

REMINISCENCES OF A RECTOR.

EXERCISE OF CHARITY, FOLLOWED BY THE CONVERSION OF A WHOLE FAMILY.
Catholic Columbian.

One evening I answered a ring at the bell. A messenger-boy informed me that a very sick woman in "The Bee-Hive" wished to see me. This not inappropriately named had been given to a large tenement house located in the heart of the city. Its occupants usually numbered over three hundred human beings. Some domiciled therein were outcasts. Happily others were there who, amid all their unfortunate surroundings, were faithful Christians. They were the victims of circumstances. Their limited means had compelled them to find a shelter where the rent was low. Accompanied by a friend I started on my journey. Having reached the place, I made inquiry and was told that the invalid was in one of the rooms of the uppermost story. We cautiously ascended the winding and rickety stairway. On arriving at the highest landing we were able to discover, by the aid of the faint light of a swinging lamp, several doors on either side of the corridor.

Not knowing on which of them to rap, I deemed it advisable to attract attention by striking the floor with my cane. A lady made her appearance, who cordially greeted us and bade us enter. One glance at the interior was sufficient to satisfy us that we were in a home of real poverty. I approached the cot on which the patient was lying. Her pale and shrunken face bespoke her near departure. As soon as she recognized me she uttered a prayer of thanksgiving and addressed me in words like these: "Father, I am very ill, and my earnest wish is to prepare well to meet my Maker. Thanks to my dear mother's instructions and example, I have always endeavored to follow the teachings of my religion. If I am in this abode it is through no fault of mine. While my husband lived I enjoyed a happy home, after his death I earned my living by sewing. When ill health overtook me, my limited resources obliged me to find a refuge here. God has been merciful to me; He has sent to me Mrs. L., who has been like a ministering angel. Her frequent visits and her kind words and works have made me resigned to the will of Providence. May our dear Lord ever bless her."

I comforted her and encouraged her to be of good heart, and promised to give her Holy Communion early in the morning. At dawn on the following day she received the Bread of Life. On my departure Mrs. L., who had been reverently kneeling while I administered the Blessed Eucharist, accompanied me to the doorway. I expressed my gratitude for her goodness to the poor woman and assured her that she would be rewarded for her great charity. Her reply was that she was only doing her duty. Soon afterwards I discovered that she was not alone in her benevolence. Night after night her devoted husband, carrying a basket of provisions accompanied her as far as the house. Meanwhile he walked up and down the neighborhood until her re-appearance. Memory carries me back to her first visit to my parochial residence. She appeared to be laboring under great excitement. On my asking the cause of her trepidation she candidly assured me that her early education had made her dread a Catholic Priest. In the interest of the sick person she had resolved, in spite of her prejudice, to come and solicit my aid in behalf of the afflicted one. Having shown how groundless her fears were I gave her a sum of money and requested her to have no hesitation in calling on me for more in case of need. My offering seemed to surprise her. Having thanked me she wished me good day.

On her return home—as I afterwards learned from her husband—she said: "If there is a true religion on earth it must be the one to which Father X. belongs. I called on him in the interest of Mrs. D. in the 'Beehive' and without any hesitation he gave me a handsome offering. What a contrast between his generosity and that of some members of my own denomination, who after a multiplicity of questions, handed me a few pennies!"

My visits to the dying woman were frequent. In her last moments I was at her bedside. Full of piety she received the last blessing; hoping for a happy hereafter she quietly passed away. Mrs. L., who had constantly ministered to her necessity, was present when she died. Soon after the burial she and her husband came to see me. During our conversation the subject of religion was mentioned by them. I took advantage of the opportunity to explain the divine character and heavenly mission of the one true Faith. Before bidding me good night they exacted a promise from me to visit their home. In a few days I complied with their request. I was warmly received by Mrs. L.—and her sister. During my stay I was surprised and rejoiced to hear them express a most eager desire to study the catechism and to be admitted into the Catholic Church.

The day soon came when both received Holy Communion for the first time. This happy entry into the Church was soon followed by the baptism of the children in the presence of their parents. Meanwhile, Mr. L., relinquished his pew in the church in which he and his wife and little ones had hitherto been faithful attendants. Their absence was soon noticed. In answer to the minister's enquiry, Mr. L. replied: "My wife and children now attend St. Xavier's Church, and my love for them obliges me to accompany them." During nine months Mr. L. attended Mass and Vespers. At length he received Baptism. His conversion was soon afterwards followed by that of a brother and a cousin.

To-day his whole household forms a family of converts. Their residence is under the shadow of the church in which they worship. Theirs is the house whose door was once rudely closed in my face when I asked to see a young woman who was in a dying condition,—the reader will recall my history of the event.

What a remarkable change! The dwelling of bitter enemies of the Catholic Church became, by the grace of God, the abode of a family of devoted members of the Church of Rome!

Temporal and spiritual blessings followed them. For many years Mr. L.

has been annually elected Mayor of the city. When all political parties unite in naming the same individual as their presiding officer his character must be most praiseworthy. This is pre-eminently true where their choice is a member of the Church of Rome in a community where three-fourths of the voters are non-Catholics.

To this day Mrs. L. continues her good works. The poor ever find in her one who not only sympathizes with them but who is ever ready to alleviate their wants. "God bless Mrs. L.—and her husband" is a prayer oftentimes wafted to heaven.

"Blessed is he that understandeth concerning the needy and the poor" (Ps. 40:2). "He that showeth mercy to the poor shall be blessed" (Prov. 21:25).

V. W.

CARDINAL MORAN'S OPINION.

WHAT THE ARCHBISHOP OF SYDNEY SAYS OF THE PAPAL RESCRIPT.
From the Sydney, N. S. W., Freeman's Journal.

"Your Eminence will not remain long away!" asked a Freeman representative in conversation with Cardinal Moran on Thursday evening. "No," the Cardinal replied, "I will be in Rome the 15th of June, and it is my intention to take ship at Naples to come back to Sydney on the 15th day of September, or, at the latest, on the first of October." "Then, as we supposed, there is no truth in the rumors of your Eminence going to Dublin?" "None whatever," His Eminence replied. "The cablegrams in the papers stating that Dr. Walsh is to resign and that I am to take his place, are sheer nonsense!" The Cardinal went on to show how silly it is to talk of the Archbishop of Dublin resigning his See. Anyone at all acquainted with the laws and usages of the Church knows perfectly well that not only was there no probability of the Archbishop doing anything of the kind, but that even if Dr. Walsh adopted such a course the probability of the Holy See accepting his resignation was even more remote. "And as to Dr. Walsh's views on Irish national affairs involving him in any difficulty," continued the Cardinal, "why, I am myself even more advanced than he is in my aspirations for the national independence of Ireland, and, although I have never made much noise in public, those who know anything of my views and convictions in regard to Ireland's rights—and no one knows me better than my old friend Dr. Walsh, whom I have, if I may so speak, led in many things respecting Ireland's welfare—will give me credit for having the national cause deeply at heart."

"What does your Eminence think of the other sensational cables?" "Well," said the Cardinal, "it is of course impossible on such information to tell what action the Holy See really has taken; but it appears to me that it is simply the practice of 'boycotting' which are undoubtedly sometimes carried to excess, especially when introduced into the churches—as was the case in my own diocese in Ireland—as a means of punishing objectionable people, and the resorting to means of violence in the disputes over the possession of land and the payment of rents, that have come under the censure of the Holy See." "Then your Eminence does not think the National movement proper has been assailed or condemned?" "No, certainly do not; but if such were the case I do not hesitate to say that the Irish people would be perfectly within their right in disregarding even the command of the Holy See, for with the agitation for self-government are bound up all the dearest hopes of the Irish race, and while the Irish people recognize the national demand as a thing in which no power on earth has any legitimate right to interfere, they are also conscious that it is beyond any power to prevent the triumph of a cause as just as it is sacred."

"Do you think interference of the kind reported would be resented?" "Unquestionably it would, and rightly so, just as any unwarrantable or unreasonable interference in our national affairs in Australia would be resented by Australian Catholics." "The effect of the reported condemnation of the practices just referred to, what does your Eminence think will be?" "Well, if, as I have reason to believe, the condemnation is confined to what are sometimes spoken of as 'the excesses' on the national movement' the effect, I venture to think, will be, if anything, a disappointment to the enemies of Home Rule, for if boycotting and proceedings of a similar kind are disapproved by the National leaders, hundreds of men, particularly the educated classes in both Ireland and England, who have to a certain extent held aloof from the Home Rule movement on account of not approving of certain methods adopted to advance it, having their scruples removed will throw in the weight of their sympathy and support, with the result that even the present Tory Government may be forced to yield to the demand for Irish self-government."

"Your Eminence, then, is hopeful that, after all, some good will come out of the action of the Holy See?" "Yes, if it is as I believe, the hands of Mr. Gladstone will be materially strengthened, and the Irish cause itself will be enormously benefited; and, even if things are as bad as represented by some of the cables, the cause cannot suffer in the slightest degree, for the agitation for Home Rule must, and shall, go on until the victory is gained, no matter from what quarter disapproval or opposition may come."

"It is your Eminence's intention to go to Ireland?" "It is unlikely, for I shall have to spend some time in France and Belgium, arranging for some new teaching orders who are being trained for Australia in the Irish houses of the Brothers of Charity, established by myself; and if I do go to Ireland it will be either in company with Dr. Walsh—who will probably be in Rome when I arrive—or for the purpose of paying His Grace a friendly visit."

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CATHOLIC PRESS.

Colorado Catholic.

The truth is obvious that death comes to all; but the matter of most importance connected with death is that all must be prepared for it. It is an evil to the wicked only; to the good it is the entrance into true life. Shakespeare says that death is felt most in the apprehension. True; and to fill out the thought we should add, in the apprehension of the judgment that follows. That we may have a happy judgment we must judge ourselves in time; in other words, we must lead lives of innocence. In practice this means that we must frequent the sacraments of the Church and keep our accounts straight. Let the record of one's life be clean, or, if ever stained, whitened by Christian repentance and the judgment will be shorn of its terrors.

N. Y. Catholic Review.

It is a curious ambition in a young Catholic to open a wholesale liquor business at this particular time. Such a one lately asked our opinion on the wisdom of the enterprise. Finding that he is the representative of a small army of ambitious young men, we give him publicly an opinion which is worth the having, we can assure him.

We say, keep away from the liquor business in any form. Your wish is to enter a business which will pay well and enable you to realize a small capital in a short time. In that case the liquor business, wholesale or retail, is the worst business you can take hold of. And the reasons for it are quite plain to any one. The manufacture and sale of intoxicating drinks are now overdone. As far as the profits are concerned, however, the business is still a good one, and as to its possibilities of extension they are practically unlimited. But the present profits are derived solely from the abnormal drinking habits of the people, and for its extension the business depends on making sober men drinkers, and sober drinkers slightly immoderate. The abnormal drinking habits of liquor consumers make the abuse of the business. Rich and poor are alike spending more money on intoxicants than their incomes will allow, or their consciences permit, or their health can stand. There must be sooner or later a reaction all along the line, and the moment it comes profits fall away, distilleries and breweries shut down, and wholesale dealers become bankrupt. In the nature of things it must come. A business dependent on the abnormal appetites of men stands only as long as those appetites endure, which, at the longest in the healthiest man goes not over twenty years, and an average man not beyond ten.

The Monitor.

"Culchaw!" is developing itself in a new way in Boston, where one Bostonese female has advertised for the recovery of a lost dog, offering \$20 reward and patheonically declaring that she is "nearly insane at her loss." Another tender maiden advertised some time ago for a "touse" to take a dog out to walk daily. There are apartment houses in hotels in the city which admit "dogs but not children;" and the philanthropists have succeeded in getting the West End railroad to admit dogs accompanied by their owners to travel in the cars. The Boston dog has a better time than the Boston baby in some respects, but then it must be borne in mind in regard to Boston babies—none but the Irish need apply.

A FINE OLD IRISH LANDLORD.

In the course of his investigation of the workings of the Plan of Campaign on various estates in the South and West of Ireland, the special commissioner of the Dublin Freeman has brought to light incidents of landlord caprice and cruelty that, even to men hardened to the iniquities of landlordism, will appear incredible. We shall not touch here on the history of the Clanricarde estate, brought into such prominence last fall by the death of young Larkin, and where, although the Land Courts have been open to the tenants, the agent has kept them out by threats of distraint and costs. We will also pass over the Ponsonby and Lewis estates, where the troubles are still unsettled, and where there is, after all, only the rather commonplace record of clearances and evictions, followed by deaths from exposure, etc.

But the history of the Ormsby estate, in County Mayo, invites attention from the novelty and ingenuity of the methods devised by the noble landlord for extorting money from his wretched serfs. To begin with, nearly every one of the six townlands included in his possessions, consists of mountain slopes, reclaimed by the tenants without the slightest assistance from him. On these the rents range all the way from 35 to 66 per cent. In excess of the Government valuation. Moreover, the tenants pay the entire taxes on the estate.

These enormous rack-rents, his total exemption from taxes, and from expenditure for repairs or improvements on his premises, these being provided for by the "duty-work" of his tenants, do not satisfy the rapacity of Landlord Ormsby. He further replenishes his treasury by a system of fines. The basis on which these are levied can best be understood by a few examples.

It was proved in open court at the Swinford Quarter Sessions that John Jennings, of Langan, was fined £3 for taking a wife without Mr. Ormsby's sanction. Another man was fined 2s. 6d. for staying home from duty work to bury his child. Michael Conlon was fined £2 for life for not working when his hand was sore, and on another occasion 7s. 6d. for not making a drain on his premises while he was mowing for the landlord. A little girl named Shearon was fined 5s. for looking through a fence on the roadside on her mother's land at a travelling show. Anne Nolan, a servant, was fined 5s. for visiting her sick mother. The same girl was fined 7s. 6d. because the cows did not give as much milk in winter as in summer. Ormsby himself measured the milk night and morning for three years. This virtuous landlord actually fined a tenant whom he was engaged to, for having an effective method of improving his estate by moving a thrifty tenant—without compensation of course—from the bog or rock he had reclaimed to another in need of reclamation. He moved

one man, Thomas Cavanagh, three times; and when the unfortunate man protested against a fourth change, turned him out on the roadside without a cent. Cavanagh and his wife died in the poor-house. Twenty six tenants were evicted at one swoop simply that the demesne might be enlarged.

The parish priest, Father O'Hara, has been trying to effect a reduction in the rents of his wretched people. He proposed arbitration to the landlord, and went so far as to leave the choice of any two honest men to act in that capacity, to Ormsby himself. The proposal was contemptuously rejected. Will any one contend that the Ormsby tenants are in conscience obliged to submit to this system of terrorism and extortion?—Boston Pilot.

"SUSUM CORDA."

The Blessed Henry Suso was once asked what was the subject of his contemplation when he sang Mass and intoned the words "Susum corda," at the beginning of the preface before the Canon. Now these words mean in the vulgar tongue, "Lift up all hearts on high to God;" and they came from his mouth with such an expression of ardent desire, that it may well have moved to peculiar devotion those who heard him. He answered this question with a deep sigh, saying:—When I sing these adorable words in the holy mass, and my heart is melted with longing after God which carry away my heart out of itself at that moment; for three different intentions commonly present themselves to me then, and lift me up on high—sometimes one alone, sometimes two, and sometimes all three together—and they bear me upwards unto God, and with me all creatures.

The first intention, that darts like a ray of light into my mind, is this:—I place before my inward eyes myself with all that I am—my body, soul, and all my powers—and I gather round me all the creatures which God ever created in heaven, on earth, and in all the elements, each one severally with its name, whether birds of the air, beasts of the forest, fishes of the water, leaves and grass of the earth, or the innumerable sands of the sea, and to these I add all the little specks of dust which glance in the sunbeams, with all the little drops of water which ever fell or are falling from dew, snow, or rain, and I wish that each of these had a sweetly-sounding stringed instrument, fashioned from my heart's inmost blood, striking on which they might each send up to our dear and gentle God a new and lofty strain of praise for ever and ever. And then the loving arms of my soul stretch out and extend themselves towards the innumerable multitude of all creatures, and my intention is, just as a free and blithesome leader of a choir stirs up to the singers of his company, even so to turn them all to good account by inciting them to sing joyously, and to offer up their hearts to God. "Susum corda."

His second intention, he said, was this: I put before myself in thought my own heart and the hearts of all men, and I consider on the one hand what joy and pleasure, what love and peace they enjoy who give their hearts to God alone; and, on the other, what hurt and suffering, what sorrow and unrest perishable love brings to those over whom it rules; and then I cry out with earnest desire to my own heart, and the hearts of all men, whosoever they be, from one end of this world to the other:—Come forth, ye captive hearts, from the strait bonds of perishable love! Come forth, sleeping hearts, from the death of sin! Come forth, ye frivolous hearts, from the lukewarmness of your slothful and careless lives! Lift yourselves up by turning wholly and unreservedly to the living God. "Susum corda." His third intention was a friendly call to all well disposed but unattached men, who go astray in their interior life, and cling closely neither to God nor to creatures, because their hearts are distracted and drawn to one side or the other at every moment. These men, and myself among their number, I then invite to make a bold venture of ourselves, by turning away entirely from ourselves and every creature unto God. Such was the subject of his contemplation in the words "Susum corda."

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