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A CHARCATERISTIC OF OUR NATION, DUE TO THE LAICIZING INFLUENCE OF PROTESTANTISM. From the Western Watchman.

The horrible biasphemy resently nttered by one of our most prominent Protestant ministers, and which so shocked the whole land, has caused thinking people to inquire into the causes of the strange want of reverence for sacred persons and things noticeable among all classes of our non-Catholic citizens.

The first and quite adequate cause is the plain and palpable tact that non-

the plain and palpable fact that non-Catholics have no sacred persons and things to reverence. They have no signs or symbols of religion. They have rejected even the Cross of Christ. the Saviour, 'His Holy Mother, the Apostles or the saints and sages of the Church; in fact, they would regard even that measure of attention to the personages of the Gospel as bordering personages of the Gospel as bordering on superstition. They know little of the men and women who died for the faith in the early ages of the Church; much less than they know of mythology and the fables of the gods of Olympas. and the lables of the gods of of hipsa.

They do not give their children the names of saints, or sacred persons in the history of the Christian religion.

The result of all this is that these children are brought up entire strangers to their Christian heritage, and out of touch and sympathy with the Chris-tian past. They speak of our Lord as tian past. They speak of our lold as they would of Socrates or Plato, and of Peter, Paul, James and the other Apatles as of the shadowy heroes of pagan antiquity.

See, on the other hand, how the

Church tries to develop the sense of reverence among her children. She aces before their eyes evermore the places before their eyes evermore the Sign of the Cross, the symbol of their redemption. The Crucitx is in the room in which they are born. It hangs on the wall of their nursery. They can scarcely speak the Sacred Names before they are taught to make the Sign of the Cross. They are taught their prayers, which begin and end with the Sign of the Cross. They are taught to Sign of the Cross. They are taught to go on their knees when speaking to God, and when pronouncing the Name of Jesus to bow their head. When they are old enough to be brought to chure they are brought to the holy water font and made to bless themselves. Then they are taught to genufiect before the Blessed Sacrament. Exfore the altar burns the perpetual light. Above the tabernacle rises the Crucifix. On the tabernacle rises the Crucifix. On the side altars are statues of the Blessed Mother, of St. Joseph and of the saints. When passing before them these children are taught to bow. When passing in front of a church they are taught to uncover out of reverence for Our Lord in the tabernacle. When they meet a priest they are taught to salute him by taking off their hat. The name they bear is one once borne by the saint to whom they are dedicated. His life is interesting to them, and his example is inspiring. When the age of discretion is reached they are made to go to confession. Here they stand before God reached they are made to go to con-fession. Here they stand before God and have intimate personal dealings with Him. How their young bearts beat with reverential fear the first time they enter the confessional! And that sense of awe always accompanies that sense of awe always accompanies that act self-accusation. The oldest penit noin the world enters the confessional with When the time comes to receive Holy Communion how carefully are the children prepared to receive Jesus Christ, the Second Person of the Ador-

deep and universal reverence for the priest. The child is taught it by the word and example of his parents, and heighten his reverence for the priestly character. Before Catholics cease to reverence, love and respect their priests they will have to have forgotten their

own mothers.
All this the Church does outside the Catholic school. This last is but a training ground for reverence. The Catholic child learns in his school many the before all the and useful things, but before all else and above everything else he learns to respect sacred persons and things. Pro-testantism is the greatest laicizing

A NIGHT INTERVIEW WITH THE POPE.

It was after the Ave Marie one night week, and the Vatican was wrapped in darkness, except for a stray here and there in one or other of the windows. The Swiss on guard opened the wicket of the bronze doors in answer to a knock. He at once recognized the priest outside, and with a friendly "Bouna sera," allowed him to pass un-"Bonna sera," allowed him to pass un-questioned. The salutation was re-peated at the head of the staircase opening on the Court of San Damasco by the gendarme on duty, and at each landing of the Scala Regia where a solitary guard paced to and fro in the dim light. A minute later the priest was making his way through a long series of silent, empty halls—not a guard did he meet, or a chamberlain or have rejected even the Cross of Christ.

They know no sacred persons, living or dead. They have no clergy in the Catholic sense; that is, men set apart by God to do God's work in God's name and by God's work in God's name and by God's work in they have no saints; and if they have scanty respect for the living, they have none at all for the living, they have none at all for the based for a moment at the door of red based. Their churches are meeting before the perspiration dead. Their churches are meeting houses; not more sacred than their own homes. They have no pictures of the Saviour, 'His Holy Mother, the Apostles or the saints and sages of the Church, in 12d, they would not be the Swiss at the bronze doors. baize to wipe away the perspiration

THE CRUCIFIX AND TWO LETTERS. "Avanti!" called a voice from within and the priest entered. The room was very large, so large that the far end of it was buried in gloom; even the book cases and busts and pictures on the side walls were recognizable from memory rather than from sight. All the light rather than from sight. All the light of the apartment was concentrated in a little space on the right of the door; an electric reading-lamp threw a flood of brilliancy on the big desk, showing it to be piled high around the edges with papers, books and pamphlets. But there was a free space in the centre, evidently used for writing, and here the trans from the lamp fell directly on the lamp fell directly on the rays from the lamp fell directly on the crucifix, and on two letters that lay open near the toot of it, almost as if they had been placed there so that the eyes of the suffering Christ might read them. There was a Bishop's crest at the head of each of the letters.

A PENNILESS PONTIFF. A PENNILESS PONTIFF.

The only person in the room when the priest entered was the Holy Father himself. He was seated close to the desk, but not writing, and he put his hand up to his eyes to shade off the light so that he might see the features of his visitor. "Ah! it is you, Father," he exclaimed, as he stretched forth his hand, while the priest knelt to kiss his ring. "Well! and what good news have you Well! and what good news have you for me this evening ?" But in spite of for me this evening?" But in spite of the cheery greeting the priest saw at once that something was the matter. The Pope looked unusually pale and sud, and he hardly smiled when he spoke: his face was drawn, and there was a care worn expression in his eyes. "Has your Holinoss had any further news toom Calabria," the visitor saked with from Calabria?" the visitor asked, with a suspicion that the cause of his distress might be found here; and he was right.
"Ah! yes." said Pius X., "I have had
news, of course. Every day brings its tale of sorrow, and every day's news is more distressing than the last. You know how I have sent the bishops and priests all the money that I possessd or could gather together. It was little enough, but it was more than could be spared, and jost when I am empty-handed I receive these two letters from handed I reserve these two letters from the Archbishop of Cosenza and the Bishop of Mileto," and he pointed to two letters lying near the foot of the crucifix. Until a few days ago nobody outside his own large diocese had ever heard about Mgr. Morabite, the young Bishop who has ruled over Mileto fo the last seven years, but now his name has become almost a household word throughout Italy. Even the irreligious par have eulogized his zeal and charity and the heroic efforts he has

wherever he went. And until now he had been able to do a little through the efferings he had received from many parts of Italy, but he was at the end of his resources. That day he had stood near the threshold of what had once been his residence, distributing relief to the famishing men and women during his after life personal inter-course with the priest ever tends to relief to the famishing men and women and children, and when he stopped he had nothing more to give—even the beds and the linen that could be rescued from his house had been distributed. "And now, Hely Father," the letter concluded in substance, "you know why I write to you: my people are crying out to me for bread and covering, and I have no longer a house of my own or a penny to buy to norrow's

of my own or a penny to buy to reprove so in yown or a penny to buy to reprove so in throw my self on your father's heart, begging you for God's sake to help us." The Pope laid down the street and looked at the priest, and the priest such as the priest such as

have been formed in the streets of the large towns to gather the alms of the charitable; industrial societies have made offerings that may well be considered handsome for I'aly, but it is to be feared that too much rel tape has sometimes been used in the distribution of the relief. Instead of handing the of the relief. Instead of handing the multiplied. The Holy Father's aims have been distributed quietly, promptly and with discretion by the priests and Bishops. After the last great earthquake which devastated Calabra in the quake which devastated Canadra in the eighteenth century, a rather interest-ing pamphlet was printed to prove that the Jesuits were the real cause if not the authors of the calamity. This time the Jesuits of the Civilta Cattolica have been wily enough to divert suspicion from the company by opening a subscription for the sufferers in the columns of their famous magazine. Their own offering was 10,000 francs, and in a few days their friends and accomplices have run up the amount to over sixty thousand, which have been at once turned over to the Holy Father to be distributed as he

MASS IN THE MAMERIINE PRISON.

thinks best .- London Tablet.

AMERICAN PRIEST OFFERS HOLY SACRI-FICE IN DUNGEON ONCE OCCUPIED

BY ST. PETER AND ST. PAUL.
Rev. P. L. Duffy. LL. D., of Charleston, S. C., one of the band of American pilgrims that visited Rome during the

"Why," asks Father Doffy, should I leave my hotel in the early morning of August 3 for the long journey to the dark and damp Mamertine Prison and to say Mass in its dismal depths?
"I passed to the left of the central

edifice on the Capital, down by the north corner of the Forum, where the Temple of Concon stood, the Coliseum looming beyond, and entered the Church of St. Joseph the Carpenter, which owes its existence to the Guild of Carpenters in Rome. Under this church is a chapel dating back to the time of Gregory the Great, where there is a miraculous crucifix, and underneath this chapel is the Mamertine Prison, consisting of two subterranean dun geons, one below the other, the oldest prison in the world. The Roman historian, Livy, tells us that the upper dungeon was made by Ancas Martins, the fourth king of Rome in the year 640 B. C. It is an irregular quadrangle twenty feet long by about sixteen broad and constructed of enormous blocks of volcanic stone, cubed and

arranged in the Etruscan way.

"The lower dungeon, a fearful oubliette was called Fullianen from Servius Tullius who according to Varro, excavated it out of the solid rock B. C. 578. It is elliptical in form, nineteen feet long, ten wide, six and a half feet high.

SCENES OF TORTURE. scenes of the transfer of the saulting is formed by the gradual projection of the side walls until they meet. Cardinal Wiseman writes of these dungeons: With only one round aperture in the centre of each vault, through which alone light air, food and men could pass. When the upper story was full we can imagine how much light and air could pass the larger. No other means of reach the lower. No other means of ventilation, drainage or access coul exist. The walls had rings fastened into them for securing the prisoners, but many used to be laid on the floor with their feet fastened in stocks."

"Tae historian Sallust describes it

children prepared to the Adorchrist, the Second Person of the Adorchrist and souls I The oldes the Pope, takis up his letter and beginning to read.
It was not a long epistle, but ther
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borches, was a land t "POVERO POPOLO, E POVERO PAPA!"
"This is what the Bishop of Mileto has to say to me, "said the Pope, taking up his letter and beginning to read. It was not a long epistle, but there conqueror of Sulla and Rome. The accomplices of Cataline were strangled here. Aristobulus and Tigranes, after the triumph of Pompey, were imprisoned here. The blue eyed Gaul, Vered here. The blue eyed Gaul, Ver-cingetorix, who contended so valiantly cingetorix, who contended so variantly against Caesar, was imprisoned here for six years until he was made to figure in the triumphal procession of Caesar, and then Caesar had the brave Gaul slain in the lower durgeon of the Mamertine. And here Sejanus and his backers met there each.

Mamertine. And there selants and the daughters met ther ceath.

'Enemies of Rome from Europe, Asia and Africa, kings and princes and enemies of the power that happened to rule at Rome, victims innumerable, were immured in these darksome

depths.

INNOCENT VICTIMS.

"At d was it for all this that I, a priest, a disciple of the Prince of Peace

by thousands, and to one of these Christ had said that other day by the vaters of Galilee, 'Follow thou me,' and, leaving all things, he followed Him.

And on another day Carist had said to him. 'Thou art Pater and upon this rock.' of innocent victims incarcerated there him, 'Thou art Peter and upon this rock I will build my Church,' and again,
'Go and teach all nations, and behold

ciergy and local authorities, as it arrived, useless committees have been formed and stupid formalities have been multiplied. The Holy Father's alms have been distributed quietly promotion. ing in the synagogue at Caphurnaum,
Lord, to whom shall we go? Thou
hast the words of eternal life. And we bave believed and known that thou art the Christ, the Son of God.'

"In the persecution of Nero, 65 to 66
A. D., St Peter and St. Paul were im-A. D., St Peter and St. Paul were im-prisoned in the Mamertine. St. Peter, who saw the grave grace of that divine face as the Master went about doing good, who saw that face transfigured good, who saw that face transfigured on Tabor and agonizing in the Garden of Gethsemine; St Peter, upon whom the Holy Ghost flamed on Pentecost: St. Peter, the Vicar of Christ, the first Pope of the Church of Christ. Here he languished in the dark depths of the Tallianum, the lower dungeon, where Tullianum, the lower dungeon, where he converted his guards, Processus and Maximianus, soon to follow him to martyrdom, together with forty-seven martyrdom, together with forty-seven of his fellow-prisoners; and here, in answer to his prayer for water to baptize them, a little fountain, which flows to the present day, sprang up through the solid rock. After eight months of agonizing imprisonment here he was led out into the city for execution, and at his request, saying he was not worthy to die like his blessed Saviour, he was

crucified head downward.
This is why I asked the priests at
the Church of St. Joseph the Carpenter
that August morning for the privilege of celebrating Mass in the Mamertine

"And here I would render grateful estimony to the exquisite courtesy of the Italian ecclesiastics. Permission was graciously granted, and with lighted candles and taking with us chalice, vestments and missal, and descending a narrow stairway of modern construction, we penetrated the darkness of the upper dungeon and then the ness of the upper dungeon and then the lower or Tullianum. How dismal, how oppressively damp and mouldy it was down there—no window, no door and the moisture oczing from the wall, where I noticed the bolts and rings The framework of a little altar was affixed to the wall, and I touched the touched the pillar near, to which St. Peter had been chained and dipped my hand into the miraculous spring. With deepened miraculous spring. With deepened devotion I put on the vestments and celebrated the votive Mass of SS. Peter and Paul with feelings which only the priest of Christ can under stand.

THE PASSION PLAY.

MRS. W. JENNINGS BRYAN WRITES OF INSPIRING SCENES AT OBERAMMERGAU
-NONE BUT THE PURE MAY PARTI-

OFFATE.

Oberammergau in 1900. Every magazine and many newspapers gave detailed accounts of the wonderful Passion Play enacted there and of the thousands who flocked to witness it. Each writer emphasized the fact that only once in ten years is the Passion Piay presented. You may imagine my delight to learn that this year an exception has been made and that something worth while

was doing at Oberanmergau.

The village lies quite encircled by mountains and no railroads have yet ventured there. The outer world was quite unaware of the existence of this little place until twenty or thirty years ago. Then the newspaper men raised a mighty shout. "Come quick," said they, "we have found something so old they, "we have found something so old that it is very new indeed. Nearly a thousand years ago England saw our Christ live and die and live again in these strange plays. Long after, Germany's peasants wondered and wept at the same sights. But they all forgot. Only little Oberammergau remembered. Come and see a living fragment of the long dead past." And come they did. The rich, the poor, the ignorant, the the rich, the poor, the ignorant, the learned, the priest, the scoffer poured through the mountain passes and broke the quiet of the valley. Oberammergau awoke and learned about the world.

The village shows the trace of foreign fingers. Old Gasthauses are slyly growing into large hotels; the shop windows are full of souvenirs for travelers; the girls are often not in peasant

dress; the young men wear their curls with a more jaunty air.

Are you wondering, as I did, why the peasants play this year. the peasants play this year? High above the town on a mountain side stands the answer; the three figures of the crucifixion done in white marble and of gigantic size. This group was given to Oberammergau by King Ludwig, the Second, thirty years ago this summer. The play which we see was given then in honor of the king and of his gift and is now repeated for the first time on this the anniversary of that occasion. The play tells the story of King David and between acts, tableaux from the Passion Play are presented, so that when the curtain goes down on the final act one feels that he has seen not only the life of David but the real pith of the Passion Play as well.

I wish I might give you a clear idea of the stage. I had gathered from reading that it was a huge platform with the open sky and twittering birds with the audience also under the canopy of heaven; but this is not altogether

agency in the world, and if it enemy bers the earth another four hundred years there will be no Christian instinct left among Protestants.

With God, not anything, how briffing soever, suffered for God's sake, shall ye unrewarded. These words from Thomas a Kempis — how comforting they are to the world weary soul which feels that it has done and can do so little of merit in God's sight!

It is strange that in life we recognize the right of every criminal to have a dark open afair, open trial, yet we condemn unheard the daar friends around us on mere circumstantial evidence.

"And here I would remark that the morning that it has done and can do so some of which have realized the morning four trial, yet we condemn unheard the daar friends around us on mere circumstantial evidence.

"A ware opened subscriptions, and the churches, processions in the carm of the play is idealized—a palace compared with the real Mamertine.

"Are was to help us." The Pope laid down the priest, and priest, and grew pale to easily desired to descent into this chamber of borrors?

"All was it for all this that 1, a priest, a disciple of the Prince of Peace and points firshed and grew pale to the priest, and priest, and priest, and concerning the many of borrors?

"An of was it for all this that 1, a priest, a disciple of the Prince of Peace and the care fail from the priest, and concerning the care will be interested to know that the general shape of the interior of the mantized the hard that the pope; prover and hileto.

A ware of charty.

A great ware of pale! "Happily the pope," prover and hileto.

A ware of pale!" Happily the pope; prover and make the priest, and carrying roof. All Lincoln road the chamber of borrors?

"An hor of the prince of Peace "Ah, no I fine Prison in the dramatized than the realitable to the powerful book of the powerful book

right, but at the back a box like house could see with his minds eye the players sourrying under this shelter if rain came. To the right and left are porticoes and arches through which one catches glimpses of the flat roofs and low turrets of Jerusalem. The stage disappointed me.

The drama is played by five hundred performers a charge of thirty two

performers, a chorus of a thirty two voices and an orchestra of forty. These people all live in the little valley. people all live in the little valley. They are all peasants, The moving power is the church (Catholie). To take part in these plays is a great honor and can only be undertaken by those whose lives are pure. Each perform ance is preceded by the sacrament, and if a man who has once appeared is guilty of something dishonorable, he cannot play when the next decade rolls

As to the division of proceeds (no small item in these days,) a priest told us that the people who play get one-third of the profits for division among them and the remaining two-thirds go to the Church. In 1900 they cleared a william reach a busy \$250,000 round.

million marks, about \$250,000.

The tableaux from the Passion Play are eight in number viz., the nativity, the boy Crrist in the temple, temp tation, the baptism, the trial, bearing the cross, the crucifixion and the resur-rection. It is difficult to realize the figures as flesh and blood; they seem much more like wax figures or very beautiful pictures. For artistic group-ing of bright colors in clothing heightens the effect, while the presence of many children lends naturalness to the scene. Some of these tableaux are modeled after famous pictures which are found in European galleries.

As to the play—the most attractive scene to me was the triumphal entry of David into Jerusalem. The proce sion came through the arches at the left and disappeared through those at the right; the populace singing and shouting, the priest bearing the Ark of the covenant and King David in royal robes greeting his people from a gorgeous chair borne by his retain-

As one looks back upon the play at Oberammergau (beginning at half past one and ending at six) the characteristic which seems to save the performance from a spirit of ridicule and the audience from weariness, is the absolute reverence which actuates the players. One feels the religious fervor which pervades it all and can but be impressed and strengthened. — The Commoner.

No Pauperism In Catholic England. "There was no pauperism in Eugland in its Catholic days," says the New Zealand Tablet. "That is one of the Zealand Tablet. "That is one of the evil legacies of the "Reformation." In the old Catholic days, property was deemed to be held in stewardship. The social principles introduced at the Reformation looked upon it as an absolute agreement. In the first sixly lute ownership. In the first sixty years that followed the introduction of the new religion, no fewer than twelve Acts of Parliament were passed dealing with the distress that (as Thorold Rogers says) 'can be traced distinctly back to the crimes of rulers and agents.' And in these Acts, for the first time in Christian history, 'poverty and crime were treated as indistinguishable.'"

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