the book referred to is "Monomotapa (Rooftop) Its Monuments and its History." The volume contains a preface from the able pen of Mr. Rider Haggard, and the body of the work gives ample evidence of the skill and industry with which its author has sought out and arranged all available facts and records concerning a country which is undoubtedly destined to enjoy a prosperous future. For Catholics Mr. Wilmot's volume will possess a very special interest, for it casts much light on the early and persistent efforts of the Church to carry the benighted peoples of the lands discovered by Portuguese explorers in the fifteenth and sixteenth centuries. Mr. Wilmot has spared neither cost nor labor in his researches. He has ransacked the archives of the Vatican, the manuscripts of religious Orders, and the State Papers of Portugal. As a consequence he has brought to light a surprising amount of information relative to a country the past history of which was, until now, largely wrapped in obscurity. The results of Mr. Wilmot's labors have been one narrative given in "Monomotapa" will show:

Father Silveira is the proto-martyr of Monomotapa, indeed of Southern Eastern Africa, and his labors, sufferings and death form the most glorious chapter in the Portuguese history of that country. Sprung from a noble family, near Lisbon, he desired to follow in the footsteps of St. Francis Xavier in the East, and was ordered to the headquarters of civilization in India, at Goa, where he soon was chosen to be Provincial. Later he arrived earnestly asking for missionary aid in South-Eastern Africa, and we have already seen that in response to them he went, with two other Fathers of the Society, to Inhambane, and succeeded in converting the king or chief of Gamba, residing at Tongue. Subsequently he had to travel great distances. Leaving Mozambique in September, 1600, he sailed to the river Mapote, but on the way encountered a very violent storm, in which all were in imminent danger of perishing, when, as we are informed, in answer to the prayers of Silveira, the winds and waves were stilled.

A circumstantial narrative of this occurrence exists in a manuscript in the Archives of the nation, and the histories of the Society refer to the fact. Still quoting from the letter in the Royal Library of Lisbon, we find that Silveira with five or six companions, all of whom were Portuguese, went to a village in the Quillimane district, where a Moorish king received them. From this place they sailed for the Zambesi, and when they entered the river they conceived themselves in the country of Monomotapa. Eight days afterwards they arrived at Inhambonga, whence they went to Sena, "which is a great centre of population, where abide then ten or fifteen Portuguese and some Indians already Christians." From this place Father Silveira paid a visit to the King of Inhambora, a vassal of Monomotapa, and went thence to Tote. We are told that he employed himself in prayer and evangelizing the Portuguese, while, whenever possible, publicly teaching the Christian doctrine. An envoy was sent in front to the Emperor for permission to enter his great place or metropolis, and when this was obtained Father Silveira, putting up a bundle with chalices and sacred vessels, placed it on his shoulders and went forward on foot. He waded rivers, and as he was about to cross a bay was washed across on a raft by Kafirs. At last, on Christmas Day, he entered Zimbebo, where he was hospitably received by the Emperor, who himself came to meet him and sent presents of money, servants, and cows. At the same time he asked how much gold and land, and how many women he required. Silveira at once replied that he wanted none of these things, and the king remarked that "this man was not as others who come with much toil by sea, and land to seek for treasures." Father Silveira had brought with him a statue of the Blessed Virgin, which he presented to the king, and it is asserted that this monarch for five nights consecutively saw in his dreams the Mother of God surrounded with great brilliancy. Father Silveira told the king that this was a divine language which nobody was able to understand unless he followed the law of the Creator of Heaven and Earth and the Redeemer of the human race. Two days afterwards, and as his mother desired to become Christians. After instructing them and a number of the courtiers in the Commandments of God and in the principal doctrines of the Christian religion, until he felt satisfied that they were adequately acquainted with them, he baptised them; the king taking the name Sebastian and his mother that of Mary. One hundred oxen were sent on this occasion to Father Silveira which he distributed amongst the poor.

The conversion of the Emperor and his courtiers to Christianity was looked upon with horror and dismay by the Mahometans at Zimbebo, and everything in their power was done to poison the mind of the king against Silveira and Christianity. Miriquana, a Mahometan from Zimbebo, was the ringleader. He said that Silveira had come precisely from the Viceroy of India to try the authorities of Sofala not to induce the people to rebel against his Majesty. They added that he was the most wicked and cunning conjuror in the whole world, and baptism was administered merely to place the baptized in his power. The prince was young, and his mother was the custom of women, was nervous and suspicious, "therefore, it was decided to take away the life of the holy man from him who had given the life of the soul." Antonio Guyada, who was present, tells us, "I know well, said Silveira, that things had determined to put me to death, but I am ready when it shall please God to give my life and my blood for His service." (Guyada laughed, and would not credit such a statement, but Silveira begged him to get all the Catholics to go to confession, and to receive Holy Communion, as he knew that his time was close at hand. He baptised about fifty persons, to whom he distributed some rosaries. Exhorting the Portuguese, he implored them to be always constant and firm in the faith and in the service of Our Lord, notwithstanding the sufferings and persecutions which they had to bear. So firm and tranquil was he that no one but Antonio Guyada, to whom he had discovered it, knew that his death was close at hand. Shortly afterwards he ordered the sacred ornaments and vessels to be put in a place of safety. Meantime, the Portuguese having retired, Father Silveira remained by himself, vested in the alb, holding the crucifix in his hand, and disposing himself for death, which he awaited hour after hour. Guyada, happening to return, Father Silveira said to him, in a joyous tone, "I am more ready to receive death than my enemies are to give it to me. I pardon, for they are the king and his mother, for they are seduced by the Mahometans."

The following is a narrative, by two servants who were present, of what occurred: "After Antonio Guyada had retired the Father commenced to walk before his lodgings, and that faster than customary. He sometimes raised his eyes to Heaven, where he hoped shortly to see God, and he held a cross in his hands, offering his life for that Saviour who had given His life for him, and breathed forth, heartily, sighs. He subsequently retired to his chamber and prayed before the cross. Then he flung himself upon a bed of reeds and tranquilly slept. Eight soldiers who were watching flung themselves suddenly upon him and strangled him. One of them, called Macrurus, a barber with whom he used frequently to converse familiarly, dragged him from the bed. Thereupon he was taken by the feet and arms, raised up, and a cord placed around his neck, by means of which he was dragged backwards and forwards, during which time a quantity of blood flowed from his mouth and nose." We read as follows in the original narrative:—"Thus was martyred Father Silveira on the 11th of August, 1601."

The body was then dragged to the Mosongese river, a tributary of the Zambesi, into which it was flung. "For these wretched Saracens had said that if the body of a man so wicked should remain on the earth it would infect the air, and would be the cause of a grievous pestilence." A striking and remarkable tradition relative to the martyr-priest still lives in Africa. Sixty years after his death another missionary, Father Leo de Barbedas, also a member of the Society of Jesus, testified on oath to facts of which he had been himself an eye-witness. It appears that Father Barbedas was shipwrecked while on a voyage to Mozambique near the mouth of the Zambesi River. We are told how, having come to a place where the stream is divided into two parts, he found a dense wood, and saw a number of birds of exquisite beauty keeping guard on a great separated tree branch. Three Kafir youths who desired to penetrate into the forest were warned by fishermen against doing so, in consequence of certain entrances being guarded by tigers. When Father Leo asked the cause of this most extraordinary circumstance he was told that many years ago the corpse of a white man wearing a black turban had arrived here fastened to a beam, and had by the force of the current been brought to a projecting bank, where it remained. Immediately tigers and a large number of other beasts seized the body and carried it inland, and from that time the birds began to rest on that branch. "Two youths reported that from the height of a tall tree they had seen the body of a priest guarded by tigers and other savage beasts, who kept watch around it." In the appendix to his work Mr. Wilmot gives the full text of the original sworn statement of Father de Barbedas. It is right to add that the volume contains considerable details relative to the early Missions established amongst the natives, which show how widespread and constant were the efforts of the heroic sons of St. Dominic and St. Ignatius to save the people from the darkness of heathenism.—Irish Catholic.