

## CATHOLIC EXPLORERS.

What the World Owes to Religious Zeal.

A LONG AND HONORABLE LIST.

Far back in the sixth century we have an Egyptian monk, the learned cosmographer Cosmas Indicopleustes, who, according to Malte-Brun, a competent critic surely, was the author of the only original work of that epoch, and who as a geographer was scarcely less worthy of consideration than Ptolemy. After him came the missionaries of the gospel, who, at the command of the Popes, went on their errands of charity to parts of the world until then unknown, and on their return gave the people of Europe a knowledge of the countries which they had visited. In 1246, Father de Piano Carpino, accompanied by some Franciscan monks, was sent by Innocent IV to Kuyak Khan, the emperor of Tartary, and journeyed as far as Thibet. In 1258, Father Rubruquis, another Franciscan, went, by order of Louis IX. of France, in search of Prester John, and penetrated farther into Asia than had any other European before his time. These two apostolic friars, together with Ascelin, also a missionary, are according to the testimony of Malte Brun, as deserving of the eternal gratitude of geographers as are the Columbuses and Cooks of a later age. They stimulated others to explore unknown lands and thus contributed greatly to the advancement of geographical knowledge. Sir John Mandeville, the celebrated English traveller of the 14th century, Vasco de Gama and even Columbus were indebted to them for much information in their journeys and voyages of exploration.

But the grandest discoveries in the Orient at this period were made by the illustrious Venetian traveller, Marco Polo, whom the great geographer, Malte-Brun, pronounces the Humboldt of the thirteenth century. Going with his father, uncle, and a few monks to the Pope to receive the Pontiff's blessing, they set out in 1271 for the Court of Kublai Khan, the Tartar conqueror of China. After a journey of more than three years they reached a city near the present site of Pekin. After residing twenty-four years in the East, travelling much of the time, Marco Polo returned to his home and wrote an account of his travels which first made known to the people of Europe the existence of many of the countries and islands of the East, including Japan.

It was Columbus, sailing under the banner of the Cross, who discovered the New World; Vasco de Gama, carrying a flag on which was the cross of the military order of the Most Holy Redeemer, who first doubted the Cape of Good Hope and reached the East Indies; Magellan, following the cross and standard of Castile, who first rounded Cape Horn; and, although he did not get any farther than the Philippine Islands, where he met his death at the hands of the natives, his ship, the "Santa Victoria," continued her journey, and going by the way of the East Indies and the Cape of Good Hope, was the first to effect the circumnavigation of the globe. Cortez and Balba and their associates explored Mexico and Central America; Pizarro and his countrymen the unknown lands of South America; and De Soto the territory bordering the northern portion of the Gulf of Mexico.

The sons of Catholic France went to Canada and what is now called British America, and made known to their brethren in Europe the countries they had visited and the manners and customs of their inhabitants. La Salle and Father Marquette, a Jesuit, Hennepin and Membre, Franciscans, explored the great chain of lakes from

Ontario to Superior and the lands and tribes adjacent, and were the first to journey from the source to the mouth of the Father of Waters. We have only to look over the maps of the different countries of the world to recognize the handwriting of the children of Holy Church. Everywhere, in spite of the many changes in names that have been introduced by writers and map makers of a later age, we find cities, countries, islands, lakes and rivers bearing names that could have been suggested only by Catholic hearts and souls ever mindful of the glory of their Church and of her saints, and of the grandeur of the doctrines and mysteries which she inculcates.

The discoverers of the mainland of North America were John and Sebastian Cabot, the discoverer of Lower Canada and the river of St. Lawrence was Jacques Cartier; the discoverer of Lake Huron was the Franciscan Joseph le Caron, the discoverer of lakes Champlain and Ontario, and the founder of Quebec was Samuel de Champlain, the founders of the oldest cities in the United States, Santa Fe and St. Augustine, were Onate and Menendez, the founder of San Francisco and the apostle of California was Junipero Serra. The first maps of lakes Ontario and Superior were made by the Jesuits and are found in their Relations, the first map of Lake Erie was drawn by the Sulpician Dollier de Casson. The salt spring of Onondaga was discovered by a Jesuit; and the oil wells near Lake Erie by a Franciscan. And thus we might detail at length the achievements of the sons of the Church. We trace their footsteps from Vinland, discovered by Lief Ericson and his Catholic Northmen, to far off Alaska, the scene of the explorations and labors of the sainted Archbishop Seghers. On every page of the history of our country Catholic explorers, missionaries, and scholars have left their imprint. Verazzone, Ponce de Leon, Pineta, Gomez, Miruelo, Ayllon, Gordillo, Triston de Luna, Coronado Castanado, Du Lhut, Joliet, White, Sir George Calvert, Lord Baltimore—Catholics all of them—are but a few that might be named of the long list of those who by their achievements have reflected honor on Church and country.—*Catholic News.*

The Indelible Writing Fluid Used by Irish Monks.

It is impossible to read the most ancient histories of the Irish Saints without noticing how large a part books play in their lives.

In the library some cut the sheets of parchment, or even sewed together in the neatest way the old shreds (for the monk must not waste the gifts of God, especially when they are rare and dear). They polished it on one side until it was smooth, and laid it near the scribe. Others prepared the peculiar inks of the Irish writers, very much like varnish, in different colors. The red was the most beautiful, and after a thousand years it yet shines on the day it was first used. It was got from a kind of cockles collected on the seashore. Then there were black and green and golden ink, used in various thicknesses by the illuminators and the artists in miniature.

All these inks will resist chemicals that corrode iron. The ink was placed in thin conic glasses attached either to the side of the desk or to the chair, sometimes to the girdle of the writer, and often fixed on the end of a pointed stick placed upright in the ground. It is owing to this peculiar skill in making ink that so many of the old Irish manuscripts have come down to us. They were like the cloth of corduroy, unless cut up or burned up, they were bound to last for ages, and are an eloquent symbol of that tenacious love of learning, and that unquenchable faith which the hand of Patrick wrote in characters ineradicable on the very soul, in the very blood and innermost marrow of the Irish race.—*Donaboo's Magazine.*

## THE GREATEST LAWYER

Frederick Coudert Awards this Distinction to Charles O'Connor.

A DEMOSTHENES IN BUSINESS.

Who is the greatest lawyer that I have known? If you will kindly tell me what you mean by "lawyer," I may answer you more readily and easily than without such an explanation. I could name several men who answer this superlative description. But the qualities that make up a great lawyer are so diverse that the question might be objected to as vague and indefinite.

Charles O'Connor was the greatest lawyer that my generation has known, in one sense of the word. He was thoroughly imbued and saturated with the law, its principles and its philosophy. He exuded law learning, as some men are said to radiate goodness. If the law had been an inflammable substance he might have been expected to perish in a blaze of spontaneous combustion, the material being furnished from the essence of numberless tomes which he had perused and digested.

The reports, text books, treatises, briefs, essays on the subject of the law which he had assimilated would in their original form have heated the baths of some modern cities, as long as the baths of Alexandria were kept in operation by the volumes that a ruthless barbarian conqueror turned into fuel.

To build up a clean-cut, technical case was as much an object of love to him as the erection of a temple would have been to an architect of old Athens. Logic was his constant companion and friend. Rhetoric he looked on with suspicion, and if at times he did allow himself to be drawn away from the mathematics of his profession it was only a short-lived truce. He did show in these brief moments of infidelity to his stern browed mistress that he might enter the lists with the best sophists of them all and gather laurels with them on the slopes of Hymettus or Parnassus. But he soon tired of the flowers that he picked and flung them aside, as though weaving garlands were beneath his dignity.

To put it in plainer prose, he sometimes gave me the impression that he was reigning in his fancy, lest it carry him away. It was a disappointment, and I longed to see him lose his self-control and give a free field to his imagination, and a touch of the spur to the poetical side of his genius. But he never yielded wholly to the temptation. He rode back in season to the beaten track and grappled with court and jury on the prosaic ground of hard, practical sense and prosaic demonstration.

As a lawyer, and simply a lawyer, he was great. If he had allowed himself to be an orator besides, he probably could have done so. Imagine Demosthenes with no Philip to denounce, and making it his business to elucidate the law of trusts, and to make contingent remainders intelligible, you have my idea of Charles O'Connor. I may add that some of his philippics are still extant, and you feel sorry for the modern Philip when you read them.

The Duchess d'Uzes, not feeling dissatisfied at her recent check at the Salon, is working at a colossal statue of the Blessed Virgin for a burg in the department of the Aveyron. It is to be fifty-one feet high, and to stand on a rocky pinnacle of a mountain, which is to serve as pedestal. The pinnacle is on her own estate. Her statue will be visible for thirty miles around. The question of lighting the crown by electricity is under discussion.

## BAD BOOKS AND BAD PLAYS.

Archbishop Main Favors a Ban of the Boycott Against Them

Most Rev. Archbishop John J. Kane was not inclined to talk at any great length on the subject of immoral plays and secular literature. He said, however, that he had no hesitation in condemning a large share of the literature that is published in the form of cheap novels these days.

"One of the crying evils of the day," said His Grace, "is the bad book that poisons the minds of the young. The presses to-day are teeming with literature that keeps within the bounds of decency as prescribed by law, but the circulation of books of this character is nothing less than a crime. As the law now stands their circulation cannot be prevented. While this is a land of freedom, yet license prevails to a large extent, and still, when one talks of establishing a censorship over the press he is treading on treacherous ground. But it appears to me that regulations more strict than those now in vogue could be established by which the civil authorities could be given the power to prevent the sale of a large number of books which all right-minded persons class as dangerous and debasing. Some means should be evoked to stop the spread of this immoral literature.

In this respect, I can say that I think the Catholic idea of educating the young is the best. I mean by the Catholic idea that the youth in our church have the benefits of daily religious education along with the secular. They know that they are not to worship God only one day in the week, but every day. The tendency toward secularism seems to be growing stronger in regard to education in this country, and if not checked the ultimate results will be fearful to contemplate. The Catholic church is fighting bravely against this growing tendency to secularism, because there is only a small stepping stone from secularism to skepticism. If the minds of the young are to be kept pure and holy, they must not only be given wholesome literature to read during leisure hours, but they must have religious training daily along with their secular education.

While the clergy is not in close touch with the theatre, yet I can say that there is no doubt that a vast number of the plays of the day are not of a high moral standard. Any tendency towards treating the sacredness of the marriage relation in a light and flippant manner cannot be too severely condemned, for that relation is the basis of all good government. Then the cynical philosophy and the vein of modern paganism that are found in many books and plays of the time serve to destroy the social health and obliterate the old established distinctions between right and wrong. As conditions exist at present, I see no way of placing a check upon the evil tendency of bad books and bad plays unless Christian people organize a society with the view of obtaining information on these matters and then notifying the public. Let self-respecting persons boycott the immoral plays and use their best endeavors to prevent the spread of debasing literature."

Henry George has received a windfall from a wealthy American, S. M. Burroughs, who lived in London, but died last February at Monte Carlo. Mr. Burroughs' will has recently been offered for probate and it shows that his estate amounted to \$629,630, of which four twenty-fourths are bequeathed to the widow, three twenty-fourths to each of his three children and one twenty-fourth to Henry George, of New York. Almost all of the remainder of the estate is left to universities and charities.