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# The Catholic Weekly Review.

A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA

Reddito que sunt Caesaris, Casari; et qui sunt Dei, Deo.—Matt 22: 21.

Vol V

Toronto, Saturday Oct. 31, 1891.

No 38

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## HIS GRACE'S VISITS.

A theological conference of the priests of the deanery of Barrie was held by His Grace Archbishop Walsh at Barrie on Tuesday, 27th October. Very Rev. Vicar-General McCann accompanied His Grace from Toronto. There were present:—Very Rev. Father Bergin, Dean of Barrie; Rev. Fathers Gibra, Barrie; Gibney, of Alliston; Labreau, of Penetanguishene; Kiernan, of Collingwood; McMahon, of Brechin; Moyna, of Stayner; Gearin, of Flos; Hogan, of Mara; Gibbons, of the Reformatory, Penetanguishene; Lynch, of Orillia; Colin, of Midland. The Archbishop was well pleased with the conference, as were also the visiting priests. After the conference the Very Rev. Dean entertained the priests of the deanery and the visiting clergy in his usual hospitable manner. Amongst the visitors were Rev. Fathers Killeen, of Adjala; Gallagher, of Schomberg; Allain, of St. Catharines; and Maguire, of Bracebridge.

On the following day, Wednesday, the feast of Saints Simon and Jude, His Grace, accompanied by the clergy, proceeded to Phelpstone, the future residence of Rev. Father Gearin, to bless and lay the corner-stone of the new St. Patrick's church. The ceremony commenced at 1 o'clock p.m. by a procession of the priests in soutane and surplice, with the Archbishop in cope and mitre. A large wooden cross had been erected in the place where the future altar is to stand. There the sacred function commenced, and the altar where the holy sacrifice will be offered received its first blessing. The procession wended its way through the large crowd of the faithful, who attended from Flos and the neighboring parishes, to bless and place the corner-stone, with the chant of Psalm and the solemnity of prayer according to the ancient Roman ritual. Documents bearing the name of the church and the date of its erection, with numerous coins and periodicals, were placed in a tin box and enclosed in the cavity. The following is a free translation of the official document which was in Latin: "This corner-stone was blessed and laid on the 28th of October, 1891, on the feast of Saints Simon and Jude. Leo XIII. was at the time Pope, Victoria, Queen of Great Britain and Ireland; Lord Stanley Governor-General of Canada; Sir Alexander Campbell, Lieutenant-Governor of Ontario; and Rev. Michael Gearin, pastor of Flos." The ceremony was made more impressive by the lucid explanation of His Grace, who, both before and during the progress of the blessing, told the people the meaning of the beautiful prayers and psalms that constitute the sacred rite. From a temporary platform, on which were assembled the assisting clergy, the Archbishop took occasion to address the assembled faithful. He was glad, he said, to be there to manifest his sympathy for them in the great work they had undertaken in connection with their devoted pastor, of raising a temple to God, worthy of themselves, and in keeping with the growing needs and progress of this great and free land.

The Archbishop is a practical man. He stated that he did not come merely to lay the corner-stone or to preach, but to show his brotherly love and paternal solicitude for the people of Flos, and to express his desire for their unity with their pastor in the great work of the building of the church in the centre of the parish. As their Archbishop he would show them a good example, and he handed to Rev. Father Gearin his cheque for \$100. His laudable example was followed by the clergy, who also placed their gifts on the corner-stone, and assisted in soliciting subscriptions from those present. A goodly sum, almost \$500, was raised in this manner. Whilst the collection was being taken up the Rev. Father McCann, V.G., advanced to the edge of the platform and delivered an eloquent sermon on the sanctity of the true Church, and its bearings on modern society.

The new church will be a beautiful brick structure with stone trimming, one hundred and fourteen feet long and forty-eight wide, beside a winter chapel twenty-two by thirty-three feet, and a sacristy. Mr. Thomas Kennedy, of Barrie, is the architect. The brickwork will be proceeded with next spring, and when completed the new church will be an ornament to the village.

## LATEST CABLES.

DUBLIN, Oct. 27.—Startling testimony was given to-day in the trial of Rev. Samuel Cotton, a rector at Carnogh, County Kildare, who was charged with criminal neglect and ill-treatment of the children in Carnogh Orphanage. Rev. Mr. Cotton, who had conducted the affairs of the orphanage for many years, has made many appeals to the public for financial aid and has received large sums of money by subscriptions for the maintenance of the orphanage. Owing to numerous complaints against the institution the Society for the Protection of Children recently made an investigation into the manner in which the orphanage was conducted. It was ascertained that the children were in an emaciated, filthy, and ragged condition. A girl had been chained by the legs to the table leg. The rooms of the orphanage were in the filthiest possible condition. In the kitchen was found a baby six weeks old covered with dirty rags and dying of cold and starvation. Other children were found in the same apartment crowded around a small fire, almost frozen and half starved. All were weak and sickly, and their growth had been stunted by the treatment received. The sanitary condition of the establishment was perfectly horrible. The walls and floors were in a beastly condition and some of the beds used by the children were old bags and packing cases filled with stale hay. All the children were kept in a state of terror by Mr. Cotton. Mr. Cotton was committed for trial.

PARIS, Oct. 28.—Heavy storms, accompanied by lightning, have renewed their violence in South western France. Snow has fallen upon the mountains near Mont Louis, in the Pyrenees-Orientales. Many of the mountain slopes have been undermined by the excessive rainfall, and the valleys are threatened by disastrous land slides. An enormous amount of damage has been done to farms, live stock, and fruit trees.

Details of Monday's great storm are rapidly coming to hand. Eighteen boats, mainly small coasters, were dashed to pieces in the vicinity of Marseilles. A large, three-masted Italian vessel was wrecked at Hyeres. At Cannes the gale was severe. The sea with great violence swept over and badly damaged the promenade Du Midi. Many vessels took refuge in the various ports of the French colony of Algeria.

CORK, Oct. 27.—Messrs. Dillon and O'Brien arrived here to-day and were met at the train by a procession. As the procession passed through the streets there was considerable hissing and booing and several stones crashed through a large portrait of William O'Brien which was carried in the parade.

Upon arriving at the assembly rooms Dillon and O'Brien were given an enthusiastic reception during which several speeches were made.

While the speech-making was in progress a body of Parnellites attacked the bandsmen of the McCarthys and tried to demolish their instruments. A free fight followed but the police soon put an end to it.

Dillon and O'Brien subsequently attended the Cork County Convention, where Dillon presided. In his address Mr. Dillon complained of what he termed the "organized violence" of the Parnellites and made other allusions to the political situation which were loudly applauded.

Mr. O'Brien said he was willing to give fair play to his opponents, but he would not yield "to brickbats and dynamite mobs." (Loud applause.) The Parnellites might blow up the offices of the newspaper representing the views of the McCarthys, but they could not destroy the spirit which animated that party. (Tremendous applause, mingled with hooting.)

After the county convention had adjourned there was a serious fight in the streets between the McCarthys and the Parnellites. As soon as the convention had closed its proceedings Messrs. Dillon and O'Brien passed through the city, still accompanied by the procession which met them at the railroad station. Suddenly the McCarthys were attacked by a large mob of Parnellites, and both sides fought desperately with sticks, clubs, shovels and picks. A detachment of mounted police were sent for and they spurred their horses in between the two lines of combatants, striking right and left with the flat of their sabres.

## THE QUESTION OF WOMAN'S RIGHTS.

The following interesting article on this topic, from a correspondent of the *Buffalo Union and Times*, appeared in the last issue of that journal:

Some years ago I entered into a correspondence with an old gentleman, an acquaintance of my childish years. He was a non-Catholic and in his old age seemed to be looking into all sorts of isms, not having anything else to occupy his mind. I began the correspondence on "Woman's Rights," into which question he was involving himself; and then humorously having taken my stand as a preacher I gave him the opportunity of criticising my sermons, which contained truths of religion and some humorous sentences to help them down. I could only reach him in this way, he not relishing religious conversations. He became a convert and died a holy death; before this, however, he returned me my letters requesting me to have them published—they seemed to strike him as to the point. I threw them aside, but lately decided to send this one to your paper, as it may possibly give some Woman's Rights people a new view of the question. A Jesuit of high standing approved of its publication, as did also a lawyer, a Protestant.

MY VENERABLE FRIEND:—

I would so deeply regret to have you in your declining years identify yourself with that movement called, or rather mis-called, "Woman's Rights," that I cannot resist the desire of setting before you some of its absurdity, for your benevolent disposition so inclines you to see the bright side of all things, that I fear you sometimes take for purest gold that which will never stand the crucible.

"For thy fancy can invest  
Common things with beauty rare."

Do not, however, I beg of you, entertain for one moment, the thought that in opposing this movement I underrate woman or her mission; on the contrary, I respect both too much to desire the one to be wronged or the other undervalued, and wrongs rather than "rights" would certainly be her position in its adoption.

I am convinced, and of this fact I would that I might convince you, that the man who countenances or co-operates with the so-called "Woman's Rights Movement" does woman a positive injury, the greater the more extended his influence may be.

Before accepting the ideas of another and incorporating them into one's own or lending oneself to any movement, it is well to carefully and impartially consider both sides of the matter, and, to do this one must lay aside all prejudice and deal fairly with it; by doing this one would save himself many an after regret. I think this will be so in the case in question, and as I see that some of your good lady friends have been doing their best to win you over to their way of thinking I will take the liberty of doing that which you have always encouraged me to do from my early years, viz., to always speak to you with frankness.

I believe that you will readily admit that I am better acquainted with the peculiarities of my own sex than you are supposed to be, with all your wisdom and experience; therefore I will set before you my views upon the matter, and, as you once admitted that I had almost converted you to my opinion, which is that of the majority of sensible people, I would consider it a pleasurable triumph to render this conversion a perfect one.

In the beginning of the creation of the human race, woman was placed in full possession of all her rights and subject to but one law—that of obedience to her Creator; but unfortunately she aspired to one right too many, and being naturally of a generous disposition she hastened to share it with her husband, and in so doing not only fell from her high estate but dragged along with her the unfortunate one whom she had beguiled. Almighty God, always condescending to the weak, pitied poor man; seeing him so easily led, and lest he might be plunged into still greater evils on account of woman's inventive genius and energy in putting it into execution, considered it best to place her under some controlling power. This as we may clearly see is not in itself a bad thing, but rather a wise precaution on the part of the Almighty, who makes all things work together for good as thereby woman's acuteness of intellect and agility in action would be moderated and man who is of a naturally slower organization, being placed as it were over this high pressure would not alone be materially assisted in the journey of life but even forced onward and upward when in danger of lagging behind.

Woman, generous as usual, acknowledges her fault and submits to its consequences, thereby expiating it in a few short years of time, while man, with the same magnanimity which caused him to lay all the blame upon woman in the beginning, now avenges himself for his own weakness, by using to the utmost the power with which he is invested, and choosing for his own share the best things of this world by right of the nine points of the law, possession, leaves to woman the refuse, religion.

Woman has not lost her clear-sightedness, however; therefore she accepts the rejected treasure and finds in it support under trials, comfort in afflictions and an unflinching hope for the future—for this reason

she endures tribulations more heroically, bears sufferings more patiently and dies more resignedly than man.

But although Almighty God has appeared so severe to woman, it seems that in reality He loves her the better and has reserved for her the best places in heaven, and while you men are waiting outside its gates to have your stupendous works tried by the fire, which I fear will spare but little, woman, unencumbered, save by her wrongs, will quietly pass over your heads and entering, take possession, for heaven is one of woman's rights; man willingly cedes it to her now and I doubt if he can dispossess her of it hereafter.

Woman's real rights are respect, refinement and religion. Now if woman meets man on an equal footing in the pathway of life, for instance in the army, the navy, the pulpit and bar, as well as in the judicial, legislative and executive capacities—for, if one of her rights is to vote, another equally just, is that of being voted for, and of course it is supposed that she has fitted herself for these positions by study and familiarity with men and events of the times, and has a general idea of trade, commerce and international law as well as acquaintance with the leading journals, in order that her ideas may not be narrowed down to suit the ideas of father, husband or brother—is it to be expected that man will defer to her through politeness because she is a woman, or through justice because she is in the right? Will he not, instead, abuse her if he finds she cannot be won over to his way of thinking? Where then will be the respect due her?

If professions are opened to the educated woman equally with man, the uneducated also must share in his laborious occupations, as for instance farming and trading, stone-cutting, brick-laying and hod-carrying, car and hack-driving, steam and rail running, etc., etc., etc. And in all these laborious occupations, often during the intense cold of winter or till the late hours of the night shall she be deprived of those things considered so consoling and even necessary to the majority of men—a friendly glass, a comfortable smoke or an occasional quid of tobacco?

She has also an equal right to speculate to make something for the children whom it is her equal right to support, and leaving Wall and Broad streets to her lofty minded sisters this propensity may develop into betting, gambling and horse-racing.

Her clothing is so clumsy for all this kind of work, particularly in stormy weather; her bonnet is so unadapted to keeping off the summer rain and winter storms and her skirts so well adapted to the gathering up the loose dust and mud that common sense suggests to her that hat and pants, not bonnet and dress, were intended for this sort of laborious employment. Customs have changed and why should not fashions change to suit them? Alas for her refinement!

Woman will never stop half way and who will dare to stop her? Certainly not man; the first one failed to do so when greater things were at stake and his successors will surely not be more successful now. He who once opened Pandora's box found out to his cost his utter powerlessness to re-enclose the evils he had so easily set free; too late he made the discovery that it had been better for himself and the world if he had considered the consequences before he raised the lid.

Now agree with me if you please that it would be better to leave woman alone; the mighty power within her which enables her to bear up under that which man generally cannot—the contempt which falls upon religion—this power, I say if turned upon the things of time, may cause you men to rue the share you had in its emancipation and a modern Diogenes may search in vain throughout the world to find a spark of religion.

I would advise men who so strongly advocate the rights of women, if it is done through respect and to benefit her, to turn instead their effort upon the securing to her of those rights which she already possesses and to remember that the law does not always carry its observance with it and that it will not run to the assistance of woman nor will she always seek its aid; if so, lawyers may "multiply on the face of the earth," because man has on his side physical strength and something more besides. A sensible woman carries within her her own law and she knows how to make use of it without any foreign intervention; she likewise knows how to manage her husband quite to her own satisfaction as well as for the welfare of the community, but she does this in a quiet way, allowing him to hold the reins, of which he is so tenacious, while she points out the road he is to take.

Undoubtedly woman's mind is naturally equal to that of the majority of men's; even without any advantages it is often far superior, and if equally cultivated to what a degree might it not attain; but as man cannot be deprived of the rights he so greatly glories in, would it not be well, in the case of suffrages, instead of increasing the voters to limit them if possible.

All things are meted out with justice, and women, endowed in a greater degree with the heroic virtue of patience can the better afford to allow to man the enjoyment of his brief career upon this earth confident in the assurance that the eternal years are hers.

Husband: "That fence wants painting badly. I think I'll do it myself." Wife: "Yes, do it yourself, if you think it wants to be done badly."

## EUGENE O'CURRY.

EUGENE O'CURRY, an indefatigable collector and transcriber of Irish manuscripts and a highly cultivated scholar, was born in Donaba, county Clare, in the year 1796. His father was thoroughly acquainted with the Irish language, and had a wonderful knowledge of the traditions and antiquities of his country. He possessed, besides, as an heirloom handed down from his ancestors, a number of Irish manuscripts. He did not, as Irish parents have too frequently done, keep this knowledge to himself, but taught his son Eugene the Irish language, and stored his young mind with the legends and stories of his native country. A slight lameness with which the boy was afflicted tended to increase his delight in study. While still a youth he could read and write Irish fluently. On account of this accomplishment he was chosen in 1834, in conjunction with O'Donovan, and under the direction of Dr. George Petrie, to make extracts from Irish manuscripts in the various museums. His labors in this congenial pursuit were unremitting, and when government in a fit of economy put a stop to the work, over four hundred quarto volumes had been collected, relating to the laws, language, customs, antiquities, etc., of ancient Ireland, a considerable portion of the research and transcription having been accomplished by O'Curry. He next found employment in the Royal Irish Academy, copying various Irish manuscripts and making catalogues in company with Dr. Todd, for use by the Irish Archaeological Society. The Irish manuscripts in the British Museum were also placed in order and catalogued by him. He was appointed professor of Irish history and archaeology to the Catholic University on the establishment of that institution. In his latter days he transcribed and translated the Irish laws, in conjunction with his learned colleague O'Donovan, for which it seems he received a very poor remuneration from the Brehon Law Commissioners who employed him.

A volume of "Lectures on the Manuscript Materials of Ancient Irish History," delivered in his capacity of professor in the Catholic University, was published in 1861. It gave an account of the lost books of the earlier period of Irish history, namely, "The Yellow Book of Slane," "The Psalters of Tara and Cashel," "The Books of Cluainmic-Nois," "The Speckled Book of St. Buithe's Monastery," "The Book of Confert," "The Black Book of St. Molaga." This work contained perhaps profounder knowledge and deeper research in Irish literature than any up to that time published.

To this earnest worker also we are indebted for a translation of the oldest part of the "Annals of the Four Masters." He continued labouring energetically both as a lecturer and a writer almost to his final hour; indeed, his last lecture was delivered only a fortnight before his death, which took place in Dublin, July 30th, 1862. Dr. W. K. Sullivan published in 1873 three volumes of his scattered writings under the title "Lectures on the Social Life, Manners, and Civilization of the People of Ancient Erin."

It is highly creditable to the Irish people that they appreciated duly the work of O'Curry. He received from the government but paltry acknowledgment of his great services, but it might perhaps be some recompense for this, that, quiet and retiring scholar though he was, his name was known and respected by the masses of his countrymen. His death was regarded as in some sense as a national calamity. The feelings which were universally felt are well expressed in the following lines by the national poet, Mr. T. D. Sullivan:—

"In history's page to write a name—  
To win the laurels or the bays—  
For power, for wealth, for rank or fame,  
Will mortals strive a hundred ways.

"But who will labor all alone  
Till youth's and manhood's bloom are o'er,  
Uncheered, unpaid, unprized, unknown,  
A student of forgotten lore?

"See life's high prizes lightly—on  
By little worth—yet not repine;  
Her vain pretences brawling run,  
And never make an angry sign?

"But still retrace with patient hand  
The blotted record of the past.  
Content to think the dear old laud  
Will know her servant true at last?

"Oh, great old man, enough she knows  
To make her feel her loss is sore;  
Day after day the knowledge grows,  
And Erin loves thy memory more."

The following is an extract from his "Lectures on Manuscript Materials of Irish History":

With such various causes, active and long-continued, in operation to effect its destruction, there is reason for wonder why we should still be in possession of any fragments of the ancient literature of our country, however extensive it may once have been. And that it was extensive, and comprehended a wide range of subjects—justifying the expressions of the old writers who spoke of "the hosts of the books of Erin"—may be judged from those which have survived

the destructive ravages of invasion, the accidents of time, and the other causes just enumerated. When we come to inquire concerning the fragments which exist in England and elsewhere, they will be found to be still of very large extent; and if we judge the value and proportions of the original literature of our Gaelic ancestors as we may fairly do, by what remains of it, we may be justly excused the indulgence of no small feeling of national pride.

The collection in Trinity College consists of over 140 volumes, several of them on vellum, dating from the early part of the twelfth down to the middle of the last century. There are also in this fine collection beautiful copies of the Gospels, known as the Books of Kells, and Durrow, and Dimma's Book, attributable to the sixth and seventh centuries: the Saltair of St. Riemarch, Bishop of St. David's in the eleventh century, containing also an exquisite copy of the Roman Martyrology; and a very ancient ante-Hieronimian version of the Gospels, the history of which is unknown, but which is evidently an Irish MS. of not later than the ninth century; also the Evangelistarium of St. Moling, Bishop of Ferns in the seventh century, with its ancient box; and the fragment of another copy of the Gospels, of the same period, evidently Irish. In the same library will be found, too, the chief body of our most ancient laws and annals: all, with the exception of two tracts, written on vellum; and in addition to these invaluable volumes, many historical and family poems of great antiquity, illustrative of the battles, the personal achievements, and the social habits of the warriors, chiefs, and other distinguished personages of our early history. There is also a large number of ancient historical and romantic tales, in which all the incidents of war, of love, and of social life in general, are portrayed, often with considerable power of description and great brilliancy of language; and there are besides several sacred tracts and poems, amongst the most remarkable of which is the "Liber Hymnorum," believed to be more than a thousand years old. The Trinity College collection is also rich in lives of Irish saints, and in ancient forms of prayer; and it contains, in addition to all these, many curious treatises on medicine, beautifully written on vellum. Lastly, amongst these ancient MSS. are preserved numerous Ossianic poems relating to the Fenian heroes, some of them of very great antiquity.

The next great collection is that of the Royal Irish Academy. The most valuable of these are original Gaelic compositions, but there is always a large amount of translations from the Latin, Greek, and other languages. A great part of these translations is, indeed, of a religious character, but there are others from various Latin authors of the greatest possible importance to the Gaelic student of the present day, as they enable him by reference to the originals to determine the value of many now obsolete or obscure Gaelic words and phrases.

Among these later translations into Irish we find an extensive range of subjects in ancient mythology, poetry, and history, and the classical literature of the Greeks and Romans, as well as many copious illustrations of the most remarkable events of the middle ages. So that any one well read in the comparatively few existing fragments of our Gaelic literature, and whose education had been confined solely to this source, would find that there were but few, indeed, of the great events in the history of the world, the knowledge of which is usually attained through the classic languages of those of the middle ages, with which he was not acquainted. I may mention by way of illustration, the Irish version of the Argonautic Expedition, the Destruction of Troy, the Life of Alexander the Great, the Destruction of Jerusalem, the wars of Charlemagne, including the History of Roland the Brave, the History of the Lombards, the almost contemporary translation into Gaelic of the travels of Marco Polo, &c.

Passing over some collections of MSS. in private hands at home, I may next notice that of the British Museum in London, which is very considerable, and contains much valuable matter; that of the Bodleian Library at Oxford, which, though consisting of about sixteen volumes, is enriched by some most precious books, among which is the copy already alluded to of the remains of the Saltair of Cashel, made in the year 1454; and some two or three works of an older date. Next comes the Stowe Collection, now in the possession of Lord Ashburnham, and which is tolerably well described in the Stowe Catalogue by the late Rev. Charles O'Connor. There are also in England some other collections in the hands of private individuals, as that of Mr. Joseph Monck Mason in the neighborhood of London, and that of Sir Thomas Philips in Worcestershire. The Advocates' Library in Edinburgh contains a few important volumes, some of which are shortly described in the Highland Society's Report on MacPherson's Poems of Oisín, published in 1794.

And passing over to the Continent, in the National or Imperial Library of Paris (which, however, has not yet been thoroughly examined,) there will be found a few Gaelic volumes; and in Belgium (between which and Ireland such intimate relations existed in past times)—and particularly in the Burgundian Library at Brussels—there is a very important collection, consisting of a part of the treasures formerly in the possession of the Franciscan College of Louvain, for which the justly celebrated friar, Michael O'Clery, collected, by transcript and otherwise, all that he could bring together at home of matters relating to the ancient ecclesiastical history of his country.

The Louvain Collection, formed chiefly, if not wholly, by Fathers Hugh Ward, John Colgan, and Michael O'Clery, between the years 1620 and 1640, appears to have been widely scattered at the French Revolution. For there are in the College of St. Isidore, in Rome, about twenty volumes of Gaelic MSS., which we know at one time to have formed part of the Louvain collection. Among these manuscripts now at Rome are some of the most valuable materials for the study of our language and history, the chief of which is an ancient copy of the "Féilire Aongusa," the Martyrology, or Festology of Aongus Ceile De, incorrectly called Aengus the Caldee, who composed the original of this extraordinary work, partly at Tamhuacht, now Tullaght, in the county of Dublin, and partly at Cluam Eadhnech in the present Queen's county, in the year 798. The collection contains, besides, the "Festology of Cathal M'Guire," a work only known by name to the Irish scholars of the present day; and it includes the autograph of the first volume of the "Annals of the Four Masters." There is also a copy or fragment of the Liber Hymnorum already spoken of, and which is a great importance to the ecclesiastical history of Ireland; and besides these the collection contains several important pieces relating to Irish history of which no copies are known to exist elsewhere.

### SAVONAROLA.

In the old Niebelungen town of Worms, writes W. S. Kress in a late number of the *Reading Circle Review*, where good King Gunther once held high revel, and where Burgundian and Roman, and Goth and Frank successively strove for the mastery; once mighty, but now great only in its historic memories, a famous group of statuary was unveiled on June 25, 1868, known to the world as the "Reformation Group." The central figure is a colossal bronze of Martin Luther, for it was at this same historic town, at the Diet of 1521, that Luther uttered his famous words: "My conscience is captive to the word of God, and unless I shall be convinced of error by Scripture-proof or by plain reason, I neither can nor will retract anything. God help me. Amen." Luther is represented in an attitude of proud defiance, his left arm supporting a Bible, upon which rests his clenched right, as if to emphasize the argument that the Bible alone is the fount of revealed truth. (The statue of Luther facing Thomas Circle, Washington, is an exact copy of the Reitschel statue at Worms). The coarse features, which even a sympathetic artist could not idealize, the massive form, bold stand, all fit in admirably with our conception of the founder of Protestantism. We would be surprised indeed if we saw anything of the intellectual refinement and high purpose that we might naturally look for in one sent of God. The other leading figures are Phillip of Hesse, whom Luther allowed two wives, and Frederic of Saxony; Melancthon and Reuchlin. Beneath the main group are four figures, designed to represent the precursors of the Protestant Reformation, but in reality representing Waldo, Wickliffe, Hus and Savonarola. Whatever may be said of the first three, certainly the last, Savonarola, never merited the dishonor of a place at the feet of Luther; for they were as dissimilar in their doctrinal beliefs and teachings as in their moral characters. A study of their lives must convince any one of this.

Savonarola was born at Ferrara, in the year 1452. His father and grandfather were physicians, and they intended young Girolamo for the same profession; but at the age of 22 he secretly left home and made his way to Bologna, where he secured admission to the cloister of St. Dominic. His early youth had not been spent in idleness; under direction of his grandfather, himself a scholar of note, his first studies were devoted to the physical sciences; later he took up philosophy, reading with special delight the works of Aristotle and of St. Thomas. Of a subdued and serious turn of mind, he had yielded from his tenderest youth to the influence of religion; and as he grew older his sensitively serious nature was pained by the spread of irreligion among the clergy and laity, and the growing laxity of morals, which an inordinate cultivation of pagan literature had been chiefly instrumental in bringing about. The frivolity of his companions drove him from their presence, and in the solitude of the cloister he hoped to gain that peace of mind and contentment of soul which the world denied him. Arrived at Bologna, he wrote a letter to his parents informing them of his change of vocation. He feared to communicate with them before for fear that their opposition might vanquish his resolution. When the father still withheld his consent, Girolamo wrote: "Had some earthly prince girded me with the sword and admitted me to his following, you would have deemed your house honored and given yourself over to joy, and now that Jesus Christ has girded me and proclaimed me His vassal you weep." This appeal to his religious sentiment overcame the father's objections. During his novitiate Girolamo delighted in performing the most menial services; he fasted with such rigor that, according to his biographer, he resembled a walking shadow more than a living being; he exercised himself in every virtue, surpassing all in modesty, humility and obedience; and this strict asceticism was maintained until the end of his days.

Luther also entered religion against the wish of his parents; like Savonarola, he, too, sought peace of soul within monastic shelter;

but while the one sought to escape the contagion of vice, the other meant only to flee from the harassing doubts and torturing perplexities of his own unscrupulous mind. The one entered religion with a good disposition, with a true vocation, the one without any vocation at all; the one found peace and contentment in the quietude of the cloister; the other found in this very quietude the very readiest food for his soul's disease. As might be expected, the one became a good religious, the other a bad one. From the very beginning Luther became an object of concern to his superiors. He steadily refused that ready obedience which is the ground virtue of the monastic life. It is said that he neglected the recitation of the divine office, to which he was in duty bound, for weeks at a time, devoting himself exclusively to study; and then again he would lock himself in his cell and spend entire days in prayer and mortifications. He was a man of unsettled character, going from one extreme to another. When Savonarola had completed his novitiate he taught metaphysics in the schools of Bologna for seven years, after which he was put to preaching. His sermons were a departure from the poetic refinement of the speakers of the day, who by eloquence of language and copious quotations from the old pagan masters sought nothing more than the amusement of their paganized audiences. His style was plain and simple, and his quotations were taken, not from classical antiquity, but from the inspired word of God. However, Savonarola failed of success as a preacher, until he reached his 38th or 39th year, when he became famous as a Lenten preacher in Lombardy. At the earnest request of Lorenzo de Medici, Savonarola was called to Florence a second time and there permanently stationed. This was the peculiar field for the genuine and eminent zeal of the Dominican friar. Florence was at this time the most cultured city of Europe. Letters had received an impetus from such writers as Dante and Petrarch and Boccaccio; the love of historical studies was revived by Villani, the modern Herodotus, and it began to flourish again under such masters as Fra Angelico, Brunelleschi and Vasari Georgio. Among their disciples of the present time were such as Angelo Poliziano, Piccolini, Mirandola, Machiavelli, among men of letters; Baccio della Porta, afterward Fra Bartolomeo, Leonardo da Vinci and others among painters. Here in the study of its masters the incomparable Raphael acquired the second of his three styles. Most of these were men gifted with lofty genius, yet without imbued with true religious piety; but the spirit of the times was not theirs, and literature and art were both prostituted to the service of a depraved taste. Pagan morals had been introduced with pagan studies, and Lorenzo de Medici, surnamed the Magnificent, the prince of the Florentine republic, was answerable for much of the corruption of his city. It is strange, indeed, that the blunt, unpolished, rude eloquence of the Dominican should have impressed the cultured Florentines; but then his audience was chiefly made up of the lower classes, though it is true that many nobles also attended his sermons.

Savonarola, who was made prior of San Marco the year following his return to Florence, began at once to declaim against the laxity of morals in the city, and called upon all to turn from their evil ways and do penance. Peter Delphinus, an enemy of Savonarola, says of the effects of his preaching: "To me, indeed (and the same is admitted by everyone), Florence seems much changed from the city I formerly knew. It is daily becoming more and more a second Nineve; for just as the latter converted itself to God at the preaching of Jonas, so also the former at the exhortation of our preacher." He foretold the death of Lorenzo, of the King of Naples and of the then reigning Pope, Innocent VIII., the descent of the French King, Charles VIII., into Italy, the death of this prince's eldest son and the scourging of Florence by war, famine and pestilence. These several prophecies were all verified in their time, and this, of course, raised the preacher in the estimation of his hearers. People came to look upon Savonarola as a prophet and a saint; his austere life had long before excited their veneration. So great did the number of his hearers become that he was obliged to preach in the cathedral, the largest church in Florence. The effect of his sermons was apparent everywhere; but with virtue returned a renewed love of liberty. Lorenzo felt his influence wane and sought to win Savonarola over to him, but no bribery could make the monk untrue to the interests of the people. After Lorenzo's death, which occurred shortly, Piero, his son, was banished from the city (1494) and a Theo-democratic government proclaimed. But all was not smooth sailing; Florence was torn with factions, and the Frateschi, the adherents and friends of the monk, found themselves opposed by the Arabbiani—"the rabid ones"—as well as by the Bigi, or adherents of the exiled Medici. There was but one man who could hold their discordant elements in check, but one man who could govern the fickle populace, and this was the monk of San Marco. Savonarola was loth to mingle in political affairs, but the government as it then stood could not have continued to exist without his guidance. Even with Savonarola at its head the new government must have been a weak one because of the frequency of elections, which took place every second month, and because of the impractical character of the Theocratic admixture.

Savonarola has been blamed for this assumption of political power, but had Florence taken sides with the tyrants of Naples and Milan and Venice against the claims of Charles of France, less fault would

perhaps have been found. Still Savonarola had his faults. He became so absorbed in his civic projects that he began to believe his political leadership of divine commission; he had frequent visions which often turned out to be nothing more than hallucinations. His supposed divine vocation made him reckless of the disapproval of his superiors, he thought obedience to God must precede obedience to men, according to his conception of what obedience to God meant. This seems the only way of accounting for his disobedience toward the Pope and for his open disregard of the church's censures. His virtues, ascetic life and whole manner of action show him to have been in good faith. Alexander VI., under the plea that Savonarola was sowing discord among his people, commanded him to abstain from further preaching. After some time he was cited to Rome, but refused to go. On May 12, 1497, he was publicly excommunicated. The excommunication was heeded for some time; but on Christmas day he sang high mass in spite of his censures, and shortly after resumed his sermons. It is claimed that the excommunication proceeded chiefly from political causes, Alexander being a foe to the Florentine republic; but the monk could not question the motives of his highest superior; so long as the command was not evil there was but one course open—to obey. As for the rest, the evil that might come upon Florence by the withdrawal of its great preacher, Alexander must answer to God for that.

After his excommunication Savonarola became more severe than ever in his denunciations of Rome and the clergy. To still further justify his disobedience Savonarola tried to convince himself that Alexander was not the lawful incumbent of the Papal throne. It was rumored about Rome that he had secured his election by bribery, and Savonarola now began agitating the calling of a general council to declare Alexander's election invalid—as if simony, grievously sinful though it be, could vitiate the election of a Supreme Pontiff. (The church of course could make a law declaring such an election invalid, because she can determine the form of elections, as well as the qualities necessary for the elect. She has, since Savonarola's time, actually made a law according to which simony or bribery invalidates the election of a Supreme Pontiff.)

He wrote to the Kings of France, Spain, England, Hungary and to the Emperor of Germany, Maximilian, urging upon them the duty of convoking the council—a duty and right of the Holy See alone. In his letters to these princes he announces himself as a prophet, and as one sent by God, with whose assistance he would prove the charges against Alexander by miracles. One of these letters fell into the hands of the Pope, and embittered him still more against the contumacious monk.

*To be Continued.*

#### WHY HE REFUSED TO DRINK.

CAPT. JACK CRAWFORD, the "Poet Scout," who so narrowly escaped death in a railroad wreck in Oregon a short time ago, created considerable surprise among his companions by refusing to take any brandy from the bottle offered by the surgeon.

"No thank you," was his quiet remark. "If I must die without that poison, I'm ready to go."

Capt. Jack did not die, but the circumstance recalled to my mind a scene in the Hoffman House at which I was present. The night before he left New York for the west Capt. Jack strolled through the cafe and was promptly invited to have a drink with a party of friends that sat at one of the tables. Capt. Jack turned toward the speaker and said: "I don't drink but I will smoke a cigar with you."

His hearers gazed with incredulity at each other. A scout and a man who had spent all his life among the Indians in the west, not drink? It seemed impossible.

"You look surprised," said the captain, smiling, "but I think if I reel you off a little story you won't blame me so much for being a temperance man."

Of course every one was eager to hear the story, for Capt. Jack has the reputation of being a charming story teller, so when the party had retired to a secluded nook in the gorgeous cafe, the scout began:

"Boys, what I am going to tell you is the truth, and I think it may make some of you, especially you kittenish fellows, feel stronger in this big city of temptations.

"In 1876 I was appointed chief of scouts to succeed Buffalo Bill, in the campaign against Sitting Bull. Returning one evening from a two days' scout, my horse went lame and I determined to turn him loose and go ahead on foot. Just as I was about to take off the saddle and bridle, I heard the sounds of song and laughter drifting up from a remote part of the cañon.

"It is the command," I thought, "and it is not far away. Brace up, Chief, old fellow, and we'll soon be where there is plenty to eat and where we will have a chance to rest."

"I soon came in sight of a big camp fire in the ruddy light of which were grouped a number of scouts and packers—rough grizzled old frontiersmen, whose lives had been spent on the borders of civilization. As I drew near the spot they began to sing a border-song, the notes of which echoed and re-echoed around the great rock-ribbed gulch with weird and almost unearthly reverberations. The boys wel-

comed me warmly, and I learned that they had secured a big jug of whiskey, and had made their present camp away from the troops to have a good time unmolested. Of course, the jug traveled slowly but frequently around the circle, and fun and laughter reigned supreme.

"Now, Cap'n Jack," said one of the boys, "you must fill up with us on this tarantula juice. We've come up y'er fer a jamboree, an' we're havin' it in wild west style, an' don't you forgit it. Flood yer innards, an' take a hand in th' festivities."

"No, thank you, boys," I said, "I never drink." This response was greeted with the loudest laughter, as though it were the best joke of the season. The man who held the jug came over to me and said:

"That's all right, Cap'n, but on a special 'casion sich as this be, everybody must drink. Let us have a good time while we kin, fer on sich a expedition as this we don't know when we'll run into Injuns an' leave our unoccupied bodies layin' sort o' unconsumed-like among the sage brush in a state of bald-headed inactivity; so let's make all we kin o' life while it stays with us. Fas'en yer claws on th' jug ol' boy, an' down some o' th' liquor."

"I took the jug and placing it on a stump by my side, said: 'Boys, I always do my share toward helping out camp festivities, but before I drink with you I want to tell you a little story.'

"When I was a little barefooted, mischievous youngster, my home was in Minersville, in the coal regions of Pennsylvania. My father was kind and indulgent, and with his little ones grouped around him he often told us stories of adventure and life in the mines. My mother was a sweet, gentle creature, for whom our adoration almost verged into worship. She was bound up in her children and they in her bound with the purest and brightest links ever forged for the golden chain of love. The dove of peace rested upon our happy little home and cooed its sweetest melodies.

"When I grew to be chunk of a boy I noticed a gradual but marked change in my father's appearance and actions. His clothes became seedy, his face flushed, and he would act strangely when he came home. Mother would always take him to bed, and afterwards when I noticed her tears and asked her what the trouble was, she would reply that father was not well. He never told us any more stories, but stayed away until a late hour. When I grew older I knew that the cause of his staggering and strange actions was rum, and that it was dragging a noble man down, down, day by day into the depths of a hell upon earth. He at last refused to speak kindly to us, and as we felt that our father was lost to us our hearts ached with grief.

"When the war broke out in '61 my father was one of the first to go to the front and two years later, against the wishes of my mother, I enlisted, although not of the required age. I will not detail to you my experience during the war, but I was wounded twice, and at the close of war I returned home. My father was wounded also, and died shortly after the war.

"A few months after the death of my father, my mother was taken sick, and my heart was almost broken as I saw her day by day sinking. One day the doctor came to me and said: 'Johnny I have sad news for you, but you must bear up under the great sorrow as well as you can; your mother must leave you soon.' I trembled so I could hardly stand, and begged the doctor not to give her up, but to save her for me and I would be his slave for life. The good, kind-hearted old man placed his hand on my head and said: 'My dear boy, she is past all human aid. Calm yourself as much as you can, and come with me; she wants to see you.'

"He took my hand and led me into the room, which already rested under the dark shadows of the wings of the angel of death. My poor mother lay there as pale as the pillow upon which her dear head rested, upon her emaciated face a look of calm resignation—such an expression as comes only to the dying Christian, whose hope of immortality beyond the grave has been stamped with the approving seal of the Almighty. Weeping bitterly, I threw myself on my knees at the bedside. Placing one of her thin, white hands in mine and the other on my head, she said:

"Johnny, my son, I must leave you. My dear boy, will you make me a promise that I can take up to heaven with me? It will then not be so hard to leave you here alone in the world."

"Choke" with sobs and tears, I told her that I would promise anything—anything—anything.

"God bless you for those words, my boy," she said, "for I know that I can trust you. Promise me that as long as you live you will not let a drop of liquor pass your lips."

"I promise, mother, I promise, I promise the angel that God is about to take from me that I will never touch liquor."

Capt. Jack's voice trembled and he paused a second to hastily brush away a glistening tear.

"That's just the way I felt and acted," he continued, "and I noticed that some of the boys were doing the very same thing. I continued my story to them. 'Boys,' I said, 'to this day I have faithfully kept that promise, and I know that the spirit of my angel mother has ever been near to guide and shield me when temptation assailed me. And now shall I pain that angel, whose presence and



## The Catholic Weekly Review.

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### SECRET SOCIETY INFLUENCE AT THE CITY HALL.

MANY times we have had occasion to allude to the City Hall as an ante-room to lodges of the Orange order, Sons of England, and similar societies, experience having only too clearly proven that the charges were well founded. To secure a position in one of the departments, no matter how acceptable the abilities of the applicant, if he be not a member of any of the foregoing societies, is almost impossible. So rampant has this evil become and so powerful its influence, that those who fostered and abetted it at first are beginning, in themselves, to now feel its effects, the tables being turned, and the tail wagging the dog. Such being the case, the injustice of the system has been suddenly discovered, and the *Evening News*, which fairly expresses the views of the ruling powers at the City Hall, speaks of the position in an editorial as follows:

"While the secret societies may be beneficial to their members in many ways it may safely be said that in their inception they were not intended to be used as stepping stones to public office, nor was their influence intended to sway public bodies in their appointments, or shield delinquents in any way. Yet it is found that many public departments are conducted as if they were lodge rooms, and the first question asked about anyone who seeks to enter them is, "Is he one of us?" or "Does he belong to so and so?" and if the answer is in the negative he is looked upon as unfit for the position. The influence of the secret society when it is used in this direction is not for the public good, indeed it is inimical to it, as it often hides faults which should not be hidden and protects offenders from exposure and punishment who should not be protected. There are several departments of the public service in this city wherein secret societies of one sort or the other, and where the officials seem to deem it their duty to pay more respect to the order to which they belong than to their duties. The man who becomes a member of any order of this kind in the hope of personal advancement violates the spirit of the obligation, yet personal advancement seems to be the sole aim of many of them, and they would tyle the door after them if they could. It is time that an end was brought to this abuse, for every day it becomes more aggressive and objectionable."

The above is valuable as a corroboration of what has been expressed by us. So long as Catholic rights only were at stake no notice was taken of it, but a virtuous cry of indignation now arises when the same rule is applied to Protestants who are not members of the Order, or when the policy pursued by the leaders re-act upon themselves. We sincerely trust that with the redistribution of the ward system, rendering the "machine" politician's influence of no avail, a superior class of aldermen will result, and merit, not secret society influence, be the standard by which an applicant's fitness for office is gauged.

### SIGNS OF THE TIMES.

WHATEVER skepticism may exist in the minds of Freethinkers about the truth of miraculous manifestations in the past, there are constant and living miracles daily occurring which cannot be denied or controverted. The number of miraculous cures obtained lately by faithful followers of Christ, in touching the hem of the Sacred garment worn by Him during His earthly career of humiliations, toils and sufferings, will not be known until a full account of them is published and vouched for by the saintly Bishop of Treves, who witnessed them and keeps them on record. The fact of thousands being attracted to that city from every quarter of the globe, to view and touch a simple garment, in the fond expectation of obtaining supernatural blessings from the unseen Power, who in the flesh wore it, is a miracle in itself that cannot be easily set aside. Who would have believed the prophet who, on the day of our Lord's crucifixion, had said: "Nineteen hundred years from this time millions of people will be flocking to touch that seamless robe on which the executioners have been casting lots?" It is true, however, and its truth verifies the words of Him who said: "When I shall be raised up from the earth I shall draw all hearts up to me."

We are just now, exclaims the *Croix*, (a French Catholic journal), spectators of the wonderful realization of that Divine Prophecy. Behold Lourdes, it continues, those millions of pilgrims who assemble each year to pray at the feet of Mary, do they not realize the words, "I will draw all hearts up to me." In this instance, the Redeemer brings them to His Mother's feet, to send them away blessed, consoled and healed of their infirmities.

At Treves at least fifty thousand pilgrims came each day in August and September, to pass before the Sacred garment in which the Incarnate Word was clad. Each hour three thousand people had the honour of viewing or touching the holy relic, and then moved on, making room for three thousand more to follow. So that from the 20th August to the 3rd Oct. nigh two millions of people of every age and sex satisfied their love for Jesus and their honest piety by paying homage to what remains on earth as proof of His visible presence among men. Who drew all these multitudes from their homes? Who else, but He who formerly drew the multitudes into the mountains and wildernesses? Who else, but He who said: "When I shall be raised up on high I shall draw all hearts after me."

Pilgrimages of working men have this year been setting out for the Eternal City, and laying the homage of their faith, their fealty and devotedness at the feet of him, the divinely appointed, who stands for Christ, and represents God upon earth; who draws them? Who inspired those young men, twenty-thousand in number, who went from France to protest against the insults offered to the Father of the Faithful. Who brought them, but the Crucified, who draws all that is pure of heart and noble and chivalrous to His Vicar residing in the Eternal City?

The spectacle of such immense movements and gatherings assembled and urged on by a superhuman power for supernatural ends is a very significant sign of the times we live in. Truly may we exclaim now in the words of the Prophet of old: "Why have the Gentiles raged and the people devised vain things? The kings of the earth stood up, and the princes met together, against the Lord, and against His Church. . . . He that dwelleth in Heaven shall laugh at them, and the Lord shall deride them." What striking examples does not modern history furnish of the utter incompetency of ambitious monarchs or unbelieving statesmen in presence of the divine institution of which Christ said "the gates of hell shall not prevail against her!" The first Napoleon raised a sacrilegious arm against the anointed of God, and his hitherto victorious and conquering legions perished in the snows of northern Russia; while he was relegated, as an outcast, to perish on the rock of St. Helena. The Third Napoleon fared little better. The protecting troops which he withdrew from Rome in time of peril, were utterly annihilated, his crown was lost, his imperial sceptre broken in twain and an inglorious death sealed his fate in exile. All are acquainted with the futile attempts of the man of blood and iron to banish Catholicity from the newly formed empire, and establish Caesarism with a national church in its stead. Bismarck is shorn of his power, and frets and chafes like a caged lion in his den.

Gambetta with eloquent voice and tongue worthy of a better cause, declared himself in open hostility against the Church's influence in the education of youth; he proclaimed, what he was pleased to call, the war against the clericals. But a premature and disgraceful death closed his unholy career. What shall we say of the untimely and inglorious ending of Boulanger, Balmececa and others we care not to mention, whose voices were raised against the "divine institution" and whose public acts were in flagrant violation of her wise decrees and saving precepts? All these were men of great mind and profound genius; were their talents properly directed, were their passions kept in subjection, were the public good their aim and not the gratification of their own ignoble lust, they might have rendered services of incalculable value to the countries that gave them birth, and earned untarnished and imperishable fame as leaders of men and true patriots. But believing themselves all powerful they stood up for the most part, against God, and against His appointed, and the inevitable consequences ensued. "He that dwelleth in Heaven shall laugh at them, and the Lord shall deride them." Let us venture a hope that all politicians will take warning in time, and that all leaders of men shall read aright the eloquent signs of the times, and profit by the example of the past, in acknowledging the existence of One Eternal Justice that shall mete out to every man according to his deserts.

#### MANITOBA SCHOOL ACT.

ANOTHER victory has been secured for Catholic education. The Manitoba School Act, which, as our readers are aware, was passed in March, 1890, by the Legislature of that province, through the exertions of Premier Joseph Martin being declared *ultra vires* by the Judges of the Supreme Court of Canada, to whom an appeal had been made. The entire bench of five being unanimous in the finding. A brief review of the case is as follows:

The ground of appeal was that in abolishing Catholic Separate Schools an infringement was made upon the Manitoba constitution, which says, in speaking of educational amendments to existing laws, that "nothing in any such law shall prejudicially affect any right or privilege with respect to denominational schools which any class of persons have by law or practice in the province at the Union."

The case was argued last May before the Supreme Court of Canada, Mr. S. H. Blake appearing for the appellant and Messrs. Joseph Martin and J. J. Gormully for the respondents. During the session of 1889, Mr. Joseph Martin, Attorney-General for Manitoba, introduced in the Local Assembly a bill which had the effect of abolishing the Separate school system, inasmuch as it compelled all parties, Protestant and Catholic, to contribute to one common school. It was argued that while the Confederation Act granted Separate schools to the Provinces of Ontario and Quebec the Manitoba Act, passed at a later date, did not. On the other hand it was contended that the words "right or usage" embodied in the Manitoba Act covered the ground, and therefore they were entitled to Separate schools. There was considerable feeling between both parties over the passage of the bill, and strong representations were made by the Catholic clergy and Separate school supporters to the Dominion Government to have the Act disallowed. The Government allowed the Act to go into force, although the Minister of Justice at the same time expressed the opinion that it was *ultra vires* of the Provincial Legislature. He intimated in his memorandum to the Council that the course was open to the aggrieved to attack the bill in the courts. By-laws were passed in the city of Winnipeg, under the Provincial Act, compelling the people generally to contribute towards the Public schools. A motion was made by one Barrett attacking these by-laws, the motion came up before Mr. Justice Killam and he sustained the by-laws. From this decision an appeal was made to the Supreme Court of Manitoba and Judge Killam's decision was upheld. Judge Dubuc dissenting. An appeal was then made to the Supreme Court of Canada, with the result as already stated.

Chief Justice Ritchie, after reading a long judgment, carefully dealing with the whole case and worded strongly against the Act, said that by-laws 460 and 488 of the city of Winnipeg were passed under the authority of an Act which was *ultra vires* of the Provincial Legislature, and the by-law should be quashed and the appeal allowed with costs. He held that the Act of Union prohibited the abolition by

Local Legislatures of Separate schools. Justices Strong, Fournier, Taschereau, and Patterson strongly supported the Chief Justice.

#### CATHOLIC YOUNG MEN'S SOCIETIES.

In connection with what we said last week on this subject, and in view of the activity in Catholic young men's circles in the city occasioned by the St. Alphonsus' Society's annual elections, the result of which we chronicle elsewhere, a few words further, showing the strength which these associations are bound to gain for themselves, when a little hard and conscientious work is applied by the members to their furtherance, will not be out of place. At the recent Catholic Young Men's National Union Congress at Philadelphia, a most gratifying report was read by the president of the work of Catholic Young Men's Societies. In speaking of New York city, he said:

Within the past year, our largest and most complete society, the Xavier Club, has made vast strides even beyond what it was at the period of the last Convention. Another of our associations, that of the Holy Cross, has been brave enough to undertake the erection of a building that will cost thirty or forty thousand dollars, with a certainty of succeeding in its efforts to pay the full amount. The third, that of St. Lawrence, has procured property worth \$50,000 on which to erect its building. The fourth, the Spalding Union, has bought a magnificent house, and the young men themselves, those of them who are carpenters, bricklayers and masons, voluntarily built a large gymnasium as an addition to it. All the other societies have made corresponding increases. I mention New York not through egotism, nor these special associations through favoritism. Our city, on account of its large resources, is naturally one of the least alluring fields for young men's societies. There are so many attractions that those who compose our membership have rather to choose what enjoyment they will take rather than to make it for themselves. Consequently it seems to me that great improvement on a field naturally barren, is excellent indication of the advance made in other and more fertile localities. The reason why I mention these associations in particular is that they have made the largest external advances. I doubt not at all, in fact I know, that all the others have worked to the utmost of their ability."

That which has been accomplished in New York City can also be successful here, though probably not, at least for the present, upon so elaborate a scale, if the clergy and prominent laymen are shown that the aim of these societies are something higher than to provide mere recreation rooms for their members. The St. Alphonsus Young Men's Association, notably, have set up for themselves high ideals, fully recognizing the importance of libraries, reading-circles, and literary exercises for improving and solidifying the minds of the young men; and also gymnasiums for strengthening their bodies, and attracting them to the associations, and are now seeking to acquire suitable quarters, where the benefits of the different departments can be more fully available by the members.

To aid them in their efforts influential and wealthy Catholic laymen should subscribe, and help to provide funds for that which, in the course of a short while, might develop into a large and prominent Catholic building. To the members of all Young Men's Societies the words of His Grace Archbishop Ryan, of Philadelphia, spoken at the recent Congress, can well bear reproduction. "You will not always be young," said His Grace, "Amongst the Catholic young men of to-day will be the Catholic public men of the future, and all should earnestly and unceasingly prepare yourselves for the responsibilities awaiting you.

"And, while we must grow old, we can retain the freshness of youth by purity, by nobility of nature, by the freshness of our hearts.

"Young manhood must be elevated by religion, for there is nothing so beautiful as religion. Be always true to your religion, always true to your manhood, always true to your country; union in religion, union in your nationality, your motto God and our neighbor."

In the October *Catholic World* the "History of England," by a Catholic teacher, lately reviewed in our columns, is the subject of the following eulogistic mention:

"Although this little work has been written for the use of

Catholic schools in the Dominion of Canada, it seems to us that it might with profit be introduced into such of our schools in the United States as make the study of English history a part of their curriculum. A careful perusal of its pages will convince the reader who is conversant with our text books that we Americans have nothing of the kind equally as good, either in our Catholic or so-called non-sectarian schools.

"The book, without being colorless, is both fair and impartial, and the conversational tone adopted by the author in telling this story of England is exceedingly pleasing to the young. To judge from the school histories which the greater number of school historians turn out one would be inclined to believe that impartiality and fairness are only to be attained by chronology; and that anything in the way of a picture beyond the merest outline in black is to be avoided as one of the deadly sins. Again, there are the little imitators of Froude who give us his distortions without their undemable and vivid color, and who call their efforts portraits. Into neither of these errors has the author of the "Catholic School History of England" fallen.

After a brief introduction he divides his history into periods Saxon, Norman, Angevin, Lancaster, York, Tudor, Stuart, and Hanoverian; under each period making us very well acquainted with each one of the long list of personages who have governed England, and with the English people themselves; their political and social condition, religion, industries and progress. Perhaps if the author had had more space he could have given us a fuller account of English literature."

Praise from such a source should be extremely gratifying to the talented author of the work, and a compliment to Canadian Catholics generally.

### THE RIGHTS AND DUTIES OF WORKMEN.

The following extracts from a lecture recently delivered by His Eminence Cardinal Moran on the above subject, are those portions which bear most directly on the important problems of the day we give them as follows:

Man is not a mere beast of burden, nor is it the sole purpose of his life to get through all the material work which his physical strength can accomplish. Religious and domestic and social duties await him, and these, if he be true to the dignity of his nature, he must faithfully discharge. The duties of wives and mothers, of husbands and fathers, the peace and purity of homes, and the education of children, are written in the natural law of mankind, and these he cannot surrender. "To consent to any treatment which is calculated to defeat the end and purpose of his being is beyond his right; he cannot give up his soul to servitude; for it is not man's rights which are here in question, but the rights of God, most sacred and inviolable." [Encyclical.] Nothing can be more conformable to these principles than the eight-hour system, which is now so generally adopted amongst us, and which the instinct of a free people will soon extend to the whole laboring class.

I must invite your attention to what I consider a matter of main importance in connection with my subject. Now-a-days much is said about freedom of contract, and may I be permitted to contend that that precisely should be the hallmark of the laborer's industry and the pillar-stone of the workman's rights. Nevertheless, no other form of words has been so misused in modern times, till in the hands of designing men it has been turned into an engine of robbery, and the name of liberty has become a mockery, a deception, and a snare. In its true meaning it should not be so.

Let us consider the terms Freedom of contract. The one is the noble heritage with which nature has endowed us; the other is the sure basis by which commercial enterprise and all mutual interchange of property subsists. If we link together these terms we should see that the conditions of free freedom, and at the same time the condition of a just contract, are verified, and then freedom of contract becomes the surest guarantee of our social rights. Unfortunately, too often such conditions are not verified. In spite of contracts, the law of the land has to step in every day to protect the weak against the strong, and it declares null contracts which are unjust or injurious to the public weal.

An instance from one of the Royal Commissions will best illustrate how a contract nominally free may become an engine of tyranny. In several of the factories the masters used themselves of children's labor, it was common for the master to send for the parent and to offer an advance of money, an irresistible temptation, on the condition of the repayment of the loan by his child's labor. The bond was duly signed and endorsed by the magistrates. A child of tender age, under these conditions, seldom received as much as a shilling a week for its work, and as the wages were paid to the parent, instead of being allowed to gradually cancel the debt, the child was worked as a slave, and its slavery was prolonged for an indefinite time. Some masters possessed as many as five or six hundred of these unhappy creatures.

The social condition of the children is thus described: "Without education, without moral or religious training, these children are compelled at ten or eleven years of age to work in the mills, and there we

see them rocked by the cradle into a maturity of vice, completed by the conversation of older men and boys, whose every breath is an offensive expression or an oath, and who appear to be suckled in sin, cradled in profligacy, and catechized in blasphemy." This was in the factories. In the mines it was no better. One of the sub-commissioners appointed to inspect the mines, in his official report states that he saw children only six years old carrying off a hundred weight and making regularly fourteen long journeys a day. There was a common practice of drawing loads by means of the girdle and chain. Children, boys and girls, had a girdle bound round their waist, to which a chain was attached. In this way, going upon all fours, they had to draw the cart through narrow and damp passages; their sides were blistered by the girdle, their backs were kept bent all day, and the pains they endured were sometimes intolerable. The sub-commissioner adds: "Any sight more disgustingly indecent or revolting can scarcely be imagined."

But why do I refer to this much-debated matter of Freedom of Contract? It is that the worker should avail himself of it to defend his interests and rights, for where the necessary conditions of a free and just contract are verified it cannot be but an agent of protection to him and the guarantee of his just claims. The skilled workman is entitled to fair wages for his day's toil, but it appears to me that he may with all justice contract to have a fair share in the abundant fruits which result from his toil. Now I am far from asserting that all the profits are the fruit of workmen's toil. The brains that direct, the capital that sustains, the energy that carries on the work, all have their part in producing these fruits, and are entitled to their due recompense. But I would wish to remove the complaint so generally made that capitalists, particularly in joint stock concerns, draw to themselves an exorbitant portion of the results obtained by the united action of labor and capital, and what has hitherto been a source of disunion and bitterness I would wish to make a means of securing concord, strength, and peace. What holds good for the laborer must hold true for the capitalist also. He is entitled to his support in frugal sobriety with a sufficient competence and all those comforts that befit his position or maintain his dignity and repay his outlay. But in the name of common sense why should he be entitled to receive a thousand per cent. on his capital, whilst the workman receives only the fixed wages of his daily toil? The workman's industry and skill and toil are so much capital which he invests, and why should not a share in the thousand per cent. reward his investment as well as that of the employer? This would be an act of justice to the laborer, and it would be an effectual way of bridging over the ever widening gulf between capital and labor which the best friends of the Empire do not cease to deplore. Every day the complaint is repeated, throughout the continent of Europe, that capital is an insatiable sponge, absorbing all the fruits of labor, and that whilst one man is enriched beyond measure, thousands are left in the lowest condition of drudgery and misery. This is an unnatural state of affairs, and, in the experience of history, must lead to ruin.

Before I quit this matter of the rights of labor, you will permit me to refer to the manifold advantages that accrue to the workingman from the comfortable homestead. The home must have its due attractions, and for this purpose it should have all those appliances and associations that tend to promote and conciliate domestic happiness and domestic industry. I will not venture to define what means would be most efficacious to attain the most desirable result of supplying comfortable homesteads to the working class. In medieval times each cottage had four acres of land attached to it, besides the commonage rights which it enjoyed. Now-a-days, these details must vary with the circumstances of country and climate and people, but it would be in the interest of the whole community that the workingman's home in all its circumstances and surroundings should partake of comfort, security, and industry.

The laborer should faithfully keep the law and its observance. True liberty can only be obtained by upholding the majesty of the law, and the laborer needs its protectingegis to safeguard his freedom. He should cherish patriotism. Not only on general principles, but as a special duty he should love the country, in building up whose prosperity he spends his strength and energies, and in whose welfare he should above others rejoice. He should respect inevitably the rights of his fellow-citizens and endeavor to promote their interests. Thus he justly claims that his own rights may be respected and defended by others. Society is a mosaic. If the beauty and perfection of a single part be destroyed, you lose the beauty and perfection of the whole work. Hence the laborer should avoid anarchisms, those disturbers of society whose conduct brings reproach on the whole body and excites the distrust of all that is best and most honorable in the community.

It is the laborer's duty to shun strikes. The strike is a drastic remedy which only in extreme cases can be at all reconciled with the dictates of justice or common sense.

The friends of labor should promote boards of conciliation and arbitration. Such boards, composed of representatives of capital and labor, can contribute a great deal to maintain harmony and peace, and to repair the injury and injustice that may perchance have been inflicted.

It must be borne in mind that the laborer cannot stand alone, and for a great deal of his success in life he must depend upon the co-operation of capital. It is the capitalist that sets production going and provides for its increase and development. He sustains the thrift, energy, and industry of the workman. Without capital, the material prosperity of the country becomes a mere empty name. . . . On the other hand, capital without labor can achieve no triumphs. It has been compared to a stream which has labor for its sources, and labor for its tributaries.

Mend matters as we may, we will not attain the desired purpose unless religion inspired by charity prevade the State and the Christian home. Without this quickening element of religious life the efforts of the most powerful statesmen will be in vain to save the world from the tide of anarchy and to avert the gathering storms which threaten ruin to the institutions of civilization in an unchristianized world. It is religion enlightened by truth and quickened by charity that alone can heal the many festering wounds of society and remedy the antagonisms we see around us. Religion first of all embraces the workingman. To him it preaches the Gospel to cheer and comfort him in his toil, to alleviate his burden, to teach him the true dignity of labor. Many material comforts may be wanting to his lot of life, but these privations are the seed of spiritual blessings. Our existence in this world has a higher aim than to eat and drink. We are but pilgrims here; Heaven is our home. These truths the Church has never ceased to teach by example no less than by precept, and out of the ranks of labor many a great saint and prelate has come, and many a great religious Order has arisen as a shining light and a model to the world.

I would wish to end this discourse with the concluding sentence of the Encyclical: "The happy results we all long for must be chiefly brought about by the plenteous out-pouring of charity; of that true Christian charity which is the fulfilling of the whole Gospel law, which is always ready to sacrifice itself for others' sake, and which is man's surest antidote against worldly pride and immoderate love of self; that charity, whose office is described and whose God-like features are drawn by the Apostle St. Paul in these words: 'Charity is patient,

is kind. . . . seeketh not her own . . . suffereth all things . . . endureth all things.

*(Continued from page 599.)*

influence I can almost feel with me here to-night, by breaking that pledge? Shall I take a drink with you?"

"As I concluded I extended my hand towards the liquor, but before I could reach it a pistol shot rang out and echoed through the canon and the jug was shattered in many pieces. At the same instant an old scout named Bill Reed sprang to his feet with the smoking pistol still in his hand and shouted:

"No, you shan't drink, and I've just signed the pledge with that there bullet. I had jest sich a mother, Jack, an' she talked to me jest as your'n did to you; but I was a wild boy, pard, an' soon fergot her teachin's, although they come to me all sprinkled with my mother's holy tears. But look here, boys, when th' noise o' that shot reaches her up in heaven, the smile that oughter a been on her face when she died 'll git thar, an' th' peace that her dear soul's alongin' for'll smuggle down in her th' power to realize that that shot was her own Bill's pledge."

A few moments later the group was scattered. I sat with Bill's hand clasped in mine encouraging him to keep his novel pledge, one or two of the men lay looking into the fire with thoughtful faces, others strolled about gazing at the ground, or sat on rocks in moody silence. Gone was the frolicking fun, gone was the Bacchanalian song, gone was the liquor-inspired whoops and yells. One might have thought that the rough daring men were brooding over the loss of the whiskey, but they were not. Their thoughts had gone skimming over the back trails of their reckless lives.

"They were thinking of mother."

Those that heard the pathetic little story seemed strangely affected, for when they took leave of Capt. Jack a few moments latter they seemed to be imitating the action of the rough frontiers-men out in that lonely canon in the west. New York is a big city with many temptations, and perhaps they were thinking of mother. Who knows? *Harry B. Wilson.*

## Catholic News

A meeting of about 40 Young Ladies of St. Pauls Church was held on Monday evening last in St. Ann's chapel, the object being the formation of a Literary Society. Several gentlemen had been invited to aid the ladies in their deliberation, one of whose number Mr. C. J. McCabe B.A., president of St. Paul's Catholic Young Men's Association, was invited to, and ably filled, the chair. Amongst these present were His Lordship Bishop O'Mahony, and Rev. Fathers Minnehan and Reddin. An interesting discussion took place as to the best method of conducting the society, in which the young ladies took part with an intelligence and vim that did them credit. It was resolved to hold their first meeting Thursday evening following at 7.30 for the election of officers. As St. Paul's numbers amongst its members many talented ladies, who are proficient in elocution and vocal and instrumental music a successful career may be predicted for the society.

### ST. ALPHONSUS YOUNG MEN'S CATHOLIC ASSOCIATION.

The annual election of officers for 1891-2 of the above took place at the Association Hall, McCaul street on Tuesday evening last. Two very strong tickets had been placed in nomination, thus rendering the selection of candidates by members exceedingly difficult. The campaign was conducted with considerable warmth, the heads of both tickets and their friends straining every nerve to secure victory at the polls, yet, withal, conducted in a Catholic, gentlemanly spirit, that it would be well for other Associations to imitate.

The voting took place between the hours of 8 and 9.50 p.m., during which the Association Hall presented an appearance of bustle and activity seldom witnessed within its walls, the candidates hurrying to and fro, rallying their respective followers, Signor Napolitano's orchestra the while discoursing sweet strains, whilst scattered groups of members conversed in various parts of the hall. It has been the province of the writer to have witnessed many gatherings, and in many places and spheres, but, without exaggeration, he can truly say that no finer or more intelligent looking body

of young men has it ever been his good fortune to witness, and their actions throughout the heat of the contest proved that their looks did them no more than justice. *En passant* a word of praise is due to the Rev. Redemptorist Fathers, under whose protecting aegis the Association was fostered and brought to its present strength. Ever solicitous for the welfare of the rising generation, they have unstintedly given the benefits of their advice, the moral strength of their presence and the free use of a hall to the St. Alphonsus Society, favours which the young men fully appreciate.

In the interval, after the close of the poll and whilst returning officer J. I. Travers and the scrutineers, Messrs. W. Murphy and J. Bennett, were making up the returns, the proceedings were enlivened by songs from Messrs. J. McCarthy, W. Lee, A. Cottam, and others, and an able speech from Mr. Jno. M. Quinn.

The result of the poll was then announced as follows, the names in Italics being the successful candidates and the figures the total vote polled for each.

Cottam Ticket		McBrady Ticket		
President...	A. Cottam .....	77	V. McBrady .....	54
Vice-Pres...	Thos. Callaghan ..	70	Ph. Gummins ..	61
Fin. Secy...	W. McDonough ..	41	T. W. Slattery ..	50
Rec. Secy...	Is. Devine .....	58	John Murphy ..	72
Treasurer...	M. J. Butler .....	57	Stephen J. Dec ..	71
Librarian ..	J. M. Clark .....	65	D. McLaughlin ..	58
Asst. Libn...	J. O'Brien .....	79	T. W. Connell ..	53
Sergeant-at-Arms...	J. Mann .....	80	C. Constance ..	47

The total number of ballots cast was 142, none being spoiled.

Upon the result being known Mr. A. Cottam, the president-elect, was enthusiastically called to the platform and, in the course of a short speech, thanked the members for their confidence in him, and promised to work with all his might to place St. Alphonsus Association in a position second to none in the country. At this point an enthusiastic supporter presented him with a bouquet of rare flowers.

Mr. McBrady was then called upon, and made the speech of the evening, manly accepting his defeat, and promising that, although not victorious at the polls, his interest in the Association would be as strong as ever, and

that he would give Mr. Cottam a loyal support, incidentally stating that he trusted all the members would do likewise, as, no matter how strong and able the officers, without a loyal support from the members it would avail naught. Mr. McBrady was enthusiastically cheered at the close and with speeches from both the elected and defeated candidates, and also from Ald. W. Burrs, who is an honorary member, the proceedings were brought to a close by President Brown announcing the installation of officers for the following Tuesday evening.

His Lordship the Right Rev. Dr. O'Connor, Bishop of London, during October honored the parish of Woodstock, by visiting the three churches of the parish, and administering in them the holy sacrament of confirmation.

On Sunday, the 4th inst., after blessing the cemetery of Tilsonburg, in the parish of La Salette, His Lordship was met by a deputation from Norwich, consisting of the pastor of Woodstock, Rev. M. J. Brady, Mr. Owen McNally, Mr. John Shehyn, reeve of the township, and others, and was accompanied by them to the church of Norwich, in Woodstock parish. On his arrival he began an examination of the children who were presented for confirmation. His Lordship was well pleased with their proficiency in Christian doctrine, and highly complimented the young lady, Miss Clara Duffy, who had taken great pains to instil into them a thorough knowledge of their religion, as it was possible for the rev. pastor to visit them only occasionally during their preparation, owing to the distance of the church from Woodstock.

An address was then read to His Lordship by Mr. Michael Furlong on behalf of the congregation. In the address they promised that they would soon undertake the building of a new church. They also congratulated His Lordship on his elevation to the episcopate, and expressed their devotion to him as their chief pastor, and their loyalty to our Holy Father Pope Leo XIII. They made allusion also to the fact that His Lordship is a native of Canada, and that this gave them great pleasure, as it is an assurance of the Catholic spirit which is being nurtured in our Canadian youth.

## Communications.

To the Editor of the Catholic Review.

SIR,--Your reference, in last week's issue, to Mr. J. J. Curran, as a possible Minister in the Dominion Cabinet, is most timely. He is, as you have stated, as honored in Ontario as in Quebec. The Irish Catholics of Ontario have, in fact, always looked upon him as one of themselves. The reconstruction of the Cabinet is a matter of greatest importance to citizens of this country. The disclosures of the last session render it necessary that the greatest circumspection be employed in the selection of the Ministers. Mr. Abbott and Sir John Thompson will choose men whose record is clean and whose ability will give strength to the Government. Whom have the Catholics of Ontario to represent them? It is important that there should be an English-speaking Catholic member of the Commons in the Ministry. In Ontario we have none such at present. A secure seat in the House is almost a necessity for a member of the Cabinet. It is difficult to find in Ontario a riding which will return, parliament after parliament, a Catholic representative. It seems to have been our misfortune that, whenever we had a representative in the Commons called to the Cabinet he invariably failed to be re-elected, and was relegated to the Senate, where half his usefulness was lost. The riding (though not in our province, which gave us our best and noblest Irish Catholic representative, Thos. D'Arcy McGee, is the same that has elected Mr. Curran with an overwhelming majority. Is it once more to give us our representative in the Cabinet. We hope so.

Yours, &c.,

CATHOLIC.

ONTARIO, Oct. 26.

## C. M. B. A. News.

### MEETING OF TRUSTEES OF THE GRAND COUNCIL OF CANADA.

A meeting of the Grand President and Board of Trustees of the Grand Council of Canada was held at the residence of Dr. McCabe, Ottawa, on October 14, at 3 p. m.

The following members of the Board were present:

Dr. J. A. McCabe, Rev. M. J. Tiernan, Rev. P. M. Bardon, O. K. Fraser, T. P. Tansy and Grand Secretary Brown.

Trustee E. J. Reilly was absent. Grand Chancellor Rev. J. P. Molphy was also present.

The minutes of the last meeting were read and reported correct.

The Grand President addressed the meeting on the present condition of the Association in Canada. He also read letters from Mr. O'Connor and Mr. Reilly regretting their inability to attend the meeting.

The appointment of the French journal *L'Echo* an official organ of the Grand Council by Grand President Dr. McCabe was confirmed by the Board.

The members of the Board expressed themselves to the effect that our official organs should do more in keeping up such C.M.B.A. news as would tend to increase the number of Branches and membership throughout Canada.

Letters were read from District-Deputy Rev. H. J. McPhillips, the President and the Secretary of Branch 15, Toronto, regarding the report of the auditors appointed by the Council to investigate the financial standing of said Branch.

The Board having considered the report of the auditors, the information in letters re-

ceived and the explanation and statements given by the Grand Secretary regarding the question, fail to find any deficit in said Branch, and request all parties concerned to drop all reference to the matter, and to work in harmony for the welfare of the Branch; also that the sum of \$15.00 be paid said auditors by this Council.

The Grand President called the attention of the Board to that part of the report of the Finance Committee of this Council referring to the expense of Deputies organizing and visiting Branches.

Action thereon was deferred.

A case of refusal by a member of one of our Branches to comply with that part of our Constitution relating to Easter duty was reported to the Board. It was also reported that said member, if expelled for non-compliance with this part of our C.M.B.A. regulations, threatened to enter an action in the courts against the Association.

On this subject the Grand Secretary read a letter he had received from the Supreme Recorder, in which said official says: "I think that we undoubtedly have the right to enforce this provision of our laws, either in the United States or in Canada. If necessary we will defend the action in Canada, so as to establish a right to expel a member for not complying with this most important duty; and thus show that we are what we claim to be--an Association of practical Catholics."

A communication was received from the Secretary of Branch 90, Picton, stating that as "most of the members of the Branch reside in the country, it is sometimes impossible to get a sufficient number at meetings to form a quorum, and asking the privilege of transacting business with five instead of seven members." The Board decided it had not authority to grant this; it would be illegal, and a violation of Section 1, Article 10, Branch Constitution.

The Grand Secretary read a report showing that Branch 78, located at Oustie, has been dissolved, its members joining other Branches on withdrawal cards; that there were 165 Branches with a membership of 7050 in good standing; that there were 44 deaths in the C.M.B.A. in Canada since 1st January, 1891; that there is \$212.00 in the General Fund and \$17,252.93 in the Reserve Fund at this date; also that the beneficiary money is forwarded the Supreme Treasurer whenever \$1000, or more, has accumulated; and that death-claims in Canada are paid by the Supreme Council within the constitutional time, excepting in cases where minors are designated in beneficiary certificates, and delay is caused in having guardians appointed.

No action was taken regarding the separate beneficiary question except the following:

Owing to the fact that a number of Branches have not yet discussed or answered the questions laid down in the Grand President's circular, this Board hereby requests said Branches to do so, and send their answers to the Grand President before next Grand Council Convention.

The Board adjourned, to meet at the call of the Grand President.

...The regular meeting of the Toronto Astronomical and Physical Society, which was largely attended, was held at the residence of Sir Adam Wilson, Spadina-crescent, the vice-president, Mr. Ahrens, in the chair. Among many interesting reports of telescopic work was a description of Wolfe's comet as seen in a 10 1/2 inch reflector by one of the members, and also a report of an observation of Saturn devoid of the rings, which will re-appear on Oct. 30. Full details of these observations will be published in the society's transactions, shortly to be issued.

## GENERAL NEWS.

*Dunthorpe's Monthly Magazine*, for November, among a great variety of interesting and instructive articles, contains: The Argument of the Apostate Priest; a biographical sketch of the late Most Rev. Francis Patrick Kenrick, D.D., third Bishop of Philadelphia, and sixth Archbishop of Baltimore; The Irish Crisis and the Irish Priesthood; The British Cut-throat Tails, At Lourdes in 1891, by Julius A. Palmer, Jr.; Which was the Greatest Battle, Gettysburg or Waterloo? October Thoughts, Land Barons in the United States; Irish Soldiers of Freedom; Golden Jubilee of the Archbishop of St. Louis, with portrait; Leo XIII. in Marble; Bishop Keau's Sermon at Cambridge; Leo XIII. to the French Pilgrims; Death of Parnell.

...One of the wars of the roses, the fiercest and deadliest of them all, was fought on a field where, curiously enough, a rose peculiar to the spot grows, or used to grow, says the *London News*. It is a rare plant now, and the reason is explained by Mr. Leadman in his account of Yorkshire battles, "Præla Eboracensis," published by Messrs. Bradbury, Agnew & Co. After describing the terrible conflict at Towton on Palm Sunday, 1461, he says:--"I cannot conclude this story of Towton Field without an allusion to the little dwarf bushes peculiar to the Field of the White Roses and the Red." They are said to have been plentiful at the commencement of this century, but visitors have taken them away in such numbers that they have become rare. Such vandalism is simply shameful, for the plants are said to be unique and unable to exist in any other soil. The little roses are white, with a red spot on the centre of each of their petals, and as they grow old the under surface becomes a dull red color."

...The rank and file of the Church of England have at last heard the truth concerning their system of sending married men to convert pagan countries to Christianity. Mr. Athelstan Riley read a most sensible paper at the Church Congress at Rhyl, in which he pointed out that married men with families cost three times as much as single men, and that Bishops as well as clergymen were allowed to leave their work in distant stations and return to England if a wife or a daughter happened to be seriously ill--not a very soldier-like arrangement. But how did the laity of the Church of England, in solemn congress assembled, receive this plain statement of facts? With loud cries of "No, no!" Argument and Apostolic precept are powerless in the face of a thoroughly Protestant prejudice; and so Mr. Riley found it. Meanwhile, it is a notorious fact that Anglican missions cost enormous sums and make little or no progress; while the humble, self-denying Catholic missionary priests living on the barest pittance, not only win the respect of the world, but bring thousands every year into the Church's fold. Which system do our Anglican readers think to be "a corrupt following of the Apostles?"

...A touching picture from the Russian persecution is given in the *Schlesische Volkszeitung*, which writes: "Like a thunder bolt from a cloudless sky, has yet another decree of the Russian government struck the Polish and Catholic population of Volhynia. At Dedekaly-vielke, in the district of Kremonez, the Catholic church and monastery, have been closed; The church was celebrated for a picture and many indulgences, for which the faithful came in crowds from the most distant parts of Volhynia. Last Sunday a moving ceremony took place. Mass was said for the last time within the hallowed walls in which for centuries God was worshipped. The best proof of the firmness with which the Catholic population

clings to its faith is to be found in the large crowds of people who, in spite of its being harvest time, came there for several days before to receive Holy Communion for the last time in the church. The good Fathers were overcome with emotion in their confessional. The venerable guardian, Father Bogusz, had often to stop during the High Mass, his voice being choked with tears. It was like Mass in a beleaguered city, where every movement there is fear of the enemy coming to disturb the divine service. High Mass being over, the people left church weeping, the doors then being bolted and sealed up."

...Cardinal Manning recently presided over a temperance meeting in the course of which His eminence summed up his experience of the Temperance movement since he was about fifty-seven or fifty-eight years of age, when a deputation from the United Kingdom Alliance succeeded in convincing him that, though he thoroughly understood the whole question of the drink traffic, he was only on the threshold of the study of it. Being convinced of his ignorance, the first thing he did was to buy two folio Blue Books, containing the report of a Commission, of which Mr. Villiers was the Chairman, in 1853-54. When he had finished reading these two books he could honestly say that for the first time in his life he felt that he thoroughly understood the enormous evil of the drink trade, and the havoc it was making in England. In conclusion, he called upon those who had heard the stirring words delivered by speaker after speaker that evening to give him their help in the work of the League of the Cross. In that they had a most powerful organization, both north and south of the Thames.

...We believe that in political questions which involve faith or morals, the authorized teachers of religion have the right to take part in politics in their official capacity and to instruct their fellow-citizens as regards their respective duties to the Church and to the state. For instance, in case of marriage or divorce or the observance of Sunday, or similar matters, the theologian and the legislator ought to co-operate for the welfare of the community; but in the event of conflict, should Christian belief or Christian practice be jeopardized, it is the obligation of the clergy to defend the interests that have been committed to their care.

But the senseless cry of our separated brethren is—"Let us have no religion in politics." This is their theory. But in practice they are the first to violate it.

As an illustration of this readiness to meddle in politics, the action of the Synod of Iowa, which met at Boone in that state on October 16, may be used. The preachers assembled resolved that: "We disclaim any desire to injure or aid any political party as such. We do and must differ upon great questions of public policy. But we affectionately urge upon the membership of our churches, and make urgent appeal to all good citizens to stand by our prohibitory law and against any license high or low, and to oppose by influence and at the polls, the effort to 'frame mischief by law.'"

Now, putting aside the question whether or not prohibition is useful we call attention simply to the course of these ministers in taking part in politics. On our theory of the relations of Church and state—or, of the clergy to the people—they are right (supposing, of course, that they conscientiously believe that the prohibitory law is for the public good): on their own theory, they are meddling in a sphere in which they have no authority.

They ought to revise their theory! *Catholic Columbian*.

...The Benedictines have taken the preliminary steps towards the establishment of an abbey of the Order in North Alabama. Since 1875

a number of missions in the State have been attended by the Fathers of St. Vincent's Abbey in Pennsylvania. Much progress has been made, and after mature deliberation it was decided to establish an abbey in Alabama. A petition to that effect was sent to Rome and approved by the Holy See on May 9, 1891. Tuesday, September 29, on the feast of the archangel Michael, the election of an abbot took place at Cullman, Ala. Rt. Rev. Leo Had Bishop of North Carolina, abbot of Maryhelp Abbey, N. C., and president of the American Cassinese Congregation, presided. Rev. Benedict Monges, O.S.B., recently Prior of Carrolltown, Cambria county, Pa., was elected Abbot. Father Benedict is well known in Northern Alabama, and possesses the necessary qualities for the position to which he was chosen. Bishop O'Sullivan of Mobile sent his congratulations and expressed his satisfaction in the prudent choice, as did also Rt. Rev. Andrew Hantemach, O.S.B., archabbot of St. Vincent's Pa.; Abbot Wolf of St. Benedict's, Atchison, Kan.; Abbot Pfrangle, of St. Mary's Newark, N. J.; Abbot Loenkar, of St. John's, Collegeville, Minn., and others. Abbot Benedict will be blessed as soon as his election is confirmed. The name of the new abbot will be St. Bernard, doctor of the Church and great lover of the Blessed Virgin Mary. Work will be immediately begun on the new building, and it is expected to be completed and ready for the opening of the school in September, 1892. The following have joined the new abbey: Rev. Fathers Dennis, Fridolin, Urban, Severin, Gammelbert and Marian, and two cleric Fathers, Ignatius and Theodorus, who are completing their studies at St. Vincent's Abbey.

The greatest fact in the theological world is the Catholic Church. It stands in solitary grandeur, with no rival body to dispute its pre-eminence. Its age its direct descent from the Apostles, its ability to define its doctrines, its courage in antagonizing the world, its fecundity in saints, its unity, its Catholicity—all these are fearless gems in its diadem of glory. It challenges the attention of civilized mankind.

Other denominations pay it the tribute of envy that originally always gets from imitation.

For instance, that "church" of yesterday that has just held only its second ecumenical council, Methodism, set apart last Tuesday for the discussion of "Romanism" by its lack of clarity in using an offensive nickname it proves that it is only a bogus Christianity. But who ever heard of any real Ecumenical Council discussing Methodism? Imagine the great Vatican Council, turning aside from its work to bother with its neighbors, whether they were Hard-shell or Evangelical or Mormon or Shaker.

Methodism ought to mind its own affairs. If it did it would have no time for troubling about the Church that existed before it was born and will flourish after it is dead. "Romanism" will live to write its epitaph.—*Ex.*

Of all the historic streets the great cities of the world possess, none can surpass, if indeed any can vie with, the so-called Corso in Rome, writes W. W. Story. Shorn as it is now of its ancient and madraeval glories, it is haunted by trains of memories which consecrated it to every student. In our own times, even in Rome, upstart rivals of modern growth—and one in particular, the Via Nazionale—assume to compare with it. It exceeds in length and in breadth; it has many modern arts and graces and conveniences that the narrow and dear old Corso lacks. Larger and newer buildings are ranged along its sides. Broader paths for foot passengers have been constructed. Gay shops with larger windows flout their goods and invite the wold of purchasers. Tramways

have there laid down, and the sound of the trumpet from the tramway omnibuses warns the carriages and foot passengers to clear the road. All is new, modern, and the birth of to day. But there are no memories there no gleams and visions of old days and customs and persons such as cling about the narrow length of the old and world famous street. There are no haunting spirits, no historic reminiscences, no legends of the old, no figures of the past. There is all the difference between these two streets that there is between the gay young girl just entering into life, full of thoughtless gaiety and looking forward into the future, and the staid old matron in her serene age, who lives more in the past than in the present, and who has delightful stories of times gone by, and the glories and splendors of her youth. Could the Corso be incarnated, with what delight should we hang upon her lips and listen to her old-world tales, and live over with her the long-vanished past!

#### ARCHDIOCESE OF MONTREAL.

...News has been received here from Rome that Rev. Father Auger, an Oblate, formerly of this city, and one of his confreres, Father Reynaud, when passing through Pisa on their way to Rome were attacked in the railway by a mob of over 100 young men. Father Auger had left his car to walk on the platform for a moment until the train should leave, when the young men rushed upon him with cries of "Down with the French! Down with the Pilgrims!"

...Mgr. O'Brien, who was the bearer of the bereita to Mgr. Taschereau when the latter was created a cardinal, is again on a visit to Canada and is at present in Montreal. Speaking of the reported trouble between the Vatican and the Italian Government Mgr. O'Brien says:—"There is no doubt that the Pope's present position is a very uncomfortable one, and it is hard to say what the result of the trouble will be." One thing, however is certain, he says, and that is that the Pope will never leave Rome unless he is compelled to. Mgr. O'Brien is a member of the Papal household, and is therefore in a position to speak with some authority.

... "The Roman Catholics are busy in India." The statement is not ours—it is taken word for word from the veracious *Rock*, which, as our readers know, possesses vast information about Catholics that Catholics never heard of. In its gropings in the dark it has, however, for once stumbled on a fact. This may be chronicled as a remarkable incident in its career. It appears that the Rev. P. Ireland Jones, superintendent of the Church Missionary Society's work in the Nuddoa district, Bengal, wrote recently to the parent committee "The Nuddoa work demands all our powers. The Roman Catholics, with the 'almighty dollar,' are busy everywhere, but though they can do us sad harm, their policy cannot succeed. Their educational policy is far more serious." We did not know that our missions were so largely in possession of the "almighty dollar." We thought it was the other way about. Indeed we think so still. Mr. Ireland Jones, notwithstanding. To attribute the possession of plenty of dollars to the Catholics is not a bad means of diverting a few English sovereigns to his direction.—*Ex.*

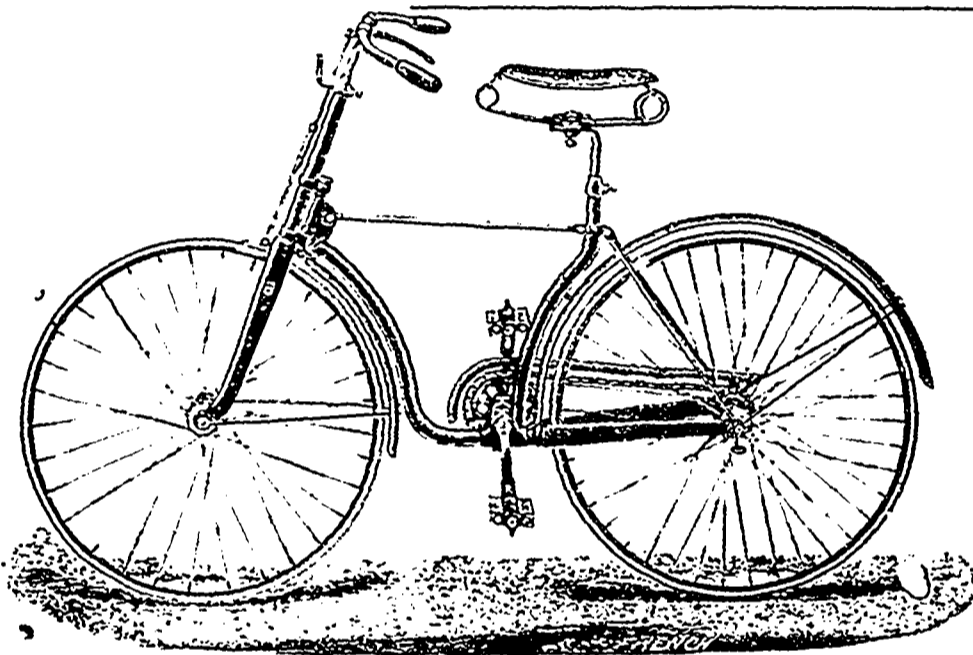
#### Opinions of the Canadian Press.

Those who suffer from dyspepsia, disorders of the stomach or liver, constipation, bile or wind on the stomach are strongly recommended to make use of *Dr. Sey's Remedy*. A few doses of this celebrated medicine cannot fail to afford relief and a speedy cure.—*Le Monde*.

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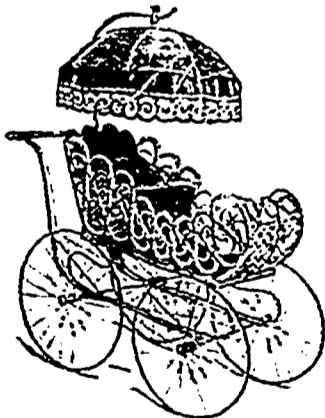
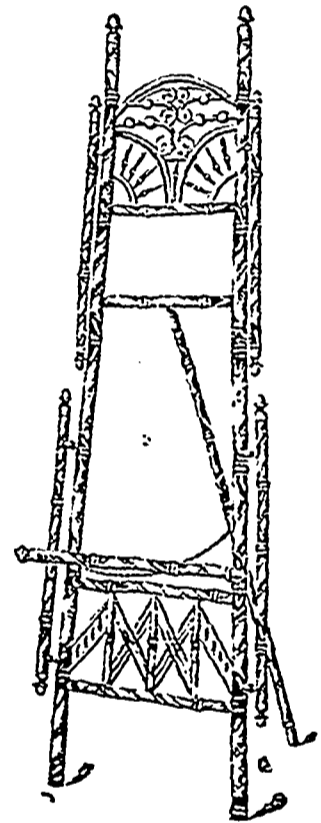
The Review, with its increased size and the new feature about to be introduced, is now in the front of Canadian journalism. We take this opportunity of thanking the many friends who have sent us in lists of subscribers, and as a still further incentive, for efforts on our behalf, we have determined to donate the following premiums to those sending in to us the number of prepaid subscribers as designated below. All these goods are of the best quality, manufactured by the well known firm of the Gendron Manufacturing Co., 7 and 9 Wellington St., Toronto,

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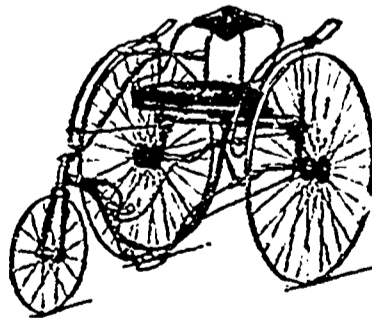


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- 1st. Commence by dipping one of the articles to be washed in a tub of luke-warm water. Draw it out and rub on the "SURPRISE" lightly, not missing any soiled pieces. Then roll in a tight roll, put back in the tub under the water and let it stay there half an hour. Do all the wash this way.
- 2d. After soaking for this time, rub lightly on the wash-board; the dirt will drop out.
- 3d. Then wash lightly through a luke-warm rinse water, which will take out the suds.
- 4th. Next rinse through a blue water. (Use scarcely any bluing. SURPRISE takes the place of bluing). Wring them; hang up to dry without boiling or scalding or any more rubbing.

The wash will come out sweet, clean, white.

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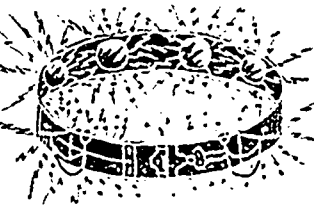
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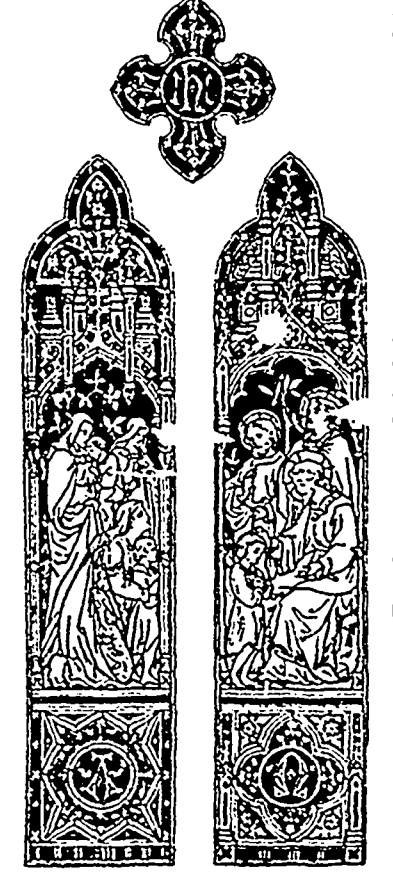
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