# The CATHOLIC CHRONICLE ...

DEVOTED TO ... NEWS

#### GOUGANE 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 teligion. There ceremony of consecrating the new building will take place very shortly. The oratory or chapel measures forty-live feet by twenty-four feet, out to out. The internal clevations are very effective and in harmony with the antiquities of the site. The walling of mountain stone is reheved by dressings of limestone. The west gable is ornamented by a bold deeply mersed doorway with hook shafts, caps and basis, the arch being enriched with chevron ornaments etc., and at crown of labil molds is a boldly cut head of the patron, St. Finbarr. Over the doorway is a narrow light with circular head, in the highly-pitched gable of masonry, as in the early stone-roofed churches. The eastern end of the chapel has a neatly worked couplet window o limestone with narrow, circular-headed light over, looking into the vaulted space between masonry roof and internal barrel vaults. The side clevations are in harmony with the rest, the high-pitched masonry roof, projecting cave, and corbel-table, adding much to the effect. On apex of each gable is a small cross of Irish character. The whole aspect of the build ing is quaiat, and adds a picturesque object to the famous island, without being too obtrusive, the old ruins not being disturbed in any way. It is hoped at some future time to erect a round tower in connection with the group, should funds admit. Internaliv the chapel is divided by piers and transverse arches, under barrel vaults, into four bays or divisions, the circular-headed windows with deeply splayed jambs and other details forming a very pleasing interior. The floor is laid with very nice tiling. The interior of walls and vaults has been done in Kean's cement as ground for the decoration, which is to be rich and carried out in suitable colors. The windows are to be filled with stained glass, having figures of the saints of the locality, with borders and heads of Celtic design. The altar is to be richly carved, in character and church furniture and altar rai are to be of oak. The building is completely of masonry, as in old examples, the only wood used being in the doors. It is a good adaptation of working out of our old Irish churches, of course with some necessary modifications for modern purposes .- Cork Examiner.

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. The great stretch of arable land known as the Golden Vale, being in the counties Kerry, Cork, Limer ick and Clare, is never very cold in winter nor very hot in sun ner. The turf is green in December and June; it is very rare to see a black frost m that part of the country. During the winter months a light hoar irost gives a beautiful shimmer to gress and hedge that soon vanishes under a mild and moist atmosphere. And the summer! I lack words to describe the beauty of an Irish summer twilight. The yellow aura of the atmosphere, the hum of insects, the call of corncrakes, the scent arising from the hedge-rows, and the great high wheat in the fields are things never to be forgotten, and are worth a pilgrimage to see and enjoy. Indeed, the difference between Irish farms and Americam farms is very great. In Ireland you see no ranged fields. A field of clover is all clover, every bit of it. Likewise wheat or any other growth. They are full grown; there are no bad spots. How different it is here any observing wayfarer can see. I sincere ly wish that Ireland and the Irish Auditeur de Rote for France in Rome

THE

CATHOLIC

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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 over wrought, and I firmly believe it will eventually compel attention. It has all the christic conditions that are outlined in your editorial of to-day upon the best climate for consumptives Above all, when you go to Ireland, drink of its milk, eat of its potatocs, treat "ourself to its matchless honey, and be glad you have lived to see the Green Isle "

#### FRANCE

-There is every reason to believe that the French de ply 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 iavor of the French in 1870. comes out, however, most clearly in the long obituary notices of the Empress published by the papers here is the intense French hatred of Bismarck. The French journalists practically jump on the corpse of the sinister statesman, whose only aim was to make Prussia great and powerful at any price. The Empress Frederick is praised for having opposed this man on so many occasions The outlook for the Religious Orders

in France is becoming more and more This is brought out not gloomy. only by the Catholic papers, which comment sorrowfully on the situation, but by Catholics in general. Baron de Mackan, a Deputy, and Chairman of the Church Defense Committee, is much dejected, and talks of the ruin which will be caused in the country by the new law, which is now being brought to a point or given the finishing touches by the Council of State. The members of Orders and Congregations who have resolved not to apply for authorization have now left France or are on the eve of doing so. The Jesuits have left their houses at Lyons and Laval, where they had noviciates and scholasticates. The Benedictines are quitting their old monasteries, restored after years of ruin, and the "road to exile," is also entered upon by Carthusians, Trappists and Franciscans It is believed that many of the religious are settling in Austria and Hungary, notably in the latter place. At Rudnik, for instance, the priests of the Congregation of St. Francis de Sales have purchased a large demesne, and the Franciscans and Jesuits are also acquiring, extensive property in Hungary. In the meantime the very same Government which is exiling the religious has had to make an appeal for nurses for the Lepers' Hospital in Madagascar. The Government, as The Courrier de Bruxelles aptly points out did not apply to the "ladies, more or less free from all religious belief, and who follow the lessons of the great altruistic teachers." but to the Franciscan Nuns. Five nurses only were required, but the Government had the choice of about forty nuns, who all wanted to go out to tend the lepers, just as other sisters of their Orde are doing at Molokai, the scene of the self-sacrifice of Father Damien.

Monseigneur Isoard, Bishop of Annecy, who died the other day in his 81st year, was a notable member of the French Episcopate. Some of the secular papers even call him illuswrote several remarks books, notably one on the clergy and science, and, although he joined the late Cardinal Laugerie in accepting the Republic, he was no friend of the Government, with which he was twice in diffulties. His contention was that the men who controlled the Republic were not genuine Republicans. Mgr. Isoard was an ultramontane of the strictest sort, and was very rigid towards his clergy. He was born in the North of France in 1820, studied theology at St. Sulpice, was appointed

**PICTURE** 

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in 1867, and catled to the See of An-

iccy in May, 1879. The Rev. F. Sejournet, O.P., of the Paris Province of the Dominican Order, has been elected Pi'or of the Convent of St. Stephen at Jerusalem, in succession to the Rev. F Le Vigouroux. Father Sejournet was formerly a very popular preacher in Paris. He first went to Jerusalem in 1885, before he became a Dominician. Since his entry into the Order, he has acted for some time as a Professor in the Convent of which he is now Prior.

#### ENGLAND

THE RING'S BLASPHEMY-PRO-TEST 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 'eged for retaining unrepealed upon the Statute Book the provisions of the Act of King William III, and Queen Mary, it is impolitic and wise to re enact similar provisionally a new statute at the present time

Because the declaration contained in the Bill s superfluous, the provisions of the Act of Settlement affording adequate sccurity for the Procestant succession of the Crown.

3. Because enactments which are superfluous, and consequently uscless, have a tendency to become, and dien do become, mischevious 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 and performed only on the advice, or with the assent, of responsible \*\*msters.

5. Because the Bill, besides remov ing certain objectionable words in the King's declaration, affects other al terations 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. Only one of these is mentioned in the declaration contained in the Bill. The repudiation of the Pope's supremacy and dispensing power contained in the existing declaration is also omitted, and a test is thereby imposed different from that heretofore in use, and therefore, technically, a

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

6. Pecuase in order to render the Bill inoffensive to members of the Roman Catholic Church-the professed object of the Bil, - 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 chedience to any of their inferior magistrates or offi-

named Protestant, or obedience to any of their inferior magistrates or officers," etc.

A few days after the publication of this letter Messrs. Witham, Rockell, Munster, and Weld, of I Gray's Innsquare, 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

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 frandulent imputation upon the loyalty and good faith of the Rev. Bernard Vaughan to appear in the columns of The News.

News.

Messrs. Witham, Roskell, Munster and Weld, on behalf of the Rev. Bernard Vaughan, have accepted this explanation and have accepted 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 hospicality of our columns, and forfetited 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 seel What is a relig ous?

A mysterious being bound by secret oaths taken in the dark? A member of a secret society? A conspirator steal-thily plotting against the state

Not at all. Nothing is more trans parent, 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 one day in the presence of God, 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 not 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. The government would raise no objection, on the contrary, his honor, the mayor, would bestow his paternal and won en the personal expenses of blessing upon the apostate's marital union.

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 jealovsly.

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. 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 th Capuchins, Poor Clares, Minims and Trappists, whose religious wear only the coarsest garments, partake of the plainest food and observe innumerable lasts, 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 h. uself. 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 so ciety or prejudicial to man's dignity?

The treatment of friars as good-fornothing beggars, living upon alms, and the abuse of them as parasites, is an old offense. Are these insults mer-

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

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 mainspring 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 ministratic is. 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 so licits 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.

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 i. is wise indeed to contribute to the support of these generous souls who do pennance and continually implore God to pardo. the sins of the world. Let them pray. There is service rendered, consequently no parasitism. Do you wish positive, I was about to say, Positivist, 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,ood nien and 123,000 women are, by institution, benefactors of humanity, voluntarily bound to duty strvice, consecrated through choice to dangerous, repugnant and, at best, uncongenial works. And what are some of these works? Missions among savages and barbarians; the care of the sick, of idiots, of the lorsaken, the infirm, the incurable, the supporting of the aged poor or of foundlings, innumerable helpful and educational works, primary instructions and service in orphanages, asylûms, 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 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 I, ooo 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 feign such a fondness.

Contempt of riches and the volunary choice of a poor, laborious life has been, from all time, considered a proof of nobility of soul. Ancient philosophy testifies to this, and even 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 in absolute contempt of richesa contc. ipt purified, however, of cynicism and pride.

In the Middle Ages such a phenor enon 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 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 fact is admitted and almost proudly. But, in order to pocket this gold, how many hazardous compromises are 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. and the descendent of tician'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 stave-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 evolt 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 encures 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 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 wirld is not instructed through the medium of books, but through that of example, Speak to it of curbing to desires and **ECompanies** 

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"But what about contemplatives?" (Continued on page 3.)