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TAMING THE PAPIST.

EFFORTS OF O'CONNELL'S ENEMIES TO CRUSH HIM.

Challenged to Fight by a Member of the Dublin Corporation—Triumph of the Patriot—British Deserter D'Este.

O'Connell had seen the last decades of the eighteenth century end in red ruin, with the murder of sovereigns, the destruction of laws and the desecration of sanctuaries, says The Irish World. That was in France, where he had been educated, and a melancholy and impotent after flash of the terror had wrought nothing but misery in his own land. In France the horrors of a revolution had almost persuaded him



DANIEL O'CONNELL.

to be a Tory, but when he had finished his earlier education and had returned to Ireland, he found there a people whom oppression had so long subdued that liberty was unobtainable.

In his political warfare his blows were directed more against men than measures. He did not shrink from personal abuse, virulent and even coarse, but always leavened by humor.

Foremost in the mind of O'Connell before even the removal of religious disabilities was the repeal of the union. But to further such a change of government was looked upon by the government of the day almost as an act of rebellion to be strenuously opposed.

Numerous difficulties the open hostility of the government, the timidity of his own followers and their internal dissensions—had long delayed the formation of a "Catholic association" for formulating their grievances with the object of having them redressed. After a lengthy struggle O'Connell got together a united party of followers pledged to accept no half measures. They held their first meeting in Capel street, Dublin, in January, 1815.

It was at another meeting of the association, held shortly afterward, that O'Connell used the following words: "I am convinced that the Catholic cause has suffered by neglect of discussion. Had the petition been last year the subject of debate we should not now see the beggarly corporation of Dublin anticipating our efforts by a petition of an opposite tendency." The words were reported in the newspapers, and soon afterward the following letter was addressed to O'Connell:

Sir—Carrick's paper of the 28th inst. (in its report of a meeting of Catholic gentlemen on the subject of a petition) states that you have applied the appellation of beggarly to the corporation of this city, calling it a beggarly corporation. Therefore, as a member of that body, and feeling how painful such a term is to me, I beg leave to inquire whether you really used or expressed yourself in such language? I feel the more justified in calling on you on this occasion as such language was not warranted or provoked by anything on the part of the corporation, neither was it consistent with the subject of your debate or the department of the other Catholic gentlemen who were present, but, as I view it, so inconsistent in every respect that I am in hopes the editor is under error and not you. I have further to request your reply in the course of the evening and remain, sir, your obedient servant, J. N. D'ESTERRE.

"The beggarly corporation of Dublin" was at that time composed of Orangemen, a community more noted for intensity of political and religious convictions than for philosophic calm. All the bias of their minds was naturally antagonistic to all that O'Connell held dear. To D'Este's letter O'Connell replied:

No terms attributed to me, however reproachful, can excite the contemptuous feelings I entertain for that body in its corporate capacity, although, doubtless, it contains many valuable persons whose conduct as individuals, I lament, must necessarily be confounded in the acts of a general body. I have only to add that this letter must also our correspondence on this subject.

D'Este's letter was not satisfied with O'Connell's letter, neither would he let the matter rest. When he and his friends discussed the situation, they evidently determined that the pride of O'Connell should be tamed. The papist lawyer had a bitter tongue, they said, and could lash his enemies with words.

This state of things, however, could not continue long, and it was no surprise that O'Connell heard that D'Este intended to call upon him for a meeting. D'Este's second was Sir Edward Stanley, a member of the corporation. He called at O'Connell's house and requested an apology. O'Connell referred Stanley to his friend, Major MacNamara. Stanley had an interview with MacNamara, in which he expressed a hope that an apology or explanation would be given by O'Connell. The major, himself a renowned duelist, politely explained that such a course was out of the question. "In that case," replied Stanley, "I

live you a message from Mr. D'Este to Mr. O'Connell."

The duel took place on the afternoon of Jan. 31, 1815, at Bishop's Court, County Kildare. D'Este was accompanied by Stanley, by his surgeon and by two friends. O'Connell was accompanied by Major MacNamara and a large number of friends. Although there had been no personal enmity between the combatants and no cause of a quarrel whatsoever before the time when O'Connell's allusion to the corporation of Dublin had come to D'Este's knowledge, and although no great revenge had stirred up in either breast the man slaying instinct of a savage, yet never did man meet man face to face with sterner resolve to fight to the end a battle of life and death.

The hearts of the onlookers seemed to stand still as the word "Fire" was given and as the pistols were being leveled. Then the hush of the fearful suspense was broken by the crash of the firearms, which sounded almost simultaneously. For a moment it seemed as though neither had been wounded, and then D'Este wheeled round with his back to O'Connell, staggered and fell heavily forward. The doctors found he had been wounded in the hip and was bleeding profusely, but no one knew that it was his death wound. On the contrary, Major MacNamara shook Sir Edward Stanley by the hand, warmly congratulating him that the duel had ended without loss of life. The wounded man was lifted into his carriage, while O'Connell and his friends set off for Dublin. As they were leaving a troop of cavalry came thundering into Bishop's Court, sent from Dublin. It is said, to protect D'Este and his friends from an infuriated populace in case O'Connell should have fallen.

The death of D'Este, which occurred on the second day after the duel, was rendered doubly tragic by the embarrassed state of his pecuniary circumstances. A sheriff's seizure of his effects was made almost immediately after his death, and his body was buried that night. The funeral took place, we are told, by candlelight, and its secrecy was adversely commented upon by the newspapers of the day, which charged the government with first abandoning D'Este and afterward abandoning him in the hour of adversity. The dying man made a declaration that O'Connell was innocent of having caused his death, saying that he himself had provoked the duel.

Approach of a prosecution, O'Connell retained a very able criminal lawyer, Mr. Richard Pennyfather (afterward Baron Pennyfather) for his defense, but the social etiquette of the time rendered this precaution quite unnecessary, for on the day after D'Este's death he received the following letter:

Sir—Let your professional avocations should be interrupted by an apprehension of any proceeding being in contemplation in consequence of the late melancholy event, I have the honor to inform you that there is not the most distant intention of any prosecution whatever on the part of the family or friends of the late Mr. D'Este. I have the honor, etc., EDWARD STANLEY.

In O'Connell's reply he thus expressed his sentiments:

Believe me, my regret at that event is most sincere and unaffected, and, if I know my own heart, I can truly assert that no person can feel



O'CONNELL'S DUEL WITH D'ESTERRE.

for the loss society has sustained in the death of Mr. D'Este with more deep and lasting sorrow than I do. Allow me again to thank you, sir, for the courtesy of your letter, a courtesy quite consistent with the gentlemanly demeanor of your entire conduct in this melancholy transaction.

O'Connell never fought another duel, although he came lamentably near doing so with Peel, and gave Disraeli, many years afterward, just cause for challenging him.

Coal in Ireland.

An especially fine coal seam has been discovered near Drumahit, Ballycastle, and is expected to add greatly to the prosperity of the district, which is poor and thinly populated. Freestone has also been discovered in the same neighborhood, and on the shores of Lough Neagh the valuable "kieselguhr" clay used in manufacturing dynamite and as a nonconductor of heat in lining hot water tanks, etc., has been found.

It has been decided to erect a handsome marble altar in the Church of SS. Peter and Paul, Brooklyn, in memory of the late venerable Father Sylvester Malone.

Pope Leo XIII was never angry in his life. Of all men his temper is the most even. He is a natural philosopher and one of the broadest minded ecclesiastics that ever ruled the church. He can read, write and converse in seven languages, and his knowledge of the ancient classics would make him remarkable as a scholar if he had never been pope.

LEO AND HUMBERT.

CLERICAL VIEW OF THE MURDERED KING'S CAREER.

His Resistance to the Pope's Efforts to Reclaim Rome—Folly of Leo XIII's Attempt to Isolate Italy—Low Estimate of the Dead King's Character.

King Humbert, who has just fallen by the shot of a wretched assassin, gave to the Italian monarchical system its character and its place. Under his reign of twenty-two years the House of Savoy has formulated its dynastic programme. After 1870 Victor Emmanuel rested on his "epic," on the glory of independence regained. He dreamed of a reconciliation with the Pope on the basis of the status quo. He showed a reserve toward the Powers, which was marked, however, by the inclinations of the Quirinal toward Lutheran, German and Protestant England. He loved the people. The taxes did not crush the peasant. This relative wisdom had given commerce a certain impulse. Plus IX, himself maintained a majestic attitude. He was awaiting from time with its powers of exaltation the return of Emmanuel flattered himself that circumstances would slowly oblige the Holy See to yield, at least in silence, to accomplished facts.

When Leo XIII, and Humbert I. came to the throne within six weeks of each other all hopes seemed possible for every door remained open. Neither had the Quirinal crystallized its doctrines and its practice into a defined system, nor had the Vatican specifically announced its own postulates. Leo XIII came to power with a definite programme—to make peace with all the Powers in order to force it later upon the King; to show, in the interior, the advantages of an agreement with the Holy See, and, in the exterior, to win over the Powers to the Papacy in order to isolate the Quirinal and to force it to restore Rome to the Pope. When the House of Savoy found out the inspiration and object of this grand policy it determined its own final programme: to form an alliance on the Sea with England, to seek support on land with Germany, to seek union with the one hand from Anglicanism and on the other from Protestantism in order to crush the internal influence of the Vatican and to escape an always possible attack from France.

The foreign policy logically took the stamp of the religious, internal policy. It was necessary to take away from the Vatican all hope of independence by taking from the people their faith. If there were no religious atmosphere there would be no Roman question. Religion and history had once built up the territorial power of the Pope; it therefore became necessary to prevent its re-establishment. Hence the spoliation of the Propaganda, the Kulturkampf in all its forms, the abolition of the religious associations, the Giordano Bruno festival, Rome declared the capital of international atheism, offensive and brutal irreverence in the schools and in literature.

For the same reasons the policy of alliances and of war against the Pope demanded the subordination of all national and popular interests to the dynasty. In the impetuous struggle for life the people became the mere quenching of the Quirinal. Consequently, there came taxes out of all proportion to the productive powers of the country, economic laws which were opposed to all financial policy, the emigration and the harshness of taxgatherers, which has gone beyond the bounds of belief.

Such is the work accomplished by the Savoy monarchy in the reign of King Humbert. The exploitation of a whole people by a dynasty has created conditions in which disaffection and despair grow naturally and engender in their turn political assassination in excited brains. Kings and States have the kind of people they deserve just as nations have the power which they have stored. The House of Savoy has treated Italy like a farm: the slaves revolt.

Humbert I. stands in history for the policy and the philosophy for which he must be held responsible. But it is not he who created them. It is the court, it is the system, it is the fatal situation produced by the taking of Rome. Weltgeschichte ist Weltgericht. "Universal history is a judgment day," say the German historians. Careless and of mediocre ability, a bold sportsman and hunter, with little inclination for wielding power, and with but one passion, namely, military glory; lazy, extremely fond of life, the murdered King might just as well have signed a digest political testament, if fate had not guided his hand. The assassin's bullet did not strike a man: it was trying to open the first breach into a system that is destructive to the life and prosperity of a people.

Such is the part played by Humbert. A do-nothing King, he allowed his dynasty to ride after adventures. He is the Louis XV. of Italy, and it may be to her Louis XVI. as well. Humbert I. cared so little for power and the throne that he often repeated Louis XV's phrase: "After me, the deluge." When the insurrection in Sicily broke out in 1848, in talking with Signor Simonetti one day while out hunting, he said: "If the people doesn't want me any more, let it say so. I will show myself on the balcony of the Quirinal, I will put on a liberty cap and will wave to them: 'Good-night, my

friends.' That is his whole philosophy. It is not that of his dynasty."

Three Carmelite Fathers have charge of the Indian mission at Tucker, in the Diocese of Natchez, and they have also to attend to the whites scattered within a radius of 50 miles, with no railroad connections.

Brother Marcellin is still in Paris, making the most of his opportunities for gathering new educational ideas. It is intimated that he will soon return to this country.

CATHOLIC NOTES.

Prof. Niven, a Catholic archaeologist recently discovered the ruins of another temple in Guerrero, Mexico. The interior contains a marble altar and numerous idols and carved figures of the ancient gods.

The Jesuit College at Augusta, Ga., begins its new work on the first Monday in September.

The Howard Association of England, in its latest report, commends the work of Father Slattery in these words: "The Roman Catholics, especially at Baltimore, have exceeded most of the Protestant churches in their friendly attitude toward the negroes."

Preparations are almost complete for the pilgrimage of the Catholic clergy and nobility of England to Rome in October. In it the Duke of Norfolk and the Cardinal will take part.

Among the American scientists who will be represented at the Catholic Scientific Congress of All Nations, which meets in Bavaria, from September 24 to the 28th, is the Rev. Martin Brennan of St. Louis, the distinguished astronomer. Father Brennan's paper is entitled "A Short History of Astronomy in the United States of America."

Cardinal Richelieu, Archbishop of Paris, has issued orders forbidding the priests of his diocese to visit the exposition in civilian dress or after dark under any circumstances.

By the will of Mrs. Rebecca Reynolds the convent of the Visitation of Parkersburg, W. Va., receives the sum of \$8,000.

Captain Timothy O'Sullivan, of Syracuse, N. Y., is a brother of Blessed Alice O'Sullivan, recently beatified as a martyr.

The Catholic church at Sterling, Colorado, a large edifice, was leveled to the ground by a cyclone on a recent Saturday evening.

On September 9th, St. James' church, Haverhill, Mass., will be consecrated, and the golden jubilee of Catholicity in that city will be observed.

Lady Catherine Manners, the oldest daughter of the Duke of Rutland, was recently received into the church at the Oratory, Brompton, London.

"The latest available statistics show," says The New World, "that Chicago has 13 more churches and some 50,000 more Catholics than New York."

The Pope's letter on social questions will appear after the International Congress of the Third Order, of St. Francis which will convene in Rome in September.

The Very Rev. Dr. Garrigan's name, a New England correspondent states, is mentioned with great favor for the See of Portland, made vacant by Bishop Healy's death.

Father Mulvihill, of St. Bridget's church, St. Louis, has announced to his congregation that he will marry free of charge young couples who are determined to be married. By this method he hopes to prevent elopements.

At the recent meeting of the State Bar Association of Iowa two well-known Catholic lawyers were honored by election to the highest offices. J. J. McCarthy of Dubuque was elected president and J. H. McConlogue of Mason City was chosen vice-president.

The silver jubilee of the founding of the American province of the Xaverian Brothers, which was to have been celebrated last week, has been postponed until next year.

The Paulist Fathers will open a mission in St. Francis church, Naugatuck, Conn., Sunday, September 9.

It is announced that Joel Chandler Harris has entered the Catholic Church.

At Nashville, Tenn., on August 15, the cornerstone of an addition to St. Thomas Hospital was laid. Bishop Ryan officiated at the impressive ceremony, assisted by the Rev. Father Sullivan of the Paulist order and a large number of other clergymen. The new addition will cost about \$100,000, and illustrates the growth of the Church in the South.

The Reformed Cistercian Order will have for protector, Cardinal Rampolla.

FIGHTING THE BIBLE.

PROTESTANTISM FINDS ITSELF IN A HOPELESS DILEMMA.

The "Higher Criticism" Proves Oppositely That the Principles of Luther and the So Called Reformation Were Wrong.

The closing years of the nineteenth century have outside of the Catholic church seen some very radical changes in many points of religious belief, but the question that has suffered most from this wave of religious vandalism has been the Bible. To realize how far-reaching the change has been we must go back some 300 years. Martin Luther's battlecry as he rose in rebellion against the church was "The Bible, the whole book, and nothing but the Bible." What follower of Luther would dare to raise that cry now in the face of the so called "higher criticism?" "That the teaching of modern critical research," says a recent Protestant writer, "has seriously modified the Protestant view concerning the absolute authority of the Bible is admitted on all sides. Modern Protestant theology does not place as its foundation stone the infallibility of a book." This, then, is the clear admission that the principles of the so called reformation were wrong, for the reason alleged to justify the reformation was precisely to give the infallible Bible to the people.

The Catholic church has always taught that it is against reason to have every man, woman and child pick and choose his or her religion from a book which cannot explain itself and which is often very hard to understand. On no point have more columns been uttered against the church than on this question of the Bible. Even now in these days of enlightenment, when people can read and write, we are sometimes asked whether Catholics are allowed to read the Bible. The accusation that the Catholic church chained the Bible has been drummed into the ears even of children in the nursery for the last 300 years, and the battle for an "open Bible" is now considered to be the greatest glory of Protestantism.

But it is high time for men to be more critical and not to accept mere assertions in lieu of proof. The fact is that before the invention of printing, in 1453, not one person in 10,000 could possess a Bible, as the slow process of copying by hand rendered this book very expensive. Here the church, to let the people read the word of God for themselves, had a large Bible chained to the pillar of the cathedral. The "chained Bible," therefore, when examined critically meant an "open Bible." When the city authorities chain a cup to the fountain, is it to keep the people from drinking, or precisely the opposite reason?

The watchful care of the church over the Bible was intended to safeguard the word of God. The desecrating hand of Luther was the cause of the blasphemous attacks now so common on the Bible by non-Catholics. In testing the great book to the populace for such to find in it what he chose Luther was lowering it beneath the level of ordinary human literature.

"There are some," wrote the Pope, "who, notwithstanding their impious opinions and utterances against God and the church, the gospels and the rest of the Scriptures, would fain be regarded as theologians, as Christians and as men of the gospel. They attempt to disguise," he continues, "under these honorable titles their rashness and insolence. Their 'higher criticism' resolves itself into the reflection of the bias and the prejudices of the critics, and, seeing that most of these men are tainted with false philosophy and so called rationalism, their criticism must lead to the elimination from the Bible of all prophecy, of all miracle and of everything that goes beyond the natural order."

Such are some of the clarion notes of our uncompromising pontiff. There have been established in some universities special chairs for the interpretation of Dante and Shakespeare. The constitution of the United States has an authorized interpreter in the learned judges of the supreme court, but every one, from the most ignorant, was considered able to interpret the Bible. This was directly against reason and revelation, and the nineteenth century has been reaping the harvest of unbelief regarding the Bible, the seeds of which were sown in the early part of the sixteenth century.

The attitude of the Catholic church toward the Bible in the close of the nineteenth century is clearly explained by our great pontiff in his admirable letter on "The Study of the Scriptures." He first unmake the hypocrisy of those men who outwardly still claim to be Christians while attacking the Bible. "It is absolutely wrong," concludes the pope's letter, "to narrow inspiration to certain parts of our holy Scriptures or to admit that our sacred writers have erred. Those who admit 'inspiration' only in 'things of faith and of morals' and in nothing beyond cannot be tolerated."

What surprises us beyond measure is that our Protestant brethren, though now professing that the Bible contains many errors, still hold that it is the word of God and that it is the

foreign nations and gauging by this mechanical method the spread of Christianity. Surely it is time for such a farce to stop. Will not all thinking men and women agree that it is absolutely wrong to suppose among these people a book containing falsehoods, errors, without giving them the key to discover the errors?

Would not sound judgment first declare that the book be first purged of its errors? That a revised, condemned Bible containing the word of God be sent to them?

The remark recently made by the president of the Philippine commission to Protestant societies thinking of sending missionaries to our new possessions is pitiable in the extreme. He begs them to agree on some points of doctrine and insists that all Protestant missionaries shall teach the same thing, so as not to confuse the simple people. But, as has been truly said, if Protestants can all agree on some points of teaching, why not have the same unanimous teaching for their home consumption as well as for their export trade? A request similar to the above should be made on all Bible societies. Before shipping the Bible to the heathen let them, by all means, print on the fly leaf which parts of the Bible are true, which false.

The Catholic church teaches that the entire Bible is true, that this church has a divine commission, but that commission was not "to go and teach," but "to go and teach" and the matter to be taught was also specified. Christ's doctrine was not to be taught, but all his doctrine was to be taught. "Teaching them to observe all things," says the divine charter of the church, "whatever I have commanded you."—Rev. Father Fardow in a Recent Sermon in St. Patrick's Cathedral, New York.

Never does a human soul appear as strong as when it forgives a wrong and dares to forgive an enemy.

TURLOUGH O'CAROLAN.

One of Ireland's greatest poets and songwriters. Turlough O'Carolan was born in 1710, and died in 1742. He was a blind man, and his music was a great help to him. He wrote many songs, and his music is still popular in Ireland. He was a great patriot, and his songs were full of love for his country. He was a great friend to the poor, and his music was a great comfort to them. He was a great man, and his music is a great legacy to his country.



THE BLIND MAN.

destiny and inspiring them with a sense of country too intimate to the heart of England. To obviate such things and to prevent the growth of such a dangerous passion, the laws were forbidden which pale and a terrible system of taxation undertaken against them. O'Carolan says: "There is among the Irish a certain kind of people called bards, which are to them instead of poets, prophets or divines of a sort, poems or hymns, the which are so high a regard and estimation, that they are almost sacred."

The poet, musician and composer Turlough O'Carolan was one of the greatest and most famous of Irish bards, though the world knows him enveloped in perpetual darkness. At the age of 16 he was blind, and he remained so until his death in 1742. He was a great patriot, and his songs were full of love for his country. He was a great friend to the poor, and his music was a great comfort to them. He was a great man, and his music is a great legacy to his country.

When in his twenty-second year he resolved to become a priest, and his benevolence provided him with a complete outfit, including a horse, and an attendant, and a harp and guide. His life was a great success, and he was a great man. He was a great friend to the poor, and his music was a great comfort to them. He was a great man, and his music is a great legacy to his country.