

The CATHOLIC CHRONICLE

DEVOTED TO FOREIGN NEWS

IRELAND GOUAGANE BARRA.

Through the efforts of the popular pastor of Inchigeela a suitable oratory has now been erected at far-famed Gougane Barra, where St. Finbarr labored in the great cause of religion.

THE BEAUTY OF IRELAND.

A correspondent of The New York Sun writes of Ireland and its beauty as follows: "Indeed, I know of no country that it would pay our Americans to become acquainted with better than Ireland."

were better known to the American people. It would be well for all of them I know of no place equal to the Golden Vale for the invalid suffering from wasting diseases or that large class of urban people who are overwrought, and I firmly believe it will eventually compel attention.

FRANCE

There is every reason to believe that the French deeply regret the death of the Empress Frederick, and that those who were responsible for her bad reception in 1891 are sorry, now that it is so clearly brought out that the deceased Empress did her best to influence her husband in favor of the French in 1870.

The outlook for the Religious Orders in France is becoming more and more gloomy. This is brought out not only by the Catholic papers, which comment sorrowfully on the situation, but by Catholics in general.

in 1867, and called to the See of Anney in May, 1879.

The Rev. F. Sejourner, O.P., of the Paris Province of the Dominican Order, has been elected Prior of the Convent of St. Stephen at Jerusalem, in succession to the Rev. F. Le Vigouroux.

ENGLAND

THE KING'S BIASPIHEMY-PROTEST OF PEERS.

The following protest against the Royal Declaration Bill, which was read a third time in the House of Lords on Monday last, has been handed in to be entered on the journals of the Upper Chamber.

1. Because, whatever reasons may be alleged for retaining unreppealed upon the Statute Book the provisions of the Act of King William III. and Queen Mary, it is impolitic and unwise to re-enact similar provisions by a new statute at the present time.

2. Because the declaration contained in the Bill is superfluous, the provisions of the Act of Settlement affording adequate security for the Protestant succession of the Crown.

3. Because enactments which are superfluous, and consequently useless, have a tendency to become, and often do become, mischievous and dangerous.

4. Because precautionary tests imposed on the Sovereign, though capable of defence when the Sovereign personally directed the working of the Executive Government, are out of place and unnecessary now that the Executive Acts of the Sovereign are performed only on the advice, or with the assent, of responsible ministers.

5. Because the Bill, besides removing certain objectionable words in the King's declaration, affects other alterations in it, which render the declaration proposed to be made in future a substantially different one from that hitherto in use, as will appear from the following considerations.

(a) In the declaration as hitherto made the Sovereign repudiates the adoration as well as the invocation of the Virgin Mary, two perfectly distinct and separate points of doctrine.

(b) The Bill contains an addition to the declaration in the shape of a profession of faith, to be made by the Sovereign, altogether novel, and incapable of definition.

6. Because in order to render the Bill inoffensive to members of the Roman Catholic Church—the professed object of the Bill,—the declaration to be made hereafter by the Sovereign should bear an affirmative rather than a negative character.

STANMORE. LLANDAFF.

THE JESUIT OATH—AN APOLOGY

The Tablet says the following is the text of the apology published by The Chatham and Rochester News on Saturday last, which they announced last week as about to appear:

In our issue of July 6 we published a letter under the heading of "The Attack on the King," in which the writer, who signed himself "Loyal Protestant," asserted that Father Vaughan, brother of Cardinal Vaughan, had taken the "Jesuit Oath," which was quoted at length. One of the sentences ran: "I do renounce and disown my allegiance as due to any heretical king, prince, or State-named Protestant, or obedience to any of their inferior magistrates or officers, etc."

A few days after the publication of this letter Messrs. Witham, Roskell, Munster, and Weld, of Gray's Inn-square, W. C., solicitors to the Rev. Bernard Vaughan, commenced an action for libel against us.

We applied to "Loyal Protestant" to furnish us with the evidence upon which he had made such a definite and emphatic statement, and our correspondent was then obliged to admit that he could produce none. He had seen the so-called "Jesuit Oath" in print somewhere, and assumed and took it for granted that, as the Rev. Father Bernard Vaughan is a member of the Society of Jesus, "he must have taken that oath."

We then went carefully into the matter of the "Jesuit Oath" ourselves and having come to the conclusion that the statement of "Loyal Protestant" is absolutely unfounded, and that the Jesuits take no such oath as that alleged, we felt in honor bound to express our regret that we had inadvertently allowed any such fraudulent imputation upon the loyalty and good faith of the Rev. Bernard Vaughan to appear in the columns of The News.

Messrs. Witham, Roskell, Munster and Weld, on behalf of the Rev. Bernard Vaughan, have accepted this explanation and have acceded to our request to withdraw the action.

This is fortunate for "Loyal Protestant," as well as ourselves. In putting forward ridiculous inferences as positive facts our correspondent abused the hospitality of our columns, and forfeited all claim to be sheltered from the consequences of his own act.

DISOWNED

(By the Rev. A. Belanger, S.J., in Messenger of Sacred Heart.)

THE ENIGMA

(Continued from last week.)

Let us see! What is a religous? A mysterious being bound by secret oaths taken in the dark? A member of a secret society? A conspirator stealthily plotting against the state?

Not at all. Nothing is more transparent, nothing better known than his trying engagements, and thousands of books published everywhere detail, define and explain the nature and extent of his obligations. Everything is open as daylight.

A religious is a man or woman who entered into an engagement the keeping of which is a matter of conscience only. He has vowed to be poor, chaste and obedient; that is all.

These vows receive no sanction from civil society. The taking of them is merely a conscientious act and as independent of the police as is the resolution to be a vegetarian. The state knows nothing of it nor does it wish to, and if to-morrow a religious were to find his life irksome he would be free to leave his convent, amass wealth, follow his inclinations and even marry should it please him.

Therefore there is no question of restraint upon those poor creatures who, in a moment of unusual fervor, might have had the imprudence to thoughtlessly make vows. All doors are open to them, and if they remain in the cloister it is solely of their own free will. Question them. The great majority of them will tell you that they gladly remain cloistered; fettered by the love of God, and that these vows which are talked of as their bugbear, they look upon as precious jewels which they guard most jealously.

Let us go on and see how these dreadful engagements can be counter to human dignity or to the good of the state, for these are the two principal arguments against them. Take the vow of poverty. It consists in the complete abandonment of one's earthly goods, with no hope of ever acquiring any through one's labors.

The use made of these goods varies greatly from the Capuchins, Poor Clares, Minims and Trappists, whose religious wear only the coarsest garments, partake of the plainest food and observe innumerable fasts, to those less austere communities which, in exchange for the earnest labor of their member, insure them a modest livelihood. Each one must be content to follow the common rule, to use worn clothes, refrain from costly diversions, rise early and wait upon himself. Above all, and this is the essential characteristic of all religious poverty, no individual can use anything as his own personal property. He needs a special permission in order to give, lend or receive.

The religious is, as we will see later, a perfect communist who transmits integrally to the community the fruit of his labor. These are facts. Are they in any way detrimental to society or prejudicial to man's dignity?

The treatment of friars as good-for-nothing beggars, living upon alms, and the abuse of them as parasites, is an old offense. Are these insults merited?

A parasite is one who, though healthy and qualified to work, takes his ease and makes no return for the bread which his charitable neighbor provides for him.

How different it is with the religious. If they receive alms, it means just so much toward their work of mercy for the unfortunate.

The mainpring of their resources is constant labor combined with the most skillful economy.

Look at the medicant Capuchin. Does he beg in order that he may live a worthless do-nothing? No, he prays day and night, preaches, hears confessions, goes out on missions, and the day is scarcely long enough for the accomplishment of his tasks. Of course, this does not appeal very strongly to you because you make no use of his ministrations. Be it so—give him nothing. Those who help him, in turn make use of his aid, and thus he gives his services in exchange for what he receives; therefore, where, I ask, is the parasitism?

The Little Sister of the Poor solicited from door to door, shop to shop, and in halls, hotels and colleges; do you consider her a beggar? Well, voluntary beggars such as she feed, in France alone, no less than 29,000 of the abandoned aged.

Others have their houses filled with orphans, with the sick whom they alone support and who might otherwise be found floating in the river or dead in a garret.

"But what about contemplatives?" First of all, they are not numerous; many work energetically and for very

good reasons, and, secondly, if they receive alms they pay them back in prayer. You do not believe in the efficacy of prayer? Very well, then, give them nothing. Those who give to them feel that it is well indeed to contribute to the support of these generous souls who do penance and continually implore God to pardon the sins of the world. Let them pray. There is service rendered, consequently no parasitism. Do you wish positive confirmation? Then listen to Taine:

"About 4,000 females and 1,300 males, abandon themselves, above all, to the contemplative life. Prayer, meditation and adoration are their first and principal object. But all others, that is to say, more than 28,000 men and 123,000 women are, by institution, benefactors of humanity, voluntarily bound to duty service, consecrated through choice to dangerous, repugnant and, at best, ungenial works. And what are some of these works? Missions among savages and barbarians; the care of the sick, of idiots, of the forsaken, the infirm, the incurable, the supporting of the aged poor or of foundlings, innumerable helpful and educational works, primary instructions and service in orphanages, asylums, workhouses, refuges and prisons. And all these benefits are bestowed either gratuitously or for paltry pay, and this is made possible by the minimum reduction of the physical wants and personal expenses of each male or female religious. In several communities of men and women the personal expenses of each member do not exceed 300 francs (\$1.16 per week.) Among the Trappists of Devielle this is the maximum figure.

"If we estimate at the rate of 1,000 francs a head (and this is beyond the actual figure) the value of the work done by 160,000 religious men and women in active institutes, the total will be 160 millions a year. If, then, we allow 500 francs a head for the expenses of each religious, male or female, the total will be eighty millions a year. Net profit for the public, eighty millions a year!"

Understand it well! These monks and nuns are producers of social wealth of the first order!

And now let us pass on to human dignity, for which our century feigns such a fondness.

Contempt of riches and the voluntary choice of a poor, laborious life has been, from all time, considered a proof of nobility of soul. Ancient Diogenes, in driving virtue to the verge of cynicism, only emphasized its powerful reality.

Christianity has realized the dream and inspired millions of frail creatures with an absolute contempt of riches—a contempt purified, however, of cynicism and pride.

In the Middle Ages such a phenomenon was brought about by the preaching poverty of the Seraph of Assisi, in the midst of a world that had relapsed into cupidity. There occurred a mild but austere revolution during which human nature, strengthened by the light of the Gospel and inspired by the poetic words of the Saint, uplifted itself, and the slaves of lucre were enabled to burst their shackles.

Well, in this, our day, the same lesson in detachment is of imperative necessity, if society would escape a new crisis in decadence which must inevitably lead to barbarity and slavery.

God is the idol of the hour. The fact is admitted and almost proudly. But, in order to pocket this gold, how many hazardous compromises are made; how many clandestine and scandalous bargains are concluded, how many consciences sacrificed! How many rotten enterprises are rushed into at the expense of the needy little ones and the deserving poor, the politician's bank account thus being swelled and the financier's gorgeous castle paid for! And how many votes are sold! An elector's vote is worth 10 francs—a deputy's is much dearer and it costs still more to buy up a newspaper. If, on the pillory of honesty, the consciences of some men could be exposed, there would be seen so vast a traffic in immortal souls that the liveliest slave-trade would be dull in comparison. Pitiful, harrowing spectacle.

Here then is the fearful evil of actual society. On the one side, we have financial excesses for which the rest of men must pay the forfeit, on the other, a people in revolt and determined to conquer at any cost, because of being ground down to a state of mediocrity which they intend to endure no longer; and between these two extremes, a lot of practical ecieures to whom duty is a meaningless word and whose ideal is made up of all the comforts of life.

Well, then, honest people to whom I speak, is it not eminently fitting that, in face of this danger, a strong public protestation of the contrary spirit be made?

In matters of morals, the world is not instructed through the medium of books, but through that of example. Speak to it of curbing its desires and

(Continued on page 3.)

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