

EDITORIAL NOTES.

FRENCH Catholics who have hitherto been supporters of some of the old monarchical claimants have been deeply impressed with the advice of the Holy Father Pope Leo XIII., and are now becoming friendly to the Republic all over the country. Up to the present time the strong Catholics were the chief dependence of the Royalists, and the latter have become alarmed at the adherence of so many to the Republic on whom they had relied as resolute monarchists. The late manifesto of the Royalists, in which they declare that they do not acquiesce in the Pope's advice on matters purely political is the result of their alarm, but it has been found to be of no effect in stemming the general current, which is becoming daily more irresistible, towards the Republic. The final effect of this movement will undoubtedly be to make the Republican party Catholic, and to bring legislation into line with Catholic principles.

It was recently stated in the *Fort-Ham Monthly*, of New York State, that the descendants of John Mitchell, the Irish patriot, are members of the Catholic Church. This announcement will give pleasure to all Irish Catholics, who cannot but admire the honesty of Mr. Mitchell, and honor his patriotism. He was himself the son of a Unitarian minister, who sympathized with Catholics during the time when the penal laws were in force. John Mitchell fully understood the grievances under which the Irish tenantry were laboring, and he did his best to have them removed. He did not succeed in this, but he sowed the seed which is now bearing fruit, by pointing out the way in which Irishmen should gain redress, by agitation till their cause was victorious. His children are thoroughly Irish in sympathy, and are devoted to the cause of Ireland, though living in the United States—the land of their adoption, for some, and of their birth for others of them.

It is rumored, and the *Montreal Witness* gives credit to the rumor, that Mr. Sam Hughes, M. P., and proprietor of the *Lindsay Warder*, has in view a big colonization scheme to be operated in conjunction with the Canada Pacific Railway Company. The plan is said to be to turn the emigration of the Ulster Orangemen to the Canadian North-West. Hitherto emigrating Orangemen usually turned towards Australia. It is supposed that if Home Rule be carried for Ireland, there will be a great flow of dissatisfied Orangemen from Ulster, whom Mr. Hughes hopes (it is said) to induce to settle in the North-West. The plan does not show much confidence in the promises of the Orangemen to "fine the last ditch" in defence of the independence of Ulster. The rumor adds that ex-Mayor Clark and Mr. Clark Wallace, of Toronto, were also in consultation with Mr. Hughes and the C. P. R. officials in Montreal on the subject. Can it be that they have information that the lining of the ditches will be wanting when the proper time for it arrives?

ARCHDEACON FAIRBair says in a recent issue of the *Review of the Churches* that disestablishment of the Church of England would be a gain to the majority of the clergy, as their salaries under the present plan are generally very small. In the diocese of Norfolk the average income of an incumbent is said to be \$750, while in Liverpool 242 livings produce less than \$500 per annum each. The Archdeacon believes that if these clergymen depended on the voluntary offerings of the people they would be supported by the laity, so many of whom are wealthy. There is one thing certain, that Non-conformists and Catholics would welcome a change by which they would be relieved from supporting, under compulsion, a Church in which they do not believe, and from which they derive no benefit. We can lend the consideration of this state of affairs to those busybodies who are always grumbling at the title system of Quebec, from the operation of which Protestants are entirely exempt. The Ulster Protestants might also learn from this that the Catholic minority are much more in need of protection by constitutional guarantees than themselves. But they overlook this entirely, and so do their sympathizers in Canada, in the Orange Lodges who profess to fear very much that the Protestant minority in Ireland would be ill treated if Ireland were governed by an Irish Parliament.

In referring to the strike at Homestead, Pa., which resulted in the disastrous battle between the workmen and the Pinkerton detectives, whereby

thirty-eight lives were lost, and over three hundred persons were seriously wounded, including all the detectives who were injured by the assaults of the crowd after they had capitulated, a Detroit evening paper attributed the beginning of the trouble to the Bohemians and Hungarians, of whom it spoke in the following terms:

"The Bohemians and Hungarians are wild, tumultuous, riotous: unaccustomed to peaceful methods of managing these affairs. They had evidently pre-announced their purpose to use force and violence."

The *Detroit Evening News* give the answer of a prominent Bohemian to this unauthorized statement. This gentleman says:

"This article has done us an injustice. In the first place there are 710 Bohemians in that part of the country, and, further, nobody ever heard of them being a 'wild, tumultuous people.' They are far from it. You will find very few of them laborers, and never have any been known to require charitable support. They are first-class mechanics, and in every trade you will find them at the very top of the ladder holding the highest positions in every branch of business. A survey of our citizens here will prove this. There are about 7,000 in Detroit, and a more peaceful, quiet race could not be wished for. They are anything but ignorant of the law, as stated, but come from a country that is noted for its learning and intelligence."

OUR SEPARATE SCHOOLS.

Second Annual Convention of the Sisters of St. Joseph Teaching in the Diocese of Hamilton.

"To teach the young idea how to shoot" is no doubt a delightful task; but even teachers who love the work best are fully convinced that the pleasures of teaching will be short-lived unless they are steadily and earnestly striving after excellence in their profession. Earnest teachers know too that upon their enterprising spirit largely depends the welfare of their pupils, and that only they who are the most persistent and work in the truest spirit are likely to be the most successful. Among the means of self-improvement in vogue among zealous teachers, there is none so efficacious as the practice of holding conventions in which, by the necessary preparation that the work involves, the discussion of educational subjects, the exemplification of teaching methods and the consequent mutual interchange of ideas, the teacher's knowledge is increased, his views expanded, his skill made more productive, and his professional spirit renewed and invigorated.

That these are some of the benefits of a teachers assembly was fully proved by the operations of the convention held in Hamilton on the 13th, 14th and 15th of the present month, at which more than fifty teachers assisted, nearly all of whom took an active share in the work. Notwithstanding the intense heat the work was vigorously sustained, and no part of the lengthy programme was at all omitted.

His Lordship Bishop Dowling opened the convention, with an encouraging and advisory address to the effect that the good Sisters as teachers of Christian schools were doing a most noble work; that from his own personal knowledge he could say they were doing it most faithfully and in an unquestionably efficient manner; that he was pleased to notice their keen appreciation of the value of progressive efforts; but while calling their attention to the many good things expected of them, he cautioned them against overtasking their strength or neglecting their own personal welfare, and wound up by wishing their present convention all the success that their zeal and devotion deserved. His Lordship afterwards visited the assembly room at frequent intervals, always enlivening the occasion with many of those sprightly and stirring remarks for which he is widely and favorably remarkable. Besides the Bishop there were present the Very Rev. Dean Laussier, Rev. Father McEvay, cathedral rector, Fathers Brady, Kehoe and Coty (local superintendents), and Inspection Donovan, representing the Educational Department. The last mentioned, at the close of the Bishop's address, occupied nearly an hour making announcements and giving directions intended for the guidance of the teachers during the coming year. After which the teachers proceeded with their work, as follows:

All the subjects of the school programme received more or less attention. The lessons and exercises in geography included physical features, the earth as a planet, oceanic phenomena and political geography—all of which were dealt with on objective principles, the illustrations being as nearly as possible, true to life. In reading, the phonic and word methods were fully and ably treated, the latter method being especially interesting. The work in English literature was admirably selected both as to amount and character, the vivid and picturesque delineation of the matter affording uncommon satisfaction. The difficult subject of arithmetic was deprived of many of its (to children) aggravating features, by means of several inductive lessons, in which the inductions were introduced in the most regular and dexterous manner. Systematic lessons in "Language" were numerous; and quite properly so, as this subject is among the most practical of school acquisitions. They were presented under the various forms of

conversations, object and picture studies, set composition themes, etc., all of which had the power of provoking thought, forming ideas and cultivating habits of good speech. Formal grammar, for which experience in language lessons was used as a basis, occupied a prominent part on the programme, and from the starting point referred to, ably and thoroughly showed how rules and definitions could be developed by exercising the judgment with very little effort of the memory. Among matters bearing on domestic affairs was a most useful lesson on "Health in the House." Office work was not forgotten, as could be seen in a very useful lesson on Phonography, while the ever popular subject of drawing was artistically treated. Orthography and sister Orthography were duly honored, and History, too, considering the copious attention it received at the convention of last year. The novelty (and perhaps the most interesting piece) of the occasion was a discussion on educational methods, carried on by four Sisters, representing, respectively, the Memorizing Method, Study of Books, Study of Things and the Scientific Method—each of which was advocated by its exponent with vigor, grace and skill, so evenly manifested that the chairman felt constrained to give his decision (which was in favor of the Scientific Method), not on account of the arguments advanced but by reason of the merits of the method itself. During the course of the three days' proceedings, comments and criticisms were regularly and beneficially introduced. Music, nature's sweet invigorator, had also its place on the programme, and made its pleasing influence felt at regular intervals, by means of solos, choruses and instrumental pieces, all artistically performed by members of the community. Altogether the convention was eminently successful, productive of most gratifying results, and reflecting infinite credit on the good Sisters, by whom the business was arranged and carried into execution.

At the close, the Bishop, Father McEvay, and Father McBrady, of Toronto (who had witnessed a large part of the proceedings), warmly congratulated the work of the convention. The closing address was given by the local superintendent, Rev. J. H. Coty, in the course of which he indicated the nature and scope of Christian education and the duties and relations of the teachers to their pupils. The work of teachers is a noble one; to them it belongs to develop youthful character, to form the youthful mind and heart, to keep his wandering footsteps in the proper paths, to teach the science of morals, the science of duty, of obligations towards God, towards ourselves and towards our neighbors; in a word, to give to the pupils under their charge that moral, intellectual and physical education that will enable them as men and women to fitly discharge the serious duties of life. After eloquently elaborating these salient points, the reverend speaker concluded by wishing the Sisters the joy, peace and satisfaction which follow lives nobly spent and duties well performed.

The Departmental Inspector gave a lecture of an hour's length on "Mental Science in Teaching," which want of space prevents us from publishing in the present issue.

Charity.

Charity appears to give one a great deal of audacity; permit me to profit by it, for the purpose of making you a domiciliary visit.

It is not your rich apartments that I wish to examine, nor this magnificent furniture, nor this fine linen, so complete and in such good order, which you would show with so much satisfaction.

No, it is your *garret* I wish to visit; your lumber-room, which you perhaps have not entered for more than ten years, always contenting yourself with simply saying to a servant, *put that aside*. That is where I wish to enter. Only see what an accumulation of things:

This furniture worn by time, falling apart from old age, and buried dust.

Three old-fashioned garments which the insects are silently devouring in the bottom of that dilapidated closet. And these bed-clothes, and shreds of mattresses, and the remains of that faded carpet, and those kitchen utensils out of use.

What do you do with all those? . . . Sell them? No, certainly not; you would not dare, you would make so little profit by them. Are you still going to keep them? But what good are they? Listen: do as if you were moving; do we not then find that we have too many encumbrances? Carry them to the *monte-de-piété* of the good God which we call the *house of the poor*, where you may be sure they will give you more than *three per cent*.

And do you know what will be done in *houses of the poor* with your encumbrances?

The old arm, by the aid of a few dimes recovered and made strong, will serve as a bed for an infirm old man to rest on.

These pieces of furniture, repaired a little, will make a whole family happy.

The worn garments and these linen rags, which, coming from you, can still be mended, will form the beginning of the wardrobe in a young household.

That old tapestry will become a coverlid.

And that which cannot be made useful may be sold to procure some sweets for the little children, and

brighten a few hours of their winter. You do not imagine the joy one feels in depriving himself of a material object—a garment, for example—that it may serve for some poor person.

It is like a *fiat* between this poor person and ourselves which makes us a sharer in all his prayers and in all his merits. It seems as though God can not think of him without thinking of us, and as though He could not love him without loving us.

Then God always puts in the heart some little joy in place of the material object of which we deprive ourselves for the poor.—*Golden Sands*.

He Won the Gift of Faith.

Twelve months ago a sensation was caused at Newport, R. I., when it became known that George Babcock Hazard had paid the whole cost of the land and palatial school buildings for the Catholic parish. St. Joseph's schools are now known as the Hazard Memorial schools. Mr. Hazard came to Newport in the twenties, before Andrew Jackson was President, a comparatively poor boy, with practically no education. But by close application and strict economy, he amassed an immense fortune. The school buildings are the finest in Rhode Island, with splendid halls, well-furnished rooms, and acoustic properties. Until the day of its consecration the secret was so well kept that when the public announcement was made that Hazard was the donor, people were incredulous.

On June 23 the first graduation exercises were held. On the platform were Bishop Harkins of Providence, and prominent citizens of Newport. The Bishop made an eloquent address on the munificence of Mr. Hazard, but not a word escaped him of the announcement that was to follow. After diplomas, with gold and silver medals as the principal prizes, had been awarded, and all the exercises concluded, the rector, the Rev. Father Coyle, called on his assistant, Father Downing, to read a written document, signed by Mr. George Babcock Hazard, given a resume of his life and winding up with the statement that he, George Babcock Hazard, gave the school as a Protestant, but now having been received into the Catholic Church, promised to erect a building suitable to the parish. This means a new stone church. The gold and silver medals and the diplomas were announced as Hazard gifts. The schools cost nearly \$100,000.

A Priest Prohibitionist.

By the Associated Press.

Probably the most unusual and striking scene of the convention was the opening of the second session with prayer by a Catholic priest, Rev. Father Martin Mahony, of St. Paul, Minn. When delegates and spectators had partly recovered from the surprise caused by the announcement of his presence and name in such a connection, a great hush fell upon the assemblage. The dark garb and pale, ascetic features riveted attention instantly, as with upturned eyes he solemnly invoked the blessing of God upon the convention and the prohibition party, and asked that the truth and the light might shine upon all the people. With one accord the delegates and spectators were upon their feet and with bowed heads amid strangely deep silence, joined in the priest's petition.

It was, with one exception, the only instance on record in which a Roman Catholic clergyman has officiated at a national political convention in the United States.

Father Mahony, who is one of Archbishop Ireland's assistants, is, it appears, a regularly elected delegate to the convention from Minnesota and has been an active Prohibitionist for fourteen years.

NOTABLE CONVERTS.

Some Distinguished Persons Who Have Entered the Catholic Church.

A writer in the *Contributor's Club* of the current *Atlantic Monthly*, in the course of a brief article, alludes to the many "radical conversions" to Catholicism of persons whose family connections were all Protestants. Here are some of the instances which this writer mentions: "Christine of Sweden, daughter of the great Protestant hero, Gustavus Adolphus, became a Catholic. Wilhelmina, a Protestant of the Protestants, had four sons, three of whom became Catholics, while the fourth, Bishop of Oxford and Winchester, was so opposed to his father's school of thought as constantly to be charged with Romish leanings; that Bishop's only daughter, moreover, joined her uncle."

"The Coleridges were a thoroughly Protestant family, but one of the poet's nephews is a Jesuit. The Brights have been Quakers for centuries, but John Bright's sister, with her Quaker husband, Frederic Lucas, became a Romanist. Dr. Arnold of Rugby was a decided Protestant and Unitarian, a matron of fact, rather than of name. Arnold, wrote philippics against phillistinism, and another son, for a time a Catholic. Lord Sidney Godolphin Osborne, famous for the S. G. O. letters in the *London Times* thundered against Ritualism and Romanism; his son is a priest in the London Oratory."

Nor does the above list of English converts exhaust the writer's observations of the many notable conquests which Catholicity has made by winning over to the true faith the relatives and descendants of individuals who became notorious for their attacks upon the Church. "Prevost Paradol," we are

further informed, "the agnostic or theist, who fought bravely with the pen for liberty (?) in France, accepted the Washington embassy from the apparently liberalized empire, and committed suicide on discovering that he had been deluded, left two daughters who have both taken the veil. The eldest son of Eugene Bersier, the most popular Protestant pastor of this generation in Paris, first married a Catholic, and then became a Catholic himself. Rev. Charles Voysey, expelled from the Church of England for heresy, now a free thought minister in London, has two daughters who have both become nuns." In another place allusion is made to the two great English Cardinals of this century—Newman and Manning—who are described as sons of staunch Evangelicals, and mention is also made of William Howitt's wife, who, like John Bright's sister, became a convert to Catholicity. The object of this writer in naming these distinguished converts appears to have been a desire to show that, as men and women progress, they not infrequently depart from their ancestral belief. It is noticeable, though, that no instances of eminent Catholics or their descendants becoming Protestants are cited; doubtless for the very good reason that none such are recorded.

CONVERTS TO CATHOLICITY.

Catholicism seems to be making steady headway in England, especially among the higher classes, and almost every day some notable conversion is reported. This is not only true of those persons comprising what is known as the aristocracy, but it is strikingly true of men and women connected with letters and art.

Among the prominent converts soon to enter the fold of the Church are Lady Somers, the Baroness Sherborne and Lady Edith Howe, daughter of Earl Howe. Another is Mrs. Henry Labouchere, wife of the famous Radical, who was formerly the popular actress, Miss Henrietta Hodson. A short time ago it was said, on the authority of the lady herself, that Mrs. Langtry, whose father is a clergyman of the Church of England, contemplated "going over to Rome." There are many well-known journalists and writers in England who are Catholic converts.

The despatch from which the above statements are taken states further that "a number of gentlemen prominent in society and no less than seven clergymen of the Church of England are preparing for the Catholic priesthood." This news is not surprising, for the Church appeals above all others to what is cultivated and intellectual. Englishmen who know the history of their country, and have given it even casual reflection, must be impressed with the position of England toward the Church. Splendid minds, like those of Newman and Manning, if once brought to fairly examine the subject, soon find that their place is not outside the pale of the true faith.

But, more than all else, when people of intelligence begin to think of saving their souls, and examine into what they must do and where they must go with that hope, they are not slow in discovering where Jesus Christ has deposited His truth. There is but one Church, and that is the Catholic Church. The Catholic Church is the only one fitted for every need of human nature in all ages, all climes and all degrees.

What is held to be Christian duty is very comfortable in some of the sects outside the Catholic Church, and the worldly inducements they offer are pleasant. Catholicity does not promise an easy road to salvation; on the contrary, we know from Scripture that it is thorny and difficult. No doubt the thought of how hard it is to lead a faithful Christian life in the Church is what deters many from adopting it. There are all the duties—the attendance at Mass, the obligation of the sacraments, the fasting and prayers and other mortifications of the spirit, the humility and obedience, the responsibilities and imposts—all these to some natures are difficult, and many persons cannot bring themselves to take up a burden that seems so heavy. But the existence of this burden is the very essence of the Christian faith, and without bearing it the reward hereafter is impossible. Why humanity should thus be tried is one of the mysteries of God. Still, as we know, the fulfillment of these duties and obligations can be made pleasant.

We can arouse in ourselves the spirit to make them, as the saints have done, a delight. And this is what we must do if we would enjoy the Christian graces in all their fullness.—*Baltimore Mirror*.

I have often repeated to have spoken, but never to have held my peace.—*Arsenicum*.

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