

AUG. 24, 1893.

Catholic religion in the kingdom of Ireland, or any of them, be not bound or obliged to take the oath of supremacy, expressed in the second of Queen Elizabeth, commonly called the oath of supremacy."

2. "That a Parliament may be held on or before the last day of November next; and that these articles agreed on may be transmitted into England, according to the usual form, and passed, provided that nothing may be biased to the prejudice of either Protestant or Catholic party, other than such things as upon this treaty shall be concluded."

3. "That all acts made by both or either house of Parliament, to the blemish or prejudice of his majesty's Roman Catholic subjects, since the 7th of August, 1641, shall be vacated by acts of Parliament."

4. "That no action of law shall be removed before the said Parliament, in case of any such removal, the last of November, and that all impediments which may hinder the Roman Catholics to sit in the next Parliament shall be removed before the Parliament sit."

5. "That all debts do stand in state, as they were in the beginning of these troubles."

6. "That the plantations in Connaught, Kilkenny, Clare, Thomond, Tipperary, Limerick, and Wicklow may be revoked by act of Parliament, and their estates secured in the next sessions."

7. "That the natives may erect one or more ins of court in or near the city of Dublin, they taking an oath; as also one or more universities, to be governed as his majesty shall appoint; as also to have schools for education of youth in the kingdom."

8. "That places of command, of forts, castles, garrisons, towns, and other places of importance, and all places of honor, profit, and trust, shall be conferred with equal indifference upon the Catholics, as his majesty's other subjects, according to their respective merits and abilities."

9. "That £12,000 sterling be paid the king yearly for the court of wards."

10. "That no peer may be capable of more proxies than two; and that no lords vote in Parliament, unless, in five years, a lord baron purchase in Ireland £200 per annum; a viscount £400, and an earl £600, or lose their votes till they purchase."

11. "That the independency of the Parliament of Ireland on the kingdom of England shall be decided by declaration of both houses, agreeable to the laws of the kingdom of Ireland."

12. "That the council table shall contain itself within its bounds in handling matters of state, as patent of plantations, offices, &c., and not meddle with matter betwixt party and party."

13. "That all acts concerning staple or native commodities of this kingdom shall be repealed, except wool and woollens; and that the commissioners, the Lord Montgarret, named in the twenty-sixth article, shall be authorized, under the great seal, to moderate and ascertain the rates of merchandise to be exported and imported."

14. "That no governor be longer resident than his majesty shall find for the good of his people, and that they make no purchase other than by lease, for the provision of their houses."

15. "That an act of oblivion may be passed, without extending to any who will not accept of this peace."

The news of the royal treaty with the Irish aroused such a feeling of indignation amongst all classes of Protestants in England that the King disclaimed the whole transaction, but his disclaimer did not save him, for he was compelled to surrender to the Scotch Parliamentary forces, by whom he was barely given up for a price to his English enemies. The brilliant success achieved by O'Neill on the field of Benburb gave the war-party, as those members of the Supreme Council who advocated the active prosecution of hostilities on their own account solely by the Catholics may be termed, renewed strength and courage. The papal nuncio, Rinacconi, took strong grounds in favor of this course, and was supported by nearly all the bishops and vicars-general as well as by the superiors of the Jesuits, Franciscans and Dominicans. But the peace party, as we may call the friends of an alliance with the royal forces on the basis of the Glamorgan articles, were not inactive. They secured the publication of the articles, Ormond giving orders to Sheriffs of counties and Mayors of cities to have them proclaimed publicly. The nuncio and his clerical supporters among the clergy, both secular and regular, at once took vigorous action to counteract the effect of these proclamations. They met in council at Waterford on the 12th of August, and solemnly declared that they gave no consent whatever and would give none to any peace that would not give further, safer and surer considerations for their religion, king and country according to the original oath of the Confederacy. Renacconi pronounced solemn sentence of excommunication against all who should accept peace on any other basis. The Supreme Council was now deplorably divided. The war party made its quarters at Waterford, the peace party at Kilkenny. It was hoped that the meeting of the general assembly in the following January would bring about a reconciliation. There was indeed a reconciliation seemingly arrived at, but division still distracted the Catholic party. The general assembly declared the thirty articles of the Glamorgan treaty insufficient, and took solemn oath not to lay down arms till the free and public exercise of their religion should be firmly established in the form in which it had existed in the reign of Henry VII. In 1647 the Parliamentary forces gained several very decided advantages. They became virtually masters of all Munster by the victories of Inchiquin; in Leinster they inflicted signal losses on the Catholic forces, and Ormond, rather than hold Dublin till the Confederates could take possession of

it, treacherously surrendered the city into the hands of the Puritans. How they conducted hostilities against Catholics may be easily inferred from what we have already said and from the following:

"For the clergy," writes Mr. Prendergast, "there was no mercy; when any forces surrendered upon terms, priests were always excepted; priests were thenceforth out of protection to be treated as enemies that had not surrendered. Twenty pounds was offered for their discovery, and to harbor them was death. * * * To be prosecuted, however, was nothing but what they were used to from the days of Elizabeth. There were statutes in force making the exercise of their religion death. Yet, as Spencer remarked, they faced all penalties in the performance of their duties. They spared not to come out of Spain, from Rome, and from Rheims, by long toil and dangerous traveling to Ireland, where they knew the peril of death awaited them. These laws occasionally slept, but were revived by proclamation when the fears or anger of England were aroused; and then the priests had to fly to the woods or mountains, or to disguise themselves as gentlemen, soldiers, carter or laborers. They had no fear that any of the Irish would betray them. But pregnant women and others, hastening on foot out of the English parts towards those places where priests were known to be harbored, was frequently the cause of their being apprehended. * * * In all parts of the nation there was found a succession of these intrepid soldiers of religion to perform their sworn duties, meeting the relics of their flocks in old ruins, under trees, and in ruined chapels, or secretly administering to individuals in the very houses of their oppressors, and in the ranks of their armies."

Their stratagems, says a writer already cited, however, did not always enable them to elude the vigilance of the soldiery.

Instances are recorded of old priests being seized at the altar when saying the Mass, and stripped and thrown into jail by an infuriated Puritan soldiery. Whenever the priests were discovered they were treated with brutality.

When, in 1647, the city was treacherously surrendered by Ormond to the Puritans, the severest measures were at once re-acted against the Catholics. By public edict it was commanded that all Papists should quit the city; it was declared a capital crime for any of them to stop even one night within the walls of Dublin or its suburbs; and it was prohibited, under penalty of death and the confiscation of property, to receive into their houses any Jesuit or priest, and at the same time large rewards were held out to all who would give information against the violators of this edict.

The Catholics in the neighborhood of Dublin were treated with as much severity as in the city itself. Near Clontarf, fifty-six men, women and children were thrown into the sea by order of a Colonel Crawford. Massacres were also committed at Malahide, Wicklow, Arklow, and other parts of the country. At Naas, an unforgotten clergyman, Father Higgins, was hanged by Sir Charles Coote.

O'Neill was greatly embarrassed in his conduct of the war by the hostility felt towards him by the Anglo-Irish party in the council. Nothing but his heroic devotion to the Catholic cause could have sustained him through the trials he had from this cause to undergo. On the 23rd of February, 1649, the nuncio left Ireland. He left, there is little room for doubt, overcome with discouragement, arising from dissension in the Irish ranks. In the same year Ormond, who after his surrender of Dublin had proceeded to the continent, returned and entered into an alliance with the Anglo-Irish party where full civil and religious equality was granted to the Catholics. Besides Ormond, the leading Catholic and royal forces were Preston, Clanrickarde and Inchiquin, who had sometime before abandoned the Puritan party. O'Neill, who disapproved of an alliance with Ormond, held for a time aloof. Meanwhile Inchiquin took Drogheda, Tullamore, Newry, and proceeded to form a junction with Ormond to besiege Dublin. Both, however, met with a signal defeat at Rathmines, near the city, from General Michael Jones. The royalist loss in killed, wounded and missing was about 5,000 men. On the execution of King Charles in 1649, his son was proclaimed at various places in Ireland under the name of Charles II. The prince was, however, destined to be kept out of crown and kingdom for some years yet, by the extraordinary successes of the man who brought his royal father to the scaffold, Oliver Cromwell, the very mention of whose name recalls deeds of blackest shame and deepest sorrow in Ireland's sad story.

DEATH OF DR. DUHAMEL.

Washington Republic an.

Dr. W. J. C. Duhamel died yesterday at his residence, No. 333 Indiana avenue, aged 56 years. His funeral will take place from his late residence at 9:45 o'clock to-morrow morning, and requiem mass will be sung at St. Patrick's at 10:30 that morning.

Dr. Duhamel has been identified with Washington ever since he was a very young man. He was of French descent, his grandfather, Baron Duhamel, being one of that host of chivalrous French gentlemen who sailed with Lafayette for America to assist the colonies. At the close of the revolution Baron Duhamel, who had been captured by an American lady, settled in America. Dr. W. J. C. Duhamel married at an early age a lady of wealth and social position, and henceforth devoted himself to the philosophical and scientific side of his profession rather than to the experimental and pathological. He manifested a strong interest in original research, and was always foremost in enterprises calculated to increase and simplify medical knowledge. He was a member of many professional societies, and was a pleasing writer on various scientific topics.

Personally Dr. Duhamel was courteous, genial, and kind. He was a modest, unassuming gentleman, with the manners of the old school, upright and conscientious. He was a great advocate of practical benevolence, and took much interest in philanthropic enterprises. He was universally respected and esteemed, and his death is deeply deplored by a large circle of mourning friends. Requiescat in pace.

THE FRENCH IN AFRICA.

II.

From the January, 1893, number of the Annals of the Propagation of the Faith, we extract the following historical sketch of Madagascar:

I.

First perceived in the 13th century by the Venetian Marco Polo, the island of Madagascar was not really discovered until the Portuguese began to coast the eastern side of Africa on their route to the Indies. In 1500, it received from Ray Pereira and Tristan d'Aunha the name of Saint Laurence, in memory of the day of its discovery, and also perhaps in honor of Laurence d'Almeida, whose father had just been appointed first viceroy of the Portuguese Indies. Several expeditions were successively made to the great African island up to 1510. After that time it became less frequent, and was only connected with the slave trade. But the traders, having massacred or burned out the natives, all intercourse ceased during nearly a century between the European nations and the island of Saint Laurence.

The harbors lying on the west coast attracted the attention of the French navigators. Henry IV. had a fort built in Dauphin Creek; Louis XIII. and Louis XIV. followed up the projects of occupation; and some settlements were made. On the demand of the Congregation of the Propaganda, Saint Vincent de Paul sent to Madagascar, in 1648, two of his Priests, Naquaert de Champmartin and Nicholas Gondree.

"They began their Mission with the garrison of Fort Dauphin, whose violent proceedings in regard to the Malgassians, joined to the natural inconstancy of the islanders, retarded the propagation of the Gospel. Nevertheless, the beginnings afforded some hope. Naquaert, having learned that Andrian Ramach, one of the chiefs of the island, had lived at Goa in his youth, went to pay him a visit. The chief acknowledged that he had been baptized, and repeated the Lord's Prayer, the Angelical Salutation, and the Apostles' Creed, in Portuguese. He not only gave permission to the Missionaries to preach to his subjects, but he allowed the latter to assist at prayers. As soon as Naquaert was able to make himself understood in the local dialect, he began to visit the country places, where he found more docility among the blacks than among the whites. Gondree, after having on a journey followed the French officers on foot, died of a bad fever, on the 26th of May, 1649, in the arms of his pious brother Priest. St. Vincent de Paul, one of those whom St. Vincent de Paul afterwards destined for the Mission, found only the ashes of Naquaert in a country which destroyed, not its inhabitants, but its liberators. Finding himself alone, he asked, in 1657, for a reinforcement. Five Missionaries, greatly needed in Madagascar, but who would not have arrived until after his death, were shipwrecked off the Cape Good Hope, and taken to Europe by a Dutch fleet. Belzoni, successor of St. Vincent de Paul in the office of Superior General, inherited his sentiments of tenderness and compassion for the Malgassians, to whom he sent a new band of apostles. The Mission of Madagascar subsisted up to 1674, when Louis XIV. abandoned the island, and forbade his vessels to go there in future. Of the four Missionaries who were there at the time, one was killed by the natives, and another was burnt alive in his own house; the two survivors returned to France.

No better results attended the attempts at colonization made by France in 1768 and 1774. A French squadron regained possession, in 1814, of certain establishments, such as Foulpoint, Tamatave, Tintingue, but the Missionaries and the Sisters of St. Joseph left near her. Unfortunately, she possessed no more than the mere shadow of power. The revolution to which she owed her exaltation to the throne was a protestation against the ideas of Radium, and a return to the policy of distrust and exclusion with regard to France and Catholicity. The effective authority remained entirely in the hands of Radium, and the chief of the revolution. He had forced himself into the position of prime minister, and even of prince consort. His rule was universal, and he imposed his arbitrary will on all. The queen, far less his wife than his slave, had often to fly his presence, especially in his orgies, when he used to go so far as to threaten her, sword in hand, if she did not blindly yield to his caprices.

Excessive despotism like this caused in the end a general rising. On the 15th July, 1864, the prime minister was sent into exile four leagues from Tananarive, and replaced by his brother, an honorable and loyal man. Henceforth the queen was free to follow the inspirations of her naturally upright mind.

The Rev. Father Jouen, in the report from which we publish long extracts, gives a sketch of the events which had taken place in Madagascar from that time up to the month of July last.

Extract from a report of the Rev. Father Jouen, S. J., Prefect-Apostolic of Madagascar, to the Members of the Central Councils of the Society for the Propagation of the Faith.

Tananarive, June 30, 1893.

"May you and your pious Associates receive a thousand benedictions in return for your zeal and perseverance in collecting the alms which enable the Missionaries to live and to extend their works even to the utmost ends of the earth. For our part we have little more to offer you in return than our pious prayers and our poor prayers, but it is the heart of Jesus which is what is wanting in us, and will know how to reward a hundred-fold the deeds which your charity inspires you to accomplish. Moreover, not a day passes that we do not conjure Him with all possible affection, especially at the Holy Altar, to bestow on your families and on all the Members of the Propagation of the Faith a superabundant measure of graces and benedictions."

"Wishing to fill up as far as possible the blank caused by my long silence, and to enable you at a glance to understand the state of the Mission, I have thought it well to lay before you an account of the principal events which have taken place in the interval between the month of July, 1892, and the present date."

TO BE CONTINUED.

Berlin College.

This excellent educational institution, situated in the town of Berlin, Ont., conducted by the Fathers of the Resurrection of our Lord, will re-open on the 4th of September.

Translated from the Columbian from the Echo de Fourriere, Lyons, France.

VISIT TO LOUISE LATEAU.

BRUXELLES, BELGIUM, April 8, 1893.

MR. EDITOR—You ask me for some notes on the pious excursion which I recently made to Bois d'Haines, and the impressions which I felt on the journey. I hasten to comply with your request, and yet can say little more than what your readers have already heard and admired many times.

Many interesting articles have been written in religious papers concerning Louise Lateau, the stigmatized of Belgium, but perhaps the new affirmations of a witness who has just observed the prodigious phenomena spoken of for so long a time, may still contribute to enlighten their judgments.

Leaving Bruxelles Thursday, April 5th, at 3.30, in one hour we were at Manage; after half an hour's walk we were in the house of Rev. Father Niels. He was engaged writing his journal, in which, by order of the ecclesiastical authority, he is to record all facts concerning Louise Lateau, the stigmatized. No one is better prepared than himself to fulfill this duty.

He has been the confessor of Louise for twenty years, and is the ordinary witness of those marvels of the supernatural world, and his memoirs already form volumes, in which the smallest details are of great interest.

At first Father Niels, who is pastor of Bois d'Haines, appeared severe and impatient, but he soon got over this, and was very kind to me, particularly after I had explained the object of my visit. He granted me the signal favor of allowing me to carry the Holy Communion the following day, Friday, April 6th, to the stigmatized. I did not sleep throughout the entire night; this favor had so excited me I could not close my eyes.

The good Father had told me that very frequently the holy Host escapes of itself from the hands of the priest to go into the mouth of Louise. I promised myself to watch the fact well, and to hold the sacred Host firmly between my fingers, to convince myself well of the miracle. The next day, Friday, at 6.30, I was in the church, when I took the Blessed Sacrament, accompanied by many strangers who had come to see the wonder. We finally reached the house of Louise; it is small and neat, near the road, half hidden by a row of thorn bushes, and has but one story and four rooms. It is in this humble house that many bishops, doctors, professors of universities, from all parts of Europe have come to kneel and wonder.

We entered her room, my emotion continually increasing. The room is quite small, about six by nine feet. Louise was in bed; and for the last twelve years she has taken no nourishment except the Holy Communion, which is brought to her every morning. When I went with the Blessed Sacrament the saint was panting on her bed. After the ordinary prayers, I took the Holy Eucharist between my fingers and turned towards Louise, when to my admiration and astonishment of all present it slipped from my fingers and went to the mouth of the saint. (April 6th, 1893.) as it was in a hurry to rest in her heart. I was taken with a trembling which I could not control; all the strangers were weeping, but Father Niels calmed me, saying it was an ordinary occurrence with him.

After Communion, Father Niels uncovered the hands of Louise, and then we went all witnesses of the great miracle which happens every Friday. The blood was flowing abundantly. It flows all day from her hands, feet and side. It was the 75th Friday since it commenced flowing. Late in the evening the wounds close of themselves, to open again on the next Friday, and there remains only a small scar showing the stigmata.

Another phenomenon has also taken place every Friday since July, 1864. It is the ecstasy. It begins at 2 p. m. and ends at 3 p. m. There is again at the foot of her bed at 2 p. m. As soon as it begins her body from the head to the hips is partly raised from the bed; her eyes are fixed toward heaven, motionless, without wink. Her bleeding hands are raised as though endeavoring to take hold of some invisible being; her ears are attentive to words which no one can hear; joy, compassion and fear shows on her face, following one after another; one would imagine a soul freed from the prison of the body and the weight of it. During the ecstasy the natural life, as it were, is suspended. We sang the Magnificat and the Salve Regina. During this time Louise lived in a superior world, absorbed in contemplation, and insensible to things exterior surrounding her. But if a prayer for the Church is recited, even in a language unknown to her, her sensibility becomes extreme; her face becomes animated and reproduces the sentiments of the prayer; she smiles at the names of Jesus and Mary; her face is radiant at the Gloria Patri, at the Magnificat, and becomes sad at the Stabat Mater. If a layman places his hand before her face she pays no attention to it; if it is the hand of a priest she smiles; if worn out with weeping common in her hand, even a crucifix, which is not blessed, she will not hold it; if the same article is blessed and put in her hands she will seize it with happiness and hold it fast; if a priest not authorized, even a bishop, call her during the ecstasy, she pays no attention to it. But if it is her confessor or the bishop of the diocese, even in a low voice, the ecstasy ceases immediately. These experiments have been tried many times and before many witnesses.

God accomplishes it to show in a manner more evident and more incontestable His supernatural action upon the chosen soul of Louise. For twelve years Louise has taken no nourishment except the Holy Eucharist, which she receives every morning. All kinds of food have been tried, even altar bread not consecrated, but she cannot retain any; she took it for obedience, suffered great pains by it, and finally these trials were abandoned. For Louise Lateau the Holy Eucharist is the daily bread and the only bread, and it is for her the nourishment both of the soul and the body, and as soon as she has received it her contemplation is perfect, she becomes insensible to everything around her, her lips move no more, her eyes are closed, and even breathing ceases. Every morning after Communion, for about fifteen or twenty minutes, she is in ecstasy; people around her talk, women kiss her hands, lay their heads upon the scars of her hands; she is insensible to all.

I will say no more. I am yet moved by too many wonders. I bless God for having permitted me to witness so much of His goodness and power. REV. GERRE.

SAINT DAVID.

By the Most Rev. Dr. Moran, Bishop of Ossory.

What shall I say of the Monastery of St. David, at Menevia, which was built on the promontory, "thrust out into the sea like an eagle's beak" from the southeastern corner of Wales, and which was so frequented by Irish pilgrims that they made it in great part their own? That district of Wales was known in early times as Glen Rosyn, or "Valley Rosina," and was also called by the Britons, Hodnant, or the "beautiful valley." Jocelyn records the tradition of Wales, that it was from the neighboring coast St. Patrick sailed for his Irish mission, and it was whilst praying there he was favored with a heavenly vision, in which Ireland, with its green hills and smiling valleys, seemed to be stretched out before him, and the angel of God, pointing it out to him, said: "That is the land marked out for your inheritance for evermore."

St. David had at first proposed to found his monastery at a short distance from this place, where a holy relative named Iwelan lived; but whilst marking out its enclosure, he was divinely assured that only a few of his disciples would there merit the heavenly reward. "Farther on," the angel added, "is the spot chosen by heaven, where few shall suffer the pains of hell, provided they do not fall from the faith." St. David, proceeding thither, kindled a fire, the smoke of which seemed to encircle a great part of the surrounding country, and to extend far and wide towards the distant shores of Ireland. The owner of the district was an Irishman, Baya, a pagan and a Druid. He was one of those successful rovers who, years before, had carved out territories for themselves on the Welsh coast, and continued to hold them by the sword. He was filled with terror when he saw the smoke that arose from St. David's fire, and cried out to those that were with him, "The enemy that has lit that fire shall possess this territory as far as the smoke has spread." They resolved to slay the intruders, but their attempt was frustrated by a miracle. Seeing this, Baya made a grant of the desired site, and of the surrounding country, to St. David, whose monastery quickly arose, and its fame spread to many lands, through Britain and Ireland and Gaul, merited for its holy founder the title of "the head of the whole British nation, and honor of his fatherland."

St. David was born of an Irish mother. (Bolland, Vol. I, Mart., p. 90.) It was at the hands of an Irish bishop, the great St. Albion, of Emly, that he received the waters of baptism, and it was in the arms of a loved Irish disciple that he breathed his soul to heaven.

Most of the great saints of Ireland, in the sixth and seventh centuries, spent some time at this monastery, renewing their own fervor within its hallowed precincts, and maintaining its strict discipline by the stern severity of their lives. To take a few instances from the patron saints of the Diocese of Ossory, we find that St. Senanus was famed there for his devotedness to manual labor, for the monks were obliged to work in the forests and to till the land, even drawing the plough by their own strength. St. Scothin, of Tescollin, when crossing the channel to visit it, was said, in the beautiful story of the sacred legend, to pluck wild flowers from the sea, and to entwine precious wreaths, as though he journeyed through a rich meadow. St. Brendan went there to rest for a while, after a seven years' ocean pilgrimage in search of a paradise. St. Modmnoch, of Tibraunich, had the care of the monastery entrusted to him. When, after a long period of labor and virtue, he had taken his farewell of the abbot and brethren to return home, a swarm of bees came and settled on the bow of the boat to accompany him. Three times he brought them back to the monastery, but each time they returned in increasing numbers, so that at length, with St. David's blessing, he brought them with him to Ireland, and introduced the culture of bees into the Irish monasteries.

The ancient records add, that honey was cultivated in these monasteries not only for the religious, but to procure a more delicate food than their ordinary coarse fare, for the poor. St. Albin, patron of Ferns, was one of those whom St. David chose as his first companion in founding the monastery. He lived there for many years, and governed it for some time as Abbot. So cherished was St. Albin's memory throughout Wales, that the Triads adopt him as a native saint, and assign to him a genealogy from one of the most illustrious Welsh princes. We are even told by Giraldus Cambrensis, that after the Anglo-Norman invasion of this country, the religious of Menevia put forward the singular claim of jurisdiction over the clergy of Ferns, on the specious grounds that one of their first Abbots was the founder, first Bishop, and chief patron of that See. Towards the ninth century, another illustrious Irishman held a distinguished place at St. David's. He was styled by his contemporaries, "Johannes Erigena," and being taught geometry and astronomy, and other branches of science at this monastery, which was his fame, that he was chosen by King Alfred the Great, not indeed as some have foolishly advanced, to lay the foundation of Oxford—which was not as yet dreamed of—but to teach the sons of the Saxon nobility in the royal palace. Two centuries later the fame of Ireland was still fresh at Menevia. The famous Sulgen, who held the See about the year 1070, set out to satiate his thirst for knowledge in the Irish schools. He was, however, driven in a storm on the Scottish coast, and was detained there for a long time.

"With ardent love for learning Sulgen sought the school in which his fathers had been taught. To Ireland's sacred Isle he bent his way. Where science beamed with bright and glorious rays."

But sailing towards the country where about the people, the Saxon nobles, and the king, his barque, by adverse winds and tempests tossed, was forced to anchor on another coast."

At length, however, he was enabled to continue his journey to Ireland, and having spent ten years in her monasteries and schools, returned to Menevia to impart to his countrymen his hoarded store of sacred knowledge.