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Benedictines Leave France for the Isle of Wight.

(New York Sun.)

London, Sept. 27.—In France they are talking of the exodus of the congregations; in England one hears of the religious invasion of the Isle of Wight. Both refer to the same movement. The French religious orders, or many of them, are leaving their long-established homes in France and seeking the hospitality of other lands where they hope to be free from interference.

The cause of this self-exile, which is assuming large proportions, is the new Associations law soon to go into force in France. Hitherto, certain religious confraternities in France have been authorized, and others have been tolerated. The new law makes it necessary for every community to apply for authorization. Communities which refuse to apply, or fail to get their applications granted, will be dispersed. The result has been that these orders of monks and nuns who prefer exile to Government supervision have for months past been making ready for themselves homes in foreign lands, and are now beginning to move into them.

Two of these bodies, both Benedictines, one consisting of some 80 monks, and the other a sister community of nuns, have established themselves in the Isle of Wight. The former have installed themselves in Appuldurcombe Park House and the latter are in Cowes.

"We have come away," says Father Gallois, the head of the Benedictine monks, "because we could not continue to live in France according to the rules of our community under the new system of Government inspection. They would require admission to the monastery, the right to inspect our books, to know how we derived our income and how it was spent, to investigate the proceedings and resolutions of the chapter. Then they proposed to tax us heavily."

Under these conditions it would be impossible to preserve the seclusion of our order. There is no secret about our income. Many members of the order are wealthy men; they bring their wealth into the community. Others are poor; they share in the common property of all. We make money only by the publication of books written by brothers of the order. Our lives are passed in study—those of the priests of the order. There are lay brothers, who perform the domestic duties of the monastery."

The Benedictines are not a teaching order, and the only relations they will have with their new neighbors in the Isle of Wight will be the celebration of mass, which the public will be welcome to attend. Their daily life, according to Father Gallois' description, is one of great simplicity.

"We rise at 4 o'clock winter and summer, and attend matins and

lauds. At 8 o'clock there is a light breakfast—a cup of coffee and bread. Mass at 9 o'clock—always a mass with singing. Music is one of the features of our order, and we have revived the Gregorian music. We attend vespers in the afternoon, complete in the evening. In the intervals of service we study the Scriptures, the works of the fathers, all literature bearing upon our religion. Three days a week we fast—on Mondays, Wednesdays and Fridays. Then, of course, there are the special fasts of Lent, of Ember Days, of the vigils of saints."

The internal arrangements of the monastery are in keeping with such a life. The floors are bare, the furniture is of the plainest. Even in the chapter room, where the parliament of the community is held, the walls are innocent of decoration, the floor is carpetless and the chairs are of the commonest Windsor variety.

It is an interesting coincidence that it should be a body of Benedictines that has first sought refuge in England from the Associations Law and also that Appuldurcombe House should be their new home. Appuldurcombe House, recently a school, was the site of a Benedictine monastery far back in the Middle Ages. After the lapse of centuries it is a Benedictine monastery once more. It was the Benedictine order also that gave to Canterbury its first Archbishop, the first of a long series of Benedictine Archbishops. St. Augustine, who came to convert England at the bidding of Pope Gregory the Great in 597 A. D., was a Benedictine monk and was welcomed to England by Ethelbert's queen, Bertha, the daughter of the Frankish King of Paris.

These newcomers to England, who may be followed yet by many more, are only a small fraction of the Roman Catholic orders which already have their headquarters in England. Some fifty different religious orders for men are already established in this country, with 235 monasteries or congregation houses. There are monasteries in Wales and in Scotland, and several in the very heart of London, one almost under the shadow of St. Paul's.

"Their lives," says a writer on this subject, "are as varied as that of the outer world. There is the bearded workaday Franciscan living in the slums of South London, maintaining hospitals for the sick and caring for the poor, after the manner of his founder of Assisi. There is the rigid Carthusian in the great monastery at Parkminster—reputedly the largest Carthusian monastery in the world—living a life of the most severe asceticism, confined mostly to his cells, never tasting flesh meat, fasting three times a week. There are some Benedictines in Devonshire who run a great patent medicine factory, which they advertise in their own press after the usual fashion of that class of goods."

"Although about one-third of the whole of the monasteries in England belong to the Benedictines it is probable that the Jesuits are exercising the most wide influence on thought here. They are frank and wholly working for the conversion of England. In the English province they have 691 members, 320 priests, 228 scholastics (members whose training is not yet completed), and 119 lay brothers. But out of this total 117 must be deducted for those in this province who work in the missions in Malta, British Guiana and Rhodesia.

"The novice who desires to become a Jesuit in England is first sent for at least two years to Mairnesa House, at Roehampton, where he devotes his time to the study of the Humanities. From here he goes to St. Mary's Hall, Stonyhurst, for a three years' course of philosophy, then to St. Benoit College in North Wales for a four years' course in theology. Acting on their recognized principle of caring for the education of the youth, the Jesuits have three boarding schools and five day schools for boys. They control several well-known churches, such as Farm street, and have thirty-four establishments in England, five in Wales and two in Scotland. But their greatest work here, perhaps, is done by personal influence and through the printed page.

"From the Jesuits, turn for contrast to the Capucian Franciscans. While there are many cultured Capuchins, their work is rather rough-and-tumble, in close contact with the lives of the poor. Their very appearance, with their rough beards, their coarse garments, their practical ways, proclaims them the Salvation Army of modern Catholicism. In South London they are doing a great philanthropic work, largely among the poor of their own faith. At Pantessaph

in Wales, with the help of the late Earl of Denbigh, they built up an agricultural colony. The place was wild mountain country, without roads or trees, a black, barren moor, overlooking the sea. The monks have tilled the land, and have built up a picturesque friary, now quite a holiday resort for Roman Catholics from the north.

"The Capucian Franciscans today have six monasteries in the English province, with 101 members. They are at work in Pantesaph, Chester, Olton, E. C. H. Peckham and Crawley.

"The Franciscans proper, who have also six houses in England, are more a preaching order. They number about eighty members; they work parishes, conduct retreats, and study. Father David, who has recently succeeded to the post of Vicar-General in Rome, is an alumnus of the English province.

"The ancient rivals of the Franciscans, the Dominicans, 'washed dogs of the Lord,' have about a hundred members in this country in nine monasteries, of which St. Dominic's Priory on Hove's Hill, with its large block of buildings and fine cathedral-like church, may be taken as a good example.

"As a sample of the purely philanthropic orders, we may take the Brothers Hospitallers of St. John. Their one work is to maintain homes for the sick, for incurables, for the old and the helpless, and asylums for lunatics. Most of their activity is on the continent, but they have under their care the hospital in Scorton in Yorkshire, which was founded in 1880 for the reception of male patients suffering from chronic infirmities, paralysis, old age, or requiring change of air.

"Then there are orders which stand, as it were, half-way between the monks and the secular clergy. Of these the Canons Regular are typical. Before the Reformation they had charge of some of the most important religious houses in England. To-day they have several places in Cornwall, Dorset and London. They live in community, but their work is largely that of parish priests."

St. Mary's C. L. & A. A.

The regular meeting was held at the rooms of the Association on Sunday afternoon, the President, Mr. D. A. Carey, in the chair. A large number of members were in attendance, and five new members were proposed for admission.

Considerable time was taken up in the discussion and adoption of the Athletic Committee's report for last season.

Mr. J. G. O'Donoghue, the returning officer, handed in the official returns of the recent election. After an interesting address by the retiring President, Mr. D. A. Carey, the new officers were installed, and the chair and vice-chair occupied by Mr. C. J. Read and Mr. J. J. Murray, respectively.

The new Athletic Committee was elected, and is composed of the following members: D. A. Carey, J. Finn, P. J. Lowe, S. P. Grant, J. C. De Roher, G. Furlong, J. J. Clarke.

Owing to lack of time, the election of the remaining committees was left over till next Sunday.

By a unanimous vote the condolence of the Association was extended to Mr. W. T. Hanrahan on death of his sister.

Knights of St. John

At the last regular meeting of St. Mary's Commandery, No. 216, held at Cameron Hall, on Oct. 24, the following letter of sympathy was read and a copy ordered to be sent to Bro. Chas. Bird and to The Catholic Register for publication: "Sir Knights and Brothers—The bereavement which has befallen our much respected Brother, Sir Knight Bird, in the loss of his dear wife calls forth our sorrow and sincere sympathy with him and his family. In this time of sorrow we respectfully beg to be permitted to contribute our humble quota and to mourn with them a loss which none but those who are thus afflicted can fully realize; for a home without a mother is a lonely one indeed. But God, Who holds the thread of life and guides the destinies of our mortal habitation, never abandons those who never abandon Him. We humbly pray that He who has the power of taking away may also give our Brother and his children that strength of will and gentleness of resignation which is so beautifully consistent with the teachings of Catholicism. Mrs. Bird suffered much but cheerfully, and may her pains and suffering in this life gain for her a place of happiness and a crown of glory in Heaven."

FATHER EUGENE O'GROWNEY

His Death an Irreparable Loss to the Gaelic Movement.

The Gael for October asks the co-operation of its readers in raising a fund to send home to Ireland in fitting state the remains of the late lamented Father Eugene O'Growney, whose body now lies in a lonely grave in California.

In connection with this appeal The Gael gives a very interesting sketch of the life and work of Father O'Growney, which we reproduce below:

Of all the leaders of the great Gaelic revival which is creating such a revolution in Ireland there was none so deeply loved, so tenderly cherished and respected as Father O'Growney.

Eugene O'Growney was born at Ballylallon, Athboy, County Meath, in 1863, and was only 36 years old when he died, on Oct. 18, 1899, in the Sisters' Hospital at Los Angeles, Cal.

Father O'Growney's parents did not speak Irish, and he often related that he did not know there was an Irish language until he entered St. Fina's, the diocesan seminary at Navan, County Meath. When he discovered there was a national language he resolved in the first place to make himself acquainted with it, and in the next place to do all in his power to restore it to its proper place in Ireland as the language of the country.

In the fall of 1882 young O'Growney entered Maynooth College, where he studied for six years, spending all his leisure time in studying Irish and the Irish history and antiquities. He had the advantage here of meeting Irish-speaking students, and he commenced systematically to collect a vocabulary as well as to perfect himself in Irish conversation.

He was ordained in 1889, and was appointed a curate in the parish of Ballinacarrig, County Westmeath. In 1890 his reputation as a Gaelic scholar had spread abroad, and he was made co-editor and treasurer of The Gaelic Journal, which had been started by the Gaelic Union a few years before. A personal friend who knew him intimately tells the story of his life-work as follows:

A FRIEND'S TRIBUTE.

"The first step that brought Father O'Growney's name before any section of the public was his taking up the editorship of The Gaelic Journal. Previous to this, during his vacations as a student in Maynooth, he had paid several long visits to the Aran Islands and other districts to learn Irish as it is spoken. Other students of Irish up to this time, who had made up their knowledge mainly from books had been inclined to look down on the Irish of the people, and to suppose that nothing was to be learned from them. Father O'Growney's instinct told him that neither a successful language movement nor a resuscitated literature was at all possible unless the language of the people of to-day was made the foundation of the work.

"In Aran he chose Inis Meadhain (Middle Island) as his place of study. This island contains about 500 inhabitants, every one of whom speak Irish. It had previously been visited by Professors Zimmer and Kuno Meyer, the well-known philologists and Celticists, and by Mr. O'Muirenin, who are still often talked about by the islanders. But it was Father O'Growney who established the reputation of Inis Meadhain as an Irish 'summer school.' The house where he usually stayed—Páidín MacDonnacháin's—was playfully christened the Irish University by the then parish priest, Father Michael O'Donoghue, Feannacht De Le n-anam.

"The first fresh stimulus that led to the renewed vigor of the Irish language movement was given by the Irish bishops when they decided to re-establish the chair of Irish in Maynooth. The significance of this event in the history of the movement has been too much lost sight of. At the time when the bishops, of their own motion, came to this decision, the fortunes of the Irish language had touched the lowest depths, and the number of

THOSE WHO SPOKE THE LANGUAGE

was smaller than at any known period of Irish history. In the ten previous years the number had fallen from close on 900,000 to less than 700,000, if the census returns are at all to be relied on. The

movement on behalf of the language had almost been lost sight of. Think, then how much it meant when the Irish hierarchy resolved to raise up the study of Irish once more in the chief centres of Catholic education? This auspicious resolve was correspondingly fortunate in its fulfillment. The revival of the Gaelic chair just at this juncture when Father O'Growney was marked out as its natural occupant seems nothing less than a special act of Providence.

"Meanwhile Father O'Growney had taken charge of The Gaelic Journal. This periodical had been set afoot by the Gaelic Union in 1882, but the Gaelic Union as an active body had come out of existence in the eighties, and its journal was carried on chiefly by means of a generous subsidy by Rev. Maxwell H. Clarke, a Protestant clergyman. When Father O'Growney came into charge in succession to Mr. John Fleming, since dead, The Gaelic Journal made a fitting appearance at intervals of three months, more or less, and had about 150 paying readers, and another hundred or so who did not pay. By Father O'Growney's efforts the journal was once more brought out as a monthly, and its circulation was run up to about 1,000.

"About this time he commenced in The Weekly Freeman his famous series of

SIMPLE LESSONS IN IRISH, which at once attained widespread popularity. Over and over again I have heard people comment on the extreme simplicity of Father O'Growney's method. It is Gaelic in homoeopathic doses. You learn the fundamental principles of the language, its pronunciation, and a vocabulary of several hundred ordinary words without feeling that you have learned anything. Perhaps not fewer than 50,000 individuals have been beguiled by these lessons into making some acquaintance with the language of their ancestors. The Archbishop of Dublin took the keenest interest in the preparation of the lessons, and it is believed that to his suggestion was due the adoption of the 'key-word' device by Father O'Growney.

"All his publications and his life bore the motto of the 'Four Masters'—Chum gloire De agus onora na h-Eireann—for the glory of God and the honor of Erin."

"Father O'Growney's scholarship was recognized by the Royal Irish Academy, of which he was elected a member, and he was also a member of the Society for the Preservation of the Irish Language."

OBITUARY.

MRS. MICHAEL REDDEN.

On Sunday morning, Oct. 20th, there occurred at Pickering the death of Mary, widow of the late Michael Redden. A native of Ireland, she was brought to Canada at an early age, her parents settling in the Township of Pickering. There she was married to Mr. Redden, and a family of nine blessed this happy union. Her husband passed away some years ago, and she had also to mourn the loss of one daughter, Mrs. Paul Kelly, and three sons the latter of whom was the late Father Redden, for four years assistant at St. Paul's Church, Toronto. Five children still survive her, two of them Sisters of Loretto Convent.

A resident of Pickering nearly all her life, she died all by her quiet, retiring and Catholic life. As a faithful wife, a devoted mother and a kind neighbor, she put into practice the teachings of her faith, thus winning the esteem of relatives and friends. She had been ailing for more than a year, and fortified by the rites of her beloved Church of late awaited to resign her soul into her Creator's hands.

The funeral took place the following Tuesday to the Catholic Church and cemetery in Pickering. Father Sheridan celebrated the Requiem High Mass, and also conducted the obsequies at the grave, assisted at both by Father O'Leary, cousin of the deceased. May her soul rest in peace.

CONDOLENCES.

At the last regular meeting of Division No. 4, Ancient Order of Hibernians the following resolution was unanimously adopted:

Whereas the members of Division No. 4 having heard with sincere regret the sad loss sustained by Brother John Foley in the death of his brother;

Resolved, that this Division tender to Brother Foley and family their sincere sympathy in their sad affliction.

Resolved, further, that copies of resolution be forwarded to Brother John Foley and family, and also to The Catholic Register for publication. Signed on behalf of Division No. 4, Frank Newman, recording-secretary.

Presbyterian Minister Joins the Church.

The announcement that the Rev. John Charleson has left the Church of Scotland and resigned the pastorate of the Thornliebank parish church, Paisley, in order to become a Catholic, has caused quite a sensation in Scotland. The reverend gentleman addressed his congregation for the last time on Sunday, when there was a large attendance. It was, he said, his duty to say the most painful word that could ever fall to his lot—to say to them, his people, who were dearer to him than life itself—the word farewell. After long and deliberate study and prayer and struggle, a vision of God had come to him, and he could not but obey the Heavenly call. Perhaps he did do wrong in confessing how he had been the conflict of his soul before he could resolve to leave that Church which had been built and raised, as it were, out of his heart's life, but that was a smaller matter compared with the saying of farewell to those who had lovingly and devoutly assisted him and joined with him in that house in worshipping the Eternal Father. How dear and helpful and comforting they had all been to each other, or rather they had been to him, especially during the last few years, words could not express. That pulpit was not a proper place for his expressing the reasons for his withdrawal from the Church, and, no doubt, they would have an opportunity of learning them later on. His prayers would never cease to be offered up for them, that they might be led into the way of truth. After this statement Mr. Charleson completely broke down, and many of the ladies of the congregation were moved to tears. The benediction was solemnly pronounced, and for a minute or two afterwards Mr. Charleson stood facing the altar engaged in silent prayer. The congregation retained their seats until he had entered the vestry, and the silence was most impressive.

The editor of The Glasgow Evening News is greatly disturbed over the conversion, and does his best to discount its importance. He says: "Mr. Charleson is not the first Presbyterian minister who has gone over to Rome—not as 'pervert,' as he may declare, but as a 'revert.' It is unlikely that any of his congregation, hysterical and tearful ladies, or tearless men, will follow him. They may weep in secrecy of their hearts, but they will let him go, in the hope that they may find his successor a thinker and preacher free from religious hysteria and sacerdotal theatricality. Nor is it at all probable that the Presbyterian Zion will be shaken through the departure of one who, after all, goes to seek peace as a Christian in another Christian fold."

Mr. Charleson was appointed to the charge of Thornliebank eleven years ago.

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