

CATHOLICS IN THE REVOLUTION

P. H. Winston (a Protestant) in his book "American Catholics and the A. P. A." pages 25-27, says: "Without Catholic aid the American colonies could never have achieved their independence. Catholic Ireland was the first to sympathize with and assist the struggling Patriots and this aid and sympathy were alleged by the British court as reasons why petitions of Ireland for religious and political enfranchisement should be rejected. Of the soldiers of the Revolution, none were more illustrious than Gen John Stark, the hero of Bennington; Gen Richard Montgomery, who captured the British general and his forces at the Cowpens; the brave Gen Moylan, who fought by Washington's side on every field; Commodore John Barry, the father and founder of the American navy, commander of the first ship to hoist the Stars and Stripes; Commander John O'Brien, who fought in Machias Bay the first sea fight of the Revolution—the Lexington of the sea.

"Maj Gen Robinson, commissioner for the exchange of prisoners of the British forces, in answer to the question by Edmund Burke, 'Of what nationality was Washington's army composed?' testified before the sumner committee June 8, 1779, 'One half Irish about one fourth natives, and the rest were Scotch, Germans and English.'

"Ireland was not the only Catholic friend of the colonies in their long struggle for independence. Catholic France sent a formidable fleet and furnished 10,000 men and \$3,000,000 in aid of the Revolution, and the names of Lafayette, De Grasse and Rochambeau are imperishably connected with it. "The Catholics of Canada raised, armed and equipped two full regiments that rendered invaluable aid and performed heroic service, while Catholic Spain threw open her home ports and the port of Havana to the American marine, and contributed 2,000 barrels of gunpowder, blankets for ten regiments and 1,000,000 francs for the young republic. "From Catholic Poland came Pulaski and Kosciuszko—immortal names. "All the foreign assistance that came to the struggling patriots came from Catholics and Catholic countries while at home there was not a single Catholic tribe, not a single Catholic that faltered in his allegiance to the cause of American independence. Even among the native Indian tribes, there were found Catholics to aid in the work of achieving American independence. One of the Catholic chief of the Penobscot, was commissioned an officer by the continental congress and with his tribe rendered invaluable service along the Canadian frontier. "The names of Lafayette, Rochambeau, Pulaski, Kosciuszko, De Kalb and De Grasse should silence forever the tongue of slander which imputes their religious motives utterly at variance with the cause which they so bravely and manfully upheld. No one at that time even whispered that Catholics entertained religious principles incompatible with the safety and freedom of the country. Both war and peace American Catholics have been devoted and loyal subjects of the Republic."

Gen. Washington, in an order issued by him on November 5, 1775, prohibiting the non-Catholics of Boston from burning the Pope in effigy, says: "As the commander-in-chief has been apprised of a design formed for the observance of that ridiculous and childish custom of burning the effigy of the Pope, he cannot help expressing his surprise that there should be officers and men in this army so devoid of common sense as not to see the impropriety of such a step. It is so monstrous as not to be suffered or excused; indeed, instead of offering the most remote insult, it is our duty to address public thanks to our Catholic brethren, as to them we are indebted for very late success over the common enemy in Canada."

Father Lobbiniere, in one of his writings, says: "It was a Catholic priest to whose exertions we owe the raising of the American flag over the cities of the great West, thus gaining the great Northwest, now teeming with powerful states, to the cause of independence—this was Father Peter Gibault, the patriot-priest of Vincennes, who blessed the Catholic company of Kaskaskia as they fled into the continental army of the Northwest. The Catholic officer, Francis Vigo, by the aid they rendered to the American general, Clark, saved an empire of states to the union. In 1790 Washington's own State of Virginia acknowledged Father Gibault's services by a public resolution of its legislature. The first chaplain's commission issued by the continental congress was given to a Catholic priest."—St. Paul Bulletin.

FAKED "QUOTATIONS"

"We have had occasion during the past few weeks," says the True Voice, "to comment on the unreliable character of recent dispatches purporting to give quotations from the utterances of Pope Benedict XV., regarding the war in Europe. Most of these may safely be put down as inventions of enterprising correspondents. Some weeks ago we were given a quotation from an allocution of the Pope said to have been delivered during his first consistory. Our correspondent in Rome later assured us

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that the Pope delivered no allocution on that occasion. The supposed allocution was invented by some correspondent of a press-agency. The supposed protest to the Kaiser after the destruction of the Rheims Cathedral was another invention of the reporters. The Pope had made no comment on the event."

DEATH OF FATHER O'FARRELL

(The Kingston Freeman, Oct. 31)

Sad indeed was the news received at the Archbishops' Palace on last Thursday afternoon when His Grace the Archbishop received a telegram from Frankford announcing the tragic and untimely death of a highly respected young priest in the person of Rev. Father Richard M. O'Farrell, who met his death in the faithful discharge of his pastoral duties. It seems that on that fatal afternoon he was called to Trenton to attend a sick call for the resident priest who was absent from town. Upon returning to Frankford he received another urgent call, twenty four miles out of Frankford to attend a dying parishioner. When about three quarters of a mile out of Frankford the car swerved and putting on the brakes quickly it turned over and Father O'Farrell was thrown out head first, his death being instantaneous. The sad accident was discovered at once and Dr. Davis was immediately called, but his services could be of no avail.

SKETCH OF HIS CAREER

The late Rev. Father O'Farrell was a native of Lismore, Diocese of Waterford, Ireland. He was born there on December 31st, 1879, and was therefore in his 35th year at the time of his death. He was educated at the Convent School of that place and at St. Brendan's Seminary at Melery. He completed his classical studies at that institution and pursued his philosophical and theological courses at St. John's College, Waterford, Ireland, an institution that for many years was presided over by the late lamented Archbishop Cleary, and has given several priests to the Archdiocese of Kingston. He was ordained to the priesthood in June, 1904, in the Cathedral at Waterford by Bishop Sheehan. Having affiliated with the Archdiocese under Archbishop Gauthier, he came to Canada in the fall of 1904, and in October of that year was appointed assistant to Very Rev. Dean Murray at St. Francis' Church, Brockville. He remained there until August, 1906, when he was appointed curate at St. Michael's Church, Belleville. In 1907 he took charge of the parish of South Mountain, where he labored with great success until about a year ago when he was promoted by Archbishop Spratt to the parish of St. Joseph and St. Ignace. Only a few months ago he was bereaved by the death of his mother. He is survived by his father and three brothers.

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ent to let people know that he has a mind and will of his own. If he has knowledge he is willing to impart it to others. If he has wealth, he is truly charitable to the poor for God's sake—not to blazon his name upon his contributions nor with smug religiosity and self-satisfaction, to proclaim to the gaping multitude that earth is heaven. If he is a man in public life, he is dominated by an abiding and never failing sense of fairness, honor and high-mindedness.

THE MEXICAN MUDDLE

It now appears that General Carranza has not stepped down and out of the struggle for leadership in Mexico, as given out in a lengthy and apparently disinterested message from Aguascalientes recently. Fighting of a very serious character was continued along the American and North Mexican border, at Naco, between forces representing the respective parties of Carranza and Villa, all last week and portion of the present week, and a good many Americans were wounded by the bullets that were sent in showers across the border. The American troops guarding the line returned the fire when it became intolerably annoying, and it is believed that the marauders got a lesson to be more particular, though the amount of their losses is not known. A large number of wounded Mexicans were, by permission of our Government, taken across the border for protection last Monday, as the Carranza party feared that they would be killed by the Indian fighters of the Villa crowd, should they get into Naco. The convention of Mexican generals assembled at Aguascalientes to decide the choice of candidates for the Presidency and Vice-Presidency has sent a very polite and flattering invitation to "General Emiliano Zapata" to send representatives to the convention to assist in its patriotic deliberations. The invitation is rather lengthy, and its phraseology high flown and sonorous in the extreme. We quote the concluding paragraphs of the document, as a literary curiosity of a period when the terms patriot and brigand are convertible terms in Mexico. "This convention, being well advised of your patriotism and sincerity, its desires that your representatives shall not be the only ones absent from our midst, hastens to invite you to attend, either personally or through your representatives. It is the desire of the members of this convention, now assembled in sovereign session, that the generals of the liberating army under your command join with us in the study and discussion of the problems that have divided our common country. "This invitation is tendered in the full confidence that, with the spirit of harmony and co-operation now prevalent in this convention, the problems above referred to may be solved within a short time and in such manner as to serve the best interests of our fatherland and at the same time maintain the prestige of our beloved Mexico before the world. We earnestly urge you to acknowledge the receipt of this note at your earliest convenience, having in mind the fact that the proceedings of this convention have been halted pending the receipt of your patriotic reply. "The general" to whom this ceremonious document is addressed, as the Southern press reports, is the person who threatened that if he were not furnished with an enormous contribution by the Bishop, who was his prisoner at the time, he would have him crucified on Good Friday last; and the robber bands whom he calls an army have surpassed even Villa's ruffians in brutality toward the priest and nuns in the various regions where those eminent "generals" have been exercising command since the murder of Madero. The idea of such personages as these parading as "Constitutionalists" and noble patriots is a thought too fine for the depiction of any satirist below the level of the author of "Don Quixote."

DIED

MCPHAIL.—At Hotel Dieu Cornwall on October 10, 1914, Mr. Alex. Angus McPhail, of M. M. Lane's Corners, Ont. May his soul rest in peace!

GURNEY.—At Sydney, N. S., in his fifty sixth year, Patrick Gurney, leaving a wife, five sons and one daughter to mourn the loss of a faithful husband and kind father. May his soul rest in peace.

SCHOOL OF WAR TEACHES ITS MARVELOUS LESSON

COUNT DE MUN RECLARES REVIVAL OF FAITH IN GREATEST MIRACLE OF MODERN DAYS

In his last article contributed to the Echo de Paris, the late Count de Mun declared the revival of religion in France, as one salutary effect of the war, to be the great miracle of these modern days. The Count wrote: "I have often spoken of the school of war and its marvelous lessons. This is neither the least nor the least fruitful, and it is not only the soldier-priests, the military chaplains, and the nursing Sisters, fallen on the field of honor who give it; it is the instructive reawakening of faith in the soul of the people in face of the terrible drama of war that brings it to us. The witnesses are unanimous in their testimony, on the battlefield together with the usual formula, and they may be sent to the soldiers by their friends.

churches the prayers of the crowds respond. This is the great miracle of these days. God Who is working such wonders is writing in the book of history. A supernatural life is rising out of the hecatombs of victims."

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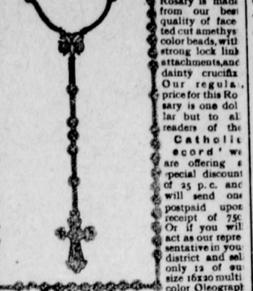
SCAPULARS FOR THE SOLDIERS

The Rev. J. Hughes supplies the following useful information in the columns of our fine English contemporary the Catholic Times. We join with Father Hughes in urging that our readers clip this article and send it to the friends of our Catholic soldiers: "Amongst our Catholic soldiers on service at home and abroad there may be many whose friends would like to have them enrolled in the Brown Scapular of Our Lady. In ordinary circumstances only a priest who has received special faculties for the purpose can enroll persons in the Brown Scapular, but six years ago the General of the Discolored Carmelites asked the Holy Father to grant to soldiers the power to enroll themselves in the Brown Scapular by putting on themselves a scapular already rightly blessed and reciting some prayers in honor of Our Lady. This privilege the Holy Father granted on the 4th of January, 1908. As the petition made special mention of the difficulties of soldiers in camps or hospitals during war, and thus the privilege might seem meant for them only, the General again asked the Holy Father that the privilege should be granted to all soldiers without exception, and this petition the Holy Father granted on the 30th March, 1908. According to the terms of the concession: (1) The scapular must be rightly blessed beforehand. Any priest who has the faculty, as most rectors have, may bless a large number of scapulars together with the usual formula, and they may be sent to the soldiers by their friends.

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Silence is ever a good defense, because when there is no appeal.

We can not have too much kindness; not the mankind sentimentality that overlooks, if it does not applaud, everything, but real, well directed kindness that is helpful and constructive. Many a sinful soul needs only a kind, encouraging, friendly word to turn it towards the light.

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