

## ST. AUGUSTIN OF CARTHAGE

## AN INTERESTING LITERARY DISCOURSE.

REV. JAMES CALLAGHAN'S LECTURE AT THE WEEKLY CONFERENCE OF THE IRISH CATHOLIC YOUNG MEN'S LITERARY ACADEMY—A GRAPHIC DESCRIPTION OF THE LIFE-WORK OF ST. AUGUSTIN.

The I. C. Y. M. Literary Academy held its weekly conference Wednesday evening, in their hall, 92 St. Alexander street. Mr. J. J. Patterson, B.L., presided. A first-class programme was put on the stage. The President then introduced Rev. James Callaghan, who lectured on "St. Augustin of Carthage." The following is a detailed report of the discourse:

St. Augustin, the last on the chronological list of the Fathers of the primitive Church, was a towering genius among them in every department of knowledge, and left the deepest impressions on each succeeding generation.

St. Augustin, born (A.D. 354) in Tagasta, in Numidia, studied and taught at Carthage. For nine years he repudiated virtue and embraced Manichaeism. That error was first broached by Manes, a Persian slave (A.D. 277). It prescribed formal and explicit belief in two eternal principles equal in power. It was opposed to Persian Theology, and its author put to death as a heretic and a disturber of the public peace. In the Avesta or Persian Bible, compiled by Zoroaster B.C. 1800 or 2000, the doctrine of the one only God, Ahura-Mazda, or Ormazd, the principle of good, is mentioned, whereas Ahrima, or the principle of evil, is represented merely as a created spirit up in arms against the Sovereign Lord.

PERPLEXED IN MIND AND SICK AT HEART, Augustin sailed from Africa to Rome, the head-quarters of knowledge and letters, and thence to Milan, where he professed the art of public oratory, was joined by his mother (St. Monica), heard St. Ambrose preach, was charmed with the eloquence of the Bishop; then, moved to earnest thought and reflection, favorably impressed with the majestic style of the Sacred Scriptures throughout, and especially with the depth and profundity of the Epistles of St. Paul, entered the ranks of the Catechumens. An interesting and edifying account of the lives of the monks in the Egyptian deserts, by a companion of his, on his return from a voyage to these lands, brought about, as we read in his "Confessions," his full and complete intellectual and moral transformation. At the end of the recital, Augustin wept bitterly and soliloquized in this strain: "When? What day? To-morrow or after? What, not now? Why not stop, at this very hour, my iniquitous life?" A child in a house close by began to sing and concluded each couplet with this chorus: "Take and read, take and read." His tears stopped flowing, and in obedience to the divine inspiration, he threw open the writings of St. Paul, and the first words that his eyes fell upon were these: "Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and impurity, not in contention and envy. But put ye on the Lord Jesus Christ, and make no provision for the flesh in its concupiscences."—Romans, xiii, 13, 14.

He read no further, "I just finished these few lines," he remarks, "when a calm, peaceful light dawned upon my once troubled and distracted soul."

He was baptized in his thirty-second year, A.D. 385. After his conversion, Augustin, with his mother and brother, his bosom-friend Alype, and a few followers, withdrew from Milan to a neighboring country-place, where a whole year was devoted to monastic exercises. Augustin and his mother, at the expiration of the term, left with the intention of going back to Africa, but as they were about embarking for the opposite shores of the Mediterranean, her death, at the port of Ostia, postponed his return for a year. Back home again, his learning and holiness of life won universal admiration, and one day, while at Divine service, the whole congregation in the Church of Carthage besought him to accept the priesthood (A.D. 391). Valerian ordained him and chose him as his coadjutor and successor. Bishop Augustin, a convert from Manichaeism, combated the error with relentless vigor, while he spared the feelings of his hearers, who he pitied for old acquaintance sake. He was in the habit of remarking:

"Others, who ignore what difficulties beset the path of the truth-seeker, or what anxiety and groaning fill the depths of a soul in search even of a partial knowledge of God, or who never were beguiled into error, may get angry with you, but I, never."

IN TOKEN OF HIS GRATITUDE TO GOD, for the gift of his conversion, he reputed Pelagians so thoroughly as to deserve the glorious title of Doctor of Grace. At the beginning of the fifth century, Pelagius, a monk in the British Isles, denied Original Sin and the Redemption, and proclaimed the omnipotence of human nature in shunning all evil and performing all good without the concurrence of Divine grace.

He labored energetically to end a reversion of one hundred years' standing in Africa. It began in the days of Diocletian. By an imperial order all Catholic priests were summoned to hand over their faith-books to the common officers. The Communists were called "Traditores" from the Latin *tradere*, to give up, while the Dissenters not infrequently forfeited their lives. A crisis came in 312, when Cecilian was only appointed to the See of Carthage. A portion of the clergy refused to acknowledge his episcopal jurisdiction, on the ground of his having been ordained priest at the hands of a Bishop who had subscribed to the imperial injunction and set up against him Majorian first and Donatus then, with a succession of

der in the country. St. Augustin wrote against the sectarians, condemned them and brought them under the arm of the law. Then obstinacy outlived all threatenings, and kept them a long time in an attitude of revolt. In the closing years of his eventful life he composed his priceless theological works and published in the interests of the Christian soul his "Confessions," and his "City of God." Two years later, he had to contend with Genseric, the Vandaling, whom the traitor Boniface, Roman Governor of Africa, invited over from Spain to conquer the whole Province. Genseric obtained, by treaty, possession of Mauritania and advanced to Carthage. While the episcopal city was being besieged, he drew up in a pastoral letter a line of conduct for the guidance of his clergy. "Remain at your post," he wrote, "leave only with your congregations, and after them, for in like cases they flock to the church, and the priest must be there to baptize, hear confessions and console."

St. Augustin died in the third month of the siege, in the 76th year of his age, (A.D. 430).

Rev. James Callaghan was tendered a cordial vote of thanks, and announced, amid applause, his next Wednesday evening lecture on "St. Jerome."

## ST. ANN'S CHURCH.

REV. FATHER FLYNN, A POPULAR IRISH-CANADIAN PRIEST, APPOINTED ONE OF THE CURATES.

The parishioners of St. Ann's parish are delighted over the return of the Rev. Father Flynn, C.S.S.R., to their midst. The good father was formerly connected with St. Ann's church, but was transferred a few years ago to Ste. Anne de Beaupré, in order to attend to the numerous English-speaking pilgrims who visit that far famed shrine every year. Father Flynn is esteemed as one of the most popular Irish Canadian priests in this Province, and he has endeared himself to all those with whom he has come in contact, through his gentle and genial manner. The Irish parishioners of St. Ann's are to be congratulated on having added to the band of zealous and devoted Redemptorist Fathers who attend to their spiritual welfare, a priest who possesses in such a marked degree all the characteristics of the Irish—"Saggarth Aaron" as the Rev. Father Flynn.

## THE MONTH OF MAY.

THE EXERCISES IN ST. ANN'S CHURCH.

On Friday evening next at 7.30 o'clock, in St. Ann's Church, the opening exercises in connection with the devotions of the month of May in honor of our Blessed Lady will take place, and preparations for the event are being made on a grand scale. Every evening during the month a sermon will be preached, Rev. Father Flynn, C.S.S.R., being the preacher for the first week, the Rev. Father Catello, C.S.S.R., for the second, Rev. Father Schellhaert, C.S.S.R., for the third, and Rev. Father Strubbe, C.S.S.R., for the fourth week. The Ladies' Choir of 60 voices will sing at the seven o'clock Mass every morning as well as at the Benediction in the evening. The decorations of the Sanctuary will, it is expected, surpass anything that has yet been witnessed in St. Ann's Church, and we hope to give a full description of them in our next issue, but in the meantime all who wish to see something very beautiful, as well as to assist at a most impressive ceremony would, do well to attend the opening exercises on next Friday evening.

## BARON HIRSCH DEAD.

HIS GREAT CLARITY SAID TO HAVE BEEN THE OUTGROWTH OF AFFECTION.

Baron Hirsch died of heart disease, at his estate near Komorn, on Wednesday last.

Baron Maurice de Hirsch was the son of a banker of Augsburg, in Bavaria, and the grandson of a Jewish army contractor, who became enormously wealthy during the Napoleonic wars.

Baron Hirsch began his career as a banker, but soon saw the great opportunity for an enterprising man well supplied with capital to make money by covering eastern Europe with a network of railways. But capital and engineering skill were not enough to insure success. It required diplomatic tact of the highest order to overcome the rivalries and the anti-Jewish prejudices of the great and little states which have interests or territory in the Balkan country. The enterprising Baron had harmonized their differences, overcome all obstacles, and pocketed many millions as the reward of his labors. He was the constructor of all the great lines connecting central and eastern Europe, of which that from Buda Pesth to Varina on the Black sea is the finest.

His great interest in the Russian Jews on account of their persecutions led him to interest himself largely in their behalf, and he did this in the most practical way possible, by giving them large amounts of money, much of which has been expended in assisting the Russian Jewish emigrants. In one instance a committee of twenty Russian Hebrews from Warsaw called on him at his hotel in Paris. It took but a few minutes for them to tell their mission, which was an appeal for the education of the children of their race in Russia. Without discussion or hesitation he gave them a check for \$50,000,000.

## MGR. LAURENT HONORED.

Very Rev. Father Laurent, pastor of St. Mary's Church, Lindsay (and Vicar General of the Diocese of Peterboro), has been created a Roman Prelate by His Holiness the Pope. We heartily congratulate Mgr. Laurent upon this well earned distinction at the hands of the Holy Father, and trust that he may long live to enjoy it.

## FATHER HOLLAND.

News has been received from St. Thomas in the West Indies, that the people there are very much taken up with Rev. Father Daniel J. Holland, C.S.S.R. He is doing very valuable work there. Father Holland, it will be remembered, was for years chaplain of St. Ann's Church and is the eldest son of the

late Thomas Holland. He went in 1889 to Belgium to study for Holy Orders, and was ordained priest on the 6th October last. The Father Provincial of the congregation, who was in this city on his tour of inspection a few days ago, spoke most enthusiastically of him, as a man of rare intelligence and ability, and one of whom the "Congregation of the Most Holy Redeemer" may be justly proud. The many friends of Father Holland will be glad to hear that his real sterling worth has at last been recognized, and that he is most contented in his self-chosen sphere.

## MANITOBA SCHOOLS.

The Opinions of Some of Our Contemporaries. (CATHOLIC COLUMBIAN.)

The Manitoba Remedial Bill has been killed in the house of its friends. It was withdrawn on April 15 by the Dominion Government in order to give time for the appropriation bills that had to be passed before the dissolution of Parliament on April 21. It was obstructed to death. A new parliament will soon be elected, but how its members will stand on the question of justice to the Catholics of Manitoba cannot be predicted. Meanwhile, until relief comes, the Catholics of the Northwest Province, who now for six years have seen their own schools confiscated and themselves coerced to pay taxes towards the support of Protestant public schools, must continue to endure their grievance. But let them be strong in the conviction that the end has not been reached. Their claim is just. Their petition for redress has been a proved by the highest court in the empire. Their parental rights are sacred. They must continue to agitate for justice, until justice is theirs.

## MICHIGAN CATHOLIC.

Just as we anticipated, the remedial bill for the restoration of the rights of Manitoba Catholics ended in a fizzle. The government withdrew it, as bigoted Orangemen and a few recalcitrant Catholics employed artifices of delay which rendered its passage before the expiring of Parliament impossible.

## NEW YORK SUN.

"Undoubtedly the Catholics of Manitoba have a right to separate schools under the British North America act, and under the Manitoba act, as these organic laws have been construed by the highest judicial authority. It is equally certain that the Protestants of that province will not concede to their Catholic fellow citizens the educational rights which they have been adjudged to possess. There is no solution of the question except a dissolution of the Dominion." When that dissolution comes, as it will in all probability if Greenway's unjust policy is persisted in, our northern neighbors will realize too late that a nation which allows a prospective organization to dictate its policy in matters of such importance as education, is inviting disaster upon itself; and the Canadian Dominion is not the only American land that would do well to make a note of that fact.

## Catholics at Oxford.

The Oxford correspondent of the Times says: "The H. belmald Council at its last meeting granted a license to the Rev. R. F. Clarke, M.A., of Trinity College, to open a private hall for University students at 40 St. Giles'. The new hall is to be started under the auspices of the Jesuit Order, and will consist of a certain number of its younger members, who are to pass through the ordinary honor-schools of the University, and take their degree. The step shows the widening influence of Oxford, and has also a considerable historical interest. It is the first instance of a return on the part of the religious orders to their former connection with the University."

In medieval times nearly all the orders had houses of study in Oxford. In the old buildings of Worcester College may be still seen at the foot of the staircase the arms of the various Benedictine monasteries, which sent up their young students to reside and study in Oxford, and the statue of St. Bernard over the gateway of St. John's still recalls the time when a Cistercian monastery stood there. Ever since the days of the Reformation movement, the Jesuit Order has numbered among its members not a few Oxford men and some former Fellows of colleges. For some time past the Order has been looking forward to a foundation at Oxford, but has hitherto been deterred from taking any step by the disavowal which the English university was regarded by the Sacred College of the Propaganda.

Now, however, the question has been reopened by Cardinal Vaughan and the English bishops, and the result of their representations at Rome has been that permission has been given for the foundation, under certain specific conditions, of young Roman Catholics at Oxford.

We understand that the new hall is purely in view of the development of the literary and educational work of the Jesuit body, and is partly an almost necessary step to the adoption of the Oxford and Cambridge bachelors' examinations, instead of the London matriculation, as the final examination of the head form of the various Jesuit colleges for boys throughout the country. Jesuit education has, as may be gathered from the manual, the "Ratio Studiorum," from the very first corresponded in almost every detail of its studies to the classical side of the English public schools, and therefore, comes in with the Oxford course far better than with the programme of the London University. It may be anticipated that this new departure will be followed by a gradual increase of the number of Roman Catholic students at Oxford and Cambridge. It seems likely that the regular clergy will follow the example of the Jesuits by establishing a house at Cambridge, and the Benedictines are said to be looking in the same direction. We may add that Father Clarke, the principal of the new hall, was formerly a Fellow and tutor of St. John's College. He joined the Roman Catholic Church in 1869, a short time before the abolition of tests, and was the last Fellow of a college who had to resign his fellowship on ceasing to be a



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## A WORD TO CATHOLICS.

The following is an extract from an eloquent sermon delivered by Archbishop Ireland, at the consecration of Bishop O'Gorman.

"And now, Catholics, to your work in America! I speak to the episcopate and to the priesthood, who are the leaders, and to the laity, who are the soldiers. And if time were mine I should dwell upon the special duties born of special opportunities, which devolve upon the laity in America. Never, in her long journeyings through the world, did the Church come upon a fairer land than America, more worthy of her love and zeal, and promising richer returns for this love and zeal. The American people, having in such rich profusion the gifts of nature, need but these supernatural truth and grace to be God's chosen people in this era of the world's history."

## THE CATHOLIC UNIVERSITY.

"Leaders and soldiers, remember with what arms you are to conquer. They are those of truth and goodness, and the preparation for your work lies in the highest education of mind and heart which it is possible for you to obtain. To provide this education to priests and laymen is the mission of the Catholic University of America. I am honored to be able to pay to this morning my public tribute. Then art the glory of the Catholic Church in America; her destinies are largely in thy hands. No wonder that bishops and priests gather around thee in loyal support; no wonder that generous laymen recognize that in contributing to thy maintenance they are serving the Church of America in her best hopes and brightest aspirations. Prosperity be thine!"

## ADDRESS TO THE NEW BISHOP.

"Bishop O'Gorman, may I speak to you on this great day in your life. I need not tell with what delight I pronounce the name—Bishop O'Gorman. A life-long friendship, so close, so intimate, formed and nurtured, and scenes so endearing, binds us together, and makes us in veriest truth brothers. But friendship is too sacred that I dwell upon it in public pronouncements, but it between you and me. What I shall say is this, that your elevation to the episcopate fills my soul with joy, because I know you understand the dignity and duties of the episcopate, and are resolved to maintain the dignity and fulfill the duties. You understand, too, our age and our country. You love with all the fibres of your heart America, and you will serve her as a most loyal citizen. That to be a good citizen is to obey God and His Church will be the constant burden of your preaching. It is a great thing to be allowed to do the work of a bishop when that work is appreciated as the founder of the episcopate, appreciated in, and when the work is done in full accord with his mind. But it is especially a great thing to be allowed to do the work of a bishop in America, where opportunities are so rich, and liberty to turn them to profit so secure. The field of labor assigned to you brings you back to the Northwest—where, our childhood was passed, where, our earliest traditions of veneration and sainted bishops, a Croftin and a Grace, will stimulate you to great things; where all is new and plastic and ready for the impress of intelligence and zeal. In the name of all your fellow bishops of the Province of St. Paul, I welcome you to the Diocese of St. Paul, where devoted priests are ready to work with you for God, for souls and for country; where people, Catholics and non-Catholics, rejoice in your coming. May your episcopate be long and may it be fruitful of blessings to your people in South Dakota. I pray God to bless you and your diocese."

## SCHOOL ADMINISTRATION IN NEW YORK.

## A STATEMENT OF FACTS.

It is proposed to change the system of public school management in New York City, a bill to that effect being now under consideration. As it has been sent to the State Legislature at Albany to the Mayor for approval, there is a very strong agitation now going on against it, and in connection with this movement a subscription has been started for the purpose of waiting on His Honor the Mayor. Taking part in it was one of the School Commissioners, Mr. Strauss, a Hebrew, who took special pains to reiterate the charge that the school trustees are "ignorant, fanatical, bigoted, Catholics, mainly, and saboteurs of the public schools." He stated the facts as follows:

"Of the 118 trustees, there being two vacancies, 76 are Protestants, 31 Catholics, 8 Hebrews, 40 Republicans, 39 Democrats, 23 Reform Democrats, 1 Good Government; 6 women, 20 lawyers, 18 doctors, 1 judge, 1 ex judge, 5 bank presidents, 2 bank tellers, 7 retired merchants, 57 merchants, real estate dealers,

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Ladies' Black Tulle Gloves, White Points, Kid Bound, 4 large Buttons, 45c and 55c pair.

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