

VOL. LXI., NO. 23.

THE TRUE WITNESS AND CATHOLIC CHRONICLE, JANUARY 7, 1891.

PRICE 5 CENTS

ARRAN OF THE SAINTS.

A FAMOUS IRISH SCHOOL OF OLD.

St. Enda and His Followers—A Holy Governed Community—Scholarship, Hard Work and Mortification the Watchwords.

On the eastern shore of Arranmore, in a picturesque valley, sheltered on one side by a range of dark hills and washed on the other by an inlet of Galway Bay, is the primitive little fishing village of Killanny. The place commands a view of a magnificent sheet of water, diversified by islands, capes, and headlands, and outlined in the distance by the Twelve Pins of Benbulbin, which stand like a cluster of pyramids in bold relief against the sky. Beyond this, however, a more melancholy locality could scarcely be imagined. It seems the very home of desolation. The only sound that breaks the monotony of the scene is the querulous whistling of some solitary curlew wending his flight from shore to shore, or the plaintive murmuring of the ocean, dashing itself fretfully against the huge cliff which looms in the distance. And yet this desolate hamlet was for many centuries a renowned centre of monastic life and intellectual activity.

Let us go back to the year of our Lord 450, and stand beneath the round tower, which, as we are informed, even then kept guard, like some tutelary giant, over the destinies of this lonely valley. A group of buildings of various forms and dimensions lies beneath our gaze. Around an oblong edifice, which is evidently a church, are clustered several other structures varying in size from the narrow cell, intended for a single occupant, to the public hall, destined for the accommodation of the whole community. Encircling the entire collection is a wall of solid masonry whose sameness is only broken by a single gateway, surmounted by a carved arch. Prompted by curiosity, we descend from our point of observation and ask for admittance. The door is opened by a white-robed janitor, who greets us with a cordial "bonjour." On entering we find ourselves in a new world. It is a veritable hive of industry and activity. Transcribers, illuminators, carvers, workers in silver and iron, mechanics of various kinds, are all deeply absorbed in their occupations. Here a group, in tunics and sandals, are engaged in discussing some of the great scholastic problems which have been endless sources of discussion in the past as they are in the present. There a tonsured priest lectures to an attentive class, the dress and faces of many of his auditors denoting their foreign origin. As we pass along, the sounds of psalmody, now soft as the crooning breeze, now loud as the murmuring of the ocean, break upon your ears. Have we visited a land of enchantment? Here we witnessed a fairy scene? We have travelled back over the centuries, and conjured up before our imagination what was once a reality. We have seen one of the great Celtic universities of the golden age of Irish history. We have visited the school of "Arran of the Saints."

Saint Humstan, the great monastic patriarch of Southern Europe, went to his reward (828) a little over half a century before St. Enda arrived in Arran (450). When tracing the walls of his hermitage at Lerins, so like, in many respects, its sister island in the Atlantic, the former never dreamt of the vast edifice which, in the designs of Divine Providence, was to spring up from this humble beginning. Neither could the latter, even in his most sanguine moments, have foreseen the luxuriant harvest that was destined to issue from the little seed he had prayerfully planted on the bleak hillsides of Arran. The early days of the

SCHOOL OF ARRAN. were not, however, without those trials and difficulties which make beginnings proverbially weak, and which have been true of the lot of the saints. The old lives of Saint Enda—for several have been written—as well as the traditions still existing in Arran are filled with legendary anecdotes which detail with great minuteness the encounters of the holy abbot with a certain pagan chieftain named Corban, who at that time held possession of the island. Extravagant and improbable as many of these narratives undoubtedly are, they should not be altogether rejected. Various circumstances, such as the names of places, the traditions still extant, and local associations, all seem to indicate that these legends are but the echoes of authentic miracles which have become obscured by the lapse of centuries. It was near the alleged scene of one of the legends that St. Enda first celebrated Mass on the island. This spot—now known as Killanny—was selected as the site of his monastery. In due time a little dwelling, or stone church, the "proinceach, or rectory," house, and a cluster of cone-roofed cells were erected. Towards the maintenance of this establishment one-half of the island was set apart. The remaining portion was divided into ten equal parts, on each of which was erected a monastery governed by its proper superior. St. Enda ruled over all. Under him was elected a second in rank, who had the right of succeeding the abbot after his death. The first of these coadjutors or abbots is said to have been St. Benedict, brother of the famous Kieran of Saige, patron of the diocese of Ossory, who himself is said to have been one of the many great men who came to St. Enda to learn wisdom and holiness. The other traces of the internal government of the Arran community which have been handed down to us are of but little

importance. Enda ordained that those among the monks who happened to be bishops should have a separate place of burial. All others were to be interred in the common place of sepulture. This regulation seems to have given umbrage to a portion of the community. Eight of the old monks who had accompanied St. Enda to Arran expressed their dissatisfaction. They further found fault with what they deemed the unequal partition of Arran made by St. Enda. To put an end to any doubts which might exist as to his right of governing, the abbot ordered a *triduum* of fasting and prayer. When this was twice repeated, an angel, we are told, appeared and presented St. Enda with a chasuble and a Book of the Four Gospels—gifts which were understood by all to signify that to him was entrusted the two-fold duty of teaching and governing. These meagre details throw but little or no light on a question which, in recent years, has given rise to so much discussion among archaeologists. What was the rule followed by St. Enda and the monasteries of the early Irish church? To what system of monastic legislation is due the credit of having conferred so many benefits on civilization and of having given so many citizens to heaven? The well-known antiquarian, Sir James Ware, who, like Usher and Todd,

DEVOTED HIS ENERGIES to the fruitless task of endeavoring to identify modern Protestantism with the teachings and practices of the early Irish church, assures us that the community founded by St. Enda was a branch of the Canons Regular of St. Augustine. It is now, however, almost universally admitted by the best Irish scholars that this institute was unknown in Ireland until introduced for the first time by St. Malachy in the twelfth century. The rule exclusively followed by the monks of the early Irish church was that brought into the country by St. Patrick. This code was only a modification of the monastic system brought originally into Western Europe by St. Athanasius when exiled to Treves by Constantine the Great, in the year 336. It was a rivulet from the great stream which had its origin among the sands of the Thebaid and spread its fertilizing waters towards the regions of the north. Whatever doubt may exist as to the particular form of the monastic code adopted by the Abbot of Arran for the government of his young community, we are certain from the glimpses afforded us that it was based on the great fundamental principles of prayer, labor, obedience, and mortification of the senses. Fasting and abstinence of the most rigorous kind were strictly enjoined upon all. Meat was never used. All kinds of spirituous liquors

WERE ABSOLUTELY UNKNOWN. Bread, meal moistened with water, fish, herbs, and pulse were the only articles of food consumed by the members of the community. The exactness with which the rule of fasting was enforced is illustrated by an anecdote which we find related in Colgan's *Life of St. Enda*. To test the fidelity of his monks Enda is said to have subjected them every evening to the following curious ordeal. On the waters of Killanny Bay was placed a *curach*, or canoe, destitute of the usual covering of skins. Every monk was obliged to go into this *curach*. If the water entered—and nothing but a miracle could have prevented it—it was judged as a sign that the occupant had in some manner violated the rule. On a certain occasion all the monks except the cook had gone safely through the trial. Poor Gignas—for that was his name—no sooner entered than the boat sank, and he escaped only with a severe wetting. "What hast thou done, O Gignas?" asked the abbot. (Gignas confessed that, overcome by hunger, he had taken some of Kieran's dinner and added it to his own. "There is no room for a thief here," was the reply. So Gignas was obliged to go.

The monastery of Arran was a veritable beehive of industry. Labor was imposed on all as a kind of penitential duty. Those skilled in agriculture were appointed to the unromantic task of endeavoring to snatch a scanty crop from the inhospitable soil; some ground the corn, while others lunched forth in their skin-covered barks to reap the harvests of the deep. Copyists, composers, illuminators, and workers in vellum were employed in the scriptorium; lecturers and catechists gave instructions in the schools. In the meantime the prayers of the community were unceasing. The monks succeeded each other in the choir. They stood around the altar and chanted aloud the praises of God in the words of the royal Prophet. The soul and centre of this angelical world was

ST. ENDA. He was a model of all virtues, but above all shone his admirable sweetness of disposition and his self-denial. In selecting Arran as the place of his abode he was actuated by no other motives than a desire to hide himself from the eyes of the world, and sanctify his own soul and the souls of his brethren. By a wise dispensation of Providence, however, history has torn away the veil behind which he sought to conceal himself, and the former chieftain stands revealed to us in all the greatness of his soul and in all the beauty of his sanctity. Saint Cummin of Connor, who was born half a century (590) after the death (540) of St. Enda, and who is so well known for his famous letter on the Easter controversy, has left us a poem in which he pictures the holy Abbot of Arran living in a cell of flinty stone and practising austerities of such rigor as to seem almost incredible. Near the church of St. Benna, overlooking the village of Killanny, is still pointed out a rude building called the bed of St. Enda. In the words of Froude, who gives the result of a visit to Arran in his (CONTINUED ON THIRD PAGE)

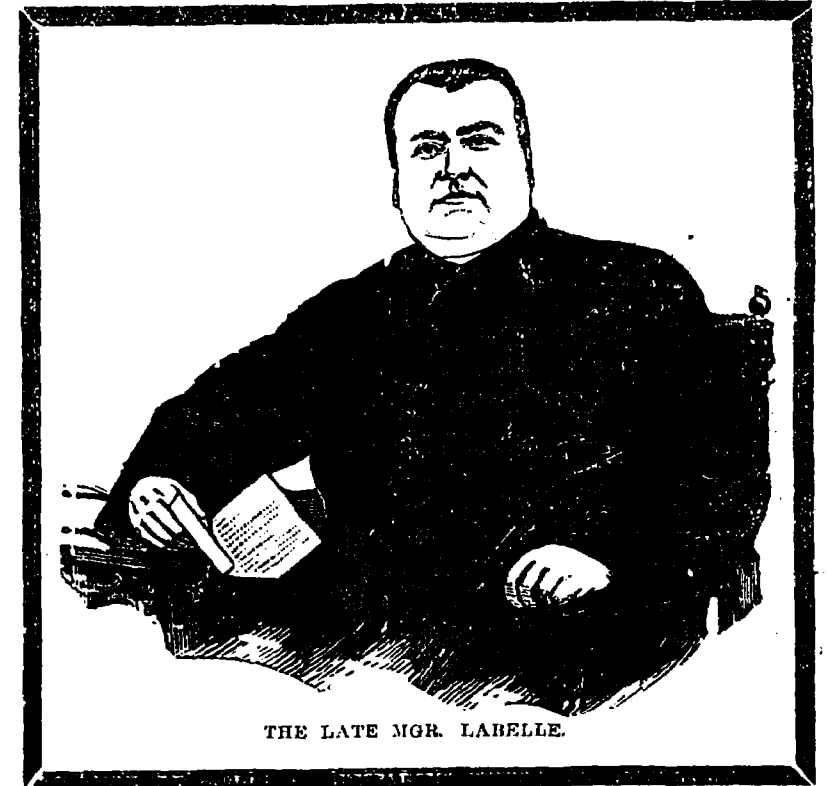
DEATH OF MGR. LABELLE.

SAD RESULT OF AN OPERATION.

The "Apostle of Colonization" passes quietly away—An unexpected end of a valuable life.

QUEBEC, January 4.—Mgr. Labelle, the venerable apostle of colonization, is dead. It appears that hernia, from which he has been suffering for a considerable time, produced paralysis of the bowels, and an operation performed by Drs. Ahern, Catellier and Hamel was intended to give him relief, as there were slight hopes of his recovery. It was four or five days before commencing to give him three doses of chloroform. The operation lasted for three hours, at the close of which time the heart had almost ceased to beat. The operation, though at first apparently successful, failed in its object, and towards night the patient became so much worse that a second operation had to be performed, this time without chloroform. From that time Mgr. Labelle slowly sank and died at 8 o'clock this morning. Almost up till the moment of his death he was chatting and joking with his attendants, his only regret being that he could not see his mother before he died. This was the first New Year's he had spent away from here. The last rites of the Church were administered shortly before his death by one of the Jesuit fathers. Cure Pelletier, of St. Jerome, arrived here this morning too late to see his old friend in life. The remains were removed in the afternoon to the Jesuit church, where the officer for the dead was recited by Father Turgeon and the Jesuit priests, Cure Pelletier, of St. Jerome; Cure Faguy, of the Basilica; Abbe Rouleau of the Normal school and several other priests. The *Liberator* was

gained his point against Sir George and established himself as a man of great character and pluck. A few years later he became Curé of St. Jerome, and in 1868 he commenced advocating the construction of the St. Jerome Railway. In the winter of 1871 or 1872, the price of wood rose so suddenly in Montreal that it was selling at \$14 or \$15 a cord. The deceased clergyman then decided upon a bold stroke in order to enlist public sympathy in favor of the projected road. He organized a large party of his parishioners at St. Jerome, who gathered one hundred cords of wood in that district, and started to drive into Montreal. The journey took two days and was considered quite an event at the time. Seated on the first load beside the driver was Curé Labelle himself, and as the long procession slowly wended its way down St. Lawrence street, it was followed by a large crowd. At Jacques Cartier Square the vehicles were lined up, and then the Curé of St. Jerome, on behalf of his parishioners, presented to the Mayor of Montreal for the poor of the city the one hundred cords of wood. This thoughtful act exerted great influence on the public mind in favor of the construction of a branch line to St. Jerome, and in the following spring several meetings were held for and against the \$1,000,000 by-law. At one particular meeting on Chabouillez Square, which was addressed by Sir Hugh Allan, Mgr. Labelle spoke in English in answer to the arguments of those opposing the vote. One of the arguments against the grant was that there was nothing to bring down from the north of St. Jerome but "babes and cord-wood," and in handling this accusation the corpulent curate said: "Well, I am one of the babes, and the cord-wood, well, you saw some of that not long ago," referring to his grant to the poor. He was subsequently very intimately connected with the advancement of the road, which he sought to have extended to Ottawa, and he was a very



THE LATE MGR. LABELLE.

sung by the choir with organ accompaniment by Mr. Ernest Gagnon, secretary of the Public Works Department. Among the large congregation present were Hon. Messrs. Charles Langheir, Gagnon, Duhamel, Rhodes, D. Ross and Joly. After the service people filed up to take a last look at the features of the venerable priest.

The deceased was born at St. Rose, county of Laval, in the year 1834. At ten years of age he was sent by his parents to St. Therese College, at which university he completed his classical studies. In the year 1856 he was ordained priest by Mgr. Pinsonnault. After fulfilling the office of vicar in several parishes, he was named curé of St. Jerome in 1868 and recently he was raised to the dignity of Monsignor by the Pope.

At 8.45 o'clock Monday morning the remains of Mgr. Labelle were again transferred, followed by several hundred citizens, including all the members of the Cabinet at present in town, to the Basilica, when the *levee du corps* was performed by the Rev. Cure Faguy. His Eminence Cardinal Taschereau sang the *Liberia*, assisted by the Rev. Mr. Bruchesi, from the Archbishop's Palace, Montreal, and Rev. Mr. Laframme, Professor of the Laval University. Upwards of sixty priests were present in the sanctuary, including Mgr. Paquet and Mgr. Tetu. The church was draped in the deepest mourning and was crowded with citizens. After the service the remains were conveyed to a special train and taken to St. Jerome. The Hon. Mr. Duhamel, Minister of Crown Lands, accompanied the remains. He was joined at St. Martin's junction by Hon. Messrs. Mercier and Robidoux. His Eminence Cardinal Taschereau sent a floral wreath to be placed on the deceased prelate's tomb.

Mr. E. L. De Bellefeuille, of this city, an old friend of the deceased, tells many INTERESTING STORIES of him. He recalls the fact that in 1860, when Mgr. Labelle was only a young curate of the small parish of St. Antoine Abbe, he forced himself into prominence by a fight which he waged with Sir George Cartier in the press and in Parliament, over a certain territorial division of the parish. In this dispute he fought so continuously and ably that he

plied: "That is too bad, because few people will understand it." He always had a joke to tell and he even perpetrated one on His Holiness Leo XIII. when received by him in private audience on his last visit to the Vatican. The interview being finished, the Curé rose and walked to the door of the chamber, the Pope accompanying him. The Curé made an unsuccessful attempt to open the door, when the Pope said: "Pardon me, I will open it," and suiting the action to the words, Leo XIII. opened the door with a turn of the hand. "It is naturally very easy for you to do so, your Holiness, since you hold the keys."

The remains of the late prelate lay in state in his presbytery at St. Jerome, and thousands of people flocked from the north counties to take a parting farewell of the Apostle of Colonization. Hon. Geo. Duhamel, Commissioner of Crown Lands, who headed the Government deputation accompanying the remains, in conversation said: "Never did I witness a more touching sight than that which was presented to us as we arrived at St. Jerome last evening. There were several thousand people at the railway station, which was draped in mourning, as were the streets. As the remains were conveyed through the streets the people knelt in the snow with uncovered heads, feeling that they had sustained an irreplaceable loss." A special train for those attending the funeral will leave Dalhousie square at 8 a.m. on Thursday.

A TERRIBLE ACCIDENT.

A Fire at a Bazaar Burns Several Children to Death. LONDON, January 3.—A terrible affair occurred at Wortley, near Leeds, yesterday at a school festival at which a bazaar was being held.

Part of the programme of the bazaar's attractions was a series of tableaux vivants, in which a number of the young girls and boys of the parish took part. For this display a main stage was erected in the school room, and to the right of the stage and opening upon it was a room used as a dressing room, or green room, by the children who had for weeks past been preparing for and looking forward to the event which was to result in such a terrible finale. Inside this dressing-room, just before the disaster, a crowd of joyous children were gathered, all the girls of the party being in light gauzy attire, and many of them covered in addition with cotton wool, used to represent snow. In addition several of the children also carried lighted Chinese lanterns, dangling on sticks above their heads. The tableaux vivants, then preparing, were intended to symbolise the winter frolics of the "Mummers" in days gone by. The parents and friends of the children were assembled in the schoolroom, forming a happy, chattering audience, prepared to admire and applaud everything said or done by their dear ones. Suddenly shrieks of terror issued from the little dressing room, and the audience sprung in alarm from their seats, the male portion of the assemblage making a rush for the schoolroom. The gentlemen were horror-stricken to see a number of children rush upon the stage with their costumes on fire. In a moment the air was filled with cries of terror from the children and from the ladies of the audience, many of whom then knew their little daughters to be in danger of death. Several ladies fainted, thus adding to the confusion. The gentlemen promptly seized the burning children, threw them upon the stage and smothered the flames which enveloped their garments with the curtains, mats, window blinds, anything they could lay hands on. In the emergency several of the gentlemen tore off their coats and used them to save the lives of the panic-stricken children. While the little ones were being rescued, shrieks of terror and groans rang throughout the building, the horror of the disaster being almost beyond description. Finally suffering children to the number of about twenty were taken to the Wortley Infirmary, while others were attended to at their own homes. Several of the injured are dead and others dying.

Sir H. Langevin.

OTTAWA, January 5.—A report that Sir Hector Langevin is about to retire, having obtained currency, that gentleman was seen recently, and in answer to questions said: "The rest I have had here during the last twelve days has had a favorable effect upon my health. I am now much better and hope to return to Ottawa by the middle of the month to resume fully my departmental and council work."

"Then it is not true," again queried the interviewer, "that you are on the point of withdrawing from politics, Sir Hector?"

"My intention is to be in my place in Parliament next session, as usual, if God spare my life, and therefore there is no truth in the statement," he replied, "that I am withdrawing from the Government."

C. X. M. S.

At a meeting of the Catholic Young Men's society last week a resolution was passed expressive of deep regret at the death of Mr. Frank Brennan of Chabouillez Square a young, but devoted member of the society; and as a mark of fraternal affection, it was decided that every member attend the funeral.

THE POOR IN IRELAND

A LABORED GOVERNMENTAL PORT.

Great Distress Acknowledged. Potato Crop—Proposed Measure. Attributing Relief.

DUBLIN, Jan. 4.—The Earl of Devon, viceroy of Ireland, and Secretary of State, issued a declaration which has been issued on the condition of the poor in the western part of Ireland. "The declaration says: 'Poverty is chronic in some districts and will, if the people are not aided, reach a stage of acute distress during the winter and spring. There is neither a resident gentry nor a substantial middle class to give employment nor are there charitable organizations to aid those who are unable to aid themselves. Out-door relief, except in cases of emergency, cannot legally be admitted except to persons holding a small quarter of an acre of land. Although none acquainted with the story of the Irish poor law would regard the relaxing of this rule as other than a public calamity, its maintenance unqualifiedly limits the capacity to deal with periods of exceptional distress. The question is not whether money ought to be given, but how it ought to be given, to what class, and for what special purposes. Elsewhere the injury might be confined to a class relatively small, but in the worst portions of the congested districts the whole community may be affected. All are poor, all can plausibly appeal for aid, and help recklessly given in response may infect whole townships with the vices and weaknesses of professional mendacity. We have spoken of this matter to many priests and others acquainted with the condition of the people. There was not one of them, however keenly they may have felt the sufferings of those amongst whom they lived, who did not admit that permanent ill effects followed from much charitable expenditure within their experience. Regarding the appeal for help, it is useful to say that tales of distress need not be

TAKEN AS AUTHENTIC

because they are couched in strong and seem to come from well informed quarters. The desire to stimulate flagging charity has been a fruitful source of exaggeration. We do not know that there is any reason to suppose that in Ireland this tendency is likely to be controlled by long established habits of discipline. It is not easy adequately to check such statements even by personal observation aided by statistics however accurate. "In regard to the failure of the potato crop small occupiers in the west seem at first sight all to live much in the same way. They live in the same cabins, cultivate the same kind of holdings and are clothed with the same kind of dress. It would be natural to conclude that in all places where the failure of the crop is the same the district is the same, but such is not the case. In no district does the bulk of the community live wholly on the potato. Every district has means of livelihood independent of the potato, such as flax, labor in England, cottage industries, kelp making and sales of farm stock. The result of the failure of the potato crop is, therefore, a misleading guide to the degree of distress existing among the people. Other elements in the finding of the position of the people are the amount of their savings and their debts and credit with local tradesmen. Furthermore in the organization of any plan of gratuitous assistance caution is necessary in order that it shall not interfere with the system of relief work. Several thousands of pounds weekly are already distributed in the form of wages in the districts most in need. Those getting wages through work ought not to

GET CHARITY WITHOUT IT.

The conclusion we come to is that charitable aid ought to be confined to families which are in serious want and which having no able bodied persons among them cannot derive benefit from the railway relief works; second, to providing meals in the schools for children attending them; and third, to supply clothes for children unable to procure such elsewhere. These forms of assistance are less liable to abuse than others. The declaration proceeds to discuss the requisites for a good distribution of aid among the poor. The authority for such distribution, it says, should be single, not the vesting of this authority in more than one person would cause confusion as to areas and in quality of result, and would lead to no rational adjustment between needs and means. The distributing authority ought to command all available means of information of the condition of the people throughout the country.

(CONTINUED ON THIRD PAGE)

Mr. Laurier in Canada.

QUEBEC, January 5.—Mr. Laurier had a long secret conference with some of the principal supporters here at the St. Louis hotel on Saturday. It is understood that it had relation to the coming elections to fill the vacancies for Portneuf and Kamouraska and that Messrs. Deltombe and Guay were chosen as the party's nominees for two seats. It is not known whether the Government candidates would be certain of election, as the Provincial Council is now holding a session in which the election of members is in order.