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A Brief Accounts of the Work of Disci-ples of Francis Assisi.

More than seven centuries ago there was born, in 1182, at Assisi, in the Umbrian Province of Italy, a man who was to transform society, and was to become one of the heroic figures of the led for the first twenty-four years of his existence the gay and irresponsible life of wealthy youths in all ages and all lands, till, with suffering and re-verse of fortune, came a total change of thought and feeling. Europe at of the political satirist, but the friar as they are trying to be Catholic without he really lived and moved and had his they are trying to be Catholic without he really lived and moved and had his they are trying to be Catholic without a state of general effervescence. Old things, good in their own time, were passing away, and no one could guess what the future might bring forth. Feudalism had done its work, and the young nations who had supplanted classic Greece and Rome were beginning to feel their manhood, and were ardent for liberty and the abandonment of ancient ways. Power and wealth had accumulated in the hands of the few, while the masses, hardly eman-cipated from serfdom, suffered hardships which our modern minds can but faintly realize. The existing monastic orders, abodes of peace as they were, could offer no sufficiently far-reaching remedies for amelioration, and all men were not made to be monks. The sympathetic nature of Francis was deeply moved at the misery surrounding him, and he determined to become poor and abject with the poor and ignorant in order to raise them to a higher plane of life. So truly was he in touch with the spirit of his time that in less than ten years he THE "WATCHMAN" ON AUTHORhad collected an army of five thousand men all eager to follow his guidance and to second his efforts. The movement begun in Italy soon

spread to other countries, and in Sepember, 1224, one of St. Francis's earl iest disciples, Brother Agnellus, of Pisa, with eight companions, three of whom were Englishmen, landed at "Protestal Dover, and proceeded first to Canterbury and then to London and Oxford. says a writer in the Birmingham Weekly Mercury. Their mission at once appealed to the English character. The towns, struggling for emancipa-tion from their feudal over-lords, welcomed in the friars their most powerful auxiliaries: the lepers and outcasts, which the troubled times had made a veritable danger to the Commonwealth, found in them physicians both for soul and body. Taking up their abode in the slums of London and Oxford, amongst the very dregs of the people, they enlisted at the firmest friend and constant supporter, and held it an honor to be the first reader, or professor as we should now term it, in their school, which almost at once became the most famous in the University. So tremendous was the rush of students and others into the Order that its adversaries cried out for suppressive measures, an outery rendered futile by popular enthusiasm, and Mr. Gladstone, in his Romanes lecture, has told us that the age of the friars was the golden age of the Eng-

Nor did this marvellous success cause them to forget the first aim of their founder. Of the people, and living Catholic who are ever ready to comentirely in touch with all their wants and aspirations, they were always to be found on the side of the oppressed, and in the styngolo for your lives of the oppressed, and in the styngolo for your lives of the oppressed. and in the struggle for our liberties and the rights of the Great Charter threw all the weight of their influence on the side of the people, and this despite the fact that the kings and great nobles were the most munificent of

Thirty years after their first coming, the Franciscans had forty nine convents, with two thousand friars. Fore-most amongst the leaders of thought and action, their power was bitterly resented by those who were less successful, and the satires made upon them have survived to our days, thanks to the power of the printingpress, which counted the friars amongst its first supporters, while the memory of their good deeds, imprinted on the inarticulate hearts of the people. was buried in their graves. Despite all opposition, they preserved their popularity to the last, and the best refutation of the accusation that they forgot in practice their vow of povin the fact that at the dissolution of the monasteries the Franciscans possessed neither money nor lands, only the monasteries and churches raised by the alms of the people, and which belonged to them as much as to the Friars themselves. For exclusiveness has never been a Franciscan characteristic. Nor has the Friar ever been a kill joy. On the contrary, seeing how little room lives of the working people, the Friars devised means which should supply this want, and so added no small share to the wholesome merriment of Merry England. At Coventry they instituted the famous Miracle Plays of which Sir William Dugdale tells us.

Coventry they had no charter of foundation, as being not endowed with lands
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When the Franciscans first fixed in

survived for many years after they into a sort of serio-comic theological had been driven from the land, and exhibition. has been enshrined for all time in the pages of Warwickshire's immortal son, which present, not the distorted friar of the political satirist, but the friar as disant Anglo-Catholic friends is that when the Duke wishes to probe the hearts of his people, it is the friar's habit he dons in order to ensure success. In his words to Friar Thomas:
"Holy sir, I will as 'twere a Brother of your Order visit both prince and greater babble of confusion in the people; therefore, I prythee, supply answers than in all the other leading me with the habit and instruct how I denominations put together. The me with the habit and instruct how I denominations put together. The may formally in person bear me like High Church, Low Church, Broad and

charm. The beautiful grounds were thronged with all classes of people, and all were alike made welcome. This house was acquired by the Franciscans in 1889, and is a heavy drain upon their poor resources, for now, as of old, they own no capital to draw upon, and trust to the aid of friends to supply

## ITY IN RELIGION.

Catholic Review.

We take pleasure in quoting the whole of the following candid and vigorous paragraph from the columns of our esteemed contemporary the Watchman,

"Protestants may learn a needed lesson from this Encyclical. The impression is widespread, especially in the non-Episcopal churches, that the true way to win men to faith is to minimize the claims of a supurnatural revelation. It is assumed that any assertion of authority is repugnant to the modern temper and must alienate men. Nothing is more common than the attempt to commend religion to tastes and prejudices. The idea that revelation speaks to man with an authoritative voice, which commands submission, is regarded as effete. But Oxford, amongst the very dregs of the people, they enlisted at the same time the sympathies of the great and learned. The great Chancellor of Oxford, Robert Grosseteste, was their firmest friend and constant supporter, and held it an honor to be the first most of the principle of authority, like the Roman Catholic and the Episcopal, are those which are appealing mos successfully, even to the democratic masses. Our Protestant ministers will never fulfill their full mission as preachers until they substitute for the popular attempt to "come down to the people" the tone of certainty and the accent of authority which become

a prophet of the Most High." This extract suggests two pertinent comments. First, it contains an exeven concealing—what are considered the most objectionable points of Catholic teaching. Nothing is ever lost by frankly acknowledging, and, in a conciliatory spirit, defending and ex-plaining even what seems most obnoxous to our Protestant friends. They admire courage and consistency, and they despise a weak and temporizing spirit. The Watchman writer says spirit. The Watchman writer says truly, "Nothing is more common than the attempt to commend religion to tastes and prejudices." We fear this s true to a certain extent even among Catholics. In their anxiety to conciliate certain Protestant friends they assume an air and give utterance to sentiments better becoming a Protest-ant than a good, loyal Catholic. There is really nothing gained by such a course. Such conduct is seen through—it is emphatically "too thin"—and it commands anything but real respect. On the other hand let a man frankly to acknowledge and manfully to defend them, and he will command the respect of all sensible persons.

But, secondly, we are constrained to the accent of authority which become a prophet of the Most High?" Must for pleasure there was in the hard they not have something better than each one's private opinion and ipse dixit to fall upon? Authority implies something behind the individual preacher-some definite, fixed principles of truth, some body of ruled cases proposed by an authority recognized as of George and William streets, and it supreme and entitled to implicit obedi-

> "Who hath made thee ruler and lord over us?" This, we think, is particubeneath the Southern Cross, has deover us?" This, we think, is particu-

GOOD DONE BY FRIARS IN ENGLAND.

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A Brief Account of Francis Assisting the first of this house, had theatres

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The Control of Francis Assisting the first of the fact of there being a great many different kinds of Baptists, and that in acted with mighty state and reverence each denomination there are wide differences of opinion both among the first of the fact of the fact of there being a great many different kinds of Baptists, and that in acted with mighty state and reverence by the first of the fact of there being a great many different kinds of Baptists, and that in acted with mighty state and reverence by the first of this house, had theatres of the fact of the fa by the friars of this house, had theatres for the several scenes, very large and high, placed upon wheels and drawn to all the eminent parts of the city, for the better advantage of the spectators, and contained the history of the Old and New Testament composed in old lengths above as in the part of any preacher, might be met. and New Testament composed in old the part of any preacher, might be met English rhymes."

THE INFLUENCE OF ENVIRONworld. The son of a rich merchant called Bernardone, Francis of Assisi kindness, and universal helpfulness course, would turn the whole thing

> ity, but when you ask them what the Church teaches there is, if possible, a The bitterness of religious dissension is happily dying out amongst us, and at Olton, where a fair was held, we have lately had a practical illustration that the friars have not lost their old charm. The beautiful grounds were State. The Queen is the head of the Church and the Queen's Bench, a lay tribunal the final court of appeal in all theological questions. There is nothing to prevent the American daughter from deciding against the English Mother. In case of difference there is no tribunal to decide between them. Yet there must be such a tribunal of final resort or unity and certainty of doctrine and teaching are

> > Need we say it is only the Catholic priest that can stand up and demand submission to divine authority? for he belongs to that divine organization in which that authority was lodged by the great Author of Revelation Him-The credentials of Peter were clearly announced when our Lord commissioned him to feed the sheep and lambs of His flock, when he gave Him the power of the keys and assured him that his faith should never fail, and he should therefore confirm the brethren and, finally, when He declared in the most emphatic terms: "Thou art Peter (a Rock), and upon this Rock I will build my Church and the gates of hell shall never prevail against it.' There is the rock of our confidence : there is the guarantee of our authority. The Chair of Peter is the impregnable fortress; the voice of Peter the infallible enunciation of the truth of God.

#### THE TREATY STONE OF LIMER-ICK.

There rests upon a pedestal close to the Thomond gate of the old historic city by the Shannon, a stone or rock upon whose time-worn surface was inscribed the signatures to a compact, the violation of which sealed the fate penal proscription, says W. J. Parcell, in the New World. This treaty, broken "before the ink wherewith 'twas writ could dry," to use the bitter words of Davis, is in this stone typified words of Davis, is in this stone typified to the process of of Ireland throughout two centuries of lish treachery. Facing old King John's Castle, now occupied by an English garrison, it rests amid the stirring scenes that were enacted around the old Danish city some two hundred years ago. Save the old castle and some crumbling remnants of the walls, it represents all that is materially left of the grant of the marks.

dain to follow them. She spreads beauty before us, that it may be residence in our character; and we imprison ourselves in brick walls. And Mother Nature forgives us so much and so often that we forget that forgive uses on much and so often that we forget that forgive may be resembled to the company of the walls, it represents all that is materially left of the grant of the marks of the walls, it represents all that is materially left of the grant of the marks of the walls, it represents all that is materially left of the grant of the marks of the walls, it represents all that is materially left of the grant of the marks of the walls, in the grant of the marks of the walls, it represents all that is materially left of the grant of the marks of the walls, in the grant of the marks of the walls, it represents all that is materially left of the grant of the marks of the walls, in the first of the grant of the marks of the walls, in the grant of the marks of the walls, in the grant of the marks of the walls, in the grant of the grant of the marks of the walls, in the grant of the marks of the walls, in the grant of the grant of the part of the primary of the primary of the primary of the primary short course. Sadiler's Edition of First Steps in Science. Sadiler's Patent Cover and Blotter, for primary short course.

Sadiler's Patent Cover and Blotter, for primary short course.

Sadiler's Patent Cover and Blotter, for advanced course.

Sadiler's Patent Cover and Blotter, f of the great Jacobite struggle of 1690 91. All else, except the bitter memories engendered by the frac-tured treaty, have vanished. Yet this old stone has had a checkered history throughout all the gloomy years that have followed the betrayal. It has seen the "wild geese" depart from before the yet embattled walls with a too-confiding trust in English honor. A silent witness to the horrors of the Penal Code, it has seen Ireland sink from the secure position of an armed nation to a condition of helotry, to equal which we seek the pages of history in vain. ill-fated signatures were traced upon course. Such conduct is seen through
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fearly to asknowledge and rearfully ing with sacrilegious grasp the ancient cathedral of the O'Briens, and wrestling from the administrators of the older faith every vestige of a ask how our contemporary would recommend ministers to proceed in dawn of Christianity upon the island.

assuming "the tone of certainty and And amid the ruin which followed this breach of English honor it seemed to share a like position with the fallen people. It was little over thirty years secret societies is dangerous to faith ago that a pedestal was erected for its and morals. It ought to be enough repose. Ignoble were many of the for any true Catholic that the Church, uses to which it was dedicated. For which is the guardian of these, conyears it served as an apple stand for an humble vendor of fruit at the corner

was only during the mayoralty of Alderman Tinsley in 1865 that it was testant principles, is always liable to be confronted with the question,
"Who hath made thee ruler and load on the lands of the curi-

## MENT.

BY LOUISA MAY DALTON. One is not obliged to agree with the

sybarite who said that he did not see how any one could be unhappy as long as there was violet velvet in the world. But it must be admitted that the objects which greet the eye of the outer man have much to do with regulating the currents of conscience and behavior which are forever flow-Some months ago a discontented and bloodthirst anarchist in Chicago, after visited the house after the tragic event was struck by the pictures upon the history; and the backgrounds and frames were of the color of blood. Such sights as this make the assertion that red is the color of sin seem less fanciful. It is proved beyond question that bright red acts upon the nervous system of some animals; and these lurid reminders of crime may have had their share in influencing this particular monster.

This rule works both ways. Outward cleanliness, for instance, is re-flected upon mind and heart. Any mother will testify that her children behave with more decorum when freshly dressed; that their minds are less susceptible to defilement from bad associates when their bodies are clean.

The effect of our surroundings is simply incalculable. Who does not know the peace of mind which a systematic tidiness gives? The most wearing trials are more easily borne if the house is set in order. The ills to which all flesh is heir become less if the view from the window takes in a running brook instead of a dozen smoke stacks. A tea-rose in a glass set by a sick man's bed is medicine. A bunch of violets given to a child has made a little poet out of a street waif. The decorative in nature is as essential as the practical. The vine which climbs over the rock has as fine a mis-sion as the rock itself. The butterfly,

Do Not Join Them. Whatever may be the animus of secret societies in the Old World, it can not justly be maintained that they are anti Christian and anti-Catholic in this country. The Supreme Chan-cellor of the Knights of Pythias, in an address delivered at the biennial convention of the order lately held in Cleveland, referred in these manly terms to the action of the Holy See in forbidding Catholics to be members of the order: "The result has been a considerable loss of membership. I Less than one hundred years after the have found in a number of States where the Catholic membership was large that we have been visibly affected by reason of it. Of this I do not com plain. No member of the order should be censured for following the dictates of his conscience, but he should stand upon one foot or the other. Under this edict it impossible, in good faith, for him to stand upon both.

It is gratifying to learn from so reliable a source that many Catholic members have abandoned the Knights of Pythias. Although the order is not animated by the spirit of the Freemasons in Europe, there are good reasons why Catholics should not be members of it. The tendency of secret societies is dangerous to faith demns them. - Ave Maria.

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both was wholly made at the cost of good people. . . . and this order of friars was very much esteemed and reverenced by all sorts of people is evident enough. . . . Before the suppression of the monasteries this city was very famous for the pageants that were acted therein on Corpus that were acted therein on Corpus Christi day, which occasioned a very great concourse of people thither from

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climbs over the rock has as fine a mission as the rock itself. The butterfly, preaching of the resurrection, has a nobler message than a field of pumpkins.

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