

CATHOLIC EDITORS On Many Themes.

STOCK GAMBLERS' PANIC. — Desperate cases need heroic remedies, and the stock-jobbing mania that was taking hold of the entire community called for some severe check as was administered during the past week, says the "Irish American."

CATHOLICS AND POLITICS. — Under the caption "Catholics and American Politics," the New York "Sunday Democrat" recalls some sad circumstances of the past. It says:—

The demands of Catholics for justice in the matter of education, and for a fair share in the appointments of chaplains in the Army and Navy, are met with the warning that religion has no place in politics. Now, Catholics individually take an active interest and often play an important part in American politics, but they never drag religion into politics unless when they are forced to act on the defensive and protect the rights of their Church against the attacks of imported Orangemen and native Know-Nothingism.

HOW A POLISH PASTOR ERECTED A CHURCH. — The Polish congregation of St. Joseph's parish, Milwaukee, will witness the solemn ceremony of dedication of their new church on Sunday last.

surfaces. These stones were all excavated, sorted and identified by Mr. Brielmair, the architect, and the plans drawn with every stone and its place marked on them. The ingenuity and skill shown in doing this is shown by a glance at the building, where every stone sets as if cut for the purpose and the whole structure is worked out with the finest harmony.

From almost any part of the city you can see it—this massive dome that rises above and dwarfs everything else in the landscape. It is 242 feet high, its circumference is 240 feet, the fifth largest in the world.

When Father Grutza first determined to build a new church he decided to have it built of brick on the plans of St. Martin's Church, Chicago.

After the purchase was made the material, some 500 car loads of marble, copper, wrought iron, carved stone and paneled mahogany, was put on trains, shipped to Milwaukee and unloaded in vacant spaces about the old church.

The work on the church I consider the most unique piece of architecture in America," said one of the builders. "The stone is all taken from the Chicago postoffice, as I said, it was cut and worked up for that building, a business structure of a different type of architecture. The blocks were of all sizes and shapes, some with carved, some with smooth,

while at the same time in Charlestown, Mass., a Catholic convent was burned, its poor and helpless inmates being driven unprotected and almost naked into the night. Again in Louisville, in 1854, not only were both German and Irish Catholic churches destroyed by a similar mob, but the houses of many of their attendants suffered a like fate, being driven back into the flames to perish and the attacks with the facts of all former efforts to embroil the dignitaries of the Church with politicians and introduce into politics the sacred name of religion. No other result can be expected by those bigots and fanatics who seek to renew the attacks on the great truth taught by our founder "to love one another," to inspire the hearts of our people with hatred toward their neighbors, and to bring into contempt all that we should venerate. True Americans see the attacks on the dignitaries of the Catholic Church as a series of diseased minds and the infidel plots of Anarchists.

MIXED MARRIAGES. — The chief inducement that occasion loss to the Church, says the Milwaukee "Catholic Citizen," are quite clearly outlined by its zealous and far-seeing hierarchy and clergy. They may be set down as: 1. Mixed marriages. 2. Migration to new localities where there are no Catholic churches. 3. The non-Catholic environment of schools, of society and of public opinion.

Some years ago a Catholic paper furnished the following striking incident under the first head: "We will confine ourselves to one perfectly well authenticated case, told to us some years ago by a clergyman of this diocese who was perfectly familiar with the facts. A very aged man—a Catholic—who had married a Protestant and raised an unusually large number of children, died. The funeral services were held in a Catholic Church. His children had all married Protestants or non-Catholics, and their children had done likewise. Their children, as might be expected, were non-Catholics. Thus the old man's religion passed through a mixed marriage, a grandfather and a great grandfather, became the instrumental cause of bringing into the world seventy-eight souls who were trained up and lived in disbelief of the Catholic religion."

The universal, decided and emphatic opposition of the shepherds of the flock to such marriages moves upon sound reason and conclusive experience. He is not merely an integral part of the city; he rules New York. Manhattan and in the annexed district there are 500,000 more native born Irishmen than there are native born Americans. The rush of Irish immigrants to New York began many decades before the German influx. Result, there is little comparison between the number of Irish Americans and those of German descent in the city.

I stated that the Irish rule New York. Here are my reasons: A New York is a Democratic city—A long line of Democratic mayors, among them De Witt Clinton, Philip Hone, William V. Brady, William R. Grace, Hugh Grant, Thomas F. Gilroy, is further testimony.

The Irish are the backbone of the Democratic party. They vote for the candidates with the unanimity of an old guard that has fought in many battles and suffered many wounds. In the old land a common tyranny welded these people together. Nothing binds men so together as does the grasp of the conqueror.

Hence the matter may be stated this way. The Democratic parties rule New York. The Irish rule the Democratic party. Therefore the Irish rule New York.

Consider special instances and then marvel at the tremendous influence of this nationality in New York. First, in the municipal affairs of the city the absolute ruler is Richard Croker. Even his bitterest enemies pay him the compliment of calling him such. He was born near Cork, Ireland, in 1843.

Take a state view. The state executive dealing with New York city is Governor Odell. It is an Irish name, and the Governor boasts of his Irish ancestry.

A national view: "President McKinley, by virtue of his office as chief executive of the nation, has a direct influence on New York city. The homestead in the north of Ireland, near Coleraine, where the ancestors of President McKinley spent their days, is still standing. From this homestead in 1798 Francis McKinley was led by English soldiers to Coleraine, and after a trial of ten minutes, was put to death for upholding Irish nationality.

lar cornice from which springs the dome, which is 250 feet in circumference. It rests upon eight columns of ornamental steel, and is pierced at the base by eight windows, which are filled in with stained glass.

The view within the church is a remarkable one. It is pure white, the walls relieved with elaborate carvings in white stucco work. Over the entrance wing is the choir loft, where space has been left for a \$6,000 pipe organ that is being made by the Schueke firm of this city.

A pleasing feature is the fact that there is no heavy debt on the church. In this respect Father Grutza was as original as in others. He has practically constituted himself the banker of his congregation of 1,300 families. He receives their money and pays them the same rate they receive at the banks, or a little more, and is thus able to build the church, without covering the property with mortgages and at the same time to secure his money at a lower rate.

IRISHMEN And Their Influence in New York.

From various sources our readers have learned much regarding the important position occupied by Irishmen in New York. Much of the information has been supplied by writers who, to put it mildly, were unfriendly to our race. On this account it affords us much pleasure to give place to the following interesting article from the pen of Mr. James McMahon, president of the Emigrant Savings Bank of that city, which was published in the New York "World." Mr. McMahon says:—

There are 900,000 native born Irish and Irish-Americans in the city of New York—by far more than any other nationality. Of this number more than 400,000 were born in Ireland. New York has benefited by them, and every one of the 900,000 is just as important a force in the Government of the nation, state, city and county as the most distinguished descendant of the Mayflower immigrants.

The vast majority of these immigrants came to New York practically penniless. Their capital was their health, their honesty, their innate cleverness, their good nature, their adaptability, their knowledge of the English language and an unquenchable determination to succeed.

They knew that there was no dishonor in hard labor, so they dug ditches and carried the load. For years the descendants of immigrants of other nationalities who had been settled in America for generations looked down on these hardy laborers. Indeed, it was quite the fashion to have a laugh at their expense.

With good nature they took this criticism, but they forged ahead. Today, the first St. Patrick's Day of the twentieth century, the Irish immigrants and the descendants of the Irish immigrant of early days have wealth, influence, position in the greatest city of America.

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gene A. Phibbin. He is proud of his Irish descent. So is Recorder John W. Goff.

The president of Manhattan borough is James J. Coogan. The city chamberlain is Patrick Keenan.

The president of the Board of Public Improvements is Maurice F. Holahan. The commissioner of highways is J. P. Keating.

The commissioner of sewers is James Kane. The commissioner of public buildings, lighting and supplies is Henry S. Kearney.

The corporation counsel is John Whalen. The deputy comptroller is Michael T. Daly.

The head of the fire department is James M. O'Brien. The president of the Department of Buildings is Thomas J. Brady.

The Department of Correction is under Commissioner Francis J. Lantry. The president of the Board of Education is Miles M. O'Brien.

Two of the four Ageduct Commissioners are Maurice J. Powers and John J. Ryan. The Chief of the Bureau of Licenses is David J. Roache.

The City Clerk is P. J. Scully. The Collector of City Revenues is John J. Ryan.

The Irish who came to the United States came to remain as citizens. Many fought for the land of their adoption. Many died for it. Foremost among the Irish immigrants in the struggle for American independence were James and George Clinton, the former the father of De Witt Clinton, for three terms Mayor of New York.

Nine of the signers of the Declaration of Independence were Irishmen; nine presidents were of Irish descent. Thomas Dunn English is authority for the statement that on the Revolutionary roster of the New York troops more than one-third of the names are distinctively Irish.

In the civil war the famous Sixty-ninth—the fighting "Sixty-ninth"—composed almost exclusively of Irish and Irish-Americans, their soldierly qualities, their eagerness for battle, their one complaint the fact that they were not sent to the firing line, won for them such a hearty welcome home as was not accorded to all the other New York regiments put together.

The construction of New York's rapid transit tunnel has as its guiding spirit John B. McDonald—an Irishman. America's most eloquent orator, Bourke Cochrane, is an Irishman by birth.

One of the great merchants of the world, William R. Grace of New York, was born in Ireland.

John D. Crimmins is another conspicuous example among the hosts of Irishmen who have forged to the front. Others are Alexander E. Orr, Rev. Dr. Rainsford, Major John Byrne and Miles Tierney.

Great wealth is represented by the following names, the bearers of which are of Irish nationality: Anthony M. Brady, Thomas F. Ryan, Eugene Kelly, John A. McCall, W. H. Gellsham, the Mackays and Mrs. William K. Vanderbilt, Jr.

The noble Cause of Temperance. FATHER CURRAN'S TRIUMPH.—From Wilkesbarre, Pa., a despatch contains the news of the wonderful result of the zeal of an enthusiastic pastor of the cause of temperance.

A thousand and more people, men, women and children, almost the entire congregation of the Holy Saviour Church, of that city, a week ago, says the report, marched to the church and there took the pledge to abstain for the rest of life from the use of spirituous liquors. Father J. J. Curran, the pastor, took the pledges from groups of fifty who could find space around the altar, and gave them his blessing.

The parade which preceded the ceremony was a very fine affair, and nearly the entire city gathered to witness it, the streets being lined with thousands, who threw flowers in the path of the marchers. The parade was led by a hundred little girls in white gowns and wearing wreaths on their heads. Behind them marched boys of the same age in cadet uniforms, and then, in regular order came the older children, the young people, the middle-aged, and finally the old, some of whom had to be assisted by their children.

A large orchestra welcomed the throng as they marched into the church, while a score of priests from the diocese greeted them. Prayers of thanks for the great conversion were said and the congregation lifted up its voice in song. Then came the pledge taking, the children starting. Then followed the sermon by Father O'Malley, of Kingston. Father Curran, the pastor of the church, has been working for two years to achieve what he did to-day.

ARCHBISHOP KEANE took occasion at the confirmation ceremonies at St. Patrick's Church, Dubuque, to define his policy relative to the liquor traffic and those of his faith engaged in it. The church was crowded to its utmost capacity and many were unable to gain admittance. He devoted a part of his sermon to temperance, and what he said created a decided sensation. He had in a previous sermon at the cathedral denounced the liquor traffic in strong language, but what he said on that occasion was not as emphatic or as pointed as what he said Sunday. He said that people

appeared to be much surprised at his position on the temperance question, and that he would define his policy with regard to it. He declared that his position was not to completely root out the liquor trade and liquor places, because he recognized that that would be impossible, but that, if it were possible or practicable, it would be his ambition to do so, because the liquor traffic was a source of evil. He said that his ambition was that no Catholic should be engaged in the liquor business, and it was a shame to have to become that Catholic who engaged in it. If it were possible, he would not have a Catholic engaged in it in any connection. If, however, circumstances made this impossible, he would insist that no Catholic keep his place open for the sale of liquor on Sunday. For that day was set apart and dedicated to the honor and glory of Almighty God. The sale of liquor was, therefore, highly inconsistent with such an object. Open saloons on Sunday kept Catholics away from church and caused them to commit sin. They were sources of evil in that respect, as in other respects. In strong language he spoke of the sale of liquor to minors, and dwelt on the custom of parents sending their children to saloons after beer and whiskey, which was nothing short of educating them in the ways of sin as they grew up. He said that children frequenting saloons put money into the slot machines, and that in this way they were taught how to become gamblers. The archbishop then said: "Up to the present time the only argument I have advanced in support of the Church in this respect has been moral suasion, by word and example. If, however, in the near future, this shall prove inadequate to the obtaining of the end in view, it is my intention to instruct my priests not to administer the sacraments of the Church to those engaged in the liquor business—a business inconsistent with the name and practices of Catholicity. Therefore, no Catholic should engage in the business and should get out of it."

The archbishop devoted considerable time to the advocacy of the closing of saloons on Sunday and selling liquor to minors and men addicted to the habitual use of liquor, and was very emphatic and plain in what he said. The Lord's day should not be desecrated by the sale of liquor. It was at variance with the teachings of the Catholic Church, and should be stopped, and he proposed stopping it if it were possible to do so.

The Secret of the Confessional. We clip the following from an exchange, says the New York "Freeman's Journal":—

The following strange story from France has official vouchers. "At Laval, department of Mayenne, seven years ago, a clergyman, the Abbe Entrammes, was murdered at his home by his two servants. The only other person residing in the house was another clergyman, the Abbe Bruneau. The circumstances of the case were such that it was obvious that the crime must have been committed by some inmate of the house. The murderers were shrewd enough to perceive that if M. Bruneau told what he knew their guilt would inevitably be brought home to them.

So they devised and carried out a plan for silencing him. As soon as the murder had been committed and before it had been discovered the murderers sought out Abbe Bruneau and asked him to receive, as a priest, their confession of their sins. He complied and they confessed the murder, thus placing upon his lips the seal of the confessional. Then they contrived to cast suspicion upon him. He was charged with the crime, was unable to defend himself without betraying a secret of the confessional, was convicted and executed. Now one of the servants, on her deathbed, has just told the whole story to the civil authorities.

Granting that the facts are as stated it was certainly a curious and complex case of conscience that M. Bruneau had to decide. His execution reveals how he decided it, and proves that he decided it conscientiously. He died a martyr to what he held to be his religious and ecclesiastical duty.

There is in this story the plot of a strong drama besides another cogent illustration of the evils of capital punishment.

There must be some error in the above account. If Abbe Bruneau had been an eye-witness to the murder the confession of the murderers to him would not prevent him from giving information of their crime and testifying against them in court. In doing so he would be giving no information acquired in the confessional. The assassins may have thought he knew enough to convict them, and in their ignorance of the sacramental obligations of secrecy, thought to close his mouth forever by confessing to him. His conduct would indicate that he knew nothing of their guilt, but what he heard in the confessional, and if this were the case he had no alternative but to die, for under no circumstances could he reveal the confessional secret, even to save his life and good name.

It may be said that their unworthy motive in going to confession would exclude them from the protection of sacramental seal. But this point need not be considered here, since if Father Bruneau knew nothing of their guilt he could know nothing of their evil purpose in confessing, and he would have to assume that their motive was the proper sacramental one; that is, that they repented and desired absolution.

Supposing this explanation of his position to be the correct one there is nothing curious or complex about it. He did what every Catholic priest is bound to do, and would do

to protect the seal of confession. In the two thousand years of Christianity no case has been known of a priest revealing sins confessed to him under the sacramental seal. This shows that the sacred tribunal of confession is under the protection of Him who instituted it, and that it is not in the power of the priest to reveal the sins of his penitents, even if he were so peridious or weak as to wish to do so. What is confessed to the priest in confession is as safe from revelation as if it had been whispered into the ears of a corpse. This is strange only to those who do not recognize the supernatural in the institutions of Jesus Christ, the eternal Son of God.

The case of Father Bruneau recalls that of St. John Nepomucene, who was put to death because he would not reveal the confessions of his penitents.

About Drugs and Mixtures. All sleep-producing drugs or mixtures are dangerous, both on account of their poisonous properties, and because they deaden pain, which is nature's danger-signal, without affecting the cause of the pain. A considerable number of children are killed every year by overdoses of soothing syrups, which are of different manufacture, but all contain something of the nature of opium. Most of these deaths are doubtless accidental, but a good many are probably not entirely so. If a baby is in a poor state of health, as is usually the case when narcotics are given, the mere repetition of the dose is less than the prescribed time is often sufficient to cause death. This is a very easy and comparatively safe method of doing away with an undesirable member of the family. It would be well if all cases of death from these causes were brought before the courts, and the parents required to clear themselves of a charge of manslaughter. At present, such cases are disposed of by coroners' juries, who return verdicts of "accidental death," frequently with the recommendation that narcotics should never be given, except on a doctor's prescription. This recommendation has always been disregarded, it being the custom, in this country at least, to pay no attention whatever to the opinions of coroners and their juries. A good many lives would be saved by following this recommendation, and making it legal for druggists to sell, or parents to give, these mixtures, except as prescribed by physicians.—Daily Witness.

THE MINISTER'S DILEMMA. A Protestant congregation in Chicago informed its minister some time ago that in their opinion he ought to take a wife. He thought so himself and went down to Pennsylvania and brought "a perfectly lovely woman" home and installed her in the parsonage. Then they informed him that he had deliberately insulted every married girl in the congregation by choosing a wife outside the parish. We are on the side of the girls in this case. It is the unwritten law of Protestantism since Luther married Katy that a minister must not go out of his congregation for a wife. The girls who supply him with his bread and butter should have a chance to see the buttons on his shirt.—Western Watchman.

NOW A PRIEST.—Rev. Edward Buckley, the Episcopal clergyman who was once in charge of St. John's Church, Newport, and who recently embraced Catholicity, has been appointed assistant pastor of St. Matthew's Church, of Washington, D. C. Mr. Buckley was ordained a priest Wednesday morning in the Cathedral of Baltimore by Cardinal Gibbons, and was at once assigned to duty here.

Father Buckley is the eldest son of the late Justice M. J. Buckley, of Georgetown, and was born within a stone's throw of the old church where he said his first Mass. He comes of an Episcopal stock. His position at St. Mary's will be a subordinate one, the rector being Rev. Thomas S. Lee, a scion of the historic family of Virginia. His salary will be \$900 per annum. At St. John's, Newport, which was recently the scene of the French-Vanderbilt wedding, his income was about \$18,000 a year.

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HOLY

This week I have had treatment for the facts should be understood. The year, about mid persons who would degree of relaxation of not less weeks. Change of scenes, change of occupations, who are the least in need of this does this apply young girls and are engaged in such like occupation in such routine of life upon these hard them but can get proper season; they take full advantage are obliged to spend some doing work aside on account that awaits them the holiday time.

There are other thus thus down, away for ten or country, but they see the means of they have no suit they can go. Ho for their slender small places away generally attende penitence than alone, without tives, sometimes ant for the unfri a word, so many pectious crop up, ed shop-girl can't to follow, her br and she has to r tual stand to th ber office.

Of course, I ma to our Catholic young women, and some of our people, who are and quiet durin hot weather. On cation have I be people to individ quiet, and reason to which they mi weeks. As a rule, where all the req people are to be

"Proud Preston was the scene of the Liverpool of the Catholic year. Some very n were made on that the trend of Cath ments in England, remarkable of the that of Rev. C. "Loyalty to the some interesting to which they mi ginning of the last olics of this count handful, with no d standing, but to-d about twelve mill was great progress of the Catholic in the army, at the Service. In every were taking promi was the consolati was another side w consoling. There w liberal catholicism intended to speak, less in the north and he proceeded order that both that of his au regard to it. It w fine it (he said), b risk a mathematical might say that it out depth. In tryi exact meaning of the Catholics they would liberals, and a good eral meant progress Catholic Church w liberal. If there w body in the world olic Church. Every if it lived at al Therefore he maint Catholic Church w that did progress the only living Ch so-called churches w all. They were al and falling to piec a great consolation spirit of all that the Church, to had from the been conspicuous body. She had to her environment ning, and the Cath the only Church th herself to her enviro because she was a l Then, again, the I was anxious not to ery between scient Faith and science. I ways be harmonize truth, and therefor agree with faith. S with faith it was tr differed with fait Proceeding with hi said that Liberal incline to belittl, fect ecclesiastical uing the question w Catholics, he said

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