



HENRY CHILLY, J. P. lingering in the valley, waiting by the shore; at scarce touched the water, his soul was wafted o'er.

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ELEVATION OF WOMAN.

BROUGHT ABOUT BY THE SPIRIT AND TEACHINGS OF THE CATHOLIC CHURCH.

Christ Taught the Equality of Men and Women and His Church Enforced This Doctrine.

[Catholic World.]

In a recent issue of the Forum, entitled "For Better, for Worse," contained the following passage: "The woman of the following passage, while raising the woman to a level of being 'one flesh' with the man, held her to be absorbed in him as 'bone of his bone and flesh of his flesh, giving her few or no rights of her own. Only of late years she has been recognized as a separate entity, with feelings, duties, rights—man's partner and helpmate, but not with the same adversary—not against the refined sensuality of Rome, but against the wild passions of roving barbarians. The result was a new era, with all the terrors of her spiritual power, with all the influence which circumstances gave her, the Church forced kings and feudal lords to respect the sanctuaries of virginity and to content themselves

the last traces of their former servitude. "The amelioration in the lot of woman," says M. Laboulaie, "is evidently due to Christian influences. It was not by an insensible modification that the Roman laws came to that. Their principles involved no such consequences. It was by an inversion of legislation that Christian ideas were inaugurated and secured to the mother a just preponderance. This legal revolution, which dates from Constantine, was the consecration of the great social revolution which had commenced three centuries before."

Time wore on. Wave after wave of barbarians rolled over Europe and bore with them the remains of Roman greatness. The world was sinking again into barbarism when the powerful arm of the Church was outstretched to its assistance. The Catholic Church grappled with those rude children of the forests, subdued their passions, tamed their wild spirits, softened their ferocity, reined their mania, and moulded their savage life into the elements of a grand Christian civilization. She fought again her battle for the elevation of woman, with the same weapons, but not with the same adversary—not against the refined sensuality of Rome, but against the wild passions of roving barbarians. The result was a new era, with all the terrors of her spiritual power, with all the influence which circumstances gave her, the Church forced kings and feudal lords to respect the sanctuaries of virginity and to content themselves

WITH ONE WIFE ONLY.

Were it not for the Church every castle might have been a harem, and woman again the slave of passion instead of the mistress of man's affections. M. Guizot bears testimony to the position of woman in the Middle Ages, he attributes her elevation to the wrong cause. He says: "The chief, however violent and brutal his outdoor exercises, must habitually return into the bosom of his family. He there finds his wife and children, and scarcely any but them; they alone are his constant companions; they alone divide his sorrows and soften his joys; they alone are interested in all that concerns him. It could not but happen in such circumstances that the domestic life must have acquired a vast importance; nor is there any lack of proofs that it did so. Was it not in the bosom of the feudal family that the importance of women, that the value of wife and mother, at last made itself known? In none of the ancient communities, nor merely speaking of those in which the spirit of nobility toward woman. The sole thought of the knight was duty and gallantry, as the sole inscription on his shield was "God and my lady." William Robertson, in his history of the reign of the Emperor Charles V., speaks thus of chivalry: "To protect or to avenge women, orphans, ecclesiastics, who could not bear arms in their own defence, were deemed acts of the highest prowess and merit." Much of the honor women receive in modern society may be traced back to the Middle Ages and to the spirit of chivalry called forth by the Church's attitude toward women. Says the same author: "Perhaps the humanity which the companions of the knights displayed toward women, the gallantry, and the point of honor—the three chief circumstances which distinguish modern chivalry—may be ascribed in a great measure to this institution, which has appeared whimsical to superficial observers, but by its effects has proved of great benefit to mankind."

FACTS ABOUT GALILEO.

NOT CRYED FOR BEING AN ASTRONOMER. The cry is kept up that Galileo Galilei was persecuted on account of a scientific principle, and the Church is represented as an enemy of science.

Galileo Galilei was born in Pisa, on the 15th of February, 1564. In the course of his studies he distinguished himself by brilliancy of talent so as to be appointed professor of mathematics in the University of Pisa at the age of twenty-five, through the recommendation of Cardinal del Monte. The interest taken by a Cardinal of the Holy Church in the promotion of Galilei is one more proof to show that the Church is always in the habit of encouraging rather than discouraging the development of scientific talents. In his lectures Galilei undertook to reject what at that time was received and maintained by his faithful followers of Aristotle almost as an axiom not to be doubted. This excited general discussion. The dispute was not carried on with that impartial spirit that had pervaded the debates of former philosophers. At last the question was brought before the Inquisition by Galilei himself, with the expectation that the Inquisition was proceeding slowly in the matter, "but Galilei," says Guicciardini, "was restless and persisted in his perpetual and intemperate quarrelling. He pretended that the Pope and the Inquisition should decide the Copernican system as based on the Bible. He was obstinate in this request; he gave more importance to his personal opinion than to that of his friends."—Guicciardini's letter, dated March 4, 1616. It is Galilei and not the Inquisition who brought up religious questions in a discussion of scientific principles. Moreover, it should not be forgotten that Galilei broke the promise he had freely made, according to the rules of discipline, constituted him amenable to punishment. That, contrary to well known rules, he published his famous book of dialogues, in which he not only ridiculed Pope Urban VIII., his best friend, but reaffirmed his system as certain. As to the cause of his condemnation we will quote the opinion of a Calvinistic writer who cannot be suspected of being partial to the Catholic Church: "The opinion set forth about the condemnation of Galilei is a romance. He was not persecuted for being a good astronomer, but for being a bad theologian. His discoveries made him many enemies, but it is the religious polemics which brought him before the ecclesiastical tribunal and nothing else."—Mollet du Pan in *Mercure de France*, Tom. 6, p. 141, Juillet, 1764. "Urban VIII." thus shamefully abused Galilei, had assigned him and his son pension, which was not the reward for service received, but the sincere expression of paternal affection

toward a man of sciences, as David Brewster says in his "Martyrs of Science."

Kepler, a student of the Protestant University at Tubingen, by defending the Copernican theory, raised such a storm from the Protestant professors as to save his life, he was compelled to pass to the Catholic University of Gratz, where he was received with welcome by the Jesuits.

We will let the Protestant Mr. Wolfgang Menzel speak on this matter: "The theologians of Tubingen condemned his (Kepler's) discovery because the Bible teaches that the sun revolves about the earth and not the earth about the sun. Joshua commanded the sun to stand still. He was about to suppress his book when an asylum was opened for him at Gratz. The Jesuits, who knew better how to prize his scientific talents, retained him, although he openly avowed his Lutheran faith. He was only at home he suffered persecution, and it was with difficulty that he succeeded in saving his mother from being burned alive for a witch."—*Life, etc.*, of Kepler; *Stoccarda, 1831*; C. Menzel, v. iii, 126.

THE NEW FRENCH CHURCH.

Laying the Corner Stone of the New French Church in Cornwall, by the Most Rev. J. V. Cleary, Bishop of Kingston.

On Tuesday, the 6th inst., His Lordship the Bishop of Kingston, accompanied by the Very Rev. C. H. Gauthier, of Brockville, arrived in Cornwall, and held a grand assembly of the clergy of the Diocese of Kingston. The conference lasted until Wednesday afternoon, when the greater number of the priests returned to their respective parishes.

On Thursday, the Feast of our Lady's Nativity, took place the solemn ceremony of the laying and placing of the corner stone of the new church which is being erected in East Cornwall for the benefit of the French speaking members of the parish. The Bishop was assisted in the ceremony by Vicar-General McDonnell, Dean Gauthier and Fathers Murray, Corbett and J. J. Kelly. Upon the conclusion of the significant rite, in which the Church pours forth her prayers to God, imploring those who help in it, and invoking the sanctifying power of the Holy Spirit upon the place to be dedicated to the service of the Most High, the following address in the French language was presented to the Bishop. It was read by Mr. Louis Charon in the name of St. Joseph the carpenter, grandfather of their great joy at the happy event of the day and the presence of their Bishop among them. They thanked His Lordship and also Father Murray, their local pastor, for their good will and successful efforts in promoting the work of the new church in course of construction, and helping largely in the honor of the Mother of God. They also made grateful acknowledgments to the congregation of St. Columban's Church for their munificent donation of \$1,500.

THE ADDRESS.

A Sa Grandeur J. V., Evêque de Kingston.—MONSIEUR, Permettez que vos enfants vous apprennent encore, pour vous manifester leurs sentiments de joie à votre arrivée au milieu d'eux, et exprimer à votre grandeur leur reconnaissance pour le donnement qu'Elle a déposé dans la cause Canadienne.

Deux mois à peine se sont écoulés depuis que nous avons eu le bonheur de reconnaître Votre Grandeur, alors nos espérances d'offrir une Eglise étaient brillantes; mais, aujourd'hui ces espérances sont accomplies, et nous voyons avec grand satisfaction en réalisation de nos vœux. Car déjà les fondements de notre Eglise sont posés, et n'attendant que la pierre angulaire de Jésus Christ pour recevoir la pierre angulaire de temps dans lequel nous et nos enfants serons un Dieu le reste de nos jours.

Nous ne pourrions laisser passer ce jour d'agréable sans offrir à Votre Grandeur nos plus sincères remerciements pour l'intérêt que elle a montré au succès de notre Eglise. Votre Grandeur sera heureuse aussi d'apprendre que la paix et la bonne volonté régnaient dans notre congrégation et également entre nous nos confrères Irlandais.

En terminant nous voulons remercier le Révérend Charles Murray du zèle qu'il a exercé parmi les siens en nous procurant la belle somme de \$1500 pour notre Eglise.

Veuillez, Monsieur, accepter nos remerciements, et croyez nous vos enfants très-obéissants. The Bishop, in reply, addressed the large assembly from the corner stone in terms of congratulation with the joyous feelings of the people and warm encouragement to perseverance in forwarding the holy work. He made allusion to the excellent feeling and spirit of brotherhood, exhibited by the Irish and Scotch Catholics of Cornwall towards their French brethren in the critical hour of the division of St. Columban's congregation from which he argued most happy results of permanent peace and unity among the Catholics of the several parishes and languages in the parish. His Lordship then dwelt upon the significance of the ceremony just performed, pointing out that the Church's prayers and symbolic rite would be without effect if the principal work of the day were His house to be merely a place of meeting, or even a place of prayer, when the people would assemble to offer homage to God by the singing of Psalms or the recitation of prayers in common. The house to be erected, over whose beginning the Church used such solemn prayer and ceremony, was to be above all things a place where God, himself, would dwell, to be the companion and consoler of His people. Here would stand the altar of sacrifice, upon which would be immolated His eternal Father, the Holy One of God—the victim of the new law—meriting grace and favor for us all. The new church would be a new home for the people, a place where the Catholic faith, the Church poured forth her most fervent prayers, giving voice and spirit to the Catholic heart, full of belief in the divinity of Christ's religion and the holiness which becometh the temple of the living God.

At the conclusion of a most eloquent, touching and instructive address, His Lordship imparted his Episcopal Benediction to the kneeling multitude, and then proceeded to take up a collection in aid of the building fund, when a handsome sum was realized.

The following day His Lordship proceeded to Carleton Place, to give confirmation and dedicate the beautiful church recently erected there. On Tuesday, the 18th, the corner stone of the Church of St. Charles in Twoon, will be laid, and laid by His Lordship. This is the sixteenth church which is either in building or in the diocese within the last four years—a striking evidence of the wise and vigorous administration and the indefatigable labors of our

great and good Bishop, to whom may Heaven accord many long years of life to bless and govern his loving and grateful people.

THE INSRIPTION.

The following is the corner-stone inscription: "Ecclesie Nativitatis Bæte Virginis Mariæ tætu filium tan Hilernorum et Scolorum quam Gallorum ultra colidatæ extruendæ lapidum hunc Annularum rite posuit Reverendissimus Dominus Dom. Jacobus Vincentius Cleary, Episcopus Kingstonensis die ordinavit Scito Idus Septembris. Anno MDCCCLXXXVII.

On the sixth of the Ides of September, in the year 1887, His Lordship, the Most Reverend James Vincent Cleary, Bishop of Kingston and local Ordinary, laid the corner stone of the church entitled to the Nativity of the Blessed Virgin Mary, about to be erected by the voluntary contributions of the faithful, the Irish and Scotch co-operating with the French.

CATHOLIC NEWS ITEMS.

The offer made by the Government of New South Wales of three hundred thousand acres of land to any missionaries who would undertake to civilise the natives, has been accepted by His Holiness the Pope.

The Emperor Francis Joseph, of Austria, has given him his private pocket 1,000 florins to Brother Marianus, Provincial of the Brothers of the Christian Schools, for the enlargement of the novitiate of the Order.

The Archbishops and Bishops of Germany who recently met in congress at Fulda, have drawn up a pastoral letter with reference to the Papal Jubilee, which will be read in all the churches of the Empire on Sunday next.

The great Capuchin convent at Beuron, in Sigmaringen, which was suppressed during the Kulturkampf, has just been reopened. Preparations are being made for the reopening of another Capuchin convent at Gorheim, and of Oulm Diocesan Seminary.

His Holiness the Pope has nominated the Abbé Louis, archpriest of Tesson, as successor of the late Mgr. Lachat. Mgr. Mollie will govern as Administrator Apostolic until the Canonical Council of Tesson and the Federal Council shall come to an agreement with regard to the extent of the diocese.

The Catholic journals of France state that it is intended to ask the Sovereign Pontiff to declare St. Joachim patron of those families in which the children are trained in a Christian spirit, and of primary schools. Such an action would, it is observed, greatly increase the devotion to St. Joachim, just as the cult of St. Joseph has been greatly increased since he had been declared the patron of the Universal Church.

On the occasion of the celebration of the centenary of St. Anne's Church, Bryulla, Bombay, the sodalists of the Immaculate conception belonging to the congregation presented to His Grace Archbishop Porter, S.J., a beautifully designed gold medal, which bore on the margin the Archbishop's motto, "In verbo tuo latet vita eterna," and in the center a massive chain of the same material.

On the feast of St. Joachim, the Pope announced that a large number of the villages of Macedonia had sent representatives to Mr. Ronetti, Apostolic Delegate to Constantinople, to express to him the desire of the people to be received within the pale of the Church, and to have priests sent to instruct them. Further despatches to the Vatican state that this movement is largely on the increase.

CAPITAL AND LABOR.

Interesting Speech by Mr. Fogg at a Mass Meeting Last Night.

It is estimated that there were over one thousand persons on Chaboulez square last night to attend the mass meeting and hear the lecture of Mr. F. M. Fogg, of Lansing, Mich., on the aims of the Knights of Labor. Mr. Fogg, upon being introduced, quoted statistics which proved that it was to the keeping down of wages that a heavy debt rate among the laboring classes was owing, while in New Zealand, where wages was high, the death rate was only 12.20 per 1,000. In England, on the other hand, 237,000 lives a year might be saved, if the working man were paid for as he is worth. He had the authority of one of the greatest medical men in the country for that. Was an organization that had for its object the saving of those lives worth the support of the people of Montreal? He held that it was, and urged them to support it. The Knights demanded the recognition by incorporation of their unions, and that laws should be passed to compel corporations to pay their men weekly. The credit system should be abolished and also the contract system. He also demanded the enactment of laws providing for arbitration between employers and employes. The workmen were always ready to arbitrate, as in the trunkmakers' case, but the employers were not. They demanded the prohibition by law of children under fourteen years from working in factories. The Knights of Labor had come to enlighten, to educate, to break down slavery and cast its chains into the St. Lawrence. They would be free or they would die in the struggle. They wanted to do away with barons and titled lords, and the majority must always rule. They demanded interest bearing bonds should never be issued, for a government debt is a government curse. The United States had reduced its debt from two thousand eight millions to one thousand millions, while Canada had been piling hers up to rail way monopolies. He asked them to make their law for so power in the rights by the capitalists were afraid of receiving justice. The Knights were accused of being agitators. They were, and they would agitate so long as capitalists stole and robbed them of the fruits of their labor. It was said that they intended to take the reins of government into their hands. It would be to do away with barons and titled lords, and the majority must always rule. They demanded the prohibition by law of children under fourteen years from working in factories. The Knights of Labor had come to enlighten, to educate, to break down slavery and cast its chains into the St. Lawrence. They would be free or they would die in the struggle. They wanted to do away with barons and titled lords, and the majority must always rule. They demanded interest bearing bonds should never be issued, for a government debt is a government curse. 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