

Send us  
your  
Book and Job  
Printing.

# The Catholic Journal

Twelfth Year. No 7.

Rochester, N. Y., Saturday, November 17, 1900.

\$1.00 per Year

## SIEGE OF WEXFORD.

### AWFUL SLAUGHTER OF ITS BRAVE DEFENDERS.

Cleaving of Cromwell Over the Scene of Carnage—The Few Survivors Plundered—Casting Hypocrisy of the Conqueror.

Wexford was the first point attacked by Cromwell in his bloody campaign, his fleet appearing before the city on the 29th of September. On the 1st of October he landed and encamped, with his army, before the walls and proceeded to lay vigorous siege to the town. Cromwell sent a demand for surrender to Lieutenant Colonel Slinnott, the governor of Wexford. Although the town was closely invested Lord Iveragh and Ormonde managed to send reinforcements of horse and infantry to the support of Slinnott, and it was hoped that with these he would be able to make a successful stand.

The siege was continued until the 11th, when Slinnott offered to surrender upon certain conditions, including a guarantee of free exercise of their religion to the Irish, the retention of their church property, liberty to the inhabitants to carry their personal property with them if they chose to leave, and those who remained should be protected against confiscation or plunder.

Cromwell's reply was: "I have had the patience to refuse your propositions, to which I might have returned an answer with some disdain. But I will give the soldiers and noncommissioned officers quarter for life and leave to go to their several habitations with their wearing clothes, their engaging themselves to live quietly and to take up arms no more against the parliament of England, and the commissioned officers quarter for their lives, but to render themselves prisoners. And as for the inhabitants, I shall engage myself that no violence shall be offered to their goods and that I shall protect their town from plunder."

Before time was given to consider those propositions Cromwell had gained over Stafford, the commander of an outlying castle commanding the walls, and a large number of Cromwell's troops gained access within. Seeing this, Slinnott abandoned the defense, the gates were soon borne down and the besieging columns poured in. An attempt was made to prevent the advance of the cavalry by placing ropes and chains across the streets. The garrison retreated to the market place, where the townspeople had gathered. The butchery and plunder which followed are thus described by Cromwell himself in his report:

"When they (his troops) were coming into the market place, the enemy mak-

er members of the community were present and at which a large congregation assisted. The Most Rev. Dr. Healy, bishop of Clonfert, pontificated.

### Victory For the League.

The United Irish League in Ireland has scored a great and permanent victory. Its supporters have been elected members of parliament wherever they were nominated. All its opponents were beaten out of the field, and the organization now has the indorsement of the people of Ireland.

### NO QUARTER GIVEN.

Irish Butchered Without Mercy For Exercising Their Religion.

The Insurrection of 1641 was declared by Sir Phelim O'Neill in desperate resistance to the pitiless plunder and persecution by England to the Catholic Irish, says The Irish World. Sir Phelim asked that the Catholics should be allowed the free exercise of their religion.

In answer thereto both houses of parliament in England on Dec. 8, 1641, passed a joint resolution declaring that they would "never give their consent to any toleration of the popish religion in Ireland or in any other of her majesty's dominions."

And a few hours later, to bring the whole enigma of their fury to bear upon their victims, who were fighting



NO QUARTER FOR THE IRISH.

for the sacred principle of religious liberty, parliament passed resolutions authorizing that no quarter be given to the Irish, but that they must be mercilessly put to the sword.

Prendergast, in his "Cromwellian Settlement of Ireland," treating of the above resolution prohibiting Catholics from the exercise of their religion, says: "Cromwell's manifesto, too, cannot be forgotten, that where the parliament of England had power the mass should not be allowed of. Pym had previously boasted that they would not leave a priest in Ireland. Such a measure was the complement of the declaration, for what could priests be about but spreading their religion if they staid?"

"For them during the war there was no mercy, for when any forces surrendered upon terms priests were always excepted. Priests were therefore out of protection, to be treated as enemies that had not surrendered. Twenty pounds was offered for their discovery, and to harbor them was death."

As has been forcibly shown by Father Walsh in his "History of the Church of Ireland," the Mohammedan capture of Jerusalem was more generous to the Christians there than English reformers have been to the unhappy Catholics of Ireland. Those of Jerusalem were protected and secured both in their laws and fortunes, and their churches were neither pulled down nor made use of by any but themselves.

The scenes witnessed at the capture of Sligo were repeated on every side by the well equipped English forces, sustained by the revolutionary parliament. The venerable Archbishop O'Keefe of Tuam was moved by the pitiful appeals of the Sligo people to urge that an effort be made by the Irish confederates to recapture that town. They succeeded at first, but were again repulsed and forced to retreat. The archbishop was seized and tortured to death by the brutal English soldiery, and many of the leading chiefs also met a similar fate.

The cry of no quarter was acted upon in this savage spirit till the last vestige of possible resistance by the suffering Irish was swept away by the fearful massacres inaugurated a few years after, when Cromwell came in person to direct the slaughter and complete the plunder of the country by driving the remnants of the Irish into Connaught and dividing the fairest and greater part of the island among his favorites and followers.

The following resolutions have been adopted by the Connaught committee of clerical managers of national schools and forwarded to the board of Irish national education:

1. That where Irish is still the spoken language of the people the system of bilingual instruction as practiced in Wales be immediately introduced into the schools.
2. That in those districts where Irish is no longer the usual language of the people it shall be lawful to teach Irish as a remunerated subject within school hours and at the earliest age at which the children are capable of learning it.
3. That in any system substituted for the present system of manual instruction the incentive to industry and pride of useful teaching shall be supplied by that system be substantially secured.

## DOMINICANS AT CUBA.

### A COMMUNITY OF NUNS FROM ALBANY ESTABLISH THERE.

An Asylum for Colored Orphans will be Opened in Havana and a House of Retreat for Ladies Similar to Those at Albany and Saratoga.

Upon the request of Bishop Sharrett, three Dominican Sisters, Mother M. Loyola, Sister Henry Suso and Sister Imelda Teresa, have arrived in Havana, from Albany, to found an institution of their order. They belong to the American Congregation of St. Catherine de Ricci, which has a mother-house in Albany, where it was founded in 1880 by Lucy E. O'Sullivan, in religion Sister Maria Catherine de Ricci, under the auspices of the late Rev. Francis McNeirney, then Bishop of Albany. The order was affiliated with the Dominicans in 1889, by the Very Rev. Father Joseph Larroca, then father general of the order. The work for which the order was founded was that of giving spiritual retreats for women, individual retreats, retreats in bands, reading circles, Bible classes, catechism classes for children attending public schools and the preparation of children for the Sacraments. The Sisters do much other work of a similar character, and they will be able to accomplish much for religion in Cuba.

The first work the Sisters will take up, however, will be the care of the colored orphans of Havana. There is a wide field for the labor in this city, and its importance can hardly be over-estimated. Forty per cent, or more, of the population is colored, and destined to take a prominent part in the future affairs of the island.

The Cuban Negro is perhaps the best Negro in the world. In point of intelligence he is capable of receiving an education fitting him for all the responsible duties of citizenship. There is nothing vicious in his character, and he is of a far more serious turn of mind than the American. He is also fairly industrious. In personal appearance, the flat nose, thick lips and retreating forehead are only seen by way of exception, even among the very black. I am told that the Spaniard brought as slaves to Cuba only Negroes from the higher and more intelligent tribes of Africa.

Intermarriage between blacks and whites has been going on for four hundred years in Cuba, with the result that white blood has permeated nearly the entire colored race of the island. Therefore white and colored children, so far as their skins are concerned, are not uncommon in the same family. A colored child is not infrequently the offspring of apparently full blooded white parents, though African origin of one or both of them; a decided tendency among the Negro and mulatto women is to marry someone whiter than themselves, which means that the Negro race will gradually die out. To such an extent are the blacks and whites blended in Cuba that no one believes a real race question is possible. Travelers will tell you that no distinction is made here on account of color, but while that is not true, it is a fact that no such thing as race hatred exists, nor are there separate cars or cafes for blacks and whites, still each recognizes a race difference. The fact that the colored men did the hard fighting of the war makes the whites feel that they owe them a lasting debt of gratitude; but there are many Cubans who fear Negro domination of the island.

The colored Cubans are Catholics, but there is very much that can be done for them yet in uplifting them in the scale of morality and citizenship, and they will inevitably be a powerful element in Cuba. Accordingly, the Church is wise in making a special effort to have them within her fold. Even were the colored people alone its defenders in Cuba, it would need fear no evil from the machinations of politicians or secret organizations. Bishop Sharrett and the Dominican Sisters have certainly begun to build wisely.

The unpopularity of Secretary Verano's plan of educational reorganization is emphasized by the fact that the University of Havana opened with only nine students, whereas last year there were one hundred in attendance, and the Havana Institute began its course with only fourteen students, while last year the attendance was about one hundred and fifty. The secretary's plan called forth such indignation from both professors and students that meetings were held to protest against it. The Jesuit Fathers at Belen express themselves as very much displeased with the course prescribed for their college. They would like to have their college as free from State control as the colleges of their society are in the United States.

The truth about yellow fever here is seldom allowed to be published, but it is a fact that the disease is generally prevalent in Havana this season, as it probably always will be until better sanitary regulations are enforced. For the last couple of months between seventy-five and one hundred cases have been reported every day, and the disease shows little signs of abatement. This makes the proposed sewer contract of Michael J. Daly, of Brooklyn, a popular and engaging topic of conversation, and it is agreed on all sides that new sewers and pavements

will do much towards freeing Havana from yellow fever, which is a serious detriment, not only to its business interests, but also to those of the Southern States which are compelled to quarantine against it. The desire of the people generally is that Mr. Daly be allowed to begin work soon.—J. M. G.

The Roman Congregation of Charity has received the grand gold medal at the Paris Exposition for its perfect organization and the incalculable amount of good it accomplishes.

### CANONIZATION OF SAINTS.

The Rigorous Examinations Made By Holy Church in Proving the Exalted Sanctity of Her Children.

The following account of the Canonization of Saints appeared in the November number of the Pilgrim of Our Lady of Marys, a magazine published in interest of the Shrine of Our Lady of Marys at Auriesville, N. Y.: "The diocesan Bishop makes the first examination of the life and miracles of persons who have died with a reputation of exalted sanctity. These acts, as they are called, are sent to Rome, and examined with extraordinary care by the Cardinals, Prelates and Consultors of the Congregation of Rites. Finally, the Holy Father gives his decision. The 'servant of God,' whose beatification or canonization is in question, must first enjoy a popular reputation for holiness. Then all his or her writings are carefully examined, and the life virtues are considered to see if there be an obstacle in the way. A special advocate, the promoter fidelis, is appointed to bring up all the difficulties of the case, which is sustained by the 'postulators' or supporters of the beatification. If, after a preliminary examination, the proofs of eminent sanctity appear to be well founded, the Congregation of Rites allows the 'introduction of the cause' or 'apostolic process,' so called because at this stage Rome makes the case her own, and begins a more formal and rigid examination. When the Holy Father solemnly approves the 'introduction of the apostolic process,' the person whose sanctity is being examined is now styled Venerable, but is not yet allowed public veneration.

Next comes the question of non-ecclesiasticity; that is, since the Holy See alone can allow public worship, it must be clearly shown, as the next step, that there was a 'fama sanctitatis' or renown for eminent holiness, which, if proved, must be followed by a three-fold examination of the life and miracles of the servant of God in three distinct assemblies. At the end the Pope gives his decision as to the practice of virtue in a heroic degree. After a similarly searching discussion, it must be shown that at least two miracles have been performed by the intercession of the servant of God after death, for miracles during life would not prove final perseverance. Again after a new examination, it is decided that the beatification may be proceeded with. A day is appointed by the Pope and a brief issued by him. The solemn beatification follows, and this is a preliminary step to canonization. Thus up to beatification there are some twelve stages, so rigorous and slow is the church in this matter. The 'beatified' servant of God receives a restricted or local worship in a country, city, religious order, etc. For canonization, two more miracles have to be proved after beatification, the proofs of these being subjected to the same rigorous examination as before."

### LORD CHIEF JUSTICE RUSSELL'S LAST WORDS ON EARTH.

In the October number of the Irish Monthly the editor, Father Matthew Russell, S. J., makes the following reference to the last words of the late lord chief justice: "His childlike faith was shown in the last words that have reached us from his death bed. When a priest of the Oratory had administered the final sacramental rites prescribed in the last chapter of St. James' Epistle, and was withdrawing from the death chamber, he was recalled by the summons: 'Father, lay your hand upon my head and bless me.' The last words, except the aspiration, faltered out half consciously towards the very end by the feeble lips that had uttered so many a strong and noble word: 'May God have mercy upon me.' The last word he would wish to be said of himself is what he himself always said when any minor death was announced in his presence: 'God be merciful to him!'"

Prince Max of Saxony, recently consecrated Bishop of Kulm, is the youngest bishop of any of the great churches of Christendom. He is not quite 28. After his ordination four years ago "Father Max" came to London to labor among the East End poor, and attached himself to the Church of St. Boniface, Union Street, Whitechapel. There his charm and eloquence won him a reputation which he took back to his own land.

The sad news has been received in the diocese of the death of Father Prandergast of the Uganda mission in Africa. He was a native of Scotland, but was ordained at the Mill Hill Mission College, England, in 1894. He had five years of missionary work in Africa, but he had accomplished much. Last year he finished a road church that holds 3,000. The people, many of whom he had baptized, were deeply attached to him.

## ANNUAL MEETING

### OF THE BOARD OF TRUSTEES OF CHAMPLAIN SUMMER SCHOOL.

Held in New York October 12—Minutes of Officers' Transactions—Report—Review of the Successful Work Accomplished the Past Year.

The annual meeting of the board of trustees of the Summer School was held in New York on October 12th, lasting from 3 until 5 P. M. Full reports were presented by all the officials and committees. All the reports manifested that the institution is in a healthy and prosperous condition, with bright prospects for the immediate future.

The following officers were unanimously elected for the ensuing year: President—Rev. M. J. Lavelle. First Vice-President—Rev. Mr. James F. Loughlin. Second Vice-President—Hon. John B. Riley, Plattsburg, N. Y. Secretary—Warren E. Mosher, New York.

Treasurer—Rev. John F. Mullany, Syracuse, N. Y. Executive Committee—Hon. J. B. Riley, chairman; Rev. Mr. Loughlin, Rev. William F. McGuire, John A. Sullivan, W. E. Mosher (ex-officio), Rev. M. J. Lavelle, Rev. Thomas F. McMillan.

Board of Studies—Rev. Thomas F. McMillan, chairman; Prof. John H. Haaren, Brooklyn; Rev. D. J. Hickay, Brooklyn; Rev. F. E. McGuffee, Philadelphia; Rev. D. J. Mohrman.

Rev. Dr. John Talbot Smith, of New York, was unanimously elected a trustee of the board.

The subjoined report of the president is practically a resume of all the other reports:

Gentlemen—The session of 1900 will unless I mistake much, be monumental in the history of the Summer School. We had many difficulties to overcome. In spite of these, much substantial progress was made, and we have an outlook for the future that is hopeful in the extreme. We aimed to make advances all along the line, and each single advance brought strength and development to the institution.

The remodeling of the tower gave us a ship-shape and tidy appearance. It elicited warm approval from everybody. We must do our best to complete the work this year.

The building of the deck was a great comfort and will permanently increase our attendance by the facility it affords to those who love to make the beautiful trip by water.

The chapel was a real necessity. It gave the people a place of devotion for their ordinary, every-day devotions, saved them the long journey to Plattsburg every Sunday, and enabled the large number of priests to say mass without tedious delay. You will be glad to know that all the improvements on the chapel are practically paid for, and will be no burden upon the institution. We need some vestments still, and some other furnishings, but these will be donated before long.

The intellectual program was more perfect, probably, than anything we have thus far presented to the public. It gave great satisfaction. I am very much inclined to believe we are pushing our ideal in this respect as high as the sky. Nothing is too difficult for our people. All we need is clearness and beauty of expression. In this connection I recommend that the board of studies appoint either out of its own membership, or from the wide circle of friends of the Summer School, a committee of the different faculties, whose duty it shall be to prepare the program in each branch for next year and to suggest the person best capable of carrying it out. We have now three departments permanently established, Philosophy, Science, Literature. As soon as possible we shall add History, Music, Rhetoric and Languages. The names of all these departments should, of course, be subject to the direct approval of the board, and should be only as a suggestion. The board would give the best specialized experience and concentrated effort.

We made a strong, free and intelligent social program, and we have the social program of the year, embracing as much as formerly, on the hours that should be devoted to rest.

This is one of the most delicate and difficult points in connection with the Summer School. We must avoid with equal care the Scylla of Puritanism and the Charybdis of laxity. My hope in managing it perfectly lies in the formation of a healthy public opinion, not in the formation of inflexible laws, which will certainly be violated, and which will impose upon the administration the heavy action of imposing penalties.

The domestic department took a great stride forward. Both the Central Dining Hall and the Club supplied the people much better than the year before. We are approaching the year of giving general satisfaction in this most important matter. The golf club and sports in general, while they were a source of some expense, gave much pleasure. I hope they can be made to pay for themselves next year. I am sure, having out of a generous and well-meaning people, that they will.

## THE BOARD OF TRUSTEES OF CHAMPLAIN SUMMER SCHOOL.

### OF THE BOARD OF TRUSTEES OF CHAMPLAIN SUMMER SCHOOL.

Held in New York October 12—Minutes of Officers' Transactions—Report—Review of the Successful Work Accomplished the Past Year.

The annual meeting of the board of trustees of the Summer School was held in New York on October 12th, lasting from 3 until 5 P. M. Full reports were presented by all the officials and committees. All the reports manifested that the institution is in a healthy and prosperous condition, with bright prospects for the immediate future.

The following officers were unanimously elected for the ensuing year: President—Rev. M. J. Lavelle. First Vice-President—Rev. Mr. James F. Loughlin. Second Vice-President—Hon. John B. Riley, Plattsburg, N. Y. Secretary—Warren E. Mosher, New York.

Treasurer—Rev. John F. Mullany, Syracuse, N. Y. Executive Committee—Hon. J. B. Riley, chairman; Rev. Mr. Loughlin, Rev. William F. McGuire, John A. Sullivan, W. E. Mosher (ex-officio), Rev. M. J. Lavelle, Rev. Thomas F. McMillan.

Board of Studies—Rev. Thomas F. McMillan, chairman; Prof. John H. Haaren, Brooklyn; Rev. D. J. Hickay, Brooklyn; Rev. F. E. McGuffee, Philadelphia; Rev. D. J. Mohrman.

Rev. Dr. John Talbot Smith, of New York, was unanimously elected a trustee of the board.

The subjoined report of the president is practically a resume of all the other reports:

Gentlemen—The session of 1900 will unless I mistake much, be monumental in the history of the Summer School. We had many difficulties to overcome. In spite of these, much substantial progress was made, and we have an outlook for the future that is hopeful in the extreme. We aimed to make advances all along the line, and each single advance brought strength and development to the institution.

The remodeling of the tower gave us a ship-shape and tidy appearance. It elicited warm approval from everybody. We must do our best to complete the work this year.

The building of the deck was a great comfort and will permanently increase our attendance by the facility it affords to those who love to make the beautiful trip by water.

The chapel was a real necessity. It gave the people a place of devotion for their ordinary, every-day devotions, saved them the long journey to Plattsburg every Sunday, and enabled the large number of priests to say mass without tedious delay. You will be glad to know that all the improvements on the chapel are practically paid for, and will be no burden upon the institution. We need some vestments still, and some other furnishings, but these will be donated before long.

The intellectual program was more perfect, probably, than anything we have thus far presented to the public. It gave great satisfaction. I am very much inclined to believe we are pushing our ideal in this respect as high as the sky. Nothing is too difficult for our people. All we need is clearness and beauty of expression. In this connection I recommend that the board of studies appoint either out of its own membership, or from the wide circle of friends of the Summer School, a committee of the different faculties, whose duty it shall be to prepare the program in each branch for next year and to suggest the person best capable of carrying it out. We have now three departments permanently established, Philosophy, Science, Literature. As soon as possible we shall add History, Music, Rhetoric and Languages. The names of all these departments should, of course, be subject to the direct approval of the board, and should be only as a suggestion. The board would give the best specialized experience and concentrated effort.

We made a strong, free and intelligent social program, and we have the social program of the year, embracing as much as formerly, on the hours that should be devoted to rest.

This is one of the most delicate and difficult points in connection with the Summer School. We must avoid with equal care the Scylla of Puritanism and the Charybdis of laxity. My hope in managing it perfectly lies in the formation of a healthy public opinion, not in the formation of inflexible laws, which will certainly be violated, and which will impose upon the administration the heavy action of imposing penalties.

The domestic department took a great stride forward. Both the Central Dining Hall and the Club supplied the people much better than the year before. We are approaching the year of giving general satisfaction in this most important matter. The golf club and sports in general, while they were a source of some expense, gave much pleasure. I hope they can be made to pay for themselves next year. I am sure, having out of a generous and well-meaning people, that they will.

The intellectual program was more perfect, probably, than anything we have thus far presented to the public. It gave great satisfaction. I am very much inclined to believe we are pushing our ideal in this respect as high as the sky. Nothing is too difficult for our people. All we need is clearness and beauty of expression. In this connection I recommend that the board of studies appoint either out of its own membership, or from the wide circle of friends of the Summer School, a committee of the different faculties, whose duty it shall be to prepare the program in each branch for next year and to suggest the person best capable of carrying it out. We have now three departments permanently established, Philosophy, Science, Literature. As soon as possible we shall add History, Music, Rhetoric and Languages. The names of all these departments should, of course, be subject to the direct approval of the board, and should be only as a suggestion. The board would give the best specialized experience and concentrated effort.

We made a strong, free and intelligent social program, and we have the social program of the year, embracing as much as formerly, on the hours that should be devoted to rest.

This is one of the most delicate and difficult points in connection with the Summer School. We must avoid with equal care the Scylla of Puritanism and the Charybdis of laxity. My hope in managing it perfectly lies in the formation of a healthy public opinion, not in the formation of inflexible laws, which will certainly be violated, and which will impose upon the administration the heavy action of imposing penalties.

The domestic department took a great stride forward. Both the Central Dining Hall and the Club supplied the people much better than the year before. We are approaching the year of giving general satisfaction in this most important matter. The golf club and sports in general, while they were a source of some expense, gave much pleasure. I hope they can be made to pay for themselves next year. I am sure, having out of a generous and well-meaning people, that they will.