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### HAPPENINGS IN THE OLD LAND.

#### The Recent Health Congress and Its Work.

Success Achieved by Catholic Schools—Mr. T. M. Healy, M.P., Has Something to Say About the Land Act—The Orangemen in North Down—The Peculiar Action of Chief Purcell of the Fire Brigade.

DUBLIN, September 3, 1898.

Gatherings of men distinguished in any profession or service are usually attended with results advantageous to society generally and to the particular interest represented in an especial degree. Thus the Public Health Congress recently held in Dublin elicited information of a most gratifying kind regarding the public health of Ireland, which is described as a paradise compared with many European countries. This fact is commented on with much satisfaction by Sir Charles Cameron, who delivered the opening address, in the course of which he spoke of the rapid strides that Dublin has made in sanitary science and assured the visiting members of Congress that they had nothing to fear from contagion in Dublin any more than in the healthiest towns of England. Considering that the housing of the poor had a close relation to and intimately affected the health of communities, he stated that a few years ago he had a kind of census taken of the city, and found that 32,000 families were located in about 7,000 houses, affording 11 rooms per family. On the other hand, the remaining 22,000 families of the city occupied 17,000 houses. He says, in continuation: "I feel convinced that the ordinary landlords of tenement houses, the majority of whom are leaseholders or yearly tenants, cannot provide proper dwellings at from one shilling to two shillings per week, the rent which the very poor can only afford. Dwellings so low rented can only be provided by the municipality or by philanthropic societies or individuals. They will pay very little, if any, interest on the money expended on their erection and maintenance, but every unhealthy dwelling which they replace will be a distinct gain to the whole community. The replacement of unhealthy habitations means less illness, longer duration of life, and diminished pauperism.

"An attempt is now being made to raise a sum of money sufficient to erect a block of tenements, which it is proposed to let at from 1s. 6d. to 2s. per week. It is to be hoped that generous support will be given to those who are engaged in this meritorious project."

During the Congress Alderman Meade made the question of the "Housing of the very poor" the subject of a masterly address, from which the following extract is taken:—

"Who are the very poor? They are those who, though unwilling to be paupers, are reduced in their earning power by many causes; they are the very old whose strength is failing—single women fighting a hard battle for a small wage, and especially the woman, widow, or orphan, of an artisan or laborer, whose death has suddenly cut off, then at a moment's notice the weekly wages fall from 16s. or 18s. to a possible 6s. or 7s., to be earned by women's labor. She may, perhaps, have four or five helpless children. The first need is for a roof to cover them. The 6s. or 7s. tenement must be abandoned. Where can decent accommodation be got for, say, 1s. per week, the utmost that can be spared for rent, and even if some miserable shelter at that rent can be got, how can it be sanitary or comfortable. Landlords cannot at such a rent keep the premises in sanitary repair. It is here I say that philanthropy must step in if we would prevent all the ill health and loss of life resulting from overcrowding and insanitation. Anyone who takes the trouble to study the weekly reports of the Registrar-General for Dublin will remark the following coincidence—when the severe weather confines the infant class in the suffocating rooms, the number of deaths of children under five years is immense, and the general death rate rises to 80 per 1,000. In fine weather, such as we now enjoy, the children live in the open air, and the general average falls to 20 per 1,000."

For some days past there has been a great deal of attention directed to the Intermediate Examination, and the result was anxiously awaited for. The lists were issued on Saturday. The Catholic educational establishments of the country have reason to feel proud of the results. It is noteworthy that they have more than held their own in comparison with the highly-favored Protestant colleges of the country. Among boarding colleges, Rockwell ranks first with twenty-one exhibitions, followed by Blackrocks with twenty, Clongowee with fifteen, Presentation College

Mardyke, Cork, has a total of thirteen exhibitions, including a senior and a middle grade exhibition. The Christian Brothers have done even better than in past years. North Richmond-street, Dublin, heads all competitors with a total of thirty-one exhibitions; Cork Christian Schools won twenty-two exhibitions; Sygne street, Dublin, sixteen; and Westland row, Dublin nine. The results achieved are highly satisfactory. They go to show what can be accomplished by the voluntary system. The Convent Schools, too, have done splendidly. The Dominican Convent, Eccles street, won ten exhibitions; St. Louis Convent, Monaghan, eight; Loretto Convent, Stephens-green, six; and St. Mary's University College, Stephens-green, four.

Mr. T. M. Healy, M.P., addressed a meeting at the R.unds a few evenings ago. He devoted a great deal of his speech to the question of the new Local Government Bill, and among other things said the Act was neither Home Rule nor was it a substitute for Home Rule. It did not in one sense enlarge any powers which did not already exist, but it changed the ownership of these powers, and handed them over from a class to the people. And when he told them that there were powers for the levying and spending of three and a half millions of their money, and of the patronage which inevitably accompanied the expenditure of rates, they thought they would see that that was a large statement of justice to their country. And it came to them with a bonus in the shape of a grant from the Imperial Treasury of £700,000 per annum. The Grand Jurors had been in power for a hundred years, and throughout the thirty-two counties they never employed a Catholic in any position above the rank of a scavenger. Perhaps in the County Cork some of the minor officials might be Catholics. Of course there were some county surveyors Catholics, but they were not appointed by the Grand Jury. The same with regard to the poor law unions. Wherever the Conservative Party was in office no Catholic could expect employment. What was the change that had been substituted 'or that? That these bodies would in future, under the name of County and District Councils, be elected by every man and woman in the country that paid rates. There passed under popular control the county lunatic asylums, the county infirmaries, and a number of minor offices of that description, from everyone of which the ascendancy body had hitherto excluded the Catholics of the country. He had, therefore, heard with some pain the statement of a distinguished Radical and Home Ruler in the House of Commons, a Welsh member, who taunted the Tory Government with having, as he said, handed over the keys of Protestantism in Ireland to Rome. That Act having been passed, what should they do with it? In Derry the Catholics were in a majority, but the wards were jerry-mandered so as to return a Protestant majority.

He referred to the refusal of the Council to give a site for a statue to Gladstone as a great blunder.

He said it was his desire to see unity in the ranks of the Irish Party, but did not suggest any means to bring that unity into some practical shape.

The North Down election which is fixed to take place next week is a bone of contention between the contending Orange factions. Two well known leaders in Orange circles, Rev. Dr. Kane, and William Johnston, M. P., are ranged in opposite camps. The candidates are Mr. Blackston Houston and T. L. Corbett. At one of the meetings Rev. Dr. Kane asked Mr. William Johnston, M. P., how far Mr. Houston had shown himself willing to accommodate the Orangemen of Belfast on their day's outing from year to year with a field in connection with an Orange fete. He asked Mr. Johnston if he could name a day in the last fifty or sixty years in which Mr. Houston had attended an Orange meeting. Having spoken strongly against Ritualism, he said let the men of North Down rise, and as with the bosom of destruction, sweep off the face of their noble constituency sycophants and backdoor bargainers, and claim for that great constituency the right of choosing freely and independently their own representatives. Tenants ought to have a share in the Parliamentary representation of Ulster.

The action of the head of the Fire Brigade in this city, Captain Purcell, in ordering Fireman Kelly to remove a Ninety-Eight badge on the occasion of the Wolfe Tone celebration, savors very much of a kind of tyranny which has been on many occasions shown in this country. Captain Purcell explains his peculiar order in a letter addressed to a local journal. He says:—

"On the occasion in question when making my usual inspection to see that all was neat and correct before proceeding, I noticed Fireman Kelly had pinned over his official badge a 'petty Brum magem' device of tin and cloth, which I am informed was obtained by a child with a penny packet of sweets. I did not consider it proper that he should be an exception to all the other men in this respect, and told him to remove it as a matter of discipline. The fact that Councillor Weber Smyth came into the yard about this time to see us start was merely a coincidence, and in no way connected with the matter. My instructions in the engine room were given in an ordinary and not intended for any other ear than Kelly's, and I am not aware that the Chairman, or indeed, many of the other men heard them."

The action of Captain Purcell has been the cause of many vigorous protests.

### RELIGIOUS UPHEAVAL IN ENGLAND.

#### Catholic Ideals Gradually Winning Their Way Amongst the People.

#### The Unrest in the Circles of Non-Conformists—The Crusade Against Ritualism.

The Liverpool Catholic Times, in referring to a recent article which appeared in the London Daily News, under the caption, "Is Protestantism in Danger," says:—

Such is the title of a leading article in Saturday's Daily News. The correspondence columns of all the papers bear witness to the fact that the same question is exercising men's minds throughout Great Britain. Protestantism in the Church of England may not be in danger, but it seems as if the struggle which has begun between the two main sections of the Anglican body—the Evangelicals and the Ritualists—were to be fought out to the bitter end and decisively. The outbreak of the war-like spirit must have surprised the Ritualists not a little. Some time ago they were congratulating themselves on their progress. They had been brought before the law courts, but the result was only to increase their glory and their prosperity. Their ministers got the credit of being martyrs; the Bishops fell back upon a policy of masterly inactivity; and the Ritualistic clergy went on making innovations and imitating Catholic ritual and practices. Suddenly Mr. Kenit appears on the scene, and the Protestantism of the Anglican Establishment begins to assert itself vigorously. The Ritualists are alarmed as well as astonished especially when they recognize that they have to do with a life and death struggle. The Evangelicals are making it yet more plain that they do not intend to desist until they have won or lost the battle. Sir William Harcourt has come to the aid of Mr. Kenit and Mr. Samuel Smith, M. P., and now the Daily News declares that the Nonconformists are about to join in the fray.

The motives which are stirring the Nonconformist conscience are manifold. The Nonconformists find that they are not a really growing force in the country. In the long course of years the Catholic ideals have been gradually and steadily winning their way amongst the people. The Catholic Church is attracting members of the Establishment and by its innate beauty inducing them to copy its altars, its vestments, and its ceremonies. And the Established Church with its fragments of Catholic ritual preserved since pre-"Reformation" days and its Catholic practices adopted since then is gaining ground amongst the Nonconformists. In the Daily News of Saturday a "Freechurchman" raises a lament that his Nonconformist or religiously minded friends are losing both moral fibre and political influence. Nonconformity, he frankly tells us, is no longer militant, no longer aggressive, no longer even assertive. All other means failing, he almost wishes the return of the period of persecution. A bad case requires drastic treatment, and he is in hopes that British Nonconformity is just now under such treatment. That it is under chloroform he feels certain. In the House of Commons its strength numerically falls far short of what it ought to be, while its fighting quality is unspokeably poor. Under the circumstances the Nonconformists, whose eyes are always open to strategic advantages, have decided to join hands with the Evangelicals. They are animated by the same religious sentiments, and are therefore ready to profit by Sir William Harcourt's championship of the anti-Ritualist agitation. Their political power has been on the wane and needs revival. So they would be glad to secure Evangelical sympathy in their political contests. Again, Disestablishment has long been one of their principal aims, and they feel convinced that the struggle between the Ritualists and the Evangelicals must sooner or later issue in separation between Church and State. They have therefore reasons which they consider pressing for combining with the Evangelicals. Nor can it be urged by Anglicans that they have no right to interfere. As the Daily News observes, the Protestantism of the Establishment, so long as an Establishment exists, is the business of Churchmen and Nonconformists alike. The theory of an Established Church includes the assumption that every citizen has a right to call himself a Churchman.

To us it appears that this crusade against Ritualism is a grace which God is vouchsafing to the well meaning members of the High Church party, though, no doubt, they themselves look upon it in a very different light. Many of them in the innocence of their hearts have been misled; they think that because they see the Ritualist minister doing as the Catholic priest does they are in the Catholic Church. They see him stealthily hearing confessions, and in an apologetic sort of way acting as if he were offering up Mass. We should have thought that the want of straightforwardness in all this would have prevented any sincere worshipper from believing that such action was genuinely Catholic. It was not thus that the Apostles and their earliest successors

acted towards those who were within the Church. They taught them the whole truth openly, and they made no pretence that this or that practice was not what it seemed. And today the genuine Catholics display the same frankness and the same firmness. There is amongst them no hiding of the altar, no compromise as to the Mass, no disguising of Confession. But since this is not enough to bring home to the Ritualists how untenable their position is, the agitation now going on will inevitably remove all doubt. We say inevitably because, through the conflict is largely concerned with vestments and ceremonies, it is essentially a struggle respecting principle. The Ritualists hold that the clergy of the Church of England are a sacrificing priesthood, and the Evangelicals with the Nonconformists repudiate that belief, maintaining that the whole object of the "Reformation" was to abolish the sacrifice of Masses and the power of the priest. The strife then will be fought by public measures, the significance of which cannot be doubted, that their proper place is not in the Church of England. Meanwhile the newspapers will be flooded with misrepresentations of Catholic doctrines. The Ritualists who have raised the storm will do little to refute misstatements for whilst they imitate Catholic practices in their churches they have no, as a rule, the manliness to acknowledge and defend them in the Press. Catholics should, however, seize the opportunity to explain the origin and meaning of their doctrines and principles assailed.

### HOLY NAME OF MARY.

#### The Celebration of the Feast at St. Patrick's Church.

Rev. J. A. McCallen Delivers an Eloquent and Timely Discourse.

On last Sunday the feast of the Holy Name of Mary was celebrated at St. Patrick's Church. Rev. Father Quinn, P. P., officiated at High Mass. The choir, under the direction of Prof. J. A. Fowler, with Mr. G. A. Carpenter, who rendered Luzzani's celebrated Mass in a finished manner. At the Offertory, Mr. James Shea, well known in musical circles of this city some years ago, having returned to Montreal, rendered an Ave Maria. Mr. Shea's absence has not in any degree affected his voice, which was heard to splendid advantage in the sacred edifice where for so many years he had been one of the leading bass soloists.

After the Gospel, Rev. J. A. McCallen, ascended the pulpit and delivered an eloquent discourse. It was considered one of the best efforts of the Reverend Father, who, since his association with the parish, has won for himself the distinction of a place in the front rank of preachers. We regret very much that we are unable to give a full report of the discourse, but we print some of its most striking parts for the benefit of our readers, because they are full of that mental food so essential to the spiritual welfare of all loyal Catholics.

Father McCallen took for his text:—"Pray for us, for thou art a holy woman"—Judith vii, 23.

Judith, chosen by God to deliver Bethulia from the hands of Holofernes, one of the great generals of Nabuchodonosor, King of the Assyrians. Though the citizens of Bethulia had tried to avert the impending evils by much fasting and prayer to God, Oziel, the chief ruler of the city, knowing that the prayer of the just availeth much more than that of sinners, turned to the holy woman, Judith, and said: "Now, therefore, do thou pray for us, for thou art a holy woman."

Some 250 years ago there sailed up the St. Lawrence River a little band of colonists sent out from France by Father Olier, the venerable founder of St. Sulpice, and at his expense, with instructions that the city they would found should be called in honor of the Mother of the Redeemer, Ville Marie, the City of Mary. To-day we honor the anniversary of this foundation and celebrate the glorious feast of the Holy Name of Mary. Father Olier understood full well that a powerful protectress the city would have in the person of the Mother of Christ, first, against the enemies who might attack the city from without, and in the lapse of time, when Christianity would have civilized the once cruel Indian, protection from the still more cruel enemy within—perverse and wicked men—who would attack the morals of the feeble and ruin many souls.

It is passing strange that after three hundred years of explanation, of argument, of refutation, of objections by the Catholic Church, the closing years of this enlightened, liberal, intelligent nineteenth century should still find so many outside the pale of the Catholic Church, who cannot, or at least, who will not understand the doctrine of intercessory prayer, and the protection afforded to men on earth by the holy ones near the Throne of God. It is a wonderful fact, borne out by the pages of Holy Scripture and by indisputable evidence, that though God

could directly protect us Himself, though He could directly act on each individual soul by Himself, He almost invariably uses agents for the accomplishment of His purposes. He could have created every one of us as He created Adam, but has established marriage for the propagation of the human race; has placed over the young child a father and mother, to clothe, nourish and educate that child. He could have illumined and taught directly each human mind, but has sent teachers for that purpose; could have ruled nations and individuals directly, but prefers to rule them through rightly constituted government, and in His spiritual relation with His people. His providence follows the same lines. He alone is our Creator; He alone redeemed us from sin. He alone is the author of all grace. No one else can give grace or grant spiritual pardon, unless through Him and by His authority. But this said, it nevertheless remains true that He has often refused to listen to the prayers addressed to Himself, bidding the petitioners to address Him through the intercessory prayers of His more faithful servants. For Mass was ordered to pray for the Jews, and the three friends of Job were practically told their prayers would not be heard, but for Job to pray for his friends to his servant Job, and Job's servant Job shall pray for you, and I will accept, that fully be not accepted to you. How is it possible for us to take in the lesson taught by these and similar passages of Holy Writ?

How we should rejoice, we, the citizens of Montreal, to dwell in a city that is called the City of Mary, to have for its patroness and protectress not a Moses or a John or a Paul, but her who never came under the name of sin, immaculate in her conception, immaculate in her birth, in her life and gloriously with us at the present time near the throne of God. Mount Royal is a beautiful background to a more beautiful city—but Mount Royal is not the name of the city. A few years ago it was thought a proper thing to suggest the placing on the highest summit of Mount Royal a gold statue of the Queen of Heaven. The statue of Washington adorns the city which bears his name. Our own city parks are embellished with statues of Queen Victoria, of Nelson, of Missonneuve and others and it is well. But even the closing years of the nineteenth century have bequeathed to us a handful of men too liberal to enlighten, to allow the summit of Mount Royal to be graced by the statue of the Queen of this city—the Queen of Heaven, the Mother of Him who relieved us all from our sins. It is right to praise Moses and Job and Daniel and Judith and Esther and Sarah, and may a sermon have been preached in their praise. But, beware, lift not your voices in praise of the holy name of Mary. Though inspired by the Holy Ghost, she herself declared all nations should call her blessed. Erect statues to the Queen of earth, to state men, to politicians and to soldiers; an eye gaze on the well-known features of those whose memory we thus cherish, we shall think of their civic and home virtues, and become the better citizens and patriots for the thinking—but let no statue of Mary, Queen of Heaven, Mother of the Redeemer, grace the summit of yonder beautiful mountain, lest by thinking of her humility, her obedience, her charity and her chastity, we might become more like her and more worthy to be called the true disciples of her Son, Jesus Christ Our Lord.

But I hear some one say such a statue would be a religious emblem, the emblem of the Catholic Church. The more proof that the Catholic Church alone does honor the Mother of the Redeemer. Are there Christian men and women in this city who refuse to honor the Mother of Christ, to honor her who was promised to them at the very dawn of creation as the instrument to be used by God to give to the world Him who would save it from ruin, her whose coming the prophets foretold, for whom the Patriarchs sighed, to whom the Archangel, sent from the throne of God, came as a messenger to bring good tidings of great joy to this sinful world—to whom the Angel said:—The Holy Ghost shall come upon thee and the power of the Most High shall overshadow thee, and therefore the Holy One who shall be born of thee shall be the Son of God.—Luke, ch. 1: 35.

Are we a Christian people or are we pagans? Are we followers of Christ and yet refuse to honor her whom Christ so honored and who the Holy Ghost declared should be called blessed by all nations?

I have tried time and again, but in vain, to explain such blindness, such wilful shutting of the eyes to the plain truths of Holy Scripture. Would to God that the men who preach the Gospel would have at least a little respect for this great and glorious Queen of the city in which we dwell, that their wives and sisters and daughters would pay fealty to the brightest, purest, holiest woman who ever walked on earth,—model of their sex, and our poor tainted nature's solitary boast. If the twentieth century about to dawn will not bring them this privilege, and the accomplishment of this duty—then must we, faithful children of the Church, increase, if possible, our own love and fealty towards our glorious Queen—Queen of Heaven, Queen of this city—and bless her to pray to her Divine Son to bless all who dwell within its precincts, defend and protect us from all enemies of soul or body, and often address her as Oziel addressed Judith: "Pray thou for us, for thou art a holy woman."

### ECHOES FROM LONDON AND DISTRICT.

#### The Meeting of the Catholic Truth Society at Nottingham.

The Proposal of the Czar Still Continues to be the Leading Topic—Some Remarkable Cures at St. Winifred's Well—No General Interest.

LONDON, Sept. 15.

The Catholic Truth Society of England has held its annual Conference at Nottingham. The proceedings were of an important character, many papers were read and speeches made, and practical suggestions in the interest of the Society were made by some of those who addressed the meeting. The attendance of members was very large and included the Bishop of Nottingham, Dr. Burgess, the Bishop of Southwark, and a large number of the clergy and leading lay members of the Society. Dr. Burgess's inaugural address went very fully into the history and objects of the Society and was an exhaustive document. He was followed by Rev. J. G. G. G., who in the course of an able address advocated work for the sick, stating amongst other things that the Catholics in the Royal Navy were well served with supplies of Catholic literature by the Apostleship of Prayer, and remarked that a similar work was undertaken by the Catholic Truth Society for those on land—the coast-guardsmen. The Government had lately extended the religious opportunities for Catholics, and he believed that a wandering church in was now attached to the Mediterranean fleet. Work among scattered and unlooked English speaking Catholics of the merchant vessels of Great Britain, of Ireland, and of the United States, was far more difficult, but not less profitable than the work amongst royal naval men. Catholics were, however, still far from doing all that could be done in the great home ports.

The Duke of Norfolk, as Postmaster-General has placed the rural postman under a debt of gratitude to him. His Grace was assured that many of them had, after walking several miles to their final office, to wait two and even three hours before they received their return mailings. Of course this is unavoidable, but the Duke found that no steps whatever were taken to see that the men had shelter during the long delay. He has now made provision by which they will be enabled to obtain shelter and enjoy a rest. Already evidence has been received at St. Martin's Island that the Duke's solicitude is much appreciated.

Miss Sybil Thorold, youngest daughter of the late Bishop of Winchester, has joined the Catholic Church. Her brother became a Catholic long before his father's death.

The East London water supply is causing much anxiety and inconvenience and it involves more negligence, if not culpability, the more it is inquired into. There was, as all remember, a water famine in the same part of the metropolis three years ago.

Two Local Government Board inspectors were sent to make an inquiry into the service of the water company, and produced a document in which they swallowed the excuses of the company whole, and reproduced almost their very words as their own solemn judgment.

Many remarkable cases are reported from St. Winifred's well, at Holywell. A man named James Robinson, aged 50, and a young girl named Frances O'Hare, of 220 Crown street, Liverpool, are the most recent cases. The man was completely cured of sciatica and bronchitis, while the young girl was cured of deafness which had been upon her for 12 years. She visited Holywell with her father in August and at six o'clock on the day she arrived she asked to be allowed to bathe in the water of the well, but at that hour it was not possible to allow her, so her mother contented herself with applying the water of the well to her ears. At that moment it seemed, so the girl says, as if something were violently ejected from her ears, and immediately she heard quite clearly. She was interviewed by Father James Hayes, S. J., rector of St. Francis Xavier's, Liverpool, who had accompanied the pilgrims, and by Father Beauclerk. She could hear easily and distinctly. The genuine joy of the girl and of her sister and parents left little doubt that a very remarkable cure had taken place.

The very day on which the Workmen's Compensation Act became operative—viz., July 1st—a collier named John Mills Edwards was accidentally killed at Oullwyn Colliery, near Swansea. The proprietor had protected himself from the Ocean Accident and Guarantee Corporation, and after negotiations Mr. David Handell, M. P., for the Government, on rights page.