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THE FRANCISCANS.

What They Have Done in England in Six Hundred and Seventy Years.

St. Francis, Founder of the Order—Brother William and Brother Angelina the First Who Came to Britain—Their Trials and Sufferings—Growth of the Order—Persecution by Elizabeth—Franciscan Martyrs

The establishment during the past week of a Franciscan monastery in Montreal gives interest to the following sketch of the Order:

The six hundred and fiftieth anniversary of the landing of the first Franciscan fathers to England was commemorated recently, and at that time an appeal for funds was made on behalf of the newly-erected English Franciscan province of the Immaculate Conception at Glasgow, Scotland, the sermon of the day was preached by the eloquent friar, Rev. Cuthbert Wood. He took for his text—"Remember the days of old: think on every generation" (Dent. xxxiii. 7). The church was crowded to its fullest capacity to listen to the review of the work done by the brotherhood of St. Francis. In his sermon Father Wood said that the religious orders formed the Church's crown of glory and strength. Formed at different times in the Church's existence to meet some great want, to battle against some great error, or to plead by word and example the great truths of the gospel, like their salutary mother who here they have had their seasons of splendor and of trial, of sorrow and of triumph. The history of each order is but the history of the Church in parts.

Peace, prosperity and splendor were the portion of the Holy Church during the ages of faith, but also for human frailty, this very state of things worked evil, even in the sanctuary, and they who were placed as beacons of light to guide others became, alas, as many a stumbling block to the simple faithful—and thus God raised up the great St. Francis to preach anew the following of the cross—and the trampling under foot of human nature by the lessons of the Crucified! And so faithfully did God bless the new order that in ten short years the sons of St. Francis numbered more than 500 brethren at the second chapter of the order. Among the first disciples of the great patriarch was found an Englishman, whose name in religion was "William," whose simple-minded

FAITH WORKED MIRACLES.
This holy man prevailed on St. Francis to establish a new province of the order in his own island, and Brother Angelina was appointed the first missionary provincial. He chose three English clerics and five lay brothers to be his companions in this great undertaking. They were assisted on their way by the Benedictine Fathers of Dunchamp, in France, who, taking pity on the poor pilgrims, paid the cost of the friars' transit from France to Dover. On May 3, just 670 years ago, their bark landed in Dover. On the first night they begged hospitality from a gentleman, but their strange and unaccustomed dress excited suspicion, and when they retired to rest he secured the room. Their guileless souls suspected nothing, and they slept the sleep of the innocent, and only found out they were prisoners on awaking the following morning to pursue their journey. The crowd which surrounded them believed neither their story nor their motives, but the jovial, cheerful manner of these saintly men disarmed their fear and wrath, and they were allowed to proceed.

On they went to Canterbury, where again the sons of St. Benedict gave them shelter for two days and two nights. A room of the school belonging to the priory's hospital was now given to the poor friars, and here they spent the day in prayer—living on the simple food which they had begged. Meanwhile, Brother Angelina had gone on to Henry III., and presented his credentials from Pope Innocent III., and he granted them permission to settle in Canterbury. God raised up benefactors, who built them a friary and a church, which was the first in England, and which remained one of the principal houses of the order until the dire persecutions of the sixteenth century. Brother Angelina in September of 1220 sent on Brother Richard and

accompanied by Henry of Corvise and Mahoratus, to London, where God again raised up friends. The children of St. Dominic received them with open arms, and after a fortnight's hospitality the poor Franciscans received a small house from the sheriff and some pious citizens, where they slept and simple life of the people, and a rich merchant, Irwing, founded a friary for them in a poor locality near Newgate. Brother Richard and Henry of Devon proceeded to Oxford. There they were again received by the Dominicans, until God raised up help and means. The learned and noble Hooked around their humble house, and, touched by the grace of God, may cast aside the glories of this life and clothed themselves with the coarse garb of St. Francis. A school of theology was formed, and became of high renown. Soon it became necessary to enlarge the buildings, and the pious Henry III. was one of the principal founders, and with his royal hands served the masons and workmen in the erection of the building. From Oxford they went on to Northampton, Cambridge, Sherburn, Salisbury, and Southampton, most of them being marks of King Henry III.'s affection for the friars. It was at this time that the great Adam Marsh

—a name renowned in Franciscan history—became famous as a professor of theology, etc., but who never forgot the wretched and the poor in the midst of all his varied cares. The great cathedral towns of Worcester, Litchfield, Gloucester, Norwich, along with Bristol, soon possessed houses of the order, often the fruits of the generosity of noble families, but often the spontaneous offering of the citizens. Among the poor and laboring class of the suburbs of these towns lay their work, preaching daily to the neglected and the neglected. Simple and earnest was their style, and it was easily understood and lovingly received. Following the example of

THEIR SERAPHIC FOUNDER
did they lavish their care and love on their outcasts of the great cities, and the care of the foul disease of leprosy, so prevalent in the middle ages, was a special feature of these holy friars. The rapid progress of the Order of St. Francis at this time was a striking proof of the everlasting vitality of the Church. Thirty-two years after the arrival of the Grey Friars, forty-nine houses of the order had been founded, and in the year 1399 they had increased to seventy-eight, besides four in Scotland, Dundee, Dumfries, Haddington, Roxburgh, five on French soil subject to England. While the friars tended a man in the poor, as we have said, in the great university city of Oxford, they had made themselves a name for learning and science, and among the names which will last for ages we may record the great Roger Bacon and Don Scoto—the great preacher of the Immaculate Conception of our Blessed Lady, whose doctrine it has been the glory of the Franciscan order to teach and guard.

The great success which attended the order in England was the true spirit of St. Francis with which these friars were imbued. But a dark cloud was looming this bright picture. The crown of sanctity and learning had been won, but the crown of martyrdom was now to be gained. Heresy and schism had begun to tear Europe to pieces, but England remained still true and loyal to the Holy See. And gloried in being the dowry of our Blessed Lady. Henry VIII. had just written his book in defence of the Papal supremacy, with the seal of a learned Franciscan, Father John Kington of Oxford, and had obtained various privileges and exemptions from the Pope on behalf of the order. His confessor was a Franciscan friar and his saintly Queen Catherine was a tertiary. Alas! this fair picture was as soon to be blotted out by

THE VILE PASSIONS OF MAN.
The children of St. Francis had the honor of being the first to be turned out of their houses by this monster of iniquity. During Mary's short reign the Grey Friars were again restored to some of their houses, but this did not last long. For, when Elizabeth mounted the throne, she broke up the community of Greenwich—where she had been baptised—and banished the Grey Friars from the kingdom. From this the Friars had neither home or church, but still the old province was kept up. The ancient zeal was handed from one martyr to another, and kept up the succession of provincials. Prisons were their convents and hiding holes their cells, and yet even in these times nobles came to them and were smuggled abroad to study to return and shed their blood for holy faith. Fifty years passed and gone since Elizabeth had chased the friars from England, and thirty since Henry had driven their wrath upon them, and God raised up anew the province of England. Edmund Jennings, son of a noble Protestant family at Litchfield, became a convert to the faith at 16 years of age, and afterwards a priest. He afterwards suffered cruel martyrdom. His brother John, whom his efforts during the flight converted were fruitless, of his saintly brother that he became a Catholic and afterwards a secular priest at Donal. His son after joined the order and received the habit from the hands of Father William Stanny, who in time handed over to him the ancient zeal of the province, which had been preserved for eighty years by little less than a miracle. In the year 1629, the province was again restored, and Father John Jennings named the first provincial. Now began the long and severe persecutions under the reigns of the two Charleses, which furnished the order with the crown of martyrdom, whom we hope soon to see raised to the honor of the altars. Though after the reign of Charles II. no

CATHOLIC BLOOD HAD BEEN SHED
in England, still the tide of persecution rolled on, with fine and imprisonment, and how startling it seems to read of Father Paul Askineen, who spent thirty years in Hunt, Castle, Ham, and died in 1729. Thus the sons of St. Francis, who had been among the first who shed their blood for the truth, had the honor to close the persecution, in the person of Father Germain Holmes, who, in 1746 fell a victim to the popular rage and was cast into Lancaster Castle, led with iron, where in four months he gained his crown. During this time of peace the province flourished and prospered in spite of bigotry—and in 1761 Father Pauline Baker sacrificed the existence of 100 fathers and 60 monks. The sentences of execration closed down the emancipation act in 1829, which brought about a new state of things. Discipline could not be maintained, and so it was resolved to dissolve the province in 1830, and one by one the old friars died away until the last link remained. Father Paschal O'Farrell, born at Bristol in 1806, educated in the Franciscan College at Baddesley, was ordained priest by the celebrated bishop, Dr. Milner, in 1813. Oh, how beloved he was, until he celebrated his golden jubilee in 1893. And five years later he returned to end his days with the Sisters of the Third Order, Taunton, Somersetshire. His ardent wish was gratified at last to see his beloved order restored in 1850. The jurisdiction of the Belgian province was extended to England in 1859. Seven friars came over by order of the late Pope. They commenced their labors at Salsford in Cornwall, but finding the place unsuited for the mission of the order they transferred their labors to the great manu-

facturing city of Manchester. They had already a house at Kilmarnock, and others were established at Glasgow, at Upton and St. Andrew, in London and at Bristol.

A FREEMASON'S VIEWS.

John Richardson Berry's Speech at a Recent Banquet in Washington.

At a recent Masonic banquet in Washington John Richardson Berry of Baltimore, in the course of some remarks expressive to a most interesting and remarkable order: "We were to confine our investigation to the deeds of some Maryland's noted sons who were Roman Catholics, who could not find it in our consciences to charge that Church with disloyalty to our institutions. Our colony was founded by Catholics, and a State reared on the basis of civil and religious liberty which has continued to the present day, where each man worships God according to the dictates of his conscience. In the Revolutionary period we had a prominent Catholic from Maryland signing the great Declaration of Independence at Philadelphia, and let any other of the name should be mistaken for him and thereby escape the consequences of his act, placing his life, his fortune and his sacred honor as Charles Carroll of Carrollton, and thus with a blaze of light down the pages of time which the flight of years will only brighten. The Supreme Court of the United States justly stands for the liberties of the people, a bulwark against everything that would crush the weak by the power of the strong. For a quarter of a century there sat in this court as Chief Justice a distinguished Roman Catholic son of Maryland, who earned the grateful love of his countrymen by his purity of life and ability as a judge. At the present time we have in Baltimore a distinguished Roman Catholic citizen, Charles Jerome Bonaparte, son of the great Napoleon's nephew, who is doing as much, if not more than any man in the State toward purification of our election and civil service methods. Need we refer to the eminent gentleman who is the executive head of the Catholic hierarchy in the United States, the Cardinal Archbishop of Baltimore, a gentleman in whom we have confidence by reason of his gentle plus life, who ranges his influence on the side of our law and order in our midst, and endeavours by his churchly office to train his communicants in paths of peace. We believe him to be an American man who will make his Church conform to our national spirit, and on whose head rest the responsibility of keeping it in line with the nineteenth century."

Requiem Mass For the Ship Fever Victims of 1847.

In St. Ann's Church last Thursday morning the annual solemn Requiem Mass was offered up for the repose of the souls of the thousands of victims of the ship fever of 1847, whose remains are interred within the boundaries of the parish in a plot of ground near the entrance to Victoria bridge. The pastor Rev. Father Cullen, officiated, assisted by deacon and sub-deacon. The sacred edifice was draped in mourning throughout, and a congregation of sympathetic worshipers filled the church to the doors.

Acknowledges God's Aid.

Henry M. Stanley, in a recent interview, said: "Constrained at the darkest hour to humbly confess that without God's help I was helpless, I viewed a vow in the forest solitude that I would confess His aid before me. Silence as of death was round me; it was midnight; I was weakened by illness, prostrated by fatigue and was with anxiety for my white and black companions, whose fate was a mystery. In this physical and mental distress I besought God to give me back my people. Nine hours later we were exulting with a rapturous joy. In full view of all was the crimson flag with the crescent, and beneath its waving folds was the long lost rear column."

The Apparition of Our Lady of Sorrow.

Castel Petrosio is a small village situated upon the side of a mountain in the province of Campobasso in Southern Italy, and is more than 2,500 feet above the sea. It is one of very ancient origin, and as the name signifies, all the surrounding territory is rocky to a degree, so that the poor mountaineers who inhabit it with great labor reclaim stony places for the planting of vines and gardens to produce the necessities of life. The climate is also severe, the snow often falling for nearly five months of the year. This obscure alpine spot, scarcely known to the neighboring towns which are themselves mere names beyond their own province, has, however, become very famous throughout Italy the last two years from the miraculous apparition of our Lady, and the sudden healing powers are said to be miraculous, so that pilgrims to Castel Petrosio are becoming very frequent. The miracles happened March 22, 1888. Two peasant women, both about 35 years of age, were collecting their sheep after sunset, when they were struck by a bright light shining through the fissures of a steep cliff. Carrying to discover the cause, they scrambled up the rocks, and looking through one of the oracles saw the dead Christ lying on the floor of a cave and the Mother of Sorrow kneeling beside Him, her hands and eyes raised to heaven, and her breast pierced with seven swords. Trembling with fear the two women ran home, and the news of the apparition spread from Castel Petrosio to the surrounding villages. At first the story only excited derision, and nobody believed the women. However, gradually people began to visit the place, and by their own eyes were convinced of the truth of the vision: they paid attention to the accounts of this miraculous apparition and the healing powers of the spring, which had never before been

heard of; but by command of the Holy Father he proceeded to Castel Petrosio, and having himself seen the apparition, and owned the spring to be carefully analyzed, he decided to build a church on the spot to be dedicated to the Blessed Virgin, and the first stone was laid this last May. The beautiful Gothic design of the church is at present to be seen in one of the windows of the printing house at the Propaganda.

Growth of the Capuchin Order.

The Capuchins have lately been publishing some interesting official information regarding their world-wide order. The entire order at present claims to possess 803 convents and 783 members, under whose direction again are 57,213 sisters. The order is divided into fifty-four provinces. Besides this, the Capuchins take a large share in foreign missionary work. In Europe they have five vicariates and prefectures apostolic, including those of Sophie, Philippopolis and Constantinople; eight in Asia, three in Africa, three in America and the Caroline Islands in Oceania. Since 1860 only have non-Italian Capuchins taken part in the missions, so that last year there were 241 Italian and 143 non-Italian missionaries of the order at work; and during the year thirty-four Italians and 1,000 non-Italians were sent out to join foreign missions.

Hon. Premier Merlot at Schools.

QUEBEC, June 26.—Hon. H. Merlot, accompanied by Monseigneur Methot, Rev. Father Maguire and others, presided at the distribution of the prizes at the Bellevue Convent yesterday. As the party entered the reception hall, several young ladies rendered a magnificent march on the piano, harp and violins. There were six graduates this year, three Americans and three Canadians—Miss De Ling, Rogers, Casgrove, Bulanger, Lussier and Larus. Besides receiving numerous tributes of honor, Miss De Ling carried off the gold medal. She is the first American, we are told, to receive such a prize at the Bellevue Convent. Miss Blain of Montreal, was awarded the first prize for "Mending." It is a magnificent prize, said Hon. Mr. Merlot, presenting her with a prize. "There are so many things to mend in this life."

Miss Rogers of New York, was awarded the prize for religious instruction Miss Arthur of New York, was highly eulogized by the Provincial Premier who she charmed by her wonderful musical talent. An address was afterwards presented the premier by Miss Murphy, to which he responded with words of encouragement and praise.

An Australian Fortune Left to Catholic Charities.

Mr. Candler has an inquest at Resadon, Victoria, last week, says the Sydney Freeman's Journal, 3d ult., on the remains of an elderly man named John Duh, an old resident, who was found lying dead in Buckley street. On the body being searched by the police several bank deposit receipts, representing nearly £6000, were found sewn up in various portions of his clothes. The deceased, as at first at all, lived all alone in a hut near Keller, and was, from his penurious habits, believed by some to have been a miser. This, however, was denied by those who best knew him, and instead of being of a mean and close disposition, it is said he was, on the contrary, very open-hearted and warm hearted when there was occasion for him to show it. The medical testimony showed that death had resulted from disease of the heart, as the old man, who was eighty-three years of age, was returning to his home from Essendon. He was ever ready to assist in a charitable cause, and his will bears eloquent testimony to the fact that his thoughts were not turned always inwards. The bulk of his property is willed to charitable institutions. The Little Sisters of the Poor and the Convent of the Good Shepherd will get over £4,000 between them. St. Monica's Roman Catholic church will get £100, and he has set aside £50 to pay for Requiem Masses. It is stated that he has no known relatives in Victoria, but he leaves \$1,000 to his Irish kin at home. [May he rest in peace.]

The Lunatics at Mile End.

The report of Dr. J. A. Baudry, medical inspector to the Provincial Board of Health with regard to the sanitary condition of the lunatic patients housed in the Exhibition Buildings presented to the Board on Thursday, reports that the Sisters have done wonders in making the place sanitary. Having consideration to the warm weather, he recommends that they should make some use of the other buildings so that there should be less crowding in the sleeping rooms. He advises a good and continuous system of ventilation through the buildings, and that the patients should be allowed out in the grounds as much as possible during the day, and he also, considering the fact of the buildings having formerly been used as a small-pox hospital, and the possibility, though not probability, of any germinating, recommends that all the patients, sisters and attendants be vaccinated. The report has been submitted to the Sisters and approved by them. Dr. LaChapelle says the whole of the patients will be removed to the temporary buildings at Longue Point by the end of August.

Pilgrimages to Ste. Anne De Beauport near Quebec.

The season of pilgrimages in Canada brings thousands of people suffering from various ailments both of mind and body to the now famous shrine of Ste. Anne de Beauport. When the boats and trains leave their different points of departure, bearing their freight of faithful pilgrims, there are always some aching hearts left behind—those who, from want of money or other reason, are debarred from participating in the happiness of the pilgrimage. A large pilgrimage of French Canadians from the United States had been to the shrine of Ste. Anne. They had confessed and

communicated at the sanctuary, and they wished to make a good Communion at the venerable shrine of Our Lady of Bon Secours in Montreal, while on their homeward journey. Among the pilgrims was a little blind boy, who had prayed devoutly at Ste. Anne's, but who had not regained his sight. He was resigned to the will of God, but yet he prayed with fervour to the Blessed Virgin that his eyes might be opened; and his fervour was, perhaps, never so strong as when returning sightless from Ste. Anne's last in the blessed sanctuary of Notre Dame de Bon Secours. When the priest came down to the railing to give Holy Communion he observed something unusual in the blind boy's face, as he placed the Sacred Host on his tongue, and looking a second time, he saw the sightless eyes bright with intelligence—the boy could see! The priest, who, by a singular coincidence, happened to be the chaplain of the Nazareth Blind Institution, was greatly moved, and immediately at the conclusion of the Mass, inquired into the matter. To his great joy it proved to be an undoubted miracle—the boy's sight was perfectly restored.

DEATH OF LORD CARNARVON.

A Distinguished Statesman Dead—One of the Framers of the Confederation Bill.

LONDON, June 25.—The Right Hon. Henry Howard Molyneux Herbert, the third Earl of Carnarvon, died to-day after a long and severe illness. Lord Carnarvon, who was born in 1831, took a prominent part in affairs affecting Canada and was ever pushing the Dominion's interest. He represented a younger branch of the house of Pembroke and succeeded to the earldom during the minority, and made his first speech in the House of Lords before he was 20 years of age, for which he was highly complimented by Lord Derby. At the age of 28 he was made Under Secretary for the Colonies in Lord Derby's second administration, and in 1866, during Derby's third administration, was made Secretary for the Colonies. On February 19, 1867, he moved in the House of Lords the second reading of the bill for the confederation of the British North American provinces, which he truly described as one of the largest and most important measures that for many years had been the duty of any colonial minister in this country to submit to Parliament. Shortly after this (March 2) His Lordship resigned the Colonial Secretaryship on account of a difference of opinion respecting parliamentary reform. On the foundation of Mr. Disraeli's cabinet in February, 1874, he was for the second time appointed Secretary of State for the colonies. He resigned his seat in the cabinet, January 24, 1878, in consequence of his disagreement from his colleagues as to the policy of ordering the British fleet to proceed to the Dardanelles. His Lordship considered this to be a departure from the policy of neutrality which the government had adopted, but he was unable to resign as long as neither of the belligerents infringed certain conditions which Her Majesty's Government itself had laid down. Lord Carnarvon, accompanied by Lady Carnarvon, visited Canada in September, 1885, and was warmly received by a banquet given in his honor by the citizens of Montreal. Sir Francis Hinckley was in the chair, and the distinguished guest had seated on either side of him many of the men foremost in Canada's public life. The affair was regarded as one of the best affairs of the kind Montreal ever gave. Lord Carnarvon's address being a clever and appropriate historical review of his connection with the Canadian federation legislation. His name came prominently before the people of Canada also as the author of the Carnarvon terms between Canada and British Columbia. Lord Carnarvon was the author of several books.

Petition for the Tithes Bill.

LONDON, June 26.—The English clergy have become alarmed at the action of the Government in abandoning Mr. Goschen's Licensing clauses, fearing that the ministry may also regard it as expedient to withdraw the tithes bill. They have therefore arranged to prepare a petition to Lord Salisbury, praying that the tithes bill be retained and its passage expedited.

Protestant Absurdities.

There is another movement among Protestant denominations to effect Christian union. They feel bitterly the arguments against all religion afforded by their constant divisions and subdivisions, but until it is impossible so long as they insist on what they call a scriptural basis, that is, making the Scriptures the only rule of faith. This is the fundamental absurdity and fallacy of the whole Protestant system, never proved, incapable of proof, repugnant to history and reason. The rule of faith, the basis of union, must be the teaching of Christ, the rule established by Him. No one else can establish a rule. The rule must have been established by Him while on this earth. He did not make the New Testament the rule which His Apostles were to follow, for it was not in existence. Not a line of it was written. He never intended His Apostles to make the Law of the Prophet the basis of their teaching. The Bible then was never made by Christ the basis of His teaching, the rule of faith for His apostles to teach. All history attests that His instructions were oral, that He gave oral instructions to His Apostles, and sent them to teach all nations as He had taught them. The apostles began their work St. Peter converted his thousands without a written book. Other apostles did the same. Paul, Mark and Luke, who wrote inspired books, were converted by the Apostles before they wrote, for they wrote as Christians; not as unbelievers. The Apostles had no Scriptures as their rule of faith, but only the teaching of their Master, and His assurance that the Holy Ghost would teach them all truth. Men who set up a standard rule of faith which Christ did not establish can never agree. He made His living teaching the Church the guardian of His truth, and that Church alone can be the centre of unity.

Rumored Ministerial Changes.

LONDON, June 30.—The Chronicle says the re-arranging of the ministry is not a distant event. It thinks the raising by the passage of Mr. H. Smith, the Government leader in the House, is not unlikely. It says that Sir John Gorst will probably replace Mr. Balfour as Chief Secretary for Ireland, that Lord Harrington is likely to become Prime Minister, that Lord Salisbury will be Secretary for Foreign Affairs, that Sir Henry James will be Home Secretary, and that, perhaps, Lord Randolph Churchill will receive a portfolio.

MR. BALFOUR'S DOINGS.

W. O'Brien, M. P., Touches Upon the Change of Front Executed by the Irish Secretary.

In the last Speaker Mr. Wm. O'Brien, in the course of an article on Balfourism, writes:— It is not at all sufficiently apprehended in Great Britain that Mr. Balfour has effected a complete change of front from the original colonial policy which he expounded to Mr. Wilfrid Blunt. His first theory was that he had only to strike down a handful of leaders to end his difficulties. The first eighteen months of the coercion act were devoted almost exclusively to pursuing a few prominent men with penalties and degradations, and striking terror by holding their heads up in the air in the action of Captain Flunkett's word of command: "Don't hesitate to shoot." Dr. Tanner was felled to the ground in Cork with the blow of a baton; Mr. John O'Connor was brutally assaulted; Mr. O'Connell was bludgeoned over and over again and thrust into a prison van. Mr. Dillon was clad in convict's garb. Mr. Edward Harrington was threatened with being hurled into the sea from his blood boat; Mr. Blunt was hung off a platform, and Lady Anne Blunt seized by the throat with a violence from which she still suffers; and so on, the brutalities exercised by the police and the being reinforced by the more cowardly tortures of the law and the press. Mr. Balfour has vindicated the name of the Salisbury family. Eighteen months' experience of Irish attachment to their leaders and British opinion at the by-elections taught him the error of his proud scheme for cooing the Irish race by treating John Dillon as a parrot, and winning the sympathy of his hangers-on, Englishmen who had no objection to John Dillon's name in the Salisbury family. 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