

The CATHOLIC CHRONICLE...

DEVOTED TO FOREIGN NEWS

IRELAND

CRIMELSS IRELAND.

London, Sept. 23, 1901. Again and again has Catholic Ireland led the other nations of Europe in regard to crimelessness, and now she once more holds that proud position.

The official statistics for the year 1900 have been made public, and these show a decrease of 10.2 per cent. in indictable offences and of 18.2 per cent. in minor offences as compared with the preceding year.

"ST. RONAN'S WELL" AND IRELAND.

It is not, perhaps, generally known that Kiltruddery, the beautiful residence, near Bray, of the Earl of Meath, to which public attention has been directed by the recent meeting there of the Philanthropic Reform Association, gave Sir Walter Scott an idea which he utilized in his novel, "St. Ronan's Well." Sir Walter Scott came over to Ireland on a visit to the first Lord Plunkett during his Lord Chancellorship, and spent some time at Lord Plunkett's seat, Old Connought. He subsequently became the guest of the Earl of Meath of the day, at Kiltruddery, where he was much interested in a dramatic performance in an al fresco theatre in the grounds. In a note in "St. Ronan's Well," Sir Walter Scott states that his description of the al fresco theatre in that novel is derived from the al fresco theatre at Kiltruddery. By the way, Kiltruddery, in "pre Reformation" times, was a religious foundation and the summer residence of the Monks of Thomas' Abbey, St. Catherine's.—Dublin Freeman.

THE IRISH IN ICELAND.

The Danish correspondent of the Morning Leader of London sent the following telegram from Copenhagen recently:

The Danish Arctic explorer, Captain Daniel Brun, who is now on his way back from Iceland, announces that he has come across the most ancient traces of the Irish colonization of Iceland. It will be remembered that before the Scandinavian settled there, Irish monks landed on the Isle and established themselves chiefly on the south-west of Iceland. Captain Brun has found traces of these settlements, going back to the farthest times.

FRANCE

A REMARKABLE DISCOVERY.

M. Urbain Gohier, the effervescent opponent of the Church, who formerly wrote for the Royalist Soleil, but is now on the staff of The Aurora, has made the strange discovery that the Socialist Party in France is probably controlled by a Jesuit. This is as good as the statement in The Times to the effect that the Jesuits were trying to direct all the other Orders in the matter of authorization to remain in France, a statement pulled to pieces by Father Du Lac in the September number of The Month. M. Gohier communicates his marvellous discovery in semi-syllabic form. He says: "The Socialist Party is led by Deputy Jaures; Deputy Jaures is led by his wife, and she is led by her confessor, who is probably a Jesuit." Deputy Jaures, who is a wealthy man playing at Socialism, has been fallen foul of by many of his party because his daughter recently made her First Communion. Anyhow, M. Jaures seems to have more respect for the religion of his ancestors than M. Waldeck-Rousseau, who is responsible for the Associations Law, which is causing the departures from France of so many monks and nuns, who the cynics with facile sneers say "are a good riddance," but whose Orders have, as the judicious well know, done good for centuries. The Imperialist paper controlled by Paul de Cassagnac warns M. Waldeck-Rousseau to beware of the fate of these other persecutors of religion, and Diocletians of the Republic—Gambetta, Jules Ferry, and Paul Bert. Gambetta died from the effects of a revolver wound in a miserable squabble with a woman who was not his wife. Ferry was literally hurled from power, was fired at in the street, and died a premature death. Paul Bert went out to Tonkin as Governor-General in the prime of life, and fell a victim to fever after he had been but a few months in that pestilential country. Many other cases as well as these might be cited of persons who, as is said in Ireland, "had no luck" owing to their fanatical opposition to the Church, and their responsibility for crises of martyrdom like the present one.

Father Bailly, who is now in Jerusalem engaged in pilgrimage work, will undoubtedly enjoy the attacks made upon him by the English press. He was elevated to the honor of special reference in a Times leader on

Tuesday last, dealing with Cardinal Vaughan's desire to have Assumptionists in London. In the leader in question, the valiant apostle, whom I saw last July busily engaged establishing a novitiate at Louvain, was referred to as the "Assumptionist fanatic." Father Bailly has already been alluded to by a vehement English Dreyfusard who wrote a letter to one of the London papers about him as "that ruffian Bailly of the Croix." Father Bailly can meanwhile console himself for English attacks, should he see them, which is doubtful, by the enthusiasm which greeted his recent message to the Eucharistic Congress at Angers. The famous Assumptionist sent his message from Mount Sion, wishing success to the Congress. The despatch was read, according to the correspondent of The Univers, "amid unanimous and prolonged acclamation." The Eucharistic Congress was attended by His Lordship the Bishop of Cork and by Count Moore, who, as far as can be ascertained, were the only Irish representatives present.

In the current number of The Etudes the periodical published by the French Jesuits, Father Burnichon distinctly announces that the Society will not apply for authorization to remain in France. At the same time the writer predicts the eventual return of the Jesuits, and he hopes that M. Waldeck-Rousseau will enjoy in his old age the glory of having in his turn proscribed the Society. Father Burnichon adds: "May this glory be lightly on him when he has to appear before Him Whose Sacred Name has gained for us so much hatred." According to a semi-official note, only seven Orders or Congregations of men are applying for authorization, the most important of these being the Dominicans. The Carthusians are ready to leave France, but Mgr. Henry, Bishop of Grenoble, is doing his best to keep the monks at La Grande Chartreuse, for their departure would mean the ruin of thousands of people in his diocese. The Bishop has been very courteously received by President Loubet and by M. Waldeck-Rousseau, both of whom hoped that the Carthusians would apply for authorization, which they would easily obtain. M. Loubet informed Mgr. Henry incidentally that his family had about four shares in the chocolate business controlled in the South of France by the Trappist monks, who have applied for authorization. The subject was mentioned to the Bishop because President Loubet had been represented as a preponderating shareholder in the monastic chocolate firm.

UNITED STATES

THE CATHOLIC YOUNG MEN.

Archbishop Ryan, in welcoming the 27th annual convention of the Catholic Young Men's National Union to Philadelphia, spoke as follows:

"My dear young men, I desire to welcome you to this Cathedral and to the city. It is a very great pleasure for me to see you assembled around the altar of God this morning in order to implore His wisdom that He may direct your deliberations and resolutions that you may attain the ends for which you are organized."

"It is mentioned in the Sacred Scriptures where a young man came to see our Lord and to speak to Him. The young man kept the Commandments, and our Lord, looking on him, the evangelist says, loved him. The heart of our Lord went out to him, for he was a pure young man, a loyal young man, loyal to God and loving his neighbor. So the Church of Jesus Christ loves young men, cherishes them and encourages them, especially those young men who, in the midst of trials and temptations are willing to make sacrifices for God and His Church. And the heart of the Bishop should go out like that of his Divine Master to the young men. You young men of this age have a mission to fulfill. There are many false principles obtaining more and more among the worldly, but you have the true principles and have them with the strength of faith, you not only think so, but you know so, because you have the teaching of the Church of God and of the Sovereign Pontiff, whose principles alone can keep together the discordant elements of human society. You have the true principles which human society needs at present."

"But principles are not enough. You must have the organization to carry out the principles. You must have an organization to work out your motto, 'God and our neighbor.' Men are trying to get rid of God's government, and therefore of human Government. No man has a right to govern another unless God gives that right. We profess to believe men free and equal, therefore what right has one to govern another? But if we are

told they are given the right by God and that all power is from God and that in that resistance the power resisteth the ordinance of God, then we must admit the right. Then the anarchist's system of logic must first get rid of God and the logical anarchist first becomes an atheist. The Catholic Church, with the conviction of faith which led men to face the lions in the arena, says and the Catholic young man says there is a God and He ruleth, and whatsoever ruleth does so, by His power. This is not an opinion, but a conviction for which every Catholic young man would die or cease to be a Catholic. . . .

CONFLICT OF CAPITAL AND LABOR.

"We see the conflict that is going on, and which is apparently to continue, between the upper and lower classes in society as we call them, between labor and capital. What power will conciliate the combatants? What power will prevent chaos? The poor workingman sees a man no better than himself, and perhaps worse, exerting paramount influence and says it is not fair; there is something wrong that this should be so in a country where equality is proclaimed. Then there is danger of rebellion. Where is the remedy? Behold in the Christian religion the remedy, the principle worked out here is capital and here is labor. Between them stands a Man He says, 'I, too, am a capitalist, King of Kings, Lord of lords, and My domain extends throughout the universe, therefore I have a right to speak to you, capitalist. And to you, laborer, I was a laborer, a carpenter's son and a carpenter Myself. I worked as you worked and had not a place in which to lay My head I belong to you. I am King of kings as well as a laborer. Then clasping the hands of Labor and Capital He unites them and says, 'Kneel and receive My blessing. You are brothers in Me. You are equal before My Father in heaven and will be judged impartially by Him, not by your position in life, but by your deeds; therefore live fraternally together.' The Church is Christainity organized. Not a mere number of ethical principles, no matter how admirable, but an organism. So should all bodies of Christians be well organized so as to act out their principles, benefit themselves, benefit their neighbor and give glory to God."

TRUE PATRIOTISM.

"Your organization, according to its original plan, was not merely to consist of literary societies, but your true power was to embrace all. Yours was to be one representative society having delegates from all other societies. Hence the means of advancing this Union will be the means of advancing all the societies embraced in it. And now ask of our Lord that you may work out the principles of your Union and be more faithful in the future. You have the positive faith, the positive morality and positive principles necessary to save your country. One of the first men in our country said to me recently, 'The future of this country lies in a great measure in the hands of your Church, with its unity and its wonderful organization.' Young men, be worthy of your name; be zealous. Love your country not by praising it with the lips, but by correcting it when necessary. Be like the true friend and father, correcting its faults and praying for it. Ask God to bless this glorious young Republic. Do all in your power individually and collectively as an organization to make the world more loyal to God and more loving to His people."

ENGLAND

CARDINAL VAUGHAN TO THE ENGLISH CATHOLIC CONFERENCE.

"My Lords, Ladies, and Gentlemen,—I had proposed to speak to-night on the topics of present interest to Catholics. But they are so numerous that I am compelled by time and circumstances to make a choice and to strictly limit myself."

ST. EDMUND'S RELICS

You have heard of St. Edmund the Martyr and King of East Anglia, and of the controversy that has arisen as to his relics. I am going to make a very open confession to you. Having built a cathedral, the thought and desire occurred to me of enriching it with the relics of St. Edmund, the King, which the tradition of Toulouse said were held as a precious treasure in the Church of St. Sernin. I was the more ready to give credence to this tradition, as in a learned life of the saint, published a few years ago in London, careful examination was made into the Toulouse tradition, and ended by treating its claim to the possession of the relics as practically proved. No critic or student, so far as I was aware, came forward to question the correctness of Father Mackinlay's conclusion. To me, who am, I regret to say, entirely without experience in studies of historical research, the matter seemed to be certain. I therefore petitioned the Holy Father to obtain this treasure for the

Cathedral of Westminster. And His Holiness,

DESIRING TO GRATIFY THE CATHOLICS OF ENGLAND.

and believing that Englishmen in general would be pleased to see the remains of a Saxon King brought back to England, obtained for us from the Archbishop of Toulouse what we all believed to be the bones of St. Edmund, the King. Shortly after their arrival in England two learned authorities, Dr. James, of Cambridge, and Dr. Bigg, of Oxford, wrote letters to The Times calling in question their authenticity. They did not seem to be absolutely conclusive; but upon the suggestion of the Bishop of Clifton and of Abbot Gasquet and others I determined to submit the whole question to experts in England and France, so that we may by means of their researches clear up the difficulties and turn a pious belief into a positive certainty one way or the other. This seemed to me to be all the more necessary, as Abbot Gasquet had written to inform me that he had himself made a slip some years ago by inadvertently saying that the arm of St. Edmund had been carried in procession in the fifteenth century, whereas he had just found that it should have been the arm of St. Botolph. But last Thursday Sir Ernest Clarke published the report of what appears to be an exhausted and careful examination into the question of the authenticity of the relics, so that the committee of experts I have referred to will have their task, I should think, very much lightened if they do not find that it has been already accomplished. I confess that Sir Ernest Clarke's evidence seems to me, who am, however, very far from being an expert, overwhelming and conclusive; and I, therefore, subject to further examination and verification by experts, hasten to express to him my hearty and sincere thanks for the service he appears to have rendered. It is through the efforts of a number of men in the course of last century—especially abroad—that historical methods have been perfected to a degree that 100 years ago would have seemed impossible. In many cases EVIDENCE CAN BE OBTAINED ON OBSCURE QUESTIONS,

and the degree of doubt attaching to many statements can now be justly estimated. To none are the investigations of historical research more useful than to the Catholic Church, which has everything to gain by the truth, while, at the same time, she possesses a known and a forgotten history longer and larger in volume than that of any human institution. Some of our friends may now, perhaps, inquire whether the discovery that the relics are not genuine will be a very awkward matter for the Church? To this I answer at once, Not at all. The question of the authenticity of relics like other matters of common history—it is a question of fact to be ascertained by the canons that guide human reason in historical research, and in weighing the elements that produce moral certainty. The Church pretends to no divine guidance for accuracy and certainty in such things as relics. No Catholic is bound by his faith to accept the authenticity of such things. It is a matter of human evidence. If the evidence satisfy him he accepts their authenticity; if it does not, he either suspends his judgment, or rejects it. According to Canon law relics cannot be exposed for the veneration of the faithful unless they have at some time been authenticated or recognized by the Bishop of the diocese. But authentication of this kind does not absolutely guarantee that they are genuine. It is a matter of evidence which is always open to experts. Relics known with certainty to be spurious may never be recognized or used as authentic. I remember that a few years ago a dealer in reliquaries in Rome palmed off upon several Bishops and others relics that he said had come from suppressed churches in Italy, and he

ATTACHED TO THEM FORGED CERTIFICATES OF AUTHENTICATION.

As soon as this was found out a circular was issued by order of the Holy See to all Bishops commanding the possessors of all such relics to give them up or to destroy them. 3. But, it will be further asked, Is not great irreverence committed by honoring false relics. To this the answer is, Yes, if you are absolutely certain that the relics are false. But, if you are not certain, if you simply accept the tradition that they are actually or probably genuine, there is no irreverence. The veneration shown to relics, pictures, and crucifixes is, as the Catechism teaches, only relative—the honor and veneration are intended for the person represented, and in the case of the saints the honor paid to them is always intended ultimately for God, mirabilis Deus in Sanctis suis. Take a domestic example. If you possessed a locket of what purported to be the hair of your mother you would venerate and wear it out of love for your mother, and you would not throw it away unless you became convinced that it was not her hair, but that of some one else. It is thus that we

deal with the relics of the saints—our love and veneration are for the person of the saint, and they are to this extent personal—that if we should venerate a spurious relic in the belief that it were genuine, the veneration, being relative and personal, would certainly not rest in the inanimate relic or picture, but simply in the person whose memory we have in our mind.

A STORY OF FATHER MATTHEW.

Good Words tells the following story about Father Mathew:

Brougham told Father Mathew, the celebrated Irish temperance advocate, that he was extremely abstemious in the matter of wine. In 1844, Father Mathew amused a large party at the house of an Irish nobleman in London by his attempts to convert the noble lord to teetotalism.

"I drink very little wine," said Brougham; "only half a glass at luncheon, and two half-glasses at dinner, and though my medical advisers told me I should increase the quantity, I refused to do so."

"They are wrong, my lord, for advising you to increase the quantity," said Father Mathew playfully, "and you are wrong in taking even the small quantity you mention, but I have hopes of you," and despite the good-humored resistance of Brougham, he invested his lordship with the green ribbon and silver medal of the total abstinence society.

"I'll tell you what I'll do," said Brougham. "I'll take the ribbon to the House of Lords, where I shall be sure to meet old Lord —, the worse for liquor, and I'll put it on him."

This announcement was received with much laughter by the company, for the peer referred to was notorious for his deep potations.

A few evenings later Brougham met him in the House of Lords. "Lord —," said he, "I have a present from Father Mathew for you," and he passed the ribbon and medal rapidly over the old peer's head.

"Then I'll tell you what it is, Brougham. By God, I'll keep sober from this night!" exclaimed the other, and to the great amazement of all his friends he remained faithful to his vow.

A SWISS FOLK TALE.

At noon one day a young peasant sat by the side of a wood and, sighing, prayed to God to give him a morsel of food. A Dwarf suddenly emerged from the wood and told him that his prayer should be fulfilled. He then gave him the pouch that he had on his side, with the assurance that he would always find in it what he wished to satisfy his thirst and hunger, charging him at the same time not to consume it all and to share with any one that asked him for food. The Dwarf vanished, and the peasant put his hand into the pouch to make a trial of it, and there he found a cake of new bread, a cheese and a bottle of wine, on which he made a hearty meal. He then saw that the pouch swelled up as before, and looking in he found that it was again full of bread, cheese and wine. He now felt sure of his food, and he lived on in an idle, luxurious way without doing any work. One day as he was gorging himself there came up to him a feeble old man, who prayed him to give him a morsel to eat. He refused in a brutal, churlish tone, when instantly the bread and cheese broke and scattered out of his hands and pouch and all vanished.

CONVERTS FROM BROOK FARM MOVEMENT.

It is a curious bit of religious history that out of the young men who gathered around George Ripley at Brook Farm, a very large percentage became Catholics, says Anna Mitchell, in the Catholic World Magazine. Father Hecker led the way. He was followed by Orestes Brownson, Mrs. Ripley, Buckley Hastings, who was the purchasing agent for the Farm; George Newcomb, the High Churchman of the colony, the author of a book called "Dolan," and others. Hawthorne's daughter became a Catholic, as did also Mrs. Ripley's niece, George Ripley himself one day said to Father Hecker. "Can you do all that any Catholic priest can do?" On receiving an affirmative answer, he said: "Then I will send for you when I am drawing toward my end." He kept his promise, and did send for him during his last illness, but the message was not delivered till it was too late. When Father Hecker got to his bedside he was dead.

It may be only a trifling cold, but neglect it and it will fasten its fangs in your lungs, and you will soon be carried to an untimely grave. In this country we have sudden changes and must expect to have coughs and colds. We cannot avoid them, but we can effect a cure by using Bickel's Anti-Consumptive Syrup, the medicine that has never been known to fail in curing coughs, colds, bronchitis and all affections of the throat, lungs and chest.

BRONCHIAL AFFECTIONS, coughs and colds, all quickly cured by Pny-Balsam. It has no equal. Acts promptly, soothes, heals and cures. Manufactured by the proprietors of Perry Davis' Pain-Killer.

Educational St. Michael's College (In Affiliation with Toronto University) Under the special patronage of His Ills Grace the Archbishop of Toronto, and Directed by the Basilian Fathers. Full Classes: 1 Scientific and Commercial Courses Special courses for students preparing for University Matriculation and Non-Professional Certificates. Terms when paid in advance: Board and Tuition...per year \$150 Day Pupils... 25 For further particulars apply to REV. J. R. TEEFY, President.

LOYOLA COLLEGE MONTREAL An English Classical College. Conducted by the Jesuit Fathers. There is a Preparatory Department for junior boys, and a Special English Course for such as may not wish to follow the ordinary curriculum. Prospectus may be obtained on application. THE PRESIDENT, 68 Drummond Street, Montreal, P. Q.

Mrs. Elsa MacPherson CONCERT PIANIST AND TEACHER. Diplôme Royal Conservatorium of Music, Leipzig. Conductor St. Mary's Choir and Irish Musical Art Society. STUDIO—5 SUSSEX AVE. TORONTO

Loretto Wellington Place, Abbey... Toronto, Ont...

This fine institution recently enlarged to over twice its former size, is situated conveniently near the business part of the city, and yet sufficiently remote to secure the quiet and seclusion so congenial to study. The course of instruction comprises every branch suitable to the education of young ladies. Circular with full information as to uniform, terms, &c., may be had by addressing LADY SUPERIOR, WELLINGTON PLACE, TORONTO

School of Practical Science ESTABLISHED 1878. Toronto. Affiliated to the University of Toronto.

This School is equipped and supported entirely by the Province of Ontario, and gives instruction in the following departments: 1—Civil Engineering, 2—Mining Engineering, 3—Mechanical and Electrical Engineering, 4—Architecture, 5—Analytical and Applied Chemistry. Special Attention is directed to the facilities possessed by the school for giving instruction in Mining Engineering. Practical instruction is given in Drawing and Surveying, and in the following Laboratories: 1—Chemical, 2—Analytical, 3—Metallurgical, 4—Steam, 5—Zoological, 6—Botanical, 7—Testing. This School has good collections of Minerals, Rocks and Fossils. Special Students will be received, as well as those taking regular courses. For full information see Calendar. L. B. STEWART, Sec'y.

St. Jerome's College, BERLIN, ONTARIO, CANADA. Thorough instruction in the Classical, Philosophical and Commercial Courses. Special attention given to the German and Polish Languages. \$12 per annum pays all necessary expenses except books. Write to 15-16 ST. JOHN FRIEDENBACH, C.R.D.D., President.

Loretto Academy BOND STREET Book-keeping, Business Correspondence, Short-hand, Typewriting form a Special Course for those who are preparing for office work.

Dentists Dr. R. J. McCahey, (Honor Graduate of Toronto University) DENTIST 274 YONGE STREET, opposite Wilson Avenue, Tel. Main 900.

Architects ARTHUR W. HOLMES, ARCHITECT, 170 Spadina Ave. Telephone Main 2242, TORONTO

E. J. LENNOX, ARCHITECT. Office: Rooms 8, 9 and 10, 8 E. Cor. King and Yonge Sts. Residence: 487 Scarborough St. Office Phone: Main 1100. Office: Yorkmouth and Dundas. Residence Phone: North 603.

Financial MONEY TO LOAN on City and Farm Properties; builders' loans, lowest rates. R. W. WHITEMAN, Manning Arcade, Toronto.

Land Surveyors C. J. MURPHY, H. L. ESTEN, UNWIN, MURPHY, & ESTEN, ONTARIO LAND SURVEYORS, &c. Surveys, Plans and Specifications of Properties, Disputed Boundaries, Adjoining Timber Limits and Mining Claims Located. Office: Yorkmouth and Bay Sts., Toronto. Telephone Main 1236.

God gives every bird its food, but does not throw it into the nest.